After which was performed a single Sujdah (Prostration) of Thanks, in gratitude to Allah for making it my fate to visit so holy a spot.

This being the recognised time to give alms, I was besieged by beggars, who spread their napkins before us on the ground, sprinkled with a few coppers to excite generosity. But not wishing to be distracted by them, before leaving Hamid's house I had changed two dollars, and had given the coin to the boy Mohammed, who accompanied me, strictly charging him to make that sum last through the Mosque.

My answer to the beggars was a reference to my attendant, backed by the simple action of turning my pockets inside out; and, whilst he was battling with the beggars, I proceeded to cast my first coup-d'oeil upon the Rauzah.

The "Garden" is the most elaborate part of the Mosque. Little can be said in its praise by day, when it bears the same relation to a second-rate church in Rome as an English chapel-of-ease to Westminster Abbey. It is a space of about eighty feet in length, tawdrily decorated so as to resemble a garden. The carpets are flowered, and the pediments of the columns are cased with bright green tiles, and adorned to the height of a man with gaudy and unnatural vegetation in arabesque. It is disfigured by handsome branched candelabras of cut crystal, the work, I believe, of a London house, and presented to the shrine by the late Abbas Pasha of Egypt.

The only admirable feature of the view is the light cast by the windows of stained glass in the Southern wall. Its peculiar background, the railing of the tomb, a splendid filigree-work of green and polished brass, gilt or made to resemble gold, looks more picturesque near than at a distance, when it suggests the idea of a gigantic bird-cage. But at night the eye, dazzled by oil-lamps suspended from the roof, by huge wax candles, and by smaller illuminations falling upon crowds of visitors in handsome attire, with the richest and the noblest of the city sitting in congregation when service is performed, becomes less critical. Still the scene must be viewed with Moslem bias, and until a man is thoroughly imbued with the spirit of the East, the last place the Rauzah will remind him of, is that which the architect primarily intended it to resemble—a garden.

Then with Hamid, professionally solemn, I reassumed the position of prayer, and retraced my steps. After passing through another small door in the dwarf wall that bounds the Muwajihah, we did not turn to the right, which would have led us to the Bab al-Salam; our course was in an opposite direction, towards the Eastern wall of the temple. Meanwhile we repeated, "Verily Allah and His Angels bless the Apostle! O ye who believe, bless him,"

1 These windows are a present from Kaid-Bey, the Mamluk Sultan of Egypt.

2 These oil lamps are a present from the Sultan.

3 The five daily liturgies are here recited by Imams, and every one presses to the spot on account of its peculiar sanctity.

4 In Moslem theology "Salat" from Allah means mercy, from the angels intercession for pardon, and from mankind blessing. The act of blessing the Prophet is one of peculiar efficacy in a religious point of view. Cases are quoted of sinners being actually snatched from hell by a glorious figure, the personification of the blessings which had been called down by them upon Mohammed's head. This most poetical idea is borrowed, I believe, from the ancient Cabeeres, who fabled that a man's good works assumed a beautiful female shape, which stood to meet his soul when winding its way to judgment. Also when a Moslem blesses Mohammed at Al-Madinah, his