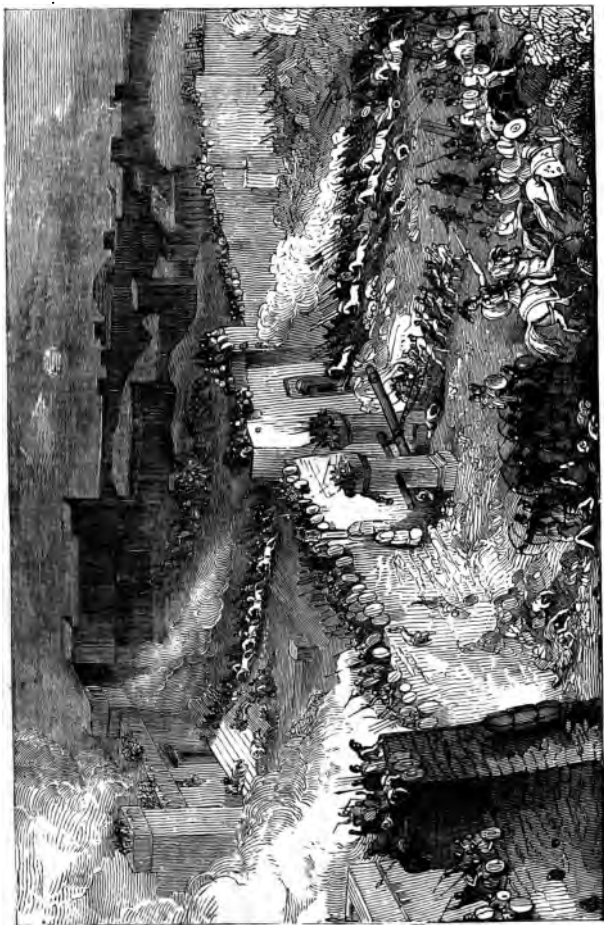


1873

FALL OF JERUSALEM
AND
ROMAN CONQUEST IN JUDEA



SIEGE OF JERUSALEM.



THE
FALL OF JERUSALEM;

AND
THE ROMAN CONQUEST OF JUDÆA.

"Her tale of splendour now is told and done."

DEAN MILMAN



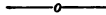
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CRUSADES



ONE of the most stirring episodes in the history of the world is furnished by the siege of Jerusalem by the Romans under Titus, its capture, and its destruction. Not only does it command our attention from the valour displayed by the besiegers, and the desperate resolution of the besieged; from the numerous pathetic incidents which marked the course of the great struggle, and which have been recorded with so much eloquence by Josephus; but we are impressed by the fact that the downfall of the Holy City was the fulfilment of a distinct prophecy, and the last unmistakable sign that the old order had changed, giving place to the new—that the Old Dispensation had passed away, to be succeeded by the religion of Christ.

A story so striking in itself, and so suggestive, cannot fail to interest the reader, however plainly told. In the following pages an attempt has been made to condense it

within moderate limits, while, it is hoped, preserving its most salient points. It is here preceded, moreover, by a rapid summary of the events which culminated in this one *supreme* event, and followed by a brief narrative of the final subjugation of Judæa. In the main it is founded upon Josephus; but some illustrative particulars have been gathered from other sources, and recourse has also been had to the modern works of Merivale and Milman.

The writer therefore hopes that in its present form the "old, old story" will continue to interest the youthful reader; and that in many a "Sunday Library" his unpretending volume will be allowed to occupy a "place of honour."





I. THE CITY,	...	...	...	...	...	9
II. AN HISTORICAL RETROSPECT,	...	...	...	...	...	23
III. THE SIEGE,	...	...	...	...	...	63
IV. THE DOWNFALL OF THE HOLY CITY,	...	...	...	...	...	89
V. CONQUEST OF JUDÆA,	...	...	...	...	...	115
VI. CONCLUSION,	...	...	...	...	...	125





I.

THE CITY.

Oh ! fair and favoured city, where of old
The balmy airs were rich with melody,
That led her pomp beneath the cloudless sky
In vestments flaming with the orient gold.

DEAN MILMAN, *The Fall of Jerusalem.*





I.

THE CITY.



LET the reader carry back his imagination to a time immediately preceding our Saviour's death; to the day when, seated on the green slope of the Mount of Olives, with his apostles gathered around him, the Author of our Faith looked down upon the great Jewish metropolis—"the Holy City"—glowing in the gold and purple of the sunset.

. It was evening, says Dean Milman, and the whole irregular line of the famous capital, as it soared from the deep valleys encircling it on three of its sides, might be clearly traced. Behind the western hills "slow sank the setting sun"—the "significant emblem of the great Fountain of moral light, to which Jesus and his faith have been perpetually compared"—his last gleams of glory resting on the castled height of Mount Zion—on the magnificent palace of Herod the King—on the square



MOUNT OF OLIVES.

tower, the "Antonia," at the corner of the Temple—and on that Temple itself, the centre of the Jewish faith, the home of the Old Revelation, blazing all over with spikes of gold, which glittered in the sun like shafts of fire. Below, its colonnades and its massive gates flung their broad, heavy shadows over the courts, and so produced that magical contrast of light and shade, which is not only important in an artistic point of view, but in its singular influence on the spectator's imagination. Further around mounted roof after roof in long succession, partly enveloped in the long volumes of smoke which rose from the evening sacrifice; and against the distant horizon towered the blue masses of the mountains, as if to fence in from the outer world a scene so glorious, so sacred, and so fair.

In truth, a glorious scene; for Jerusalem at that epoch surpassed all the other cities of the known world in grandeur. A Latin writer, some few years later, spoke of it as “longe clarissima urbium Orientis, non Judææ modo,”—as by far the most splendid, not simply of the cities of Judæa, but of the East. Herod the Great had enriched it with stately structures, whose magnificence could not be equalled even in Imperial Rome itself. Its gymnasiums and its theatres, its pillared porticoes and its forums, were of the most precious materials and of the noblest proportions. All the shrines and sanctuaries of Rome could have been enclosed within the precincts of the Temple, which had been rebuilt on the holiest site in the Holy City, and enlarged with an outer court of much greater dimensions. For fifty years, says Merivale, marble had been piled upon marble in constructing it.* It occupied the whole summit of the hill of Moriah—next to Zion, the most prominent quarter of the city—and rising upon enormous substructions from the deep valleys beneath, seemed like one immense citadel, the Sanctuary of the Jewish nation.

“On the rival summit of Mount Zion,” continues the historian, “the highest elevation in Jerusalem, was planted the royal residence; no modest mansion for the most eminent of Roman senators, but a Palace worthy of

* According to Josephus, the Jewish historian, Herod began to rebuild the Temple in the eighteenth year of his reign, B. C. 20. It was not completed at the death of Christ.

the name; an abode befitting an Oriental potentate, erected not by the contributions of the populace, but by confiscation of the estates of the great and powerful of the land. Surrounded with lofty walls and towers, springing, like the Temple, from the depths of the gorges beneath,



MOUNT MORIAH.

containing vast halls and ample corridors, its courts filled with trees and grass-plots, with reservoirs, fountains, and running streams, it was a palace, a villa, and a fortress all in one. Zion and Moriah faced each other across the

deep and narrow trench of the Tyropceon, and the Temple and the Palace were connected by a bridge or causeway, across which the sovereign marched above the heads of his subjects, as the sun passes in the heavens from cloud to cloud."



MOUNT ZION.

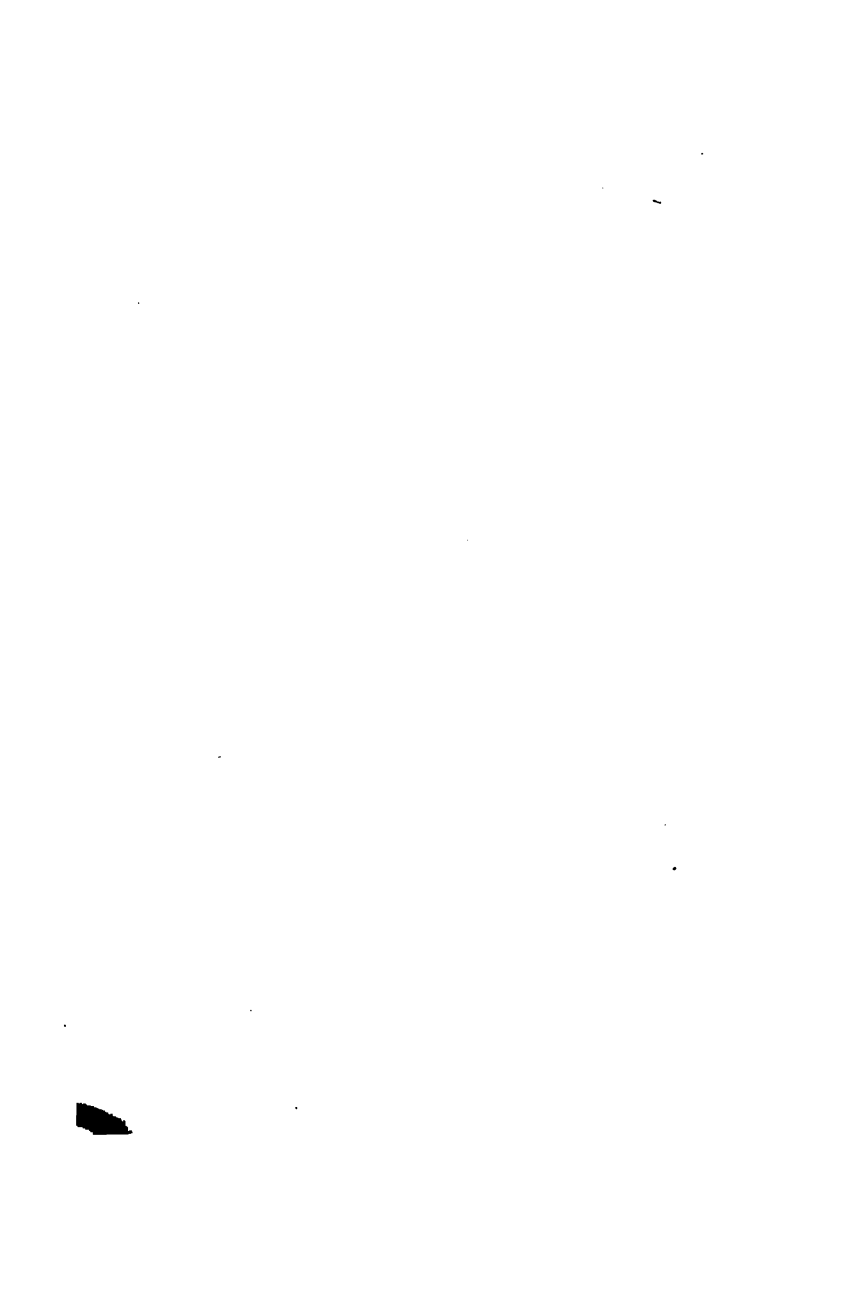
It was while gazing on this magnificent city that our Lord delivered his solemn prophecy of its approaching downfall. His disciples, their hearts burning with patriotic fervour, not unnaturally began to praise its exceeding

beauty, and especially to dwell with fond affection on the superb character of its Temple,—“how it was adorned with goodly stones and gifts.” They saw it as it was; they had no thought of its future, or what thought they had was probably connected with its greater glory as, at some later time, the head-quarters of the New Revelation preached to them by their Divine Master. But he, piercing the clouds which obscured the human view, dispelled in a moment all their visions, and overwhelmed with sorrow their boastful minds. “As for these things which ye behold,” he exclaimed, “the days will come in the which there shall not be left one stone upon another, that shall not be thrown down.” We can imagine the consternation with which the disciples listened to this terrible prediction, and the panic fear which led them to inquire, “Master, but when shall these things be? Will no sign be vouchsafed to us before so awful a destruction falls upon Jerusalem?”

The reader may perhaps wonder why this doom was preordained for the Holy City; why the capital of Judæa—the city of David and Solomon, of the kings and the prophets, the common centre of God’s chosen people—should have been marked out for so signal a calamity. But it was stained with the blood of the just and the true—its streets had witnessed the sufferings of saints: its inhabitants, rejoicing in their wealth and prosperity, had turned a deaf ear to the warnings of the Most High; they

JERUSALEM AND THE SURROUNDING COUNTRY.





had refused to listen when the Son of God had preached to them the gospel of peace, and had even shed his blood upon Calvary. But more: the destruction of Jerusalem was absolutely necessary for the complete development of that gospel. It represented a past dispensation, when the knowledge of the true God was confined to one single and exclusive people. It had been for centuries the metropolis of the worshippers of Jehovah. But now a new era was dawning on humanity. The happy time was come when "neither in Jerusalem nor on the mountain of Gerizim" was the revelation of God to be circumscribed. It was to spread abroad over all the earth like an ever-advancing wave of light. But as long as the Temple on Mount Moriah remained—we are now using Dean Milman's eloquent words—as long as the Temple on Mount Moriah remained, hallowed by the reverence of ages, sanctified, according to the general belief, for perpetuity, by the especial command of God as his peculiar dwelling-place; so long, among the Jews at least, and even among other nations, the true principle of Christian worship might be counteracted by the notion of the inalienable sanctity of this one place. Judaism could scarcely be entirely annulled so long as the Temple rose in its original majesty and veneration (John iv. 21, 24; Mark xvi. 15).

For the same reason, the destruction of the city, of which that Temple was the pride and ornament, was also

a necessity. So long as Jerusalem remained intact in all its splendour, so long would the Jews cherish their proud dreams of a coming era when it would prevail as the capital of the entire world. And thus there arose a close moral connection between the fall of the great Jewish city and the death of Christ. Both events, so different in themselves, originated in the same causes, and tended, humanly speaking, to the same end. The destruction of Jerusalem was, as we have said, a stage in the development of the faith which Christ came to reveal unto mankind. And—to quote again from the historian of Christianity—it was the same national temperament, the same characteristic disposition of the people, which prevented them “from knowing the things belonging to their peace,” that committed them, forty years afterwards, in their ruinous and deadly struggle with the Roman masters of the world. Christianity alone could have subdued or softened that stubborn fanaticism which drove them at length to their desperate collision with the arms of Imperial Rome. As Christians, the Jewish people might have subsided into peaceful subjects of the Universal Empire. They might have lived, as the Christians did, with the high and inalienable consolations of faith and hope under the heaviest oppressions, and calmly awaited the time when their holier and more beneficent ambition might be gratified by the submission of the lords of the world to the religious dominion founded by Christ and his apostles.

The Fall of Jerusalem, then—whose sad and impressive story we shall sketch in the following pages—was a turning-point in the world's history, and was marked by memorable circumstances, such as never before or since attended the ruin of any city. It was not merely the destruction of a grand and splendid capital—for such, too, were Babylon, Nineveh, and Thebes; nor the fulfilment of an ancient prophecy—for the downfall of other cities had been foretold by God's chosen ministers; nor the punishment of national wickedness—for Sodom and Gomorrah fell on account of their iniquities; but it was the sign of the end of the Old Dispensation, and of the promulgation to all mankind of a knowledge of the true God. The earthly Jerusalem was swept away, and thenceforth the longing gaze of the believer was fixed on the New Jerusalem—that great and holy city, which has no temple therein, for the Lord God Almighty and the Lamb are the temple of it! (Rev. xxi. 2, 10, 22.)



THE SHEKEL:

Being the Temple tax for two.



II.

AN HISTORICAL RETROSPECT.

A tale that often comes to me,
And fills my heart, and haunts my brain,
And never wearies nor grows old.

LONGFELLOW.





II.

AN HISTORICAL RETROSPECT.



BEFORE we describe the siege and capture of Jerusalem by the Roman army, it is necessary we should briefly sketch its preceding history.

We begin at the expiration of the seventy years of the Captivity, when Cyrus, the Persian monarch, permitted the unfortunate Jews—"bondsmen in a stranger land"—to return to their own country.* Under the leadership of Zerubbabel, Ezra, and Nehemiah, great numbers gladly wended their way across the waste and the wilderness, through the winding valleys, and over the rugged mountains, until they reached the land of their forefathers, where they hastened to rebuild Jerusalem and the Temple on their former sites. With all the patience of an enthusiastic patriotism, they toiled at the complete re-establishment of their ancient common-

* See *Ezra* i. 1-4, and *Isaiah* xlv. 24-28.

wealth; and, though they paid a small tribute to the Persian kings, they worshipped after their own fashion, and lived under their own laws.

Of this period of the Jewish annals, however, our



ALEXANDER THE GREAT.

knowledge is very imperfect. But we know that at the epoch of the conquest of the Persian Empire by Alexander the Great, the Jews were still tributaries of the Persian king, and they adhered to his cause with an heroic loyalty which provoked the

anger of the Macedonian conqueror. Marching from Tyre, which he had laid desolate, he resolved to avenge himself upon the stubborn Jews in their principal city. As he came in sight of Jerusalem and its towers, he found the high priest Jaddua waiting his approach at the watch station of Sapha, clothed in brilliant vestments of purple and gold, and followed by a train of priests and citizens in pure white. The great Greek conqueror bowed his haughty head in reverence to the Holy Name blazoned upon the high priest's frontlet; and when asked by his favourite, Parmenio, why he condescended to such an act of humility, replied, that in a dream at Dios he had seen the God of Jaddua, who had encouraged him to



JEWISH HIGH PRIEST.

pass over into Asia, and promised him victory for his arms. Then, entering Jerusalem, he offered sacrifice in

the Temple, was shown by the high priest the prophecies regarding himself in the Book of Daniel, and bestowed certain privileges upon the Jews, which they continued to enjoy under his successors.*

After the death of Alexander, his huge empire was parcelled out among his generals, and Palestine fell to the lot of Ptolemy, King of Egypt. He entered it with a numerous army, and marching rapidly upon Jerusalem, surprised it, through treachery, on a Sabbath-day, and made himself master both of the city and the country. For one hundred and one years Palestine remained annexed to the kingdom of Egypt (B.C. 300–198), and, on the whole, enjoyed tranquillity under a mild and equitable government. Its administration principally rested in the hands of its high priests, of whom the greatest was Simon the Just, celebrated by Jesus the son of Sirach, in the apocryphal book of Ecclesiasticus. His brother and successor, Eleazar, is said to have taken part in the Greek translation of the Hebrew Scriptures, known as the *Septuagint*. Then came Simon's son, Onias II., in B.C. 240, who had the boldness to refuse the Egyptian king his customary tribute. Some years of comparative peace followed, until, in B.C. 217, the good relations between Palestine and Egypt were disturbed by the wars of the

* Such is the story told by Josephus, but many of its details are historically inconsistent, and it is, perhaps, an embellishment of some incident that may have occurred when the high priest tendered his submission to Alexander at Gaza.

latter with Syria. The Syrian king, Antiochus the Great, attempted to wrest Palestine from the Egyptian crown; but was defeated at Raphia, near Gaza, by Ptolemy IV., who, after his victory, entered Jerusalem in triumph. Filled with pride, he insisted, despite the warnings of the high priest Onias, upon entering the Most Holy Place, when immediately a terrible shriek resounded through the city, and the king, stricken with supernatural terror, fell prostrate on the earth.

To satisfy his wounded pride, Ptolemy instituted a severe persecution of the Jews; and the latter, therefore, welcomed with satisfaction the eventual success of Antiochus of Syria, which delivered them from the Egyptian power.

Unhappily for Jerusalem, Antiochus Epiphanes, the successor of Antiochus the Great, was a man of foul vices and ferocious passions. His enmity against the Jewish religion almost amounted to a frenzy, and he endeavoured to overthrow it by lavishing bribes upon the unfaithful, and persecuting to death the earnest believer. Yet this very violence proved the safeguard of the Jews, and helped to deliver them from their greatest peril—the slow but sure encroachment of Greek manners, Greek corruption, and Greek religion, which had been taking place under the mild rule of the Ptolemies. “It roused the dormant energy of the whole people, and united again, in indissoluble bonds, the generous desire of national inde-

pendence with zealous attachment to the national religion.



THE GOLDEN CANDLESICK.

It again identified the true patriot with the devout worshipper."

To carry out his designs, Antiochus appointed Joshua high priest; and the apostate, assuming the Greek name of Jason, entered with ignoble zeal into the plans of his patron. He opened a gymnasium for youths to practise the Greek athletic exercises, and encouraged the disuse of the sacred services of the Temple. Supplanted, however, by a more

artful apostate, Onias, who had adopted the Greek name of Menelaus, he broke out into revolt, attacked Jerusalem, and drove Menelaus into the fortress of Acra. The latter implored the help of Antiochus, representing the insurrection of the Jasonites as a rebellion of the whole Jewish nation. The



ALTAR OF INCENSE.

Syrian led his army against the Holy City, and took it

by storm ; slaying forty thousand of its inhabitants, without distinction of age or sex, and selling as many more into slavery. Entering the Temple, he carried off all its treasures, and the golden candlestick, the altar of incense, the table of shew-bread, and the sacred vessels : on the

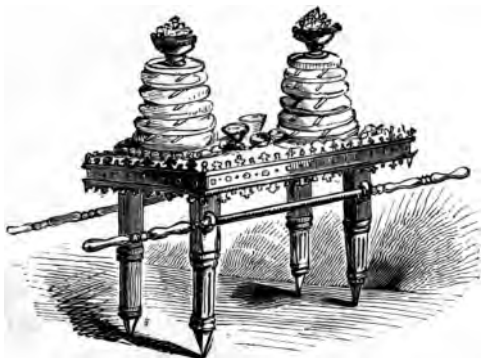


TABLE OF SHEW-BREAD.

altar of burnt-offering he sacrificed a sow, polluting every part of the Sanctuary with its blood, and defiling the Holy of Holies with filth.

Even this vengeance did not satisfy him, and, two years later, he resolved upon the absolute extirpation of the Hebrew race, unless all its members accepted the Greek idol-worship. He chose for his lieutenant one Apollonius, who, craftily profiting by the Jewish reverence for the Sabbath, surprised Jerusalem while its population were at the Temple and in the synagogues, and put

every male inhabitant to the sword. The women and children were reserved for slavery; the houses were plundered and burned; and a lofty tower was reared on the summit of Mount Zion to command the courts of the Temple and the ruined city. The Temple was dedicated to the Olympian Jove, and the foulest orgies desecrated its sacred places. Throughout all Judæa a reign of terror prevailed, and the most ferocious devices were adopted to force the unhappy Jews into a denial of Jehovah. Yet did they remain constant to the faith: both young and old, father and son, mother and daughter, gladly accepted the crown of martyrdom. "Though for the present time," said one of them, "I should be delivered from the punishment of men, yet I should not escape the hand of the Almighty, neither alive nor dead." In this spirit the Hebrew endured unshaken the cruellest torments, and in the hour of agony sought strength and comfort from on high.

But in all such crises of a nation's history, if only the nation be true to itself and steadfast in its faith, God sends the man, or men, to rescue it from its oppressors. And it was so in this supreme moment of Judæa's suffering. One Mattathias, a priest, had fled from the pollutions of Jerusalem to his native city of Modin, on the remote limit of the plain of Philistia. Here, with his five sons—John, Simon, Judas, Eleazar, and Jonathan—he was lamenting the ruin which had overtaken his country,

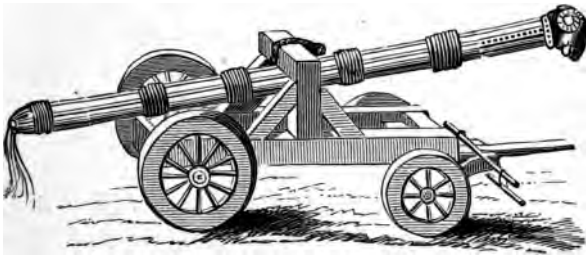
and calling on the Lord of Hosts to do battle for his people, when the Syrian officer arrived who was charged with the task of imposing heathenism on the people. He offered Mattathias a splendid bribe, if he would sacrifice to the pagan god. The priest indignantly refused; struck down Apelles at the false god's altar, overthrew the shrine, and called on all who believed in Jehovah to follow him to the mountains. He was soon at the head of a numerous and resolute band, and descending, when least expected, from his secure retreats, he poured into the towns and villages, pulled down the heathen shrine, restored the synagogues, and enforced the old Jewish law. When, spent with fatigue and hardship, he passed away into his rest, he was succeeded by his son Judas Maccabæus—Judas "the Hammer"—a man of heroic courage and enthusiastic piety, who dealt such heavy blows at the Syrian power—defeating the enemy's armies at Beth-horon, and Emmaus, and Bethsura—that Jerusalem was once more rescued from the idolaters, and the praise of the true God chanted in the courts of the Temple (B.C. 166).

The struggle, however, as yet, was only begun. Antiochus V., who had succeeded Antiochus Epiphanes on the throne of Syria, invaded Palestine with an army of 100,000 infantry, 20,000 cavalry, and 32 elephants; but in several obstinately fought battles availed little against the valour and military skill of the Maccabees. A second

army, under Nicanor, was defeated in the battle of Adasa, near Beth-horon; and the independence of Judæa seemed virtually secured. Under the government of Jonathan, a younger brother of Judas, the land enjoyed six years of tranquillity; and in the first year of the rule of Simon Thassi, the last of the Maccabees, its independence was formally acknowledged by Syria. "Then did the people till their ground in peace, and the earth gave her increase and the trees of the field their fruit. The ancient men sat in all the streets, communing together of good things; and the young men put on glorious and warlike apparel. He made peace in the land, and Israel rejoiced with great joy."

In the flush of this prosperity, Simon was treacherously murdered at the instigation of the Syrian monarch. Fortunately his son John escaped the assassin's knife, avenged his father's death, and, after a protracted struggle, in the course of which Jerusalem was once more violated by the enemy, completed the great work which his grandfather Mattathias had begun (B.C. 128). Thenceforward Judæa preserved her independence, until she fell before the irresistible power of the masters of the world. Our limits will not permit us to trace the gradual progress of her annals under her new dynasty of priests who were also princes, and princes who were also priests. John Hyrcanus, after a long and glorious reign, died B.C. 106. He was the last of the true Maccabæan patriots. His

successors seem to have endeavoured to eclipse each other in deeds of extravagance and cruelty; and it can profit us nothing to repeat the dreary catalogue of the crimes by which they disgraced their glorious ancestry, and showed themselves unworthy of the Jewish throne. Under the rule of these luxurious tyrants, the spirit of the nation decayed; its patriotism died out; its religion grew cold; it was divided into contending sects and factions; and it plainly invited the doom which ere long fell upon it. In pursuit of its subtle schemes of universal conquest, Rome marched its legions into Judæa, under the command of the illustrious Pompey. Not till the Roman eagles glittered before the walls of Jerusalem did the old Hebrew courage awake; and then, at the last hour, its inhabitants prepared for a desperate defence. The siege lasted three months. The battering-rams at



ROMAN BATTERING-RAM.

length overthrew one of the loftiest towers, and into the breach poured the veterans of Pompey, led by Faustus,

the son of Sulla. It was the hour, we are told, of the evening sacrifice, and while the conquerors swept through the blood-stained streets, the priests calmly ministered at the altar, where many of them were cut down by the Roman swords. The city was taken, but after his victory the Roman general displayed an unexpected moderation. He left the treasures of the Temple untouched; and though he annexed Judæa to the province of Syria, he allowed its inhabitants to worship after their own fashion.

Some years of trial and trouble followed; years of confusion and intrigue, of discontent and insurrection, until Herod, the son of Antipater, an Idumæan noble, by an extraordinary union of subtlety and courage, inspired by unbounded ambition, placed on his brow the Jewish crown, with the permission of his Roman patrons. His reign was the last flickering spark of the Hebrew greatness. He repaired Jerusalem and rebuilt the Temple; his court was magnificent; his administrative powers re-established order in the kingdom: but his cruelty was enormous, and his licentiousness intolerable. Let it be remembered, however, that in this tyrant's reign the SAVIOUR OF THE WORLD was born, and the New Revelation rose upon both the Jew and the Gentile (Matt. ii. 1).

After the death of Herod the government of Judæa was divided by Augustus between Herod's sons; one half being allotted to Archelaus, and the other half to Herod Antipas and Philip. But nine years later the

Roman Emperor summarily dismissed them from their posts, and placed the Holy Land under the Proconsul of Syria.

The student of Roman history cannot fail to remember of what monstrous cruelties and extortions the Roman governors of the different provinces of the empire were too often guilty. In Judæa the Syrian proconsuls displayed a tyrannical greed which aroused the slumbering passions of the people. Nor was the removal of the seat of government from Jerusalem to Cæsarea calculated to soothe their angry feelings, since all their dreams of power to be regained and splendour to be restored were associated with the Holy City. During the reign of Agrippa an apparent tranquillity was preserved; but after his death (A.D. 44) the Roman governors were called upon to contend against repeated insurrections. These, however, were isolated at first, and, accordingly, were easily put down; but not without the exercise of a severity which increased the hatred of the Jews against their heathen oppressors. The long government of Felix, as Mr. Merivale remarks, was disturbed by constant outbreaks: the zeal for independence, rash and futile in its efforts, was still unabated; but in general, from the absence of public events which distinguishes this period of Jewish history, we may conjecture that the country enjoyed comparative tranquillity.

Felix was succeeded (A.D. 61) by Porcius Festus, who

governed vigorously for two years, and was then removed by death.

It has been justly said of this wise Roman, that by his judgment in the case of St. Paul, whom Felix had detained in prison, hoping to extort money from him, he gave a proof of the honourable firmness which characterized the remainder of his brief administration. With rigour, and yet without cruelty, he checked the excesses of the robbers and assassins (*sicarii*) who held Jerusalem and the Holy Land under a reign of terror; and one of the pretended prophets and Messiahs, who stimulated with vague desires the popular imagination, he caused to be crucified. The pride of King Agrippa, led, however, to a new difficulty.

He erected, in front of the Asmonean Palace, a new banqueting hall, which, from its elevated situation on Mount Zion, commanded a distinct prospect of the rites and ceremonies celebrated in the courts of the Temple. Which thing, says Josephus, when the chief men of Jerusalem saw, they were exceedingly angered at it; for it was contrary to the Jewish law that what was done in the Temple, and especially what appertained to the sacrifices, should be seen by others. Therefore, they erected a wall on the uppermost building of the inner court of the Temple westward; which not only interrupted the king's prospect, but shut out the view of the Roman guard. Thus they offended not only Agrippa,

but, what was more important, the Roman governor; and Festus gave orders that the wall should be destroyed. On the representation of the Jews, however, that they could not endure to live if any part of the Temple were demolished, he permitted them to send an embassy to Nero.

This mission succeeded, through the influence of the Empress Poppæa, a Jewish proselyte. He not only forgave them what they had done, but gave them leave to let the wall stand which they had built. But he retained the high priest as one of the Jewish hostages. Agrippa then appointed to this important post, first Joseph Cabi, and afterwards Annas, fifth of the sons of Annas, who had served as high priest in the time of our Saviour, and who had lived to see all his five sons, and his son-in-law, Caiaphas, enjoy this dignity. Annas was a zealous persecutor of the Christians, and a bigoted adherent to the ritual. Availing himself of the vacancy in the Roman government caused by the premature decease of Festus, he commanded the martyrdom of James the Just, though the apostle was not put to death until some years later.*

* According to Josephus, the apostle was killed by Annas; but a different narrative is given by Hegeſippus. The latter is of sufficient interest to merit quotation:—

“With the apostles, James, the brother of the Lord, succeeds to the charge of the Church—that James who has been called Just from the time of the Lord to our own days, for there were many of the name of James. He was holy from his mother’s womb; he drank not wine or strong drink, nor did he eat animal food; a razor came not upon his head; he did not anoint

The Sanhedrim, or Jewish council, seemed to have been of opinion that Annas, in acting thus, exceeded his authority, and accordingly they procured his dismissal from the priesthood.

Albinus succeeded to the procuratorship on the death of Festus. His government was "one continued scene of mercenary and rapacious profligacy;" Jerusalem was maintained in ceaseless tumult by the quarrels of rival high priests; and the disorder was greatly increased by

himself with oil; he did not use the bath. He alone might go into the holy place, for he wore no woollen clothes, but linen. And alone he used to go into the Temple; and there he was commonly found upon his knees, praying for forgiveness for the people, so that his knees grew dry and thin like a camel's, from his constantly bending them in prayer, and entreating forgiveness for the people. On account therefore of his exceeding righteousness, he was called 'Just' and 'Obbias,' which means in Greek, 'the bulwark of the people,' and 'righteousness,' as the prophets declare of him. Some of the sects inquired of him, 'What is the door of Jesus?' And he said that this man was the Saviour, wherefore some believed that Jesus is the Christ.

"Now the forementioned sects did not believe in the resurrection, nor in the coming of one who shall recompense every man according to his works; but all who became believers believed through James.

"When many therefore of the rulers believed, there was a disturbance among the Jews, and scribes, and Pharisees, saying, 'There is a risk that the whole people will expect Jesus to be the Christ.' They came together, therefore, to James, and said, 'We pray thee, stop the people, for they have gone astray after Jesus as though he were the Christ. We pray thee to persuade all that come to the Passover concerning Jesus: for we all give heed to thee; for we and all the people testify to thee that thou art just, and acceptest not the person of man. Persuade the people therefore not to go astray about Jesus, for the whole people and all of us give heed to thee. Stand therefore on the gable of the Temple, that thou mayest be visible, and that thy words may be heard by all: for all the tribes and even the Gentiles are come together for the Passover.'

"Therefore these said scribes and Pharisees placed James upon the gable of the Temple, and cried out to him, and said, 'O just one, to whom we ought all to give heed, seeing that the people are going astray after Jesus who was crucified, tell us, What is the door of Jesus?'

"And he answered with a loud voice, "Why ask ye me about Jesus the

the discharge of 18,000 workmen, on the completion of the outer Temple.

And now it was, says Josephus, that the enterprises of the seditious became very formidable; the chief among them purchasing leave of Albinus to continue their wicked practices; while that part of the people who delighted in disturbances, joined themselves to such as had fellowship with Albinus, and each of these wicked wretches was encompassed by his own band of robbers,

Son of man? He sits in heaven on the right hand of great power, and will come on the clouds of heaven.'

"And many were convinced, and gave glory on the testimony of James, crying, 'Hosannah to the Son of David.' Whereupon the same scribes and Pharisees said to each other, 'We have done ill in bringing forward such a witness to Jesus; but let us go up and throw him down, that they may be terrified, and not believe on him.' And they cried out, saying, 'Oh! Oh! even the just is gone astray!' And they fulfilled that which is written in Israel: 'Let us take away the just man, for he is displeasing to us; therefore shall they eat of the fruit of their deeds.'

"They went up, therefore, and threw down the just one, and said to one another, 'Let us stone James the Just.' And they began to stone him, for he was not killed by the fall; but he turned round and knelt down, and cried, 'I beseech thee, Lord God, Father, forgive them, for they know not what they do.'

"And whilst they were stoning him, one of the priests of the sons of Rechab, a son of the Rechabites to whom Jeremiah the prophet bears testimony, cried out and said, 'Stop! What are you about? The just one is praying for you!' Then one of them, who was a fuller, took the club with which he pressed the clothes, and brought it down on the head of the just one. And so he bore his witness. And they buried him on the spot by the Temple, and the column still remains by the Temple. This man was a true witness to Jews and Greeks that Jesus is the Christ. And immediately Vespasian commenced the siege."—(See article "JAMES," in Dr. Smith's "Dictionary of the Bible.")

It will be observed that both Josephus and Hegesippus agree as to the manner of St. James's martyrdom, though apparently differing as to the date. It cannot be said, however, that the accounts are contradictory, for though Josephus says James "was delivered over to be stoned by Annas," he does not say that the stoning actually took place.

while he himself, like an arch-robber or a tyrant, "made a figure among his company," and abused his authority in order to plunder the orderly and peaceable.

It was about this time, according to Josephus, that the Zealots organized a band of secret assassins, under the title of *Sicarii*, or the "men of the dagger," who executed their behests with sanguinary zeal. The object of this organization was the gradual removal of all who sympathized with the Roman government, or who looked upon a revolt against the irresistible power of Rome as an act of national suicide. The murders thus committed struck so much terror into the hearts of the priests and the nobility, that they besought the Roman governor to occupy Jerusalem with a military force. But when the soldiers entered the city they found the roofs crowded with an excited and desperate populace; they were assailed at first with stones, and afterwards with more deadly weapons, and eventually were massacred to a man. Agrippa fled from Jerusalem in hot haste; the chiefs of the Herodian party were murdered; the citadel was captured by the Zealots; and Rome was openly defied (A.D. 65).

When these events took place, the Roman procurator was Gessius Florus, a man of infamous character, who openly provoked the Jews to rebellion, that he might obtain a pretext for boundless cruelty and rapine. It has been remarked that the first year of his government,

the year preceding the last revolt of the Jews, was a year of omens and prodigies, all foreboding a sanguinary war and the destruction of the Temple. Throughout its dreary months of blood and strife, a fearful sword-shaped comet blazed above the doomed city; and the heavens, to the excited imaginations of men labouring under a presentiment of approaching evil, were vexed with strange appearances of a wild and extraordinary character:—

“As when, to warn proud cities, war appears
Waged in the troubled sky, and armies rush
To battle in the clouds; before each van
Prick forth the airy knights, and couch their spears
Till thickest legions close with feats of arms.
From either end of heaven the welkin burns.”*

When the confusion in Jerusalem had reached almost to frenzy, Florus demanded seventeen talents from the sacred treasury of the Temple. At this last act of cruel oppression the Jews assembled with shouts of execration, and rushed towards the holy house, calling upon Cæsar by name, and beseeching him to release them from the tyranny of Florus: † thereupon the latter advanced with his army to Jerusalem, and took up his abode in the Asmonean Palace. The next morning he despatched his soldiers into the market-place, where, with sword and spear, they did their worst, massacring three thousand

* Milton, “Paradise Lost.”

† Josephus, “Wars of the Jews,” bk. ii., c. 14.

six hundred men, women, and children; while the most illustrious Jews, including even Roman citizens, were brought before the procurator's tribunal, and some were crucified, and some scourged and beheaded. In vain Queen Berenice, acting in the absence of Agrippa in Egypt, besought Florus to have pity on the unfortunate Jews. It was with difficulty she herself escaped the fury of the Roman soldiers. Rapine and murder stalked triumphant through the streets of the city in which our Saviour had preached his gospel of love and mercy, and to which, in its impenitence, he had foretold so terrible a doom.

At length the insurrection was subdued by the interposition of the priests. But as the Roman procurator's interest lay in its continuance, he prepared to arouse the inhabitants by a fresh injury to a fresh revolt. He was troubled, says Josephus, that the disturbances were over, and endeavoured to rekindle the flame. Sending for the high priests and the principal Jewish citizens, he declared that, as a sign of the entire humiliation of the people, he should require them to go forth and welcome the Roman cohorts, who, with sheen of spears, and ringing clarions, and pomp of banners, were coming up from Cæsarea. Even to this the Jews consented, and they exhorted their countrymen to obey the procurator's mandate. But, meanwhile, Florus sent secret orders to the centurions that they should pass unnoticed the Jewish

salutations, and if the people "made any reply to his disadvantage," they should fall upon them with their weapons.

The high priests assembled the citizens in the Temple, and desired them to meet the approaching cohorts, and welcome them civilly, before their miserable condition became incurable. The Zealots and the sterner spirits of Jerusalem spurned so degrading a concession; and with minds brooding heavily over the death of so many slaughtered fellow-countrymen, listened to the words of those among them who advised resistance to the death.

At this time it was—and the scene painted by the old historian must have been singularly impressive—at this time it was that the priests and the servants of the Temple, clothed in their sacred vestments, brought forth the holy vessels, and, while the harpers and the singers of music joined in a pathetic strain of lamentation, they fell down before the surging, restless, divided multitude, and prayed that they would preserve to them the holy things of the sanctuary, and give the Romans no provocation to lay sacrilegious hands upon them. The high priests themselves came forward, sprinkling their hoary heads with dust, and rending their garments over their bosoms, and each one of the eminent men they addressed severally, and to the multitude they appealed in common, that they would not for a small offence betray their country to the enemy who wanted but an excuse to lay it waste. And they said:—

“How will it profit the Roman soldiery to receive a salutation from the Jews? Or in what manner will it be to *your* advantage, if you refuse to go out and meet them? If you salute them civilly, Florus will no longer have a pretext for beginning war; you will save your country, and obtain exemption from all further sufferings. Moreover, it would indicate a great want of self-control among yourselves, if you yielded to a few seditious persons; and fitter were it for us, who are so great a people, to compel the others to act temperately.”

The multitude, finally, responded to this appeal, and, headed by their priests and magistrates, went out to meet the cohorts, and on their approach saluted them courteously. But, as instructed by Florus, the soldiers made no reply, wherefore the hotter spirits among the Jews broke out into reproaches against the persecutors. Immediately the cohorts surrounded the unarmed crowd with a ring of steel, and beat down to the earth every victim within their reach—the cavalry pursuing the fugitives—and a general terror and confusion spreading among the entire mass. Thus they made for the gates of the city, bleeding from the cruel strokes of club and sword and spear, or stumbling under the hoofs of the horses, and struggling onward in a frenzy of alarm—the strong thrusting aside the weaker, no reverence being paid to rank, or age, or feebleness—many suffocated in the press—many crushed by the trampling, rushing crowd—

while the legionaries kept up their fierce pursuit, and charged them again and yet again, in their anxiety to reach the Temple and the tower Antonia, and seize upon these strongholds.

Florus, equally desirous of gaining possession of the Jewish citadel, brought out his guards from the Asmonean Palace; but the citizens, gathering with arms in their hands, speedily drove them back, or from the roofs of the houses sorely galled them with incessant flights of arrows. This bold act of resistance encouraged the whole body of the Jews; and the Zealots mustering strongly for the defence of the Temple, Florus withdrew his cohorts into the Palace, his force being insufficient to accomplish his nefarious designs. Here he was invested by the Jewish bands, and his situation grew so desperate that he found himself compelled to negotiate with the rulers, and to retire from the city, leaving only one cohort in it as a guard.

Immediately after his departure for Cæsarea, Agrippa returned from Egypt. He was alarmed at the excitement prevailing among the people, who openly demanded war against Rome. Better than the ignorant multitude he knew the tremendous power of the great Pagan Empire, and the certainty that if it were brought to bear against Judæa, the latter would be snapped in pieces like a reed. He therefore called the chief citizens together into a large gallery of the Palace, and placing

his beautiful sister Berenice in a position where she might be seen by them, he addressed them in a long and persuasive oration, preserved for us by Josephus.

We must confine ourselves to a few extracts :—

“Ten thousand nations there are,” he said, “who had greater reason than we to claim their entire liberty, and yet they submit to the all-powerful Romans. You are the only people who deem it a shame to acknowledge as masters those to whom the whole world has submitted. And yet, where is your army? On what arms do you rely? Where is your fleet to scour the Roman seas? Where are the treasures to provide for these great undertakings? Do you suppose that you are to make war upon Egyptians or Arabians? Have you bethought yourselves what this Roman Empire really means? Have you estimated your own weakness? Has not your army been frequently vanquished even by neighbouring nations, while the Roman power has proved itself invincible in all parts of the habitable earth? Nay, rather, it seeks to overpass these bounds. The Euphrates cannot confine it on the east, nor the Danube on the north; in the south it has overrun Libya, and in the west has penetrated to Cadiz. Nay, it has carried its arms as far as such British islands as were never known before.

“To what, then, do you pretend? Are you richer than the Gauls, stronger than the Germans, wiser than

the Greeks, more numerous than all men upon the habitable earth?

“ What source of confidence have you which encourages you to oppose the Romans? You will say, perhaps, it is hard to endure slavery. Yes; but much harder must it be for the Greeks, who were esteemed the noblest of all peoples under the sun? And so with the Macedonians, who have juster reasons to claim their liberty than you have. What is the condition of the five hundred Asiatic cities? Do they not submit to a Roman governor, and to the consular bundle of rods? * Why need I speak of the Henischi, and Colchi, and the nation of the Tauri; of those that dwell upon the shores of Bosphorus; and the tribes about Pontus and Mæotis, who formerly acknowledged no chief nor ruler, but are now subject to three thousand men; and whose seas, formerly unnavigable, and always vexed with storms, are yet kept by forty Roman galleys? ”



LICTOR WITH THE FASCES.

* The *fascis* which the lictors carried before the Roman consuls.

After reminding his hearers of the courage of the Gauls and Germans, and the resources of Egypt, which had proved powerless against the irresistible fortune of Rome, Agrippa continued :—

“ Now, all men who go to war, depend either upon divine or human assistance ; but since in your battles you will have neither, those among you who would draw the sword seek immediate destruction. Why not kill your wives and children with your own hands, and burn this great and sacred city ? Such deeds were mad, perhaps ; but, at least, by such deeds you would escape the reproach of defeat. But, O my friends, it were best, while the ship is still in port, to foresee the approaching storm, and not set sail to encounter all its fury. Sorely do we pity those who rush unwittingly into dire calamities ; but for them who plunge headlong into the ruin they wot of, we have censure, and not pity. When the Romans have conquered you, they will burn your holy city, and destroy your entire nation ; and whither would any of you escape, since the whole earth acknowledges the Roman power ?

“ But, in truth, the danger concerns not only you, the inhabitants of Jerusalem, but those Jews who dwell in other cities. There does not exist a nation which has not some of you in its midst ; and these, if you go to war, your enemies will assuredly kill. So, every city which counts Jews among its population will be filled

with rapine and murder for the sake of a few strangers, and they who slay them will be forgiven; but if that slaughter be not occasioned by them, consider how base it is to take up arms against your friends and protectors.

“Have pity, therefore, if not on your wives and children, yet upon this great city, and upon its holy walls; spare the Temple of our faith; preserve the Holy House, and the sacred treasures enshrined within it; remember that the Romans, if they conquer, will no longer withhold from them their greedy grasp, when their former abstinence shall have been so ungratefully requited. I call yonder glorious Sanctuary, and the holy angels of God, and this country, the common mother of us all, to bear witness that I have concealed nothing which is for your preservation; and if you will follow my counsel, as you ought, you will enjoy peace, and tranquillity, and security; but if you let loose your passions, you will plunge into irremediable destruction!”

When Agrippa had concluded, both he and Berenice, overcome by their emotions, burst into tears; and at the sight of their princes weeping, the angry multitude were quelled into a temporary calm,—crying out that they would not fight against the Romans, but only against Florus, who had so cruelly oppressed them.

To this Agrippa answered, that the excesses of which they had been already guilty were equivalent to a de-

claration of war against the Romans. "You have not paid the tribute which is due to Cæsar, and you have demolished the cloisters of the Temple which were attached to the tower Antonia. And, therefore, if you would be at peace, you must rebuild the cloisters and pay the tribute; remembering that the citadel does not belong to Florus, nor are you to pay the tribute-money to Florus."

For awhile the exhortations of Agrippa seemed to have some effect; but the spirit of revolt was too strong in the city to be subdued by plausible arguments; and Agrippa, seeing that war must ensue, took thought of his own safety, and hastily retired from Jerusalem. The Jews were now in possession of the Temple and of the lower parts of the city; the Roman cohorts were shut up in the citadel of Antonia.

Under Eleazar, son of the high priest Ananias, the desperate struggle began which ended in the destruction of the capital. After seven days of fierce fighting, the Zealots captured the upper city, burning the palaces of the high priest and of Agrippa, along with the public archives. Two days later, they carried the tower of Antonia by storm, putting the garrison to the sword. About the same time a similar fate befell the garrison of the strong fortress of Masada, on the shore of the Dead Sea, and the fires of insurrection blazed through the length and breadth of the land. Manahem, a younger

son of Judas of Galilee, who had led, and perished in, a former revolt, was conspicuous for vigour and desperate courage at Masada; and having secured the confidence of his followers, he declared himself the leader of the Zealots, and marched upon Jerusalem.

He found a body of 3000 horse encamped in the Asmonean Palace. With remarkable military skill he mined and burned down the outer works of the Palace, and compelled the partisans of Agrippa to capitulate. The Roman soldiery, however, refused to yield, and retired to the three strong towers—Phasaelis, Mariamne, and Antonia—built by Herod. Manahem next ordered the execution of the high priest Ananias and his brother, and declaring himself King of the Jews, proceeded to place on his brow the royal diadem. These excesses greatly provoked the citizens; and the partisans of Eleazar surprising him as he worshipped in the Temple, clad in regal robes, fell violently upon him, and after torturing him “with many kinds of torments,” put him to death.

Eleazar now again stood forward as the leader of the Zealots; and laying siege to the three strong towers, concluded an agreement with their defenders that, if they laid down their arms, their lives should be spared. But no sooner had the Romans marched forth, and deposited their shields and swords, in unsuspecting reliance on the good faith of the Jews, than Eleazar’s followers rushed

upon them and killed them; "while they neither defended themselves, nor entreated for mercy, but only cried out upon the breach of their articles of capitulation, and their oaths."

This atrocious massacre was perpetrated upon the Sabbath-day; and on the very same day an equally atrocious massacre took place at Cæsarea, where the Greeks slaughtered some twenty thousand Jews. Such deeds, as the historian remarks, denote that the great struggle which had begun so bloodily was not only an insurrection of Judæa against the Romans, but a war to the knife between the Jewish and Greek races in Palestine and the neighbouring lands. While the Jewish insurgents attacked the rich Syrian cities, the Greeks of Syria slew the Jews within their borders. The conflagration extended even to Alexandria, where the Roman governor, after a fruitless attempt to secure the pacification of the Jews through the influence of their leaders, let loose his troops upon them, and fifty thousand Jews fell before the Roman swords.

Frantic and desperate as was this supreme struggle of the Jews against their oppressors, we must needs own that it was fully justified. As Dean Milman eloquently and truthfully observes: "If ever people were justified in risking the peace of their country for liberty, the grinding tyranny of the successive Roman procurators, and the deliberate and systematic cruelties of Florus, were enough

to have maddened a less high-spirited and intractable race to revolt. It is true," he adds, "that the war was carried on with unexampled atrocity; but, on the other hand, insurrectionary warfare is not the best school for the humaner virtues; and horrible oppression is apt to awaken the fiercer and more savage, not the loftier and nobler passions of our nature."

Dean Milman continues, in words which the reader cannot weigh too carefully: "It is, moreover, true, that the Son of man had prophesied the destruction of Jerusalem; and that the New Testament appears to intimate that, the measure of wickedness in the Jewish people having been filled up in the rejection of Christ, they were doomed from that time to inevitable ruin. According to the principles of the Mosaic law, national guilt led to national ruin. But still the motives which actuated many in the fatal struggle that led to the accomplishment of the Divine predictions may have been noble and generous. It was the national rejection of Christ, not the resistance to Rome, which was culpable. The Jew, though guilty of refusing to be a Christian, might still be a high-minded and self-devoted patriot. Although we lament that the gentle and pacific virtues of Christianity did not spread more generally through the lovely and fertile region of Palestine, yet this is no reason why we should refuse our admiration to the bravery, or our deepest pity to the sufferings, of the

Jewish people. Let us not read the fate of the Holy City in that unchristian temper which prevailed during the Dark Ages, when every Jew was considered a personal enemy of Christ, and therefore a legitimate object of hatred and persecution; but rather in the spirit of Him who, when he looked forward with prophetic knowledge to its desolation, nevertheless was seen to weep over Jerusalem."*

Cestius Gallus, the governor of Syria, on receiving information of these events, invaded Judæa with a large army. The Jews were not slow to meet him. They



ROMAN ENSIGNS.

poured forth from the cities in thousands, and their enthusiasm prevailed over the discipline of the legionaries, who were repulsed with considerable loss. For three days Gallus shut himself up in his intrenched camp. Then, recovering his confidence, he once more advanced against Jerusalem; but the Holy City was so resolutely defended by the Jews, under the leadership of Simon, the son of Gioras, that he was beaten back from its walls with the loss of five thousand men, many officers, and the eagle of his legion.

All Judæa was now in open revolt. *The disastrous

* Dean Milman, "History of the Jews."

tidings were sent to Rome, and Vespasian was immediately appointed to the command of the formidable force destined to subjugate the rebellious country. He entered Judæa in the year 67 A.D. The Jews defended themselves with heroic resolution—with a sublime courage and fortitude of which the Roman general had hitherto had no experience. They perished by their own swords rather than submit to the enemy they hated, and every inch of ground was contested with all the energy of despair.

Vespasian's first success was the capture of Jotapata, the principal fortress of Galilee. It was stoutly defended by Josephus, but after a siege of forty-seven days carried by assault. Most of its defenders perished at their posts. Josephus, however, saved his life by surrendering to Vespasian; and, we may add, he contrived to win the favour of the future Roman Emperor by the exercise of a singular astuteness. He was attached to Vespasian's person, adopted the name of Titus Flavius, was afterwards rewarded with lands and a pension, and lived to write the history of the subjugation of his country.



JOSEPHUS.

Galilee was soon reduced after the fall of Jotapata, and Vespasian next attacked Joppa, which was taken

and destroyed. Tiberias surrendered to his victorious arms in August, and Tarichea was stormed in September;



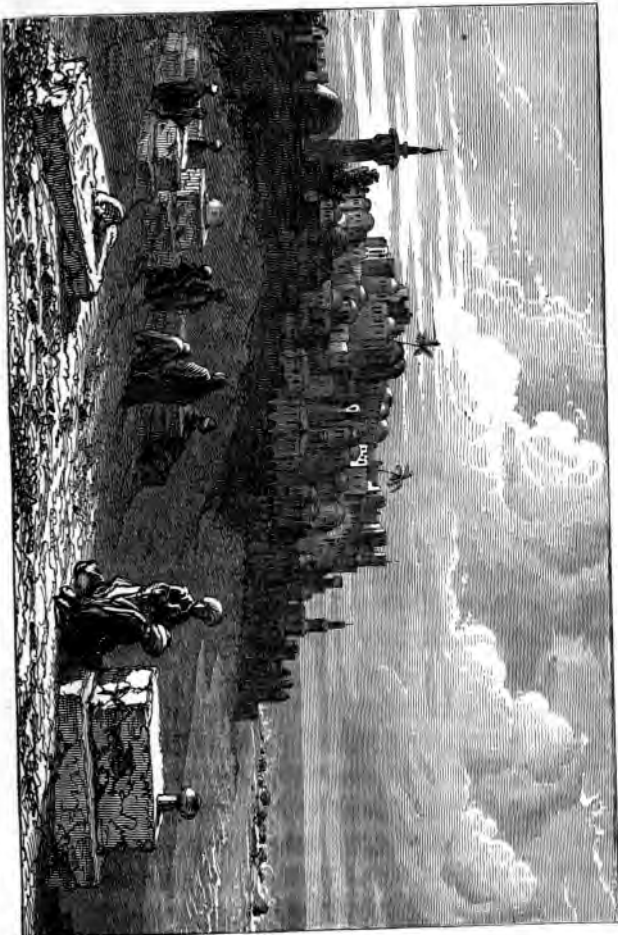
VESPASIAN.

the whole of its population being either slaughtered or sold into slavery. In the following year Peræa was captured, and the district beyond Jordan harassed by fire and sword. Thus all the outposts of Jewish independence were gradually swept away, and those of their inhabitants who escaped fled for refuge towards Jerusalem; in this fulfilling the Roman general's wishes, for it

was his policy to concentrate the rebellion in the Jewish capital, and then, by one decisive blow, to crush it for ever.

The year 69 was a year of peace. Vespasian was occupied in intriguing for the imperial crown; to which, as every school-boy knows, he eventually made good his claim after the murder of the Emperor Vitellius. As soon as he was secure in his splendid seat, he resumed his schemes for the subjugation of Judæa; but, unwilling to quit his capital, he intrusted their execution to his son, the illustrious Titus.

We have thus arrived, in our hasty retrospect, at the year 71, the year of the Fall of Jerusalem; a memorable



JOPPA.



year in the history of the world, for it saw the link destroyed which had held the Christian Faith attached to the city of the Old Dispensation; and witnessed, in the severing of this last bond, the promulgation of the gospel of Christ to all tongues and races of mankind.



ROMAN HORSE SOLDIER.



III.

THE SIEGE.

The eagles seem,
With wings dispread, to watch their time for swooping !
The towers are moving on ; and, lo ! the engines,
As though instinct with life, come heavily labouring
Upon their ponderous wheels ; they nod destruction
Against our walls.

DEAN MILMAN, *The Fall of Jerusalem.*





III.

THE SIEGE.



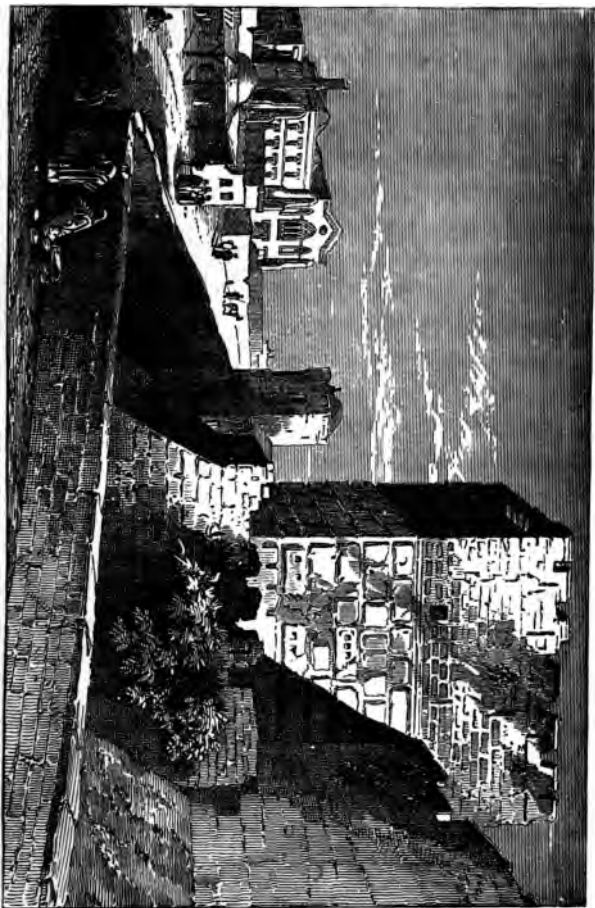
IGHTY Jerusalem, when Titus invested it with his legions, occupied an area of about four miles, and included a population of about 600,000 souls. It was divided into three distinct portions: the *Upper City*, on the summit of Mount Zion; the *Lower City*, or *Acra*, where were situated the Temple, and the fortress of Antonia, built by Herod the Great; and *Bezetha*, or the *New City*, clustering round the Hill of Calvary. Each of these portions was separated from the other by a considerable valley or ravine, and inclosed by a strong wall, while an outer rampart encircled the threefold city. On three sides this threefold city was rendered impregnable by nearly perpendicular precipices; and the only accessible side was on the north, where it was nearly level with the country beyond, but defended by fortifications of some extent. The chief defensive posts were the Castle Antonia—so

called in honour of the Roman triumvir, Mark Antony; the Temple itself, with its outer and inner walls; and the towers named Hippicus, Phasaelis, and Mariamne.

From this brief description the reader will be aware that the capital of Judæa possessed peculiar advantages for resisting the attacks of an enemy; and that these advantages were not under-estimated by the Romans is evident from the immense army placed under the command of Titus. It consisted of four veteran legions, of twenty cohorts of auxiliaries, of eight squadrons of cavalry, and of contingents supplied by tributary nations—80,000 men in all, well armed, strictly disciplined, and abundantly provided with military munitions.

The Zealots, who now reigned supreme in Jerusalem (after a series of hideous massacres, which had seemed to invite the "wrath of God" now about to descend upon the doomed city), could only oppose against this mighty force—mighty not only in numbers but in cohesion—a garrison of 24,000 soldiers; but these were supported by a multitude of irregular combatants, whose patriotic enthusiasm no hardships could quench, and who were always ready to man the walls or sacrifice themselves in some desperate sally from the gates.

But there was no unity of command in the unhappy city. The Zealots had divided into three factions, each owning allegiance to a separate leader, and each occupying a different part of Jerusalem: Eleazar held the



TOWER OF HIPPICUS.



Temple, and, nominally, the supreme authority; John of Gischala, with his Galilean robbers, the Lower City; and Simon, with 10,000 Jews and 5000 Idumæans, the Hill of Zion.

Advancing from the north, the Roman commander planted his camp on a ridge called Scopus; while he detached the tenth legion to seize on the Mount of Olives, both to prevent the escape of any portion of the population, and to intercept succours on the only side that they could approach the city. It was from this point that Titus obtained his first view of Jerusalem; and as it lay beneath him, radiant in the golden sunshine, with the pinnacles of its Temple blazing like fiery arrows, and the long lines of its winding streets, and its many towers and massive ramparts, we can well believe that his soul was moved to admiration,—it may be, was even touched with a sentiment of awe!



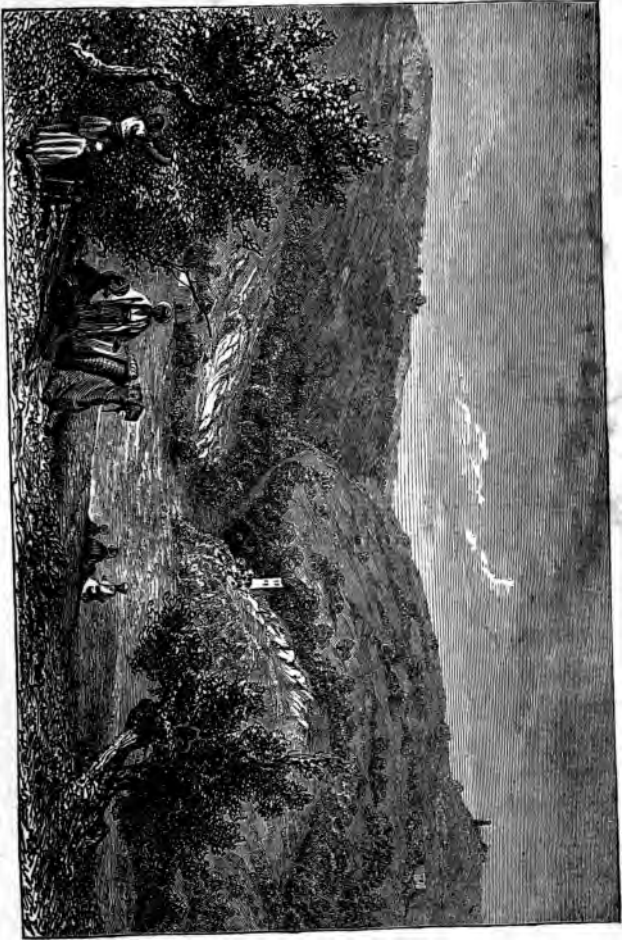
TITUS.

Thus, then, the Jews assembled at the *last* Passover in which the paschal lamb could be slain—for it could only be sacrificed at Jerusalem—witnessed, with tears of rage and anguish, the Roman eagles pitched in the sacred area around the city,—the “abomination of desolation”

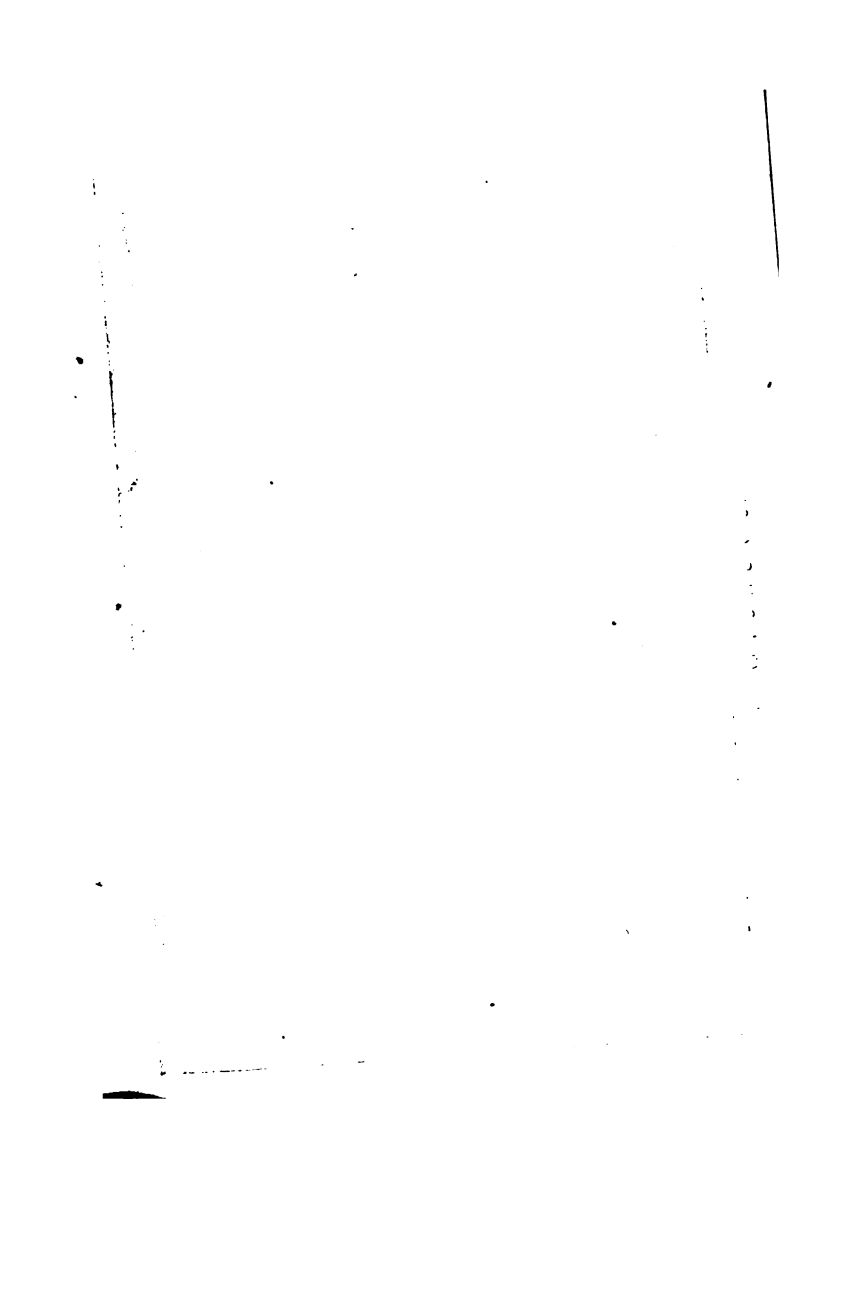
foretold by Daniel standing in the holy place ; and yet, with the remembrance of this prophecy weighing on their souls, they prepared to offer up their lives in a vain attempt to avert the divine judgment.

For a moment the contending factions ceased from their internal hostilities to attack the single legion posted on the Mount of Olives. The Romans were engaged in throwing up intrenchments when the multitude poured forth against them ; and it was with the greatest difficulty, though animated by the presence of Titus, they succeeded in repelling the assault. On the next day—the second of the Feast of the Passover—the Jews renewed their quarrels among themselves ; and John of Gischala, taking advantage of the opening of the Temple gates for the worshippers, introduced his partizans, and made himself master of the holy edifice. Eleazar, however, was suffered to retain his post, but under the orders of John, and the three factions were accordingly reduced to two.

In the presence of a common danger, these shameful intestine dissensions were at length composed, and the Zealots prepared to carry on the defence with one heart and one mind. Mr. Merivale remarks that the unanimity in action henceforth secured was due rather to the energy than to the numerical strength of the prevailing faction. Among the faithful are always to be found the faithless, and there was never a company of patriots without one faint heart among them : so we cannot doubt that within



MOUNT SCOPUS AND MOUNT OF OLIVES.



the crowded capital many timid souls were eager to escape from their fears and sufferings by voluntary submission ; that the sentiment of patriotism or of religion was not always powerful enough to withstand the apprehension of approaching famine or imminent death.* In the first instance Titus attempted conciliation, and Josephus was despatched to the gates of the city to offer honourable terms of capitulation. But the leaders of the Zealots drove him from the walls with flights of arrows. The siege continued. Six weeks were spent in repeated assaults and laborious siege operations. The Romans then found themselves before the second rampart, with a second and a third siege in prospect. Under these circumstances, they determined to change their policy, and work on the fears of the besieged. They threatened to reduce them by blockade. Titus drew a line of circumvallation round the city, at a distance of one or two furlongs from the walls, which was completed by three days' continuous labour of the whole army. The distress of the people, cut off from all external supply, increased rapidly. Multitudes rushed frantically to the gates, and flung themselves into the inclosed space without, imploring permission of the Romans to depart into the country without arms or baggage. But Titus sternly refused.

* The reader must remember that fugitives from all parts of Judæa had poured into Jerusalem and swelled its population, while the supply of provisions was altogether inadequate for even the wants of the ordinary inhabitants.

To deter them from the attempt, and teach them that they had no hope but in surrendering the city, he ordered the captives to be suspended on crosses round the walls, and continued for several days to inflict this cruel punishment upon all that fell into his hands. The fugitives shrank back with piteous cries into the city. But their murmurs were unavailing : the chiefs and the soldiers maintained their dogged resolution, and, in the midst of famine and pestilence, and the wailings of seers and prophets, still uttered the daily prayers and offered the daily sacrifices in the Temple, invoking the Lord of Hosts to their aid, and looking for the promised Messiah.

The Jewish historian of the Siege of Jerusalem has crowded his pages with dark and dreadful pictures of the miseries endured by the besieged. He has told us how the famine devoured the people by whole houses and families ; how the upper rooms were filled with victims, whose wan countenances and shrunken forms betrayed the depth of their sufferings ; how the lanes of the city were filled with the bodies of the aged ; how the children and the young men wandered about the market-places like shadows, all swelled with the famine, and fell down dead wheresoever their misery seized them. As for burying them, the sick were unable to do it, and the healthy were deterred by the multitude of the dead bodies, and by the uncertainty there was how soon they should die themselves. Many died as they were burying

others, and many went to their coffins before that fatal hour was come! Yet was no lamentation heard amidst these dread calamities: the famine seemed to absorb and silence all the feelings and passions of human nature; those who were just going to die looked upon those who had gone to their rest with dry eyes and a vacant countenance. A deep silence, also, and a kind of deadly night, had seized upon the city: while yet the robbers were still more terrible than any other miseries; for they broke open the houses of the dead, and plundered them: they carried off the coverings of their bodies, and with wild laughter tried the sharpness of their swords upon them; or they slew the poor wretches whom they found lying prostrate in their agony, yet with eyes still fixed upon the Temple as upon the shrine and symbol of their faith.

Still the famine increased; and in proportion to its intensity raged the desperation of the insurgents. No grain was exposed for public sale: the guards forced open and searched the houses; if any were discovered, its owners were punished for their refusal; if none could be found in any recess or corner, they were tortured all the more severely for hiding it with so much skill. The looks of the wretched beings were the signs by which their persecutors professed to discover whether they had or had not a secret store. Those who were robust and hale were at once condemned as guilty of



PLUNDERING THE DEAD.

concealment : a man's only chance of safety consisted in a pallid countenance and an emaciated form. For a

measure of wheat, however, the rich would gladly dispose of their whole property ; the poor would part with every rag they possessed for one of barley : and when the pitiful supply was obtained, poor and rich would conceal themselves in their remotest chambers or darkest cellars, and greedily devour it unground ; while those who attempted to bake the meal into bread were compelled to snatch it from the embers before it was half-baked, and tear with their teeth the sodden, smoking mass.

Under such circumstances we can easily believe that— as the learned historian of the Jews informs us—the sufferings of the feeble were aggravated by the spectacle of the strong rejoicing in comparative plenty. The best affections of our nature, its tenderest sympathies and holiest emotions, proved powerless under the pressure of all-exacting Want. The scantiest supply of food, he tells us, was consumed in terror and alarm. Everywhere, by day and by night, the robber prowled about “ like a devouring lion.” It was enough for him to see a house shut up to conclude that its inmates had obtained a cruse of water, or a day’s ration of some kind of flesh or bread. Immediately he broke in, and “ squeezed the crumbs from the mouths and throats of those who had swallowed them.” The aged were torn with whips until they yielded to his cruel hands the morsel to which they clung as their last chance of preserving life ; children were seized as they hung with wolfish eyes on the miser-

able fragments that had fallen to their share — were thrown aloft in the air, were dashed on the hard stones, and trampled under foot. Still more savage were the tortures inflicted on those who had baffled the marauders by swallowing the precious food. Punishments of a character so loathsome that they cannot be described were the lot of the wretch who had a single loaf, or even a solitary handful of meal. And it is to be noted that many of these cruelties were the work of men who could not plead the excuse of necessity, but who deliberately resorted to them in order that they might spare their own resources by consuming the stores of others. If a miserable creature ventured to creep out near the Roman outposts, and gather a few stunted herbs or wretched vegetables, he was robbed on his return; or if he solicited, in the name of Jehovah, that at least he might be left with a small portion of what he had collected at so much risk, he was probably silenced by the swift stroke of a dagger.

The pages of Josephus which are devoted to a description of these miseries, seem literally to have been written with a pen dipped in blood. While reading them we grow ashamed of our human nature — we shudder as we see how terribly near the beast man is reduced by the pressure of physical suffering. That the reader may not deem any of the details exaggerated which we have crowded into the foregoing picture, we subjoin a literal

version of the Jewish historian's narrative, though in the course of it we must necessarily repeat some of the particulars already given :—*

“As for the richer sort, it proved all one to them whether they stayed in the city or attempted to get out of it, for they were equally destroyed in both cases : for every such person was put to death under this pretence—that they were going to desert ; but in reality that the robbers might get what they had. The madness of the seditious did also increase together with their famine ; and both these miseries were every day inflamed more and more : for there was no corn which anywhere appeared publicly, but the robbers came running into, and searched men's private houses ; and then, if they found none, they tormented them worse, because they supposed they had more carefully concealed it. The indication they made use of whether they had any or not, was taken from the bodies of these miserable wretches ; which, if they were in good case, they supposed they were in no want at all of food ; but if they were wasted away, they walked off without searching any further : nor did they think proper to kill such as these, because they saw they would very soon die of themselves for want of food. Many there were, indeed, who sold what they had for one measure : it was of wheat if they were of the richer sort, but of barley if they were poorer. When these had

* Josephus, “Wars of the Jews,” book v., chap. ii.—v.

so done, they shut themselves up in the inmost rooms of their houses, and ate the corn they had gotten : some did it without grinding it, by reason of the extremity of the want they were in ; and others baked bread of it, according as necessity and fear dictated to them. A table was nowhere laid for a distinct meal ; but they snatched the bread out of the fire half-baked, and ate it very hastily.

“ It was now a miserable case, and a sight that would justly bring tears into our eyes, how men stood as to their food, while the more powerful had more than enough, and the weaker were lamenting [for want of it]. But the famine was too hard for all other passions, and it is destructive to nothing so much as modesty : for what was otherwise worthy of reverence was in this case despised ; insomuch that children pulled the very morsels that their fathers were eating out of their very mouths ; and, what was still more to be pitied, so did their mothers do as to their infants ; and when those that were most dear were perishing under their hands, they were not ashamed to take from them the very last drops that might preserve their lives. And while they ate after this manner, yet they were not concealed in so doing, but the seditious everywhere came upon them immediately, and snatched away from them what they had gotten from others : for when they saw any house shut up, this was to them a signal that the people within had

gotten some food ; whereupon they broke open the doors and ran in, and took pieces of what they were eating almost out of their very throats, and this by force. The old men who held their food fast were beaten ; and if the women hid what they had within their hands, their hair was torn for so doing. Nor was there any commiseration shown either to the aged or to infants ; but they lifted up children from the ground as they hung upon the morsels they had gotten, and shook them down upon the floor. But still they were more barbarously cruel to those that had prevented their coming in, and had actually swallowed down what they were going to seize upon, as if they had been unjustly defrauded of their right. They also invented terrible methods of torture to discover where any food was. And this was done when the tormentors were not themselves hungry—for the thing had been less barbarous had necessity forced them to it ; but this was done to keep their madness in exercise, and as making preparation of provisions for themselves for the following days. These men went also to meet those that had crept out of the city by night, as far as the Roman guards, to gather some plants and herbs that grew wild. And when these people thought they had got clear of the enemy, these snatched from them what they had brought with them, even while they had frequently entreated them, and that by calling upon the tremendous name of God, to give them back some

part of what they had brought ; though these would not give them the least crumb, and they were to be well contented that they were only spoiled, and not slain at the same time.

“These were the afflictions which the lower sort of people suffered from these tyrants’ guards ; but for the men that were in dignity, and withal were rich, they were carried before the tyrants themselves. Some of them were falsely accused of laying treacherous plots, and so were destroyed ; others of them were charged with designs of betraying the city to the Romans. But the readiest way of all was this—to suborn somebody to affirm that they were resolved to desert to the enemy ; and he who was utterly despoiled of what he had by Simon was sent back again to John, as of those who had been already plundered by John, Simon got what remained ; insomuch that they drank the blood of the populace to one another, and divided the dead bodies of the poor creatures between them : so that although, on account of their ambition after dominion, they contended with each other, yet did they very well agree in their wicked practices ; for he that did not communicate what he had got by the miseries of others to the other tyrant, seemed to be too little guilty, and in one respect only ; and he that did not partake of what was so communicated to him, grieved at this as at the loss of what was a valuable thing, that he had no share in such barbarity.

“It is therefore impossible to go distinctly over every instance of these men’s iniquity. I shall therefore speak my mind here at once briefly:—That neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world. Finally, they brought the Hebrew nation into contempt, that they might themselves appear comparatively less impious with regard to strangers. They confessed what was true—that they were the slaves, the scum, and the spurious and abortive offspring of our nation; while they overthrew the city themselves, and forced the Romans, whether they would or no, to gain a melancholy reputation by acting gloriously against them, and did almost draw that fire upon the Temple which they seemed to think came too slowly; and, indeed, when they saw that Temple burning from the Upper City, they were neither troubled at it nor did they shed any tears on that account, while yet these passions were discovered among the Romans themselves: which circumstances we shall speak of hereafter in their proper place, when we come to treat of such matters.”

As the siege continued, these horrors were multiplied. Wives, says Milman, snatched the last morsel from their husbands, children from parents, mothers from children—they would even intercept their own milk from the lips of their pining babes. Love, and compassion, and tender

charity, and the sweet domestic affections, were all outraged and trodden under foot. There was a certain Mary, whose father was Eleazar, of the village Bethzebab. She was eminent for her family and wealth, and had fled to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. All her treasures and all her supplies of provisions had been seized by the rapacious guards, and the famine "pierced through her very bowels and marrow," until her reason was overthrown, and she fell into a terrible sin. Snatching up her son, a child sucking at her breast, she exclaimed,—“O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they leave us our lives, they will make us slaves! But this hunger will destroy us, even before the bonds of slavery are rivetted about our limbs; yet are these seditious villains [the Zealots, and their party] more terrible than both the other. Come on; be thou my food, and be thou a madness to these Zealots, and a by-word to the world, which is all that is wanting to complete the calamities of us Jews.”

Having uttered these words, she slew her son, and roasted him, and ate the one half of him, concealing the other half. Upon this the officers came in presently, and smelling the horrid scent of the unnatural meal, they threatened her that they would kill her immediately if she did not reveal to them what food she had prepared.

She replied that she had saved for them an excellent portion, and withal uncovered what remained of her son. Thereupon they were seized with a great terror and amazement of mind, and stood astonished at the sight; when she said to them, "This is mine own son; and what hath been done is mine own doing! Come, eat of this food, for I have partaken of it myself. Do not you pretend to be either more tender than a woman or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, so will I gladly eat the other half also." (See Deut. xxviii. 53-57.)

After which, these men went out trembling. Inured as they were to deeds of cruelty, their very souls sickened at a mother's sacrifice of her own child. The whole city soon rang with the tidings of the horrid action; and while everybody laid the miserable case before their own eyes, they shuddered, as if they themselves had been guilty of it. So those that were distressed by the famine were very desirous to die; and those already dead were esteemed happy, because they had not lived long enough either to hear or see such miseries.

Yet of all these miseries there had not been wanting signs and portents, as of chariots and armed bodies traversing the skies, and of supernatural noises in the holiest precincts of the Temple. A curious story in reference to this subject is narrated by Josephus, and

though somewhat of a digression, its singular circumstances will probably be held sufficient by the reader to justify its introduction.

There was one Jesus, the son of Ananas, a peasant, who, four years before the war broke out, made his appearance at the Feast of Tabernacles, and began on a sudden to cry aloud, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against the whole people!" This was his cry, as he traversed the streets and lanes of the city, both by day and night. Certain of the most eminent of the inhabitants of Jerusalem were offended at this dismal denunciation, and causing the unwelcome prophet to be arrested, gave him a great number of stripes. Yet did he not attempt to defend or excuse himself, but having undergone his punishment without a murmur, recommenced his warning as before. Thereupon the rulers, supposing, "as the case proved to be," that the man was under the influence of a kind of divine fury, caused him to be brought before the Roman procurator, by whose order he was whipped till his bones were bare. Even then he offered up no supplication for mercy, nor shed any tears, but each time the scourge descended on his quivering flesh, exclaimed,—“Woe, woe unto Jerusalem!” And when Albinus, who was then procurator, asked him who he was, and whence he came,



THE SON OF ANANAS.

and why he uttered these words, he answered not at all, but still continued his melancholy foreboding,

so that Albinus took him to be a madman, and let him go.

Day after day, and ever loudest at the different festivals, the man wandered to and fro in Jerusalem, with this burden still upon his tongue; nor did he cease until, after seven years and five months of prophecy, he saw it fulfilled in the appearance of the Roman legions before the city. Then, as he went round upon the outer rampart, he cried, with his utmost force,—“Woe, woe to the city again, and to the people, and to the holy house!” And just as he added at the last, “Woe, woe to myself also!” a stone, hurled from one of the Roman engines, smote him, and slew him on the spot—the death of the prophet seeming to confirm his oft-repeated prophecy.*

* The reader may be interested in seeing how this remarkable episode is treated by a poet of some distinction. A Jew, one of the besieged, is supposed to be speaking:—

“A rude and homely dresser of the vine,
 He had come up to the Feast of Tabernacles,
 When suddenly a spirit fell upon him,
 Evil or good we know not. Ever since,
 (And now seven years are past since it befell,
 Our city then being prosperous and at peace,)
 He hath gone wandering through the darkling streets
 At midnight under the cold quiet stars,
 He hath gone wandering through the crowded market
 At noonday under the bright blazing sun
 With that one ominous cry of ‘Woe, woe, woe!’
 Some scoffed and mocked him, some would give him food;
 He neither cursed the one nor thanked the other.
 The Sanhedrim bade scourge him, and myself
 Beheld him lashed till the bare bones stood out
 Through the maimed flesh; still, still he only cried,
 ‘Woe to the City,’ till his patience wearied
 The angry persecutors. When they freed him,
 ‘Twas still the same, the incessant ‘Woe, woe, woe.’”

IV.

THE DOWNFALL OF THE HOLY CITY.

So fond are mortal men,
Fallen into wrath divine,
As their own ruin on themselves to invite.
MILTON.





IV.

THE DOWNFALL OF THE HOLY CITY.



It does not appear that the sufferings endured by the Jews, though, according to Josephus, they deeply affected the heart of Titus, in any wise induced him to relax the rigour of his blockade, or to extend mercy to the fugitives who fell into his hands. His soldiers advanced their battering-rams and catapults against the walls, and plied them incessantly; now they raised huge embankments against them, and now they undermined their foundations; while, as fast as they overthrew, Simon and John restored, and every breach made by the battering-rams was quickly filled up. The heroic fortitude of the Jewish leaders commands our admiration, in despite of their excesses: they never flinched in the unequal contest; they would suffer none to speak of submission; the high priest and fifteen members of the Sanhedrim were executed because they coun-

selling surrender; and a certain Judas, who had plotted to deliver up the city, was put to death on the ramparts, with his ten accomplices, and their bodies were flung into the Roman camp.

It was evident, however, that the Romans gained ground daily. They had now a great advantage in the co-operation of their military engines, which were advanced near enough to check, with discharges of darts and stones, any detachment of the garrison that attempted a sortie; and if the more desperate braved this destroying hail, and rushed against the ranks of the stern legionaries, they found them set in so firm an array, with such a fierce "battle-light" on their stern resolute brows, that, daunted and dispirited, they hastily turned and fled. After a failure of this kind, on the first day of "the month Tamuz," the Romans pushed forward their engines still further, and renewed their attacks on the tower of Antonia. In vain the Jews gathered on the battlements, and hurled heavy stones on the heads of those who worked them; the Romans never yielded one inch of ground which they had gained; and so lustily did they ply their machines, that at length the foundations of the wall gave way, and it fell with a terrible crash.

The unexpected occurrence of this accident variously affected the minds of the besiegers and the besieged. It was natural that the Jews should have been discouraged,

inasmuch as the fall of the wall was not anticipated, and they had made no provision against it, but because the great tower of Antonia was still intact, they were seized with a kind of exultation: on the other hand, the rejoicings of the Romans at their success were considerably damped when they found themselves before a second wall, which had been raised within the other by John and his adherents. On reconnoitring this new defence, they were of opinion, however, that it would be more easily overthrown than the former, from the inferiority of its construction. It had evidently been built up "in hot haste," and wanted the solidity of the original bulwark. Yet the soldiers, weary of the protracted siege, showed themselves loath to approach the new ramparts, and Titus found it necessary to harangue them in a spirited oration, couched in such terms as warriors love.

The speech which he delivered is preserved by Josephus, and probably owes some touches to his accomplished pen. Yet, on the whole, we imagine it conveys with tolerable accuracy the purport of what the Roman Emperor really said, and for this reason we reproduce it here:—

"O fellow-soldiers," said he, "it were a shame to you if I exhorted you to undertake deeds which have no peril in them; and a shame, too, would it be to me if I so exhorted you, and an argument of my own cowardice. I



TITUS LEADING HIS SOLDIERS TO THE ASSAULT.

am of opinion, therefore, that a leader should only address his troops when affairs are in a dangerous condition, and yet are worthy of being attempted by every one among you. Accordingly, I fully agree with you that it is a

difficult task to advance to yonder wall; but that it is fitting that they who would be renowned for their valour should contend with difficulties in such cases, will appear, when I have pointed out how brave a thing it is to die gloriously, and that the courage now so much needed shall not pass unrewarded in those who lead the enterprise. Now, my first argument to stimulate you to it shall be taken from a circumstance that probably some would think more calculated to dissuade you,—I mean, the constancy and patience of yonder Jews, even under all their losses. But it would be altogether unbecoming of *you*, who are Romans, and my soldiers, who in peace have been trained to make wars, and in wars have been wont to conquer, to show yourselves inferior to Jews, either in the use of your weapons or in the courage of your souls, and this especially when you have nearly reached the conclusion of your victory, and are visibly befriended by God himself. As to our misfortunes, they have been due to the madness of the Jews, while *their* sufferings have originated in *your* valour, and in the assistance God hath afforded you. The seditions by which they have been vexed, the famine they suffer, the siege they are now enduring, the unexpected crash of their battlements,—what are these but proofs of God's indignation against *them*, and his favour towards *us*?

“I say, then, that it will not be fitting for you either

to show yourselves inferior to those over whom your superiority is undoubted, or to betray that divine succour which you have enjoyed: and, indeed, how can it be deemed other than a vile and unworthy thing, that while the Jews, who need not feel much disgrace if they be deserted, because they have long learned to be slaves to others, do yet despise death, in order to win release from slavery, and do sally frequently into our very midst, not in any hope of conquering us, but merely to demonstrate their courage; yet we, who have obtained possession of nearly the whole world, both by land and sea, and to whom if we do not conquer the shame will be signal, do not once undertake any attempt against our enemies which has in it the element of danger, but sit still in our idleness, with such brave arms as we have, and only wait till Fortune and Famine themselves accomplish our end, and this when we have it in our power, with some small risk, to gain all that we desire!

“Soldiers! we have but to advance to this tower of Antonia, and the city will be ours! For even if there should be occasion for further fighting against those within the city, which I doubt, because we shall have won the higher ground, and can rush upon our enemies before they have taken breath, these advantages will insure us a certain and immediate victory.

“As for myself, I will say nothing now in commendation of those who fall in the fight, nor of the immortality

given to the heroes who are slain in the midst of their martial bravery ; * yet I cannot forbear to imprecate upon those who are of a contrary disposition, that they may die in peaceful times, by some malady or other, since their souls are already condemned to the grave along with their bodies : for what virtuous man is there but knows that souls severed from their fleshy bodies by the sword, are received by the ether, the purest of elements, and joined to the glorious company placed among the stars ; that they become good genii [*dæmones*], and propitious heroes, and show themselves as such to their posterity afterwards ? while upon those souls which wear away in and with their decaying bodies, falls a subterranean night to dissolve them into nothingness, and a deep oblivion to wipe away all remembrance of them, and this, too, though they may be clean from all defilements and pollutions of this world ; so that, in such a case, the soul comes at the same time to the extreme limits of its life, and of its body, and of its memories : but since Fate hath determined that death is of necessity to come upon all men, a sword is a better instrument for that purpose than any disease whatsoever. Well, then, is it not a very mean thing for us not to surrender for the public benefit what we must yield up to Fate ?

“ This oration, then, I have made on the supposition

* How different this doctrine of the heathen from that gospel of love, peace, and goodwill preached by our Lord Jesus Christ !

that those who first attempt to mount yonder wall must needs be killed in the attempt, though still men of true courage have a chance of escape even in the most perilous undertakings; for, in the first place, the prostrate portions of the former wall may easily be ascended, and as for the newly-built wall, it may easily be destroyed.

“I pray you, therefore, to gather your courage, and attempt this enterprise, mutually encouraging and assisting each other. Then shall your bravery soon depress the hearts of your enemies, and it may be that so glorious an undertaking shall be accomplished without bloodshed; for, though we may justly suppose the Jews will at first endeavour to impede your advance, yet when you have once found shelter, and driven them away by force, they will be unable to sustain your efforts any longer, though but a few should get over the wall. As for he who first mounts it, I should blush for shame if I did not make him an object of envy to others by the rewards I lavished upon him. If he escapes with his life, he shall have command over others that are now his equals; though it is also true that the highest celestial rewards will accrue to those who perish in the attempt.”

Then out of his serried ranks stepped forth a soldier named Sabinus, a Syrian by birth, whose fortitude had been shown in the actions he had done and the calm composure of soul he had always preserved. His appearance,

nevertheless, was not that of a man capable of great deeds. His complexion was dark; he was thin, and apparently feeble, and of low stature; but in the little body dwelt a great spirit, as was the case with Alexander himself, and Julius Cæsar, and many other heroes of the ancient as well as of the modern world. He it was who now addressed himself to the Emperor:—

“I readily surrender myself to thee, O Cæsar!” he exclaimed; “I will first ascend the wall; and heartily do I hope that my fortune may be equal to my resolution. But if some evil fate grudge me the success of my enterprise, take notice that my failure will not be unexpected, but that I willingly seek death for thy sake.”

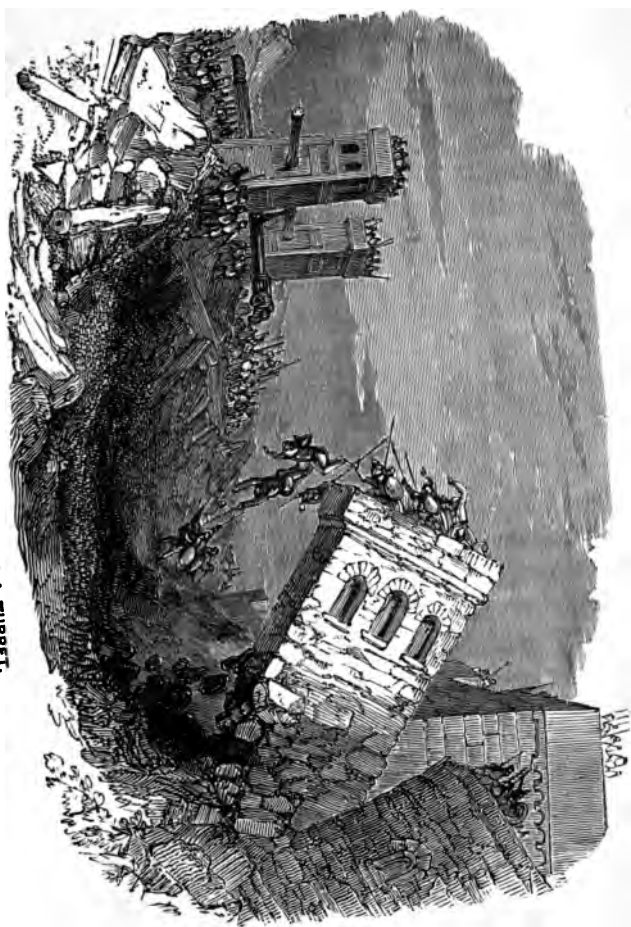
Such is the spirit an able commander succeeds in instilling into his warriors. Would that such a spirit of self-sacrifice always animated those who call themselves the soldiers of the “Captain of salvation,” the Lord Jesus Christ!

Having spoken the simple words recorded, he spread his shield over his head with his left hand, and drawing his sword, he gallantly marched up to the wall at about the sixth hour of the day. Eleven others, not less brave than he, accompanied him; but still he seemed their chief and exemplar, and marched in advance as if inspired by supernatural fury.

The defenders of the wall were not idle as they saw the devoted band advance; they assailed them with showers

of javelins on every side, and rolled upon them an avalanche of stones, beneath which some of the companions of Sabinus perished. He himself—as if he were protected by the heathen gods in which he believed—warded off the darts that whistled round him, and pressing steadily forward, actually succeeded in reaching the top of the wall, and in putting the enemy to flight. For as the Jews were astonished at his great strength and chivalrous bravery of soul, and as, moreover, they thought more of the Romans had mounted the wall than was really the case, they made no stand. And now, as Josephus says, one cannot but complain of Fortune as being ever envious of virtue, and always impeding the performance of glorious achievements, since just as the Roman hero had obtained his end, he stumbled at a certain large stone, and fell down upon it headlong, with a great noise. Whereupon the retreating Jews arrested their flight, and when they discovered that he was alone, and prostrate, they flung darts at him from every side. However, he got upon his knee, and covering himself with his shield, he valiantly defended himself against the numbers that surrounded him; but, from the multitude of wounds that he received, his right arm soon lost its strength, and bleeding at every pore, he gave up the ghost. It may, perhaps, be said of him that his bravery deserved a better fate; though why ought we to complain when a man falls in the honest performance of his

WALL OF ANTONIA: FALL OF A TURRET.





duty? He was an instrument in the hand of Providence to assist in the accomplishment of its great design—the destruction of impenitent and rebellious Jerusalem.

Though he had failed in the immediate object of his attempt, yet in the end it proved successful through its influence upon the Roman soldiery. In a noble deed there is a wonderful contagion; the electric spark of enthusiasm quickly flies from one heart to another; and example is as productive of heroic actions as we know that, unfortunately, it is sometimes fertile in deeds degraded and vile.

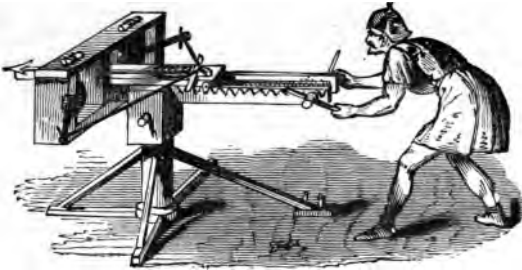
At length, a formidable breach in the wall of Antonia was effected; one of its turrets fell; and during the dead of night (July 5th) it was entered by a party of twenty-five veterans, who made themselves masters of the citadel. A fierce fight raged for some hours in the narrow streets between the fortress and the Temple; but, eventually, the besiegers were driven back. Titus then ordered the Antonia to be razed to the ground, and on the open site thus obtained he began to plant his engines against the Temple. But first, adopting a policy of mildness, he despatched Josephus on a second mission to the besieged, offering them their lives if they submitted. Hundreds accepted his clemency; the more resolute fled to Zion and the Temple. Josephus was bidden to assure them that they should have free egress, if they would come forth and fight, and spare the holy place the pollution of

bloodshed. He spoke to them in Hebrew, that all might understand him; but John of Gischala, observing that his eloquence was touching the hearts of his hearers, broke in upon it with the stern assertion that they had nothing to fear, for their city was the Lord's, and He would protect it.

The captives of the Lower City, who had recently surrendered, were next put forward by Titus to test their influence on the minds of their fellow-countrymen. Arrayed before the Temple gates, they implored them to accept the terms of the Roman general, and rescue Jehovah's favoured sanctuary from the impending ruin. In their fanatical patriotism, the Zealots refused to hear them, and erecting their engines on the gates, discharged a storm of missiles which strewed the ground in front with bodies of their own countrymen as thickly as the cemetery, where slaves were flung out unburied. Then Titus himself, standing on the sole remaining turret of the Antonia fortress, condescended to expostulate with these stern patriots, and bade them abstain from the guilt of staining the Holy of Holies with blood. "I call on your God," said he, "I call on my whole army, I call on those of your countrymen who are now in my ranks, I call on yourselves to witness that I do not force you to this crime."

The appeal of the Cæsar fell upon deaf ears, and he ordered the immediate resumption of the siege.

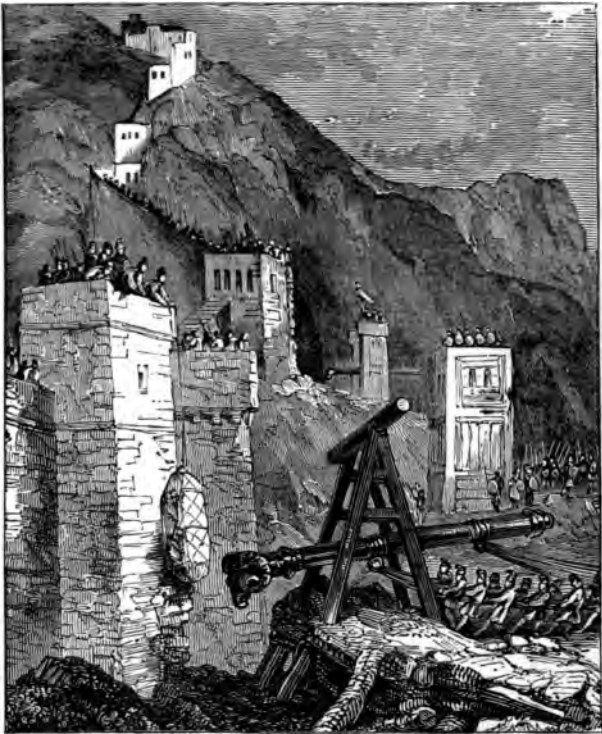
But, as Merivale observes, his materials, often consumed and as often replaced, were now less abundant, and had to be drawn from a greater distance; if the defences of the Temple were less formidable than those of the city, it is probable that the works advanced against them were also of inferior strength; if the assail-



BALISTA FOR DISCHARGE OF ARROWS.

ants were stimulated by success, the defenders were maddened by despair, and baffled all their attacks with a wonderful tenacity. A night surprise attempted by the Romans was vigilantly met and successfully defeated. On the other hand, an equally ill result attended the sallies of the Jews.

On one occasion the western corridor of the outer court, which had a timber roof, was heaped with combustibles, and then purposely evacuated. The Romans rushed in all haste to scale it, and fell victims to a fearful conflagration. Titus avenged the disaster by burning



OPERATIONS OF THE BESIEGERS.

the northern portico, which compelled the besieged to abandon the outer ramparts, and John and Simon, with their trustiest adherents, immediately took refuge in the Upper City, while retreat was still open. The priests

and women and the unarmed multitude refused, or were unable, to follow them. They saw in the fire raging around them a barrier which God himself had raised between his sanctuary and the Gentile.

Meanwhile, Titus advanced his engines to the outer wall, but its extraordinary solidity defied their assaults. The gates were undermined—they still stood firm. Then he applied ladders, and the Romans climbed without opposition. On the summit they were met by a remnant of defenders, who still, in the fury of their despair, found strength to hurl them headlong. Finally, the assailants brought fire to the gates, and meeting again with no resistance, succeeded in melting the silver plates which cased them, and kindling the wood beneath. The flames now cleared the way for their advance, and swept from pillar to pillar, till they enveloped all that was yet standing of the interior porticoes. The Royal Porch of Herod, with its double aisles and central nave, the noblest feature of the Temple, now blazed from end to end. Hundreds of the Jews perished in this storm of fire.

Titus now called his chief officers together, and deliberated with them on the fate of the Holy House. Some were in favour of its demolition; but the majority agreed with their general that so vast a work should be spared, as it would prove an ornament to the Roman government so long as it continued. He therefore gave orders

that the veteran warriors of the cohorts should make their way through the ruins, and quench the flames.

But while they were thus engaged, the Jews ventured



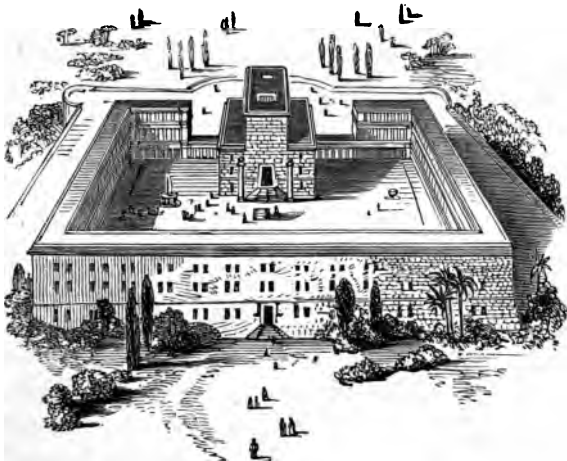
ROMAN SOLDIERS.

upon a last sally. Titus, perceiving the danger of his soldiers, ordered up his cavalry to their support, and after a fierce struggle the assailants were driven back into the Temple. After a brief interval, they again issued forth, and made a second attack upon the Romans, who turned up-

on them with great fury, and, step by step, advanced as far as the Holy House itself. A Roman, climbing on the shoulders of one of his comrades, then seized a burning brand, and flung it through a golden window into an inner corridor. The flames sprang upward with terrible swiftness, and as they blazed and crackled, and wrote in letters of fire the doom of the wrath of God on the city which had persecuted his prophets and murdered his Son, the Jews raised a great shout of lamentation—such, says their historian, as so mighty an affliction required—and ran together to prevent the conflagration; sparing not their lives any longer, nor suffering aught to check their

fury, since that holy house was perishing for whose sake it was they had fought so long and so desperately.

Titus in vain attempted to arrest the progress of the flames. The Roman soldiers, infuriate with the resistance their arms had sustained, disregarded his orders, and, sword in hand, pressed into the smoking, burning ruins,



SUPPOSED FORM OF THE SECOND TEMPLE.

slaying men, and women, and children, until a pile of dead bodies was raised around the altar. So the fire had its way, and it shrivelled up the gilded ceilings, and destroyed the beams of cedar, and crumbled into dust the splendid hangings, and shattered roof, and wall, and pillar,

until the Temple of Jerusalem was no more, and the Saviour's words received their terrible fulfilment.*

Now, the number of years, says Josephus, that passed from its first foundation, which was laid by King Solomon, till this its destruction, which happened in the second year of the reign of Vespasian, is computed to be one thousand one hundred and thirty, besides seven months, and fifteen days; and from the second building of it, which was done by Zorobabel, in the second year of Cyrus the king, till its destruction under Vespasian, there were six hundred and thirty-nine years and forty-five days.

Thus, then, two parts of Jerusalem—the Lower City and the Temple—had fallen into the hands of the Romans. But the Upper City, whither John and Simon, with their immediate followers, had escaped, still defied their attacks. Titus, having received the acclamations of his soldiers at the eastern gate of the Temple, and been hailed *Imperator*, performed the customary sacrifices, and resumed the operations of the siege. But first he sent Josephus with another message of mercy; and when the Zealots would not hear him, he himself attempted to prevail over their heroic obstinacy. The Zealots replied that they had sworn never to surrender; but if they were permitted to pass through the gates with their wives and children, they would retire into the wilder-

* The treasures of the Temple had been previously carried away by the priests; but they fell into the hands of Titus, and figured in his triumphal procession into Rome.

ness, and trouble the Roman power no more. The Emperor, however, would grant them no such terms, and in his wrath gave orders for the entire demolition of the city.

But why need we prolong the painful tale of massacre and famine, of suffering and death? Provisions failed; jealousy and envy broke out among the defenders, whose numbers were daily lessened by hunger and the sword; unable at length to man the walls, John and Simon retired into the labyrinth of vaults and galleries excavated in the limestone rock beneath the city, and the whole of Jerusalem was finally abandoned to the enemy. Into its streets the Roman soldiers penetrated with fire and sword—slaying, plundering, burning—and on the 2nd of September,* five months and a half after its first investment by Titus and his legions, the Holy City ceased to exist. As Titus traversed triumphantly the blazing ruins, and admired the massiveness of the towers and ramparts, the natural as well as the artificial strength of the place, he is said to have exclaimed, “Certainly God hath been our assistant in this war: God it was who ejected the Jews from these fortifications; for what would the hands of men or their engines have availed against them?”

The number of Jews who perished during the siege is placed at 1,100,000; but this is undoubtedly an exag-

* This is the date fixed by most authorities; and, at all events, it was an early day in September.

geration. We may well believe, however, that during the whole war 97,000 were taken prisoners. It is enough to know that the slaughter was immense, and that neither age nor sex afforded any protection. The destruction, as God's prophets had foretold it would be, was complete. The divine judgment was fulfilled to the uttermost, as it ever will be, whether it descends on individuals or nations.

We have seen that both Simon and John attempted to save themselves in the subterranean works; but they were not successful. Hunger compelled both of them to come forth;—Simon, only after a theatrical trick by which he hoped to impose on the Romans;* John, almost immediately after the capture of the Upper City. John was granted his life, but kept in perpetual confinement; Simon, after figuring in the conqueror's triumph, was put to death.

And thus was Jerusalem taken, in the year of our Lord 71, and in the second of Vespasian's reign. It was the sixth time that it had been captured, and the second that it had been destroyed. When it again rose from its ashes, it was peopled by Roman colonists. After a while, many a longing Hebrew ventured to return to its sacred precincts; but, though it

* He contrived to rise, arrayed magnificently in white and purple, from the centre of the Temple platform. The awe or terror of the spectators soon abated when they saw, beneath the royal or priestly robes, the squalid features of their victim. Detected by a Roman officer, he was led bound to Titus.—(*Merivale, after Josephus.*)

has undergone many vicissitudes—though it has twelve times been assaulted by hostile armies—though it has once been the seat of a Christian kingdom—and though it is still holy in the eyes of thousands and tens of thousands, it has never again become the capital of a Jewish king. It belonged, with all its wealth, and glory, and shame, and sin, to a past dispensation; and its work done, it fell. Who can say if ever it shall be restored to anything of its former power? Who can dare to conjecture what may be its future fortunes? Enough for us to know that every Christian must recognize in its awful catastrophe the fulfilment of prophecy, and a signal instance of the retribution which sooner or later overtakes the evil-doer (Matt. xxiv. 1–28; Isa. iii. 8, 11).



ROMAN HASTATUS.



V.

CONQUEST OF JUDÆA.

O'er Judah's land thy thunders broke, O Lord !
The chariots rattled o'er her sunken gate,
Her sons were wasted by the "Roman" sword,
Even her foes wept to see her fallen state;
And heaps her ivory palaces became,
Her princes wore the captive's garb of shame,
Her temple sank amid the smouldering flame,
For thou didst ride the tempest-cloud of fate.

DEAN MILMAN.





V.

CONQUEST OF JUDÆA.



BY way of completing the task we have set before ourselves in the preparation of this little volume, we have now only to record the final stages of the subjugation of Judæa.

Of the stately Jerusalem—"the populous streets, the palaces of the Jewish kings, the fortresses of her warriors, the temple of her God"—no ruins remained, except the tall towers of Hippicus, Mariamne, and Phasaelis, and a portion of the western wall which served as a defence for the Roman camp.

Leaving the conduct of the military operations still required for the pacification of Palestine to his lieutenants, the victorious Titus proceeded to lavish rewards upon his soldiers; and at Berytus, and afterwards at Cæsarea, to entertain them with shows in the circus,

celebrating the birth-days of his father and brother by the slaughter of thousands of Jewish captives. In due time he repaired to Rome, where that magnificent welcome awaited him which the Roman people never failed



TRIUMPH OF TITUS AND VESPASIAN.

to give to the heroes who won their victories. And well might they accord it to the captor of Jerusalem! The wealth which he poured into the treasuries of the State was enormous; the trophies which he had brought from the destroyed city were splendid and mysterious. In conjunction with his father Vespasian, Titus obtained the

honour of a triumph, and, clothed in gorgeous robes, his head crowned with laurel, his complexion stained with vermilion, he passed in his chariot through the crowded streets of the imperial city, amid the shouts and acclamations of thousands and tens of thousands. Before the two Emperors were borne on high, to be deposited in the Capitol, the sacred vessels of the Holy House—the seven-branched candlestick, the golden table, the chest in which the Book of the Law was kept, and the two silver trumpets which were used to announce the year of jubilee. In their rear tottered the weeping sons and daughters of Zion, loaded with chains, and bowed to the ground with the weight of desolation which was upon them; while the long line of the sumptuous procession was closed with the bronzed veterans to whose intrepidity the capture of Jerusalem was mainly due.

Shortly afterwards, in commemoration of this signal event, the Senate decreed the erection of a Triumphal Arch. Built of white marble, and embellished on either side with fluted columns of the Composite order, it remains to this day one of the principal ornaments of fallen Rome. Almost the whole of its surface is covered with elaborate sculptures. Those of the frieze represent a procession of warriors leading oxen to the sacrifice; on the keystone is the figure of a Roman soldier, nearly perfect.

The bas-reliefs on the piers under the arch are of the

highest interest. On the one side you may see a procession of Roman veterans carrying the precious spoils from the Temple of Jerusalem; on the other, the Emperor appears crowned by Victory, seated in his triumphal car drawn by four horses, and surrounded by lictors carrying the fasces, and by soldiers and citizens waving boughs of laurel. The vault of the arch is enriched with sunk



JEWISH TEMPLE ORNAMENTS.
(From Bas-relief of Arch of Titus.)

panels and roses; a bas-relief in the centre depicts the apotheosis of Titus.

After the departure of Titus, Lucilius Bassus took the command of the Roman army. He found his progress arrested by three formidable fortresses — Herodium, Masada, and Machærus. On his appearance before the first of these, it immediately capitulated; but Machærus, beyond the Jordan, trusted to its impregnability, and treated the Roman general with defiance. Assuredly, its



ARCH OF TITUS.



resistance was worthy of the palmiest days of the Jewish name; but before the warriors of the West it seemed as if every fortress were to fall, and every army to crumble in defeat; and the name of Machærus the impregnable was added to the long roll of Roman conquests. Soon afterwards Bassus died, and Flavius Silva, who succeeded him, immediately marched against Masada, a strong fortress situated on the south-western side of the Dead Sea.



MASADA—NORTHERN FACE.

Notwithstanding its citadel, and its palace of sixty towers, its massive wall, its stores of provisions, its determined garrison, and heroic chief—Eleazar, a descendant of Judas the Galilean—it could not withstand the Roman force. But it was spared the humiliation of surrender. Eleazar collected his warriors, their wives and chil-

dren, in the many-towered palace, and proposed, that rather than fall into the hands of their enemies, they should perish by their own swords. His proposal was at once accepted. "They embraced their wives," says Milman, "they kissed their children even with tears, and at the moment, as though they had been the passive instruments of another's will, they stabbed them to the heart. Not a man declined the murderous office. But they thought they should wrong the dead if they survived them many minutes. They hastily drew together their most valuable effects, and, heaping them up, set fire to these sumptuous funeral piles. Then ten men having been chosen by lot as the general executioners, the rest, one after another, still clasping the lifeless bodies of their wives and children, held up their necks to the blow. The ten cast lots, and nine fell by each other's hands; the last man, after he had carefully searched whether there was any more work for him to do, seized a lighted brand, set fire to the palace, and then, with resolute and unflinching hand, drove the sword into his own heart."

Two females and five children, who had hidden themselves among the ruins, were all that escaped; nine hundred and sixty perished. And next day, when the Romans warily made their way into the fortress, they found it tenanted only with the dead bodies of these heroic martyrs, whose memory will always be revered by those who can sympathize with enthusiastic patriotism.

VI.

CONCLUSION.

And empire after empire, at their height
Of sway, have felt the boding sense come on—
Have felt their huge frames not constructed right,
And drooped, and slowly died upon their throna.

MATTHEW ARNOLD.





VI.

CONCLUSION.



IT might have been thought that an event of so much interest and importance as the destruction of Jerusalem; of interest from the wonderful display of heroic endurance and steadfast courage which it involved,—of importance as a fulfilment of prophecy, and in the extent of its influence upon the fortunes of the human race; it might have been thought, we say, that such an event would have inspired the muse of one or other of our greater poets.* Yet the only poem which we know of as dealing at all worthily with the subject is the “Fall of Jerusalem,” by Dean Milman, who, notwithstanding a certain dignity of rhythm and

* It has been made the subject of a romance (“The Gladiators”) by Whyte Melville.

fervour of style, does not occupy a very high place in English poetry. His poem, however, contains some fine passages, and affords a graphic illustration of the sober narrative of Josephus. As it is not very generally known, it has seemed to us that a brief description of its plot—for it is cast in a dramatic form—and a few quotations from it, will be an appropriate conclusion to our “simple story,” and a source of gratification to our younger readers.

In his preface Dean Milman observes:—

“The groundwork of my poem is to be found in Josephus; but the events of a considerable time are compressed into a period of about thirty-six hours. Though their children are fictitious characters, the leaders of the Jews—Simon, John, and Eleazar—are historical. At the beginning of the siege the defenders of the city were divided into three factions.* John, however, having surprised Eleazar, who occupied the Temple, during a festival, the party of Eleazar became subordinate to that of John. The character of John the Galilean was that of excessive sensuality. I have therefore considered him as belonging to the sect of the Sadducees; Simon, on the other hand, I have represented as a native of Jerusalem, and a strict Pharisee, although his soldiers were chiefly Edomites. The Christians, we learn from Eusebius, abandoned the city previous to the siege (by

* See *ante*, p. 66.

divine command, according to that author), and took refuge in Pella, a small town on the further side of the Jordan. The constant tradition of the Church has been that no one professing that faith perished during all the havoc which attended on this most awful visitation.

“It has been my object,” adds Dean Milman,” also to show the full completion of prophecy in this great event; nor do I conceive that the public mind (should this poem merit attention) can be directed to so striking and so incontestable an evidence of the Christian faith without advantage.”

The poem opens at even-time, on the sacred Mount of Olives, the scene of some of the most tragical and pathetic incidents in our Lord’s passion. Here Titus and his generals are assembled, and discourse upon the stubborn courage of the Jews in defence of their beloved city, whose beautiful aspect, as seen in the glow of the rich sunset, is thus described by the Roman commander :—

“How boldly doth it front us ! how majestically !
 Like a luxurious vineyard, the hill-side
 Is hung with marble fabrics, line o’er line,
 Terrace o’er terrace, nearer still, and nearer
 To the blue heavens. Here bright and sumptuous palaces,
 With cool and verdant gardens interspersed ;
 Here towers of war that frown in massy strength.
 While over all hangs the rich purple eve,
 As conscious of its being her last farewell
 Of light and glory to that fated city.

And, as our clouds of battle dust and smoke
 Are melted into air, behold the Temple,
 In undisturbed and lone serenity
 Finding itself a solemn sanctuary
 In the profound of heaven ! It stands before us
 A mount of snow fretted with golden pinnacles !
 The very sun, as though he worshipped there,
 Lingers upon the gilded cedar roofs ;
 And down the long and branching porticoes,
 On every flowery-sculptured capital
 Glitters the homage of his parting beams."

His generals would fain persuade Titus to spare this glorious city when it falls into his power; but he tells them that this may not be. He feels impelled by some mysterious power to decree its destruction; a voice within him commands him to yield it up to carnage and desolation. He therefore gives directions for the military operations which that very night are to close the siege, and dismisses his generals to their respective posts.

We are conducted in the second scene to the Fountain of Siloe, which was just without the walls of the Upper City. Here Juvan, a Jew who has accepted the religion of the Saviour, has come by night to meet the beautiful Miriam, a daughter of Simon the Zealot, who has also become a proselyte

"To the high creed of Him who died for men."

But the principles of her new faith have only deepened and strengthened her filial love, and one of her objects in meeting Juvan, her lover, is to receive from his hands a

gift of fruit to revive her father's toil-worn and famished frame. Juvan, seeing how close at hand is the doom of rebellious Jerusalem, urges her to fly with him, before it is too late, to Pella, the town beyond the Jordan, where are met "the neglected Church of Christ." His pleadings, however, fall vainly on her ears:—

" 'Oh, cease !' she cries ; ' I pray thee cease !
 Juvan ! I know that all men hate my father ;
 Juvan ! I fear that all should hate my father ;
 And, therefore, Juvan, must his daughter's love,
 Her dutiful, her deep, her fervent love,
 Make up to his forlorn and desolate heart
 The forfeited affections of his kind.
 Is't not so written in our law ? and He
 We worship came not to destroy the Law.
 Then let men rain their curses, let the storm
 Of human hate beat on his rugged trunk,
 I will cling to him, starve, die, bear the scoffs
 Of men upon my scattered bones with him.' "

Juvan cannot refuse his admiration to this noble example of a daughter's devotion, and with a sad farewell the true Christian lovers separate.

We accompany Miriam to her father's house, where she meets her sister Salone, who, in the midst of trumpet sounds, and groans of dying men, and crash of falling houses, is cheered by ecstatic visions swift-hurrying across her fevered brain. She suspects, however, Miriam's apostasy, and is upbraiding her with it when Simon's entrance compels her into silence.

CONCLUSION.

"SIMON.

" Daughters, I have been
With Eleazar, and with John of Galilee,
The son of Sadoc. We have searched the city,
If any rebel to our ordinance
Do traitorously withhold his private hoard
Of stolen provision from the public store.

"SALOME.

" And found ye any guilty of a fraud
So base on Judah's warriors?

"SIMON.

" Yes, my children !

There sate a woman in a lowly house,
And she had moulded meal into a cake ;
And she sate weeping even in wild delight
Over her sleeping infants, at the thought
Of how their eyes would glisten to behold
The unaccustomed food. She had not tasted
Herself the strange repast ; but she had raised
The covering under which the children lay
Crouching and clinging fondly to each other,
As though the warmth that breathed from out their bodies
Had some refreshment for their withered lips.
We bared our swords to slay ; but subtle John
Snatched the food from her, trod it on the ground,
And mocked her.

"MIRIAM.

" But *thou* didst not smite her, father?

"SIMON.

" No ! we were wiser than to bless with death
A wretch like her.

But I must seek within,
If he that oft at dead of midnight placeth
The wine and fruit within our chosen house,
Hath ministered this night to Israel's chief."

Simon and Salone having retired, Miriam breaks forth into a hymn of praise and thanksgiving to Him, the Saviour, whose gospel she has learned to accept and value.

“ For thou wert born of woman ! Thou didst come,
 O holiest, to this world of sin and gloom,
 Not in thy dread omnipotent array ;
 And not by thunders strewed
 Was thy tempestuous road ;
 Nor indignation burnt before thee on thy way.
 But thee, a soft and naked child,
 Thy mother, undefiled,
 In the rude manger laid to rest
 From off her virgin breast.

“ The heavens were not commanded to prepare
 A gorgeous canopy of golden air ;
 Nor stooped their lamps th’ enthronéd fires on high :
 A single silent star
 Came wandering from afar,
 Gliding unchecked and calm along the liquid sky ;
 The Eastern sages leading on
 As at a kingly throne,
 To lay their gold and odours sweet
 Before thy infant feet.

“ The Earth and Ocean were not hushed to hear
 Bright harmony from every starry sphere ;
 Nor at thy presence broke the voice of song
 From all the cherub choirs,
 And seraphs’ burning lyres,
 Flowed through the host of heaven the charmed clouds along.
 One angel troop the strain began,
 Of all the race of man
 By simple shepherds heard alone,
 That soft Hosanna’s tone.

“ And when thou didst depart, no car of flame
 To bear thee hence in lambent radiance came ;
 Nor visible angels mourned with drooping plumes :

Nor didst thou mount on high
From fatal Calvary,
With all thine own redeemed outbursting from their tombs.
For thou didst bear away from earth
But one of human birth,
The dying felon by thy side, to be
In Paradise with thee

“ And when thou didst arise, thou didst not stand
With devastation in thy red right hand,
Plaguing the guilty city’s murderous crew ;
But thou didst haste to meet
Thy mother’s coming feet,
And bear the words of peace unto the faithful few.
Then calmly, slowly didst thou rise
Into thy native skies,
Thy human form dissolved on high
In its own radiancy.”

It is morning, early morning, and Simon, risen from his troubled couch, is beseeching the Lord of Hosts to bare his mighty arm, and save the Holy City. How little hope there is of its salvation at the hands of the Jews themselves, we learn from the bitter words of hate and jealousy which now pass between the rival leaders, Simon, and John, and Eleazar—the latter two, with the high priest and attendants, breaking in upon Simon’s privacy. Their quarrel is happily interrupted by the horses of the Roman army, and they proceed to the city ramparts to hold brief parley with Titus and his generals. The Roman commander would have them lay down their arms, and as a reward of their obedience promises them “reconciling mercy;” but neither his threats, nor the

appeals of Josephus, the Jewish historian, who is a captive in the army of Titus, and fully aware of the overwhelming power of Rome, can shake the proud resolve of the Jewish chiefs—at one only in this, an inflexible determination to defend Jerusalem to the last. The scene closes with an outburst of wrath on the part of the imperial leader, who vows the entire destruction of the city.

The day passes in the tumult of battle, and the Jews are beaten back to their last defences. So desperate is their cause that many fling down their weapons and will fight no more. Yet this is the moment chosen for a renewal of the unholy strife between Simon and John of Galilee—a strife which threatens to end in the crossing of swords, and in the death of one or other leader by his compatriot's hands, when the high priest interrupts them with a command that they shall throw aside their "trivial private wrongs," shall throw off all selfish feelings, and vindicate an insult offered to the Temple itself.

What is that insult? Let the high priest describe it.

"Prayers even thence have risen,
Prayers from the jealous Holy Sanctuary,
Even to the Crucified Man our fathers slew."

His listeners exclaim, in horror,—

"The Crucified! the Man of Nazareth!"

The high priest continues:—

"This morn, as wont, our maidens had gone up
To chant their suppliant hymn; and they had raised

The song that Israel on the Red Sea shore
 Took up triumphant ; and they closed the strain
 That, like th' Egyptian and his car-borne host,
 The billows of heaven's wrath might overwhelm
 The Gentile foe, and so preserve Jerusalem ;
 When at the close and fall a single voice
 Lingered upon the note, with ' Be it done,
 Through Jesus Christ, thine only Son.'
 My spirit shrank within me ; horror-struck,
 I listened ; all was silence ! Then again
 I looked upon the veiled damsels, all
 With one accord took up the swelling strain
 To him that triumphed gloriously. I turned
 To the Ark and Mercy Seat, and then again
 I heard that single, soft, melodious voice,
 ' Lord of Mercies, be it done,
 Through Jesus Christ, thine only Son.'
 Here, then, assembled lords of Israel,
 Whoever be the victim, I demand her ;
 Your wisdom must detect, your justice wreak
 Fit punishment upon the accursed sacrilege."

Salone is at once convinced that the guilty one must
 be her sister Miriam ; and conquering all the impulses of
 natural affection in her horror at what she conceives to
 be a crime against Heaven, she is springing forth to de-
 nounce her, when the false prophet Abiram suddenly
 appears. He declares it to be the will of God that hate
 shall be turned to love between the rival Jewish chiefs,
 and rancorous jealousy to kindred concord, by the mar-
 riage of Salone, daughter of Simon, to the brave Amariah,
 son of John. To the will of God the haughty Israelites
 immediately bow, and with shouts of rejoicing they
 hasten to celebrate the sudden nuptials.

Meantime, under the cover of night, Miriam and Juvan have once more met at the Fountain of Siloe; and Juvan, who has learned that the Romans are preparing for the final assault, again implores his beloved Miriam to fly. His expostulations are of no effect, as she believes it her duty to abide with him to whom she owes her very being, though she does not seek to conceal from Juvan the deep and true affection with which she regards him. They separate in tears; weeping over their sorrowful fortune—and weeping, too, over the terrible fate that is so rapidly descending upon the doomed city.

Returning to the streets of Jerusalem, the poet shows us that that fate is foretold by many signs and wonders in the heavens. One Jew meeting another, inquires if he had seen the sight at which all the city gazed in breathless awe? What sight?

“The star, the star, the fiery-tressèd star,
That all this fatal year hath hung in the heavens
Above us, gleaming like a bloody sword,
Twice hath it moved. Men cried aloud, ‘A tempest!’
And there was blackness, as of thunder clouds:
But yet that angry sign glared fiercely through them,
And the third time, with slow and solemn motion,
’Twas shaken and brandished.”

To this his countryman replies:—

“Timorous boy! thou speak’st
As though these things were strange. Why now we sleep
With prodigies ablaze in all the heavens,

And the earth teeming with portentous signs,
 As sound as when the moon and constant stars
 Beamed quietly upon the slumbering earth
 Their customary fires."

The colloquy is broken in upon by the Levite, holy Aaron, who has also his strange, dread tale to tell:—

"But now within the Temple, as I ministered,
 There was a silence round us; the wild sounds
 Of the o'erwearied war had fallen asleep.
 A silence, even as though all earth were fixed
 Like us in adoration, when the gate,
 The Eastern Gate, with all its ponderous bars
 And bolts of iron, started wide asunder,
 And all the strength of man doth vainly toil
 To close the stubborn and rebellious leaves."

While they are speaking, a distant sound of merry music breaks upon their distracted ears. As it grows louder, they recognize the bridal song of Amariah and fair Salome—for, in strange contrast to the surrounding woes, the marriage revel is taking place at Simon's palace. But the wonders of the night are not yet ended. The high priest approaches to alarm his hearers with a new prodigy. While he sat "within the Temple," he exclaims,—

"Upon a sudden
 The pavement seemed to swell beneath my feet,
 And the Veil shivered, and the pillars rocked.
 And there, within the very Holy of Holies,
 There, from behind the wingèd cherubim,
 Where the ark stood, noise, hurried and tumultuous,
 Was heard, as when a king with all his host
 Doth quit his palace. And anon, a voice,
 Or voices, half in grief, half anger, yet

Nor human grief nor anger, even it seemed
 As though the house and rolling thunder spake
 With the articulate voice of man, it said,
 'Let us depart!'

His listeners cry,—

"Most terrible! What followed?
 Speak on! Speak on!"

He answers,—

"I know not why, I felt
 As though an outcast from the abandoned Temple,
 And fled."

At this moment Ben Cathla appears upon the scene, and though he has no supernatural portent or celestial sign to speak of, his tale is one to chill the blood of the boldest, and to rouse the slumbering emotions of the most indifferent. He reminds them of a lady, named Michor—one of the most tender and delicate of women—renowned through all Jerusalem for her infinite goodness and compassion; and then he relates a painful episode:—

"We had gone forth in quest of food:
 And we had entered many a house, where men
 Were preying upon meagre herbs and skins;
 And some were sating upon loathsome things
 Unutterable, the ravening hunger. Some,
 Whom we had plundered oft, laughed in their agony
 To see us baffled. At her door she met us,
 And 'We have feasted together heretofore,'
 She said, 'most welcome warriors!' and she led us,
 And bade us sit like dear and honoured guests,

While she made ready. Some among us wondered,
 And some spake jeeringly, and thanked the lady
 That she had thus with provident care reserved
 The choicest banquet for our scarcest days.
 But even as she busily ministered,
 Quick, sudden sobs of laughter broke from her.
 At length the vessel's covering she raised up,
 And there it lay."

Ben Cathla paused, and the high priest exclaimed,—

"What lay?—thou'rt sick and pale."

Ben Cathla, after a moment, masters his emotion, and replies,—

"By earth and heaven, the remnant of a child!
 A human child!—Ay, start! so started we—
 Whereat she shrieked aloud, and clapped her hands,
 'Oh, dainty and fastidious appetites!
 The mother feasts upon her babe, and strangers
 Loathe the repast,'—and then—'My beautiful child!
 The treasure of my womb! my bosom's joy!
 And then in her cool madness did she spurn us
 Out of her doors. Oh, still—oh, still I hear her,
 And I shall hear her till my day of death."

But events hurry on. The Romans have silently advanced towards the thinly-guarded wall—the last line of defence—and beating back its weak and weary garrison, have poured triumphantly into the city, slaying and burning wherever the flood of conquest rolls. Only one asylum remains—God's House, the Temple—and thither, in desperate haste, fly the dispirited Jews. Dispirited? No; Simon still maintains his courage—for he madly believes that this night of peril is only the forerunner of

a day of salvation, and that, in the very midst of agony and fear and slaughter, the Messiah will appear and rescue his down-trodden people.

“ In his own house the Lord
Will shine most glorious. Shall we not behold
The fathers bursting from their yielding graves,
Patriarchs and priests, and kings and prophets, met—
A host of spectral watchmen—on the towers
Of Zion to behold the full accomplishing
Of every type and deep prophetic word ?”

Once more we are in the streets of Jerusalem. Miriam is endeavouring to hide herself from the brutality of the Roman soldiers, and comes at last to her father's house, which an enemy's torch has lit up with flames. There, in her bridal dress, lies the hapless Salome, with a wound in her bosom, bleeding slowly and softly to death. The wound was inflicted by her husband Amariah, to save her from the foe, but did not immediately prove mortal; and she has lived just long enough to receive a sister's tears. Miriam throws her veil over her dead body, and then turns again, to fly—she knows not whither.

“ There's some one comes—
A Gentile soldier—'tis the same who oft
Hath crossed me, and I've fled, and 'scaped him
I'll speak to him—there's something in his mien
Less hideous than the rest.

O noble warrior !
I see not that thy sword is wet with blood :
And thou didst turn aside lest thou shouldst tread
Upon a dying man ; and e'en but now,
When a bold ruffian almost seized on me,

CONCLUSION.

Thou didst stand forth and scare him from his prey . . .

Alas ! I feel thy grasp upon mine arm,
And I must follow thee . . .

Let me but kiss the body of my sister,
My dead lost sister—

Bless thee ! and thou'lt spare me—

At least thou art less savage than the rest.
And He that had a Virgin Mother, he
Will surely listen to a virgin's prayer."

Through the darkling streets, and over the smoking ruins, far from the dreadful scene which is lighted up with the glare of the burning Temple—that Temple whose shattered courts are thronged with the dead and dying, the leaders of Israel, and their devoted followers—the soldier leads the trembling Miriam to the Fountain of Siloe. There he reveals himself as her lover and defender—the faithful Juvan. He had feared to speak to her before, lest the sudden joy should overpower her, and her feeble limbs refuse to bear her onward. But he has watched over her with a tender vigilance, even at the risk of his own life, and he now summons to his assistance a band of Christians, under whose protection they may retreat in safety.

Before they go, their lingering gaze is turned upon the once beautiful city, the queenly Jerusalem—now reduced to a heap of shapeless ruin ; and on the glorious Temple, which glows and seethes, a very monument of fire ! Over the ancient dwelling-place of the Most High the devouring flames leap in triumph !

“Round every pillar, over all the roof
 On the wide gorgeous front, the holy depth
 Of the far sanctuary, every portico,
 And every court, at once, concentrated,
 As though to glorify and not destroy,
 They burn, they blaze !”

And having gazed their fill, Juvan and Miriam, and their Christian guards, pass away into the shadow of the night, chanting in mournful tones a solemn hymn which likens the Fall of Jerusalem to that great day of Judgment which is yet to be :—

“Even thus, amid thy pride and luxury,
 O Earth ! shall that last coming burst on thee,
 That secret coming of the Son of man.
 When all the cherub-flaming clouds shall shine,
 Irradiate with his bright-advancing sign :
 When that great Husbandman shall wave his fan,
 Sweeping, like chaff, thy wealth and pomp away :
 Still to the noontide of that nightless day,
 Shalt thou thy wonted dissolute course maintain.
 Along the busy mart and crowded street,
 The buyer and the seller still shall meet,
 And marriage feasts begin their jocund strain :
 Still to the pouring out the cup of woe ;
 Till Earth, a drunkard, reeling to and fro,
 And mountains molten by his burning feet,
 And heaven his presence own, all red with furnace heat.

“Lord of all power, when thou art there alone
 On thy eternal fiery-wheelèd throne,
 That in its high meridian noon
 Needs not the perished sun nor moon :
 When thou art there in thy presiding state,
 Wide-sceptred Monarch o’er the realm of doom :
 When from the sea-depths, from Earth’s darkest womb,
 The dead of all the ages round thee wait :

CONCLUSION.

And when the tribes of wickedness are strewn
 Like forest leaves in the autumn of thine ire :
 Faithful and True ! thou still wilt serve thine own !
 The saints shall dwell within th' unharmed fire,
 Each white robe spotless, blooming every palm.
 Even safe as we, by this still fountain's side,
 So shall the Church, thy bright and mystic Bride,
 Sit on the stormy gulf, a halcyon bird of calm.
 Yes, 'mid yon angry and destroying signs,
 O'er us the rainbow of thy mercy shines ;
 We hail, we bless the covenant of its beam,
 Almighty to avenge, Almighty to redeem ! "



ROMAN CENTURION.

68

the 1990s, the number of people who have been employed in the service sector has increased in all countries. The increase has been particularly large in the United States, where the service sector has become the dominant sector of the economy.

The increase in the service sector has been accompanied by a decline in the manufacturing sector. This decline has been particularly large in the United States, where the manufacturing sector has become the dominant sector of the economy. The decline in the manufacturing sector has been caused by a number of factors, including the increasing competition from other countries and the increasing automation of production processes.

The decline in the manufacturing sector has led to a loss of jobs in this sector. This loss of jobs has been particularly large in the United States, where the manufacturing sector has lost a significant number of jobs. The loss of jobs in the manufacturing sector has led to a decline in the number of people who are employed in the manufacturing sector.

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