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THE TRANSACTIONS  
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OR,  
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SECRETARY: E. WALTER MAUNDER, F.R.A.S.

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1914.

## 559TH ORDINARY GENERAL MEETING.

HELD (BY KIND PERMISSION) IN THE ROOMS OF THE  
ROYAL SOCIETY OF ARTS, ON MONDAY,  
JUNE 22ND, 1914, AT 4.30 P.M.

THE RIGHT HON. THE EARL OF HALSBURY, F.R.S., PRESIDENT  
OF THE INSTITUTE, OCCUPIED THE CHAIR.

The Minutes of the preceding Meeting were read and confirmed and the SECRETARY announced the election of Mr. Arthur Spencer Chamberlain as Member of the Institute, and of Mr. Smetham Lee as Associate.

The PRESIDENT then called upon Col. Sir Charles M. Watson, K.C.M.G., C.B., M.A., to deliver the Annual Address.

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### ANNUAL ADDRESS.

#### *JERUSALEM, PAST AND PRESENT.*

(With about 50 Lantern Illustrations.)

By COL. SIR CHARLES M. WATSON, K.C.M.G., C.B., M.A., Chairman  
of the Executive Committee of the Palestine Exploration Fund.

#### SUMMARY.

**B**EGINNING with the reproduction of a raised map of Palestine, the original of which is to be seen at the offices of the Palestine Exploration Fund, the Lecturer briefly sketched the physical features of the country, and also traced the lines of its distant railways. In particular, he devoted attention to the line which ran—if a railway could be said to run, when it went at not much more than a walking pace—from the seaport of Jaffa, on the site of the Joppa of the Acts of the Apostles, up to Jerusalem.

Jerusalem is one of the most interesting cities in the world, a city that has a history of more than four thousand years and that holds the position of a sacred city for three of the most important religions of the world—the Jewish, the Christian, and the Mahomedan. It has been destroyed over and over again, but has always risen from the ruins, and now in the twentieth century, more than three thousand years since it was

adopted by King David as the capital of the Jewish monarchy, it is still great and thriving; a growing city for, outside the walls, what was called "the new Jerusalem" was steadily rising up.

There are many routes to Jerusalem, but perhaps for the modern traveller the most usual way is to land at Jaffa, and to proceed thence by road or railway. Jaffa has a bad harbour, and landing there is frequently both difficult and disagreeable on account of the dangerous nature of the reefs. Of the old town there is very little left, and the place has completely changed, even since the times of the Crusaders, when King Richard I. fought with Saladin under its walls.

From Jaffa, it is best for the traveller to go on by train, as the railway runs over an interesting district, and as the train goes very slowly, while climbing the ascent of 2,500 feet, it is easy to get a good idea of the features of the land. The railway goes first through the low country formerly occupied by the Philistines, and then turns east into the mountains of Judæa by the Wady es-Surar, known in the Bible as the Valley of Sorek, the site of many battles between the Israelites and the Philistines. Then, passing through a narrow gorge, the railway mounts higher and higher, until it reaches the station at Jerusalem, 2,500 feet above sea level. The railway station is outside the walls to the south-west, and a cab-ride of about three quarters of a mile—fancy a cab-rank in the city of the Prophets—takes the traveller up to the Jaffa Gate, a busy place, the centre of the life of modern Jerusalem; close to this gate is Al Kal'a, the citadel of Jerusalem, founded upon the site of the palace of Herod the Great.

The prevalent notion that Jerusalem is an exceedingly hot city is wrongly based, for although fairly hot in summer, it is very cold in winter, and the Lecturer once saw six inches of snow there at the beginning of March. Tourists going to Jerusalem certainly ought not to date their visit before the beginning of April at the earliest.

To one who arrives at Jerusalem for the first time it is impossible to realise what the ancient city was like, as the form of the ground has entirely altered, and what now appears to be a comparatively level surface, covered with houses, was formerly intersected

Landing at Jaffa.  
Town of Jaffa.  
Railway to Jerusalem.  
Jerusalem Station.  
The Jaffa Gate.  
Plan of Jerusalem.  
The Hills and Valleys.

with several deep valleys which have been filled up with the ruins of the past, and have almost entirely disappeared. In some places this accumulation of débris is as much as 100 feet in depth, and it is only by exploration, very difficult to carry out on account of the streets and houses, that one can get some idea of the ancient cities, now buried underground.

The Lecturer then showed maps and plans of Jerusalem, locating its special features and reconstituting its appearance in former times. There are certain places, respecting which there can be no doubt, such as the site of the great Temple of the Jews, first built by Solomon, restored by Zerubbabel and again by Herod, and finally and completely destroyed by the Emperor Titus, more than 1,000 years after its original foundation. Of the ancient walls of the city there are but few traces left, and the very lines they followed are subject for discussion, while the existing walls are modern as Jerusalem history went, having been built about 400 years ago when the Turks took possession. The old wall built by David has entirely disappeared underground, and can only be reached by sinking deep shafts and galleries. Tourists sometimes go to Jerusalem expecting to find the old city, and they are necessarily disappointed, because the old city is many feet underground. Such an expectation is as reasonable as that of a visitor to London who should come believing that he would find the old Roman city still visible. And the ancient Jerusalem is much further underground than Roman London.

The Jaffa Gate is a good place from which to start on an examination of the city. On the right is the old building called the Tower of David, the foundations of which may possibly be those of one of the towers of the palace erected by Herod the Great. On the left is a reservoir called the Pool of Hezekiah, which is probably part of the ditch of the second wall, and is referred to by Josephus as the place where the 10th Legion, during the siege by Titus, set up their machines to batter the wall.

A little further to the north-east is the Church of the Holy Sepulchre, the centre of Christian pilgrimage for more than sixteen centuries. The most interesting feature here is perhaps the view of the court outside, crowded with beggars, many of them the most picturesque characters imaginable. These, together with the endless succession of pilgrims of all nationalities, make up

a human panorama of continual and sometimes pathetic interest, and bring to the photographer better opportunities for figure study than any other place in the world. The only time when this part of Jerusalem is fairly free from beggars is immediately after Easter, when, the devout pilgrims having gone on to Nazareth and other places, the beggars follow them almost in a body.

The question as to whether the so-called tomb was really the scene of the Resurrection of the Lord is one that has given rise to much controversy, but all that can be said with certainty is that it is the place which was selected by Bishop Macarius in the fourth century, when he was ordered by the Emperor Constantine to find it.

Portrait of  
a Beggar.

Plan of  
Holy  
Sepulchre.

The South  
Front.

The Greek  
Church.

The North  
Transept.

The Holy  
Sepulchre.

Chapel of  
St. Helena.

The Greek  
Patriarch.

The  
Armenian  
Patriarch.

Russian  
Pilgrims.

Of the buildings erected by Constantine there is practically nothing left, and his great basilica, the Church of the Martyrium, has disappeared with the exception of the crypt, having been destroyed by the Persians when they captured Jerusalem in the seventh century. The present choir and transepts are comparatively recent, having been built by the Crusaders during the Christian occupation in the twelfth century.

The Church of the Holy Sepulchre and its chapels are now allotted among the various denominations of Christians who are very careful to maintain their special privileges, while the Mahomedan guardians see that order is preserved, and that there is no fighting within the sacred precincts.

The oldest part of the Church is the Chapel of St. Helena, probably the crypt of the basilica of Constantine. It is cut in the rock, and at its eastern end a flight of steps leads down to the cave, in which were found, it is said, the three crosses upon which Jesus Christ and the two thieves were crucified. The actual holy tomb beneath the dome is underneath a canopy of quite modern construction and rather out of taste. Portraits of the Greek and Armenian patriarchs were shown, and a remarkable picture of a group of Russian pilgrims on their way to worship at the Holy Sepulchre.

There are no people who take so much trouble or come so far, or hold the pilgrimage in such regard as the outstanding event of their lives, and the sight in its way is extremely touching.

To the south of the Church of the Holy Sepulchre are the remains of the Hospital of the Knights of St. John of Jerusalem, which was established for the assistance of sick and poor pilgrims. The ruins of these buildings have been almost completely obliterated within the last few years by the erection of a new Greek bazaar, while the old Church of St. Mary has been entirely rebuilt by the Germans. It is satisfactory that the British branch of the Order of St. John still carry on the good work of their predecessors, as they maintain an excellent hospital for the treatment and cure of ophthalmia, that terrible scourge of the East.

The  
Muristan.  
  
British  
Ophthalmic  
Hospital.

Street in  
Jerusalem.

The streets of Jerusalem are very narrow and many of them are very steep. They are therefore unsuited for wheel traffic and even for beasts of burden are not always convenient. In some cases the houses are built over the streets, an arrangement due to the fact that space is limited. One of the relics of antiquity which is visited by every tourist is the

The Ecce  
Homo Arch.

Arch, where, according to tradition, Pontius Pilate presented Jesus Christ to the people. But it could not have been built at the time of the Crucifixion, and probably dates from the time when the Emperor Hadrian rebuilt the city—A.D. 132—and called it *Ælia Capitolina*.

The  
Damascus  
Gate.

Going towards the north the Damascus Gate is reached, the principal entrance to the city on this side. The present gate only dates from the sixteenth century, but it probably stands on the site of a much older gate in the wall built by King Agrippa in A.D. 41, some remains of which are still visible.

The  
Damascus  
Gate  
without.

Proceeding through the Damascus Gate on the north, the Lecturer traced the wall on its northern and eastern sides, showing the spot where the crusader, Godfrey of Bouillon, effected an entrance into the city in 1099, subsequently becoming King of Jerusalem in fact, though not in name, for he said that where his Master had worn a crown of thorns he would not wear a crown of gold.

From the Damascus Gate the wall of the city runs east and west, and nearly opposite is a hill in which is a curiously shaped cavern known as Jeremiah's grotto. Not far from this is an old rock-cut tomb, which has of late years been assumed by some people to have been the real scene of the Resurrection, but there

The North  
Wall.

are no good grounds for the idea, and it is doubtful whether the tomb could have been in existence at the time of the Crucifixion.

Proceeding along the north wall one soon comes to the Valley of the Kedron, with the Garden of Gethsemane, and the Mount of Olives, with the Church of the Ascension on the top. None of the sacred trees, of course, remain; for when the Romans besieged Jerusalem they cut down every tree. The Turks, by their method of taxation, discourage the growth of the olive. Near the latter there have recently been found the foundations of the Church of the Eleona, built by the Empress Helena in the fourth century. The Church was destroyed in very early times, and its site was unknown until the foundations were recently found by accident in the vicinity of the modern Church of the Paternoster.

Remains of the Eleona.

Apse of the Eleona.

It is interesting to compare the map of modern Jerusalem with the oldest plan of the city that exists. This forms part of a mosaic map of Palestine which was found a few years ago in the ruins of an ancient church at Medeba, east of Jordan. It probably dates from the end of the sixth century. The mosaic has been much injured, but the part containing the plan of Jerusalem has been fairly well preserved and gives a good idea of the city and the churches, as they then existed, so that it is very helpful in a study of the history of Jerusalem.

The Medeba Mosaic.

Plan of Jerusalem.

A notable feature in the east wall of the city is the Golden Gate with its two portals, which formerly led into the Valley of the Kedron from the Haram area. The date of its erection is uncertain but it may possibly have been originally built in the fourth century. It was closed when the walls of Jerusalem were restored by the Turks in the sixteenth century.

The Golden Gate.

The Haram area, in the south-east portion of Jerusalem, corresponds more or less to the enclosure constructed by Herod for his great Temple. Following the east wall of the city southwards we reach the south-eastern corner of the Haram enclosure, a point where Captain Warren made some remarkable explorations, and proved that the wall at this place is covered with 80 feet of rubbish, and that at that depth the original foundations are as perfect as when they were laid, possibly in the time of King

The South-East Angle.

The South-East Angle underground.



The Foundation Stones. Solomon. The careful placing of the huge blocks of stones, both those above ground level and those hidden from sight down to the solid rock below was a great achievement.

On the slope of the hill to the south stood the royal city of King David which has entirely disappeared. At the foot of the

The Church at Siloam. hill is the Pool of Siloam, near to which some interesting discoveries were made for the Palestine Exploration Fund by Dr. Bliss, who found an ancient church twenty feet underground, which was

The Siloam Tunnel. probably built by the Empress Eudocia in the fifth and destroyed in the seventh century. Under the church the well-known tunnel brings the water

The Siloam Inscription. from the Virgin's Fountain to the Pool, and in this was found the famous inscription which is generally believed to have been cut in the time of King Hezekiah.

Returning to the Haram area, there is to be seen near the south-west corner the remains of an ancient arch, which Captain Warren found to be the commencement

Robinson's Arch. of a grand approach to the Royal Cloister of the Jewish Temple. The springing of the arch is now close to the surface, but the valley at this point was originally 80 feet deeper, so great has been the accumulation of débris in the course of centuries.

A little to the north of the arch the Jews, who, by the way, now number 50,000 in Jerusalem and are more numerous than the Christians or the Mahomedans, have their

The Wailing Place. Wailing Place whither they resort on Fridays to lament the loss of Jerusalem and to pray for its

A Spanish Jew. restoration. Near the south wall of the Haram is the Mosque of Aksa, originally built by the Khalif Abd-el-Melek in A.D. 691, but since destroyed and rebuilt several times. It was the head-quarters of the

The Haram Area. Knights' Templars during the Christian occupation of Jerusalem in the twelfth century. North of the

Plan of the Temple. Mosque of Aksa stretches the Haram enclosure upon which formerly stood the great Temple of the Jews. That Temple has now entirely disappeared ; so completely has the prophecy been fulfilled that

Temple Inscription. not one stone was to be left on another. But an interesting relic was found by Monsieur C. Ganneau in the form of one of the Greek inscriptions which, as we are told by the historian Josephus, were

placed on the barrier beyond which Gentiles were not allowed to pass.

The site of the Temple is now occupied by the beautiful Mahomedan building in the centre of the Haram enclosure, and wrongly called the Mosque of Omar. It is not a mosque and was built, not by Omar, but by the Khalif Abd-el-Melek in the seventh century over the Sakhrah or Holy Rock. Its proper name was the Dome of the Rock, and the Lecturer showed a remarkable view of its interior, with the bare rock in the place of a pavement—the rock, once the refuse heap of Jerusalem, but long since cleaned and sweetened, and made holy, and with traditions clustering around it, the like of which appertained to no other rock in the world. Its traditions relate to Abraham, Jacob, and David, and it formed the base of the Holy of Holies in the Temple of King Solomon.

The PRESIDENT, at the close of the lecture, proposed a hearty vote of thanks to the LECTURER, which was seconded by Lt.-Gen. Sir HENRY GEARY, K.C.B., Vice-President, and supported by the Treasurer, Mr. A. W. SUTTON, by Professor EDWARD HULL, and the Ven. Archdeacon POTTER. The LECTURER briefly replied, and on the motion of the Very Rev. the DEAN OF CANTERBURY the thanks of the Meeting were passed to the PRESIDENT for taking the Chair, and the proceedings terminated at 6 p.m.

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\*.\* The titles given in the insets are those of the chief illustrations shown.