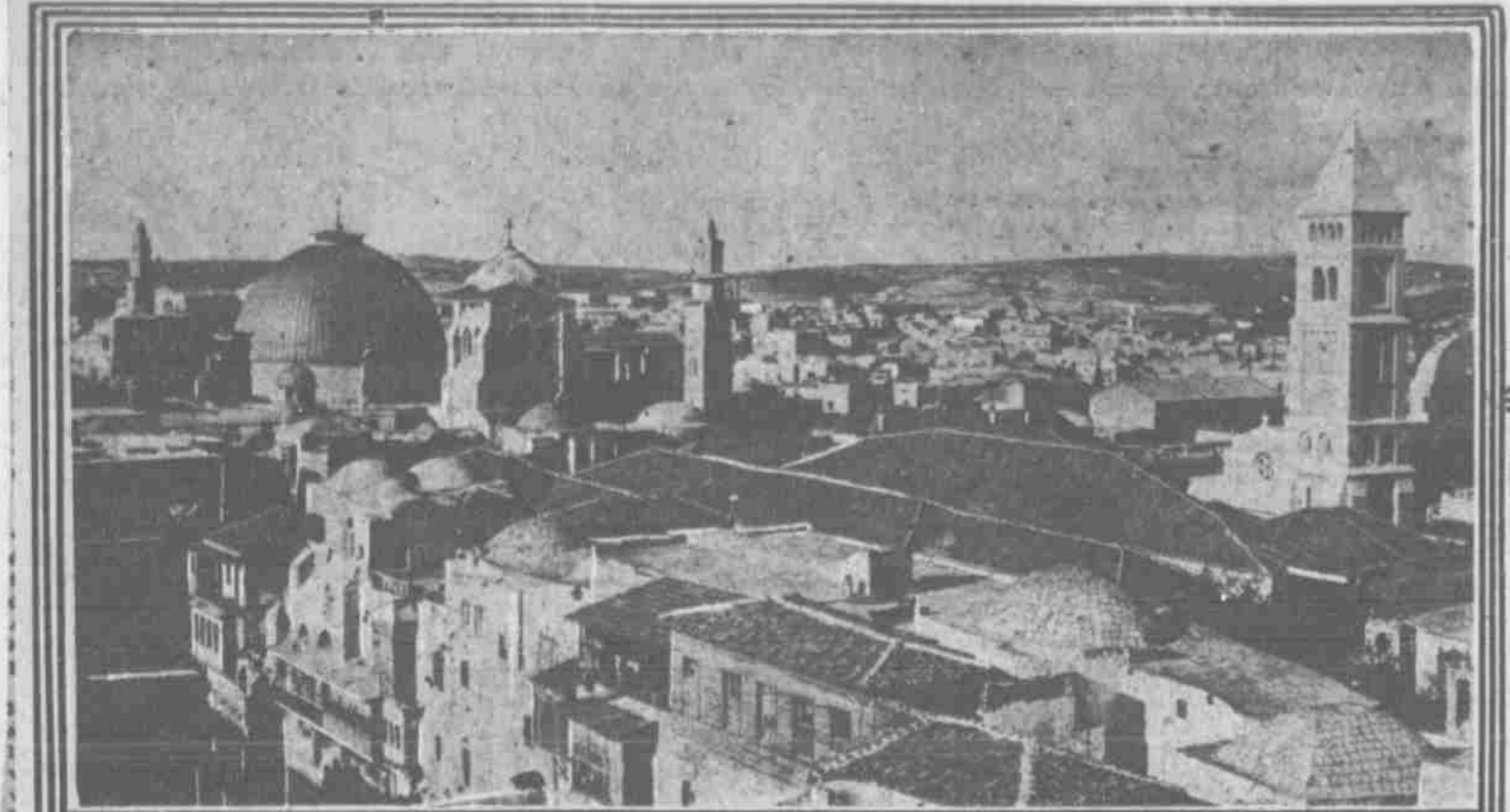


# Appearance of the New Jerusalem at the Present Time



VIEW OF JERUSALEM

Copyright, 1910, by Frank G. Carpenter.)  
**JERUSALEM**—(Special Correspondence of The Bee.)—  
 Jerusalem is a city so compactly built together that the tribes go up to the tribes of God go thither. These words from one of the Psalms were written of the Jerusalem of the past. The Holy City of 1910 covers twice as much space as it did when I was here twenty years ago. It has doubled in size and it has now between 80,000 and 100,000 people. In 1888 the most of the inhabitants were crowded together inside the walls. They have now crowded still, but to the north, south and west large Jewish settlements have sprung up, and among and beyond them have been built great hospitals, convents, cathedrals and hotels, so that the city outside the walls almost equals the population of that within. The new buildings have extended to the Mount of Olives, and they are spreading their way toward the east along the road to Jaffa.

**Jerusalem Within the Walls.**  
 The quotation I have given relates to the Jerusalem within the walls. It is as compact today as it was when David lived, and even in those later times when it is said to have had 1,000,000 and more population. I doubt the estimate, although history states the fact. We can get some idea of the real situation by climbing to the top of David's Tower. This is built on the highest part of Mount Zion, which overlooks Jerusalem. We are now far above the city, and we can see the country on all sides. The town lies in a nest in the mountains on the edge of a plateau, which falls off into the valley of Kedron and the valley of Hinnom, and beyond which rises the Mount of Olives. The walls run right along the edges of these valleys, climbing up hill and down, and then making their way about the irregular plateau upon which Jerusalem stands until they end again here at the Jaffa gate. Jerusalem is rolling. It is made up of hill and hollow and probably was chosen as the site of the capital of Judah on account of the gorges about it by which it could be the more easily defended in case of a siege.

**Like Stone Boxes.**  
 Between us and the temple is what seems like a mass of stone boxes piled one upon another in all sorts of irregular shapes. If we will look at the back of any large stone and see the good boxes piled up here you may have some idea of how much of Jerusalem appears from Mount Zion. The houses have no chimneys and their stone roofs are flat. Out of the roofs of little domes like old-fashioned beehives. There are many of these domes and if the town were on a level it would not be unlike a meadow at harvest time, with the haystacks rising here and there over it.

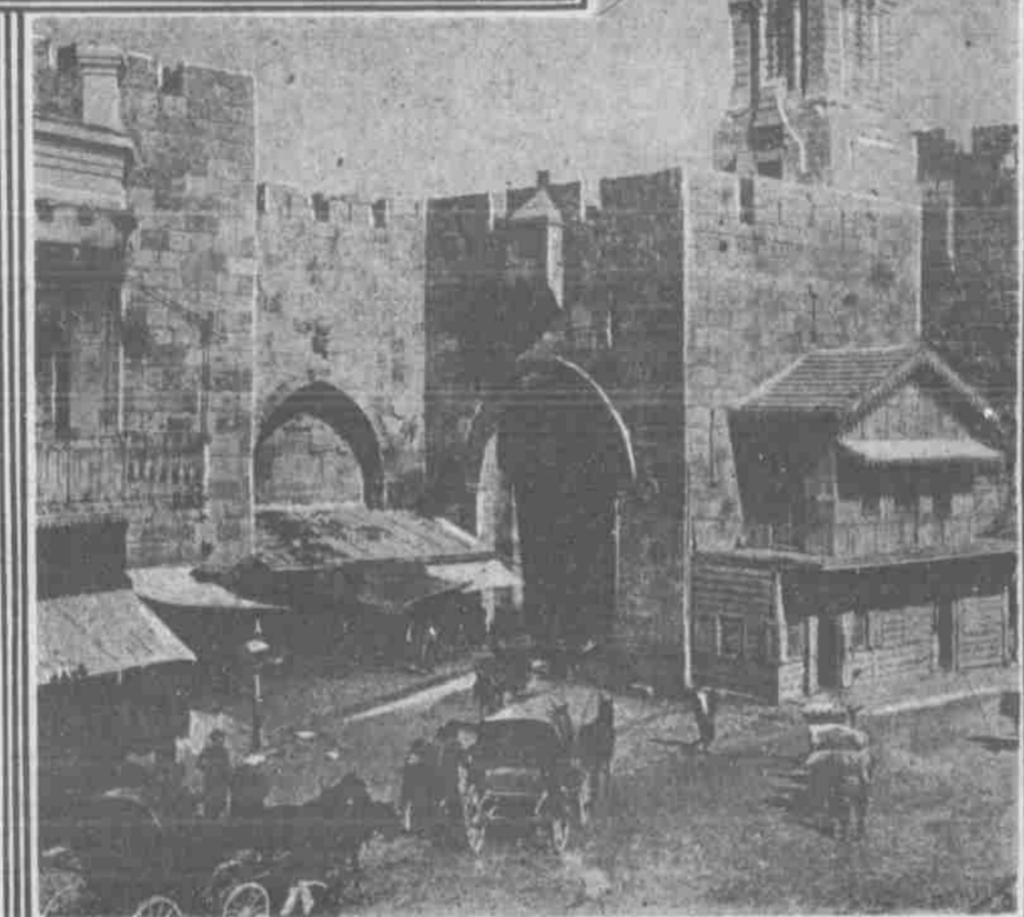
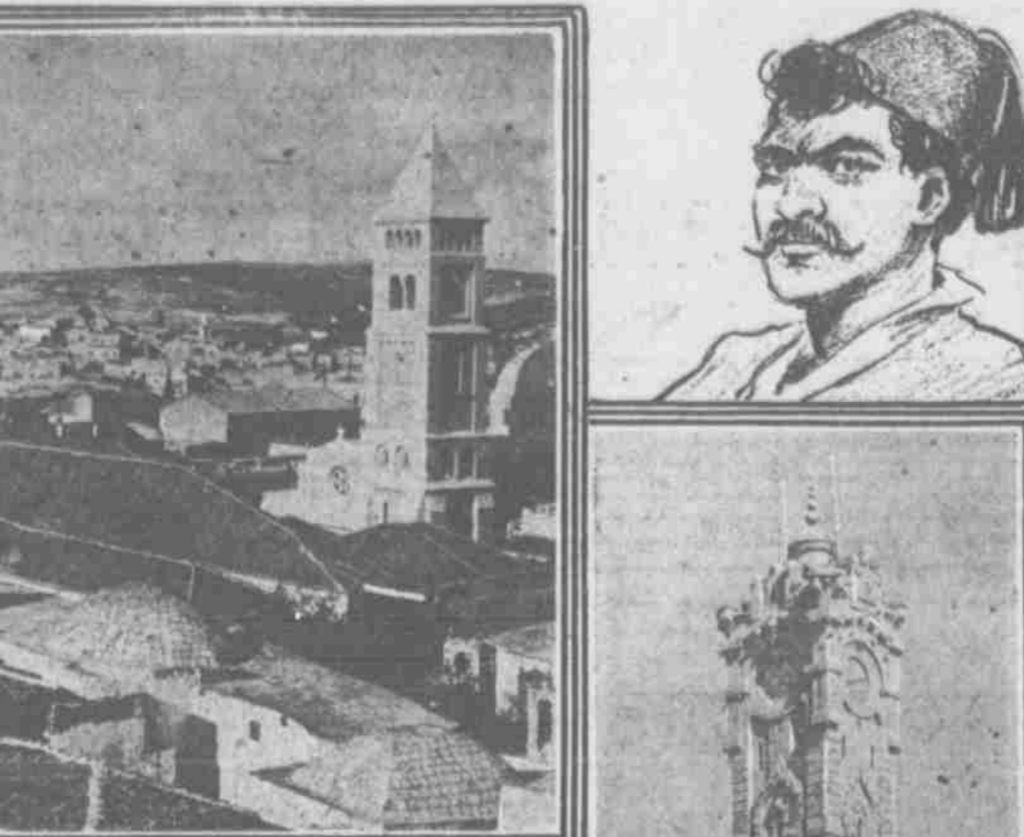
**A City of Cave Dwellers.**  
 Indeed, Jerusalem is a city of cave dwellers. Many of the stores and houses are little more than holes in the rocks. I visited a native inn yesterday right in the heart of the city. It consisted of a series of vaulted chambers, which looked much like caves. In one cave were four donkeys, two camels and a party of Bedouins. In another were a dozen Jews from Samaria, and in the third were some men and their families, who had just come from beyond the Jordan. Many of the dwellings are mere holes in the walls, and outside the city are a number of caves in which people live. There are probably caves under Jerusalem. The city is founded upon the remains of the Jerusalem of the past, and the excavations have unearthed houses and temples far below the streets of the present. The original floor and court of the house in which Pontius Pilate examined the Christ is below the level of the present city, and mosaic and marble, including carvings of various kinds and Greek and Roman capitals and columns, are frequently found, when digging the foundations for erecting new buildings.

Pool of Bethesda has shown that it is eighty feet deep, and that it covers nearly an acre. Light under the temple platform are enormous caverns, known as Solomon's stables, and near there is a space honey-combed with vast tanks, which will hold millions of gallons of water.

**At the Jaffa Gate.**  
 But let us go down from the tower and take a walk through the crowd. We are at the Jaffa gate, which leads to the railroad station, a half mile from the walls. It is also at the end of the road to Bethlehem, Hebron and Jaffa, and is the main business gate of the city. It is always thronged, and the people who go in and out come from all parts of the world. They are of all colors, blacks, browns, yellows and whites, and they number a dozen different nationalities from the nearby parts of Asia, Europe and Africa. Here comes a donkey led by a fat Turk in a yellow gown and red turban. He is bare-footed and the beast is loaded with wood which he is bringing into the city for sale. The wood is the roots of olive trees and his donkey load is worth 25 cents. He is stopped by the customs officer and pays a tax of 2 cents at the gate. Behind him comes a porter with a bag half as big as a hoghead fastened to the small of his back. Inside the bag is a basket filled with the flat cakes which form the bread of the city.

**A Look at the Girls.**  
 Let us take a seat with those Syrians on the porch of that coffee house outside the gate and make further sketches of those who go in. Here comes two figures dressed all in white. They look like walking bed ticks bound around at the middle or better like the ghosts of a sheet and pillow case party. They are Mohammedan women. It is against their religion for them to go out unveiled, and they have wrapped their bodies in sheets, the folds of which they hold close together over their faces, leaving only a crack by which to pick their way through the crowd.

**Around the Walls.**  
 Let us start here at the Jaffa gate and make a trip around the walls of Jerusalem. I have tramped about them on foot and have ridden round upon donkeys. Some of the walls which still stand were laid up by Solomon, others were erected by Herod the Great, who built David's tower, and others by Akraps only a few years after Christ's death.



JAFFA GATE SHOWING NEW CLOCK TOWER

men stationed there on the outlook for the enemy. A little beyond David's tower, almost hogging the walls, is a great church belonging to the Germans. It is still in process of construction and when completed it will command a view over the whole of Jerusalem. The site was given to the Kaiser of Germany by the Sultan, and he holds the deed to it. A part of the church yard is the American cemetery, which was sold by our consul. It is now filled with barrels of building materials and lime and mortar cover the excavations where American Christians once lay. The selling of the cemetery caused great excitement among the Americans at Jerusalem and the American colony here protested against the removal of their dead, which they say was done after dark. The bodies were taken up and carried to the English cemetery.

Continuing the ride on our donkeys, we hit the wall looking down into the Valley of Hinnom until we come to Zion gate, and a little further on to the Dung gate. Below which in the Valley of Jehosaphat lies the pool of Siloam, where Christ cured the blind man by applying moist clay to his eyes. At the Zion gate a group of lepers are begging. They are ragged and filthy and they hold out the stumps of their hands asking for alms. It was on the inside of this gate that the house of Calphas stood, where Peter three times denied that he was one of the disciples of Christ, whereupon the cock crowed.



WE GO AROUND THE WALL UPON DONKEYS



THE WALL OF JERUSALEM

We see chickens scratching in the earth outside the wall as we go by, and as we look at the gardens on the slopes of Kedron or Jehosaphat observe that the land is still rich. There are crows away down in the valley and the bees are buzzing on the cacti and wild flowers on the slopes. The Holy Land is still one of milk and honey. The villages near Jerusalem have dairies which supply excellent butter, and of honey, which is largely made of orange blossoms, is delicious. It is served every day at all the hotels, and is usually in the liquid form rather than the comb.

The slopes of the valley of Jehosaphat are now spotted with red. Thousands of poppies and anemones grow upon the ridges between the gardens and the peasants are working the crops. They use plenty of fertilizer and, strange to say, the most of that which comes from the city is taken out through the dung gate. It may be from this that it had its name. It is a great square hole in the wall just large enough for men and beasts to pass in and out. It is not far from the temple platform and within a stone's throw of the Jews' waiting place.

**The Foundation of Solomon's Temple.**  
 The southeastern corner of the walls of Jerusalem and, indeed, a large portion of the eastern walls are a part of the plateau upon which Solomon's temple once stood. In almost the middle of the eastern side of the temple is what is known as the golden gate. It has been walled up and the Mohammedans say it will not be opened until the judgment day. A little further on, at the corner of the temple, is St. Stephen's gate, which some suppose was the place where St. Stephen was stoned. Another legend is that the place of the stoning was near the Grotto of Jeremiah, in Solomon's quarries, farther along around the walls. The tradition is that Stephen was here brought to the brow of the hill and thrown over a precipice. His hands were tied and after falling heavy blocks of stone were rolled down upon him from the brow of the hill.

**The Pillar of Judgment.**  
 A curious feature of the walls of Jerusalem is a stone block as big around as a flour barrel which extends out from that part above which the temple stands to a distance of perhaps fifteen feet. This block or pillar hangs right over the rocky valley of Jehosaphat with the Mount of Olives rising up its opposite side. According to the belief of the Mohammedans, it will be upon this pillar that Mahomet will sit at the day of judgment, and Christ will have his seat on the opposite side of the valley. There will be a fine wire stretched from the pillar across to the mountain, and upon this wire all mankind must walk on its way to eternity. As the people of the various religions go those who believe in Mohammedanism will be upheld by the angels and will reach safely the opposite side, whence they will ascend into heaven. The others will drop down into the valley and perish.

**Jewish and Mohammedan Cemeteries.**  
 There are cemeteries for both the Jews and Mohammedans not far from the temple outside the walls. The Mohammedan cemetery hugs the walls above the temple. It is just opposite the Garden of Gethsemane and it includes also the Place of the Skull where General Gordon has located the site of Calvary. This site is now surrounded by a wall and fence, and Christians are not permitted to enter it. Within it is the grotto where Jeremiah is said to have written his lamentations, and not far away, near the Damascus gate, are Solomon's quarries.

## Special Hog Train Draws Crowds



A CAR FULL OF FARMERS LISTENING TO THE PLEA FOR BETTER HOGS AND MORE OF THEM

**FEED THE SOW.**  
 "Don't feed the sow too much corn. By that I don't mean to starve her to death."



AFTER THE LECTURE AT GOLDFIELD

**TOO MANY FOR THE CAR**

I do mean to feed something else with the corn. There are only eight pounds of bone and muscle-making material in a hundred pounds of corn. No sow can develop a strong, healthy litter of pigs without enough of the right kind of feed to do it with. Some of the best pig-breeding material in the world is being raised on the right kind of feed to do it with. It isn't any use to talk to a crowd of Iowa farmers about selecting brood sows," says Godfrey. "You all know the kind of a sow you want—the long, deep-bodied, motherly type that will present you with a basketful of pigs when farrowing time comes. It's better to let someone else have the short, pretty sows that think they're doing well if they raise twins."

"But I do want to say just a word about taking care of the sow. In the first place, you want to stand the sow just like you would a horse. Keep track of the date of breeding, so you will know when to expect the pigs next spring. When they come you will be ready for them and the sow will have a better place than the manure pile or the corner of the cattle shed."

"Provide good shelter at farrowing time, not because you love the old sow so well, but because it is a sane business proposition. The hog house doesn't need to be anything fancy. The sow doesn't care for upholstered furniture. The three requirements of a good hog house are dryness, light and ventilation without drafts. I'm not here to quarrel with any of you men who like the centralized hog house. If it's giving good satisfaction, then it's the best type of hog house for you."

(Continued on Page Four)

FRANK G. CARPENTER