

a pity this road was made too narrow, as in the event of two carriages meeting at full speed, collisions would probably ensue.

On this account they are about to widen it, breaking away the rocks, and building parapet walls on the outer edge wherever it is necessary. The distance traversed is somewhat longer, but is proportionally easier.

Some alterations were made on the right side of the valley towards "Küstül," but of minor importance, but at the ridge the bad part will still remain unless a tunnel about 800 feet long is made.

2nd. The second improvement is at Kuryet el-'Enab, where the ascent was always hard work, and driving down it dangerous. It is in some degree longer, but with a gentle descent; also on the other side of the ridge, towards "Saris," it was made better and with more skill even at Saris itself.

3rd. The third is at "Latrôn;" the old line went over the ridge of the Latrôn Hill itself. The new road follows the valley without any rise, and at the same time no longer than the other.

It joins the old road one mile west of the Latrôn Hotel—a misfortune for that establishment—the new road not approaching it. The proprietor must do something to attract travellers.

In the Plain Country several improvements were made, but unhappily the steep ascent at Kubab is still remaining and not improved.

One of the decaying watch-towers near Ramleh was removed and put nearer the road. Through the Gardens at Jaffa the road was made much wider.

The road from Jerusalem to Hebron is finished so that carriages are now going there. At some places the old route was abandoned, and new and better ones made.

The road from Jaffa to Nablus will also be made; some parts being already done.

At Jerusalem the road outside the City, from its north-western corner eastwards along the northern town wall down to the Garden of Gethsemane is now in course of reconstruction, and, when finished, will be carried on to Jericho and the Jordan.

C. SCHICK.

Jerusalem, December 5th, 1888.

SOME JERUSALEM NOTES.

ON the plan of Jerusalem, A.D. 1187, which is given in Professor Hayter Lewis's recent work on the holy places of that city, the "House of the Holy Ghost" is marked. It may not be generally known that a house called by that name still occupies the same position. It is in the western part of the Jewish quarter, and is, or was, inhabited by Jews. The House of Annas appears to be now included in the precincts of the Armenian Convent, and is probably part of the Nunnery and Girls' School known as Deir ez Zeitûny. The Church of St. James is repre-

sented by the magnificent Cathedral of the Armenians, and St. James the Less still exists, in a tolerable state of preservation, in premises adjoining those of the English Church. The Church or Convent of St. Thomas was somewhere near the site now occupied by the Synagogues of the Spanish Jews. I have often searched for Christian remains in that locality under the impression that these buildings, perhaps, occupy an ancient Christian site, but without success, and can only suppose that the chapel or oratory, the apse of which still exists in perfect preservation, in the Street of the Meidan, is part of the establishment of St. Thomas. At the bottom of this street, turning a little to the left, we come to the open space called El Meidan, in which are extensive remains of the ancient Hospice of the German Knights. The ruins of the principal buildings have been turned into dwelling-houses, inhabited by Jews and Moslems, and one part is known as *casa derocada*, the "ruined house." It occupies a prominent and striking position opposite the establishment of the Templars on Mount Moriah, with only the deep central valley (Tyropœon) between. On the western side of the Meidan a well of slightly saline water exists, and there is another two or three hundred yards further west, making three (or four) known to me in the Holy City. The Church of St. Gilles is on this plan placed on the southern side of the street leading to the Temple, but the author of the "Citez de Jerusalem" states that the street of the Germans was on the right-hand side of a person going towards the Temple, and the Monastery of St. Gilles on the left. On the left-hand side of the steep descent leading to the Valley street which comes down from the Damascus Gate is a house belonging to Moham-medans, but now tenanted by Jews, in which are columns and capitals which indicate that a Christian building formerly stood on the spot; and this could be no other than St. Gilles. The Church of St. Ann is well known to everyone under the same name at the present day. St. Magdalen is indicated by the ruins existing to the north-west of St. Ann, in the place called Mamuniyeh, as pointed out by Sir Charles Wilson in his notes to the Ordnance Survey. The Chapel of the Flagellation still remains and is called by its old name, whilst St. Peter ad Vincula, from the situation indicated on the plan, can hardly be other than the Deir el 'Adas now in possession of the Greek Church. The chapel marked to the east of St. Stephen's (Damascus) Gate is apparently that now turned into a mosque under the name Malawiyè. The Church at the south-west corner of the Hospital of St. John still exists, and of course the Church of the Holy Sepulchre, so that the sites of all the ecclesiastical buildings marked in this plan may be readily identified at the present day.

I think it is a mistake to suppose that there are no ancient families of Jews in Jerusalem. Jews were there for centuries before the expulsion from Spain, and some still possess, or did a few years ago possess, hereditary freehold property in the north-east quarter of the city, the ancient Juiverie, which they allege to have come down to them from their remote ancestors. It is hard to make out when the Jews began to dwell beyond the limits of the mediæval Jewry. It is not likely they could have left

MONTHLY METEOROLOGICAL TABLE DEDUCED FROM OBSERVATIONS TAKEN AT SARONA BY HERR J. DREHER IMMEDIATELY NORTH OF THE GREAT ORANGE GROVES OF JAFFA, SYRIA, 1½ MILE FROM THE SEA SHORE, ON SANDY SOIL, AND ABOUT 50 FEET ABOVE SEA-LEVEL. LATITUDE 32° 4' N., LONGITUDE 34° 47' E.

By JAMES GLAISHER, F.R.S.

Months, 1882.	Pressure of Atmosphere in Month. Corrected to 32° Fahrenheit.				Temperature of the Air in Month.							Mean Reading at 9 a.m.			Vapour, 9 a.m.			Degree of Humidity.	Weight of a Cubic Foot of Air.	Wind.								Mean Amount of Cloud.	Rain.		
	Highest.	Lowest.	Range.	Mean.	Highest.	Lowest.	Range.	Mean of all Highest.	Mean of all Lowest.	Mean daily Range.	Mean.	Dry Bulb.	Wet Bulb.	Dew Point.	Elastic Force of Vapour.	Weight in a Cubic Foot of Air.	Additional Weight required for Saturation.			Relative Proportion of									Calm, or nearly Calm.	Number of Days on which it fell.	Amount Collected.
																				N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.				
January	30·220	29·855	0·365	30·060	72·0	34·0	38·0	61·1	43·7	17·4	52·4	52·1	48·4	44·6	·295	3·4	1·0	76	544	0	4	2	3	13	1	0	1	7	4·8	10	ins. 4·37
February	30·249	29·706	0·543	30·000	81·0	37·0	44·0	55·7	44·0	11·7	49·8	52·2	49·2	46·1	·313	3·6	0·9	80	542	2	3	4	5	9	2	1	1	1	7·4	15	7·22
March	30·132	29·631	0·501	29·930	82·0	37·0	45·0	68·8	47·1	21·7	58·0	62·8	57·0	52·1	·390	4·3	2·0	68	529	0	0	1	5	9	4	3	0	9	4·1	5	1·04
April	30·114	29·581	0·533	29·797	80·0	45·0	44·0	72·8	51·9	20·9	62·4	66·3	60·7	56·2	·452	5·0	2·3	71	524	1	0	0	3	3	12	3	2	6	5·5	11	4·17
May.. .. .	30·017	29·609	0·408	29·840	88·0	47·0	41·0	75·3	55·4	19·9	65·3	71·5	64·3	58·8	·498	5·4	3·0	64	519	1	0	1	0	3	13	8	5	0	3·2	3	0·63
June	29·995	29·684	0·311	29·866	84·0	51·0	33·0	79·6	59·3	20·3	69·5	76·6	68·9	63·4	·586	6·3	3·6	65	513	2	0	2	0	1	7	14	4	0	1·4	0	0·00
July.. .. .	29·798	29·545	0·253	29·689	87·0	60·0	27·0	84·4	65·5	18·9	74·9	81·8	73·8	68·5	·696	7·5	4·2	65	505	0	0	4	0	0	24	2	1	0	3·2	0	0·00
August	29·801	29·630	0·171	29·705	89·0	64·0	25·0	86·6	68·7	17·9	78·6	83·0	74·3	68·5	·696	7·4	4·6	61	504	1	0	1	0	1	7	17	4	0	3·7	1	0·35
September	29·949	29·712	0·237	29·803	92·0	57·0	35·0	87·2	66·3	20·9	76·8	82·8	74·4	68·8	·703	7·5	4·4	64	506	3	0	0	0	3	14	5	2	3	2·5	0	0·00
October	29·983	29·729	0·254	29·771	92·0	53·0	39·0	83·3	60·6	22·7	72·0	77·7	66·5	58·8	·496	5·4	4·8	52	512	4	0	4	2	0	10	2	3	6	2·3	5	0·44
November	30·073	29·773	0·300	29·919	93·0	46·0	47·0	76·5	56·0	20·5	66·3	69·3	61·9	56·1	·451	5·0	2·9	63	523	1	3	3	2	0	15	0	0	6	4·7	2	0·29
December	30·153	29·722	0·431	29·953	77·0	40·0	37·0	68·9	50·9	18·0	59·9	60·7	55·7	51·3	·379	4·2	1·7	71	532	1	2	1	4	0	10	4	0	9	5·2	10	3·58
Means	30·040	29·681	0·359	29·856	85·5	47·6	37·9	75·0	55·8	19·2	65·5	69·7	62·9	57·8	·496	5·4	3·0	67	521	Sum. 16	Sum. 12	Sum. 23	Sum. 24	Sum. 42	Sum. 119	Sum. 59	Sum. 23	Sum. 47	4·0	Sum. 62	Sum. 22·09
Number of Column ..	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

it until after the Mohammedan reoccupation, when many Christian dwellings were already become ruinous and deserted; yet Benjamin of Tudela, *circa* 1165, found two hundred dwelling "in one corner of the city, under the Tower of David." Perhaps these were only a portion of the Jewish population, allowed to live in that locality for the convenience of carrying on their occupation of dyeing. The origin of the singular custom of *handing over to the Jews the keys of the city for a few hours on the accession of a new Sultan* is also shrouded in much obscurity. It is said to be connected with the Rabbinic laws relating to the Sabbath boundary ערב, *Erüb*, and the opinion of the Rabbis of Jerusalem is that it dates from "the time of the Talmud." They affirm that after the Babylonian Captivity (!) the Jews of Jerusalem always endeavoured to obtain the keys of the city gate when a new monarch came to the throne, and to place them in the hands of the Chief Rabbi for a short time, the object being to acquire possession of the city by right of purchase, as it were (for they always had to pay for the privilege), in order that they might legally allow their people to pass and carry objects on the Sabbath from house to house and street to street without infringing the law of Exod. xvi, 29. A friend informs me that on the accession of the present Sultan the Jews applied to the Pasha for the keys and were refused, that they then succeeded in obtaining them from the military authorities who have them in charge, and that the Pasha, who was very angry when he found out what had occurred, was pacified on its being explained that the custom was merely a religious ceremony. Probably the usage arose after the expulsion of the Crusaders, and when the Jews began to spread beyond the limits of their old confined quarter. Modern Eastern Rabbis, like the Rabbis who wrote the Talmud, frequently display a lofty disdain of historical accuracy, and by "after the Babylonian Captivity" we may understand the much later period when Jews of the dispersion began to turn from Babylon westward, and many doubtless took up their residence in Jerusalem.

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METEOROLOGICAL OBSERVATIONS.

SARONA 1882.

THE numbers in column 1 of this table show the highest reading of the barometer in each month; of these, the highest are in winter, and the lowest in the summer months. The maximum for the year was in February, viz, 30·249 ins.; in both the years 1880 and 1881 the maximum was in January. In column 2, the lowest in each month are shown; the minimum, 29·545 ins., was in July; in 1880 the minimum was in April, and in 1881 in February; the range of readings in the year was 0·704 inch, being about the same as in the two preceding years. The numbers in the 3rd column show the range of reading in each month; the smallest was in