

## PALÄSTINA CHRONIK: 1853-1914.

### INTRODUCTION. (Walter Rothschild; Translator)

These are Reports taken from *Die Süddeutsche Warte* (1845-1877), then *Die Warte des Tempels* (appeared until 1911 in Stuttgart, from 1912 in Jerusalem as *Jerusalemmer Warte*) – of the Tempelgesellschaft which formed seven “German Colonies” in Palestine from 1868 and which published the only substantial regular reports on life in Palestine which did not (until 1912) come under Turkish censorship.

Edited by Prof. Alex Carmel of Haifa, who extracted from the original newspapers in the Templer Archiv in Stuttgart those items he considered of more general interest.

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There is much available online on the Templer Gesellschaft – here are just a few notes from Vol. 1 pp.8f. The total number of German settlers from 1868 onwards by 1914 was about 2,200 – compared to some 85,000 Jews who came in this period, mostly after 1875.

Though numerically insignificant, their influence was out of all proportion to their number. They were in almost every respect the pioneers in the modernisation of Palestine. They organised the regular traffic with horse-drawn wagons and laid the first roads for these between Jaffa and Jerusalem, from Haifa to Akko, Nazareth and Tiberias; they erected hotels according to European standard and in the aspects of medicine, farming, construction methods, handicrafts, communal organisation, industry and much more they also set the tone. Their seven colonies were examples of careful planning, order and organisation.

In the **Introduction**: It was the French invasion under Napoleon in 1799, brief though it was and unsuccessful, that established a new era. In 1831 Mohammed Ali, the governor of Egypt, invaded Syria and advanced up to Anatolia in anger at not being adequately rewarded by the Sultan for his assistance in the Greek War of Independence... He introduced new and better administrative procedures and so made the country safer. Nicolayson established an Anglican mission in 1833 and this stimulated other churches also to get involved and widen their works. The Turks also began to reform their administration and von Moltke, a young Prussian officer, helped reform the military. In

1839 the Sultan felt strong enough to throw the Egyptians out again but he did not follow Moltke's advice and lost the battle of Nusaybin, also the fleet went over to the Egyptians and the Sultan died....., the end of the Ottomans seemed indeed close. However the British, Austrians and Russians decided to help the Ottomans; a British fleet bombarded Akko and caused severe damage (the city never really fully recovered) and the Egyptians/French were driven out. The successful Powers could not however agree on a combined policy for Palestine, for the Christians (let alone for the Jews), and from 1840 Palestine was once more in Turkish hands (with a new Sultan, Abdul-Medjid, aged 17) for almost 80 years.

In 1841 a joint British-Prussian Protestant Bishopric was established – the Turks were forced to accept this and it also stimulated other Churches to increase their activities and so there was an increasing number of missionary activities and societies financed from abroad. [*cf. NGOs now*] “And so the almost forgotten, deeply-declined Palestine at the edge of the Turkish Empire suddenly became again the centre of international religious and political concerns.”

Following the Crimean War, when Britain beat back Russia, which was threatening Turkey and destroyed its Black Sea Fleet and Sebastopol, settled by the 1856 Paris Peace Conference, a new law *Hatti Hümayun* of February 1856 confirmed and extended the rights of non-Moslems in the Turkish Empire.

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**Vol. 1. 1853 – 1882.** After Introduction etc. the text with excerpts begins p. 19.

*(Notes: Usually the first date given is that of publication, the second date is when an item was written or despatched. Where indicated, the name of the writer of a piece is given in italics. Often the German spelling of a place name has been retained. WLR.)*

p.19. **29.12.1853. German Colonies in the Promised Land.**

"The Colony of those from the Wuppertal, which was formerly located at Artas, near the gardens of Solomon at Etham (between Bethlehem and Hebron), which made there attempts which did not really meet with success, has now, especially under leadership of the active economist Großsteinbeck found a much better location in the beautiful area surrounding Jaffa. It is in the Plain of Sharon which is covered almost everywhere with a thick layer of black earth of enormous fertility, so that here truly a grain basket for the entire land could arise.... We cannot resist publishing here the letter from Großsteinbeck himself, of 25<sup>th</sup>. July 1852:

"Here everything has turned out much better recently, and before you there think about it oder consider once more with great effort, how it could be possible to establish a German colony on the beautiful Plain of Sharon, the whole thing has already happened, and in the most simple and only

feasible manner. I together with Müller from Barmen had rented a garden and so we worked on it together for several months, and as we saw that it was going well, we purchased it! Müller received so much for the produce that he could pay off all his debts and have something left over. Now he has married a well-off widow, also a German lady, whose husband was formerly a shoemaker in Jerusalem. They are now both together with me at the garden but are considering purchasing some land adjacent to mine. A German proselyte family has also purchased land next to mine and when the Thenls from Holchesdahl come and also some others with them, the Colony will already be there. I will take my brother-in-law and sister to the garden with me, for which they already have great interest, as soon as someone can be found for there.

Oh, you cannot believe how beautiful it is here, and how well-organised and pleasant everything is. At one end of the beautiful, four-corned garden, which is 10 *Morgen* large and is almost wholly planted with trees, there is another corner surrounded by a high wall, and through a high gate one enters into the courtyard by the House. Here there stands a two-storey house with a stall for animals and also some Arab houses, and then the pump work, which brings water out of the never-failing springs. A large pool, which is filled up each day with water, stands outside and from this all the trees and plants are watered during the summer. A horse and a mule work alternately at the water source, the water being raised with a chain on which are 42 fine wooden buckets so that a large amount of water is raised up and the 1,000 fruit trees and the many mulberry trees get their water every three days, also the masses of vegetables which we have cultivated. Two other Germans are also here working for me. Of the Mulberries 3,000 are already so far grown that we should be able to extract silk in the coming year. The other fruit trees are already bearing produce, especially oranges, pomegranates and apples, and for the rest there are also figs, plums, dates, almonds and some vines. Potatoes are developing well and all the other vegetables are also growing much better than they did at Artas.

I now have eight cattle, one horse, one mule and one small donkey, 35 beehives and 120 chickens. We eat produce from the garden each day and all the animals are fed from it. Now so much of the produce of vegetables can be sold in Jaffa that we are able to purchase bread, rice and other items that we need. The garden needs to be paid for over ten years and costs together with some cattle a total of 29,000 Piaster. The interest on the money amounts each year to 300 Piaster or around 20 Taler, but apart from this there are no additional expenses, one may work and trade and do as one wishes. I sleep in the garden in a nice hut made of vines, and a pair of good dogs wake me should wild beasts or thieves come. The cattle and the other people sleep in the house or in tents. Best of all is the constantly renewed coolness and the healthy sea air and everyone who comes to us from Jerusalem says it is actually hotter there. How wonderful is the birdsong and the way one lives as in a wood. The trees stand so far apart from each other that all types of fruits and other plants make progress as though in an empty wide field. What also grows well is cotton, sugar cane and absolutely everything else in the beautifully fertile Sharon Plain.

I call therefore to you and to each person who feels the drive within them, to come to this land. Come and don't delay, there is room here for thousands and even if it is only a small beginning that traders and manufacturers might make, things will go quickly. Our neighbour has already gained this year 28 acres of silk, 2.3 Pounds to each acre, and all the orchards here are being prepared for this. There is almost no garden in which there are not thousands of mulberry trees. At present quite a few gardens are for sale, but the price rises each year and once the silk cultivation is really under way it will certainly double. The Arabs reckon on 10 per cent interest as a minimum and set their price on the basis of what a garden can bring; Even if one could get the land totally free of charge it would not be worth it to settle on the empty fields. For the costs which are connected to it, matters which have already been dealt with in the existing gardens, such as house building, excavating a well and planting the trees usually amount to much more than the actual purchase price. And so one has

in effect the property for less than nothing and one sits there straight away with one's beasts and everything secure and pleasant. But as already said, whoever wishes to come should not delay; my own garden was offered to me but half a year ago for half the price but I delayed and considered the good job I already had with the English Consul and that we were all so happy together in Jerusalem. But when by chance I came once to Jaffa and could see the whole area properly, and considered the matter, then not all the Pounds of the Englishmen could keep me in Jerusalem any longer."

*[Footnote 1: "From the Editor: We present this article above because it appears to deal with, as it seems, a successful attempt for a settlement in the Promised Land, which would certainly be of interest to Christian readers. As to whether the report is given in a rather excessively positive manner, we ourselves are not in a position to judge."]*

*[Footnote 2: In fact the report by Grosssteinbeck, which presumably was intended to bring further German settlers to Jaffa, was indeed rather exaggerated. See later reports including 18.3.1858 of the attack and murder of Grosssteinbeck who was, incidentally, an ancestor of the American author John Steinbeck, born 1902. A.C.]*

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p.21. **26.1.1854. News from Palestine.** Jerusalem. Early December.

"One need not expect here a report on the events of the war from Jerusalem. But I have been asked about the effect of the outbreak of the Crimean War [between Russia and Turkey] upon the Muhammedan population of Palestine and shall answer this to the best of my knowledge.

There is no doubt that Islam has been aroused from its very depths by the war with the Muscovites, which is presented in the entire Turkish Empire as a war of life and death against the Unbelievers, that is, as a religious war; and that the hatred against Christians, which had never wholly stopped under the ashes of compulsion or the fear of a West that has become better known over the past thirty years, has blazed out again, so that the flames flicker again here and there.

But apart from the fear of Europe, which nevertheless continues, the fire is also, it seems to be, suppressed to some extent by the knowledge that two Great Powers (England and France) are prepared to stand by and support the *Sultan*, through the fear of the uncertain outcome of the war and to some extent also by the actions of the authorities; the *Sultan's Firman* which demands a peaceful behaviour towards Christian and Jewish subjects and threatens the severest punishments otherwise, has been made known everywhere.

As to what the situation is in Jerusalem itself, there is complete calm here and, now that we have once more a garrison stationed here, the nightly attempts at break-ins by thieves both from the city and the country have totally ceased. No Christian, no Jew will be insulted in any manner and even the rumours of the victory over the Russians brought no change to the peaceful attitude of the Muhammedans to the *Rajahs* (Non-Muslim subjects of the Sultan), even less so against any European. The European Consulates, the increasing number of European residents and those under their protection, especially of the Jews, and the insight that has been gained that friendly relations

with people bring with them many advantages, have substantially altered the arrogant Moslem. Nevertheless one should not forget what Ibrahim *Pasha's* violent leadership (1831-1840) managed to accomplish until its end.

The worst reputation in terms of the least tolerance of Christian fellow inhabitants is as always held by Nablus. There are perhaps few travellers who do not have accounts to tell of the lovingkindness of the street youths there and their poetic sarcasm against strangers. And yet I have often enough myself experienced that the adults threaten the youths when they let their orthodox over-enthusiasm get out of hand, yes, they do not even protest against an occasional thrashing with a riding whip when necessary.

A short while ago the *Kaimakam* from there and his *Medschlis*, i.e, the *Pasha's* Procurator, the Governor and the City Council as a result of some targeted rumour-mongering and whispering hit upon the idea of removing from the small Protestant community of natives the right to hold their prayer meetings in a school building in that they declared that the Holy City of Nablus could not be defiled by the presence of a second Christian church there next to the Greek one, and issued against the *Firman* of Toleration a specific *fatwah* and then also claimed to be following a command from the *Wali* or *Pasha* of Jerusalem.

Those who protested were intimidated with threats and since at this period the recruitment of volunteers for the war against the Unbelievers was taking place, they were filled with great fear. However it all remained at the level of threats and nobody actually suffered harm, and the whole business was swiftly decided by the *Muschir* of Beirut (Governor-General) who knew how to add some emphasis to the *Firman* of Toleration.

At precisely this period I found myself in Nablus with other Europeans. But the street youth were quieter than ever before; the adults had rushed to bring the youth to their senses and as we once in the cramped bazaar came past a crowd of idlers, who called out the "*Allah akbar*" (God is great") when they saw us, another Moslem came and said : "This does not refer to you, for we are friends of the Sultan, but it is a demonstration against the Muscovi." On the same day a rumour spread that a major victory had been won over the Russians; Seventy thousand had been taken prisoner and twenty to thirty thousand had been hacked to pieces. Immediately from all corners people began shooting into the air with joy, and the Christians closed their shops and hid themselves in their houses. When however it emerged that the rumour was wholly baseless, the shooting stopped and immediately afterwards an official announcement could be heard being called out, the *Firman* from the *Sultan*, that warned against all excesses against Christians and Jews and summoned all to live in brotherhood and unity, and it was told to me that the Official Crier had on his own initiative even added to the level of threats of punishment for disobedience and had stated that serving in the galleys was the minimum that any disobedient and frivolous persons could expect. I did not hear any special complaints from the Samaritans. In short, I would exaggerate were I to speak of an extraordinary level of excitement of the different people in Nablus.

The believers in the Koran in Ramleh and Jaffa also have an evil reputation, as true Philistines, and if they had a Goliath at their head, then there would certainly be a major challenge. But "a person with a big mouth does not always do what he says" and so they remain always within specific limits.

A few weeks ago the Peace *Firman* mentioned above was also publicly called out in Jaffa. To this there was added a prayer for the *Sultan* in the Mosque, and the pious, patriotic gathering then

walked in procession through the streets for the *Sultan* and for his victory over his enemies. At the front went the schoolchildren (a horde of almost two hundred boys, someone wrote to me) who then demonstrated their own individualistic understanding of the term 'peace', for as their pious fathers had only the good of the fatherland in their thoughts, these – when they met any Christian or Jew or surprised him in his shop – would beat him or pelted him with stones. The Kaimakam (Local Governor) and a *Bimbashi* (Officer) were finally able through their personal appearance to bring the youth to calm down.

The following day all the Consuls went to the *Medschlis* (the Town Council) and stated that if appropriate measures were not taken to prevent any similar such excesses and to ensure the security of Christians and Jews, then they would see themselves compelled to demand a despatch of troops from the government or of ships from their own governments. The assembled Council, including the Governor, expressed their deep regret and declared that they had already had the Peace *Firman* read out a second time and that everything would be done to ensure peace and safety in the streets. The ships in question, naturally not trading ships but such as, (since 1840) traverse the coast from time to time in an apparently peaceful manner, do indeed make the deepest of impressions. Since then there has been calm.

May a full emancipation of the Christians and Jews in the Turkish Empire be the final result of these current chaotic conditions! Perhaps the decaying building will hold together yet for a brief time, at least until one has had time to discuss and arrange the division of the construction site - or has come to whatever agreement is necessary and can be achieved. But nevertheless it is now time for a new foundation to be laid to prevent a sudden total collapse and all its unfortunate consequences, and to this there belongs the Emancipation which will also, even if this is doubted in the West, provide the best possible protection measures against expanded Russian influence. No sect here yearns for the presence of a Russian regiment; but there are many who suspect that it is Russian strength of arms that might lead to such an emancipation and are in consequence for the time being friends of the Russians, and I say this with especial reference to those who hold the same beliefs as the Russians.

In the meantime we all thank God that, in spite of war and fanaticism, until now have been enabled to live in the midst of the hostile elements so calmly and peacefully and we trust in His protection for the future.

(*Augsburger Allgemeine Zeitung*).

\* We have received news from Jerusalem from the last days of December, that the Protestants there have until now had no cause to suffer as a consequence of the political upheavals, although many Christians are nevertheless worried. Our friends complain only concerning the false reports which are sent from the Roman side regarding the evangelische (Protestant) Mission in Jerusalem to German newspapers. The most problematical of the current conditions there are the high prices for the necessities of life; also in commercial matters one can detect the effects of worries concerning the war."

p.23. 13.4.1854. **News from Palestine.**

The following brief information from the *Augsburger Allgemeine Zeitung* are of importance for the conditions in Palestine.

Smyrna, 1<sup>st</sup>. March. Important news has arrived here yesterday from Syria with the French packet boat. There has apparently been a riot in Jerusalem and the Latin Patriarch Monsignore Valarge [Joseph Valerga] has been driven from the city by the Greeks. Since the French Consul did not find the support he expected to find from the local authorities, he drew in his flag and left together with the expelled Patriarch to Jaffa. The Brig *Merkur* and the Corvette *La Serieuse* have lifted anchor in great haste. These two ships are at present the only ones which are charged with the security of the Syrian littoral from Alexandria to Smyrna.

Beirut. 20<sup>th</sup>. February. From Jerusalem it is written that the Greeks, who once possessed the house of the Latin Patriarch, broke in to this house one night over the garden wall and threw out all the furniture and then led their camels into the Patriarch's kitchen. The inhabitants in the meantime broke the windows with stones. The French Consul demanded that the guilty persons should be arrested, but unfortunately one could no longer find them, or did not wish to find them. The Consul thereupon declared to the local authorities, that he with the Patriarch would depart from Jerusalem, and make their way to Jaffa, which then actually happened. At their departure they were accompanied by the hissing of the people. Now the Consul and the Patriarch wait in Jaffa for the arrival of the new Pasha from Constantinople, who will presumably bring strong orders with him.

Our own latest news from Jerusalem are only up until the 9<sup>th</sup>. February, that is shortly before the time at which this tumult must have occurred, and in consequence naturally make no mention of this, and not even of any concern that such an event might occur. It must therefore have come suddenly and unexpectedly. In our news there is only mention of the increase in prices, which for the poor leads almost to starvation, as well as of the smallpox, which is widespread in Jerusalem, so severely that a tenth of the population has died from it. In such circumstances the disturbances as printed above, under the influence of the news of the imminent outbreak of war between Russia and France, explicable..

The letters we have received also speak decidedly against any attempt at settlement at the present time. A Brother from the Brother House in Jerusalem [founded by the Basel Pilgrim Mission St Chrischona in 1846] writes that fairly often and even now there are persons in the area who, if they are not supported by some larger Society, would surely starve to death. For the culture and the style of living is very different here. Whenever a German brings something to the market, he must be prepared to sell it cheaply, and when he wants to buy something, he must be prepared to pay a higher price; for the Arabs say: "He has money". This is mainly due to the English; for there is plenty of English money here, so that one often cannot even get it changed. For the small coins are rare, because the Arab women often carry up to 20 Pounds of Gold on their heads and also cover their heads with pieces of silver worth up to 2,000 Piastres (200 fl.9 which creates a most remarkable impression.

p.24. To this report we add another from the Calw Missionsblatt:

**Jerusalem, 30.12.1853.** "Smallpox has been widespread here for some months, one says that 1,500 people have already died in the town from it, certainly over 1,000; On the day that Frau Schick was buried 20 people died. Our friends in Nablus (Sichem) have had to ensure much fear and

concern, but until now have come through it all very well. At first the Moslems (Mohammedans) were roused against them by the money of the Greeks; then, when it was heard that the war had broken out, the fanatical hatred of the Moslems turned against all Christians, both Greeks and Protestants, and threatened to destroy them all. When this had to some extent settled down, the Monks once more attempted to rouse the Moslems against the Protestants but this time there have come to the Governor of Nablus sharp instructions from the *Mushir* or Chief *Pasha* (General-Governor) of Beirut, which were written by the English Bishop (the Protestant Episcopate of the Swiss Samuel Gobat), so that some fourteen days ago, when one of the monks offered him some money to oppress the Protestants, he refused to accept it but instead demanded that the monk offer the same sum to the *Medjlis* (Council) and indeed publicly so that they could of course take it. I now indeed hear that they have secretly taken the money, but under such circumstances they will not do very much for the monk.

“However, many Arabs have now come from across the Jordan to Nablus, and both Moslems and Christians fear them; Friends often do not dare to go to the market for days on end; the roads are very unsafe; what will come of all this, I do not know. Otherwise, I mean outside of Nablus, the whole country is very calm. Our miserable old Pasha has at last been recalled; I hear however that his successor is also an old man, They are much worse than the younger ones.....”

p.25. **29.6.1854. News Concerning Jerusalem and the Holy Land.**

From the following report, which we take from the *Augsburger Allgemeinen Zeitung*, is:

"Among the Jewish population of Palestine there is now a great and real state of hunger, partly due to the last poor harvest, partly due to the interruptions in transport which the war has caused. According to the appeals for help which have come here from Jerusalem, Safed, Hebron and Tiberias the need is limitless. The Jews of Palestine are normally accustomed to live supported by their fellow believers in Russia; this source has now been wholly cut, since the Russian Jews themselves, due to the great burdens of all types that the Tsar has laid upon them, are themselves in need and poverty.

Sir Moses Montefiore, who has visited the Holy Land three times and knows the conditions well, has issued an appeal to all his 'Brothers in Israel' in England for the benefit of the Palestinians; Likewise Dr. Adler, the Chief Rabbi of Great Britain. Sir Moses has also started a fund for their support and himself contributed 500 Pounds Sterling." (E.C.).

From Jerusalem the same paper gives the following news:

"Jerusalem. Beginning of May. There are very few pilgrims to the holy sites even from the Turkish provinces, which naturally means for the local creameries and the owners of coffee houses and wine bars, as well for the eager workers in Mother of Pearl, Marble and Asphaltstone, Olive wood etc.



here and in Bethlehem, who normally provide each pilgrim throughout the entire year with rich quantities of pictures, crosses, Rosenkranzes, etc. are suffering severe loss of trade. Their situation is made even more bitter by the severe rise in prices for the main requirements for living. These are the pains which the War has brought us. Let us hope that God will not bring any further and greater ones and that one will in due course be able to enjoy a rich harvest after this winter which has been so rich in water and snow – the snow once lay two days long in the streets of Jerusalem and even fell in Jaffa, where one has not seen such in living memory!

Perhaps in no other year have there been so many European travellers here – mostly English – as in this one, where one had actually absolutely not expected them. All guest houses and catering establishments and the French Pilgrim Hostel *Casa Nuova* were until now almost over-filled. Most of these travellers are nothing more than migrating birds – they fly lightly over the countries and the seas merely in order to be able to say later that they have been there. The desire of the German peoples to wander has certainly a good side to it, yes many advantages, but the way it is demonstrated in the Touristic (fashionable travelling) makes upon me the impression of a rather sick, infectious desire and is also often rather laughable..."

["Die meisten dieser Reisenden sind eben nichts weiter, als Zugvögel. Sie streichen im Flug über Länder und Meere hin um sagen zu können, daß sie darüber hingestrichen. Der Wandertrieb der germanischen Völker hat sicherlich sein Gutes, ja seinen Vorzug, aber so wie er sich an Touristen (Modereisenden) offenbart, macht er auf mich den Eindruck eines krankhaften, ansteckenden Gelüstens, und oft auch des Lächerlichen.."] ]

p.26. 27.2.1854. **News from Palestine.**

We have received a supplementary text from a German settler... We have... taken from it the most relevant section, which reads:

Jaffa. 30<sup>th</sup>. April 1854.

"... It was in 1849 that I received in my thoughts a divine revelation that drove me to move to the Holy Land, and so I sold my farm in Prussia not far from Danzig, near Ziegenhof in the village of Ziege, and travelled here to Jerusalem with my family, and lived there for some time. Then Herr Muschalem from Urtas\*\*, who is well known in America, came to me and I joined with him in some property acquisition, because he was lacking in money, and he also did not understand the business very well. But since he knew that people were coming to him from America, so I had to continue and so after half a year in 1850 I came to Jaffa and have myself purchased land there, in order to live according to God with my family some half an hour from Jaffa and alone amongst just Arabs. But the Lord had planned other ways for me than I had thought, for soon my wife died and I had to give my children to good friends in Jerusalem and then my plan came to nothing for I could not carry out all the farm work alone. Then I had to take to me some German people from the area of Barmen, who had come to Jerusalem,\* and later on the Americans from Urtas also came to me, but I had neither seen them nor spoken to them until that moment, and they have rented a portion of my land for

one year. But now more Americans have come to me; these observe the Sabbath rather than the Sunday, and have the Great Baptism by full immersion... I, Peter Claussen, living here on the land near Jaffa."

\* Amongst these was the writer of a letter from Jaffa to the *Süddeutsche Zeitung* the previous year who had stressed the wonderful advantages of settlement here but remains silent about the difficulties and the dangers.

\*\* The wife of the English Consul in Jerusalem, James Finn, refers several times in her *Reminiscences* to meetings with John Meshullam in Artas, between Bethlehem and Hebron.

p.26. 10.8.1854. **News from Palestine.**

"*The German Magazine for Christian Knowledge and Christian Life*" in its December 1853 issue has an essay about the Christians in Jerusalem from Professor Petermann. We take from it the following regarding the Protestant Church and the Mission in Jerusalem since, even though much is already known, it is presented as a good overall summary.

"The number of Protestants in Jerusalem is currently about 200, of whom some 150 belong to the English Episcopal and some 50 to the German-Protestant Church. In the Christ Church, built almost at the tip of Zion in the form of a cross and attached to the English Consulate, for the erection of which the English Consul gained permission from the Sublime Porte only under the pretext of building a chapel for the Consulate, Hebrew services are held each morning from 6 to 7 led by Mr. Crawford, the chaplain of Bishop Gobat, in that the Hebrew translation of the Morning Prayers of the Book of Common Prayer are read. Each Sunday there is an English service early from 10 to 12, then afternoons from 3 to 5 or in high summer from 4 to 6 a service in German. The first is led alternately by Bishop Gobat, the preacher Nikolayson, head of the Mission to the Jews, or the preacher Crawford. The German one is led by the two former, and the preacher Valentiner, inasmuch as the last-named, who preaches each Sunday, follows very much the Prussian agenda, while the two other instead follow the English liturgy according to the Common Prayer Book in German. Since the need is felt more and more acutely each day, thought is now being given to the introduction of a service in Arabic as well.

The first evangelische preacher in Jerusalem was Herr Nikolayson, sent here in the year 1827 by the Society for the Expansion amongst the Jews.\* Later this man established a very spacious hospital for the reception of the Jews and Jewish Proselytes \*\* which has a very healthy position on the Mount Zion near the City Quarter of the Jews and which, through the self-sacrificial labours of Mr Calman who has been here for twenty years and works as a manager is kept in a state of great order and cleanliness. Whilst in the lower storey are situated the rooms for the men (each one has a Biblical name such as Abraham, Rebecca etc.) and an Operating and an Inspection room, in the upper storey are the sick rooms for the women and children and next to the Hospital the Pharmacy

and the residence of Dr. Macown, an experienced doctor, who has available an excellent library, and of Mr. Simm, a competent young surgeon, both of whom make visitations to the patients in the house. The Hospital has 30 beds, but in case of need can take up to 40.

The Mission had also established a Seminary in a distant city quarter, close to the Damascus Gate, where Jewish proselytes were trained to be missionaries but, as the hoped-for success was not attained, it was given up after some years and the building is now used instead for an Industrial School in which young Jewish proselytes and those who wish to become so are accepted, are taught the religion and the necessary elements of practical knowledge, and can then be sent to become apprentices in whichever craft or trade they wish. The number of those to be taken in, who receive free accommodation and food, is 8 to 10 and a pupil of the former Seminary, Mr. Hörschen, together with his wife has taken over the direction under the general supervision of Mr. Nikolayson.

In a house which stands opposite and which belongs to the institution, which receives an annual income of 300 Pounds Sterling due to an inheritance of a wealthy English lady, there is a carpentry and a wood-turning workshop, in which only olive wood from the Mount of Olives is worked.

A lady, Mrs. Cooper, has in addition established close by an Institute for Education in women's handicrafts for Jewish women and girls and has appointed an assistant lady teacher, without however yet having found much interest due to the general Oriental apathy.

The Mission amongst the Jews has most certainly more problems to cope with in Jerusalem and in Safed and Hebron, their holy cities, that in other places and since they were established in total only some 80 individuals have been converted.... This is most difficult of all amongst the *Perushim*, who hold fast to the laws of the Talmud, though less difficult amongst the *Chassidim* who come from Russia, who do indeed accept the Talmud, but also study the Kabalah, in which many Christian ideas are contained." (To be continued 17.8.1854).

\* The Proselytes actually mostly preferred to be treated in their homes, in order to avoid the insults and scorn of their former fellow believers.

\*\*According to his memoirs this pioneer first came to Jerusalem on 3rd. January 1826.

p.29f. **Mission amongst the Jews**

"Also the Church Missionary Society, the High-Church society for the spreading of the Gospels amongst the Oriental Christians, is active here and under the careful leadership of the Bishop and the tireless endeavours of the Lay Missionary Sandrecki has had the desired success. Just as the American Presbyterians with their central point in Beirut are successful in Syria, so is this achieved in Palestine by an ecclesiastical Missionary Society and especially at the current time this seems to have stimulated a great interest among the Greek Christians of this country. In Bethlehem there is now pressure to establish a Protestant School, whilst one such exists already for some time in Jaffa and only the arrival of a missionary is awaited with great expectation. In Nablus not only has a small

Protestant community of, for now, seven families been formed, but another twelve are ready to join it, and a school house has already been acquired, in which 30- 40 boys and girls will be taught.

Further success is promised by the activities of the Missionary Kruse who has been for some weeks now in the last-named place and who has worked for 26 years in Cairo. And although the Greek clergy naturally place all possible obstacles in the way, and have indeed brought matters to the state that neither a Christian or a Moslem is prepared to rent a house to the Missionary, nevertheless almost the entire community of a neighbouring village Rafidea (west of Nablus) is in the process of converting to Protestantism. In Nazareth, where Missionary Klein is working (currently on a holiday trip to England) the Protestant congregation, whose Sheikh (Elder) is the head of the *Medjlis* (city council) now comprises 30 families with 166 souls. In addition there are in another neighbouring village Dorrau 66 people waiting for the Missionary's return in order to join him, and even more in another neighbouring village Mudscheydil, (south-east of Nablus).

The Bishop has also established in Jerusalem a Boys and a Girls School from the resources placed at his disposal, and these have among their pupils two Mohammedan and an Abyssinian boys and promises excellent results.

At the head of the small German community there stands Preacher Valentiner, who knows how to avoid all possible confrontations and, where this is not possible, how to deal with them. In the community there has been for two years, thanks to the graciousness of His Majesty our King (Friedrich Wilhelm IV) the Hospital for the Sick of All Confessions and linked to this a hospice in which Germans and especially Prussians without means receive for fourteen days without cost board and lodging. Four Deaconesses from Pastor Fliedner's Institute (in Kaiserswerth) care for the spiritual and physical care of the sick and the pilgrims and also occupy themselves with the care of motherless orphans and teach 9 – 10 girls in the afternoons (these girls spending the mornings in the school mentioned above.) August Paede is their loyal House-Father. Recently another two rooms were built on the top storey for the Hospice, so that now it has a total of five.

On 4th. May, for the anniversary of the Deaconess House, a large number of men, women and children assembled.... .

An epidemic fever, which affected all the Protestant families, combined with the shortage of spiritual and physical care for the sick, the weak and the poor, as well as the return of two or three proselytes to Judaism as a result of this, led Bishop Gobat to write to his friend Pastor Fliedner in Kaiserswerth and to ask him to send two further Deaconesses, and to the Committee in London to ask them to cover the travel costs. Eight months later Fliedner himself came, accompanied by four Sisters; they soon found a possibility to rent this house for an extended period; they moved in and dedicated it on 4<sup>th</sup>. May 1851 and clearly the Lord has helped in this...

Each Sunday evening in this house Pastor Valentiner leads a Bible Study for many participants from the German Protestants... A similar Bible Study is offered on Wednesday evenings in the School House led by the different Preachers and workers of the Mission, with an explanation of a chapter from the New Testament in German and English and combined once a month with a Mission Hour. In addition on Thursday evenings with Mr. Crawford and every fourth Thursday at the Bishop Bible Study is offered, with explanation and discussion of a chapter from the New Testament.

In this manner all forms of activity for spiritual education and the improvement of the representatives of Protestantism are arranged and a pious, churchlike attitude is to be found throughout the entire Protestant community.

This is supplemented also by a Literary Society which has been founded by the English Consul Mr. Finn and his educated spouse, a daughter of the well-known missionary to the Jews Mr. Alexander McCaul which, founded in the year 1849, now includes amongst its members only educated Protestants, both men and women, who live in Jerusalem and which has amongst its aims research in its widest sense into Palestine and Syria. In the meetings, held each Friday evening, talks and lectures of all topics, with geographic, historical, philological, natural-historical and antiquarian content, and an exact set of Minutes is maintained. The texts of the written lectures remain the property of the Society, which also now possesses a small library and a museum."

p.31. "Finally the English-German Evangelische Gemeinde has got a fine new cemetery near the Zion Gate, which it has acquired instead of the earlier one which lay next to a Moslem one in front of the Jaffa Gate. As it once happened that a Moslem body was to be buried at the same time as a Protestant one, the Mohammedans feared that their prayers might come to benefit the Christian corpse as well and demanded that the Protestants should find a different burial place. Bishop Gorbat declared himself in agreement but demanded only that a suitable place should be sought out. This was soon found and so the Protestants got what is probably the best of the places which is near the other Christian cemeteries, is very spacious and surrounded with a wall. There is already a house for the gravediggers standing there and next to it the Bishop is arranging to have another building prepared into which later the school will be transferred."

"To this description by Petermann we add something concerning the Friary (Brother House) in Jerusalem. This is currently inhabited by two Brothers who must support themselves with hand work. During the autumn however, if God so wills, a married Supervisor (Johann Ludwig Schneller) will move in here and work for it to attain its original intention, that it should as a truly Christian household not only set an example but also act as a light to the inhabitants of the country and also to strangers, At the same time the Mission will seek to arrange that six young men who believe wholly in the Word of God and who have undergone training in the Pilgrim Mission school of St. Chrischona, who have been raised for the service of God, during a lengthy stay in this Friary under education from the Bishop and the Preacher Valentiner should be prepared for missionary work in Abyssinia, a project which the Bishop is planning. And so, with God's help, this Fraternal House will once more take up its true status amongst the Christian activities here. The departure of the future Superintendent of the Friary as well as the six young men destined for Abyssinia is for now set for October."

p.32. **29.3.1855. News from Palestine.**

"Dear Brother Conrad Schick from Bitz, formerly works supervisor, now House Father at the Proselyte House in Jerusalem, wrote to Prelate Kapff on 14. January this year that his journey from us to Jerusalem via Marseilles, Malta and Alexandria has gone well, and he and his wife Pauline Friederike (née Dobler from Ludwigsburg) are well. Schick writes:

"In Jaffa we also visited the German colonists whom we found in poor condition, sick and affected by fever. I wish the enthusiastic 'Friends of Jerusalem' could see this. Many a poetic swindle would fade and vanish when confronted with the truth and reality."

p.32. Correspondence of the *Süddeutsche Warte*: Jerusalem, 18. December. (1854)

"The whole Sharon Plain is the most excellent land, which however so often lies totally empty and it could take everywhere so many new settlers who would find a good livelihood here, as is borne witness by all which I have until now taken note of. It hurts the soul to see the land so empty and desolate. All the gardens are surrounded by cactus hedges 8-10 feet high. Life inside is apparently unhealthy, for with the regular daily need for irrigation the Europeans often fall ill with fever so that one must advise them most carefully against building and living here. Also Thiela (one of the Colonists from the Wuppertal) has experienced all this in recent times. Some days before our arrival a very sick child was brought to the hospital in Jerusalem, another died on the day of our arrival, a third was brought here in a very poor state by its parents, themselves both very sick, some eight days ago and now all are in the hospital. Others have left their orchards, like the Americans, and live now further inland, also Steinbeck, who is married with a young American wife and has become a Baptist...."

[Footnote: This and other reports in the *Süddeutsche Warte* are most probably written by Johann Ludwig Schneller, who arrived in Jerusalem 28.11.1854 commissioned by the Basler Pilgermission to take over the Brothers' House there.]

p.32. **Jerusalem, 14<sup>th</sup>. January 1855.**

"...Otherwise there is little new from here to report, apart from the arrival of a new Pasha. He has already had opportunity to demonstrate his determination; for the Beduin to the South of here have recently stolen flocks of 4,000 sheep. Several of the culprits are now sitting here in jail. Only yesterday there was a robbery in the city, though it does not until now seem to be of great consequence. The Greeks are doing a lot of building in the west of the city, where they have laid out pleasant orchards over the entire Gihon. The English Consul, Mr. Finn has had the Jews prepare for building a piece of land he had bought in the north-west of the city. Soon all of Jerusalem and the area around will be built up."

p.33. "And now something as to the economic conditions here. Here I must note that all the Europeans who have lived here for a lengthy period assure me that nowadays everything that one needs for daily life has exactly three times as expensive as it was when we began our work here (i.e. 8 years ago). This is ascribed partly due to the larger number of Europeans living here, partly to the repeated poor years of harvest. The result of these conditions is that no person in our house can be maintained for less than 24 Kreuzer per day. 1 Rottel (just about 6 German Pounds) of Mutton (the normal meat here) costs 10 Piaster (about 1fl. 10 kr.); a Pound of Bread comes to 5 kr. 1 Rottel of

Milk (about 2 Mass) is 4 Piaster (278 kr.); 1 Rottel of Wine 5 – 6 Piasters. 1 Rottel Fat 72 Piasters; 1 Rottel Butter 36 Piasters. 1 Rottel Oil 14 Piastres. 1 Rottel Rice 6½ Piasters (but only in large bulk quantity); 1 Rottel Salt 1 P.; Eggs are now up to 1 Kreuzer or more each, but very cheap in the summer. Coffee 1 Rottel 24 Piaster. (In bulk cheaper; I recently purchased a sack for 12 Piastres per Rottel). 1 Rottel Sugar 14 Piasters (in Bulk). 1 Rottel Soap 17 Piasters. 1 Rottel White Beets 1½ – 2 Piasters; Yellow Beets the same, Radishes also. All vegetables are very dear. Coal and wood are very expensive. One normally cooks here with coal, bakes with sticks of wood, washes and heats with timber. 1 Basket green Wood, as a woman carries it to market, for about 1½ to 2 hours, costs 1½ to 2 Piastres. Sticks of wood (Steckenholz) double that. For a Manservant one must pay here a monthly wage of some 80-100 Piasters (9-11 fl.), a Maid 50 – 60 Piasters. Clothing is very expensive. The European Masters of the various trades are in general exceedingly expensive...."

[The Editors note: This is due to the lack of competition.]

p.34. 19.4.1855. **Jerusalem. 8<sup>th</sup>. March.**

"We made a visit to the Monastery of the Cross, one hour to the west of here. It belongs to the Greeks... Around the church there is a large and impressive Oriental building under construction, the new Collegium of the Greek Church, already so far ready that it can be taken into use this year. It is said that it has been built in opposition to the school of the Protestant Bishop. The Monastery has purchased all the land for an hour's distance all around and has erected a wall around most of it. The Greeks and Latins understand better than we do how one settles here and expands. They have mills and oil presses in the monastery and all facilities whereby they can be independent of any external help. .. The new Pasha, a friend of the Europeans, has come this month and the provisional Pasha has returned once more to St. Jean d'Acre (Akko). The Syrian Bishop has also returned after a long absence and so the (presumed) house of John Mark and of Mary has its master once more and the Chaldaean Christians have their head...."

p.34. 21.6.1855. **Jerusalem, 7<sup>th</sup>. May 1855.**

"This year there were many visitors to Jerusalem, especially English, but they have almost all departed again, also the Prince of Belgium, who did not however leave behind here any really positive impression, But his presence did bring one pleasure, for 100 Persons received Tickets with which they could visit with him the Omar Mosque and the former Temple Square (otherwise forbidden for non-Moslems)...."

The current Pasha (Governor) is a friendly man, favourable to the Europeans. The Turks were however very angered over the mentioned Temple visit, so that one of them in deep holy agony at such desecration during the visit in the Temple fell down and crawled painfully upon the ground and screamed so pitiably that all were affected.

Herr Bishop Gobat is currently on a business trip to Egypt. The rich Jew Sir Moses Montefiore in England is establishing here a factory for the Jews, for which he has sent a Foreman here, and has rented one of the best houses for 6,000 Piaster..."

p.34f. **6.9.1855.** "From Jerusalem on 6<sup>th</sup> August the *Preussische Correspondenz* received a report whereby **Sir Moses Montefiore** has been here for some fourteen days now... He has brought substantial sums of money for alleviating the condition of the Jewish population of Palestine, including a sum of 12,000 Pounds Sterling which an American has given for the hospital which is to be built here. Sir Moses wishes to found institutions of lasting assistance in the land of his ancestors and hopes to encourage his fellow believers to form colonies..... However, the Jews here prefer an existence of unemployment, however dirty and miserable it might be, rather than enjoy the rich bread earned through the sweat of their brow, and since Sir Moses at this time does not intend to distribute his gifts in cash, as he did last time, but only to expend the funds for institutions of common use, a *Cherem* (ban) in the synagogues is threatened against him, as it was last year against the representative of the Rothschilds, Herr Cohen. The excuse the self-centred Rabbis are using is the visit which Sir Moses paid to the Mosque of Omar, whereby he might have trodden with unconsecrated feet upon the spot which is the most holy in the old Jewish Temple... So the Jews have remained always the same in this land and just as the Prophets of old failed in their attempts to improve their brethren, so have Mr. Cohen and Mr. Montefiore failed."

18.10.1853. **News from the Orient.**

**Jerusalem, 13<sup>th</sup>. August 1855.** (Continuation from issue of 4.10.1855).

"The Pasha is still in Hebron to punish the rebel Abd er Rachman Amir. Here it is peaceful. Sir Moses Montefiore is erecting here a Girls' School, and is renting a building for 6,000 Piastres per annum for this. Outside the city, on the road to Bethlehem, he has bought land for 300 Pounds sterling and will build here a hospital, a synagogue and a windmill. He was able to visit the Great Mosque here and Abraham's Grave in Hebron and has now departed once more."

25.10.1855. **Jerusalem, 9<sup>th</sup>. September 1855.**

"Political life here is rather still. The Pasha is still in Hebron and it seems he wants to tire the people through occupation, The Prussian Consul is also on an expedition, he was 14 days in Hebron with Pastor Valentiner, is now in Ascalon, the English Consul lives nearby on the land, the Austrian in Bethlehem. Herr Bishop Gobat and the Herr Missionary Crowfort (Crawford) are living also in tents near Lifta, a ½ hour to the West, some others on the Mount of Olives. This living outside is of great significance since the air outside the city is of a wholly other quality as inside it, even though this is hard to believe in Europe. Here, no explanation is required.

Yesterday I was on business in Beit-Jala ,,,,, This is an old, ramshackle Oriental village, full of filth and excrement in the half-collapsed houses and in the narrow cramped alleyways; and the good air, which blows towards here from a large and good olive wood, is here so thick, so vile, so unhealthy, that one yearns to get away from this place of excrement, where the male population just sit and lie around, apart from a few tradesmen who work hard and trade in cotton or make shoes.... Beit Jala, it has been told to me, is meant to have a school which is maintained by the Greeks, it is maintained by a farmer and often has up to 100 boys. The boy however whose father told me this,



some 12-14 years old, could not write, although he could read what I wrote for him in Arabic. There is also a Greek church here, since the majority of the inhabitants are Greek-Catholic. Against this, the Latins are building in opposition a fine monastery with a church at the south end of the village, all of course massively built from stone which they themselves extract from the building site and blow it free with powder; the fine pillars visible indicate already the planned beauty of the church which stands there half completed and has already been the cause of several conflicts.

Just how carefully and respectfully one deals with human remains around here is illustrated by the following: Near the Tomb of Rachel near Bethlehem, which was recently thoroughly restored with money from Sir Moses Montefiore, there is an old cistern, open at the front, and lying facing the road. Here lie, for everyone to see, the skulls and bones of some of the fallen soldiers and farmers who died here in the battle with Ibrahim Pasha [during the farmers' revolt of 1834]. Equally close to the road or, one might say, in the middle of the road, is their burial place below Beit Jala. One arch is filled, at least above, with bones and there is also another small pile of these on the ground, on top are the skulls, I have myself held one in my hand and inspected it. None of the inhabitants here seems to find anything out of the ordinary in this, for one does not have separate enclosed cemeteries here, but burials are carried out simply somewhere near the village, even if the place is at the same time used as a path. Everyone then walks by, as also in Jerusalem, between the graves, without granting the place any sense of respect, even though the decoration of graves is for some people a proper and attractive custom and quite common in the city.

It is of course in such circumstances to be expected that the dogs have also gnawed at such bones, for here there are large numbers of dogs, masterless, who live off the rubbish that is thrown out and eagerly seek out every bit of carrion and consume it. This, when a horse, donkey or camel died, one simply throws it out onto the street or out of the city and in two days there is nothing of it left apart from the gnawed bones. This leads also to a form of canine warfare, for one hears at night how the dogs go hunting with much barking through the alleyways and each pack of dogs takes possession of its own section of the streets. No child fears these masterless dogs and every inhabitant of the city and on the land simply accepts them as useful fellow inhabitants who perform really great assistance for the lazy and filthy Oriental....

Herr Missionary Klein, until now employed by the English Church Missionary Society in Nazareth, is returning to his homeland. Brother Müller (schoolteacher), formerly in the Fraternal House here, and Herr Huber will carry on the work to the best of their strength, for it has encountered several difficulties. Brother Metzler is also in Nazareth and supports himself there with his skill as a smith and with other mechanical works. The few German immigrants who are here are doing well. I have no report from Jaffa. Sir Moses Montefiore is having some decent work done on the land he has purchased, the wall surrounding it is almost half ready."

p.36. 8.11.1855. **News from Palestine. The Celebration in Jerusalem of the Fall of Sebastopol.**

"It is natural that the victory of French weapons has made a great impression in the Orient; instead of the feared Russian power there is now the French and the glitter of this latter is also good

for the Roman or Latin Church in the Orient, just as until now respect for Russia had been a major basis for the support for the Greek Church. It is interesting to note how also in Jerusalem such changes in public attitude take place, and for this we provide here the report of a French Moniteur:

"**Jerusalem. 6<sup>th</sup>. October.** Last Sunday afternoon at 12 noon, in consequence of the right laid down in Article 40 of the 1740 Capitulation with France, the National Flag was hoisted at the Consulate and greeted by a salvo of 21 shots from the cannons of the David's Citadel, in the presence of the city governor of Palestine, Kiamil *Pasha*, the civil and military authorities, the clergy and all notables amongst the loud jubilation of an uncountable crowd of the people.

On this day, at 3pm, the French Consul attended at the Church of the Holy Sepulchre the 'Te Deum' which was sung by the clergy of all the Christian communities in sequence as a form of thanks for this happy occasion. The Latins led off this church ceremony, then came the Greeks, headed by the Archbishop of Petra, then finally the Armenians under the presence of their Patriarch. These two prelates then with loud voices led the Prayers of Thanks for the Kaiser, each in their own language. Kiamil *Pasha* and the Military Commandant Mustapha *Bey* attended this religious service in their Gala uniform. The countless crowds of the people in the church and at its entrance expressed their joy with loud cries and celebratory shots. The troops lined up to show the correct military honour to the Kaiser's Consul. On the same day the *Berat* (the Certificate of Appointment) of the Exequatur in the *Serail* (the Government Administration building) was formally read aloud; after this had been done the flag was planted and hoisted and saluted with twenty-one cannon shots. A signal from the *Serail* with a rocket indicated to the Fort and the Consulate the exact moment, as had been previously arranged. Kiamil Pasha then in his gala uniform then together with the Commandant Mustapha Bey, the civil and military authorities and all members of the Great Medjlis (City Council) went to the French Consulate in order to convey their good wishes to M. v. Barrère. He also received formal visits by the commercial agents of the other Powers and all Heads of the religious communities who were accompanied also by their clergy.

On the three following days official entertainments were arranged for the celebration of the capture of Sebastopol; artillery salvos, Prayers of Thanks in all the churches, all mosques and all synagogues, also fireworks and illumination of the entire city followed each others. Everyone was full of excitement. The people celebrated loudly in the streets and in all official places and blessed France the Emperor Napoleon."

Our own correspondent reports also of these events in the following manner:

"Jerusalem, 20<sup>th</sup>. October. A short time ago there came the rumour that Sebastopol had been captured and it was suggested that a festival of celebration should be arranged. The *Pasha* was at the time still in Hebron in order to humiliate the rebel Abd er Rahman 'Amir. He concluded there and came back here with all his soldiers. The English and French Consulates hoisted their flags, something which until now had never been allowed, and which it is hoped after this auspicious occasion will now remain so permitted. Now came the day of the festivities, It began as the previous night fell.

15.11.1855. All Englishmen and the French had received the instruction from their respective Consuls to illuminate their houses. The soldiers were set out at various higher points of the city, at the gates, the monasteries, the minarets etc. Then the cannons began to play and each fired off the

cartridges he had received. Many of the common people celebrated too with torches, fire, lights burning in all the houses, rockets climbed into the heights and the whole provided a spectacle as though we were in the middle of a battle. This continued, reducing slightly, until midnight when the gunfire gradually grew silent. We have only heard what the Pasha and others did with the carrying around of pictures on the square by the Hippicus (perhaps the Russian Regent?) So at 3 in the evening it continued.... Inasmuch as the Austrian Consul had erected a very attractive flagpole but not yet hoisted the flag itself. The Pasha is now planning to remain here. The land is calm.

Regarding church matters there is nothing new to report, except that Herr Missionary Boin has left Nablus and Klein from Nazareth and Herr Zeller, former missionary student in Basel and now at the English Church Missionary Society, has commenced his service here a few days ago..."

20.12.1855. **Jerusalem, 7<sup>th</sup>. November 1855.**

".....Even the victory near Kars was greeted by a 21-gun salute from the Citadel and celebrated with military actions and music. You see that Jerusalem is beginning to take part once again in the great events in the world. Whereby following the great victory at Sebastopol the European Consuls have planted their flags and this is now considered at every opportunity to be a further sign of European influence. Formerly the people would not have tolerated this, but now all is calm. We live in the middle of the Turkish quarter as peacefully as the Christians do in theirs, and even next to a mosque. In summer the Europeans live mostly outside the city in tents and there is nobody who assaults them, whereas the areas of the Beduin are still very unsafe. It is true that the Turkish authorities still maintain their privilege and indicate their authority in that they close the gates for three hours every Friday afternoon, the time of prayer for the Moslems, ignoring any effect upon the Christians; but no especial political difficulties are placed in the way of the local Missions here even if no Moslem may even yet become a Christian.

The number of Europeans here is increasing...."



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