

face of one side has a Latin inscription, of which I enclose a copy:—

I * O * M * H
 CONSERVATORI
 L * MVCIMEIVS
 FORTVNATVS
 DECMINVS
 V * L * A * IN

J(OVI) O(PTIMO) M(AXIMO) H(ELIOPOLITANO). CONSERVATORI. L(UCIUS)
 MUCIMEIVS(ANUS?). FORTUNATUS. DEC(IMANUS)? V(OTUM) L(IBENS)
 A(NIMO) N(UNCUPAT).

In the third line the letters seem to be as I have traced them, but Mucimeius is a strange form, and I have ventured to read Mucianus, a well-known name. In the fifth line the letters as traced mean nothing, and I think must have been a mistake of the artist for Decimus, and I have thus transcribed it. The letters in the last line are fairly plain except the last which is hopelessly defaced. One would expect an S, but what traces there are forbid such a restoration, and so I have supposed the single upright stroke to be the remains of an N and read Nuncupat, though I have never come across it in an inscription before. Thus amended the inscription would read: "Lucius Mucianus the fortunate tithe gatherer gladly makes a vow, to Jupiter Optimus Maximus of Heliopolis."

Decimanus might mean soldier of the tenth cohort, thus connecting this person with one of the legions which we know were stationed at Beirût in colonial times. The worship of the Heliopolitan Jupiter was widespread, as may be inferred from an inscription on a marble tablet dedicated to him at Puteoli (see "Am. Jour. Archæology," vol. ii, 1898, p. 374).

NOTES ON THE HISTORY OF MODERN COLONISATION IN PALESTINE.

By the Rev. J. E. HANAUER.

THE story of the colonisation of Southern Palestine during the last half century is a tale to be told with "weeping and with laughter," as it contains many details, interesting, romantic,



Inscribed Cippus found near to
Sarcophagus.



Cuneiform Tablet from the
College Museum,
Beirut.



Sarcophagus recently discovered at Beirut.

humorous, and even tragic. In the following notes we can only briefly glance at a few of the principal of these.

As elsewhere, so also in Palestine, missionary agencies did much pioneer work that made it possible for secular colonists coming later to develop more fully the natural resources of the country.

Before the occupation of Syria by Muhammad Ali in 1832 the Franciscan, Minorite, or Cordelier Monks had, together with the Carmelites, formed the only communities of Europeans living in Palestine proper. Their special vocation was to show hospitality to European and other pilgrims visiting the Holy places, and they underwent a great deal of persecution, oppression, and even martyrdom. For details of these experiences I would refer readers to the exhaustive works of Dr. Titus Tobler and others.

"The Land and the Book" gives an account of the eccentric Lady Hester Stanhope's long residence in Palestine.¹ She died in June, 1839. I have not been able to learn that any lasting good was done by her, and am told that her very name is forgotten in the locality where she lived and died.

The bombardment of Acre, in the autumn of 1840, by the combined fleets of England, Austria, and Turkey, and the expulsion of the Egyptians from Palestine, ushered in a new order of things. Under the shadow of the Protestant bishopric supported by England and Prussia—the Latin Patriarchate was not re-established till some eight years later—various new institutions came into existence, and trade and traffic began to revive, in order to supply primarily the needs of those institutions. Thus the trade in the manufacture of olive-wood ware, by which so many living in the Holy City now earn their livelihood, was first started for the employment and maintenance of converts, and by an English missionary institution, the London Jews' Society's House of Industry. Again, when the building of the first English church was to be commenced, it was found necessary to fetch stone-cutters from Malta and carpenters from England, there being no competent artisans in Palestine. The church and other Mission buildings took several years to erect; the former was not ready for consecration till 1849. But in the meantime, native stone-cutters from Bethlehem, &c., had been taught and trained by the Mission's European workmen, so that when, ten years later and

¹ Edition of 1873, Chapter VII.

after the Crimean war, the great modern building era commenced, and French, Austrians, Germans, and Russians began to erect churches, hospitals, hospices, and schools, skilful native workmen in great numbers were at hand to do what was needed under the oversight of European architects.

Although we propose in the following notes to deal with agricultural and not with religious enterprises, we shall find that in their incipient stages the former were almost without exception connected with the latter.

Let us recount events in regular chronological order, beginning with the story of "the Brüderhaus."

Spittler, of Basel, the founder of the College at St. Chrischona, conceived a romantic scheme. It was to establish, radiating from Jerusalem as their great centre, lines of mission stations to all parts of Asia and Africa, &c. The first of these lines, forming what was called the "Apostelstrasse," was to consist of 12 such stations, named respectively after the Twelve Apostles, and leading up, along the Nile Valley, into Abyssinia and Central Africa. Accordingly, in 1846-1848, he sent out to Jerusalem four missionary brethren, mechanics. "The general idea was that living together unmarried, and teaching native youths mechanical arts and trades in connection with religious instruction, they might gain the confidence of the people and exert an influence as Christians, both by precept and example. Their hopes, however, were not fulfilled, and they eventually left and went into other employments where they might"—and as the result showed did—"labour more effectively and without the restraint of celibacy."¹ The names of all four have become household words in Palestine.

Mr., now Dr., Schick, the only survivor, is known the world over to readers of the *Quarterly Statement* as a veteran explorer and the greatest living authority on underground Jerusalem. He became, and is still, an agent of the London Jews' Society.

Mr. Palmer's name is dear to hundreds of young Syrians as that of a kind and faithful teacher in the service of Bishop Gobat, and, later on, of the Church Missionary Society.

The Rev. S. Müller founded the German Mission Stations at Bethlehem, and he also, as the natives unreservedly acknowledge, did a great deal to induce the Bethlehemites to reclaim their

¹ Robinson's "Later Biblical Researches," p. 165.

desolate hillsides and plant olive yards and vineyards. His nephew still carries on the work.

On leaving the Brüderhaus Mr. Baldensperger, its fourth inmate, entered into partnership with Mr. Meshullam, a Hebrew-Christian, who kept a hotel at Jerusalem, but owned gardens at Urtâs. His family resided at Bethlehem during the summer, till, in 1850, they removed to Urtâs altogether. On October 7th, 1849, Mr. Baldensperger, undaunted by the unsettled state of the country, pitched his tent in the beautiful valley and lived there alone with his faithful dog. The fellah village, which had been destroyed in 1831 by Ibrahim Pasha,¹ was then still in ruins, and the villagers, fearing Bedouin raids, lived in the old caravan-serai castle (Kula'at el Burak), close to Solomon's Pools. (I think that it is here that "the habitation of Chimham," Jeremiah xli, 17, was situated.)

Mr. Jean, one of Mr. Baldensperger's sons, has kindly furnished me with various notes from his father's private journals, and from these I learn that up to October, 1850, the villagers of Urtâs were exempt from paying taxes, "because, ever since the time of Solomon" (*i.e.*, Süleiman the Magnificent), as the Sheikh informed Mr. B——, "it devolved upon them to keep the aqueduct in repair as far as Bethlehem."

"In February, 1850, a company of German colonists settled in Urtâs. A glowing report of this colony is given by Ritter, 'Erdkunde,' vol. xvi, p. 282. They, however, soon became dissatisfied and dispersed" (Robinson, "Later. Bibl. Res.," p. 274). Though Mr. Baldensperger also severed his connection with Mr. Meshullam in 1851 to enter Bishop Gobat's Mission, yet he still retained possession of gardens at Urtâs, and his family have a house and gardens there now. One of his sons, Mr. Philip Baldensperger, is well known to the readers of the *Quarterly Statement* for his valuable papers on social conditions, folk-lore, &c., in Palestine, and, as colonists, he and his brothers have done a great deal for the country by introducing improved and scientific methods of bee-keeping. The large apiary at the Jewish agricultural colony in Wâdy Hanein (*see further on*) was formed under their direction and instruction.

The Brüderhaus, in the meanwhile, received new inmates, and eventually developed, after the Lebanon massacres in 1860,

¹ Frère Liévin's "Guide Indicateur," 1869, footnote, p. 323.

into the well-known agricultural and trades' school known as Mr. Schneller's Syrian Orphanage,¹ which in 1889 started an agricultural branch colony at Bir Salim, south-west of Ramleh, holding 585 hectares of land on a 40 years' lease. (Eleven Turkish donnim equal one French hectare, equal 10,000 square metres, or 2.471 acres—259 hectares = one square mile.)

In the meantime a remarkable movement, destined to have some influence on the colonisation of Palestine, was going on in another part of the world (*see* "A Fanatic and Her Mission" in "The Churchman" of New York for October 10th, 17th, 24th, and 31st, 1896). I shall tell the tale briefly:—

There was a great stir caused in the United States about 50 years ago (1842-1845) by the preaching of a certain Father Miller, who warned people that time would end in 1843 A.D. By the close of 1842 he had nearly 50,000 followers, most of whom had been respectable Baptists and Methodists, who proved their belief in his teaching by ceasing to make any provision whatever for their further existence on a planet doomed to destruction within a few months at the most. They took their children from school, left their fields untilled and their crops ungarnered, whilst many sold their property and gave the money "to pluck brands from the burning." Foremost amongst these enthusiasts was Mrs. Minor, the wife of a rich Philadelphian merchant, who, though he never accepted her views, yet never opposed them, even when the privacy of his home was invaded by members of the new sect, to whom, at the sacrifice of his personal comfort, his wife showed unstinted hospitality. She soon became the prophetess of the Millerites, addressed them publicly, wrote hymns for them to sing, and newspaper articles for them to read.

October 25th, 1843, had been indicated as the last day when "the stone should smite the image on the feet," but when it went by without anything particular happening, the leaders of the movement discovered that they ought to have made their reckoning by Jewish instead of by Roman time. Now, however, it was "clear from prophecy" that the day of doom would be ushered in about 3 o'clock p.m. on "the tenth day of the seventh Jewish month," *i.e.*, October 25th, 1844.

¹ This excellent Institution was visited and inspected by their Majesties the German Emperor William and the Empress during their recent visit to the Holy City. At present the Orphanage supports 294 children, amongst whom are many of the Armenian sufferers.

As the day approached it was decided to go into camp at a spot some distance from Philadelphia. Accordingly, after having addressed solemn farewell warnings "to the Sodomites" in that city, the fanatics and their families drove out to their tents. One of them nailed upon his shop shutters the notice: "Closed in honour of the King of Kings, Who will appear about October 24th. Crown Him Lord of All." The day was spent at the camp in devotional exercises. It passed away and darkness fell upon the land, and yet the trump of Gabriel did not sound. But when midnight had passed, and "the watchers for the Bridegroom" felt dangerously near napping, a terrible hurricane arose suddenly, unroofing houses, uprooting trees, destroying much shipping in the harbour. Their tents blown down, the Millerites fled panic-stricken for shelter to the homes they had left "for ever" the previous day, and were content to face the scoffs of their old neighbours in Babylon. It was a sore blow. The prophetess betook herself to fasting and prayer in hopes of finding out the chronological error that would explain *why* the Lord delayed His coming.

At last, two years after the disappointment, the meaning of it all was revealed to her. "Verily she, and no other, was the true antitype of the Biblical Esther, and as such she was to go before the King and become God's instrument to make ready the land of Israel for the King's return." Convinced that the Jewish Sabbath must be kept by Christians, she taught the same, and became one of the first founders of the sect of Seventh Day Adventists. Amongst other verses she wrote, the following specimen expresses her new faith:—

O, who shall go up and the land now possess,
 In the name of the Highest, His sabbath redress;
 Who will give to the long desert bowers their bloom,
 And say to His people and ransomed "Return!"?

Her enthusiasm was contagious. An "Advent-brother" became convinced that he, too, had been called to go to Palestine to prepare the land for the King's return. They would go together—and it seems that neither his wife nor her husband made the slightest objection, so perfect was their confidence in the pilgrims. Mrs. Minor's son, a lad in his teens, went with them, but had to be sent home again from Marseilles, where he had been taken sick. His mother and her companion proceeded

on their journey. They travelled as brother and sister, and were known as Mr. and Miss Adams. I shall spare you the recital of what befel them on the way. "Going up to Jerusalem" in those days meant infinitely more than in these, even to travellers who did not count upon "Divine intervention at every turn."

Leaving Marseilles, May 15th, 1849, Mrs. Minor and her companion reached Jerusalem on September 5th in the same year. Mr. Meshullam received them into his hotel, and they were induced to join hands with him in his work at Urtâs. At last Mrs. Minor knew for a certainty what work she was called to do. It was to raise funds for an "Agricultural Manual Labour School" in Palestine. She therefore returned to America. The adherents of Miller were still numerous, and many of them took up "the Palestine Mission" with enthusiasm. It was consoling to them to have something new to think about in the dreary "tarrying time." They understood now why the end had not come on "the tenth day of the seventh month." It was plain that the Land of Promise must first be made habitable before it might become the very centre of the earth, drawing all men unto it. But the Adventists and Millerites were not the only helpers Mrs. Minor gained. The Seventh Day Baptists and the Presbyterians took an interest in it, and it was spoken kindly of in "The Occident," an American Jewish weekly, as well as in other papers. "It is the only plausible plan," said "The Presbyterian," "of benefiting the Jews in the Holy Land." The same paper raised much money for the school.

On November 3rd, 1851, Mrs. Minor and a small but picked band of enthusiasts, including a mechanic, a gardener, and a farmer, set sail for the Holy Land. She was now a widow, and her son accompanied her. The new colonists brought with them tents, household furniture, tools, clothing, medicines, &c. Most of the European vegetables and fruits, such as potatoes, sweet, and the common kind, *American* peaches, &c., still cultivated at Urtâs, were first introduced by them. Others had already been brought in by Mr. Baldensperger.

In due time a leaflet, entitled "Tidings from Jerusalem," was received in the United States. It was the first report of the first Agricultural Manual Labour School in Palestine, written by Mrs. Minor under Mr. Meshullam's roof, in the midst of the unpacking of goods and the pitching of tents. It passed through

several editions. "O Mountains of Israel," is its prelude, "ye shall shoot forth your branches and yield your fruit to my people Israel, for they are at hand to come."

The colonists built a house at Urtás at a cost of some eight hundred dollars. A tide of benefaction set in strong and steadily in aid of their work. Sir Moses Montefiore endorsed it and could be counted amongst its friends. Everything wore a rosy glow. "Our Jewish brethren," writes Mrs. Minor exultantly, "tell us, not infrequently, that our coming here is a sign that the Messiah is near, and that He will bless the land. They love us because we keep their Sabbath." But this cheering state of things was not to last. When Dr. Robinson, the explorer, visited Urtás on May 7th, 1852, he found the colonists dissatisfied, and likely to leave as soon as they could help themselves. He says that "the idea of speedily converting the Jews, living as strangers in Palestine, into an agricultural people is altogether visionary" ("Later Bibl. Res.," p. 274). The fact was that the colonists and Mr. Meshullam had quarrelled. We need not enter into details. All the world over every quarrel has two sides to it. In this one, as is generally the case with Palestinian quarrels, there were many more sides than two. In 1853 the Americans left Urtás never to return. They made a fresh settlement upon the plain of Sharon, and called their new home, situated on the western bank of the Wády Musrara, near the site of the present Temple colony of Saroná, "Mount Hope." It still bears the name, though the circumstances from which the latter was derived and those who gave it have long since been forgotten in Jaffa. Sir Moses Montefiore came to the rescue of Mrs. Minor's enterprise in its dark day. He purchased an orange garden near Mount Hope, placed it under the care of the colonists, and became their chief patron. He and Mrs. Minor were, in fact, the first to start the great movement for Jewish colonisation in Palestine, which, under the recently-coined name of "Zionism," has of late attracted so much notice. Mrs. Minor did not live to see the fulfilment of her hopes. When she died, November 6th, 1855, her son, with an adopted daughter, represented the remnant of the colony. Her tomb and those of other workers with her are still to be seen in the little graveyard at Mount Hope. Her successor at Mount Hope, an American-German, the last survivor of the German colonists mentioned by Ritter (*see above*), was brutally

murdered. The United States Government sent a man-of-war to investigate the matter, and the murderer was hanged at the yard-arm.

Of the many notices of Mrs. Minor's death, that in the American-Jewish weekly, "The Occident," seems the most significant:—" . . . She was a true friend of Israel notwithstanding her conviction that conversion is the best method of making us Jews happy. By her practical labours in horticulture, feeble and lone woman that she was, she has proved that Palestine may be made to bloom under the hand of the husbandman. When the land of Israel again smiles with plenty, let the name of her benefactor, Mrs. Minor, be remembered with a blessing."

I have given her story fully, though condensed, because in its general features it is typical of the experiences of a good many other visionaries who came—some singly, others in parties—to settle in Palestine and "fulfil prophecy."

Towards the end of the fifties (about 1858) two German families, calling themselves "*Amenites*," because they believed that all Biblical promises would soon receive the Divine "*Amen*," settled at Jerusalem. Their leader, one Israel Pick, started off alone on a pedestrian tour to Moab "to discover the appointed place of refuge for believers," and perhaps also the Ark of the Covenant (compare 2 Maccabees ii, 1-7, with Matt. xxiv, 16; Mark xiii, 14; Luke xxi, 21; and Revelations xii, 14). He never returned. His followers remained quietly in Jerusalem. After the death of the old people their children, now grown up, joined other German communities.

On September 22nd, 1866, the American bark "*Nellie Chapin*" touched at Jaffa, and landed 153 souls, followers of G. J. Adams, founder of "*The Church of the Messiah*," a sect composed of some of the survivors of the Millerite movement, American Protestant Episcopalians, Wesleyans, Baptists, Latter Day Saints, and others. The following particulars have been kindly furnished me by the mother and sister of Mr. Clark, the present United States Vice-Consul at Jerusalem, who belonged to the company:—

"Elder Adams claimed to be called of God by revelation to preach the Gospel of Jesus Christ and raise a people to start colonisation, to show the Jews that it was time for them to begin to return to this country and build up the waste cities, and cover

the country with unwallled villages. Though sickness and difficulties arose, and were almost more than one could stand against, yet the colony was built, with wooden houses from America. These houses still stand, and four of the first colonists yet live in them as witnesses. They still believe it was God's hand that led them here. Now they can look around and see the Jews planting and building unwallled villages in all directions, just as they believed would be the case, and they thank God for letting them live to see this."

When Adams and his adherents arrived they found that the land which the then United States Consul had been authorised to purchase for them had not been bought, and so they had to camp out on the beach till the timber they had brought with them could be floated ashore—it was the only way to land it—and rough sheds erected to shelter them. It was the most unhealthy time of the year. The men and women worked hard in the fierce sunshine, the former up to their waists in the water, and without proper nourishment. Consequently *nineteen adults* and many children died before a month had elapsed. At last, ground having been bought, the houses were erected on it. But the mortality continued. Plots of ground were planted. The crops were stolen by night, and, being ignorant of the languages needed here, the settlers were the helpless victims of cruel sharpers of every description. It is no wonder that the Adamite settlers lost all courage, and that, when the German colonists of "The Temple" appeared on the scene, the former sold their property for whatever they could get and returned to America, their sad story deterring others, ready to go to Palestine, from making the venture.

The story of the "German Temple" is told by Baedeker in his guide to Palestine, so I need not occupy space by telling it. They have large colonies at Haifa, Jaffa, Sarona, and Jerusalem, supporting themselves in the three former by agriculture, viticulture, and orange growing, and at Jerusalem by handicrafts and trade. Judging from the last reports of Herren A. Fickel and F. Höfer, head men at Sarona, printed in their paper, "Die Warte des Tempels," for January 19th, 1899, the wine business in that settlement is anything but prosperous. Owing to financial losses, and the difficulty there is in getting the abundant vintages sold, they were obliged to borrow 25,000 francs (£1,000) in order to enlarge their cellars. This debt they hope to cancel in

time by making each member of the firm pay 15 per cent. of his income in grapes annually till two-thirds of the building expenses are paid off. In this way they hope that the debt will be gradually paid off, and the buildings eventually become their own property.¹

It will be sufficient just to mention Mrs. Finn's Kurm el Khalily at Jerusalem, Rev. A. Isaacs' "Model Farm" at Jaffa (now abolished), Messrs. Bergheim's estate at Abu Shusheh, as similar undertakings on a smaller scale.

In 1885 there arrived in Jerusalem a party of Saxons—men, women, and children—led by a miner, who had persuaded these poor people to leave their homes and go with him to the Holy City, where Antichrist, who is to be the Archfiend himself, incarnate, was to be born. He professed to have direct communications with Satan. His dupes afterwards acknowledged that though none of them had ever seen the Evil One, yet that they had often heard him address their leader at their meetings. The miner may have been a ventriloquist. Arrived at Jerusalem they took up their abode in the Cotton Cavern near the Damascus Gate. What became of the *advocatus diaboli* I cannot tell. His dupes were reduced to great straits, and soon obliged to apply to the "Spaffordites" and their own countrymen at Jerusalem for help. Having learnt by bitter experience to renounce the devil and all his works, a collection was started for them and they were sent home.

I was away from Jerusalem at the time, but reading an account of this in a German paper I made enquiries, and was assured of the truth of the tale. I suppose these Saxons were what is termed "Spiritualists."

In the foregoing I have spoken more particularly about Gentile-Christian attempts at colonisation, but have also called attention to the interest which Jews, especially in America, showed in the same. It is time that I came to the story of the Jewish colonies.

After Mrs. Minor's death, the orange garden of which Sir

¹ *Special Note.*—The "Temple" colonists have lately been much encouraged by the favourable notice taken of them by His Majesty the Emperor William during his recent visit to Palestine, and in consequence of this delegates from their respective settlements met at Haifa at Easter, 1899, in order to consult on the advisability of acquiring land for fresh colonies to be occupied by the "Nachwuchs" or rising generation and new incomers from Europe, &c. Negotiations for the purchase of land are, as I hear, now being carried on.

Moses Montefiore had given her the care was placed in charge of a Jew, and after Sir Moses' death it passed into the hands of the Alliance Israélite Universelle, which managed to evict the Jew after a couple of years' litigation. The Alliance's agent, the late Mr. C. Netter, had already, in 1870, secured 240 hectares of land, situated on the carriage-road to Jerusalem and just east of the Jaffa orange groves, and established there a school for agri-, viti-, and horti- culture. Great numbers of fruit and eucalyptus trees have been planted on the land of the institution, which boards, clothes, lodges, and trains about 250 pupils gratis for five years, and then sends the most gifted to the Alliance College at Paris to prepare them to take the management of other settlements. Three sorts of wine are made from the grapes in the school vineyards. The output in 1898 amounted to 111·504 kilolitres (1 kilolitre = 220·096 gallons). There are about 300 permanent residents at Mikveh Israel, as this school is called, not reckoning from 100 to 120 Jewish day labourers. Many of the officials in the other Jewish agricultural settlements were trained here. The present area of land belonging to Mikveh is estimated to be about 2,780 Turkish donnims.

In 1878 a number of Jerusalem Jews started a colony at Mulebbis, on the road from Jaffa to Nâblus, and at a distance of about two miles from Ras el 'Ain (Antipatris), on the high ground west of the castle and swamp. Three years later, however, they were compelled, by want of means and the general unhealthiness of the climate, to abandon the place. In the following year (1882) it was again occupied by Jewish refugees whom anti-Semitic troubles in Russia and the Balkan States had forced to come to Palestine. Twelve houses were built for them at El Yehûdiyeh, where the air is better, but the planting of immense eucalyptus groves, now numbering three-quarters of a million trees, has made Mulebbis (now called Pathach Tikva, *i.e.*, a door of hope; Hosea ii, 15) so healthy and habitable that Yehudiyeh is deserted, and the houses there are in charge of a caretaker. Pathach Tikva owns at present 13,850 donnims of land. There are 170 families resident, and of these Baron Edmond de Rothschild, of Paris, supports 25. A good many colonists own lands and houses of their own, and are said to be independent; others, not owning land or houses, support themselves by handicrafts and trade. Baron Rothschild owns 5,500 donnims of the land. Besides

the great eucalyptus groves along the marshes and in the settlement, there is a promising tea plantation, a geranium plantation for making scents, and vineyards in which over 1,000,000 vines have been planted. The grapes are sold to the great cellars at Rishon le Zion, but a cellar is shortly to be built at Mulebbis. A great part of the land, as much as would make up the area of 100 Jaffa orange gardens of the average size, has been set apart for orange growing. Water is found everywhere for the digging, and at the depth of from 3 to 8 metres. Many wells have been sunk and furnished with good irrigating machinery. The land is divided into 138 plots, belonging to different colonists. There is a dispensary, a synagogue, and schools for boys and girls. In all the colony schools Hebrew, French, and Arabic are taught. Last visited by me in April, 1899.

The Refugee Movement, above mentioned, led to the establishment of Jewish agricultural settlements all over Palestine. Amongst the earliest of these was that of Artûf, about one mile east of Zorah, Samson's birthplace, and north of the railway station named after Deir Abân. The colony was intended to be a refuge for Christian Jews as well as Jewish refugees. The Rev. A. H. Kelk, head of the London Jews' Society's Palestine Missions, did his very utmost to make the colony successful. Eight dwellings were built, and are now occupied by ten families of Bulgarian Jews, who have purchased the estate. The present manager tells me that the area is not more than 5,000 donnims.

Two Jewish colonies were started in the Jaffa district in 1882. Rishon le Zion, the first of these, is important because the wine-making cellars are here. It is on the road to Gaza, and about six miles south-east of Jaffa. The houses and factory, &c., are built on the highest point of the sandy undulation, one mile east of the 'Ayûn Kâra springs, which give the colony its Arabic name. The land of the colony (600 hectares), covered with vineyards, orchards, and eucalyptus groves, extends eastward from the 'Ayûn Kâra. The 80 buildings, like those at Pathach Tikva, are placed on both sides of four great roads, forming a great hollow square, filled up in the centre with gardens and groves. About 70 families live here, not counting a great but varying number of day labourers. Originally founded by six Russian Jews, the colony subsequently became one of Rothschild's. Most of the

settlers get help from him,¹ and, besides that, sell their grapes to his cellars, which produced 1,679,146 kilolitres of wine and 84,325 of cognac from the vintage of 1898. The difficulty they, like the Germans, have to meet is the want of a market for their wines and cognac, but I hear that depôts have been opened in London, Vienna, Berlin, St. Petersburg, and other great commercial centres. Often visited.

The second 1882 colony, last visited by me in April, 1899, is situated two and a half miles south of Rishon le Zion, and is called Wady Hanein, from its location, or Nahalath Reuben, *i.e.*, "Reuben's Inheritance," after its founder. About 26 families live here, some in a row of cottages built just inside the northern cactus hedge of the Biyaret 'Abbûd, some in the biyarah-house itself, and others in a large house situated about 100 yards north of the Biyarah, and connected with an orange grove belonging to the Alliance Israélite. Land area, 1,550 donnims, planted with 140,000 vines and 1,500 almond trees. There is a large apiary. Supported periodically by the Jewish Colonisation Association, or J.C.A. Biyaret es Sakka belongs to it.

At the time of the refugee movement some Jewish students in Russian universities, disgusted with the treatment they received, resolved to emigrate to Palestine. Forming themselves into an association which they named "Bilow," a word formed from the initial letters of the Hebrew of Isaiah ii, 5: "O house of Jacob, come ye, let us walk in the light of the Lord," which they chose as their motto, they settled at Katrah, or Gederah, where there are now 25 houses built to the west of the fellah village of Katrah, about three and a half miles south-east of Yebnah, the ancient Jamnia. The settlement, originally established by the Russian Chovevie Zion, is now helped by the J.C.A. The former students are contented to work as day labourers in hopes of becoming independent in time. Population of "Gederah," 130 souls. The land, in area about 3,000 donnims, is used partly for cereals and partly for vineyards and orchards. The grapes are sold to the Rishon le Zion cellars. Last visited in April, 1899.

The colony of Kustineh or Biar et Tabghah, situated about five miles south-east of Ashdod, and two west of the fellah village of Kustineh, was originally one of Rothschild's settlements and

¹ Baron Rothschild has recently transferred this settlement to the Jewish Colonisation Association, or J.C.A.

intended for Bessarabian Jews taken over by Rothschild. It is now under the Paris Central Committee and the English Chovevie Zion, who have placed 18 families there. Area, 5,624 donnims, used for cultivation of cereals. Last visited in April, 1899.

Mazkereth Bithia (Memorial of Bithia), also named Ekron, because situated half a mile east of Ekron, or 'Akir, is another of Rothschild's foundations, and was started in 1883. About 35 Jewish families, or about 250 souls, live here. The land area, including a large piece near the village of Na'aneh on the railway line, is said to amount to 700 hectares. Lunz, in his Almanac for 1898-99, only gives it at 4,090 donnims. Cultivation of cereals, almonds, and mulberry trees (3,000) for rearing silkworms. The Jewish year, commencing in the autumn of 1888, was observed by the settlers as the Shemita or Sabbath year (Leviticus xxv, 1-7). The white cottages of Ekron, embowered amongst groves and orchards, are seen from the railway as the trains approach and after they have passed Na'aneh. Visited twice in 1897.

The colony of Rehoboth, originally Khurbet Deirân, south-west of Ramleh, was founded in 1891 by a society of wealthy Russian Jews calling themselves the "Menucha ve Nahala," *i.e.*, "Rest and Heritage" Society. It is now managed by the J.C.A. When I visited this place in November, 1898, the manager told me that 64 families were then living here. Land area estimated at 10,500 donnims. Over 559,000 vines and 11,260 mulberry trees had been planted. Last visited in April, 1899.

The most northerly of the Jewish settlements in my district is Huderah (Khudeirah?), situated about six or seven miles south-east of Cæsarea, and close to the marshes. Though the soil is fertile the climate is unhealthy. I have visited the place twice. When I did so the first time no houses were ready, and 20 Jewish families were wretchedly lodged in an old khan. In 1897, when I again saw the place, there were about 24 habitable houses. The greater part of the land (about 2,600 hectares altogether) belongs, I am told, to branches of the Chovevie Zion at Wilna, Riga, and Kowno. There have been many deaths here from malignant fevers, especially from the so-called "yellow fever," one of the marked symptoms of which, as the colonists say, is black water passed by the sufferer. Such of the settlers as can do so leave Huderah in summer.¹

¹ In order to obviate the necessity of their leaving the place during the hot season this year the experiment of putting up wooden huts for them on

Something has been done, with the help of Egyptian workmen, to drain the swamps, and 250,000 eucalyptus trees have been planted as well as 1,000,000 vines. This colony dates from 1890. From Huderah the red-tiled roofs of some houses at Zichron Yacob or Zimmarin can be seen. But that settlement and its daughter colonies are outside my itinerating district, and therefore I must leave the description of them to others. I am informed that the tract from Bir 'Adas and Kefr Sâba to the seaboard has been purchased by Jews and money paid, but no permission either to build or settle has, as yet, been obtained from the Government.

SOME DATES, &C.

1209. Brocard, Superior of the Carmelite Order, obtains from Albert, Patriarch of Jerusalem, the rule these Monks still follow. (Frère Liévin's "Guide Indicateur," 1869, p. 596.)
1230. Pope Gregory IX nominates the Franciscans custodians of the Holy places.
- 1664 (*circa*). Colbert, Minister of Louis XIV, founds a farm at Beit-Dejan, on the plain of Sharon, near Jaffa. A large grove of fine old olive trees is still pointed out as having been planted by him.
1810. Lady Hester Stanhope, the niece of the celebrated William Pitt, retires to Syria, where she takes up her abode at Dahr June, near Sidon. Dies June 23rd, 1839, at the age of 63 years.
1823. First missionaries of the London Jews' Society settle in Jerusalem.
1840. Bombardment of Acre. Banners of England and Austria displayed, as in Cœur de Leon's time, over the old fortress.
- 1846-1848. Spittler establishes "Brüderhaus" at Jerusalem. Meshullam buys land at Urtâs.
1849. Baldensperger, first modern European agricultural colonist, settles in Urtâs. Mr. Adams and Mrs. Minor's first arrival.

the seashore a few miles distant from the settlement was tried. This experimental sanatorium has been named "Kadimo" or "Advance." Its success has, I hear, been poor.

1850. German colonists settle at Urtâs—February 4th, 1850, also Meshullum's family—June 12th. Dr. Schulz, first Prussian Consul, reaches Jerusalem. Mr. Bergheim acquires land near Jaffa. Government demands taxes from villagers of Urtâs.
1851. Arrival of first German deaconesses, and also of Dr. Sandreczki, senior—April 17th. Prussian Hospice of Knights of St. John opened—May 4th. A Turkish soldier, suspected of being a Christian in disguise, slain by Moslem in Haram area. Mrs. Minor's band of colonists leave America, November 3rd.
1852. Dr. Robinson, the explorer, visits Urtâs—May 7th.
1853. Mrs. Minor's colonists leave Urtâs and settle at "Mount Hope," near Jaffa.
1855. Arrival of a European prince, possibly the ill-fated Maximilian of Austria, received with great honour and a grand Latin procession. The Cross, for the first time since the Crusades, borne aloft through the streets of Jerusalem—June 30th. The birthday of Napoleon III saluted by cannon on David's Tower. These innovations were doubtless caused by the state of politics and the Crimean War. Mrs. Minor's death—November 6th.
1857. Remarkable shower of red mud—February 4th. Examined by Professor Dr. Roth, of Munich, found to contain small shells, Sinaitic species. Friedrich Grossteinbeck, Mrs. Minor's successor at Mount Hope, murdered. Herren Hoffman, Hardegg, and Lubeck, founders of the "Germau Temple" sect, visit Palestine, and decide that it is still too early to found colonies.
1858. Visit of the Russian Grand Duke Constantine, and commencement of great modern building era. Haram Area becomes accessible to Christian visitors. "Amenites" arrive.
1860. The Lebanon massacres. Spittler's Brüderhaus develops into an Orphanage and Trades and Agricultural School, which, in 1889, starts a branch at Bir Salim, near Ramleh.
- 1864-1865. The Ordnance Survey of Jerusalem and commencement of Palestine Exploration Fund's work.

1866. Arrival of the American bark "Nellie Chapin," G. J. Adams, and 153 colonists. Prussian influence in Turkey greatly furthered by Prusso-Austrian War, and victories at Königgrätz and Sadowa.
1868. Herren Hoffman and Hardegg decide that the moment for starting the "German Temple" colonies has arrived, and they accordingly purchase the houses and property of most of G. J. Adams's disheartened followers.
1869. Opening of the Suez Canal. The Emperor Francis Joseph of Austria and the Crown Prince of Prussia (afterwards the Emperor Frederick) visit Jerusalem. The Crown Prince takes possession of the Muristan.
1870. Prussia's prestige increased by her victories in France. The Alliance Israélite Universelle open the "Mikveh Israel."
1878. Jerusalem Jews commence a settlement at Mulebbis.
1881. Mulebbis settlement abandoned. Persecution of Jews in Russia and Balkan States.
1882. Immigration into Palestine of crowds of Jewish refugees. The English "Refugees Aid Society" purchase Artûf, and start a colony there. Jewish immigrants settle at Mulebbis, Rishon le Zion, Wady Hanein, Rosh Pinnah, *i.e.*, Ja'uneh near Safed, and Zichron Jacob, or Zimmarîn, on the Carmel Range. (The daughter settlements of Zichron Jacob are Esh Shefeya, Umm et Tût, Umm el Jemal, Tantûrah, and Nealeh.)
1883. Opening of the following Jewish settlements :--Ekron and Yissod ha Ma'ala, on Lake Merom. The "Bilow" Society formed.
1884. Start of following colonies : Katra or Gederah (the Gederoth of Josh. xv, 41, and the Gazara or Cedron of Maccabean history), and "Gesher ha Yarden," "Bridge of the Jordan," near the Jisr benât Y'akûb.
1885. A party of Saxons, Spiritualists, come to Jerusalem.
1888. A settlement prepared at Biar et Tabghah, near Kustîneh, south-east of Ashdod.
1890. A Jewish teacher and 25 Jewish day labourers from Safed start the colony "Mishmar ha Yarden," west of the Jisr benât Y'akûb. El Huderah colony started, and also 'Ain ez Zeitûn, north of Safed.

1891. A Jewish colony started at Rehoboth, formerly Khurbet Deirân, and another at Esh Shejarah, near Tabor.
1892. Land purchased for Jewish colonies at Karifeh in Trachonitis, and also at Bustros and Girgis, not far off. Jaffa-Jerusalem Railway opened—September 26th. Rumours of land having been acquired by Rothschild for colonisation purposes at Betmia and Khan esh Sheikh, on the eastern slopes of Hermon.
1893. Athlit colony started by Rothschild.
1896. Dr. Herzl's proposal for the establishment of "A Jewish State" in Palestine.
1898. The German Emperor, William II, visits Palestine. Dr. Herzl comes too.
1899. April—The "Temple" colonists, cheered by the notice taken of them by the Emperor William, determine to purchase land for new settlements, and enter into negotiations with landowners.
1899. October—Immigration to Palestine of a great number of Jews from Bulgaria.
1899. July 15th—Eighth centenary of taking of Jerusalem by the Crusaders under Godfrey of Bouillon.

REPORTS BY DR. CONRAD SCHICK.

THE TOWER OF EDAR.

IN the *Quarterly Statement*, 1887, p. 167, there is a very interesting article on the Tower of Edar, mentioned in Gen. xxxv, 21, explaining also the words in Micah iv, 8 :—"And thou, O ! tower of the flock (Edar), the stronghold of the daughter of Zion, unto thee shall it come," &c. As "the tower Edar" means a place for guarding and protecting flocks of animals, as sheep and goats, where the shepherds might stay at night and during severe weather, and Jerome placed this tower in the neighbourhood of Bethlehem, it became synonymous with the field of Luke ii, 8, where shepherds were keeping watch over their flocks by night when "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them : and they were sore afraid. And the angel said, 'Fear not . . . I bring you good tidings . . . for unto you is born this day in the city of David, a Saviour, which is Christ the Lord.'"

From ancient times even to this day this field has been shown in the