

Copy

No 6

Jerusalem
6 February 1848

My Lord

I have the honor to enclose
Copy of a letter received by me
from Doct^r Macgowan on the
5th of January, and to state
that in consequence I repaired
immediately to the Pasha to
remonstrate on the outrage,
though aware of the superstition
which guards the Enclosure
about the Mosque of Omar
and which has given it the
character and name of Hharâm
or forbidden.

The Pasha was ill in bed
and after some preliminary
conversations

Vice & Palmerton
S. C. B.

1848

Jerusalem 3rd

Mr Consul Pasha

No 5

2 Enclosures

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Enclosure No 5
& Vice Palmerton

conversation on the case, during which he took strongly the fanatical side, and immediately imprisoned Danyef the servant of the Kharam, the affair was remitted to the following morning.

On my repairing thither, I found the Pasha's room crowded with a Dewan of Effendis, and I immediately protested against receiving the opinions or accepting the jurisdiction of any person there except the Pasha, but consented at his request that the Effendis might remain in the room.

I commenced by declaring as on the former evening to the Pasha alone that I had no desire to encourage persons not of the Mohammedan faith to intrude within the precincts so peculiarly reserved, but pleaded the special circumstances of this case - viz

The medical visit to the Sheikh of the Kharam, the escort by the known servant Danyef, and the non interference of the slaves till the return from the house.

It was replied that Doctor Margowan, although his talents and time were known to be employed not only in behalf of Christians and Jews, but also of Moslems, ought from his long residence in Jerusalem, to be aware of the risk incurred by intruding within the sacred enclosure, however escorted; and the Pasha quoted instances of persons having been killed for such transgression - adding that had he been there in this case he would himself have helped to beat the Christians.

Mahmood Danyef was then

sent for, and after being reviled
for his infidelity by both Pasha
and Kadi, was condemned to
twelve months' imprisonment,
and I was required to inflict
punishment on Docta Marzoum
and his Dragoman - To this I
replied by demanding on the
contrary, the arrest and punishment
of the persons who had committed
the outrage on a British subject,
and the taking of some means
to prevent future intrusions
within the Akharam, such as
erecting a palisade at each gate,
the posting of sentries as done at
Bebrun, or the exhibition of a
written notice in some European
language - concluding by the
assurance that had any Englishman
been massacred there in these days
even

even though within the great
Mosque itself, after that Moslems
had by their negligence to guard
the place, allowed his entrance,
that the retribution taken would
be such as ought to make every
Effendi present tremble to think of
it being an intolerable idea,
that any place under the mild
rule of His Imperial Majesty
the Sultan, and within the walls
of a regularly governed city,
should retain the privilege of
having persons put to death there
by mere brutal violence, not for
blaspheming the religion of the
place, but for the inadvertency
of a few steps, which might be
prevented by the slightest precautions.

I cited how I had myself
two years before, been pelted by
children

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in the street near the Haram
and called Dog though more
than fifty yards from the
Endowm, and added that
unless satisfaction were given
such as I demanded, even a
worse degree of fanaticism might
be encouraged among the populace
of Jerusalem.

I then promised to report on
the subject to my Superiors, and
the Pasha threatened to relate
to his Government that I had
refused to punish offenders against
the Mohammedan religion.

I immediately wrote Dispatches
to Her Majesty's Consul General
and Her Majesty's Embassy at
Constantinople on the subject.

On the second day afterwards
the Pasha invited me to another
interview on the subject, which we

talked over very calmly, but
nothing new was elicited except
that the gates of the Haram are
closed in number, and that the
Tahhariries or African Slaves
appointed as the police of the
Precincts, amount to two hundred.
Upon which I argued the greater
culpability of these slaves in not
fulfilling the duties assigned them.

The Pasha wished to arrest
the Doctor's Dragoman, as being not
shielded by British protection -
Without directly contesting his
right to do so, I induced him
to promise not to do so. - In
conclusion of this interview, His
Excellency expressed himself anxious
to retain the friendship of the
English Consul, especially since his
recent difference with the Consul of
France in the Bethlehem dispute,
as described in my Dispatch to

Your Lordship, No 35 of last
year. -

I can assure your Lordship
that Doctor Macgowan is not a
person who would purposely offend
the feelings or prejudices of the
Mohammedan people - and that
as far as I can learn, the majority
of the population here are surprised
at the conduct of the Pasha thus
playing into the hands of interested
Effendis and fanatic Durweeshes
- The world here knows that
numbers of Christians have trespassed
within the forbidden ground of late
years, and that travellers from
Europe are constantly liable to
pass within there, especially near
St Stephen's gate of the city, where
that gate is concealed from the
street, but the opening into the
Aharim appears to be a pleasant
mode of exit from the city.

The inadvertency of Dr Macgowan
in entering this place, even when
invited

invited and escorted, is much
excused by the fact of his having
on many previous occasions entered
the precincts for medical visits to
the same family, without rebuke,
only it is to be observed that in
every such instance it was by a
corner gate where he would not
be seen by the slaves, whereas in
this instance he had to traverse
a considerable distance. It was his
first entrance by the gate called
Silsileh.

The servant of the Aharim,
Makhmud Danyef has had his
sentence commuted to four months
imprisonment at Jaffa - He wears
a green turban, as a descendant
of the Apostle Mohammed - and
his wife was delivered of twin
children on the night of his arrest.

The Pasha lays particular stress
on the point that Dr Macgowan
had not been invited by the Sheikh
of the Aharim to pay the medical
visit

Vic^t Palmerton
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visit - but every one of the details in the Doctor's statement remains unshaken - And on the first night of the matter, the Pasha declared to me, that if it could be proved that Mohammed Effendi had induced the Doctor to transgress the limits, neither his office, nor his wealth, nor his rank, as Chief of the first family in Jerusalem should preserve him from prosecution even by the Pasha himself.

I have heard from two distinct persons and at distinct times, the common rumour, that the Pasha has rewarded the slaves with money for their conduct - but this may not be true.

The communications between the Majesty's Consul General, and the Pasha upon this affair, I have faithfully attended to - and in obedience to directions have given to English subjects in Jerusalem a caution not to enter into

Mohammedan mosques, and especially to avoid the Haram sh-Sherief.

The principle upon which I have acted throughout, has been that Christians need not offend the fanatical rules of the Moslems, by entering forbidden places - but that when entered the fault lies rather on those who should keep them out - and that in no place whatever may British lives be sacrificed by a mere mob.

I have the honor to be
My Lord
with the highest respect
Your Lordship's
most obed^t & humble servant
J. Fane

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My Lord

I have the honor to report that in consequence of the undecided tenure of the English Protestant Burying ground in Jerusalem since 1844 - the effect of unfounded representations then made by the Officers of the city to the Turkish Superior Authorities, in opposition to the letter of the Grand Vizier - it became a matter of urgent necessity for us to have it definitively recognized as our property and enclosed by a wall

Accordingly through the efforts of His Majesty's Consul General

Viscount Palmerston
S.C. B.