

Scientific Notes.

METALLIC ART.—Two new methods of adapting metals to ornamentation have recently been introduced in France, one of which proposes to induce an absolute change in the fibrous arrangement of the metal, while the other aims only at producing a surface impenetrable to air or moisture. The process of M. Oudrey, for which a prize was given by the Government, consists in coating steel or cast iron with an insulating varnish, and depositing thereon a film of copper, of a thickness variable with the necessities of the case. The application of this is proposed as adapted to preserve from atmospheric influences those ornamental structures of iron, such as statues, fountains, &c., which are necessarily exposed to the elements. The process of M. Thirault, on the other hand, is to effect such a constitutional metamorphosis in the metal itself that its surface may be fitted for ornamentation by its proper colour and freedom from liability to rust. By subjecting it to a certain chemical action, it is superficially transformed into hydrated peroxide of iron, which, on immersion in boiling water, is by this means so acted on that the surface acquires a singular blackness and smoothness, adapted peculiarly to receive, and permanently to retain, any required design.

PRESERVATION OF PLANTS.—An infusion of quassia, sweetened with sugar, is known to be a safe and effective fly-poison, and a horticulturist at Vienna is said to clear his plants from the lice that infest them by a decoction of quassia with soap-suds; but a yet more effectual specific against their ravages is that proposed by Lemaire—coal-tar mixed with saporine. This is not to be applied to the plants themselves, whereon its action would be deadly, but mingled with the garden soil, which is thereby immediately freed from obnoxious insects, snails, &c. In the case of espaliers, it should be sprinkled on the wall, and, when spread on the walls and floors of granaries, it would rapidly exterminate the weevils that infest such places, and destroy the grain stored up therein.

STEREOSCOPE LENS.—Professor Wharton Jones has succeeded in forming a lens which gives the same appearance of solidity to plane objects viewed through it with that produced by the stereoscope. It is plano-concave, but the curves of the concave side are exceptional, and it is this peculiarity of form which produces the stereoscopic effect, and apprehension of three dimensions.

BRONZE.—A Manchester paper mentions a new bronze alloy, containing 90 parts of copper to 10 of aluminium, which is said to have a tenacity equal to that of steel, and thus to be admirably adapted for forming the bearings of machinery. A polisher, who had used it for the bearings of a lathe, making 2,000 revolutions per minute, asserts that it was six times more durable than any other metal previously applied to that purpose. It is also said to be available for the barrels of fire-arms.

MONSTER BUOY.—A buoy of enormous dimensions made of riveted iron has lately been set at Havre. It is balloon-shaped, and eight metres, or twenty-six feet, in length. On the hemispherical upper surface is an open-work map of the world, beneath and within which is suspended a bell, round which seven hammers are so arranged as to be moved by the slightest oscillation; they are thus made to indicate during foggy weather and at night the position of the buoy to passing vessels. The lower and submerged portion, which is cone-shaped, is water-tight; and four ladders suspended round the buoy allow of its being ascended from the water to the top, and they thus afford a temporary safety to any person in peril of drowning who may attain the buoy.

THE FOUNTAIN TREE.—A remarkable tree formerly existed in Hierro, one of the Canary Islands, concerning which the most marvellous tales were told. It was asserted that this tree was unique, and supplied the inhabitants of the island, wherein rain is unusual, with all the water they required; in fact, pure water trickled from its leaves to the amount of several gallons daily, which was collected in receptacles at the base of the trunk. But, aided by science, it becomes evident that this was due not to any special property of the tree itself, as was inferred, which was a laurel, but to its exceptional position. A narrow and deep ravine clove the island to its centre, extending from the sea to nearly the highest point for five miles; and where this gorge terminated abruptly, at the base of a precipice, the solitary tree grew, amid a thicket of ferns and smaller plants. The warm air from the surface of the sea, ascending, by a natural law, into the higher atmospheric region, was constantly rushing through

this gorge, laden with moisture from the ocean. This current of air, abruptly stayed in its ascent by the bleak wall of rock, condensed its vapours on the local vegetation, and especially on the broad, smooth leaves of the solitary evergreen. Thence the moisture trickled down in sufficient quantity to render its collection an object, when the usual sources of water were deficient. This singular tree, which was very old, was destroyed by a hurricane in the seventeenth century.

THE LEBANON AND HER TRIBES.

From Lebanon has recently been echoed the voice of direful mourning, as the widow and the orphan stretched forth their hands for succour against the ruthless and bloodthirsty destroyer that had polluted their homes, and wrung the very fibres of their hearts with agonies the most unspeakable. For centuries gone by, the feuds between the Druses and Maronites have been of frequent recurrence, owing partly to the intrigues of foreign diplomatists; partly to Jesuitical intrigues, and the influence of spies employed by more than one of the great European Powers, whose aim was the weakening and dismemberment of the Ottoman Empire, by creating these continual internal disputes and quarrels, at the sacrifice of thousands of victims. Never before, however, have the Druses and Maronites sustained so deadly a warfare. The latter, goaded on by prejudice and superstition, were undoubtedly the aggressors, who fanned into a flame the smoldering embers of long-sustained enmity; the former—equally guided by religious prejudices and fanaticism, carefully treasuring in their minds all incidents that seemed to typify the prophetic promise of their mysterious creed regarding an expected Messiah—hoped the auspicious hour had come when Hakim the Second should rule triumphant over the earth; and so the bonfires of these mysterious clans threw a glare over the hoary and snow-capped summits of Lebanon, and blood flowed as plentifully as mountain springs from thousands of massacred Christians.

To any one that is acquainted with the country, there can be no cause for surprise that the Christian-hating and ill-fed Turkish soldier, and the wild and migratory tribes infesting the borders of the desert, should have profited by such an opportunity by gratifying their innate lust for crime. The Druses pretend to be Muslims, and, therefore, they command the sympathy of a fiercely bigoted people. But the recent outbreak was a long and well-organised scheme to exterminate from the fastnesses of the mountains a people so wholly at variance with themselves—whose creed was an abomination, whose church bells were a cankered fester, whose images and crucifixes were a detestation. In short, the Druses fought for the entire possession of the Lebanon, where, as undisputed masters, they could set at defiance all Turkish authority, and live and die ungoaded and unyoked in the mountains they love so dearly. Be it borne in mind that not one act of brutal usage seems to have been brought home to these people. The Turkish soldiery and the equally fiendish *Metualles* revelled in the spoil. Death and torture, dishonour and cruel infliction, were by them mercilessly dealt out to their unhappy victims, the Christians.

Impelled into unwonted activity by the interference of the European Powers, the Turkish authorities have at length acted with some degree of energy and rough justice. They have suppressed the outbreak, terrified the insurgent Druses into submission, and have executed large numbers of all conditions, sparing neither rich nor poor, but hanging them by dozens and shooting them by scores. Still larger numbers have been drafted into the Sultan's army or condemned to penal servitude; and, perhaps, one of the most striking features of the outbreak is the non-resistance offered by the Druses to the Turkish authorities, and the patience with which they have submitted to the severe punishments which have been inflicted.

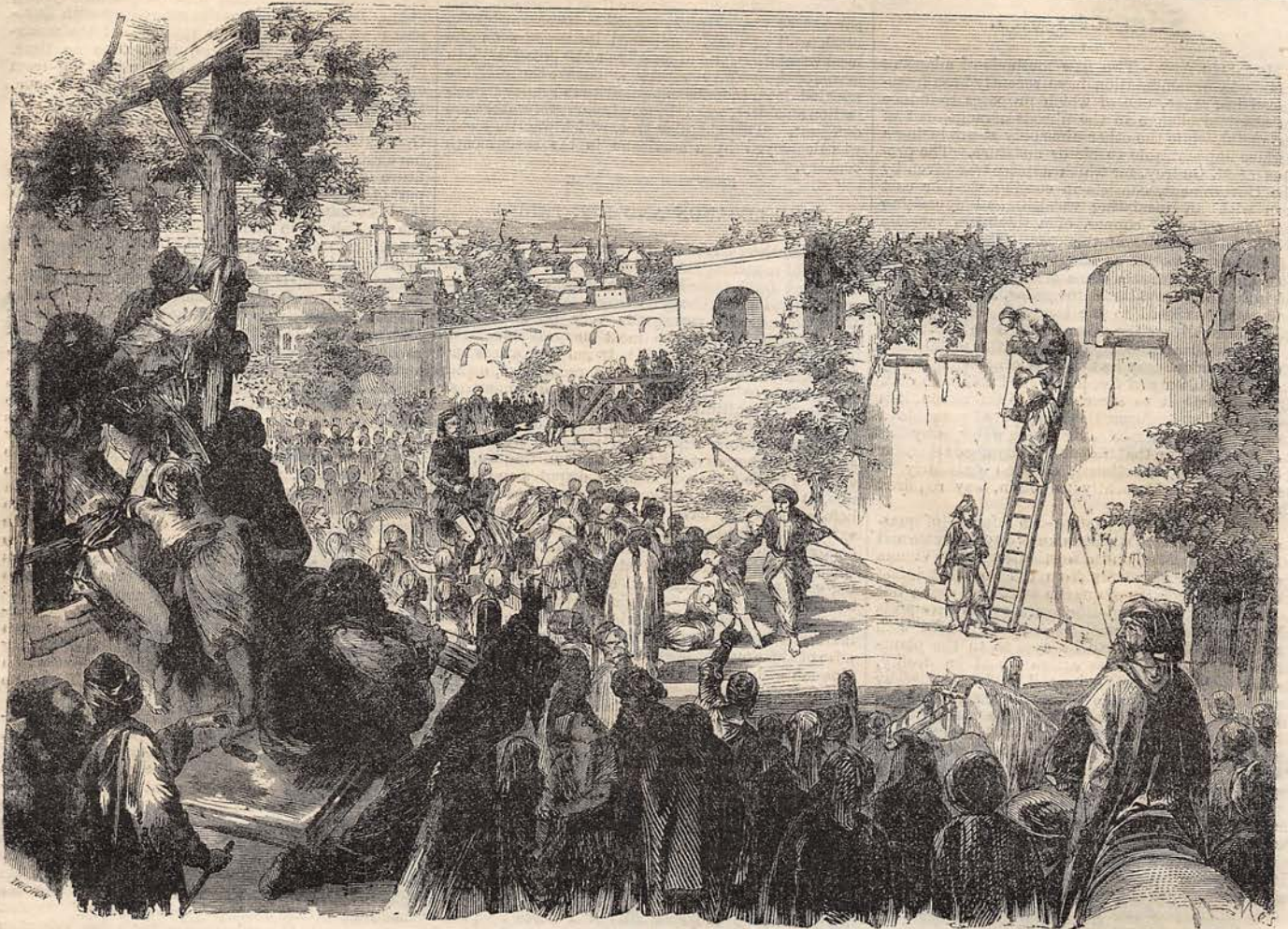
The Druses, like the Jews, are expecting a Messiah. This, they say, will be Hakim the Second, whose advent will be from China, through India, Scinde, Beloochistan, Persia, and over Central Asia. This imaginary and supernatural potentate will, they profess, destroy Mecca and Constantinople; appearing with overwhelming forces, in the superbest conceivable costumes, and will compel the Moslem, and all Christian Powers, to sue for peace. The date of such an advent is only known to themselves. If they really entertain such a theory, it may, perhaps, throw some light upon the motives of the ferocities practised upon the Christians. By hear-

say, or by intermingling with people at Beyrout, Sidon, Latakia, &c., besides conversing with Europeans who make a summer residence of the mountains, they have doubtless, from time to time, gleaned information of what was transpiring from one extremity to the other of the globe. They have, therefore, become acquainted with the war of 1859 and 1860 in China, and the subsequent rebellion in that extensive empire, and from bigoted motives have refrained from giving credence to the disfigurement of the Chinese; or, perhaps, with them it is part of Hakim's destiny to subdue under any agency (and we have already observed that they look upon the British as in some way linked with them in creed, &c.) the people of China. On the same principle, the quelling of the disturbances in Beloochistan—which, if we recollect rightly, was subsequent to the termination of the Chinese war—was the second progressive step of their coming deliverer; then came Scinde and Afghanistan, then Persia, and as a climax—the terrible mutiny in India, followed, as it has been, by the massacres at Jeddah and Crete. Reckoning all these events together, it appears to me not at all unlikely that their okals, as did the Indian faqueers, may have divined that the propitious moment has arrived: from political motives, they have ever associated themselves openly with the Mohammedans; whilst secretly, for ought any one else can say, they may have equally been linked with savage *Metualles* and *Amsurus*; and there is a strange assimilarity in the mysteries connected with the creed of the latter, who are descended from the ancient Assassins, who lived about these mountains and those behind Latakia—a race that the Druses of the present day have not only imitated, but surpassed in ferocity. However, this is too comprehensive and intricate a theme for us to dwell upon at present, linked as it is also with the terrible history of those wretches, the Thugs of India, some of whom may be scattered over the length and breadth of the Eastern world.

One of the most remarkable features in the constitution of the Druses' domestic and political economy, is the fact of the order of okals being open to all of both sexes! This is so utterly at variance with the practices of every other Oriental people, even including Christians and Jews, that it seems like one solitary star of civilisation glimmering but dimly in a firmament of impenetrable darkness. Yet such is known to be the fact by those who have resided long amongst them, and whose authority, from position and character, is indisputable. At the meetings of the okals, the public and private character of individuals is commented upon, and they form a kind of senate in the Druse body, discussing and arranging all things necessary for their welfare.

Before being initiated into the mysteries of their doctrines, it is indispensable that the aspirant should leave off all display in his apparel, and wear only the plainest material hereafter. He must utterly and for ever abandon the use of wines, spirits, or tobacco—the latter a very severe self-denial to a Druse, or, indeed, any native inhabitant of Turkey. He undergoes a probationary term of twelve months, during which interval his behaviour is narrowly watched, to see that he is possessed of firmness and perseverance, and that his moral conduct is irreprehensible. In this period he gradually obtains information as to the immense importance of secrecy in connection with the order he wishes to join. If, at the expiration of the probationary term, he has satisfied the consciences of those who have carefully scrutinised his actions, then he is permitted to attend the holwas, and remain during the earlier portion of the service. He obtains, however, but a faint notion of what he has yet to learn. The second year he assumes the white turban, as the emblem of faith and purity; and so by degrees is thoroughly converted into an okal.

Yonder is a Mohammedan cemetery; and *apropos* of this, there are many singularities connected with the funerals of these okals. When one of mark and merit expires, his remains receive tokens of the greatest esteem and veneration; all sexes, ages, and ranks attend, and prefer honours rarely offered even to the greatest sheik. The more lowly his station has been in life, the more impoverished his condition, the more marked is the respect paid to his manes, amounting in some cases to superstitious reverence. Oral tradition spreads his fame from village to village, and stories are circulated relative to Divine tokens bestowed on him, and anecdotes told of the life and self-denial of the deceased. One instance of this is recorded as having occurred at the village of Aboeyh, a spot essentially sacred to the Druses. At a funeral that took place, the crowd of mourners were astonished and enraptured by the



PUBLIC EXECUTION OF THE DRUSES NEAR DAMASCUS.

apparition of a huge serpent, which, approaching the coffin of the deceased, suddenly lifted up its head and died—a certain proof in their eyes of the sanctity of the deceased; and, seized with a powerful spirit of religious enthusiasm, the mob rushed on the body, and in a few minutes denuded it of its grave-clothing, rending the same into ribbons, so that each one might become the fortunate possessor of an atom of such a relic; the hair of the face and beard was cut or plucked off, and carefully preserved as charms. Such, and many more, ridiculous tales are circulated amongst this idolatrous people; and several of the okal tombs are frequented under the notion that the prophesying spirit of the interred will be imparted to the frequenter; and wax-candles, ornaments, and sums of money are deposited in the sepulchral vaults—doubtless to the benefit of the surviving brethren of the saint.

One more singular circumstance is connected with their superstitions, which reads strangely at the present moment. The Druses sent frequently to the Maronite convent of Koshiya (by this time, in all probability, it is burnt, and its inmates murdered, but had great renown amongst them, owing to the supposed miraculous cure of insanity by St. Anthony) to buy amulets and bits of paper written by the superior order of monks, which were worn about the person and suspended round the necks of children, to preserve them against that most awful calamity.

But here we are at our proposed bivouac, and both breakfast and repose will be acceptable. In this apparent desolation are abundance of oleanders and myrtle growing in great luxuriance, and recalling to mind the words of the prophet Isaiah (xli. 19): "I will plant in the wilderness the myrtle."

Lebanon, or *Libanus*—signifying white, from its snow (the Arabs call milk and curds, *lebon*)—is the most elevated mountain chain in Syria; celebrated in all ages for its cedars, which, as is well known, furnished wood for Solomon's Temple. Lebanon is the nucleus of all the mountain ridges which, from the north, south, and east, converge towards this

point; but it overtops them all. This configuration of the mountains, and the superiority of Lebanon, are particularly striking to the traveller approaching both from the Mediterranean on the west, and the Desert on the east. On either side he first discovers, at a great distance, a clouded ridge, stretching from north to south, as far as the eye can see; the central summits of which are capped with clouds, or tipped with snow. This is the Lebanon which is often referred to in Holy Writ for its streams, its timber, and its wines; "and," writes Richard Watson, in his "Biblical Dictionary," "at the present day it is the seat of the only portion of freedom of which Syria can boast." This was in 1833. Eighteen hundred and sixty tells a lamentably different story!

But how very *apropos* of these old, old themes which link us with Lebanon, is the apparition of a caravan of camels, all laden with timber from Lebanon, for the service of the Beyrout builders. These latter, though, cannot boast of having as many thousand hewers of timber in their service as had Solomon in his days; neither is there another Hiram to furnish them with cunning artificers and workmen. There is plenty of cunningness, but little of craft-skill, to be met with now-a-days; and Mr. Perkins, of British purple reputation, has nothing to dread on the score of rivals at Tyre at present. The cedar has failed nearly from the land, but the fir-tree is yet a refuge for the storks.

After an inspection of the firs, we cannot do better than to study a little more about the topography, and so forth, of Lebanon. The altitude, we are told (and I hope you have brought your great coat with you, or a serviceable oil-skin one, and a sou'-wester), is so great, that it appears, from the reports of travellers, to have snow on its highest eminences all the year round. Volney states that it thus remains towards the north-east, where it is sheltered from the sea winds and the rays of the sun. Maudrell found that part which he crossed, and which was by no means the highest, covered with snow in May; and Dr. E. D. Clarke, in the

month of July, saw some of the eastern summits of Lebanon and Anti-Lebanus, near Damascus, covered with snow—not lying in patches, as is common in the summer season with mountains which border on the line of perpetual congelation, but do not quite reach it; but with that perfect white, smooth, and velvet-like appearance which snow only exhibits when it is very deep—a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire. At the time this observation was made, the thermometer, in an elevated situation near the Sea of Tiberias, stood at $102\frac{1}{2}^{\circ}$ in the shade.

(To be continued.)

HONG-KONG.

The Chinese difficulty is apparently still very far from solution; and public attention, whenever it is for a moment diverted from the intensely absorbing interest of the Italian campaign, turns to the land of pagodas. China is the precocious child of the world, wonderfully clever when other nations were barbarous, but it has grown up into a state of self-conceited ignorance, as other precocious children have done before it. It knew all about the compass, and printing, and gunpowder and paper-making, when our island was the abode of wild beasts, and savages almost as wild. But it has never grown any wiser; has been beaten in all the civilised arts; and is tolerably certain to be beaten in barbarian warfare, if it does not change its policy, before long.

Hong-Kong, represented in our engraving, is situated near the mouth of the Canton river. It is about eight miles from east to west, but very irregular in its form, some parts being only three miles in breadth, and the land jutting out here and there forming a succession of headlands and bays. It is exceedingly mountainous, and slopes in a rugged



GENERAL CIALDINI, THE HERO OF CASTELFIDARDO, AND CONQUEROR OF LAMORICIERE.

GENERAL CIALDINI.

THE successes which have attended the arms of the King of Sardinia in his progress through the Roman provinces, have given a new and brighter aspect to the Italian revolution. The Papal troops—the mercenary soldiers of a tyrannical Government—have been utterly unable to contend with the army of Victor Emmanuel—an army animated by loyalty and patriotism, and in which every man felt himself to be engaged in a crusade against violence and oppression. Not a few of those Sardinian heroes knew from experience the bitterness of political slavery, the cruelties exercised in the suppression of all liberty of thought and speech, and the humiliated condition into which a great people were reduced when ruled by a tyrannical Government, supported by foreign bayonets. The general who commanded an important section of that army, was one of those who had borne the penalty of free thought and free speech in a land of intolerance. Cialdini—a name made illustrious by some of the most brilliant actions and glorious victories which marked the Roman campaign—was a native and, till lately, an exile of the duchies which have just been released from Austrian servitude. In the army of Sardinia, Cialdini had found a suitable means of employing his military talents, and had rapidly risen to the high command which he now holds. With strategical skill of no mean order, promptitude, which is one of the soldier's greatest excellencies, and personal bravery, which had been attested on many a well-fought field, no man was more adapted for the command intrusted to him than Cialdini. Opportunities were offered him last year, especially at Casale, to exhibit his military genius, and he had given ample proof of those qualities most required in a general. Fanti, another exile, was associated with Cialdini in the command, and had two divisions of the royal Italian troops;

they marched simultaneously into those territories which we shall soon cease to call the Papal States.

They went to rescue the insurgent population from the hideous cruelties of a threatened vengeance, like the Perugian massacre of last year. The division of Cialdini, from the emancipated legations of Romagna, entered the province of Urbino, whilst the province of Umbria, on the other side of the Apennines, was entered from Tuscany by Fanti. Their lines of advance were nearly parallel, the latter directing his course from Arezzo towards Spoleto, where the Papal general just then had fixed his head-quarters, whilst the former, keeping along the Emilian-way from Forli and Rimini by the towns of Pesaro, Fano, and Sinigaglia on the Adriatic shore, made straight for that fortified seaport through which, for months past, Austria has been supplying the Papal army with reinforcements.

The Papal territory, in addition to Urbino, lying between the Adriatic shore and the Apennine barrier, consists of the Marches of Ancona, Macerata, and Fermo, reaching to the Neapolitan frontier. It is altogether a fertile and populous country—in fact, a continuation of the Romagna, which was incorporated by the unanimous suffrages of the people with the North Italian kingdom a few months ago. This is the land whose self-emancipation General Cialdini was commissioned to protect; and the reduction of Ancona was the chief part of his task.

Lamoriciere made what haste he could with eleven thousand men from Spoleto towards Ancona, in which fortress he had lodged about eight thousand of his troops at the beginning of these movements. But Cialdini was too quick for him, and by occupying the positions of Torre di Jesi, Osimo, and Castelfidardo, all within ten or twelve miles of Ancona, on the different roads leading to the interior, he shut the French general out. The result of the collision

between Cialdini and Lamoriciere was the complete repulse of the latter with his foreign mercenaries. He himself provoked the fight, and, with eleven thousand men, attacked General Cialdini, near Castelfidardo. The fight, which was short but desperate, gave the following results:—The junction of General Lamoriciere's corps with the remainder of his troops at Ancona was prevented. Six hundred prisoners were made. Six pieces of artillery and a flag were taken. The enemy's wounded, among whom was General Pimodan, fell into the hands of General Cialdini. The losses of the enemy were considerable. A column of four thousand men, who made a sortie from Ancona, and took part in the fight, was compelled to retire. After the battle, the greater portion of the Pontifical troops capitulated, and General Lamoriciere succeeded, with a few horsemen, in reaching Ancona by a rapid flight. The last stroke was given in the capture of Ancona, and the surrender of its garrison, five thousand strong.

THE LEBANON AND HER TRIBES.

(Concluded from page 360.)

WHEN Sir Frederick Henniker passed over the Lebanon in the month of July, there was snow; and Ali Bey describes the same eastern ridge as covered with snow in September. That great and indefatigable traveller, Burkhardt, crossed Mount Lebanon in 1810, and counted thirty-six large, fifty middle-sized, and about three hundred smaller and younger cedars, the remnants of the once famous mountain of cedars, which have now dwindled down into far less proportions.

Oh! friend of mine, gaping and gasping, in the sultry closeness of this bright forenoon, just peep through yonder opening in this mountain wall that shuts out everything else, and tell me what would



VIEW OF DAMASCUS, SYRIA.

you give to be at this moment transported to the very summit of yonder distant snow-capped hills, to revel in the luxury of rolling in the snow under the glorious warmth of this Syrian sun? Unfortunate, is it not, that you and I, like poor Bob Cratchet, of the firm of Scrooge and Marley, are not men of powerful imaginations? He, on a bleak winter day, failed to derive any heat or comfort from a wretched tallow candle, his fire being extinguished; and we, on a broiling hot day, cannot really experience any personal benefit from gazing upon snow miles and miles away from us. Don't you breathe a word about our reflections to the Mokoos, or he will instantly volunteer a fable that may detain us here for hours. How a certain caliph had a court fool that he soured in a pond one cold wintry day, and that he commanded to keep from shivering by gazing at a beacon fire lit on these very mountains, but distant a score of miles or so. How the fool signally failed in these efforts, and fell sick even unto death; how he rallied, and spited himself on the caliph by keeping him a-hungred whilst he cooked the royal repast, or pretended so to do, by suspending the cooking pots at the summit of tall palm-trees, and sticking farthing rushlights into the roots; thus retorting knavishly the trick played off upon him by his royal master. All this and much more would the Mokoos tell us, could he divine our thoughts or understand our language. Fortunately, he can do neither; and so, in the absence of any exciting theme of conversation for keeping him awake, like another Jacob, he has taken a stone for his pillow.

But here comes an Abou-nah—a veritable Maronite priest, learned in the history of his own people; and as he sits and smokes the pipe of repose, we glean thus much from him. The Maronites, he tells us, are so called from the name of the ancient solitary Maron—a misanthrope who seems, like Simon Zelotes, to have perverted every bright feature of Christianity and humanity into a sombre aspect, and to have imparted to the sweets of this world a large dash of additional bitterness.

Such a one was Maron, the founder of the Maronite faith or creed, and his disciples have belonged to the Latin Church since the twelfth century. Even before quelling heresy for the Roman Catholic faith, they fraternised with the warriors of the first Crusade, and guided them to Jerusalem. Subsequently, according to the Catholic traditions of the Lebanons, they fought under the Christian banners during the Wars of the Cross. He tells us that they are a valiant and a vigorous race, and

that before the massacres they were about 250,000 in number. Their principal prelate takes the title of Patriarch of Antioch. What is almost proof positive of the existence of this sect at the time of the Crusades is the curious fact, that many of the families have European appellations—a circumstance which leads to the belief that some of the Franks, in the time of the Crusades, must have established themselves in the Catholic district of the Lebanon. "The Maronites," quoth a Gallic editor, from whose effusions we have already quoted, "the French of the East, by faith, reminiscences, and predilection," are much attached to the country of St. Louis; and they preserve, as a glorious testimony, two letters of protection, one from Louis XIV., the other from the most Christian king, Louis XV. In the Lebanon the Maronites lived in security; and that district being closed against the Turks, it was an inviolable asylum. After the battle of Navarino, it became the refuge of the consuls and Europeans who were menaced by the Mohammedans. The Franks, in former times, used to prefer, as a refuge, the mountainous district of the *Kerouan*—that hapless spot where even now are collected upwards of forty thousand Christians, beleaguered and beset on every side by the bloodthirsty hounds of Islam. This is the most beautiful and the richest district of the Lebanon, hitherto exclusively possessed by Roman Catholics, and nurturing more than one hundred thousand inhabitants, on little more than twelve leagues square. In other parts of the Lebanon, the Maronites were mixed up with the Druses.

Such is the essence of information we extract from the Maronite priest, who, on rising to leave, presents us with a cedar-cone a-piece, which he solemnly assures us he plucked with his own hand from the few remaining relics of this scripturally historical tree.

As we look upon this cedar-cone, what a flash of retrospective history, linked with the cedar, seems to dart across the mind! In all ages the cedar of Lebanon has been reckoned an object of unrivalled grandeur and beauty in the vegetable kingdom. It is, accordingly, one of the natural images which frequently occur in the poetical style of the Hebrew prophets, and is appropriated to denote kings, princes, and potentates of the highest rank. And the fulfilment of the terrible denunciation of Isaiah seems to-day to be taking place to the letter, when denouncing the judgments of God upon the proud and arrogant: "The day of the Lord of hosts shall be upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan"

(Isaiah ii. 13). In his reply to the challenge from the king of Judah, Israel's king answered, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle" (2 Kings xiv. 9). The spiritual prosperity of the righteous man is compared to the cedar by David: "The righteous shall flourish as the palm-tree; he shall grow as the cedar in Lebanon."

In their flourishing state, when Hiram and Solomon found wood in abundance here, the stability and firmness of the cedar was used as a metaphor by David to express the awful majesty and power of Jehovah: "The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn" (Psalm xxix. 4-6). This description of the Divine majesty is truly and awfully sublime! Watson, in his "Biblical Dictionary," truthfully observes, that "the stupendous size, the extensive range and great elevation of Lebanon; its towering summits capped with perpetual snow, or crowned with fragrant cedars; its olive plantations; its vineyards, producing the most delicious wines; its clear fountains and cold-flowing brooks; its fertile vales and odoriferous shrubberies, combine to form—in the Scripture language—the glory of Lebanon." But that glory, liable to change, has, by the unanimous consent of modern travellers, suffered a sensible decline. The extensive forests of cedar, which adorned and perfumed the summits and declivities of those mountains, have almost disappeared. Only a small number of these "trees of God, planted by His Almighty hand," which, according to the usual import of the phrase, signally displayed the Divine power, wisdom, and goodness, now remain. Their countless number in the days of Solomon, and their prodigious bulk, must be recollected, in order to feel the force of that sublime declaration of the prophet: "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering" (Isaiah xl. 16).

The city of Damascus, represented in the accompanying engraving, attained a fearful notoriety during the late massacre. This old town, virtually the metropolis of Syria, is associated with so many circumstances in profane history as to be invested with peculiar interest; its situation at the same time, and general appearance, are exceedingly picturesque. Its buildings are a singular mixture of Christian and Saracenic art.