

is that of a decrepit and aged old man covered with white hair. Some of those who have seen him have supposed him to be El-Khudr, on whom be peace, but verily this is a mistake."

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"THE STRANGE FINDING OUT OF MOSES HIS TOMBE."

*(Concluded from p. 148.)*

THE Jesuits conceived, that before the Pilgrims and father Guardian could return to Jerusalem, to give notice of what had passed, which could not be till the night following, and that the Sanziack not knowing who had committed this insolency, nor much caring, it being but upon a company of Gowers or misbelievers, as they call Christians, they made no doubt, but that they might be ship'd out of their reach, before they could be met with; wherefore letting their Mules and horses of the Druses to graze upon the fragrant hearbes of that little valley, they betook themselves to pluck down the entrance into the Sepulchre which was easier to be pull'd down, then to be made up. But see how their Ship did sink, even in the entrance of the harbour. For the Jesuits had brought with them from Constantinople an old Janizarie called Ibrahim, who had served them many years faithfully, without the company of one of which there is no travailing in Turkey. This man they had sounded a farr off, to try if they could make him of their plot.

But he not willing in his old age to leave his Country, religion, wife, and children, they desisted. This and daily the words which he heard from the mouths of those French Gentlemen and Merchants who being in the plot, were too lavish of their tongues before him, who by reason of his long conversation amongst the French, understood more of their language, then they were aware of. This with other matters of the like nature, made him strongly to suspect the design. And thereupon acquainted the Sanziack of Jerusalem therewith, faining himself also ill at ease, to the end he might not be invited to that journey. The Sanziack perceiving that Ibrahim was not able to make it out, and yet doubting the worst, being of a more subtle braine then Turks ordinarily are (he being in truth a Renegado Christian, a notable knave, and a Scottish-man borne; his right name being Sande Murrey, but upon his circumcision he called himself Ram Dam) he gave notice of his feares to Nazuffe the Sanziack of Saphetta, who was also a Renegado of Hungary, and as cunning a knave as himself, advising him that he should give notice hereof to certain troupes of Spahces who lay grassing of their horses on the other side of Jordane untill they received orders from Morat, Bashaw of Damasco, to goe against the soune of Ipsheer Bashaw,

the rebell Bashaw of Aleppo. The Captaine of these Spahees called Joffer-Aga, a good souldier, and the cunningest knave of all three, forthwith possess himself by his scouts of all the foords over Jordan, lying between the lake of Genazaret and the Dead sea. And having got notice of the Jesuits passage (though unknown to them) he leisurely followed with three hundred Spahees well armed with lances, swords, shields, bowes, arrowes, and pistols, being besides incomparably mounted upon Arabian horses, knowing the passages of the country, and most assured that they could not escape him.

In the meane time the Jesuits with the help of their company, had laboured so effectually in the opening of the cave, as even tired and dropping with sweat they faintly entered; being instantly revived and strengthened again by the odoriferous sent which they found therein, being far above all the perfumes, that ever any of them had before sented, finding the cave and monument to be every way answerable to the report. They began with strong wedges and leavers (which they brought purposely with them) to attempt the lifting up of the upper stone. Wherein Frier Juniper and Frier Ciprian more acquainted with such labour, then with saying of Masse, or preaching, wrought with great effect. Insomuch as having tried both ends, and one of the sides to no purpose, they putting their strength to the other side, it opened so easily, as if it had been done by its own accord. The reason of this they found after to be, that the coffin, the cover and the hinges which fastened them together, were all of one intire stone, unseparated from the rock which made the cave, without any supplement whatsoever. Then the Jesuits and their company, as men pleased and over-joyed, not onely with the more than Aromatick perfumes which issued out of it, but also with the desire of seeing so sacred a spectacle, falling upon their knees with great devotion with all the eyes and light they had, began to prie and spie into this sacred monument. But after they had looked it over and over ten times for failing, and put in their hands to search more nearly the bottom, they found in it just nothing; nay it was as clear as if it had been swept, washed, and rubbed, not an hour before their coming. The Jesuits and their company being much in their dumps for the losse of their labour, their money, their time, and indeed their reputation, began to think of a way, since they could not carry the body which was not to be found, yet how they might convey the tomb into France, and so into their Colledge. But when they had considered that it was not onely fixt to the naturall rock, or rather of one individual substance with it, and that besides they had brought no engine capable to carry over Jordan and the mountains of Judea so weighty a burden, they thought of breaking it in peeces, and of conveying it peece-meale, that way. Whilst they were thus contriving of their businesse, they heard from without a hideous noise of horses and armes, intermixed with the voices of men, reiterating often these words [Alla-hem-derlo] which is as much in the Turkish language, as the Lord be praised, which

was the Spahees acclamations, when they found they had so happily surprised their prey. Hereat the Jesuits (as they had reason) conceived great feare, so did all their company; and frier Juniper, for all his name and the odoriferousnesse of the place, was not yet so sweet as he should be. In the midst of their feares two bold Spahees entred the cave, with their lances in the one hand, and bright Semeters in the other, with the butt-end of their lances they beat them all out of the cave, and as they issued out, they were stripped by the other Spahees to the very skin every man, being soundly beaten besides, and so brought to Joffer-Aga the Captain. In the mean time the Druses (having first lost their horses, and themselves not able to escape) submitted to mercy, and so being all bound two and two together, with their arms behind them, they were sent under conduct towards Saphetta, which is neer the lake of Genezaret, as well because that way lay the Spahees quarters, as for that it being neer to Damasco, they might the better receive orders from Morat Bashaw how to dispose of them. In the mean time, Joffer-Aga, with two onely entring the cave, with great reverence worshipped at the Sepulchre, thanking Almighty God that he had made him an instrument (though most unworthy) to serve him. And having closed again the Sepulchre, by softly letting the lid or cover of it to fall into the place where it seemed to be joynted, and causing divers great stones to be rolled against the entrance of the cave, he with the remainder of his horse followed his company. By noon the next day he overtook them, having gotten as far as Jordan, where giving to everyone of the prisoners a loaf of bread, he bad them drink of the river untill it was dry. And so departing to his tents with the greater number of his Spahees, carrying with him all the spoils of the Jesuits, he commanded the rest to convey them carefully unto the Sanzjacks of Saphetta, which they speedily put in execution: the case in less than 24 houres being much altered with the Jesuits, who the evening before did ride triumphantly over Jordan upon their mules, bravely guarded by their Druses; now they and their guards in bonds were forced to wade the flood, which yet passed not much their middle. And so they washed themselves per force in Jordan, which yet Frier Juniper had no more than need of.

The conclusion of all was for the present, that Morat Bashaw ordered the prisoners to be sent to the gallyes at Tripoly, in which as slaves at the oare they were to be conveyed to Constantinople there to receive such further punishment as the Grand Signior should appoint. The two Sanzjaks, Ram-dam of Jerusalem, and Zanzuffe of Saphetta, the first was preferred sub-Bashaw of Noha at the mouth of the red sea: the second, sub-Bashaw of Sues, at the bottome thereof; they never trusting a Christian Renegado in any part of Europe. Ibrahim the Janizary was sent for to Constantinople to be recompenced. And Joffer-Aga, Captain of the Spahees, advanced in military preferment, with promise to be made a Bashaw.

HOW THE JESUITS WERE USED AT CONSTANTINOPLE, AND OF THE GREAT QUESTION THAT DID ARISE THERE BY MEN OF ALL RELIGIONS, WHAT WAS BECOME OF THE BODY OF MOSES.

When newes came of these transactions to the port of the Grand Signior, the Jesuits were much condemned by all sorts of Religions. But the Jews took occasion hereupon to inveigh bitterly against the Christians above all measure, affirming they were the most treacherous thieves that ever lived in the world. Having whilst the Souldiers slept stoln out of the Sepulchre the body of Christ, and thereby made the second error worse then the first. That Alonso de Albuquerque vice-Roy of Goa, had a design to have defaced the Sepulchre of Mahomet at Medina Talnabi, and to have thrown his body into the red Sea, but was prevented by death. The like design had Ferdinando the Great, Duke of Tuscanie, to have forced the Sepulchre of Christ from Jerusalem, and to have placed it in his Chappel of Saint Lorenzo at Florence, but he dyed ere he could effect it. And now this late plot of the Jesuits in attempting to steale away the body of Moses, howsoever miraculously prevented, yet it argued the Christians to be a people not fit to be admitted into the Turkish Empire. The vulgar being much incensed by these and the like clamours, the French Embassador was necessitated to obscure himself for diverse dayes in the house of the Emperours, Embassadour. The French Consul of Rama shipped himselfe in the Bolane, appointed to attend the design, and sailed to Marselles, his Native country. The Padre Guardiano at Jerusalem and his convent were in great trouble by Ram-dam the Sanzjacke, untill Ibrahim the Janizarie had cleared them by the oath of a Muselman, that they had no hand in the businesse. The Druses were condemned to the Gallies for 120 yeares. The Gentlemen and Merchants for great summes of money, obtained so much favour as to be perpetually banished the Turkes dominions. The Jesuits were sent to the seven Towers, there to be put to some cruell death, their colledge to be rased, and their order never to return into Turkey again.

The great question then was amongst the learned of all Religions at Constantinople, what was become of the body of Moses. Some Dry-vines said it was there where it pleased God, which satisfied the question as little as if they had said nothing. Some Arabs Philosophers said it was evapored in fumo; but the Greeks argued out of Aristotle, that it was impossible in nature to reduce the whole earthy part of any man's body to nothing: nay they went so farre, as though they acknowledged that God had created all things of nothing, yet whether he could reduce all things to nothing againe, they humbly submitted to better judgements. They holding that as Creation was a worke of perfection, so destruction a worke of imperfection, whereof the Deity was not capable. The Jewes laughed at this dispute, and demonstrated out of Rabbi David Kimche, and out of Rabbi Salomon Ben Jack, that some thousands of yeares agoe, the Angels who were placed Guardians of Moses Sepulchre, were

furiously assaulted by a Devil named Asmandeus and his wicked Angels, insomuch as Moses body was taken from that place and carried God knows whither; whereupon being asked by the Christians, which side got the victory? they answered they could not tell. And being farther demanded, why then did they labour so much to be Guardians of the place where his body was supposed to lye? they answered, for the same reasons which mov'd the Christians to be Guardians of the Sepulchre of Christ, wherein it was against their faith to believe that his body had at the present any residence. Against this the Christians of the Latin Church alledged the ninth verse of St. Jude's Ep. whose words are [Yet Michael the Angel, when contending with the Divil, he disputed with the Divil about the body of Moses, durst not bring against him a railing accusation, but said the Lord rebuke thee.] Out of which and the twelfth of the Revelation, verse the seventh, [And there was warres in heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, and prevailed not.] They did conclude that the Divil did not carry away the body of Moses, but that the Angels of God had still the tuition thereof, yet where they did not know. But the Grecian, Armenian, Coptie, Abissine, Jacobin, Georgian, Maronite and Nestorian Christians did wholly oppose this Allegation, with whom joyned many Lutherans residing at Constantinople, denying the Epistle of St. Jude to be Canonically, but more especially venting their spleenes against the Revelation of S. John, saying that it was none of his, full of obscurity, void of reason, and the title forged; that the Author of it was Cerinthus the Heretick; and neither of them were allowed to be Canonically, untill the Council of Carthage, which was wholly subservient to the Papacy three or four hundred yeares after Christ, being both of them before that time not onely disputed against, but wholly gainsaid. These differences did no wayes clear, but rather obscure the question, in as much as the Mufty to try all parties, desired to know the opinions of the Protestant Divines, viz., the Dutch and the English. But the Dutch, whether to save charges, or that they thought it needlesse, and perhaps dangerous, maintained no Divines amongst them; the English excused themselves as a point they had not at all studied, nor ever found in their books, and therefore referred themselves to the Assembly of Divines in England.

The question rested not so, for Nazuffe, coming to Constantinople to be invested in his new government of Sues, brought with him a book written by one Jeconius Ben-Gad, a learned Rabbi, dwelling at Saphetta, which is an University of the Jewes, wherein he did maintaine, that this Tombe was not the Tombe of Moses, who delivered Israel, but of another Moses very famous for his piety, who lived, according to the Jewes computation, many hundred yeares after him. To make good his assertion, he maintained it to be most unbeseeing the wisdom of God to hide the body of Moses, and yet to write his name upon his Sepulchre; besides, the Inscription being written in Hebrew characters, argued it to

be of a farre later date; for it is well known to the learned that the Jewes, Samaritans, and Canaanites had anciently no other Character but the Phoenician untill the Jewes used the Hebrew Character, which was invented by Esdras after the Captivity. And for the late miraculous opening of an entrance into this valley, not formerly known, that proceeded from the ignorance of the Goat-herds and the Maronite Patriarch, who being Christians do little understand the Topography of the Land of Promise. But the learned Jewes know this to be an ancient valley, called formerly Hamagiddo of farre greater extent than at this present, and that not foure hundred yeares past, it was almost wholly devoured by an Earthquake. That there was no body found in the Sepulchre was no wonder, seeing the Christians, upon their conquest of the Holy Land by Godfrey of Bulloigne, left no Tombe or Monument of the dead unsearched for treasure, commonly making havock and Sacriledge of the dead bones, leaving empty Sepulchres. That they had attempted the breaking up of Davids Tomb, upon great confidence of finding therein an inestimable treasure; but were miraculously prevented by fire which issued out of it. Nay, their unsatiated covetousnesse was such as they would not have spared the holy Sepulchre (as they call it) of their Saviour Christ, had they not conceived that, by reason of his poverty, there could nothing of value be buried with him; for the strange fastning of the upper stone to the nether, as hath formerly beene expressed, it will appeare to be no miracle when it shall be remembered how usual it was anciently amongst the Jewes so to do, and the Sepulchres of the Kings of Judea, yet remaining neere Jerusalem to this day testific as much. As for the odoriferousness of the place, it will be no wonder, when the sweet-smelling Gunmes and Aromatick Spices of wonderfull price, wherewith anciently they did intombe their dead, shall be called to minde. Neither could it in the last place savour of any thing but of infinite impiety, to conceive that the arm of the great God of Israel should in these last times be so weakened as he could not defend the body of his servant from an Earthquake, or keep from vulgar eyes his unscrutable secrets. This book, though written (after the Jewish manner) with much bitterness against the Christians, did give exceeding satisfaction. So it is thought this business hath received its full period.

FINIS.