THE TEMPLE AT JERUSALEM.

BY

MARCUS N. ADLER, Esq., M.A.,
Fellow of University College, London.

A Paper Read before the Jews' College Literary Society,
JANUARY 8TH, 1887,

WITH A REPORT OF THE REMARKS OF

MAJOR-GENERAL SIR CHARLES WARREN, G.C.M.G., F.R.S., &c.,
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I propose to give this evening a short account of the Temple at Jerusalem, erected on what is now termed the Harâm esh-Sheriff, and to trace the origin of some of the legends still current, connected with a site, which, to a large extent, was in the past, as it will, we believe, be in the future, the House of Prayer for all nations.

Another object I have in view this evening is to arouse your attention, and through you, I hope, the attention of the community at large to the extraordinary efforts which have been made of late years by our Christian friends, not only in this country, but also abroad, in the direction of an accurate and systematic enquiry into the Archaeology, and also into the Geology and the Natural History of the Holy Land.

The Palestine Exploration Society has within the twenty-one years of its existence spent—and it may be truly said well spent—no less than £66,000 in carrying out these researches. The Ordnance Survey of Western Palestine, on a scale of one inch to the mile, and for some districts on a scale of 10 ft. to the mile, is in itself a work for which we Jews ought to be profoundly grateful. To attain the end they had in view the Society had the good fortune to enlist the services of men of singular ability, who were endowed with that peculiar tact and perseverance, which enabled them to carry on their explorations in the face of prejudice, and in spite of innumerable difficulties.

All those who have made themselves acquainted with the part which Sir Charles Warren has taken in this work must agree with the view, expressed by such well-known authors as Wilson and Ebers, that these excavations are, for their extent, for the boldness with which they were conceived, and for the skill with which they were carried out, unparalleled in the history of archaeological exploration.

Sir Charles Warren has kindly consented to explain the result of his excavations at Jerusalem, and part of what I shall now proceed to say, I beg of you to look upon as an introduction to his disquisition. Jerusalem lies on a ridge of hills, which traverse Judæa from North to South, and which here attain a height of 2,400 to 2,500 feet. The City is encompassed by two ravines, the valley of Kidron and the valley of Hinnom. These ravines rise within a short distance from each other, on what may be called the watershed between the Mediterranean and the Dead Sea. The Ordnance Survey has established the fact that the Dead Sea is no less than 1,300 feet below the level of the ocean, and forms by far the deepest depression known in the world. I need not say that this depression exercises a most extraordinary influence upon the climate and vegetation of the district.

The Kidron or black valley, also called the Valley of Jehoshaphat, on the East of the city skirts Mount Moriah, the present Haram area, which it separates from the Mount
of Olives, whilst the valley of Hinnom lies to the West of the city. These valleys unite south of Jerusalem, after a fall of about 650 feet, at what is now called Job's Well. Thence the Kidron river runs through the Wady en Nar (Valley of fire) to the Dead Sea. A third valley, called the Tyropoeon or Cheesemaker's valley, divide Mount Moriah on the West from the rest of the city. It meets the Kidron Valley at the Siloam Well, where a few years ago, a remarkable inscription, in old Hebrew letters, dating from the time of Hezekiah, was found. Several smaller valleys seem to have pierced the city in days gone by, but they are now more or less obliterated, through the accumulation of rubbish. The fact of these ravines having intersected the city makes passages in our Midrashim quite intelligible, which speak of Jerusalem as standing like Rome on seven hills. (Pirke de Rabbi Eliezer, c. 10; Tanchuma Vayikrah).

In the Kidron ravine, almost 200 feet below the Golden Gate on the Eastern Temple wall, there is a spring called the Fountain of the Virgin—possibly the En-Rogel of Scripture—which is found to have an intermittent flow; at present after a dry winter it flows but once in three or four days. This peculiarity is no doubt accounted for by natural syphon action. I mention it because it throws a light on the old legend of the Sambation river, which it was said ceased to flow, or rested on the Sabbath day. In olden times there must have been on the temple mount a spring of running water—fons perennis aquae, as Tacitus calls it (Hist. v. 12), and thus we read in Psalms (lxxxi. 7) "All my springs shall be in thee." Again (xlii. 4) "There is a river the streams whereof shall make glad the city of God, the Holy place of the tabernacle of the Most High." I infer from the fact of our prophets speaking of living waters issuing forth in the latter days, that this spring must have ceased to flow or have been stopped by the enemy at some time or other. Thus, Zechariah (xiv. 8) proclaims: "And it shall be in that day, that living waters shall go out from Jerusalem; half of them towards the eastern sea and half towards the western sea; in summer and in winter shall it be." Similarly, Ezekiel (chapter xlvii. 1-12), gives a vivid description of the living waters that issue forth from under the threshold of the Temple at the South side of the altar; they will pour into the Dead Sea, and the waters shall be healed.

Sir Charles Warren will no doubt tell you what remains can now be found of ancient wells and aqueducts in the Haram area and in the city.

Whatever doubt may beset the identification of the exact site of the Temple and of the Zion of old, as to which I trust our Chairman will give explanations, no doubt exist whether on the Mount Moriah or in the Haram grounds stood our several temples. In the centre of this area is an irregular four-sided paved platform, rising some 16 feet above the level of the ground, and above the centre of this platform what is called the Sakhra rock rises up. Over this rock is built the magnificent structure known as the Dome of the Rock, commonly called the Mosque of Omar. Never shall I forget the glorious view from Mount Olivet of this stately edifice, surrounded by lesser domes and fountains, by cypresses and palms, with the Holy City lying beyond, and the landscape closed in by the purple mountains of Moab. "The Mountain of His Holiness—beautiful for situation, the joy of the whole earth, Mount Zion, the sides on the North, the City of the Great King" (Ps. xlvi. 2-3).

The first mention we have in the Bible of Mount Moriah is in connection with Abraham offering Isaac. We next find Mount Moriah spoken of as the site of the threshing floor of Araunah where David built an altar and where the Lord was intreated for the land (ii. Sam. c. xxiv., 25). On this Mount Solomon built the Temple and his own palace. The Bible dwells with minuteness upon the forms and furniture of the First Temple.
Many writers, amongst them the architect, James Fergusson in his work "The Temple of the Jews," fully discuss this subject. Fergusson's restoration of Solomon's Temple is in any case more faithful to the original than Hererra's Palace of the Escurial was meant to be.

Bearing in mind that from Solomon in the year 1000, B.C., to Saladin 1187, A.C. Jerusalem had to stand nineteen sieges, and was repeatedly destroyed, we must not wonder that comparatively little now remains of Solomon's Temple. Cyrus allowed the Jews to return to their land, and their first care was to erect the altar on its old site. This site, the Talmud (Sevachin, 62a) states, was pointed out to them by one of the three Prophets who returned from the captivity. The Temple itself was erected later on in a comparatively humble style under the auspices of Ezra and Zerubbabel. Part of its furniture was carried away by Antiochus, the Syrian King. The Maccabees rebuilt the altar which he had desecrated, carefully storing up the polluted stones, and restored the Temple. They also cut down Akra, probably Zion of old, because it dominated the Temple. Pompey and Crassus likewise pillaged the Sanctuary, but it rose to a magnificence which outrivalled Solomon's structure under the fostering care of the splendour-loving King Herod.

Josephus gives us very full accounts of this edifice, but although he spoke from personal knowledge, we must remember that he wrote his works when in Rome. His measurements are often wrong, and his descriptions lack precision. The Talmud, especially the Mishnah Middoth, of which translations will be found in the publications of the Palestine Exploration Society, is a trustier guide. Herod entirely rebuilt the Temple, and in order to comply with the rigid Laws of Purification, the whole of the Temple area was arched over, so that the entire pile stood on vaults or causeways. Thus we read in the Mishnah of Parah which contains the Laws respecting the Red Heifer (iif., 3). "The Temple Mount and the courts or platforms were hollow underneath, on account of possible graves below." Again (iii, 6) "They made a bridge from the Temple mount to the Mount of Olives on arches (בלע יהלום) the piers of each arch resting on the centre of the arch below." I recommend that a translation of the third chapter of Mishnah Parah should be given in the Quarterly Reports of the Exploration Society, for it is full of matters of archaeological interest which should not be lost sight of when investigating the excavations. The traces of arches found below Robinson's Arch are thus readily explained.

The provision that the Temple should rest upon artificially raised platforms did not, however, apply to the altar of burnt sacrifices. In Exodus, xx, 24, 25, it is enacted that "an altar of earth shalt thou make unto me . . . and if thou wilt make me an altar of stone, thou shall not build it of hewn stone." Accordingly, in the words of Maimonides the altar must rest on the virgin soil itself, and not on arches or vaults. The word מזבח in Chap. 1, 13 of סנהדרין, is evidently out of place, and does not occur in the MSS. of the Text at the British Museum. The stones which were required to make the altar to the requisite square height and shape were not permitted to be brought in contact with iron, for in the words of the Mishnah Middoth iii. 4, iron is to shorten life, the altar to prolong it.

It is my opinion that the site occupied by this altar is identical with the sacred or Sakhra rock in the centre of the Mosque of Omar. In support of this view I adduce the following considerations. The altar in Herod's Temple was of the same dimensions as laid down by Ezekiel (xliii. 13-17), 32 cubits square, and 10 cubits high, and a sloping ascent to the south was 32 cubits long by 16 cubits wide. Taking the cubit at 21 inches, or even less, we shall be justified in assuming as the site of the altar the Sakrah rock, the dimensions of which are from North to South 56 feet, from East to West 42 feet, and which protrudes about 4 feet 10 inches above the marble pavement of the Mosque.
It must not be forgotten that the site of the altar was a threshing floor, and threshing floors in Palestine are so placed on the ridges of hills that they shall be exposed to every breath of wind. In this manner the well-trodden ears are tossed in the air and the corn is separated from the chaff, as is so graphically expressed in the book of Daniel, "Like the chaff of the summer threshing floors, the wind carries them away, and no place is found for them." Moreover, it is the practice in Palestine to provide these threshing floors with excavations or caves wherein corn and wine are stored. Now this is found to be exactly the case with the Sakhrab rock. It occupies the highest part of the mountain. On the South of the rock there is found to be a cave, in the centre of which is a slab of marble, which on being struck emits a hollow sound, showing that there is an excavation or passage underneath. This to my mind would be the drain spoken of in the Mishnah Middoth iii. 3, which was accessible below the pavement of the altar, and was opened by means of a marble tablet which had a ring attached to it. Through this canal the drainage of the altar found its way into the Kidron brook.

A further argument may be based upon the passage in the Gemarah Jomah (12a) that the boundary between the tribes of Judah and Benjamin actually intersected the altar. The Courts and Chambers belonged to Judah, but the Sanctuary was in Benjamin's portion (cf. Joshua xv. 8, 9 and xviii. 15, 16), and this, say our Sages, was the import of the Blessing Moses gave before his death to the Tribe of Benjamin. "The Lord shall cover him all the day long, and he shall dwell between his shoulders" (Deut. xxxiii. 12).

I will now very briefly describe to you the salient features of Herod's Temple, for which purpose I have had prepared an enlarged plan according to Fergusson's interpretation of the text of the Mishnah. I am far from asserting that this plan is correct, but the dimensions, in respect to which the diagrams attached to modern editions of the Mishnah Middoth are sadly deficient, are fairly well given by Fergusson.

The whole of the Temple area was enclosed by magnificent colonnades, which, on the South side, were quadruple. On the East, facing the Mount of Olives, was the Gate Shushan, on which the city of Susa was portrayed, in grateful remembrance of the Persians, who allowed the Jews to restore the Temple. The two Huldah Gates were on the South of the Temple Mount, Kipunus on the West, and Tadi on the North. The "Chel," leading to the Court of the Women, was separated from the Court of the Gentiles by lattice work, called Soreg, and notices were placed all around, prohibiting strangers from entering the inner Court. A notice of this kind, engraved on stone in Greek letters, threatening death to all intruders, has lately been discovered among the ruins by M. Clermont-Ganneau. Abbaranel in his Commentary on Ezekiel essays to prove that a Gallery was set apart in the inner Court for strangers, having regard to the passage in Solomon's Prayer, where God's blessing is invoked "on the stranger who cometh out of a far country" to pray in the Temple.

In the four corners of the Court of Women were four roofless chambers, respectively intended for Nazarites, for the Lepers when undergoing purification, for the wood of the altar, and for the oil and wine for sacrificial purposes. In the Chamber of the Nazarites, according to the Mishnah Kelim (vi. 2), the Virgin rock protruded and here the Nazarites prepared their offerings. At the Western side of the Court of Women there was a broad flight of fifteen steps (corresponding to the 15 Songs of Degrees in the Book of Psalms), and then a beautiful gate—the Gate of Nicanor—was reached, which led to the Court of the men of Israel; all the gates were gilt, except this, which was cast of bronze in
Alexandria. The Talmud (Jomah, 38a.) relates that when these gates were conveyed to Acco, a storm arose, and one of the gates had to be thrown into the sea and floated, but was recovered, just as was Cleopatra's Needle on its way to England. The court of Israel contained a number of chambers; among them was the Gāzith Chamber where the great Sanhedrin sat. The Court of the Priests contained the altar and its appurtenances, as well as the Laver. The Temple edifice proper contained over 38 chambers in three stories; access to it was gained through the Porch having a magnificent Propylon ornamented with a golden vine and other votive offerings.

In the centre of the pile was the Holy Place, the "חימן. There stood the altar for the incense, the table with shewbread, and the golden candlestick. In the background was the Holy of Holies, separated from the Holy Place by the Veil or Curtain. In the Second Temple both the Cherubim and the Ark were wanting. It is generally supposed that the Ark, with other holy objects, was concealed by King Josiah in one of the passages which abound on the Temple Mount (Cf. II, Chronicles xxxv. 3; Jomah 53, 54). The Talmud relates a curious incident, how a priest one day found some stones loose in the pavement, and on examination saw that there was an opening, which he concluded, would lead to the place where the Ark was deposited. He went to inform his brethren of his discovery, but fell down and expired before he could reveal the secret. Above the Holy of Holies there must have been an upper room. It was, as far as we know, only used when repairs were carried on. In Solomon's Temple, the hangings and the fittings of the Tabernacle of the Wilderness, for which there was no further use, were stored in the upper chamber. The Sanctuary was built by the Priests, other buildings were completed by Herod in nine years, but the entire work, which was on a scale of unexampled magnificence, was not finished until a few years before its destruction by Titus in the year 69 A.C.

Hadrian, after quelling the revolt of the Jews under Bar Cochba, erected on the site of the Temple a shrine dedicated to Jupiter Capitolinus. It contained a statue of Jupiter and of himself. Subsequently, Constantine, after having embraced Christianity, erected a church in the Haram area, but soon afterwards the Emperor Julian gave orders to the Jews to restore their Temple. I can only find some passing allusion to this in our Jewish writings, but I have little doubt that then, if not before, Hadrian's Temple to Jupiter was demolished, and by a strange irony of fate the very head of his statue which was once meant to be worshipped was seen by one of the early pilgrims built into one of the walls and has recently been re-discovered.

There is a great difference of opinion as to the structure which Justinian erected on the Temple mount. Sepp, the German architect, seeks to prove that Justinian built what is now called the Mosque of Omar, with the object of placing there the Temple vessels which Belisarius had recovered from the Vandals, who had, after the pillage of Rome, taken them to Carthage. He further makes the statement, which however, is disputed—that Chosroes, who in the year 614 plundered Jerusalem, transported the Temple vessels to a monastery in Armenia. It may interest some of you to know what the Talmud says became of the Temple vessels. In Aboth de Rabbi Nathan, it is stated that the mortar for pounding the incense, the table, the candlestick and the curtain were deposited in Rome. It would seem that these were the very objects which we find represented on the Arch of Titus at Rome. Again we read in the Jerusalem Talmud (Meilah, 17b) that Rabbi Eliezer, who when at Rome was asked to heal the Emperor's daughter, and went over the treasury to find a certain medicament, there saw deposited the various vessels from the Temple. In another passage of this Talmud (Jomah 57a) it is said that the plate on the High Priest's mitre with its inscription was seen at Rome, as also the veil,
on which were to be noticed spots of blood. There is a spurious Midrash published by Jellinek which gives details as regards the Temple vessels seized by the Romans, which clearly bears the stamp of exaggeration.

Indeed, beyond the measurements of the Temple, and the traditions handed down from father to son by those who saw the Temple in its pristine glory, there is no genuine but only hearsay information as to what became of the Temple, to be derived from Jewish sources, because the Jews since the destruction of the Temple have never sought the privilege of viewing the spot, as they shrink from the possibility of committing the sin of approaching the Holy of Holies. Whilst the Jews eschew treading on the Haram ara, they have always felt an irresistible attraction to the outside of the walls, more especially to the well-known Wailing Place on the Western wall. It is a spot well calculated to rouse the deepest emotions, and one can here fully realize the rapt devotion of that sweet singer in Israel, Jehuda Halevi, who, it is stated, when kissing the ground, was trodden to death by an Arab rider. The passage in Psalms cxxi. v. 15, is applied to this Western wall. "For thy servants take pleasure in her stones, and favour the dust thereof." Here may be seen the grand stones of the venerable pile, some nearly 30 feet long and 4 feet high. The spot has been frequently illustrated and described, but no notice seems to have been taken of the numerous iron nails in the interstices between the stones. What is the object of these nails?

I learn from enquiry that when a messenger is sent by the Jerusalem community abroad it has been the custom from time immemorial for him, before his departure, to drive a nail into the wall. The custom may have taken its origin, from the passage in Isaiah, (chap. xxii. v. 23) "And I will fasten him as a nail in a sure place." This passage is at the close of the magnificent chapter about Jerusalem, which, in consequence of the late topographical discovery that the Holy City formerly extended right down to Siloam, gains remarkably in vividness.

It is the fashion now-a-days to decry these messengers from the Holy City, but I maintain that we owe not a little to these trusty men who in days, when posts and railroads were unknown, braved perils of which we can now form no conception, and brought to their brethren in outlying countries, tidings of the Holy City and a knowledge of the word of God. The conversion of the heathen nation of the Chozara, a thousand years ago, and the knowledge of their religion by the black Jews in India, may be traced to the ministrations of these messengers.

I have been led into this digression through speaking of the Western wall, and of the holy awe which restrained the Jews from treading the Temple after its destruction. Therefore, such statements as that of the Bordeaux pilgrim in the year 333, that the Jews every year visit the "lapis pertusus" (the "pierced stone"), and anoint it and bewail themselves with groans, and tear their garments, can only apply to the stones outside the Temple, perhaps to the western wall. Again the statement of an Arabian writer, that Omar and his successors employed Jews to keep clean certain parts of his Mosque must be called in question.

Sepp's contention, that the mosque had been constructed by Justinian, is supported by the fact that the Mihrah or Prayer Niche, which is always scrupulously placed in the direction of Mecca, occupies quite as anomalous a position in this mosque as it does in that of Saint Sophia at Constantinople, also built by Justinian. Those who have visited this mosque must have been struck with its one-sided appearance, in consequence of the worshippers not facing the ase of the building but worshipping at a slight angle in order to face Mecca. This at once shows that the building was not constructed by the Moslems. I shall not dwell upon Fergusson's theory that the Mosque was built by Constantine. The view generally adopted is that the Khalif Abd-El-Melek by the aid of Byzantine workmen built the Dome of the Rock about fifty years after the capture of Jerusalem by Omar.
About four hundred years afterwards, in the year 1099, the Crusaders wrested Jerusalem from the Arabs, and the Dome of the Rock was then converted into a church, but retained the name of Templum Domini. The Aksa Mosque occupying the South of the Temple Mount was then termed the Palatium Solomonis, and the excavated vaults beneath were called the Stables of Solomon. Here the Knights Templars established themselves.

After the battle of Hattin, some sixty years afterwards, (in 1157) Jerusalem capitulated to Saladin, who said to Richard Coeur de Lion: "Jerusalem is as holy to us as to you, nay, more so, for there our prophet made his ascent to heaven, and there the angels assembled." (Bohaeddin Vita Sal. chap. cxv.) Some years after another Crusade took place, and for a time the Christians succeeded in again holding Jerusalem, but eventually the Cross had to give way to the Crescent. The Knights Templars departed from Syria, and raised in Europe many a church on the model of the Dome, among them the Temple Church at Temple Bar.

I shall now trace the origin of some of the Moslem legends, with regard to the sacred site, and I think I shall be able to show you that most of them are derived from Jewish sources, more particularly from the Haggadah, the great storehouse of old Jewish Folk-lore.

There is great truth in the words of Deutsch in his essay on the Talmud, where he says: "Not only an entire world of pious, biblical legends which Islam has said and sung in its many tongues to the delight of the wise and simple for twelve centuries are to be found either in embryo or fully developed in the Haggadah, but much that is familiar among ourselves in the mediaeval Sagas, in Dante, in Cervantes, in Milton and Bunyan has consciously or unconsciously flowed out of this wondrous realm, the Haggadah."

These legends, generally associated with some passage in Scripture, are often of a transcendental, generally of a symbolical, character, and are mostly clothed in a fantastic garb. Many of their ideas are derived from foreign, mostly Iranian and Chaldæan sources, with which the Jews became first acquainted in the Babylonian captivity. Mahomet and his followers, by means of the Arab Jews with whom they came in contact, became familiar with this literature, but many of the legends are willfully altered to fit into Islam theology, and others have become naturally distorted after passing through so many channels.

Let us begin with some of the legends relating to Solomon. These, although embodied in Jewish literature are, I think, adaptations from Persian tales about Deschemsand and other heroes. Sir Charles Warren will, no doubt, speak of the enormous stones, some hundred tons in weight, which are still found in their places and constitute the lower part of the Temple wall. The stones are so beautifully dressed and joined together that they have been a source of wonder through all ages. Now we read in I. Kings (chap. vi. v. 7) that "there was neither hammer nor axe nor any tool of iron heard in the house while it was building." How, then, were these stones hewn and chiselled? The Mahomedan legend is as follows:—When Solomon wished to build the Temple he called not only men to his aid, but also the living creatures of the earth. All came, except the magpie, which he turned into stone, and which the guardian at the Hâam shows at the present day. Solomon also assembled the Jins and the mightiest of demons, and appointed one division to build, another to cut the blocks and columns from the marble quarries. To an Afrite, who ruled in the ocean depths, Solomon sent a letter sealed with his magical signet ring, and bade him bring adamant to cut the stones. The Afrite set out and found a nest wherein were young eaglets. He covered the nest with a thick iron cage. The eagle returning, found the iron cage and tried in vain to break or push it away, in order to get at her young. At last she flew away and returned with a piece of adamant wherewith to pierce
the cage. Then the Afrite frightened the bird so that she dropped the adamant, which he took to Solomon and by its help the stones were cut.

This legend is really identical with that given in Talmud Gittin (fol. 68), which runs thus: When Solomon was about to build the Temple without the use of iron, he bethought himself of the expedient which Moses resorted to in cutting the stones of the High Priest's breastplate for the Urim and Thummim. So he sent his general Benahah armed with his signet ring to Asmodenus, the king of the demons, with orders to bring unto him Shamir, that wondrous little worm that could cut the hardest of flints. Shamir, Asmodenus tells him, was the property of the prince of the sea, and he only entrusts the worm to a bird called the Naggar Tura, or mountain carver, who had taken the oath of fidelity to the prince. This bird was wont to take Shamir to the mountain, and used it to split the hard rock so as to place into the crevices seeds for clothing the mountain sides with vegetation. Benaiah finds the nest of the bird and covers it with a piece of crystal. When the bird came home and could not get at her young, she flew away and fetched Shamir and laid it on the crystal. Then Benahah shouted and seized the wondrous worm, but the poor hen in her distress "slew herself." This legend recurs in the mediæval literature of most countries in some shape or other—that is either a bird, a worm, or a plant, such as the saxifrage, which eats into the rock. We recognize Shamir again in the Greek word σμιργίλης, in the German Smirgel and in the English emery.

On the Eastern side of the Harâm, close to the Golden Gate, is Solomon's throne, much venerated by the Moslems. They say that Solomon, feeling his end approaching, came to this spot close to the valley of Jehoshaphat, where all mankind will be judged, and leaned on his staff in order to conceal his death from the demons. In the course of time, the staff became worm-eaten, and the body fell to the earth, much to the delight of the evil spirits who now knew that they were free. The only foundation, I can find, for this legend in the Talmud, is in Sanhedrin (fol. 20), where the passage occurs, "At first Solomon ruled over the spirits, and in the end he had but his staff to support him."

Half way between the Golden Gate and the South Eastern extremity of the Temple wall a pillar juts out. From this column the Moslems assert that the bridge Al Sirat, only a hair's breadth in width, will be stretched across the valley of Jehoshaphat to the Mount of Olives on the dread day, when the last judgment will be announced by the blast of trumpets, and when all the children of men will have to cross this bridge over Tophet. This legend in its main features has its foundation on passages occurring in Scripture, although these do not refer to the last judgment. The prophet Joel (ch. iv. 2 & 12) speaks of the gathering of all nations, "Let the nations be awakened and come up to the valley of Jehoshaphat; for there shall I sit to judge all the nations round about." Isaiah (ch. xxvii. 13) and Zechariah (ch. i.) speak of a day of judgment when the great trumpet shall be sounded.

I have mentioned before that the valley of Hinnom was West and South West of Jerusalem. This valley was the scene of the Moloch worship, and other abominations (II Chronicles, ch. xxxiii. 6). Here Jeremiah (ch. xix) thunders forth his denunciations of these enormities, and he says, "This place shall no more be called Tophet nor the Valley of the Son of Hinnom, but the Valley of Slaughter." It was but natural that the name should in course of time be transferred to the Kidron or the Black Valley, which had from time immemorial been used as a burial place. Accordingly, this Black Valley, the Valley of Jehoshaphat, came to be called Ge-Hinnom, the Gehenna of the New Testament. It is possible that this dark valley bore marks of volcanic action like those we find in Virgil's cave near Naples, which was considered in olden times as an entrance to the infernal regions, for we find
in the Gemarah Sukkah (32 b.) a passage as follows: "There were two Palm trees in the Valley of Hinnom, between which smoke issued forth, and this is the portal of Gehenna." A further illustration of the Mahomedan legend is a passage in the Yalkut on Isaiah, "When the nations are assembled in the Valley of Jehoshaphat for judgment, the Lord will quicken the dead and will cause them to pass over the bridge, which will shrink to the width of a thread; the idol worshippers in crossing will fall into the Gehenna below, and Israel will stand by and quake."

According to the Haggadah the distance between Gehenna and Paradise is but a hand breadth, and in the literal manner in which Mahomet interpreted the Midrash we have not far to seek for the gate of Paradise which we know the Moslem place below the sacred rock. "Below the Sakhra," writes Jalal-Addin, the well-known Mahomedan author, "is the gate of Paradise full of fertilising breezes and sweet waters, from which flow the four rivers." Altogether the Mahomedans invest the Sacred Rock with a sanctity second only to the Kaaba of Mecca. On the South West corner of the Rock is shown the footprint of Mahomet, when, in his nocturnal flight, he sped to heaven on his steed Bounak—lightning—and the Angel Gabriel's handprint is shown where he held the rock back which was ready to follow the prophet. I forbear to give you all the particulars of this celebrated night journey. Mahomet's passing through the seven heavens, in each of which was a saint waiting to welcome him, calls to mind analogous passages in the Midrash. These seven heavens are in reality but the seven Hebrew equivalents for heaven which occur in Scripture. The seven patriarchs are no doubt the seven shepherds spoken of by the Prophet Micah (v. 4).

The Mahomedans regard the Sacred Rock as the centre of the earth; it is guarded by armies of angels who watch there day and night in prayer. The canvas covering suspended over the rock was that used by Adam and Eve when they met again after one hundred years' separation consequent upon their expulsion from Paradise. The stairs, which lead into the cave below, contain a stone called the Tongue, because it announced to Omar that this was the rock where Jacob had his dream. In the cave below and elsewhere are shown the places where Adam, Shem, Melchizedek, Abraham, and other saints prayed, and here it is believed by the faithful that every prayer off-red up is heard. The rock is suspended on a palm tree, perhaps in allusion to the passage in Psalms (xcul., 13-14). "The righteous shall flourish like the palm tree, . . . that is planted in the House of the Lord, and shall flourish in the courts of our God."

In describing this spot Dean Stanley says, that the Mahomedans believe that in the well below the palm tree, the souls of the departed rest betwixt death and resurrection. The belief was, that the living could at the mouth of the well hold converse with those souls about any disputed matter which lay in the power of the dead to solve. It was closed, because a mother, going to speak to her dead son, was so much agitated at the sound of his voice from below, that she threw herself into the well to join him and disappeared.

Now upon what are these fantastic legends based? Upon a single passage in the Mishnah Jomah, which describes the services of the Holy Priest on the Day of Atonement. When speaking of his entry into the Holy of Holies, during the time that the second temple was standing, the Mishnah says (chap. v. 2) "When the ark had been removed, a stone became visible which had been there from the time of the first prophets, and it was called Shetijah, שתייה, the foundation stone. It was three finger breadth high above the ground, and upon it the High Priest placed the censer." The Gemarah, commenting on this passage, adduces a number of quotations from Scripture to support the theory that this stone was the germ, whence the whole world
was created. There are many Midrashim, which enlarge upon this theme. I will only quote one from the Pirke de Rabbi Eliezer (35), which refers to Jacob's dream. We read (Genesis, ch. xxviii. v. 11), that Jacob "took of the stones of that place and put them for his pillows." Further (v. 18, 22) Jacob took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon it and vowed a vow, saying this stone which I have set for a pillar shall be God's House." The Midrash says, as to this text, that the many stones overnight became solidified into one, and that the oil came from heaven for Jacob to pour on the stone, and God fixed it in the foundations of the earth, whence it was called the stone Shetijab, which became the navel of the earth, and upon this the Temple was erected. The halo of sanctity, which surrounded this stone of the Holy of Holies of three finger breadth in height, was transferred by the Moslems to the rock which I have already shown to you was probably the site of the altar. The Christian Church fathers claim that the rock in the Holy Sepulchre is the centre of the earth.

The connection of Adam with the stone of the Sanctuary is deduced from Bereshith Rabbah (ch. 13). "Man," יד יד, it says "was created dust from the earth; he was formed from the very altar of earth, יד יד, which was eventually to stone for him." Another beautiful Mi chấp [speaks of Adam, after his fall, dwelling on Mount Moriah, close to the Gate of Paradise, and narrates that he worked to provide himself and his helpmate with raiment.

Shem and Melchizedek are both introduced in the Moslem legend, but in the Jewish Haggadah they are considered identical. The Midrash says that Abraham called the Mount of the Lord—יהיה; Shem called it Salem; the Lord proclaims, I will call my City by the two-fold name—Jerusalem.

The Mahomedan names which the Gates of the Harām area bear at the present day are mostly associated with legends. The Koran mentions a double gate leading from the Tower of David to the Temple, called the Gate of Mercy. Probably this double Gate is identical with the two Gates referred to in the following passage from Tract Soferim. "Two gates did Solomon construct devoted to acts of mercy. Through one gate the bridegrooms were wont to pass; through the other passed the mourners and those who were excommunicated, and it was the custom that the people on the Sabbath day resorted to the Temple Mount to rejoice with the bridegrooms and console those who were afflicted." The custom of condoling on the Sabbath day with the mourners still obtains in the Synagogue. On the Friday evening as the Sabbath is ushered in, the Rabbi and Reader proceed to the entrance of the Synagogue to welcome the mourners with the words, "May the Lord comfort you with the other mourners for Zion and Jerusalem."

By this time I have, I think, established my argument as to the sources of the Moslem traditions. I will give one more legend connected with the Dome of the Chain, a beautiful little mosque adjoining the Dome of the Rock, and I give it to you because I am unable to trace in this legend all the links which would connect it with the Hebrew Midrash. Perhaps one of the many Talmudists present this evening can supply this. Jalal-Addin says, that the children of Israel had an immense hole dug in the Temple Mount, wherein was placed a chain which God had given to David. The people approached with their offerings, and whatever was graciously received was taken up by the chain; whatever was not accepted remained on the ground. By the aid of this chain which, to quote another legend, was suspended from heaven and reached earth at the spot where the Chain Mosque now stands, David was able to judge all hard cases. Whoever spoke the truth was touched by the chain, but from him who spoke falsely the chain recoiled.

Now the legend goes on to tell of two men, of whom one confided to the other one hundred denars, which sum he afterwards reclaimed. The other denied that he had
received it; but he was a crafty man and had concealed the gold in the hollow of his stick. They came to David. He said, Go ye to the chain. Then going up to the chain the crafty man gives the stick to the owner of the denars and takes an oath that he had returned the gold. The chain touches him. Then the rightful owner of the gold restores the stick, and swears that he had never received the money. The chain touches him too. Then the people marvel, and David wonders how the chain could show that they were both right. However the Lord revealed to him the truth, but after that the chain was removed. Now the identical story as to the denars is told in the Midrasch Rabbah (Vajikrah, vi.) as having happened to Bar Talmone (Bartholomew), but I confess I fail to trace anything in Jewish literature as to the chain that aided David in judgment.

As I do not wish to interpose longer between you and Sir Charles Warren I must conclude, but I have only given you an outline of the weird and suggestive legends which cluster round that spot of matchless interest, "the glorious high throne from the beginning, the place of our Sanctuary."

Major-General Sir Charles Warren, G.C.M.G., who presided, said:—

Ladies and Gentlemen, I am sure you will all agree with me in feeling grateful to the lecturer for the most interesting and learned lecture which he has given to us this evening, throwing so much light on the ancient customs and traditions of Jerusalem, and showing how the Moslems, to a very great extent, are, indebted to the Jews for their legendary lore. I cannot attempt to follow the lecturer into all or even into many of the points which he has discussed this evening and I intend to confine my remarks to a few subjects only. I may say in starting that there is one point in which I do not concur with Mr. Marcus Adler, namely, when he said that it was his Christian brethren only who had carried out the work of exploration in Palestine and Jerusalem. That is not so. We are indebted to a considerable extent to our Jewish brethren. We have several Jews on the Palestine Exploration Fund Committee, and at various times we have experienced great assistance from the Jews not only in this country, but in Palestine. Speaking for myself, I may say here, that I have received very great assistance both from Ashkenazim and Sephardim Jews in Palestine. Dr. Hirsch, son of the late Dr. Hirschel, formerly Chief Rabbi of London, is a very old friend of mine, and I was sometimes able to give him a good turn for all his kindness to me. The Ashkenazim when they have been away from Russia for a year, and from some parts of Prussia fora certain period, are cast off by these nations and become Rayahs. Then they are taken up by the English, and the British Consul looks after their interests. Some of the Sephardim are Rayahs also, and at times the venerable Dr. Hirsch has come to me and asked me to exercise my influence in a legitimate way in their behalf; and I have always been glad to do what I could, for from the Jews I at times got very much valuable assistance. In speaking of the remains of the Temple, it must be borne in mind that the Temple of Herod was much larger than the Temple of Solomon, and that the outer portions were not built in the same manner as the interior. We learn that the Temple was built by the Jews, while the outside walls of the Court of the Gentiles were built by Herod, and so there may have been two distinct kinds of architecture used—the one differing greatly from the other. The outside architecture was probably Roman, but what the inside was it is very difficult to ascertain exactly. Almost all the books of reference on the subject show great differences of design, and I do not think that we have at present arrived at any distinct idea of what the original design of the second Temple was like.

I have shown here a ground plan of the Temples of Herod so far as I could gather it.
from Josephus and other historians; and with regard to measurements, the only questions at the present time remaining are of a few feet. We have now a distinct idea of the general position of the Temple which must have been situated at the top of the rock that has been described to you. In Palestine the threshing floor is situated in such a position that the wind will be able to blow the chaff from the corn, and therefore it is quite improbable that the threshing floor could have been at the bottom of the valley between two steep hills where the wind could only blow at certain periods. Besides, we have collateral evidence that the threshing floor was near the brow of the hill; it was near the brow of the hill that David saw the angel standing over the threshing floor; and it is near the brow of the hill that the Mosque of Omar now stands. I agree with what has been said as to the probable origin of the cave for storing corn. It was in a cave that Araunah hid himself when he was afraid, and here is a cave in which he could have done so. These caves for collecting corn exist all over Palestine. The walls of the Temple as they exist at the present time are of a stupendous size, and there is little doubt that originally they were some 300 feet in height; even now they are in many places from 150 to 200 feet in height, and their dimensions are very great. If you were to put the whole length of the Crystal Palace including the transepts in one line, you would get about the length of the south end of the Temple—that is the outside Court of the Gentiles.

The stones are very stupendous. I measured a stone in the South West end which was 38 feet 6 inches in length, and weighed 100 tons. In the South East wall there is another stone which is not quite so long, but higher, and weighing over 100 tons. The question has often been asked and discussed how such enormous stones were placed where we now find them? There are a great many theories on the subject, for in those very early days the mechanical appliances were very limited. The question has now, I think, been set at rest by the discovery of the quarry from which the stones were probably taken. This quarry is above the level of the wall of which these stones form part, so that when the blocks were hewn all that had to be done was to lower them by means of rollers down an inclined plane—the only difficulty in the way of doing this was to prevent the stone, when in transit, running down too fast. Although the stones of the outer wall of the Temple were of this stupendous size, in the inner wall they may have been much larger. But this is not an isolated case in the East, for in the Temple of Baalbec there are stones weighing 800 tons, standing 15 to 16 feet high, and from 70 to 80 feet in length. There also we know how the stones were got into their places, for we have discovered the quarry from whence they were hewn, and in the quarry there is one stone remaining, which, apparently was not wanted by the builders, who left it there.

With regard to the Sacred Rock, over which the dome of the Mosque of Omar is built, there are many theories. Some suppose it is the ancient site of the Altar—of the Sanctum Sanctorum. For many years I had the idea that this rock was near the Gate Nitzotzot, near the place where the blood and the entrails of the slaughtered animals were put down and carried away; and the reason for this is that in the Talmud or the Mishnah there is an account of a passage into which one could get by means of a winding staircase at the Gate Tadai. And there is an account of a passage by which the Priest went down to the House of Baptism, and then entered another passage which led to the Gate Tadai. Below the space where the rock stands is a place where the passages converge, and there is the Gate. These probably are the actual passages spoken of in the Mishnah, but the question remains how far did they extend to the South, whether this particular place was the Gate Nitzotzot, or the actual Altar of the Temple? There are reasons based on legends for believing that this was the place of the Altar, but there is some difficulty with regard to the Moslem traditions, for they have taken
them from a variety of places and clustered them all around the sacred rock, over which they have built their monument. This Moslem habit of clustering their legends, accounts for the fact that they attributed to a rock under the dome of the Mosque, traditions, which belong to the Sanctum Sanctorum of the Temple. There is one tradition, which says that this rock is the very centre of the whole earth, and that it is 16 or 69 miles (they are not very particular) nearer to Heaven than any other part of the world's surface. All their traditions seem to have been derived from some prior traditions, or taken from some previous book. Some of them are derived from Arab sources, but the great majority of them are similar to the Jewish traditions; or are similar to those recorded in the books of the Prophets. The tradition, which the lecturer has given you with regard to the well underneath (in the rock) is not quite the same as the one which I heard, which is as follows: There was an opening under the rock, and for a long time a passage was kept open for the purpose of allowing the departed spirits of Moslems to converse with the living. It however, happened, that some of the living who went there to converse were not seriously minded and talked of indifferent matters. So in the course of time it came about that many scandalous stories about the people in Jerusalem got into circulation. This became so bad that it was at last thought fit to close the aperture, which was done, so that no more scandal was able to come out. I have no doubt but that the idea of Mohamed's going to heaven comes from Jacob's dream. I have also no doubt but that they brought the stone which Jacob used for his pillow from Bethel and put it in the sacred area, where there is a stone which they call the "little Sakkra," which is the stone supposed to have been brought from Bethel.

When I first went to Jerusalem I had a firman, in which I was forbidden to excavate in all the particular spots I was enjoined to explore. Fortunately, the Mahomedans, who were most anxious to prevent my doing anything in the way of exploration at this spot, had confused together the names of Hebron and Jerusalem in the firman. They said that no one not a Mahomedan was permitted to go to the sacred places at Hebron and Jerusalem. That was true with regard to Hebron, but not true with regard to Jerusalem, where any one could go over the ruins of the Temple on paying a certain price. I pointed this out to the military Pasha when I called on him, and as there was a mistake clearly, the firman had to be revised, and when the revised firman arrived, I had completed my explorations in this direction on such terms as I was able to make with the Pasha. The military Pasha, when I went to him, told me that I need not go to all the trouble of exploring for he could tell me all the history of the Temple. He proceeded to tell me all about it. He told me that the Sacred Rock was placed on the top leaves of a palm tree, from the roots of which sprang all the rivers of the earth. This was doubtless borrowed from Ezekiel's statement that water should come out of the threshold of the Temple, go down the Kidron Valley and cleanse the waters of the Dead Sea. This tradition simply points out the fact there must have been water (there must be water now) under this sacred stone. In early days no doubt there was considerable water in Jerusalem. The Palestine Exploration Fund proved this to have been so, and it is not improbable that water may again run through these old aqueducts.

There is one reason why the aqueducts do not run as in former days. Titus, as you remember, had to exert all his efforts to establish himself in Jerusalem, and he confesses that if the Jews had only engaged themselves in defending the city instead of fighting amongst themselves, he would not have been successful. The Jews were divided into three parties, and would engage themselves in fighting each other instead of fighting against him, and so Titus was able to penetrate further and further into the city until he reached the Temple. In order to carry out his siege operations he had to collect wood for battering rams, and in course of time the
country became depleted of wood. There is now no wood around Jerusalem for miles and miles—the houses are built of stone with stone roofs. Ground which was formerly covered with fruit trees is now entirely bare, and there is in consequence of this denudation of trees a much smaller rain-fall than in former days.

With regard to this splendid wall of Herod, we have opened up the whole of it as well as the gates spoken of in olden times as the Huldah Gates, which can be seen by any one now going to Jerusalem. The Huldah Gates are thus double gates immediately to the South of the Sacred Rock; so there were two gates to the south side of the Temple. To the West there are three gates and Robinson's Arch which led from the royal cloister. Dr. Robinson, an American gentleman, was the first who pointed out the arch which has been called after him. This arch was broken down when Titus took the Temple. Titus desired to save the Temple; he gave orders not to destroy it, but the soldiers, exasperated by the gallant defence, burnt the Temple. A great number of Jews perished in the flames in the cloister, but some got away, and destroyed the bridge by which they escaped, and it was Robinson who pointed out the remains of the arch standing out from the wall. One of our first works in Jerusalem was to ascertain if there were any remains of the arch below. There was no absolute proof that there was a gate there, so we excavated the earth and lighted on the pier itself 50 feet long and 12 feet broad. There was a stone pavement between the pier and the temple wall, and on the top of the pavement we found the old stones of the arch huddled together. Then we sunk through this pavement, which was of marble, and at the depth of 20 feet we got to an older arch destroyed in the time of Pompey, which covered an old aqueduct. The aqueduct was arched over with masonry and extends to the West of the Jews' Wailing Place—several hundred feet. There were cisterns cut showing that these aqueducts were not constructed for sewage but for water. There were passages going upwards which were explored and we found that they extended to the marble pavement which stretches to the western wall as described by Josephus. We found a stone roller similar to those used in the Lebanon for rolling the roofs of houses, showing that the houses were flat roofed, covered with timber, just as we learn that they were in the ancient books of Holy Writ. Going further to the West we found another gate at a lower level, and we excavated that which was found by Mr. Barclay, also an American, and we found that it goes into the sacred area. Further North is Wilson's arch of about the same size as Robinson's Arch, but of a later period. This was called after Sir Charles Wilson, who showed that it was an ancient passage. We worked along the causeway going from the Upper City, which is formed by arch upon arch as described by the lecturer, and this connects the causeway with the temple, which is mentioned in several of the old books, and further North we found a third gate, and we found an old cistern and the remains of an old gate similar to that of Barclay, so that there are four gates on the west side. The Golden Gate is closed at the present time; the Mahomedans, borrowing from Ezekiel, entertain the belief that some great prince will enter the city by the Golden Gate and take it from them. They believe too that the entry will be made on a Friday, and so they have the gates of the city closed on that day.

There is a single gate among the arches to the South Eastern angle. We worked under the arches and we found one of the old ducts, one of those, no doubt, employed in carrying away the blood and refuse from the temple. There was a passage in which one could walk and sweep the dirt and still keep himself perfectly clean. When there were so many animals slaughtered daily in the temple it must have been necessary, to keep away pestilence, that the refuse should be carried effectually away, and this duct and passage shows how it was done.
Then, with regard to the South Eastern angle, we came upon some interesting remains. This enormous wall, which rises to 80 or 90 feet above the present level of the ground, was called the Pinnacle of the temple by the writers of the third and fourth centuries. We went down eighty feet before we reached the solid rock. The Pasha of whom I have spoken would not let us work near the wall. He was under the impression that we could not get to it by working horizontally, which we did, until we got to the angle itself. He used to send an inspector, whom I told that we had got to the bottom of the wall. Because I told him so he did not believe it. He went down the shaft and when about midway the man gave the rope a turn which twisted the chair around. When the inspector reached the bottom he did not know in which direction he was going, and I said to him, "We are at the bottom of the wall and I will now take you to the angle of Solomon's Temple." I showed him the paint marks on the stones, but he would not believe me. When he saw the Pasha he reported that we were working in an entirely opposite direction, and the Pasha said that we could go on working in that direction so long as we liked. We worked on and made some valuable discoveries. On the limestone there is a loamy soil (red earth). There was twelve feet of red earth, and when they got down to the rock and put in the massive wall they cut down through the red earth and then filled it in, the consequence being that they covered up a portion of the wall which was never seen again until we uncovered it. The paint marks on the stones were exposed as they were when they came from the quarry. The conjecture is that they were "Phoenician" marks, and Deutsch and Petermann were of this opinion. Amongst other things we found a hole cut in the rock, and an earthenware pitcher which was probably put in when the corner stone was laid. We also found some old jar handles, on which were inscribed in Phoenician or Hebrew characters words, "To the King," showing, no doubt, that it was royal pottery. Whether thrown out of the King's kitchen or not I cannot say, but there is no doubt that the pottery is 700, 800, or 900 years older than the present era. With regard to this angle, there are many interesting points. Josephus describes it, and states that when Herod rebuilt it he doubled its size.

It is suggested that on the South East are the remains of King Solomon's Palace. Captain Conder has a theory about it, and we do not entirely agree on the subject. The South West angle I think was entirely built by Herod. If you look at the South West angle you will find that it comes over the Kidron Valley, and it cannot be that it formed part of the ancient Temple area, and it was only when the Temple area was much increased that it was continued over the valley. I will just mention two or three other points. First, the peculiar rock-cut passage explains how it was that there was plenty of water in Jerusalem, and none outside. Hezekiah says, "Why should the Assyrian King come here and find water." With reference to an extraordinary passage, which was found cut in the solid rock, what was his object? It was one of the "sealed fountains," closed up from the outside. From the Virgin's fount to the Pool of Siloam you have rock, a cut passage of 1,800 feet in length, where, during the siege, the inhabitants could get water. The enemy would find no water, whilst there would be plenty inside. The discovery of this is one of the results of the exploration. Secondly, we found some remarkable rock-cut passages for water in the Kidron Valley, and no one has conjectured what they are for. I followed them for more than a mile. At every few yards there were passages, as though to supply pure water in the gardens. What they are for is still a matter for speculation.

There are two other points to which I should like to allude. First, the position of the City of Zion, which is more vexed than that of
the Temple. Some suppose that Zion was a large and populous City, and others suppose it stood where Ophel now stands. There is controversy on this point which I hope will increase, for it is desirable that there should be controversy on such matters. The success of the Palestine Exploration Fund was mainly due to the vigour with which Mr. Fergusson and Mr. Williams stuck to their theories through thick and thin. Those who think that Zion is Ophel I hope will adduce their strongest arguments so that there may be more controversy. I am rather wedded to the theory that Zion was West of the Temple, for with the exception of what occurs in Nehemiah, everything conspires to show that Zion was to the West of the Temple itself. It is, as I have said, a very vexed question, and I trust that controversy will continue. It is mainly on account of the keen controversy which has been waged in the past that the explorations have been carried out so far as they have, and it is necessary that the same spirit should continue if we are to get at the truth on points of interest which yet remain unsolved.

I will conclude with a very interesting conversation I had with a Mahommedan which I have no doubt the lecturer will be able to elucidate, and show that it rests on some tradition. The lecturer has told you of an extraordinary bridge, underneath which there is Tophet, over which every Moslem will have to pass on the day of judgment. And those who do not pass will tumble into Tophet. One day an old Mahomedan was talking to me, and I said I could not understand how he could suppose that every Moslem would pass over safely however badly he behaved. He told me there was a way to do this. It appeared that on the last day all the Moslems would be assembled in the Temple area. There now stands in the wall a column 8 or 9 feet high, and it is an interesting sight, early in the morning, to see the Mahomedans preparing for the future journey. They go right out on the column, they balance on their toes to see how they will fare on the last day. On the last day the Moslems will be called together. They will start from the column, and the good Moslems will walk across the bridge, which will be only a hair's breadth, and go at once into Paradise. Then those who have not behaved quite so well will screw up their courage and start off also and get across with a little assistance. But the question is what is to become of all the others? The old man told me they first of all would ask Mahomed to assist them, and he would refuse. Then they will see Abraham and ask him for assistance, and he will say "No, it is as much as I can do to look after the Jews." Then they will see Isa, and then Moses, both of whom will refuse assistance. Then they will come back to Mahomed who pities them, and helps them by turning himself into a sheep whilst they become fleas and jump into his wool, and he carries them all safe into Paradise that way. In conclusion, I propose a most hearty vote of thanks to Mr. Marcus Adler for his interesting lecture.