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MEMOIRS OF THE HOLY LAND.*

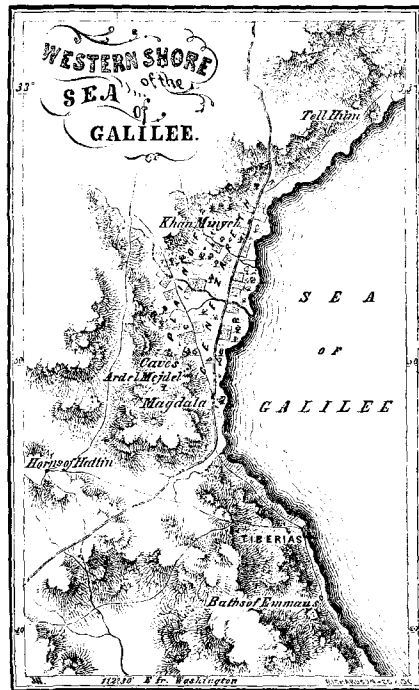
BY JACOB ABBOTT.

THE SEA OF GALILEE.

THE province of Galilee may be regarded, in some sense, as the Scotland of the ancient Hebrew kingdom. It lay on the north—forming a detached and separate territory; and was a land of mountains and lakes, and of wild and romantic scenery. It was occupied, too, like other highlands, by an active and thrifty, though plain and unpretending population. In comparison with the more wealthy and populous regions of the south, it was a land of retirement and seclusion—the retreat of the fugitive, the resting place of the weary, the refuge and sanctuary of the oppressed. Its separation from Judea was even greater in one respect than that of Scotland from her sister kingdom—the frontiers of the two Jewish territories being parted from each other by the province of Samaria, which lay between. From the geographical relations which these two great divisions of the Hebrew territory thus sustained to each other, there arose certain marked and striking distinctions between them, which it is necessary to keep constantly in mind, in reading the narrative of our Saviour's life, in order to appreciate fully the point and pertinency of the various incidents which occurred, as affected by the change of scene in passing from one of these sections to the other. Judea was central, populous, and powerful. Galilee was retired and comparatively solitary. Judea was the home of the wealthy, the aristocratic, and the proud; Galilee that of the poor, the humble, and the lowly. Thus while the one was the scene of all the great and exciting events in the Saviour's history—it was in the other that his most frequent and most successful ministrations were performed. Judea was the arena where he encountered opposition, conflict, and danger, while among the solitudes of Galilee he found retirement, peaceful communion with friends, and repose. In the former, he denounced hypocrisy and sin, contended with prejudice, withstood persecution and calumny, and faced, sometimes, throngs of infuriated enemies. In the latter, he kindly and patiently instructed auditors who heard him gladly, or walked quietly in rural solitudes with chosen friends, or retired by himself alone, into the deep recesses of the mountains, for rest, for meditation, and for prayer. In a

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THE WESTERN SHORE.

word, in going forth into the cities of Judea, Jesus went into scenes of exposure, conflict, trial, and suffering. He came back to Galilee again to seek for safety, for communion with friends, and for repose. Judea was the field of toil and danger; Galilee was the quiet and secluded home.

The attachment which Jesus obviously felt for the Galilean ground, and the frequency with which he resorted to it during the whole course of his public career, were due, in a great measure, to the character of the people that inhabited it—who were, like other mountaineers, plain and unpretending in their manners, gentle and kind-hearted in disposition, and ever ready to listen to, and to appreciate the simple but sublime morality which the instructions of the great teacher conveyed. Their pursuits and modes of life were very simple and plain. They caught fish on the lakes, they reared flocks and herds on the mountain sides, they cultivated corn and olives in the valleys and on the slopes of the hills. They were looked down upon by the wealthier and more cultivated population of the southern king-

dom with that peculiar species of disdain which man in similar cases always cherishes against his fellow man. Their pursuits, the simplicity of their modes of life, their rustic habits, and their provincial dialect, all combined to stamp them, in the opinion of the aristocratic inhabitants of the metropolis, with the mark of inferiority. Even their principal town, a picturesque and rural village among the hills, was derided at Jerusalem, by the common saying, that nothing good could come from Nazareth. Thus there was a sort of opprobrium in the appellations, *Jesus of Nazareth* and *Jesus of Galilee*, by which the Saviour was usually designated at Jerusalem when spoken of by his foes, and there was a peculiar expression of scorn in the manner in which Peter was accosted by the bystanders at the door of the high priest's palace, when they said, "Thou surely art one of them, for thy speech betrayeth thee."

THE PEOPLE OF GALILEE.

It was, perhaps, in no inconsiderable degree owing to the humble, and, in some respects, inferior position which was occupied by the people of Galilee, that they were more ready to listen to and receive instruction than their southern countrymen. The proud and haughty inhabitants of Jerusalem first despised and then hated the spiritual teachings that Jesus offered them, and he was often obliged to withdraw beyond the reach of their hostility to save his life. The Galileans, on the other hand, felt gratified and honored by the coming of such a prophet among them. They followed him from place to place, they assembled in crowds to hear his discourses, they brought the sick, the lame, the maimed, and the blind to be healed by his power. In fact, during the time of our Saviour's ministrations, and for a considerable period after his death, so large a portion of the adherents to his cause were inhabitants of this secluded province, that the Christians were known for many years by the name of Galileans, and were thus generally designated throughout the Roman world.

The favor, however, with which Jesus was regarded by the people of Galilee, was by no means uninterrupted or universal. He was very decidedly rejected by the people of Nazareth—which was virtually his native town. It is true that Jesus was actually born in Bethlehem, in fulfillment of an ancient prophecy, but his parents lived in Nazareth before his birth, and they returned to it immediately afterward; and here, with very little interruption, Jesus spent all the years of childhood, youth, and early manhood; for he did not commence his public ministrations until he was nearly thirty years of age.



NAZARETH

The situation of Nazareth is very picturesque and beautiful. It stands upon the declivity of a hill on the western side of a secluded valley, which loses itself among mountains on the north, and to the south opens out toward the broad and fertile plain of Esdrælon. It has been visited by a constant succession of pious pilgrims now for nearly two thousand years, who go to it, attracted by the sacredness of the ground where Jesus spent so large a portion of his earthly life. All the holy localities are now inclosed within the walls of convents and churches, and are exhibited to the pilgrims who come to view them, with many ceremonial indications of veneration and awe. There is the house where Mary lived—a fountain where, during her maiden life, she was accustomed to go for water—the house in which Joseph and Mary dwelt after their marriage, and where Jesus spent his early years—and, finally, the shop where Joseph wrought as a carpenter during the childhood and youth of his son. Whether the identification of those places be imaginary or real, the ground has been visited by fifty generations of pilgrims and travelers, who have toiled through every possible difficulty and danger to reach the spot, and have gazed upon the sacred localities at last with feelings of the profoundest veneration and awe.

The early portions of our Saviour's life are passed over so cursorily by the sacred writers, that the reader sometimes does not realize how long the period was during which he remained at home, under the paternal roof, in a strictly private station, and employed like other young men of his native village, in the plain and unpretending duties of private life. Jesus not only spent the period of childhood among the simple villagers of Nazareth, but he was *ten years* with them as a man. He did not leave his early home to enter upon the duties of his public ministry until he was thirty years of age. Of course the people of Nazareth knew him very intimately in

all the relations of common and social life, and when subsequently, after entering upon his public ministrations, he returned to his native town, and presented himself before his former neighbors and friends in the capacity of a prophet and religious reformer, they rejected and derided his authority; and on one occasion they were aroused to such a degree of animosity against him, on account of certain sentiments which he expressed, obnoxious to their Jewish prejudices, that they seized him in the streets, and taking him with-

town is built; and we may imagine a thousand circumstances occurring in the course and progress of such riot as this, which should protract it in duration, and postpone the consummation of it, and carry the parties concerned in it far away from the spot where the violence first began. Besides, tradition—though a very unsafe guide in respect to truth—is found very seldom to err in respect to localities. The facts related in an ancient legend may very likely never have occurred, but in those cases where they have

occurred, it is very seldom that the scene of the transaction is to be looked for in any other place than that to which the legend assigns it.

With the exception of the hostility which the ministrations of Jesus awakened among his fellow-townsmen in Nazareth, he was generally very favorably received by the plain and unpretending inhabitants of the Galilean hills. It was in these silent and secluded regions that the greatest crowds assembled to follow his footsteps, to witness his miracles, and to listen to his words. Here he found his warmest and most devoted friends. It was here too that he was accustomed to seek retirement and seclusion, in quiet rambles on



THE TUMULT AT NAZARETH.

out the city, were going to throw him down from a precipice. But, he, as the sacred narrative expresses it, "passing through the midst of them, went his way."*

Travelers who visit Nazareth at the present time, find several precipices near the city, well suited, apparently, to the dreadful purpose which the enemies of the Saviour had at this time in view. The one, however, which is shown as the true locality, is situated at a distance of two miles from the present town, and is on the brow of the hill which overlooks the great plain to the south of Nazareth. This distance, however, would seem to be too great to answer the conditions of the narrative. The sacred writer says that they led their victim to the brow of "the hill on which their city was built." Besides, it has been thought not probable that a mob, under such circumstances of sudden excitement, would go so far to accomplish a purpose which might so easily have been accomplished nearer. Some modern scholars have inferred, therefore, either that the ancient city of Nazareth was on a different spot from that occupied by the modern town, or else that tradition errs in the identification of the cliff or precipice to which the narrative refers. Such inferences as these are, however, obviously very little to be relied upon. For the precipice in question, though distant from the city, forms still the brow of a part of the hill on which the

Luke iv. 29, 30.

mountain sides or along the sea shore, sometimes in company with a few chosen followers, and sometimes entirely alone. In a word, with the exception of a few great public transactions connected with the opening and closing events of the Saviour's life, the whole period of his earthly existence was spent among the secluded and romantic scenery of Galilee, and a very large proportion of the most important of the events of his history took place on the shores and in the immediate environs of the romantic lake which is the subject of the present memoir.

THE SEA.

The lake is known, among its other appellations, by the name of the Sea of Galilee, though it must be considered as deriving its claim to so imposing a designation from its historical importance, and not from its magnitude. It is simply a fresh-water lake, extending about eighteen miles from north to south, and perhaps six or eight in the other direction. It is surrounded by mountains, which on the eastern side rise in most places precipitously and sublimely from the very margin of the water. On the western shore the ascent is more gradual, and in some places, especially toward the north, there lie between the upland and the water, broad tracts of level or undulating land, which are very fertile and easily tilled. These portions of the borders of the lake were occupied, in ancient times, by a very considerable rural population

The people cultivated the fertile land for corn, wine, and oil, and they built towns, for the uses of commerce or for the purpose of protection, at such points as were most convenient for the special ends in view—sometimes in the openings of the valleys which communicated with the interior of the country, and sometimes on the shores of the sea. Chorazin, Bethsaida, Capernaum, and Tiberias, seem to have been the principal of these towns, so far as we can judge from the allusions to them contained in the sacred narrative, and they must all have been situated on the western and northwestern shores of the sea, though, of them all, Tiberias is now the only one whose site can be positively and precisely identified. The localities of the rest are variously assigned to the different groups of ruins which abound throughout the region, according to the varying conclusions to which geographers and scholars are respectively led, in exploring the grounds, and in applying to them the descriptions and allusions of ancient history.

SCENERY OF THE VALLEY.

It will readily appear, from what has been said, that the Sea of Galilee, with the fertile plains and valleys that surround it, formed a vast basin; and so regular and symmetrical was its general form, that almost the whole extent of it could be surveyed from any of the loftier elevations within which it was inclosed. The view of the valley as thus seen, formed a spectacle which varied greatly in its character, from time to time, according to the condition of the atmosphere and the state of the sky. It was sometimes inexpressibly beautiful, and sometimes it was sombre and sublime. When the sun was bright and the sky was clear, and when, especially toward evening, the oblique and declining rays of the great luminary brought out the contrasts of light and shade, and exhibited in bold relief the undulations of distant hills, the whole scene presented the aspect of a paradise. The clear blue waters of the lake—the distant and softened azure of the mountains—the variegated hues of green and brown exhibited in the fertile and cultivated plains—the groves, the orchards, the white-walled towns crowning distant eminences or adorning capes and promontories along the shore—the green valleys, the smooth and rounded hills—all combined to form a picture of extreme and indescribable beauty. At other times, and under a different aspect of the heavens, the whole character and expression of the scene would be entirely changed. Dark clouds would canopy the sky, and, by shutting out the beams of the sun, extinguish at once all the brightness and beauty of the scene. The green and golden colors of the cultivated fields would disappear, and in place of their rich and brilliant beauty would be displayed one broad and monotonous expanse—dim, dark, and shadowy in outline, and enveloped in mists and gloom. The mountain summits at such times were shut out from view, and even their lower declivities half-concealed, by driving showers of sleet and rain, while the surface of the lake ruffled and blackened by

the wind and by the reflection of the angry sky, tossed itself into billows which chased each other angrily to the shore. Between these two extremes, the great valley of Galilee assumed at various times every possible phase that the changes and combinations of grandeur and beauty in mountain scenery can display.

NATURAL CURIOSITIES.

Two geological phenomena of a somewhat extraordinary character, which mark the region that we have been describing, were observed in very ancient times by the inhabitants, and have borne at various periods, subsequent to that time, important relations to the events that have occurred in the history of the valley. The first of these natural curiosities are the dens and caves of Magdala. The rocks of which the strata are composed in the vicinity of the sea of Galilee—as is in fact often the case in that quarter of the world—consist to a great extent of a sort of cavernous limestone, which through the presence perhaps of elastic gases pent up within the substance of the rock at the time of its formation, or through the action of water flowing for ages through the secret fissures of the strata after the mass was formed, is perforated in many parts with openings and chambers, which, when the entrances to them communicate with the open air, form dens and caves, that become the haunts of wild beasts, and, in some states of society, the



THE DENS.

dwelling or the fortresses of men. These dens and caves are found, at the present day, at various places along the borders of the lake, in the rocks that face the water, and more especially in the sides of a valley which opens out on the western side a short distance to the northward of Tiberias, at the place where, as is supposed, was situated the ancient Magdala. We shall have occasion to allude to the caves of Magdala more fully in the sequel.

The other of the two great natural curiosities for which the shores of the Sea of Galilee are remarkable, is a group of springs, from which very copious supplies of hot and steaming water have been constantly issuing without cessation

or apparent change for every day and hour of the long period of twenty centuries, during which the locality has been under the observation of man. These springs are situated at a spot a little south of the city of Tiberias. They are very near the shore. The water comes out from them in great abundance, and when left to itself, flows in smoking streamlets across the beach to the sea. The place was called in ancient times by the name of Emmaus—or rather by the Hebrew original from which that word is derived—signifying *warm baths*. There is another Emmaus, or group of hot springs, seven or eight miles northward from Jerusalem, where a considerable village existed in the time of our Saviour. It is to this last that allusion is made in the account of the conversation of Jesus with his disciples, after his resurrection, given in Luke xxiv. 13.

What can be the nature of the subterranean mechanism which can thus send up a healing fountain of waters, with so exhaustless a force that after two thousand years of copious and ceaseless flow there is found to be no diminution in the supply, the most searching scrutiny of geological science has not been able to discover. The water comes to the surface, not pure, but impregnated with saline and sulphureous ingredients, imparting to it certain medicinal powers, which gave the springs, from the very earliest periods, a great repute for their healing virtues. The sick repaired to them to drink and to bathe in

says, in honor of Tiberius, the Roman emperor*. The town is mentioned, however, in the New Testament, and there is little doubt, that though Herod may have greatly enlarged, and perhaps wholly rebuilt the town, yet that some sort of town or village had stood upon the spot from a period far antecedent to his day.

JESUS AT THE TOWN OF NAZARETH.

Our Saviour commenced his ministrations in Judea. The first instance of his withdrawing thence into the retirement and seclusion of Galilee, was on the occasion of the persecution of John the Baptist, by Herod. When he heard that John was cast into prison, he departed from Judea into Galilee.* Here he immediately began to preach the Gospel, traveling, as he did so, from place to place, and visiting the various towns and villages, for the purpose of addressing the people in the synagogues and other public places. His preaching attracted great attention. Wherever he went he was favorably received. The people who saw and heard him, listened eagerly to his simple, but sublime and impressive eloquence, and honored him as a prophet; and beyond the circle which he personally reached in his journeyings, "there went out a fame of him through all the region round about."†

At length he came to Nazareth, and addressed his fellow townsmen in the synagogue there, in a manner which led to the difficulty that has already been described, and which resulted in an attempt, on the part of the people, to throw him down from a precipice in the neighborhood of the city. The manner in which this difficulty grew out of the address which Jesus made to the people of Nazareth, was striking and peculiar, and yet, at the same time, exceedingly characteristic of the ideas and sentiments of the times. In the course of the address which Jesus made, he read a portion of the Old Testament scriptures, containing a prophecy of the coming Messiah, and then in a very gentle but distinct and unequivocal manner, proceeded to claim that the prophecy which he had read was fulfilled in *him*. The people received this announcement with great surprise. "Is



THE FOUNTAIN AT EMMAUS IN ANCIENT TIMES.

the water, and the town of Tiberias itself is supposed to have had its origin, like the watering-places of modern days, in the desire of these visitors and their friends to reside in the vicinity of the fountains. The first full and formal account we have of the building of the Tiberias of history, is given by Josephus, who wrote nearly a century after the Christian era. He ascribes the foundation of the city to Herod Antipas, who named it Tiberias, as Josephus

not this Joseph our carpenter's son?" said they, one to another. They were pleased, the sacred writer informs us, with the mild and gentle but impressive eloquence of the speaker, and approved the moral sentiments which he uttered; but they could not believe that their plain and unpretending townsman could really be the great Redeemer and Deliverer of Israel, whose coming and kingdom had been so imposing and sub-

* Matthew iv. 12.

† Luke iv. 14, 15.

finely prefigured in the predictions of David and Isaiah.

In reply to their expressions of unbelief, Jesus said to them, calmly, that it was nothing uncommon or strange for a Jewish prophet to be rejected by his own countrymen, and that in such cases the boon which the chosen people of God evinced a disposition to reject, had been in the former history of the nation, bestowed upon foreigners and strangers. There were many destitute widows, he said, in the time of the great famine which raged in the days of Elijah the prophet, among the people of Israel, but on account of their disbelief, the prophet was sent to a widow of Sarepta, a Gentile city. And, subsequently, in the days of Elisha, there were many lepers in Israel, but they were all passed by, and the healing power of the prophet was only exerted in behalf of Naaman, a *Syrian*. This suggestion of the possibility that Gentiles could, under any circumstances, receive precedence and preference over Jews, as objects of the divine favor and regard, awakened the animosity and hatred of the Nazarenes against Jesus so strongly, that a violent tumult ensued, and it was in the course of this tumult that Jesus was hurried away to the brow of the precipice, with the intention on the part of his enemies to throw him down and dash him to pieces. But in some way or other—not very fully explained in the sacred narrative—he made his escape from them and went his way.

JESUS AT THE SEA OF GALILEE.

In consequence of these occurrences Jesus left Nazareth, and afterward seldom returned to it again. During the remaining portion of his life, the shores of the Sea of Galilee, and the mountains and valleys in the immediate vicinity of it, formed his principal abode; and many of the most striking and interesting portions of the New Testament narrative, consist of accounts of the various excursions and adventures of Jesus and his disciples, of which the shores and environs of this secluded lake were the scene. The earliest and most prominent of the twelve apostles, his most intimate and chosen friends, were fishermen, whom, in his walks along the shore, he found engaged with their boats and fishing tackle on the margin of the water. Sometimes he entered the towns of Capernaum, Chorazin, and Bethsaida, which seem to have been situated on the northwestern shores of the sea, and preached to the people in the synagogues, or conversed with them in their houses. The excitement which his preaching and the miracles which he performed produced, became sometimes very great, and vast crowds would on such occasions assemble around him, gathered from all the villages of the surrounding country. Sometimes he would retire with these assemblies to some secluded ground where he could address them at length and without interruption, on the great truths and principles of religion, and sometimes he would withdraw himself from them—when their numbers and the excitement which attended their assembling be-

came too great—and thus leave them to disperse quietly to their homes. In these movements, he often crossed and recrossed the sea by means of the small vessels, of which there were, it seems, in those days, great numbers in all the villages along the shore. The eastern side of the sea, being mountainous and wild, was comparatively uninhabited and solitary. The western contained many villages and a broad extent of fertile and cultivated land. He was accordingly accustomed to seek the latter for the purposes of active and public service; and the former, for retirement and repose.

STORMS ON THE LAKE.

The lake, like other sheets of water similarly situated, though its surface was usually calm, being protected from the influence of ordinary breezes by the mountains around it, was very subject to sudden tempests and storms, and the disciples of Jesus were several times exposed to great danger from this source while out upon the water. A minute and very graphic account of one of these scenes is given in the sixth chapter of Luke. Jesus had crossed the sea, probably at the northern part of it, and had addressed a large assembly that gathered there to see and hear him—some of them being perhaps residents in that region, and others having come across the lake in boats or passed around on foot along the shore, in order to attend him. Through the eagerness of their interest to follow Jesus and listen to his instructions, they had come without any sufficient supply of food; and Jesus finding them at length hungry and weary and far from home, performed the celebrated miracle for their relief, of giving them an abundant supply of food, from five loaves of bread and two small fishes, which a certain lad had brought for the supply of one small party of the company. The effect of this miracle, added to the excitement which had prevailed before, was such that at the close of the feast the vast assembly began to plan an insurrection against the Roman government with a view of proclaiming Jesus, king of the Jews. To defeat this plan, Jesus directed his disciples to go back across the lake in their boat, that evening, while he himself withdrew from them and concealed himself in the mountains. The assembly supposing, very naturally, that Jesus would return in the boat with his disciples, when they found that he had disappeared from among them, repaired to the shore and remained by the boat until the disciples were ready to embark. When at length the time of embarkation came, and they saw the disciples push off from the land without their master, they could not divine where he had gone, or what had become of him. They waited on the spot for some time, inquiring for him in every part, and watching all the other boats that departed from that side, but all in vain. At length, on the following day, they gave up the search and left the ground, some recrossing the lake by such other boats as were there, and others probably going around by land. Those who went to Capernaum on reaching the other

side, found that Jesus had arrived there before them, and they wondered greatly how he could have crossed the sea. They asked him how and when he had come to Capernaum. Jesus did not give them a direct reply; but the sacred writer in narrating the story informs us, that he came down from his place of concealment among the mountains, in the night, and joined his disciples in their boat upon the sea, by miraculously walking out to them upon the water.

THE TOMBS.

Among the various classes of sufferers who came from time to time to Jesus for relief from mental or physical disorder and pain, in the vicinity of the Sea of Galilee, were certain frenzied men, described as possessed with devils, and as having their dwelling among the tombs.* These tombs, as they are called, were doubtless the natural dens and caves, which have already been mentioned as existing numerously in the rocks and mountains surrounding the sea. Some of these caves, especially those in the Valley of Magdala, are quite extensive, and they have been at different periods scenes of events and operations, so important, that they have acquired a considerable degree of historical celebrity. In the time of our Saviour they seem to have been the haunts of such wretched outcasts as those referred to in the passages cited above. Subsequently, in more unsettled and unquiet times, they were inhabited by organized bands of robbers, who used them as places of resort and rendezvous for maturing their plans of theft and rapine, and of retreat and concealment for themselves and their booty. These caverns were sometimes found in gloomy and frightful ravines, the entrances to them being situated far up among rocks and precipices, where they could be reached only by narrow, steep, and almost impracticable paths. The robbers found their position in these caverns so secure, that they brought their families there, and organized themselves into a regular and complete community; and, finally, at one time became so powerful, as to bid absolute defiance to all the attempts of the civil authorities of the government to dislodge them. It is true that the success of the robbers in sustaining themselves against these attempts, were aided, for a long time, by the distracted state of the country at that period, arising from the wars and commotions that then generally prevailed. At length, however, Herod came into power as the chief ruler of Galilee under the Roman government, and he, after having reduced the province at large in some degree to subjugation and order, by his headstrong and terrible decision, resolved to finish the work by the extermination of these robbers. He accordingly organized quite an army, and marched against these lawless desperadoes with as much preparation and formality, as if he had been going to attack the garrison of a walled and fortified city.

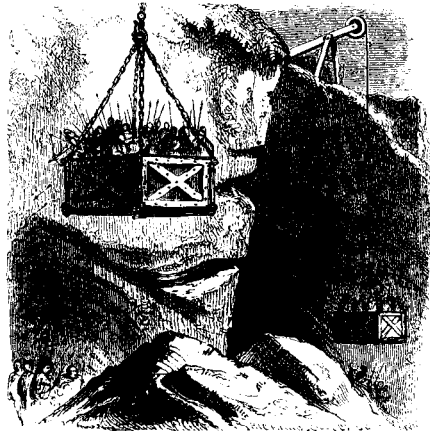
COMBAT WITH THE ROBBERS.

The caves which the robbers occupied were

* Matt. viii. 28; Mark v. 2; Luke viii. 26

situated, as has already been said, in the recesses of the mountains, and the entrances to them were high up among broken and overhanging rocks, the access being doubly impeded by the steep and broken character of the approaches, and by the entangled and almost impenetrable thickets which concealed the way. To increase their security, the robbers had built walls in front of the entrances to their dens, and behind them had piled up rocks and other missiles, which they stood ready to hurl down upon all who should attempt to come near them. So complete and effectual were these means of defense, that Herod found it impracticable to reach the caverns by the ordinary approaches, and was compelled to devise some different way.

The expedient which he at length resorted to, was to let his men down to the mouths of the caverns, in chests or boxes, from the brow of the precipice above. These chests were suspended by iron chains, since ropes or cordage of any kind would have been liable to be cut off, or burned off, by the robbers. The men in the



THE ASSAULT ON THE ROBBERS.

boxes were armed with darts, spears, and arrows, as usual; and in addition to these missiles, they were provided with long poles tipped with hooks of iron, to aid them in pulling the robbers out from the caves when they should reach the entrance of them. The letting of the men down the face of the precipices in these boxes, proved to be a very difficult and dangerous operation, on account of the height of the cliffs, the weight and unmanageableness of the boxes, heavily loaded as they were with men and arms, and the difficulty of controlling them in their gradual but perilous descent. At length, however, the work was accomplished. The groups of armed men let down by this frightful machinery, at length found themselves opposite to the entrances to the caves. The robbers retreated into the interior of them. The soldiers clambered out of their boxes by means of the chains by which they were suspended, and attacked the robbers with the blind and reckless fury necessarily in-

spired by the desperate situation in which they found themselves placed—where either to kill and destroy their enemies, or to be hurled down the precipices themselves, could obviously be the only alternative.

They attacked the robbers first by darts and arrows, which they threw at random into the dark recesses of the caverns, and then, venturing a little way in, they seized with their pole-hooks the foremost and most daring of the robbers, and all that were within their reach—and, drawing them forward, impelled them over the brink of the precipice at the mouth of the caverns, down upon the rocks below. It was but a small portion, however, of the banditti that could be thus seized. The remainder drew back into the inmost recesses of their gloomy dwellings, where they fought like beasts of prey in their dens. This strange combat continued till nightfall. The soldiers then withdrew from the contest—some to the mouths of the caves, some to the boxes, and some to the cliffs above—and all waited for the morning.

In the mean time Herod, tired of a conflict so cruel, and for which there seemed, moreover, no prospect of any speedy termination, resolved to make overtures to the robbers with a view to ending the struggle. He accordingly sent a

herald to offer them pardon for all their past crimes if they would now surrender. Many of the robbers accepted these terms, and gave themselves up as prisoners. But the greater portion, either because they distrusted the sincerity of the offer, or because they had become so implacably enraged against their enemies by the combat of the preceding day, refused to yield, and consequently when the morning returned, the soldiers were ordered to renew the attack, and now to show no mercy. A most furious and desperate, though protracted combat, ensued. The soldiers brought fagots and torches, and built fires in the mouths of the caves, and then pushed the burning materials in with their poles, in order to drive out or suffocate the robbers by the smoke of the fire. The caves communicated with each other, it seems, in their interior chambers, and there were also openings from them above communicating with the air. They were filled, too, in many parts with stores of fuel, food, and clothing, which formed masses more or less combustible. The fire took in these heaps from the burning fagots, and spread rapidly among them, so that the whole extent of the caverns was soon filled with smoke and flame, or with hot and suffocating vapors. The robbers fought desperately all the time to drive



THE BATTLE.

back their enemies, and to throw out the burning fagots and repress the fire; while the crackling of the flames, the shouts and outcries of the combatants, and the shrieks and screams of the women and children, flying hither and thither within the caves in terror and despair, added horror to the scene. In fact, some of the more savage and desperate of the leaders of the band became absolutely frenzied by the passions which the combat excited in them. Josephus, the historian by whom the narrative of these facts was recorded, relates that there was one man among the robbers that had seven sons, who all, with

their mother, were eagerly desirous of surrendering to save their lives. This their father would not allow them to do. And when they insisted upon doing it, he stationed himself at the mouth of the cave, and hurled them all one after another down the precipice as they came out; and finally, after throwing their shrieking and frantic mother, who came out to save them, over, too, he leaped down himself, and was dashed to pieces with them on the rocks below.

PRESENT CONDITION OF THE CAVES.

How far it is safe to rely on the exact truth of such narratives as the foregoing, found in the

writings of the ancient historians, it is perhaps somewhat difficult to decide. The story, however, of the combat in the caves between the soldiers of Herod and the robbers is confirmed by whatever of corroboration there may be in the actual existence of caves answering exactly to the conditions of the narrative, as seen and described by travelers who visit the locality at the present day. One of the groups of these caverns presents the appearance of having formed once an extensive and well-defended fortress. The entrances are high up among the cliffs of the rocks, and are defended by walls built up in front of them, in such a way as to prevent all admission, except through a narrow portal. The path leading up to this portal is so narrow and steep, and so difficult of access, as to be easily defended by a very small force from above, against any number of assailants attempting to ascend from below. The caverns themselves, when explored and examined within, are found to have been artificially enlarged, and are united with each other by passages cut from one to the other in the rock. There are several deep cisterns, too, within the caverns, with conduits for filling them, by means of the water percolating through the fissures of the rock, or flowing in streamlets down the mountains after showers of rain. In a word, these subterranean chambers, though silent and deserted now, have evidently, in former times, answered the purpose of sheltering and protecting numerous and well-organized bands of wild and desperate men. The traveler who penetrates to the spot, climbs the steep and sharp turning-path that leads up to the entrance, and explores with hesitation and dread the winding passages which lead him in. There, as he wakes with his voice the echoes that slumber among the vaulted roofs above him, and looks down into the dark and damp cisterns that open below, his mind is oppressed with mingled feelings of wonder and awe. And when at length he comes out again to the light of day, he stands upon the rude parapet built to defend the portal, and, looking down upon the fertile valley below him—with its fields, its orchards, its gardens, its hamlets, and its smiling rivulet meandering peacefully toward the sea—pictures to his imagination the desperate affrays, and the terrible storms of carnage and destruction of which the now quiet and peaceful valley has often been the scene. He re-people the caverns with the savage desperadoes that once inhabited them, and reconstructs the encampments which were marshaled against them in the green and fertile valley below.

THE SERMON ON THE MOUNT.

The most full and formal of the various discourses which our Saviour delivered to his disciples, was the Sermon on the Mount—a discourse which, as it was delivered almost at the very commencement of his public ministrations, and as it contained a very complete and systematic summary of the views of moral duty which he came to inculcate upon men, may be considered as the great original and fundamental exposition

of the principles of Christianity. This discourse has been read more, and has exerted a greater influence upon mankind, in an infinite degree, than any other address that was ever delivered to a human congregation. The doctrines which were advanced in it were almost wholly new, and the promulgation of them to man marked an era, as it were, in the moral history of the race. The highest moral excellence had been previously supposed to consist in a certain exaltation and loftiness of spirit, in stoical indifference to grief and pain, and in the courage and resolution displayed in resenting injuries and retaliating wrongs. Jesus, in his Sermon on the Mount, announced, with a point, and a terseness, and a beauty and brilliancy of illustration that has never been surpassed, a very different system. He portrayed the moral beauty of a quiet, gentle, unpretending, self-distrusting spirit—a spirit of patience under suffering, of forgiveness under a sense of injury and wrong, of forbearance and charity in view of the faults and failings of other men, and of humble faith and trust in God for all earthly and heavenly happiness. We have been accustomed so long to the inculcation of these sentiments, that at the present day we do not easily conceive of the interest and the surprise which the novelty of them must have awakened in the minds of those to whom Jesus Christ announced them, for the first time, in the great convocation on the mountain. The very first sentences of the discourse, which presented in the most striking manner, and without any preface or introduction whatever, the new spirit which was to pervade and characterize his instructions, must have arrested universal attention, and produced universal surprise:

“Blessed are the poor in spirit; for theirs is the kingdom of heaven.

“Blessed are they that mourn; for they shall be comforted.

“Blessed are the meek; for they shall inherit the earth.

“Blessed are they that do hunger and thirst after righteousness; for they shall be filled.”

The place which tradition points out, at the present day, as the spot where the Sermon on the Mount was delivered, is two or three miles distant from the shores of the lake, and west of Tiberias. It is a mountain, or rather hill, near a village called Hattin. The elevation is a sort of ridge, extending in an eastern and western direction, and terminating in two rounded summits, one at each end. These two summits, which are generally seen together from the various points of view along the roads in the vicinity, are called the Horns of Hattin* by the Arabs who inhabit the country. The Christians call the whole elevation the Mount of Beatitudes—the term referring to the blessings pronounced by Jesus on the graces and virtues of the Christian spirit, in the commencement of his discourse. The form of the mountain is remarkable for the

* See map at the commencement of this article.

circumstance that it is only thirty or forty feet high on the northern side, while it is about four hundred feet high on the southern side. The reason of this is, that it stands on the margin of an elevated plain, which extends to a considerable distance from it to the northward, so that in approaching it on that side the summit is attained by ascending a very gentle elevation. On reaching the summit, however, the observer looks down upon a widely-extended and magnificent view of plains and valleys to the southward, far below him.

There is a level area upon the top of the mountain, between the two horns, very suitable in form and position for the accommodation of the vast concourse which assembled to hear the discourse of the Saviour. The distance too of the locality from the lake, and the convenience of access to it from the shore, make it not improbable that this was really the ground to which Jesus withdrew with the multitudes, for the purpose of addressing them. There is, however, after all, no positive evidence of the fact, except in an ancient tradition which testifies to it; and this tradition can be traced back only about eight hundred years. There is nothing of the nature of a monument on the spot, to confirm the tradition, except one small ruin on the eastern horn, which some persons have supposed is the remains of an ancient chapel. Perhaps, however, after all, the strongest evidence that the ancient tradition in respect to this mountain is true, is found in the fact that there is no other spot around the shores of the Sea of Galilee which claims to have been the ground where the great discourse was spoken.

CAPERNAUM.

Travelers who go in modern times to explore the sacred localities in the environs of the Sea of Galilee, take great interest in the attempt to identify the site of the ancient city of Capernaum, which was the scene of so many of our Saviour's most important public ministrations. The locality of Tiberias speaks for itself—the ancient town having continued to occupy substantially the same spot, under substantially the same name, to the present day. In respect to Capernaum, however, the case is widely different. The name has ceased to exist, and not even a tradition of its sound can be traced on any spot in all the region. It is left, therefore, to the ingenuity of tourists and geographers to determine, by the result of research and learned speculations, which of the various groups of ruins which are now found on the northwestern shores of the lake are to be considered as the remains of the ancient town.

By referring to the map at the commencement of this article, the reader will observe that at Tiberias the mountains shut in close to the sea, leaving for the site of the city only a very narrow space between them and the margin of the water. The coast continues to be of this character for three or four miles to the northward of Tiberias, to Magdala, where the lowland space between the mountains and the sea widens, and forms quite

an extended plain of smooth and fertile land, which is about four miles long from north to south, and in its widest part is nearly three miles broad. This plain formed the ancient land of Genesareth, so often alluded to in the sacred narratives.

At the northern extremity of this plain, there stands at the present day the ruins of an ancient *khan*, a sort of inn, such as were built in former times in various parts of the East, for the accommodation of caravans and companies of travelers. Near the *khan* is a large fountain, which gushes copiously out from beneath a mass of rocks, and is overshadowed by a large and ancient fig tree. It is from this fig tree, in fact, or from some one of its progenitors which grew before it upon the spot, that the fountain derives its name, being called in the Arabic tongue *Ain-et-Tin*, which means, Fountain of the Fig Tree. The name of the ruined inn is *Khan Minyeh*.* The situation of the *khan* and of the fountain are picturesque and beautiful, the fountain being near the shore of the lake, and the *khan* back a little way among the hills. A stream of water, supplied by the fountain, runs off to the sea, its banks adorned with a beautiful and luxuriant fringe of vegetation. The plain of Genesareth too, which extends southwardly from the spot, is fertile and rich, and its flocks and herds, its groves and gardens, and its waving fields of grain, present at the present day a charming picture. In the immediate vicinity of the *khan* are mounds of ancient ruins, now entirely dilapidated and unintelligible, except so far as they indicate the former existence of a town upon the spot. This is one of the sites that claim the honor of having been the ancient Capernaum.

If now we continue our course along the northwestern shore of the sea, we find the mountains shutting in upon it again, and that so closely as scarcely to allow room for the road. In fact, the point represented on the map as projecting into the lake just north of the Fountain of the Fig Tree is a high and rocky promontory, which is only passable on the seaward side by means of a narrow and difficult path hewn in the rock, at some distance above the water. Beyond the promontory the road passes several small valleys with fountains and streams flowing from them, some of which are so copious that the power which they furnish is used for driving mills. The land here rises far less abruptly from the sea, and the road built upon the slope of it follows the line of the shore until at last the traveler arrives at another remarkable group of ruins called *Tell Hüm*. These ruins are situated upon a sort of swell of land projecting slightly into the lake—the land behind them rising by a gradual and gentle acclivity toward the mountains above. The road passes to the westward of the ruins, so that the traveler who wishes to explore them must leave his path and turn down to the right toward the sea.

The ruins are very extensive. They consist chiefly of the foundations and fallen walls of

* See the map at the commencement of this article.

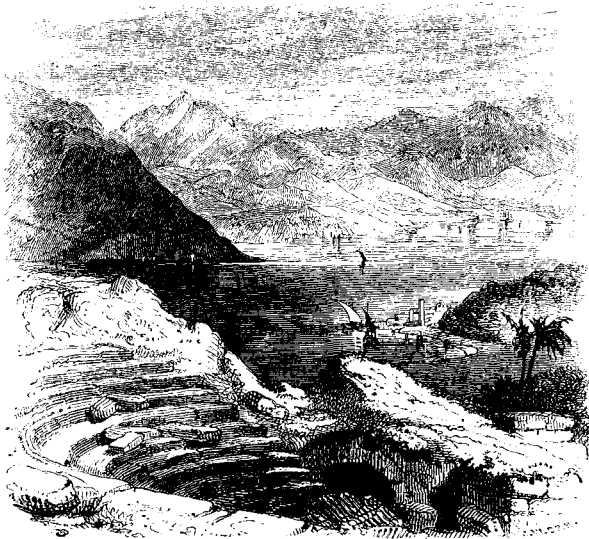
ancient dwellings, with many hewn stones and sculptured pilasters, columns, and capitals, which evidently once formed a part of some public edifice of an extended and imposing character. One of these edifices, according to the description which Robinson gives of the ruins of it, must have been a very costly and magnificent structure. He measured one hundred and five feet along the northern wall of it, and eighty feet along the western, and was not then certain that he had obtained the full dimensions of the structure; while the ground, over and around this shore, was covered with sculptured entablatures and panels, ornamented friezes, and beautiful Corinthian capitals, all very elaborately formed. The material is a species of marble.

There is a sort of tradition, which can be traced back now nearly a thousand years, that these ruins are the remains of the ancient Capernaum. The site of Khan Minyeh corresponds more closely with the various allusions to the situation of the town, contained in the sacred writings, while on the other hand we have the testimony of a tolerably ancient tradition, which in respect to a locality seldom errs, in favor of Tell Hüm. The evidence being thus so nearly equally balanced, each reader may be perhaps allowed the privilege which every traveler takes, of deciding between the two localities, as his taste and fancy may dictate. The situation of Khan Minyeh is beautiful, lying as it does under the shelter of gentle and well wooded hills, and at the same time on the verge of a rich and populous plain. The ruins of Tell Hüm, on the other hand, are sublime. They occupy a wild and romantic solitude. They repose in solemn loneliness on their sea-beaten hill, with wild and desolate mountains rising behind them, and closely hemming them in. In fact the aspect of the place at the present day is inexpressibly desolate and gloomy. Ancient ruins in a solitary place, and especially on the margin of solitary waters, have always a very mournful expression; but the solemn melancholy which mingles with the meditations of the traveler who sits at evening among the nameless and forgotten ruins of this lonely hill, becomes a far deeper feeling than the sadness which such scenes as these usually inspire.

THE SEA OF GALILEE AT THE PRESENT DAY.

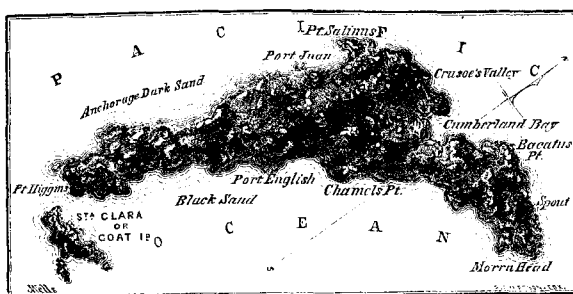
It is only a mournful and melancholy train of thought, indeed, that the whole aspect of the Sea of Galilee can awaken in the mind of the traveler who visits it at the present day, so great have been the changes which time has

wrought upon all pertaining to it, and so entirely have all that constituted its life and charm in former ages, now disappeared. The mountains and sea remain it is true; and the city of Tiberias, so far as the fatal concussions of an earthquake, which a few years ago agitated all the region, have spared its walls and its dwellings, still remains. Almost all else, however, which adorned and distinguished the shores of the sea in ancient times is scattered and gone. The population which formerly filled the plains



THE SEA.

and hill sides has almost disappeared. One solitary sail which modern travelers sometimes speak of as visible upon the lake when they are descending the steep and rugged path which leads them down the mountain side toward Tiberias, is all that remains to represent the fleets of boats and vessels which once lined its shores. Instead of wealth, cultivation, and prosperity, we now see poverty, desolation, and solitude. There are rich plains loaded with a luxuriant but useless vegetation, lonely valleys, forsaken both by the shepherd and his flocks, and instead of busy villages and thriving towns only mounds of desolate ruins, the very names of which are forgotten. It is, however, only man that has changed; Nature remains the same. The mountains, the valleys, the plains, and the sea are, in themselves, the same as ever; and they form, as the traveler looks down upon them from any of the elevations above, the same enchanting picture of lake and mountain scenery. Even the fountain of Emmaus, which was the means perhaps of first attracting human inhabitants to that spot, still continues its ceaseless and unchangeable flow—issuing from the rocks with the same bountiful supply which it furnished in the days of Abraham, and sending forth the same smoking streamlets across the beach to the sea.



MAP OF JUAN FERNANDEZ.

CRUSOE-LIFE.*

A NARRATIVE OF ADVENTURES IN THE ISLAND OF JUAN FERNANDEZ.

BY J. ROSS BROWNE.

THE BOAT ADVENTURE.

NOT quite four years ago, the ship *Anteus* was a noted vessel. Many were the strange stories told of strife and discord between the captain and the passengers; pamphlets were published giving different versions of the facts, and some very curious questions of law were involved in the charges made by both parties. It appeared from the statement of the passengers, who were for the most part intelligent and respectable Americans, that, on the voyage of the *Anteus* to California, their treatment by the captain was cruel and oppressive in the extreme; that, before they were three weeks from port, he had reduced them almost to a state of absolute starvation; and, in consequence of the violence of his conduct, which, as they alleged, was without cause or provocation on their part, they considered their lives endangered, and resolved upon making an appeal for his removal at the port of Rio. On the arrival of the vessel at Rio, the captain was arraigned before the American Consul, and pronounced to be insane by the evidence of six physicians and by the testimony of a large majority of the passengers. It was charged, on the other hand, that the passengers were disorderly, mutinous, and ungovernable; that they had entered into a conspiracy against the captain, and in testifying to his insanity were guilty of perjury. The examination of the case occupied several weeks before the American Consul; voluminous testimony was taken on both sides; the question was submitted to the American Minister, to the British Consul, and to the principal merchants of Rio, all of whom concurred in the opinion that, under the circumstances, there was but one proper course to pursue, which was, to remove the captain from the command of the vessel. He was accordingly deposed by the American Consul, and a new captain placed in the command. This was regarded by the principal merchants of New York as an arbitrary exercise of authority, unwarranted by law or pre-

cedent, and a memorial was addressed by them to the President of the United States for the removal of the Consul. A new administration had just come into power; and the Consul was removed, ostensibly on the ground of the complaints made against him; but, inasmuch as some few other officers of the government were removed at the same time without such ground, it may be inferred that a difference in political opinion had some weight with the administration.

It is not my intention now to go into any argument in regard to the merits of this case; the time may come when justice will be done to the injured, and it remains for higher authority than myself to meet it out. I have simply to acknowledge, with a share of the odium resting upon me, that I was one of the rebellious passengers in the *Anteus*. My companions in trouble so far honored me with their confidence as to give me charge of the case. I was unlearned in law, yet possessed some experience in sea-life; and believing that the lives of all on board depended upon getting rid of a desperate and insane captain, aided to the best of my ability in having a new officer placed in the command. To the change thus made, unforeseen in its results, I owe my eventful visit to the Island of Juan Fernandez.

It was the intention of our first captain to touch at Valparaiso for a supply of fresh provisions. In the ship's papers this was the only port designated on the Pacific side, except San Francisco. Our new commander, Captain Brooks, assumed the responsibility of leaving the choice between Valparaiso and another port, to the passengers. It was put to the vote, and decided that we should proceed to Callao, so that we might pass in sight of Juan Fernandez, and have an opportunity of visiting Lima, "the City of the Kings."

Early on the morning of the 19th of May, 1849, we made the highest peak of *Massa Tierra*, bearing N.N.W., distant seventy miles. The weather was mild and clear. As the sun rose, it fell calm, and the ship lay nearly motionless. A light blue spot, scarce higher than a handspike, was all that appeared in the horizon. It might have passed for a cloud, but for the distinctness of its outline. Weary of the gales we had encountered off Cape Horn, it was a pleasant thing to see a spot of earth once more, and there was not a soul on board but felt a desire to go ashore. For some days

* Entered, according to Act of Congress, in the year 1853, by Harper and Brothers, in the Clerk's Office of the District Court of the Southern District of New York.