

THE VILLA OF ABDALLAH ON MOUNT CARMEL

The Villa of Abdallah Pasha of Acre is located on the extreme point of the terrace of the promontory of Mount Carmel, opposite the present monastery « Stella Maris » and overlooking Haifa. The point is about 150 m. above sea-level. Looking out from the Villa one has the exhilarating impression of standing on the prow of a gigantic liner. One's gaze sweeps over the sea to the north, from Rosh Haniqra, checkpoint on the Lebanon-Israel border, past Acre, along the curve of the bay to Haifa. The mountains of Galilee form a fine background to the panorama. In winter the snow-capped Mt. Hermon is clearly visible, especially in the early mornings. To the south, the coast retreats in the direction of Shiqmona (ancient Sykaminos), Athlit, Dor and Caesarea. On the slope below the Villa is the famous Cave of Elijah (Me'arat Eliyahu; El-Khader), known to Carmelite tradition as « the School of the Prophets ». Craigher surmised that the unique charms of the site, which include a delightful evening breeze, are what persuaded Abdallah to erect a summer residence there, for himself and his family¹.

Brief history of the site

Prehistoric man left his flints in the neighbourhood². From time immemorial a pagan cult was practised there, more especially at the Cave of Elijah or in its vicinity³. Confirmation has come from recent excavations within the Cave, the first ever to be undertaken. They revealed that the earth filling under the Turkish pavement contain sherds,

¹ See J.N. CRAIGHER, *Erinnerungen aus dem Orient*, Triest 1847, pp. 164-165.

² Private communication from Y. Olami, whose book « *Prehistoric Carmel* » has now appeared. Publ. Israel Exploration Society, Jerusalem 1984.

³ See E. FRIEDMAN, *The Latin Hermits of Mount Carmel*, Rome 1979, pp. 146-150.

mainly from Roman and Byzantine times, but including earlier Hellenistic and some later Arabic finds⁴.

A Byzantine monastery, probably dedicated to St. Marina (= St. Margaret of Antioch) was built on the spot where the Villa stands. From it monks were sent to live an heremital life in the numerous caves in the vicinity of the monastery. The monastery was probably destroyed by the Persians under Chosroes II, in 614 A.D.⁵

In the 12th cent. the Templars built a fort on the ruins of the Byzantine monastery, called, initially, «Cava Templi»⁶, but later «Sanctae Margarethae Castellum». The change of name was a sequel, it seems, to the opening of the medieval Abbey of St. Margaret nearby, where «Stella Maris» monastery now stands. It is one of the indications that the Abbey was probably erected late, perhaps after the Third Crusade⁷.

In 1634, the Carmelite Fr. Prosper, installed a modest convent in a spacious grotto off the edge of the terrace in the shadow of the ruined tower of the Templar fort⁸. He found the ruins inhabited by a Druse, Tobias, who was the cause of much vexation to him, until a supernatural intervention by the Prophet Elias put an end to it⁹. Giambattista informs us that the ruined fort was called «Mari Elias» and that Persians and Druses lived there, but that they were wiped out by the plague about a hundred years previously (c. 1670-1680). Since then the ruins were abandoned¹⁰. He adds that the families in «Mari Elias» had owned the adjacent land¹¹. He imagined that the fort was a convent built by St. Helena, and so he called the tower of the fort «torre di S. Elena»¹². In doing so, he unwittingly provided the Greeks with a lever in pressing their counterclaims to the site¹³. Tönnemann was wrong to identify the «Vila di sancto Elia», mentioned by Nicola Calciuri († 1466), with the «Mar Elias» on the terrace¹⁴.

⁴ Private communication from A. Zemer, director of the Haifa Museum of Antiquities, in charge of the excavations.

⁵ See E. FRIEDMAN, *The Latin Hermits...*, p. 84f.

⁶ CL. KOPP, *Elias und Christentum auf dem Karmel*, Paderborn 1929, p. 116.

⁷ See E. FRIEDMAN, *The Latin Hermits...*, p. 86f. The «ATLAS OF HAIFA AND MOUNT CARMEL» localizes «Sancta Margarita» to the terrace of the promontory of Cape Carmel.

⁸ See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo*, Madrid 1924, p. 325.

⁹ See LOUIS DE SAINTE THÉRÈSE, *Annales des Carmes-Dechaussés de France de 1608 à 1665*, vol. 2, p. 607f.

¹⁰ See GIAMBATTISTA DI S. ALESSIO, O.C.D., *Compendio Istorico*, Torino 1780, p. 7.

¹¹ *Id.*, pp. 159, 267.

¹² *Id.*, p. 269.

¹³ See E. FRIEDMAN, *The Medieval Abbey of St. Margaret of Mount Carmel*, *EphemCarm* 22 (1971) 295-348.

¹⁴ See CL. TÖNNESMANN, *Zur Lage und Geschichte des ersten Karmelitenklosters am Berge Karmel*, *Ephem Carm* 12 (1961) 293-294. The «Vila di sancto Elia» of Calciuri was, probably, the double-storied cave in Wadi 'ain es-Siäh, now known as «the Stable».

In 1821, Abdallah Pasha levelled the remains of the Templar fort to the ground, whereafter he erected the Villa in its place. Edward Hogg (1835) writes of the circumstances: « In the early part of the Greek revolution, Abdallah Pasha accused the Carmelites of affording refuge to that persecuted race (the Greeks). Upon this pretext he not only razed their convent to the ground, but blew up the foundations and carried the materials to Acre for his use. A neighbouring Greek convent shared a similar fate¹⁵, upon the site of which Abdallah built a small villa, where he occasionally retired »¹⁶. Failoni (visit 1827) writes that Pasha feared the local Greeks might seize the Carmelite convent and conspire with their fellow-Greeks in Greece against the Turks, using the convent as a base of operations¹⁷.

In order better to explain the motives of Abdallah on that occasion, we recall that Fr. Prosper O.C.D. restored the Carmelite Order to Mount Carmel in 1631, three hundred and forty years after its expulsion from the Holy Land in 1291. In 1633, he opened a hermitage close to the Cave of Elijah. The following year, he was forced by Muslim fanatics, to choose a place higher up on the slope above the Cave of Elijah, just off the edge of the terrace of the promontory. There he found a *commodius* Grotto in which to install his modest convent¹⁸. In 1767, a hundred and thirty years later, the Carmelites moved to the site of the present « Stella Maris » monastery and built there a large monastery¹⁹. In 1799, the new monastery was wrecked by the Turks, after the withdrawal of Napoleon's expeditionary force from the country. In 1816, Casini, a lay-brother and architect, arrived in Haifa to inspect the damage. He left Haifa in August 1816 for Rome, where he reported to his Superiors. By June 1821, Casini was in Cyprus, on his way back to Haifa, loaded with plans and materials for the construction of an entirely new monastery. Here the rumour reached of Abdallah's intentions²⁰. In fact, Abdallah had begun the destruction of the foundations of the wrecked monastery of the Carmelites on the Feast of Corpus Christi, June that year²¹.

Casini immediatly hurried to Haifa in a small, hired craft, only to be greeted by the sound of a thunderous explosion as his boat sailed into the bay. Glancing up instinctively, he saw huge chunks of the monastery flying into the air. He landed at Acre anxious to consult the French consul, Catafago, only to learn that Abdallah had thrown him into jail for daring to protest too strongly against his violence. The Pasha pretended that the Greeks, who had risen in rebellion that year, were liable to land at Haifa, seize and fortify the Carmelite monastery

¹⁵ Hogg mistook the Templar fort for a Greek convent.

¹⁶ See E.M.D. HOGG, *Visit to Alexandria, Damascus and Jerusalem*, London 1835, vol. 2, p. 179.

¹⁷ See G. FAILONI, *Viaggio in Siria e nella Terra Santa*, Verona 1833, p. 140.

¹⁸ See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo...*, chaps. 4-5.

¹⁹ See GIAMBATTISTA DI S. ALESSIO, O.C.D., *Compendio...*, pp. 312-313.

²⁰ See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo...*, pp. 446-448.

²¹ *Id.*, p. 474.

and use it as a base of operations against the Turks²². According to Hogg, Abdallah accused the Carmelites of offering refuge to the Greeks, but his formula is out of context, given the bad relations existing at that time between Catholics and Orthodox. In any case, Abdallah's pretext was a poor one. Damas calls it a « prétexte menteur »²³; Géramb, « vain et ridicule »²⁴. The seizure of the monastery by Greeks, would have implied a sea-borne invasion and their mastery of the sea-lanes between Greece and Palestine. More probably, Abdallah planned from the beginning to build a summer residence for himself on the terrace and blew up the monastery, when he got wind of Casini's impending return, in order to scare off unwelcome Christians from becoming his immediate neighbours. Such, in any case, was the opinion of Florencio.

The work on the Villa began soon after the demolition of the monastery and was terminated in 1822²⁵. Abdallah proudly called it his « Palazzo », a name which remained in use until the 1920's.

The demolition of the monastery and the implausible pretext of Abdallah surprises one. Even more surprising is that Abdallah advanced the same pretext to the Sublime Port, when he applied for authorization to destroy the monastery and that his pretext was taken seriously and the permission granted. What might have facilitated Abdallah's decision was the prolonged absence of the Carmelites from the terrace. In 1799 the monastery became a military hospital for Napoleon's expeditionary force. In the opinion of the present writer, the Carmelites left the monastery at that moment and went to their residence in Haifa, given the anti-clerical attitude of the French. Shortly afterwards they abandoned the country on account of the public mood, hostile to Europeans. In 1803, the Carmelite Fr. Julius, Maltese, returned to Haifa, but lived in Haifa. He used to climb up to the monastery to celebrate Holy Mass from time to time as a token of Carmelite rights over the place.

A further clue to Abdallah's « maverick » action is to be found in his character. Abdallah was only a youth of nineteen, when he succeeded Soleiman Pasha in 1818 as governor of Acre. His father, Ali, had been a wealthy noble of the town. When he died, he left Abdallah to grow up « surrounded by wealth, social standing and obsequiousness on every side. Abdallah rapidly became spoilt ». So thought As'ad Jibrā'il Rustum, noted historian of the Near East. Abdallah could also be cruel. He ordered Haim Farchi, his aged Jewish advisor and patron, on whose recommendation he had obtained the governorship, to be strangled by a cord drawn (twice) round the neck and the body to be thrown into the sea²⁶. Such was the man who built the Villa on Mount Carmel.

²² *Id.*, pp. 458-459.

²³ See R.P. DE DAMAS, *Voyage en Galilée*, Paris 1867, p. 231.

²⁴ M.J. DE GERAMB, *Pélerinage à Jerusalem et au Mont Sinai*, Paris 1874¹², p. 286.

²⁵ See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo...*, p. 459.

²⁶ See M. FRANCO, *Essai sur l'Histoire des Israélites de l'Empire Ottoman depuis les origines jusqu'à nos jours*, Paris 1897, p. 131.

In the meantime, Casini, who had been warned that his life was in danger, disguised himself as a Turk and fled to Cyprus. From there he went on pilgrimage to Jerusalem and then returned to Europe²⁷. Towards the end of 1826 he was back again in Haifa, on board a French man-of-war, « l'Éclat », fully prepared to initiate the construction of a new monastery²⁸. In the light of these circumstances, we find it difficult to accept Craigher's statement that Casini was the architect of Abdallah's Villa and that in accepting the task, he gained the good-will of the Pasha²⁹.

The road of access to the Villa

The road used by Abdallah to reach his Villa was neither the present motor-way, laid down, initially to connect the German Colony and the terrace, therefore after 1869, nor its predecessor, « the Jackals' Track »³⁰. Abdallah used a shorter path, which began at the Cave of Elijah and wound around the shoulder of Cape Carmel to reach the terrace above. Michaud and Poujoulat imagined that the Carmelites had opened the path³¹, but, in fact, the path is already mentioned as existing at the time of Prosper³². Failoni states that the Pasha was responsible for laying down the path (« una bella strada fatta stabilire di recente dal Bascià di Acrida »)³³. The Carmelites wanted to ameliorate it, since it served them for carrying material up to the terrace for the building of the new monastery. The Pasha demanded « to be paid ». The Carmelites argued that he would be the first to benefit from the improvement, but Abdallah persisted in withholding permission for a considerable time. He surrendered only when the French consul intervened in favour of the religious. Thereafter he never again raised the subject with them, going so far as to allow them to repair the path, whenever they judged it necessary, no slight concession to Christians in those days. Abdallah turned out to be a good neighbour, giving the Carmelites little cause for complaint³⁴. Indeed, in 1828, he issued a regulation forbidding the people of Haifa to pasture their animals or cut fire-wood on the property of the monastery³⁵. Verrier transmits the contrary view that the Pasha had « une haine profonde » for Christians³⁶. His opinion is shared by Perinaldo³⁷.

²⁷ See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo...*, p. 460.

²⁸ *Id.*, p. 472.

²⁹ See J.N. CRAIGHER, *Erinnerungen...*, p. 165.

³⁰ See E. FRIEDMAN, *The Latin Hermits...*, p. 87.

³¹ See M. MICHAUD-M. POUJOLAT, *Correspondance d'Orient 1830-1831*, Bruxelles 1835, vol. 4, p. 263.

³² See LOUIS DE S. THÉRÈSE, O.C.D., *Annales...*, vol. 2, p. 604.

³³ See G. FAILONI, *Viaggio...*, p. 139.

³⁴ See M. MICHAUD-M. POUJOLAT, *Correspondance...*, vol. 4, p. 263.

³⁵ See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo...*, p. 544.

³⁶ See A. VERRIER, *Journal d'un Pèlerin de Terre Sainte*, Bayeux 1871, p. 252.

³⁷ See CASSINI DA PERINALDO, *La Terra Santa*, Genova 1855, p. 289.

The Villa

Florencio writes that Abdallah built his Villa with stones taken from Giambattista's monastery, the one he had blown up³⁸; but, since he had levelled the ruined Templar fort also, he might equally have used the stones lying on the site. The Villa was a plain, one-storied building of modest proportions. It is, of course, still standing, being now the first storey of the former Pilgrims' Hospice of the Carmelites. Craigher reports that the ground-plan took the shape of a Greek cross and that rooms were commodious, facts easy to verify³⁹. D'Aquin, about twenty years later remarks: «The sumptuous Kiosque of Abdallah is still intact, though it has lost its original splendour; it is used, at present, as a dépôt. The best conserved parts are the rooms of the harem, the walls of which are covered with marble, as are those of the bath-rooms»⁴⁰.

In 1831, Mehemet Ali, ruler of Egypt, taking advantage of the weakness of the central government of the Ottoman empire, ordered the Egyptian army into Syria, ostensibly on account of a quarrel with Abdallah Pasha. Ibrahim Pasha, his son, rapidly overran Southern Palestine, laying siege to Acre on the 24th November 1831. Abdallah put up a surprisingly stubborn resistance lasting six months, but, receiving insufficient support from Constantinople, where he was not persona grata, he was forced to surrender on the 27th May 1832 to the Egyptians and went into exile in Alexandria. Ibrahim Pasha took over the Villa. His attitude to the Carmelites was friendly from the beginning. It was his policy to try and win the support of Europeans, perhaps in order to allay the fears of their respective governments. He showed tolerance both to Jews and Christians, by abolishing the odious legislation, which prohibited them from riding horses, wearing Muslim apparel, or building new churches. He suppressed the special taxes that burdened them. Foreign Consulates opened in Jerusalem and Damascus. Missionaries began to deploy their zeal to the disgust of more fanatical Muslims. It was in his time that the Carmelites opened their new monastery (1836). It was in his time also that they received permission to install the bells offered to the new church by King Ferdinand II of Naples and, what is more, to ring them. These were the first bells to ring out from a Christian church in the Holy Land since the departure of the Crusaders in 1291. They still exist, one in the belfry and the other in the museum of the monastery. In the same spirit, Ibrahim Pasha gave Abdallah's Villa to the Carmelites as a present, to be used for pilgrims; especially indigenous ones⁴¹. He even sent his young chef from Paris, to convalesce

³⁸ See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo...*, p. 459.

³⁹ See J.N. CRAIGHER, *Erinnerungen...*, p. 165.

⁴⁰ J.G. D'AQUIN, *Pélerinage en Terre Sainte*, Paris 1866, p. 330.

⁴¹ See G.H. VON SCHUBERT, *Reise in das Morgenland in den Jahren 1836 und 1837*, Erlangen 1839, vol. 3, p. 213; D. SEPP, *Jerusalem und das Heilige Land*, Schaffhausen, vol. 2, p. 465.

in the monastery of the Carmelites⁴². D'Estourmel reports the substance of a conversation with Fr. Julius, Vicar of Mount Carmel at the time, turning on Ibrahim Pasha's attitude to the religious. « He used to visit us » reminisced Fr. Julius « during the long siege of Acre, accepting to drink a cup of coffee and smoke a pipe, treating us with benevolence. He observed that we had undertaken a great project in trying to rebuild our church, to which I responded: It is up to Your Excellency to render it easy for us. This made him laugh »⁴³.

Return of Abdallah

The Egyptian success in the field, by emphasizing the weakness of Turkey, alarmed the Great Powers, who were afraid that Russia might expand its influence in the Middle East at the expense of Turkey. It was decided, therefore, to force the retreat of the Egyptians from Syria. In August 1840, the fleet of Mehemet Ali was destroyed. In October Beirut was bombarded, then Acre and Haifa, on the 3rd November, by a combined fleet of British, Austrian and Turkish ships. A fluke shell penetrated the powder-magazine of Acre and blew up the town, compelling the Egyptians to withdraw from the country and, finally, to accept to negotiate a peace agreement.

Abdallah, in consequence, returned from exile and took over again the governorship of Acre⁴⁴. He, of course, reclaimed his Villa from the Carmelites, though the Sublime Port had confiscated his property⁴⁵. Later it ceded the Villa to the Carmelites as Bro. Matthew pointed out in his harangue to Abdallah Pasha saying that to sell it (the Villa) to the Carmelites was to sell it to its owners « for the Sublime Port had ceded it to the sons of St. Elias »⁴⁶.

Florencio writes that from 1841 to 1846 the Villa became an endless source of vexation to the Carmelites⁴⁷. The Greeks offered the Pasha an exorbitant sum for it, being intent on regaining a foothold on the terrace, from where the Carmelites had, in effect, dislodged them⁴⁸. It is a little appreciated fact that « the schismatic Greeks of Damascus would not cede the possession of Mount Carmel to Fr. Prosper, until he had payed them the sum he had promised »⁴⁹. The Greeks offered Abdallah

⁴² See E.M.D. HOGG, *Visit...*, p. 183.

⁴³ D'ESTOURMEL, *Journal d'un Voyage en Orient*, Paris 1848², t. 1, p. 381.

⁴⁴ See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo...*, p. 488.

⁴⁵ See *Acts of the Conventual Chapter of « Stella Maris Monastery »* 12th Feb. 1844.

⁴⁶ See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo...*, p. 490. A. DUCRET, *Souvenirs d'un Pèlerinage aux Saints-Lieux*, Paris 1864, p. 320.

⁴⁷ See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo...*, p. 488f.

⁴⁸ See E. FRIEDMAN, *The Medieval Abbey...*, p. 333f.

⁴⁹ See BATTISTA DELLA MISERICORDIA, O.C.D., *Il Monte Carmelo*, Milano 1925, p. 153 (trans. from the English « *Mount Carmel* » by Francis of the Cross, O.C.D.).

150,000 Turkish piastres « in the name of the Russian embassy ». The French consul at Beirut protested and blocked the sale for the time being.

Craigher emphasizes how outspoken the Greeks were in their determination to obtain the site by fair means or foul⁵⁰. To grasp to what lengths they were prepared to go we cite Mislin: « The Greeks wanted to seize 'the remains' of Abdallah » he writes, using the figurative mode, « which belonged to the Carmelites under so many titles. They made several efforts to install themselves in it. On one occasion, a group of between sixty to eighty came up to seize the place. The religious tried to argue with them, pointing out that the terrain belonged to them, even the stones of which the edifice was built. But the Greeks outnumbered them and reasoning only served to irritate them. The Carmelites were forced to retire; they went off to warn Fr. John-Baptist (Casini) who was ill at the time »⁵¹. In the event, Casini put the Greeks to flight in a dramatic scene, which Craigher also recalls⁵².

The Greek chapel on the site of the Villa (?1761)

According to Craigher, the Greeks « had once built a chapel on Carmel, without the slightest right, which was later abandoned »⁵³. There are other witnesses in support of his statement. Seetzen (visit 1807) saw Fr. Julius celebrate Mass in the wrecked Carmelite church on the terrace for the Feast of Elijah (20th July), as did some Greek (? Catholic) priests. « Others » he goes on to say « went to another delapidated Greek church which stood a short distance from the monastery, to take part in a Greek service »⁵⁴. Scholz (1820) observed that « a hundred paces to the northwest (of the Carmelite monastery) there is a chapel, built by schismatic Greeks about 60 years ago »⁵⁵. Zanecchia, author of a guide-book (1896) also writes « that the Greeks have built a chapel », but, we note, « to the *south-west* of the monastery »⁵⁶. Without any doubt, he is referring to the « Russian » chapel, built, about that time, 2½ K. south-

⁵⁰ See J.N. CRAIGHER, *Erinnerungen...*, p. 166.

⁵¹ Mgr. MISLIN, *Les Saint Lieux. Pèlerinage à Jérusalem*, Paris 1858, vol. 2, p. 56.

⁵² See J.N. CRAIGHER, *Erinnerungen...*, p. 166.

⁵³ *Id.*, p. 166.

⁵⁴ See U.J. SEETZEN, *Reisen durch Syrien, Palastina, Phonicien, die Transjordan-Länder, Arabia Petraea und Unter-Aegypten*, II, Berlin 1854, p. 97. ALI BEY EL ABBASSI also mentions « a Greek monastery which occupies the top of the mountain on the western extremity, overlooking the sea »; but, this was almost certainly the ruined Templar fort (See « *Viajes por Africa y Asia* » realizados y explicados por Domingo Badia y Leblich, utilizando el nombre de Príncipe Ali Bey el Abbassì, Ed. Olimpo, Barcelona 1943. His visit occurred in 1807).

⁵⁵ J.M.A. SCHOLZ, *Reise in Palästina und Syria in den Jahren 1820 und 1821*, Leipzig 1822, p. 153.

⁵⁶ D. ZANECCHIA, *La Palestine d'Aujourd'hui*, Paris 1896, vol. 1, p. 689.

west of the monastery in, what is today, Hanassi Avenue. *Faute de mieux*, the Orthodox, unsuccessful elsewhere, settled for a spot well away from the terrace. We can now understand why Craigher describes the Greeks as wanting « to rebuild » their chapel on the site of the Villa and something of their passion in trying to acquire it from Abdallah.

Scholz informs us that the Greeks built their chapel on the terrace about the year 1760, which would be 60 years before the date of writing (1820). This date would provide their action with a significant historical background. In 1761, Daer el-Omar, governor of the region, ordered the destruction of Haifa Atika (Ancient Haifa). His soldiers, out for plunder, climbed up to the convent of Fr. Prosper and sacked it, forcing the Carmelites to abandon the country for a while⁵⁷. It was then, so it appears, that the Greeks, taking advantage of the temporary absence of the religious, erected a small chapel near the site of the Villa, which they had to leave when the Carmelites returned to Mount Carmel. The lesson, however, was not lost on the Order. When again the Carmelites were obliged to leave the country in 1799, the General was aware of the imperative necessity of sending the religious back at the earliest possible moment, to avoid seeing the terrace taken over by the Greeks or lost to the Turks, as nearly happened when Abdallah blew up the wrecked monastery of the Carmelites. For this season, Fr. Julius O.C.D., Maltese, was sent to Haifa as early as 1803, though no fellow-Carmelite would join him for about twenty years.

The sale of the Villa to the Carmelites (1846)

Once it became clear that Abdallah was putting up the Villa to auction to the highest bidder, the French consul advised Casini to go to Constantinople, so as to procure a firman, declaring the Villa to belong to the Carmelites, though declaring, also, their readiness to pay the cost of its construction. Casini, therefore, left Beirut on the 27th January 1841 for the capital on a French man-o-war. Thanks to the intervention of the French ambassador, Guilleminot, he obtained an imperial firman calling on the governor of Acre to attest that the ground on which his Villa stood belonged effectively to the Carmelites.

Abdallah had no difficulty in recognizing the true owners of the site, but insisted on a fabulous sum for his Villa. One can imagine that he was badly in need of ready cash. He had returned from a long exile to find both his capital, Acre, and his territory, devastated by the war. The Carmelites sent Bro. Matteo, a lay-brother, Bulgarian, expert in oriental languages, to negotiate with the Pasha. When he heard that the Greeks were offering 150,000 piastres, he asked for a delay of three months in order to consult his Superiors in Rome. He warned the Pasha that it would be a dishonour for a cultivated Turk to sell his Villa to

⁵⁷ See GIAMBATTISTA DI S. ALESSIO, O.C.D., *Compendio...*, pp. 295-296.

Greeks, for them to convert it into a church. Muslims would reproach him for allowing Turkey's enemies to gain a foothold in a place, from where they could launch an attack against the legitimate government in some future war. In this way Bro. Matteo cleverly turned the pretext used by Abdallah in 1821 to destroy the monastery, this time in favour of the Carmelites. Bro. Matteo went on to argue that by selling the Villa to the Carmelites, he would be selling it to its owners, *for the Sublime Port had ceded it to the Carmelites*. If they received it back at an equitable price, they would place it at the disposal of poor pilgrims and so immortalize the name of Abdallah.

The Pasha was impressed by the Brother's harangue and lowered the price to 100,000 piastres. Nevertheless, in 1844, he sent a posse of armed men to expel the religious from the Villa and occupy it in his name. What the exact sequence of events was, we have not established; but the Acts of the Conventual Chapter of the monastery for the 12th February 1844 inform us that Casini built a wall around the Villa to dissuade the Greeks from occupying it. This happened after Bro. Matteo had been to Constantinople to negotiate the purchase of the Villa. Abdallah, so it appears, protested about the building of the wall. The Vicar then proposed to the Fathers assembled in Chapter to buy the Villa for a sum of 70,000 piastres. The proposal was unanimously rejected on the grounds that the sale would not be recognized by the (central) government, because it had confiscated all the property of the said Abdallah Pascha (« il quae confiscò tutti i beni al detto Abdallah Bascià »)⁵⁸. At the time of the seizure of the Villa by the soldiers of Abdallah, Bro. Charles O.C.D., another close collaborator of Casini, was in France, trying to raise funds for the rebuilding of the monastery. On learning of Abdallah's action in seizing the Villa he immediately appealed for help to the government.

The General of the Order, Leopold, advised about the transactions under way, wrote to Count de Fernig, brother-in-law of General Guilleminot, asking for action to be taken to ensure that the Villa be sold at the lowest possible price. The Count replied bluntly (17th January 1845): « Only money facilitates negotiations in that country ». The General Leopold therefore wrote to Bro. Matteo (22nd January 1845), granting him full powers to conclude the sale on the best possible terms.

Meantime, the French embassy in Constantinople was demanding with insistence the restoration of the Villa to the Carmelites. As a result, the Grand Vizier sent the following letter to Abdallah (21st March 1846): « We send you, enclosed, two notes of protest delivered by the French embassy to the Sublime Port, with the object of ensuring that your Excellency cede the palace he constructed on the land of the European monastery on Mount Carmel to the religious who live in that monastery. The embassy insists that the said palace is an annex of the

⁵⁸ See *Acts* of Conventual Chapter of « Stella Maris Monastery » 12th Feb. 1844.

monastery, for which reason it should not be sold to any other except the religious and, since they are ready to pay the costs of the construction, it is only fitting that, in order to finish, once and for all, with these protests, Your Excellency accept the price of the said edifice and that they become the proprietors of the entire place, as they were in the past. In consequence, Your Excellency should see to it, that he acts in conformity with the law »⁵⁹.

Abdallah, who had long been in disfavour with the central Government and was on the point of being exiled, had no alternative but to sell the Villa to the Carmelites, which he did, for a sum of 112,500 Turkish piastres.

Florencio makes great play about a dream Abdallah had sometime after the destruction of the monastery in 1821, in which Abdallah, according to what he told Catafago, the French consul, saw the Prophet Elijah menacing him with a drawn sword. Catafago took advantage of the occasion to reproach Abdallah for what he had done to the sanctuary of the Carmelites, warning him that Elijah would take vengeance for it and kill him. « These words » writes Florencio « made a great impression on the Turkish Pasha, who, in spite of all, esteemed Catafago as a loyal friend and since then, he had no other thought than to get rid of the fatal « Palace »⁶⁰.

Given that Abdallah accepted to sell the Villa only in 1846, we are not too convinced about the seriousness with which he took his dream of the Prophet Elijah.

The Greeks, frustrated in their attempt to regain a foothold on the terrace, turned to Muhraqah, traditional site of the Sacrifice of Elijah, with a view to acquiring it; but here again, the Carmelites either outbid them or outwitted them. The Orthodox finally built a chapel in what is now Hanassi Avenue⁶¹. It is kept tidy by a resident Russian nun and regularly inspected by a Russian priest from Jerusalem, all expenses being sustained by the Kremlin.

Shortly after the sale of the Villa in 1846, Abdallah was sent into exile, his second, by the Sultan. He ended up in Mecca, where he died. At the time Craigher visited Mount Carmel (prior to 1847), Abdallah had already been deposed⁶².

Further history of the Villa

Craigher (1847) found that the Villa was still unused and remarked, intelligently, that it would take a lot of money to render it habitable⁶³. Schulz (1853) transmits to us that the Carmelites were on the point of

⁵⁹ FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo...*, p. 492.

⁶⁰ *Id.*, p. 459.

⁶¹ See KOPP, *Elias und Christentum...*, p. 173.

⁶² See J.N. CRAIGHER, *Erinnerungen...*, p. 165.

⁶³ *Id.*, p. 165.

opening the Villa to pilgrims⁶⁴. Mislin, about the same time, records that it had become a hospice for Levantines⁶⁵. He is echoed by Dalfi⁶⁶. Mislin encountered in the Villa an Alsatian Protestant, employed by the monastery as a domestic: As he was engaged in building a windmill for the monastery on the site where later, Fr. Giacinto Aymeri built a rotunda (Chapel of the Holy Family, or Chapel of the Sacred Heart), he had converted one of the rooms of the Villa into a workshop⁶⁷. Urruela (1868) found the Villa used as a barn and a mill⁶⁸; but an anonymous pilgrim from the same date, affirms that it lodged indigenous pilgrims⁶⁹. Hospitality was offered to Catholics and non-Catholics, Christians and non-Christians, alike⁷⁰.

The Lighthouse

Rafael Sans (1867) saw a column at the Villa, which the Carmelites had prepared to receive a colossal statue in bronze of the Virgin, promised by some French pilgrims. The European press had already got hold of the story and their readers were, we suppose, in expectation of the dispatch of the statue. A statue did turn up, but one made of terra cotta, quite unutilizable on the proposed site. A French Navigation Company then applied to the Carmelites to use the base for a lighthouse instead⁷¹. The Mediterranean Navigation Company, so named by Dalfi⁷², centred in Marseille, had set up a Society of Ottoman Lighthouses, authorized by the Sublime Port to erect lighthouses along the coast of Syria. The attention of the French had been drawn to the site of Abdallah's Villa by the unoccupied base, prepared for the statue, which site they considered « most important » for their purposes, as it undoubtedly was⁷³. The Templars would have agreed; they built a tower on the site « quod procul navigantibus continentem facit esse cognoscibilem »⁷⁴. One surmises that they kindled a fire on the tower at night, for the waters around Cape Carmel are dangerous for shipping. From the Acts of the Conventual Chapter for the 31st March 1864, we learn that the Lloyds Navigation

⁶⁴ See E.W. SCHULZ, *Reise in das Gelobte Land*, Mülheim an der Ruhr 1853, p. 251.

⁶⁵ See Mgr. MISLIN, *Les Saints Lieux...*, vol. 2, p. 57.

⁶⁶ See Mgr. DALFI, *Viaggio biblico in Oriente (1857. 1865. 1866)*, Torino 1875, vol. 4, p. 243.

⁶⁷ See Mgr. MISLIN, *Les Saints Lieux...*, vol. 2, p. 63.

⁶⁸ See J.A. URRUELA ORTIZ, *Los Santos Lugares de la Judea, la Samaria y la Galilea*, Madrid 1868, p. 4.

⁶⁹ See ANONYMUS, *Un Pélerinage en Terre Sainte. Journal de la Caravane (10 Août — 20 Octobre 1869)*, Marseille 1870, p. 92.

⁷⁰ See A. WONNER, *Journal d'un Pélerinage en Terre Sainte*, Paris 1853, p. 82.

⁷¹ See R. SANS, *Apuntes de una Visita a Tierra Santa*, Paris 1867, p. 155.

⁷² See Mgr. DALFI, *Viaggio...*, vol. 4, p. 243.

⁷³ See Acts of Conventual Chapter of « Stella Maris Monastery » 31st March 1864.

⁷⁴ See THEODORICUS, *Libellus de Locis Sanctis*, St. Gallen 1865, p. 90.

Company had already set up a « fanale » there, by which we suppose is meant a fixed light of some sort or another.

The proposal of the Company was discussed by the community and a convention drawn up and ratified the 1st April, with a clause that the convention would come into effect if and when approved by the French ambassador in Constantinople and the Turkish government (*ibidem*). In return for the authorization to build a lighthouse, the Administration promised to pay the monastery an annual sum of 400 Turkish piastres⁷⁵.

The manner of payment was subsequently altered. The Carmelites received a lump sum of 8,400 piastres against a lease of 21 years (1st April 1864 — 21st March 1885), renewable for an equal time. In fact the lease was renewed. In a communication dated 4th May 1927, the Administration of Turkish Lighthouses pretended that the money had been paid to the religious « à titre exceptionnel et dans un but charitable », but their pretension was indignantly rejected by the Carmelites⁷⁶.

The convention with the Administration was signed on behalf of the Carmelites by Fr. Giacinto Aymeri, Vicar of Mount Carmel. He was from Asti⁷⁷, a Piedmontese. Dalfi, his compatriot, devotes a long paragraph to him, calling him « Giacinto Aymeri da Carmagnola »⁷⁸. He is loud in his praise. Giacinto Aymeri was, in fact, one of the most outstanding Vicars of Mount Carmel. Dalfi gives a list of his achievements. Aymeri was responsible for building the Chapel of S. Teresa, modelled on the Carmelite sanctuary, which Martorelli saw under way in 1862⁷⁹. Sans (1864) found it completed except for altar. He observed a garden around the Chapel, but says nothing about the cemetery which is now found there. All the same he notes that garden was surrounded by a solid wall and an iron gate⁸⁰. Dalfi affirms that Fr. Giacinto built the rotunda (on the slope next to the Villa), which he names, the Chapel of the Holy Family⁸¹, whereas Florencio calls it the Chapel of the Sacred Heart⁸². We have not ascertained who changed the name and for what reason. Fr. Giacinto built the hermitage of St. John the Baptist to the east of the monastery, above the cistern, now used as the bee-keeper's storeroom. It was completed by 1862⁸³. He appears to have built another hermitage to the south of the monastery. In August 1864, he bought land in Haifa and the following year initiated the construction of a fine parish-church and hospice in what is now kikar Pariz⁸⁴. In additions to these initiatives, Fr. Giacinto was active in transforming the Villa of Abdallah into

⁷⁵ See « *Appendix* » of this Article.

⁷⁶ See *Archives of the Latin Parish O.C.D., Haifa*.

⁷⁷ See I. MARTORELLI, *Terra Santa*, Vercelli 1865, p. 279.

⁷⁸ See Mgr. DALFI, *Viaggio...*, vol. 4, p. 238.

⁷⁹ See I. MARTORELLI, *Terra Santa...*, p. 279.

⁸⁰ See R. SANS, *Apuntes...*, p. 158.

⁸¹ See Mgr. DALFI, *Viaggio...*, vol. 4, p. 242.

⁸² See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo...*, p. 4.

⁸³ See I. MARTORELLI, *Terra Santa...*, p. 279.

⁸⁴ See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo...*, p. 529.

a pilgrims' hospice, ameliorated the monastery and improved conditions in the residence of the Carmelites at Muhraqah (the place of the Sacrifice of Elijah). The revenue from the lighthouse must have been welcome to Fr. Giacinto.

In 1865, an additional agreement was signed, authorizing the Administration of Ottoman Lighthouses to erect a store-room on the roof of the Villa. This brought in another 50 piastres annually to the coffers of the Carmelites⁸⁵.

Corona (1879) describes a nocturnal visit to the lighthouse, which he made at one o'clock in the morning (sic!). He had to climb up a cylindrical tower to get to the revolving lamp. His admiration was unbounded. He gives a detailed description of the machinery, clockwork and lenses. Apparently the light was then generated by an oil-burner. The drum took four minutes to revolve, the eclipse of the light lasting a half-a-minute. He claims that the beam attained a distance of forty miles⁸⁶. Dalfi was equally enthusiastic. « The famous lantern of Mount Carmel » he writes « is a unique and marvellous piece of work ». The machinery came from Paris and cost 30,000 francs, excluding the expenses of the construction of the tower and the guardian's house on the terrace⁸⁷.

1914-1918

On the 1st November 1914, relations were broken off between Turkey and Triple Entente. A few days later the Sublime Port ordered the closure of all enemy establishments throughout the Ottoman empire. On the 14th November, the monastery of the Carmelites on Mount Carmel was searched for arms, on the 23rd the expulsion of the religious, subjects of the enemy nations, decreed. Boatloads of religious from all over the country left the port of Haifa for Europe on the 5th and 6th December of that year.

On the 17th December, the Community was expelled from the monastery on Mount Carmel. In the first few days of the new years (1915) the monastery was sacked by the Turks and the lighthouse wrecked⁸⁸. The Villa suffered similar fate⁸⁹.

1918-1928. *The restoration of the lighthouse and the Villa*

Shortly after the signing of the Armistice, 11th November 1918, Fr. Francis Lamb O.C.D. was sent to Mount Carmel, charged with the respon-

⁸⁵ See *Acts* of the Conventual Chapter of « Stella Maris Monastery » 22nd June 1865.

⁸⁶ See V. CORONA, *Una Visita ai Luoghi Santi*, Arezzo 1881, pp. 214-215.

⁸⁷ See Mgr. DALFI, *Viaggio...*, p. 243.

⁸⁸ See F. LAMB, *Memoirs*, in Archives of « Stella Maris » Monastery (Haifa 1935 — unedited), p. 11.

⁸⁹ See FLORENCIO DEL NIÑO JESUS, O.C.D., *El Monte Carmelo durante la guerra*, in « El Monte Carmelo ».

sibility for the restoration of monastic life to the monastery there and the repairing of the extensive damage done to Carmelite property. Among his first tasks was to install a provisional lighthouse on the site of the wrecked one, run on an acetylene burner. According to Fr. Clemente Casinelli O.C.D., now at the Latin Parish, Haifa, it was supervised by two Arabs.

The Villa, on the other hand, was not used to house pilgrims until 1928, but meals were served to them. The rooms served as class-rooms for the students in Moral Theology and Canon Law of the International College of Philosophy of the Order housed at that time in the monastery. Pilgrim priests and religious were taken in at the monastery. This was the situation which obtained in the Villa from 1920 to 1928⁹⁰.

On the initiative of the General of the Order, Fr. William O.C.D., a second floor was added to the Villa. Work was begun in August 1926, but was held up by bad weather in January and February (1927), so that the new hospice was only completed in March 5th 1927⁹¹. Each room was fitted with running water, the first place in Palestine, proudly wrote Fr. Francis Lamb, fitted out with such an up-to-date convenience. The installation was made possible because, at that time, a very large cistern was excavated on the slope above the monastery, providing the differential in level, which allowed the water to run down to the Villa and up to the rooms⁹².

As the contract with the Administration of Ottoman Lighthouses was due to expire on the 31st March 1927, it was advised of the intention of the Carmelites to build a second floor to the Villa and to the urgent need for removing the ruined lighthouse, relocating or changing it⁹³. A new lighthouse was consequently built in place of the old. Its construction was supervised by Mr. Victor Germain, Honorary Consul for Spain in Haifa, acting on behalf of the Administration of Ottoman Lighthouses. Victor Germain was the director of the lighthouse in Haifa and inspected those in Sidon and Tyre. Out of devotion to Our Lady of Mount Carmel, he named the lighthouse « Stella Maris »⁹⁴. In consequence the Villa became « Stella Maris Hospice ». Only in the 1950's did Fr. Anthony O.C.D., Yugoslav, the Vicar of Mount Carmel, attach the name « Stella Maris » to the monastery. Till then, the official name of the monastery had been: « Monastery of the Carmelite Fathers of Mount Carmel ». The reason for the transfer of the name was the prolonged occupation by the military of the Villa, which led to the name going out of use.

⁹⁰ See GABINO DE LA VERGINE DEL ROSARIO, O.C.D., *Il Monte Carmelo*, Roma 1928, p. 133.

⁹¹ See *Archives* of « Stella Maris Monastery ».

⁹² See F. LAMB, *Memoirs...*, p. 12.

⁹³ See *Archives* of the Latin Parish O.C.D., Haifa.

⁹⁴ See GABINO DE LA VERGINE DEL ROSARIO, O.C.D., *Il Monte Carmelo...*, p. 134.

All the Correspondance of Victor Germain with the French Company in Marseille concerning the lighthouse, was destroyed during the battle for Haifa, 1947-1948. This information was kindly supplied by Mr. Elias Khayat, son of Julie-Antoinette Germain, niece of Victor Germain.

Gabino informs us that the new lighthouse was inaugurated on the 26th January 1928. Its four reflectors flashed a beam every five seconds to a distance of twenty-six miles⁹⁵.

Electricity was installed at this time by a Jewish Company both in the monastery and in the Villa.

A photograph shows the renovated Villa, together with the new lighthouse, both looking spick and span, as they never looked before and have never looked since⁹⁶.

1928-1938

Between the two World Wars, « Stella Maris Hospice » was directed, successively, by Fr. Leopold O.C.D., Milanese (1928-1930), Fr. Augustine O.C.D., Roman (1930-1936), Fr. Felix O.C.D., Venetian (1936-1938). It was closed in 1938 and the furniture removed at the request of the British authorities, who foresaw the need to take over the place in the event of a general war breaking out.

The hospice had 40 beds for pilgrims on the second floor. The director had his office there too. Pilgrims were put up for three days at a time. Priests, religious, Sisters, were lodged gratis; a charming monastic custom, which has died out under the pressures of economic necessity. Board and lodging cost 3 Palestinian pounds a day, all found, so that profits were derisory. There was a continual coming and going of small groups, but larger groups were not so numerous, about three a month, all very appreciative of the excellent cuisine provided by the religious⁹⁷.

1939-1948

On the 14th May 1938, the Carmelites were advised by the British Army of its desire to hire the Villa. The take-over took place on the 10th March 1939, against a « fair rental of 60 Palestinian pounds a month, which later Vicars found insufficient. Field-Marshal Montgomery, then in charge of British troops in Haifa, signed the agreement with the religious. He kept his car in the garage of the hospice⁹⁸. The British mined the approach to the Villa and shut down the lighthouse, though it operated occasionally to facilitate the entry of certain ships into the bay of Haifa. From 1940 to 1944, the closure was total. The rights over the lighthouse of the Administration of Ottoman Lighthouses was fully recognized by the British.

⁹⁵ See GABINO DE LA VERGINE DEL ROSARIO, O.C.D., *Il Monte Carmelo...*, p. 134.

⁹⁶ See MARIE-BERNARD DU SACRÉ COEUR, O.C.D., *Le Mont Carmel*, Bolzano 1928, p. 51.

⁹⁷ *Details* kindly furnished by Fr. Felix O.C.D. and Bro. Valentine O.C.D., now at Muhraqah.

⁹⁸ See *Archives* of the Latin Parish O.C.D., Haifa.

Evacuation of the Villa by the British (1948)

Shortly before the battle for Haifa between Jews and Arabs, the British Army evacuated the barracks to the south of the monastery and the Villa. Prior to their departure the Commandant came over to the monastery to settle the matter of compensation for damage to property⁹⁹. About fifty soldiers assembled in front of the building, saluted as the Union Jack was hauled down (it floated on the roof of the Villa) and departed, marching down « Stella Maris Road » and then via « Carmel Avenue » (now « Ben-Gurion Avenue ») to the port, from where they embarked for England.

Immediatly on their departure, officials of the United Nations Organization occupied the Villa for a month, but left when the « Haganah », the Israel Defence Force arrived to take over the building. Some time later the Israelis undertook to clear the site of mines, losing an officer during the operation. Since the Israeli occupation, the lighthouse has been operated by the government of Israel.

ELIAS FRIEDMAN o.c.d.

APPENDIX

DAGLI ATTI CAPITOLARI 1837-1907
DEL MONASTERO « STELLA MARIS »

« Addì 31 Marzo 1864, ore 10½ antipomeridiane, convocatosi regolarmente il Capitolo, il R.P. Presidente espose che una società francese ha ottenuto dal Governo del Grande Signore di costruire dei Fari su tutti i punti della costa della Siria che fossero adattati a illuminare i Naviganti; che il palazzo che noi possediamo attiguo al Convento fu giudicato uno dei punti più importanti e che non potendosi impedire ivi la costruzione d'un Faro era conveniente si venisse ad una convenzione almeno favorevole al Convento per cui, passando poscia il Faro in proprietà del Governo, non potesse pretendere dei diritti né sul palazzo, né sul territorio che ci appartiene.

A tale scopo si è letta ed approvata a pieni voti una convenzione, che si è poi conclusa e vidimata in Caifa dai sottoscritti, dal tenore seguente:

J + M

In virtù della presente privata scrittura fatta in doppio originale da ridursi a pubblico instrumento tra l'Ambasciatore Imp. di Francia per parte dei PP. del S. Monte Carmelo, e l'Autorità competente della Subli-

⁹⁹ See *Archives of the Latin Parish O.C.D., Haifa.*

me Porta in Costantinopoli, i sottoscritti P. Fra Giacinto della SS.ma Concezione per parte della sua Comunità Religiosa del S. Monte Carmelo di Siria, ed i SS.ri Callaj e Michel Amministratori Geñli, e Concessionari dei Fari dell'Impero Ottomano per parte della loro Compagnia, e dei loro successori alla medesima hanno convenuto quanto segue:

1. Il P. Superiore del Monte Carmelo, sunnominato, ha concesso l'uso della scala che dalla porta dell'Est mette alla terrazza del palazzo, che i PP. Carmelitani posseggono sul Cap-Carmel, vicino al loro Convento, il passaggio sulla terrazza medesima e lo spazio sufficiente per costruirvi e mantenervi sulla sua estremità e precisamente ove esiste attualmente il Fanale della Compagnia di Navigazione Lloyd, la torre per un nuovo Faro e l'abitazione per i custodi del medesimo, all'Amministrazione dei Fari dell'Impero Ottomano, ed ai successori alla medesima;

2. I SS.ri Callaj e Michel si obbligano per parte dell'Amministrazione e dei suoi successori ad aprire ed a chiudere a loro spese la scala suindicata, in modo che sia interrotta ogni comunicazione agli impiegati del Faro nell'interno del palazzo e dei rispettivi cortili; a mantenere in buono stato la porzione della terrazza che dalla scala mette al Fanale, e a fare le riparazioni, che col tempo si mostrassero necessarie, alle mura e alla volta, sulle quali intendono elevarvi la torre del Faro e l'abitazione degli impiegati;

3. I proprietari del Faro così presenti come futuri non potranno mai servirsi di quelle porzioni del nominato palazzo che per l'uso del Fanale, né vi potranno introdurre altre persone da quelle che sono necessarie alla manutenzione del medesimo; e siccome i SS.ri Amm.ri Callaj e Michel promettono di non applicarvi che tre custodi, così essi si obbligano per sé e per i loro successori ad accettarvi gli individui da proporsi successivamente dal Superiore del Monte Carmelo, cristiani cattolici, ben inteso capaci al rispettivo ufficio;

4. Nella costruzione del Fabbricato necessario al Faro e per l'uso degli addetti al medesimo viene dai PP. del Monte Carmelo assegnata la cisterna d'acqua che è scavata sotto la porzione della terrazza sulla quale si eleverà la torre; dovrà però l'Amministrazione mantenervi in buono stato gli acquedotti, e fare alla cisterna quelle riparazioni che coll'andare del tempo si mostrassero necessarie;

5. In corrispettivo della concessione dell'uso dei sunnominati membri di Fabbrica che i PP. Carmelitani fanno come sopra, l'Amministrazione del Faro si obbliga per sé e per i suoi successori a corrispondere annualmente e in perpetuo al Convento del S. Monte Carmelo la somma di quattrocento piastre del Gran Signore;

6. I SS.ri Callaj e Michel nel sottoscrivere col P. Superiore del Monte Carmelo, e nell'obbligarsi per parte loro alle condizioni si obbligano inoltre di presentarne la copia che ritirano all'Ambasciatore francese a Costantinopoli ed a sollecitarlo acciòché ne ottenga l'accettazione del Governo del Gran Signore;

7. I SS.ri Amministratori del Faro non potranno dare principio a verun lavoro sul palazzo suindicato, né altrove sul territorio del Cap-Carmel fin tanto che le mentovate condizioni non saranno ratificate ed accettate tra l'Ambasciatore Imp. di Francia a Costantinopoli, e l'Autorità competente del Governo del Gran Signore.

Nota I: Nella conclusione e sottoscrizione di queste condizioni fatte a Caifa tra i concessionari dei Fari Ottomani SS.ri Callaj e Michel e il

sottoscritto al N° 5 si è aggiunto quanto segue. — L'Amministrazione dei Fari si obbliga a nome del Governo Ottomano verso il Superiore del Carmelo a pagare la somma di quattrocento piastre per la locazione del sito appartenente al Carmelo sul quale si ergerà il Faro. Alla fine della concessione le 400 piastre saranno pagate dall'Amministrazione che precedeva. Diversamente, il Faro dovrà essere trasportato fuori (il luogo) appartenente al Convento.

Fatto in doppio a Caifa il 1° Aprile 1864 (con sottoscrizione originale da parte di: Callaj et Michel, Concess.es des Phares Ottomans — Fr. Hyacinthe de la Très S. Conception, O.C.D., Supérieur du Mont Carmel).

Nota II: L'Art. 7 sunnominato, non essendo stato dagli Amministratori del Faro accettato, si è fatta e sottoscritta dai sunnominati e dall'Agente dei Fari una carta del tenore seguente, cioè: Il P. Superiore del Convento del Monte Carmelo autorizza la erezione della torre del Faro sul suo sito colla condizione che gli articoli del contratto fattosi tra di lui e l'Amministrazione del Faro siano accettati così dall'Ambasciatore di Francia a Costantinopoli come dal Governo Turco; nel caso contrario, la torre resterà di proprietà del Convento o verrà demolita.

Fatto in doppio a Caifa il 1° Aprile 1864 (con sottoscrizione originale da parte di: Callaj et Michel, Conc. des Phares Ottomans — Fr. Hyacinthe de la Très S. Conception, O.C.D., Supérieur du Mont Carmel — Fr. Ottaviano di Gesù, O.C.D.) ».