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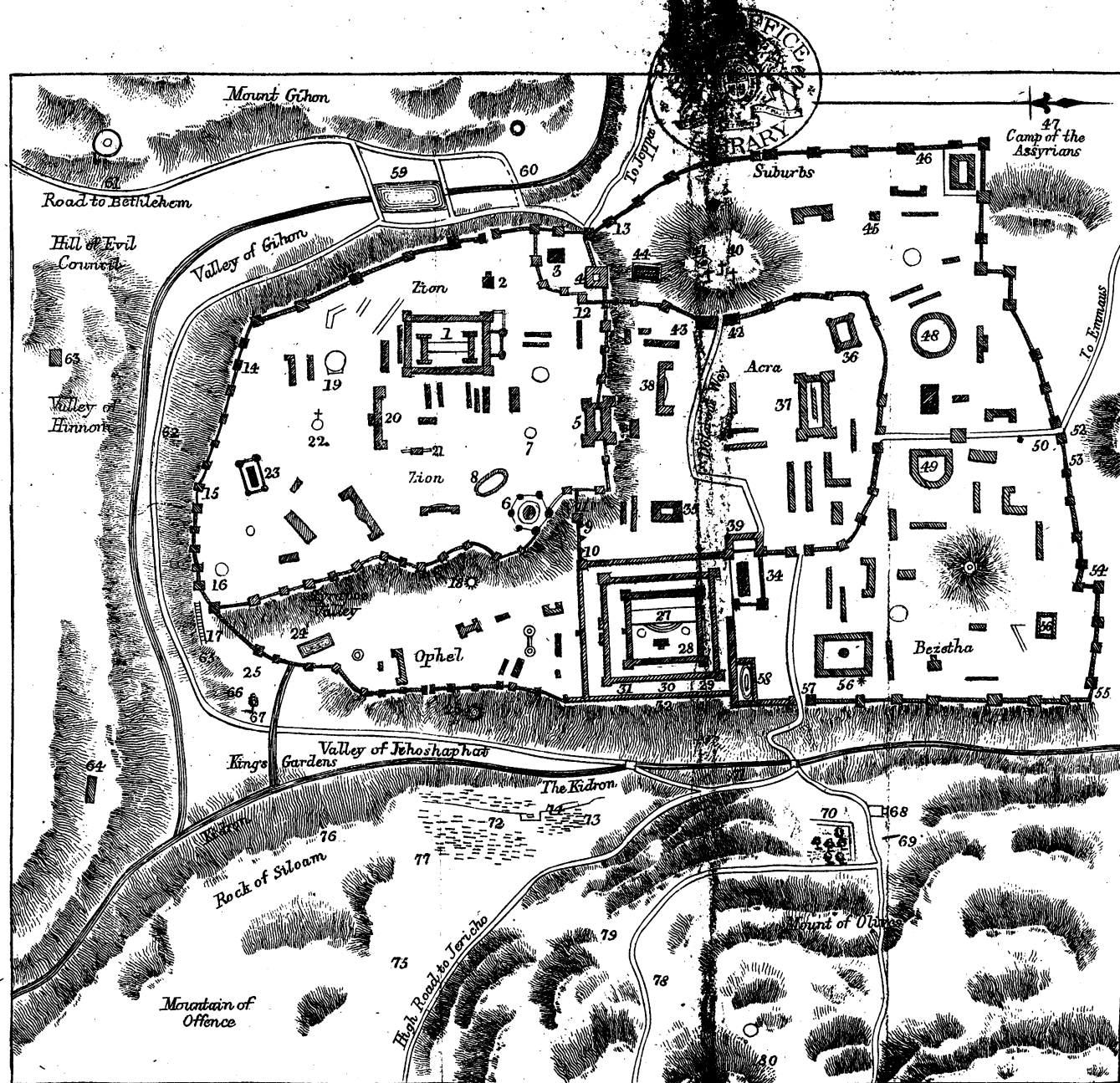






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BRUNETTI'S
BEAUTIFUL AND ORIGINAL
MODEL
OF
ANCIENT JERUSALEM,
AS IT STOOD IN THE
DAYS OF OUR REDEEMER.



1. Herod's Palace
2. Prison
3. Castle of David
4. Hippicus
5. Phasaelus
6. Mariamne
7. Xystus
8. Hippodrome
9. Bridge
10. High Gate
11. D° of Benjamin
12. Gate of Gennath
13. Hebron Gate
14. Gate of Essians
15. Dung Gate
16. East Gate
17. Stairs
18. Tower lying out
19. Tomb of David
20. House of Caiphas
21. D° of Annas
22. Cenaculum
23. House of Monabazin
24. Pool of Siloam
25. Gate of the Fountain
26. Well of the Virgin
27. Holy of Holies
28. Inner Porches
29. Outer Porches
30. Beautiful Gate
31. Solomon's Porch
32. Golden Gate
34. Castle of Antonia
35. Sanhedrim
36. Palace of Helena
37. Palace of Herod the Tetrarch
38. Courts of Justice
39. Pretorium
40. Cabrary

41. Holy Sepulchre
42. Gate of Judaea
43. Prison of Peter
44. Pool of Herod
45. Suburbs
46. Tower of Psephus
47. Camp of Assyrians
48. Amphitheatre
49. Theatre
50. Gate of Ephraim
51. Road to Emmaus
52. D° to Samaria
53. Grotto of Jeremiah
54. Old Gate
55. Fish Gate
56. Sheep Market
56. Fish Market
57. Sheep Gate
58. Pool of Bethesda
59. Pool of Gihon
60. Aqueduct
61. Road to Bethany
62. Valley of Hinnom
63. House of Caiphas
64. Haseldam
65. King's Garden
66. Mulberry Tree
67. En-Rogati
68. Tomb of the Kings
69. Coxas
70. Gethsemane
71. Where Jesus was crucified
72. Tomb of David
73. D° of Absalom
74. D° of S. John
75. Hill of Offence
76. Rock of Solomon
77. Jewish Cemetery
78. Path to Jericho
79. Where Jesus was crucified
80. Place of the Crucifixion

1557.

DESCRIPTION

OF

THE MODEL

OF

ANCIENT JERUSALEM,

ILLUSTRATIVE OF

THE SACRED SCRIPTURES,

AND

THE WRITINGS OF JOSEPHUS.

EDINBURGH:
A. CANNON, PRINTER, 5, ST JAMES' SQUARE.
1847.

ADVERTISEMENT.

In order fully to see the beauty of the Model, it is recommended to take a distant view of it from each of the corners, and to bring the eye to the level of the Model by sitting down, so as to have the same view as one has from the natural level of the ground.





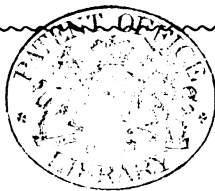
MEMOIR OF MR BRUNETTI.

THIS talented and ingenious gentleman, to whom the world is indebted for that most beautiful work of art, *THE MODEL OF ANCIENT JERUSALEM*, (as it was in the days of the Redeemer,) is a native of Dublin, a descendant of an illustrious Florentine family; his ancestor, Brunetti do Latini, was the master of Dante. From an early age he devoted himself to the study of everything connected with the Holy City, and for his own gratification and that of his numerous family, many years ago, constructed, on a small scale, a model of the famous locality of man's redemption, the labour of hours of leisure from business pursuits in which he was engaged. The model alluded to became the admiration not of his immediate friends alone, but of many travellers to the Holy Land, Clergymen of all persuasions, and others, who not only spoke loudly and deservedly in its praise, but strongly advised Mr Brunetti to construct a model of a large and permanent description, and exhibit it to the public, from their conviction that it would prove the most beautiful and perfect illustration of the Sacred Writings ever attempted by man.

Mr Brunetti undertook the task; but such was his anxiety to make the work as perfect as human ingenuity would permit, that he re-studied the subject, perused and re-perused the Bible, Josephus, and every other authority whereby authentic information could be gleaned, and after years of mental and bodily toil, presented his beautiful work to his fellow citizens in Dublin, in April, 1846; when it was visited by thousands—Nobility, Clergy, Literati, and, in short, the Christian of every rank and creed, each alike bearing ample testimony to the merits of the work. In London, Liverpool, Edinburgh, Manchester, Leeds, Birmingham, Derby, Brighton, &c., it has been equally the theme of admiration, and in the whole of these towns it has been recommended from the Pulpit—the highest proof of its moral worth.

iv.

Mr Brunetti deserves unbounded patronage ; for nothing but the most extraordinary perseverance and enthusiasm, united to genius, could have produced such a work. We strongly advise old and young, the gay and the grave—in short, the Christian of every clime and creed, to visit this interesting sight. Pleasure and intellectual profit will be the result, more particularly on hearing the short but beautiful lecture given in illustration.



BRUNETTI'S MODEL

OR

ANCIENT JERUSALEM.

"The Lord loveth the gates of Zion more than the dwellings of Jacob.
Glorious things are spoken of thee, O city of God."

JERUSALEM is situated in the centre of the hill country of Judea, 37 miles east of the Mediterranean Sea, and 23 west of the river Jordan. It is on all sides surrounded by mountains,—“As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever.”—*Ps.*, cxxv. 2.

Jerusalem, properly speaking, consists of three hills—Zion, Acra, and Moriah; to which, at a later period, was added Bezetha, or the New City. These hills were on three sides surrounded by the deep valleys of Gihon and Hinnom, with those of Jehoshaphat and Gethsemane, and were separated from each other by lesser valleys, of which the chief was called the Tyropæan; but the latter have in a great measure been filled up, as well by the lowering of the hills themselves, as by the quantity of rubbish and debris of the buildings cast into them during the devastations which we are informed this ill-fated city has not less than seventeen times undergone; so that in many places the interior of the present Jerusalem presents nearly a level where once was hill and valley. In this Model an effort has been made to represent the Holy City under the appearance which it originally bore.

The most remarkable of these hills was Zion:—“Beau-

tiful for situation, the joy of the whole earth is Mount Zion. On the sides of the north, the city of the great king."—*Ps.* xlviii. "Walk about Zion, and go around about her: tell the towers thereof; mark ye well her bulwarks: consider her palaces."—*Ibid.* This hill, the ridges of which, according to the predictions of the prophet, are now covered with corn fields—for "Thus, saith the Lord of Hosts, Zion shall be ploughed like a field"—*Jer.* xxvi. 18—was the site of the ancient city of David. It was encircled by a wall and towers, and so strongly fortified by art and nature, being in its highest part, according to Dr Robinson, three hundred feet above the low ground at En-Rogel, that the Jebusites held it against the Israelites during the long period of the government of the Judges; but David, after he had reigned seven years in Hebron, resolved to attack it, and the Jebusites, deeming it impregnable, manned the walls, in derision of him, with their cripples, saying, "Except thou take away the blind and the lame, thou shalt not come in hither:" but the sacred writer adds, "Nevertheless, David took the strong hold of Zion; so David dwelt in the fort, and called it the city of David."

Hither the ark of the Lord, having been taken from Shiloh by the Philistines, and thence sent to Bethshemesh and to Kirjath-jearim, and from the House of Abinadab to that of Obed-edom, was brought up by David, "with shouting and with the sound of the trumpet; and David danced before the Lord with all his might, and set it in its place in the midst of the tabernacle that David had pitched for it."

And here he erected the palace (1) in which he passed his eventful life—the scene of his guilt and his repentance. Here Nathan related the touching story of the poor man that "had but one little ewe lamb that lay in his bosom," and announced to him the anger and then the forgiveness of the Lord—events to which we are indebted for so many of the pathetic strains of the penitent monarch. Here his heart was wounded by the rebellion of an unnatural but still beloved son, when he, in grief, abandoning his palace, "went up by the ascent of Mount Olivet, and wept as he

went up, and had his head covered, and he went barefoot.”—
2 *Sam.*, xv. 30.

The view from the palace of David is magnificent—the Tabernacle of the Lord, to whom so many of his aspirations tended, straight in view—the rocks and valleys, with their alternate sterility and verdure; round about—the royal gardens filled with the choicest trees and shrubs at the foot of Zion—the distant view of the Moab mountains blending with the horizon, and the windings of the graceful Jordan, as seen through the opening between the hills, in its confluence with the Dead Sea. No wonder, in the midst of such scenes, that he, the prince of lyrics, as Lamartine styles him, should have breathed forth those songs which have for three thousand years, and which shall, while this world endures, form the consolation and the hope of so many millions of afflicted beings—from the icy regions of Sarmatia to the burning sands of Lybia.

This palace was occupied by the successive kings of Judah, and was re-edified on a magnificent and extensive scale by Herod the Great, as well as the temple; and numerous other public works were done by that crafty politician to flatter the nationality of the Jews, and to reconcile them to his usurpation of that throne to which he had waded through the blood of the descendants of Mathias and Judas Macca-bæus. Here he lived with the beautiful Mariamne, whom he passionately loved, but in a fit of jealousy ordered to execution, and having subsequently put his own sons to death, finished his abominable career in the midst of those tortures described by Josephus.

It was the same Herod who “slew all the male children that were in Bethlehem and in all the coasts thereof, from two years old and under.”

It is to be observed that in Jerusalem, as in some eastern countries to this day, the houses had flat roofs, which were used as places of exercise and amusement; hence we find that, upon a certain occasion, “The people made booths every one upon the roof of his house”—*Neh.* viii. 16; and that Jesus said: “Let him which is on the house-top not

come down to take anything out of the house ;" by which we can, in a great measure, account for the seeming exaggeration of Josephus, as to the numbers that were in the city during the siege of Titus ; for there is no doubt, from the custom of covering the roofs of the houses with tents, and perhaps many other similar means, that great additional accommodation could be afforded to the immense multitudes resorting to Jerusalem at the leading festivals.

Adjoining to the house of the King of Judah we find was a prison (2), where Jeremiah was confined, as mentioned in the writings of the Prophet.

The next building deserving of notice was the citadel (3), called in the Bible the strong corner, and the armoury by the turning of the wall, called by Josephus the fortress of the higher city, to distinguish it from the castle of Antonia, or the fortress of the lower city. It consists at present of a group of towers of various dates, and is usually called the tower of the Pisans, or the castle of David.

Upon the first wall, commencing at the citadel and running towards the west corner of the temple, we find, according to Josephus, three great castles or towers, built by Herod. The first, called by him Hippicus (4), in memory of his friend who was killed in battle, was solid at its base, and was of great strength ; a portion of it still exists, and has been identified by Dr Wilde, Dr Robinson, and other learned travellers—a matter of great importance, inasmuch as it in a great measure determines the topography of the ancient city.

The second tower, called Phascelus (5), erected in memory of his brother Phascelus, who, being taken by the Parthians, killed himself, was the strongest in Jerusalem ; and here Simeon took up his abode and fortified himself during the contention of the three tyrants.

The third tower, called Mariamne (6), was by Herod called after his murdered queen. It was the most beautiful of the three, which were all, as we are informed, built of white marble.

Between these towers and the palace lay the Xystus, (7),

an open place for public purposes, like the forum of a Roman city ; it was surrounded by public buildings, and palaces of the nobility.

To the south of the temple, and adjoining the Xystus, was placed the Hippodrome, or circus (8), built by Herod, in the Roman manner, for horse and chariot racing. In a similar place at Jericho, he shortly before his death confined a number of the chief men of the city, directing Salome, his sister, as soon as he should expire, to surround them with his soldiers and put them to death, to compel the Jews to mourn at his obsequies ; but she, more prudent than to obey the injunctions of the monster, released them from their perilous situation.

The south-west corner of the temple communicated with Zion by an immense wall or bridge (9) in the days of Solomon, by which he went up to the house of the Lord. It is mentioned in *Kings* and *Chronicles* among the great works of that monarch, which caused so much admiration in the Queen of Sheba. It was afterwards rebuilt by Herod. When Pompey attacked the party of Aristobulus, they retreated into the temple by this bridge : and Titus, after the capture of the temple, from it addressed the Jews, who still held the upper city, and who listened to him from the walls. The springing stones of one of the arches were discovered by Mr Catherwood in 1833, while surveying the walls of the mosque of Omar.

At one end of the bridge stood the high gate of the temple (10), by which the kings of Judah passed to the palace ; and at the other, the high gate of Benjamin (11), for " Pashur smote Jeremiah the Prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord."—*Jer.* xx. 2.

At a short distance from Hippicus stood the gate of Genath (12), from whence the second wall took its course to Fort Antonia ; and passing onwards to the citadel, we find at its north-west corner the Hebron gate (13), probably near the spot where now is the Jaffa gate, or gate of Bethlehem.

The gate of the Esseans (14) is supposed to be the next

gate turning to the south ; and beyond the south-west corner the dung gate (15), by which the filth of the upper city was thrown into the valley of Hinnom.

The east gate (16) stood at the south-east extremity of Zion. By this gate the Lord commanded Jeremiah to go forth into the valley of Hinnom, and there proclaim his denunciations against Jerusalem ; and at this gate it is supposed were the stairs (17) so often alluded to, " which go down by the king's gardens."

Not far from here, and overhanging the Tyropœan, stood the great tower " that lieth out" (18), mentioned by Nehemiah as over against Ophel.

Having thus made the circuit of the wall of Zion as built by the Jebusites and by David, and before the temple—Ophel—was connected with it, we return to the crest of the hill, and there, overlooking its southern brow, we find the tomb of David (19). Here the Prophet King was buried with great pomp by Solomon in a deep sepulchre or suite of chambers under ground, with immense treasures ; for, after a lapse of thirteen hundred years, Hircanus took out of it three thousand talents to buy off Antiochus, who stood before the walls ; and Herod, at a later period, opened it and drew therefrom an enormous sum, but was terrified by the noises and flames which burst forth, as Josephus assures us, and killed two of his servants, the terror of which occasioned that king to erect a splendid mausoleum over the tomb, as a sort of amend for the sacrilegious act. Peter, in his first sermon, speaking of David, says : " His sepulchre is with us unto this day." The Jews still hold the place in great veneration. A Turkish mosque now covers it, but it is supposed that the sepulchre below still exists, and will one day be discovered.

Between the tomb and the royal dwelling was the palace of Caiphas, the high priest (20). Hither Jesus was dragged from the garden of Gethsemane to be interrogated by him ; here he was denied by Peter, and from hence was sent to the house of Annas (21), which was not far distant.

A little below the tomb is still pointed out the site of the

Cænaculum (22), a house where the Redeemer, in an upper chamber, with his disciples ate his last supper. Here, upon that solemn occasion, having humbly washed their feet, he gave them a new commandment, according to the words of Isaiah: "For out of Zion shall go forth the law and the word of the Lord from Jerusalem." A remarkable passage indeed, when we remember that, when Isaiah wrote, the chair of Moses was seated, not on Zion, but in the temple of Mount Moriah; and it is, perhaps, worthy of remark, that he, who meek and lowly came to preach the Gospel to the poor, on this occasion took up his abode within the precincts of the royal residence of the kings of Judah, as if to put forward his claim to be son of David.

In the same house and the same upper chamber, we are told, the disciples remained; there the Lord appeared to them on the first day of the week; and there, after his ascension, they continuing in prayer, the Holy Spirit descended upon them.

Between this and the temple, Josephus places the palace of Monabazus (23), King of Adiabene, who with his mother, Queen Helena, was converted to Judaism, and, leaving his own country, dwelt in Jerusalem.

No further records have been transmitted to us with regard to the building of Zion; but there can be no doubt that it was covered with the palaces of the nobility, which must have begun to assume much of the styles of Greece and Rome.

Running from the north-west to the south-east of Zion, lay the Tyropœan valley, which separated it respectively from Acra and Moriah. This valley is, with great reason, supposed by the learned Dr Wilde to be the Millo of the Bible, where it is mentioned that David, Solomon, and other kings, "built round about Zion from Millo and inwards." Across this valley numerous bridges and flights of steps connected Zion with the other parts of the city—and it presented a great obstacle to Titus taking the upper city, after he had got possession of the temple. Here is now a vast accumulation of the debris of past ages, to an

almost immeasurable depth, which, in the upper part, has nearly filled it up; the modern wall of the city crossing it; but there is no doubt, when the genius of discovery shall have winged his flight to this most ancient of cities, and when excavations shall be extensively made, that many interesting relics will come to light—perhaps the very capitals of the pillars and other decorations of the ancient temple of Solomon.

At the termination of the Tyropœan valley is the pool of Siloam (24), where the Redeemer sent the blind man, saying: "Go wash in the pool of Siloam."—*John*, ix. 7. Its fountain is cut deep in the rock, to which it is descended by a flight of steps through the arch above; beneath, the overflowing waters running into the pool, and from thence pass by a small stream to the Kidron, irrigating the king's gardens in their way. At this limpid fountain and by these gentle waters, which "go softly," David and Solomon caught that inspiration which Milton invoked; and there is, perhaps, at this day not one relic of antiquity—for it is still preserved entire—that suggests more interesting recollections to the mind of the traveller who visits it.

"It was not without emotions," says Bartlett, in his delightful little book, "that we descended the steps of the fountain, worn and polished by ages; and as the Arab women of the valley came down to fill their pitchers, we remembered that the daughters of Judah frequented it three thousand years ago—that kings and prophets have drank of its consecrated waters—and that perhaps Jesus and his disciples have often reposed on those very steps in the course of his walks about the city."

Immediately adjoining the pool of Siloam was the gate of the fountain (25), or gate between two walls. Through it the unfortunate Zedekiah endeavoured to escape from the cruelty of the Babylonians. It is supposed to be also the gate called by Nehemiah the gate of the valley.

At the south of the temple lies the lower part of Mount Moriah. It was inhabited by the Nethinims or servants of the temple, and called Ophel or Ophland, and extended as

far as the king's gardens : there was a gate going down into it from the temple. Upon the side of this rock still exists a fountain called the Well of the Virgin (26). Dr Robinson tells us it is connected with that of Siloam by a passage excavated through the solid rock, 1750 feet in length, and that it was explored by him at imminent risk, he being obliged in some parts to crawl upon his hands and feet. It is still in nearly perfect preservation, and is supposed, as well as the pool of Siloam, to have been built by Solomon.

We now come to Mount Moriah, which was originally a craggy rock, where, according to Josephus, Abraham offered his son Isaac in sacrifice, and Jacob prayed, and beheld the vision of the ladder. We are told that "Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord appeared unto David, his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite."—2 *Chron.* ii. 1.

The magnificent platform of Moriah was entirely the work of art—the north-western, or higher part, being cut down by Solomon, and the lower raised upon enormous arches ; it was, however, not brought to its present extent until the days of Herod, who carried it far beyond the bounds of Solomon.

The walls surrounding it were, in some parts, immensely high, particularly on the south side, overlooking the Tyropean, where, Josephus says, "the depth was so great, that a man looking from the top could not see to the bottom of it.

Here the temple was built by Solomon, and dedicated by him in the year B.C. 1004 ; and was burned by Nebuchadnezzar after it had lasted four hundred and sixteen years. It was rebuilt by Zerubbabel in the year B.C. 515 ; and again, with much greater extent and grandeur, by Herod.

"It was all covered," says Josephus, "with plates of gold, and shone more bright than the morning sun, and dazzled the eyes of those who beheld it. It seemed to strangers coming thither like a white mountain, for where it was not gilt with gold, it was white as milk."

Such were the immense treasures which it contained that

Crassus took away money and bullion to the amount of ten thousand talents, besides one solid beam of gold which weighed three hundred pounds.

The temple represented in the Model is that of Herod—as the one most interesting to the Christian, who recollects that it was it which Jesus frequented, and in which so often he prayed and taught.

Solomon employed upwards of one hundred and fifty thousand persons, and Herod not less, in the construction of the temple, from which some idea may be formed of its magnitude.

The chief building or inner temple (27) was, according to Josephus, 120 cubits, or 180 feet in height, and contained the holy of holies, in which were deposited the ark and sacred utensils; within it stood that remarkable rock alluded to in the Book of Kings, where it is said: “They went up with winding stairs to the middle chamber,” and which is now under the centre of the dome of the mosque of Omar, being 15 feet above the ordinary level; it is held in great veneration by the Mahometans, who call it the *hagara sa'h-hara*, or holy rock, and it is with great probability believed that the ark of the Lord, having in some of the sieges been secreted, still lies hidden in the undiscovered recesses below.

The pillars of Jachin and Boaz stood within the porch of the great building. This inner court was termed the Court of the Priests, none other being admitted within its precincts. Here were the great altar of burnt offerings and the great brazen candle.

Beyond this court were placed the inner porches (28), with their cloisters, in which were the numerous chambers connected with the business of the temple.

The second court was that of the Israelites, to which strangers could not come; it was descended from the inner court by a grand flight of steps that went all round. In the surrounding porches and cloisters (29), were the chambers of the men and women, where they held communications with the priests relative to sacrifices, purifications, and all other purposes of the Mosaic law.

The exterior enclosure was the court of the Gentiles, or outer court, from which Jesus expelled the traders, throwing down the tables of the money changers.

The highest point of the temple is supposed to be the place where the Devil set Jesus, tempting him.

The gate on the east side is the beautiful gate of the temple (30), where "the lame man lay whom Peter healed;" and the row of building in the same range is Solomon's Porch (31), where "all the people ran to Peter and John greatly wondering."

In the outer enclosure, on the same side, is the golden gate (32), through which the Redeemer entered, amid the hosannahs of the multitude. The gate still existing is by some supposed to be the same, but there is no doubt that it at least stands upon the same site. It is walled up and guarded with great jealousy by the Turks, who believe that through it the Christians will one day enter in triumph and overturn their dominion in Palestine. It is most wonderful to read the prophecy of Ezekiel, and to behold the accomplishment of it:—"Then said the Lord unto me, this gate shall be shut, it shall not be opened, and no man shall enter in by it, because the Lord the God of Israel hath entered in by it, therefore it shall be shut." Further on is shown a stone projecting from the wall, on which, they say, Mahomet is to sit at the last day to judge the world.

Such, in its grandeur, was the temple, that the Romans, daily accustomed to gaze on the Capitol, and to walk amidst the fanes and porticoes of the Forum, could not behold it without admiration; but, as the Saviour said, "Behold, your house is left unto you desolate;" so it hath been—as a dream it is passed away—"not a stone was left standing upon a stone;" for "they were poured out at the head of every street," and now are found no more; neither doth a vestige remain—the glory of Israel is departed; the word of the Lord has been accomplished; and the Romans have come and taken away for ever their place and nation.

The castle or fortress of Antonia (34) was built upon a lofty rock by the Asmonean kings, to command the temple,

and was originally called Baris; Herod, however, rebuilt it in a much grander manner, and called it Antonia, to flatter Mark Anthony, through whose intrigues at Rome he had obtained the sovereignty of Judea. The rock on which it stood was cut down straight, and covered with flags or slates, to add to its security and beauty. Two of its towers were higher than the rest, and overlooked the courts of the temple. Antonia and the whole north side of the temple was divided from Bezetha by a deep ditch. It was connected with the outer court by two flights of stairs. As long as the Romans held Jerusalem, there was always a strong guard here to repress any sedition that might arise among the people frequenting the temple on festival days. When Paul went up to Jerusalem, he "entered the temple, and the Jews of Asia stirred up the people against him, and were going to kill him; but the centurion rescued him. But he, asking permission, stood upon the stairs, and addressed the people."—*Acts*, xxi.

We now proceed to the hill Acra, upon which was built the Lower City. It was originally much higher, and Antiochus built a strong fortress upon it; but Simon Maccabæus destroyed the fortress, and for three years employed a large number of men in levelling the hill and filling up the adjoining valleys. It was connected with the temple by flights of stairs, and was the chief seat of business then, as at the present day. The streets were so closely crowded together, that the soldiers of Titus, after they had effected an entrance, became entangled, and were repulsed with great slaughter.

The council house (35) or meeting of the Sanhedrim.

Upon the highest part of Acra the palace of Helena (36) was situated. She was Queen of Adiabene, but, with her son Monabazus, being converted to Judaism, left her own country and settled in Jerusalem. Some of the early writers tell us she subsequently became a Christian. Likewise the palace of Herod the Tetrarch (37), who was son to Herod the Great.

About a hundred yards from the bridge is at present a

spot to which the Jews, having purchased liberty from the Turks, repair at intervals to gaze upon the foundation stones of their temple, and to weep over the desolation of Judah; here that hapless people, in poverty, sorrow, and contempt—slaves and strangers in the land of their fathers—cease not to cry: “Woe unto us, ‘the crown has fallen from our head;’ ‘our inheritance is turned to strangers; our house to aliens.’”

The courts of justice (38) which, with the former building and the palace of Acra, were burnt by the thieves.

The Pretorium, or, house of Pontius Pilate the governor (39), connected with Antonia by a gallery. In the inner building, called the Hall of Judgment, Jesus was brought before Pilate, and in the outer, was the common hall, where he was scourged and crowned with thorns. In the tower outside is the arch of *Ecce Homo*; and from the window over it Pilate showed Jesus to the people, saying: “Behold the man.” The steps leading from the Hall of Judgment into the court, down which Jesus, being condemned, was led, were conveyed by St Helena to Rome, where they are still held in great veneration under the name of the Santa Scala.

The Dolorous Way extended from Pilate’s house to Calvary, through it the Saviour passed, bearing his cross. We may conceive the mournful procession passing along—the meek Redeemer, led like a sheep to the slaughter, bending beneath his heavy cross, amidst the scoffs and jeers of some, and the compassionating tears of others. Different stations on the way are still pointed out as the scenes of various incidents connected with that sad journey; at the corner of the street, the most afflicted of mothers hastening to the place of judgment, beholds the man of sorrows, her beloved Son, and swoons at the sight; further on He falls beneath his cross, and Simon of Cyrene is called upon to help; still further, Veronica presses the napkin to his face. He passes beneath the gate of judgment, the tender sympathies of some of the gentle daughters of Judah are exhibited, and He (alluding to the dreadful retribution so soon to fall upon

the deicidal city) exclaims : " Daughters of Jerusalem, weep not for me." He ascends the rock of Calvary, and there upon its highest point He is crucified between thieves ; the great work which He came to do is accomplished—man is redeemed—and, crying aloud, He yields up his spirit. His back is to that graceless city, his face to the west, from hence to be the seat of that faith he came to preach. Meanwhile, the skies are darkened ; the graves are opened ; a dreadful earthquake takes place ; the vale of the temple is rent asunder ; the rock on which He stands is split in twain, and the cleft still bears testimony, like the fissures in the rock of Meribah, and the hand of nature's God was there.

Mount Calvary (40), upon which there has been so much dispute, was simply a rocky eminence of Acra. The Empress Helena built a magnificent church upon the spot, cutting away the rock and filling up the parts below.

Here was also the holy sepulchre (41), where the body of the Lord was placed. " There they laid Jesus, for the sepulchre was near at hand."—*John*, xix. 42 ; and there the angel said to them : " He is risen, he is not here : behold where they have laid him." The sites of Calvary and the sepulchre have been, perhaps, more canvassed than any other within the typography of Jerusalem, but the unanswerable arguments of Dr Wilde have set the question, we trust, at rest for ever.

Close to this is the gate of judgment (42) through which Jesus passed to Calvary ; and connected with it is the prison (43) where Peter was confined, and from which he was delivered by the angel.

A little to the south-west of Calvary is the pool of Hezekiah (44) or pool of the sepulchre, and supposed by Dr Robinson to be supplied from that of Gihon.

The suburbs of Josephus (45), outside the second, and within the third wall.

The first wall mentioned by Josephus, beginning at the tower of Hippicus, encircled the whole of Zion ; and an additional one crossing the Tyropean by the pool of Siloam, led up to the east corner of the temple, inclosing Ophel.

The second wall, commencing near Hippicus at the gate of Gennath, proceeded northwards, and encompassing the chief part of Acra, swept round to the castle of Antonia, where it terminated.

The third wall, built at a later period, extended from the tower of Hippicus to that of Psephinus, and taking in the former suburbs, continued in a north-easterly direction to the Kidron, and, again travelling southward, ended at the temple.

The tower of Psephinus (46), which was built as a bulwark at the north-west corner of the new wall, was most beautiful and majestic, and so lofty, says Josephus, that Arabia and the most distant parts of the dominions of the Hebrews to the sea, might be descried therefrom.

The high rocky plain beyond this tower (47), where from the earliest ages so many enemies have ranged their standards against Jerusalem, has usually been called the camp of the Assyrians. Here at different periods have stood against her, the Assyrians, the Romans, the Persians, and the enthusiastic Crusaders, who, under the renowned Godfrey, took the city on the 15th July, 1099.

The two stupendous buildings, the Amphitheatre (48) and the Theatre (49), were erected by Herod after the Roman fashion, in honour of Cæsar, and were, as Josephus informs us, "worthy of being seen by reason of their magnificence, but were wholly contrary to the customs of the Jews." Here the athletic games were held quinquennially, with music and chariot racing, as well as shows of gladiators and wild beasts, as at Rome. The Amphitheatre was able to accommodate eighty thousand spectators.

Proceeding onward from the tower of Psephinus, the wall ran rather more north-easterly than the limits of the model enable us to represent. Here we meet the gate of Ephrem (50), near which at present stands the Damascus gate: from this gate runs off to the west the road to Emmaus (51), where on Easter Day the Lord appeared to the two disciples, and "expounded unto them in all the Scriptures, the things concerning himself." From the same gate, in a northerly

direction, proceeds the road to Sichem and Samaria (52). A little distance from the gate is the grotto of Jeremiah (53), from which the Prophet, beholding in spirit the desolation of that graceless city, broke forth into that pathetic lamentation: "How doth the city sit solitary that was full of people? how is she become as a widow?" "The ways of Zion do mourn because none come to the solemn feasts: all her gates are desolate."

In this direction, but upon a wall long since destroyed, as Dr Wilde supposes, stood many of the gates of Nehemiah, of which we give the following sites: The old gate (54), the fish gate (55), and the fish market (56); and sheep market (56*); and northwards from here lay the hill Scopus, from which Titus first saw Jerusalem and its splendid temple.

Near to the temple we find the sheep gate (57), now called St Stephen's gate, a little outside of which the proto-martyr was cast forth and stoned to death; and close by, the pool of Bethesda (58), where Jesus healed the impotent man, saying: "Arise, take up thy bed and walk." *John*, v. 2.

We now proceed to describe the environs of Jerusalem, beginning again at the castle of David. A little up the valley which is called the vale of Gihon, and outside of our limits, is the higher pool of Gihon, which by a streamlet supplies the lower pool here represented (59). It is thought by some to have been made by Solomon, but would rather appear to have been built by Hezekiah, for Hezekiah also stopped the upper water course of Gihon, and brought it straight down to the west side of the city of David."—2 *Chron.*, xxxii. 20. It appears to have been formed by damming up the hollow part of the valley: it still remains, but is now quite dry. In this place Solomon was anointed by Zadock the priest and Nathan the prophet, as related in 1 *Kings*, i.

Hard by is seen the aqueduct (61) by which Solomon conveyed the water from his pools near Bethlehem to Mount Zion, round which the aqueduct was carried.

Through this valley, and running from the Hebron or Jaffa gate, is the road to Bethlehem (61). The valley, after

turning the corner, declines rapidly to the east, and is then called the valley of Hinnom (62), which served as the boundary between the tribes of Judah and Benjamin.—*Josh.*, xviii. 16. This valley was infamous in the sight of the Lord; for here Ahaz and Manasseh celebrated their idolatrous rites. We find Ahaz “burnt incense in the valley of Hinnom, and burnt his children in the fire after the abomination of the heathen whom the Lord had cast out before the children of Israel.”—2 *Chron.* xxviii. 3; and hither the Lord sent Jeremiah to declare “They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire—therefore it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of Slaughter.”—*Jer.* vii.

The entire line of hills on this side, is now called the hill of evil counsel, for here, in the country house of Caiaphas (63), “The priests and elders took counsel to destroy Jesus.”

Advancing onwards, we come to Haceldama (64) or the field of blood, purchased with the thirty pieces of silver. Near this Judas hanged himself; and here still exists a huge vault or crypt, traditionally held to be “the place to bury strangers in.”—*Mat.* xxvii. 7, 8. Dr Wilde penetrated into these vaults, and having examined the skulls which he found classed in their respective chambers, has demonstrated that they were those of the various nations visiting Jerusalem, and who, listening to the Apostles, “heard in their own tongues the wonderful works of God,” as related in the *Acts*.

At the foot of Zion lay the king’s garden (65), the favoured resort of David and of Solomon. From the choice trees and plants herein contained, the Man of Wisdom gives those beautiful descriptions so thickly interspersed in his inspired song: here were the stairs going down, for we read that Shallum built “the wall of the pool of Siloam by the king’s gardens, unto the stairs that go down from the city of David.”—*Neh.*, iii. 15. And travellers tell us, that the

beauty and fertility of the spot, as compared with the sterility of the neighbouring rocks, bear ample testimony to the truth of the tradition. In the midst of these gardens is still seen the mulberry tree (66) where it is said the prophet Isaiah was sawn asunder. It is an enormous tree, and is, Mr Bartlett tells us, "still a favourite halting place for wayfarers and shepherds, who repose under its ample shade while their flocks are drinking from the channel below."

Further on we meet a well (67), which is allowed by the learned to be the En-Rogel of Joshua, where Adonijah held his feast; it is sometimes called the well of Job, and is also supposed to be the well of Nehemiah.

Commencing now at the northern extremity of the valley of the Kidron, we find the brook which Jesus crossed, on his way to the garden. It is a winter torrent, dry in summer, and running through the entire vale, passes by En-Rogel, and so onward to the Dead Sea.

Over against the gate of St Stephen is a building called the tomb of the virgin (68), here, within, are deep vaults cut into the rock, and in front, a court going down fifty steps to the entrance of the tomb.

Close at hand are a number of grottoes, called the caves of Gethsemane (69), where it is said Jesus passed his nights in prayer, previous to his passion. "And in the day time he was teaching in the temple, and at night he went out and abode in the mount that is called the Mount of Olives."—*Luke*, xxi. 31. Exactly opposite the above-named tomb is the garden of Gethsemane (70), the scene of our Saviour's agony. "It is a plot of ground," says Dr Wilde, "sown with corn, and enclosed by a low rude wall. Eight aged olive trees still exist within the enclosure, and are pointed out as those beneath whose shade the Man of Sorrows experienced the bitter foretaste of that death he was about to suffer—the pangs—the throes—the agonizing struggle, when soul and body part." And "hardened indeed must be the heart that can coldly contemplate this sacred spot, where the God of life and glory drank that bitter cup of super-human

suffering for sinful man's redemption, and not partake of some such kindred feelings."

Dr Wilde, with many learned travellers, believes the trees to be identically those which witnessed our Saviour's sufferings. He measured the largest of them, which he found to be twenty-four feet in girth at its roots. He says: "Their leaves hung like so many silver locks over their time-worn and aged stems, that now, in the evening of life, are fast hastening to decay." "The recollections of the hours that I have passed," says he, "beneath their shade, shall last while memory and reason retain their seat, and the leaves plucked from their branches shall be treasured, and the cross formed from their wood shall ever hold a conspicuous place in my cabinet."

A little farther we are shown the place (71) where Jesus was betrayed, and dragged towards the city, falling in the Kidron on his way.

We now pass along the valley of Jehoshaphat, the place supposed by Mahometans, by Jews, and by some Christians, to be that appointed for the final judgment; according to Joel—"Let the heathen be awakened and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathens round about."—*Joel*, iii, 12.

Dr Wilde observes, "the gloom and stillness that in general rest over this valley of the Shadow of Death, is well calculated to make a deep impression on the minds of the Hebrew and Moslem, and to strengthen the opinion which they entertain, that within it is to take place the General Judgment."

On the side of the mountain we see the tomb of Zachary (72) hewn out of the solid rock, which, as well as the others in this place, bears the marks of undoubted antiquity. We find the following allusions made to it by our Saviour in the gospel of St Matthew: "Wo unto you Scribes and Pharisees, hypocrites, because you build the tombs of the prophets, and garnish the sepulchres of the righteous," "that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of

Zacharius, the son of Barachias, whom you slew between the temple and the altar."—*Mat.* xxiii. 29, 35.

Here also is seen the pillar of Absalom (73). "Now Absalom in his lifetime had taken and reared up for himself a pillar, which is the king's dale: for he said: I have no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day Absalom's pillar."—2 *Sam.* xviii. 18. This monument is also cut out of the rock, and is considered very beautiful. The Jews, from time immemorial, in abhorrence of the conduct of this unnatural son, always spit and cast stones at it as they pass by.

Between the two last mentioned is the tomb of St James (74), called after the Apostle, from the belief that there, for fear, he hid himself from the time of our Lord's betrayal until his resurrection.

The southern extremity of the overhanging mountain is called the Mountain of Offence (75), because generally understood to be that on which Solomon built his idolatrous altars. "There did Solomon build a high place for Chemosh, the abomination of Moab, on the hill that is before Jerusalem, and for Molech, and the abomination of the children of Ammon."—1 *Kings*, xi. 7. The front of this mountain is called the Rock of Siloam (76), and is perforated with tombs. It gives a very curious and exact idea of the ancient mode of sepulture, as seen in Petra and all the other cities of the primeval age, which have yet been discovered.

The lower part of the mountain and all around is the burial-place of the Jews (77), so full of tombs that they almost touch each other. "Here," says Dr Robinson, "over against their ancient temple many wanderers of that remarkable people come to mingle their bones with those of their fathers, awaiting the great day foretold by the prophets.

Overhanging the city, and overlooking all the other hills, is the three-topped Mount of Olives, so called from the earliest times from the number of olive trees which grew upon

its sides. The view from the summit is most beautiful. Jerusalem, spread out beneath the feet like a map, on the one side; and on the other a varied and extensive view of the mountains of Moab and the vale of Jordan to the Dead Sea.

This mountain must ever be dear to the Christian, from its association with so many of the chief incidents in the history of the Redeemer.

That path (78) has often been pressed by his blessed feet as he crossed the mountain to the house of Lazarus, whom he loved, and of Martha, and of Mary. The same tracks gave passage to the "multitude who spread their garments in the way, and saying, 'Hosannah to the Son of David.'" At yonder brow (79) he paused and, looking over the ungrateful city, and reflecting upon its approaching ruin and that of its children, he shed those tears, and felt those yearnings, which none but a God could shed and feel. Down that slope (78) he passed, "meek and humble, and riding upon an ass," into the depth of the valley of Kidron; from whence ascending, he entered into the temple, amidst the shouts of the multitude, who cried out, "Blessed is he that cometh in the name of the Lord." In yonder grottoes (69) he prayed and wept by night, while his days were spent teaching in the temple. That group of aged olives were the witnesses of a superhuman agony inflicted upon him by the collective crimes of a guilty world. On that spot (71) by a chosen disciple he was with a kiss betrayed into the hands of his enemies, from whence he was dragged to a painful and ignominious death. And, finally, from the top of the mountain (80) he ascended to Heaven, from whence "he shall so come" to judge the world (as many believe) in the valley beneath.

It may not be uninteresting to add a few words upon the destruction of Jerusalem, and to see how completely were fulfilled the prophecies in its regard.

"O ye children of Benjamin," said Jeremiah, "gather yourselves to flee out of the midst of Jerusalem, for evil appeareth out of the north and great destruction."—*Jer.*, vi. 1.

"When you shall see Jerusalem encompassed with an army, then know that the destruction thereof is nigh."

When Titus appeared before Jerusalem, it was internally convulsed by the dissensions of the three usurpers, who held it amongst them, Eleazar, John, and Simon, and who by turns tyrannized over the people, and slaughtered the partizans of each other.

Titus having taken up his position at the north-west corner, called the camp of the Assyrians, the conflicting parties within were forced to unite for their common defence. He attacked the outer wall, and having battered it, the Jews retreated into Antonia and the temple and behind the second wall, which Titus then approached. Having made a breach therein, his soldiers poured into the thicker parts of the city, and from the closeness of the streets, as mentioned before, they became entangled; and from the showers of missiles that were poured upon them on all sides from the roofs of the houses, they were repulsed with severe loss, and forced to retreat.

But a few years before, Jesus had predicted, "Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side."—*Luke*, xix. 43. And accordingly, as Josephus relates, Titus draws his line of circumvallation by the valleys, around the entire city. Most direful prodigies denote that the God of Israel had abandoned his people and delivered them to destruction. The inner gate of the temple, which was fastened with immense locks and bolts, suddenly burst out of itself, as if to afford an access to the enemy; frightful appearances for a long time are manifested in the heavens; and at night the priests approaching the sanctuary are terrified by the sound of a loud voice, which cries out: "Let us depart from hence!"

Meanwhile, famine the most dreadful is adding to the work of destruction within, as foretold by the prophets—"The tongue of the sucking child cleaveth to the roof of the mouth for thirst." "The children and the sucklings swoon in the streets of the city, when their soul was poured out into their mother's bosom."—*Lam.* "I will cause them

to eat the flesh of their sons and the flesh of their daughters in the siege."—*Jer.*, xix. 9. "The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people."—*Lam.* And as Josephus testifies, the robbers in the city breaking into a house in quest of food, were presented by the mother with the remains of her child, part of which she had used for her morning's meal.

Whole houses lay full of dead carcasses—many dropped dead as they walked the streets—old men were seen like spectres stalking along, and crawling into their graves, there to await that death which famine in a few more hours should accomplish; while every moment respite from without was employed by those within in turning their hands against each other, and slaughtering such as famine had spared. "Thus the Lord of Hosts said: Hew ye down trees, and cast a mound around Jerusalem."—*Jer.*, vi. 6. In fulfilment of which, Titus, as we learn, cut down the trees within many miles of Jerusalem, and raised a mound, and set his battering ram against Antonia, where, working incessantly, one of the towers came down with a hideous crash—clambering up in the night by the ruins of which the soldiers made their way into Antonia, from whence they drove the Jews first into the outer, and then into the inner court of the temple, setting fire to the porticoes and galleries as they went along.

Here the devoted Jews, surrounded by the furious and victorious Romans, and by the fire of the blazing porches, determined to die in defence of their temple. Titus orders the inner temple to be spared; but a Roman soldier, actuated by some divine impulse, casts a flaming brand into the holy place, and in an instant all is in a blaze. Thousands perished by the sword and amidst the flames; the torrents of blood which ran down the steps and passages served in some places to extinguish the flames; while the desperate John and Simon, cutting their way through the midst of the enemy to the bridge, forced by it a passage into Zion, Such were the shouts of the Roman soldiers—such the

groans and wailing of the expiring Jews—and such the conflagration of the temple, that the mountains beyond Jordan resounded to the uproar, and were illuminated with the blaze.

Titus, with Roman clemency, still wishing to spare those who remained, from the bridge addressed the people who held out in Zion; but they proved fatally inflexible. At length, however, he forced his way into Zion, and there he found little else than empty streets and houses filled with dead.

Thus fell, and for ever, the city of God—the Jerusalem of the Scriptures!!

Truly was it said: “In those days shall be affliction such as was not from the beginning of the creation which God created unto this time; neither shall be.”—*Mark*, xiii. 19. For the Jews, before the siege, had come up to Jerusalem to the feast of tabernacles; and upwards of two millions being the greater part of the population of Judea, were shut up within the narrow limits of the city. Of these, one million died by famine; ninety-seven thousand were carried away captives, and the remainder perished by the sword; as the Holy One whom they rejected, had forewarned—“And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles.”—*Luke*, xxi. 24; and “the stones of the sanctuary poured out in the top of every street.” And so the Romans, having destroyed every vestige of the once glorious temple, left not “stone upon a stone” that they did not hurl into the Tyropœan and the adjoining valleys, passing the plough, according to their wont, over the very foundations. The city was reduced to a pile of rubbish—“Jerusalem became heaps”—and the proud “Zion was ploughed as a field.” The sacred utensils of the temple, the candlesticks, the table of show bread, and the altar of incense, graced the triumph of the victor, whose arch at Rome still bears the representation of the spoils of the temple of Jehovah.

“But while we utter a sigh at the fate of this unhappy people, let us not conclude without a glimmering of hope in

their regard. The writings of the Prophets, as they denounce the sins of Israel and weep over her desolations, always return to that beloved theme her final and glorious restoration. In them the Jew reads the promise of the future greatness of his people, when 'her iniquities shall be punished, and her sins pardoned.' He hangs in poverty and contempt over the wall of his once proud temple, and prays for the speedy accomplishment of those prophecies; and if many look upon the idea as visionary, there are others who believe that they shall be literally fulfilled—that the veil shall be taken from their hearts, and they shall be restored to the final possession of their own land." BARTLETT.



From Blackwood's Edinburgh Magazine.

The following lines, from the pen of Mr WILLIAM SINCLAIR, Author of "Poems of the Fancy and the Affections," were suggested on visiting the beautiful and original Model, by BRUNETTI, of the Ancient Jerusalem of the Scriptures.

JERUSALEM.

THOU City of the Lord ! whose name
The Angelic host in wonder tells,
The halo of whose endless fame
All earthly splendour far excels—
To thee, from Judah's stable mean,
Arose the Prince from Jesse's stem,
And since hath deathless glory been
With thee, Jerusalem !

What though thy temples, domes, and towers,
That man in strength and weakness made,
Are, with their priests and Regal powers,
In lowly dust and ashes laid ?
The story of thine ancient time
Steals on us, as it stole on them,
Thrice hallowed by the Lyre sublime
Of thee, Jerusalem !

We see within thy porches Paul
Uplift the arm, the voice, command,
Whose heaven-taught zeal, whose earnest call
Could rouse or paralyse the land—
Though gold and pomp were his, and more,
For God he spurned the glittering gem,
And cast him prostrate all before
Thy gates, Jerusalem !

Even from the Mount of Olives now,
When Morning lifts her shadowy veil,
And smiles o'er Moab's lofty brow,
And beauteous Jordan's stream and vale ;
The ruins o'er the region spread
May witness of thine ancient fame,
The very grave-yards of thy dead—
Of thee, Jerusalem !

The Temple in its gorgeous state,
That in a dreadful ruin fell,
The fortress and the golden gate
Alike the saddening story tell,

How He by Hinnom's vale was led,
 To Caiaphas with mocking shame,
 That glad Redemption might be shed
 O'er thee, Jerusalem !

Fast by the Virgin's tomb, and by
 These spreading Olives bend the knee,
 For here His pangs and suffering sigh
 Thrilled through thy Caves, Gethsemane ;*
 'Twas here, beneath the Olive shade,
 The Man of many Sorrows came,
 With tears, as never mortal shed,
 For thee, Jerusalem !

Around Siloam's ancient tombs
 A solemn grandeur still must be ;
 And oh, what mystic meaning looms
 By thy dread summits, Calvary !
 The groaning earth, that felt the shock
 Of mankind's crowning sin and shame,
 Gave up the dead, laid bare the rock,
 For fallen Jerusalem !

Kind woman's heart forgets thee not,
 For Mary's image lights the scene,
 And, casting back the enquiring thought
 To what thou art, what thou hast been,
 Ah ! well may pilgrims heave the sigh
 When they remember all thy fame,
 And shed the tear regrettingly
 O'er thee, Jerusalem !

For awful desolation lies
 In heavy shades o'er thee and thine,
 As 'twere to frown of sacrifice,
 And tell thy story, Palestine ;
 But never was there darkness yet
 Where to His glory never came,
 And guardian angels watch and wait
 By thee, Jerusalem !

The lustre of thine ancient fame
 Shall yet in brighter beams arise,
 And heavenly measures to thy name,
 Rejoice the earth, make glad the skies.
 And with thy gathered thousands then,
 Oh ! love and peace shall dwell with them,
 And God's own glory shine again
 O'er thee, Jerusalem !

* Over against the gate of St Stephen is a building called the Tomb of the Virgin—here, within, are deep vaults cut into the rock and, in front, a court going down fifty steps to the entrance of the tomb. Close at hand are a number of grottoes, called the Caves of Gethsemane, the scene of our Saviour's agony.

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