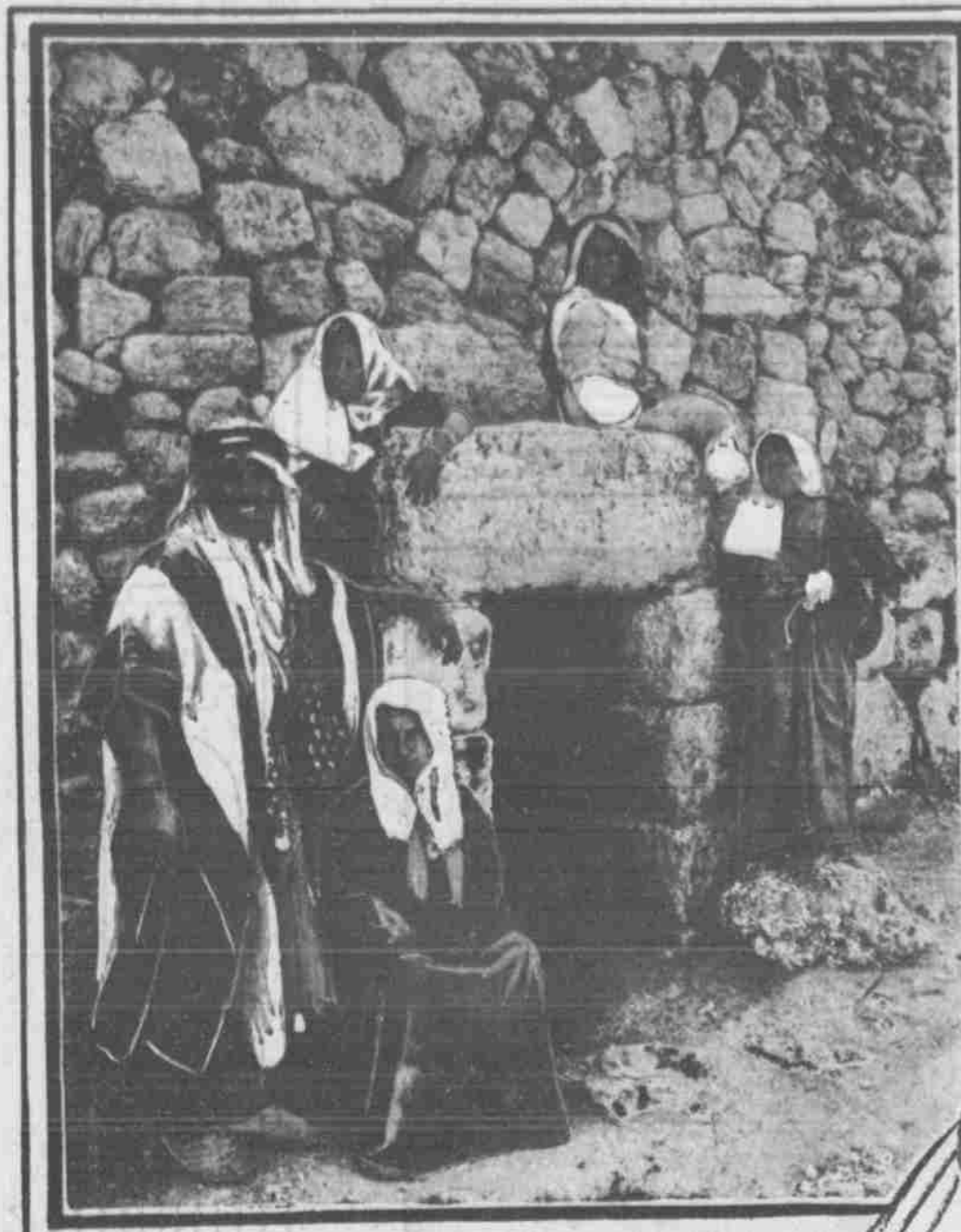


# Uncovering the Walls of Jericho, Joshua's Old City



LAZARUS' TOMB AT BETHANY



THE NEW SERICHO



A ROCK WHICH CURES LUMBAGO



A TURKISH SOLDIER

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**J**ERICHO—Have you heard of the excavations which the Austrians are making away out here on the edge of the Jordan? They have discovered the site of old Jericho, and are digging up the walls which fell down at the blast of Joshua's trumpet. The place is just about

fourteen miles from Jerusalem as the crow flies. It lies on a little plateau, right under the mountain upon which it is said our Lord was tempted by the devil and promised the world. It is about three miles from the present town of Jericho, where I am stopping, and within easy access of it by foot, horse or carriage. I have spent a day with the excavators. There are 300 peasant men and women digging up the ruins and the Austrians have laid down a railway to carry the dirt outside the walls. They are using steel cars, pushed by hand. They are finding all sorts of relics and are unearthing new historical facts.

The work began about three years ago under the Austrian ministry of education and the uncovering of the mounds showed the remains of a great fortress city, which was undoubtedly the Jericho of Canaan. This lies on a plateau, surrounded by great walls, some of which are of stone. It had inner walls and a citadel and was flanked with strong towers. The heart of the city was about 1,200 feet long and 525 feet wide.

### The Houses of Old Jericho.

Many of the houses have been unearthed. I have walked through streets which were in use when Moses and the Israelites were wandering in the wilderness and have tramped up and down staircases of clay which were built hundreds of years before Christ. In one of the buildings, which is supposed to have been made 2,700 years ago, there was found an uncovered court yard. The house seems to have been abandoned during a fire and for some reason or other it was left in a better condition than most of the others. It contained a red sandstone mill for meal grinding and water vessels of various shapes. It had plates and jugs and also lamps and iron vessels with handles of deer horn.

In going through the ruins I tramped over bushes of pottery broken in pieces. I saw water jars chipped and cracked. They had clay corks as big as a tomato, with a hole through the center. There are hundreds of these corks lying on the ground. There are also stone mortars which were used for grain grinding, and the remains of amphorae, or huge jars with necks and side handles, which were buried in the earth and kept to hold wine or grain. The most of the pottery is covered with a white glaze, and some of it has vertical stripes of yellow painted upon it.

As to the buildings the stone walls are built without angles, the cracks being filled in with smaller stones. The work was done with tools of bronze, and that some of it dates back beyond history. The heart of the city is on an egg-shaped plateau just above the plain of the Jordan. So far about \$5,000 has been expended on the work.

### A Magnificent City.

It is difficult in wandering through these ruins of mud, brick and rough stone to realize that Jericho was a magnificent city. The one of Joshua was not so in our sense of the word, although it covered a large area and was thickly populated. There are no remnants of great marble columns and it is said that that Jericho had disappeared long before Christ came and that another had taken its place situated in this same Jordan valley. The Jericho of Christ had a theater, a circus and a university. It ranked with Jerusalem as one of the important places in Palestine. It was surrounded by irrigated gardens and was known as the city of palms. It had grown up in Roman times and Mark Antony thought so much of it that he gave it as a present to Cleopatra, who collected quite a revenue from the balsam groves near there which furnished the gum of commerce. Cotton was raised here at that time and this region was then a winter resort for Jerusalem. Herod the Great had palaces in Jericho and it is said that he died here, although he was buried somewhere near Hebron.

We know that our Savior came to Jericho, and here He healed the blind. He did not stay in the city, but dwelt outside in the house of Zaccheus, who was a collector of taxes for the Roman government, and therefore not popular with the Jews. I refer to Zaccheus the dwarf. He was so short he feared he

would not be able to see the Christ over the heads of the crowd, and, as you remember from the verse in the old primer:

Zaccheus he,  
Did climb a tree,  
His Lord to see.

### City of Joshua and Rahab.

These old ruins represent not the city of Christ's time, but the one of Joshua and Rahab. You remember Rahab, the fair lady who was not so good as she should be, who lived upon the walls of Jericho, and who hid Joshua's spies under the stalks of flax which she had stored up on her roof. She told them of the terror which prevailed in the city over the possible invasion of Joshua and made them promise to save her when Jericho was taken. The spies arranged with her that she should tie some red thread to the bars of her window, when her house would be spared. She then let them down by a cord through the window, and they escaped and reported to Joshua. That was a good day's work for Rahab. The promise of the spies was carried out by the Israelites and Rahab was not only preserved, but she married one of the princes of Judah, a man named Salmon, and thereby became one of the most famous women of the ancestral tree of the Israelites. She was the mother of Boaz, who was the husband of Ruth, and King David was one of her great-grandchildren. On the next step of her genealogical ladder we find King Solomon, and away down the centuries comes the name of Joseph, the husband of Mary, and of the family of Christ. In the first chapter of Matthew you will find the generations from Abraham to the birth of our Savior, and in them are mentioned the names of only four women, namely, Thamar, Rahab, Ruth and Bathsheba, the mother of Solomon, who had been the wife of Uriah.

### At the Fountain of Elisha.

Right under old Jericho where these people are working is the fountain of Elisha, which the prophet made sweet by throwing salt into it. It is not far from the spot where he was mocked by the children who cried after him. "Go up, thou bald head." "Thereupon," says the Scriptures, "the prophet turned and cursed them in the name of the Lord. And there came forth two she-bears out of the woods and tare forty, and two children of them."

It is said that the place where Elisha was carried up in a whirlwind to Heaven was not far from Jericho and on my way down here from Jerusalem I saw the cave in which that prophet is said to have been fed by ravens. It is in the Wady Kelt, a great dry, rocky canyon with walls many feet high. The cave is a few miles from Jericho, half way up the side of the gorge, and is partly hidden by a monastery which the Greeks have built at that place.

### In the Wilderness of Judea.

But let me tell you how I came down to Jericho. The way from Jerusalem through the wilderness of Judea, one of the roughest and stoniest lands of the world. There is but little green to be seen and the glare is intense. The dust of the road is of limestone and chalk, and it is so thick that it gets into your eyes, mouth and nostrils. The road is the chief highway from the Jordan to the Holy City, and it is traveled by thousands. The traffic was even greater in the time of Christ, for the Jordan valley was then covered with irrigated farms and the rich men of Jerusalem had their winter homes here.

I left Jerusalem in a carriage, going out through the Damascus gate, crossing the valley of Jehosaphat and skirting the Garden of Gethsemane at the foot of the Mount of Olives. A little farther on we passed a slaughter house, in which all the animals eaten in Jerusalem are killed, and then, mounting the hills, came to the village of Bethany.

My carriage was an easy victrola drawn by three Arabian horses and the coachman was a Syrian Jehu, with hair as red and a face as fair as my own. I had a Turkish soldier with me to keep off the robbers. He

was furnished by the government of Jerusalem at a cost of \$3, and is under the direct command of the sheik here at Jericho. This soldier carries a gun and sword, and he goes ahead, nominally to clear the road. Every party I met on the way had similar soldiers, and this included the Russian pilgrims as well as hunters from Jerusalem on their way for game in the lands beyond the Jordan.

### At the Tomb of Lazarus.

I stopped at Bethany to look at Lazarus' tomb, and as I did so was reminded of what Mark Twain said, namely, "That he would rather sleep in the tomb than in any other house in the place." The Bethany of today is a dirty, ragged village of forty or fifty stone huts inhabited perhaps by 300 people. The houses stand on the side of a hill, being built one over the other. The people are small farmers who have patches of stony land and little orchards of olives and figs. They have cows and make butter for Jerusalem. They are all Mohammedans and all beggars crying for backsheesh.

Entering the town, I took a look at the tomb. It is a sort of cavern cut out of limestone and entered by steep steps. It belongs to the Franciscan monks, and they often say mass there.

The house of Mary and Martha, in which Christ stopped, is said to have been in an inclosure which is now full of brambles and wild cactus. There is no building left, although the guides point out a pile of stones which they say was once a part of the wall.

On the way to Bethany I was shown the site of the fig tree which was cursed by the Savior and from then on never bore fruit. There are many fig trees found in most parts of the Holy Land. I was on the road to Bethany that Christ mounted the colt which car-

ried him on his triumphant march to Jerusalem.

Shortly after I left Bethany I saw a curious sight by the roadside. This was a man leaning backward over a great gray boulder and rubbing himself violently upon it. There were some stones on top of the rock and I observed that the man added another stone to the pile, and that he kissed the rock as he left. I asked my guide the secret of his actions. He replied: "That stone is called the father of rocks, and it is said to be a sure cure for lumbago and backache. The people here think that anyone so afflicted will be cured if he can rub his sore spot against it. I am told that those who believe in the cure can rub themselves into a state of good health."

### The Good Samaritan Inn.

A little farther on I stopped for a bottle of ginger pop and a cracker at the Good Samaritan Inn, which stands on the traditional site where lay the man who fell among thieves, when the Pharisee passed him by on the other side. It is right on the road about half way from Jerusalem to Jericho. There was a crowd in the inn while I waited, and among them a Syrian peasant, who had been robbed by a party of Bedouins. The man was covered with wounds and was crying and sobbing as he told how he had been attacked, and the money which he had just received from the sale of some sheep stolen from him. This country is very unsafe and no one who has money dares travel alone. All the way to the Jordan I have met little caravans on their way to Jerusalem. In every party there were some men with guns on their backs. The guns were often old-fashioned flintlock muskets. I passed some donkey trains taking bags of charcoal from beyond the Jordan, and a caravan of camels, each of which bore two great bags of wheat slung over his back. The drivers of both donkeys and camels were

armed. They had come from the land of Moab and were now going up through Judea.

### The Mount of Olives in 1910.

I spent several hours on the Mount of Olives before starting on my way to the Jordan. This mountain is 200 feet higher than the hills upon which Jerusalem stands. It is directly opposite Jerusalem, being separated from it by the valley of Jehosaphat or Kendron, and it can be easily reached on horseback, by carriage or on foot. There are good wagon roads up the Mount of Olives, and most of the holy places are now visited by carriages.

The Mount of Olives is rapidly changing with the prosperity which is coming to Palestine. Its slopes are now cultivated, the rocks are being picked up and laid in stone fences, and the cleared spots planted to crops and to orchards. There were many olive orchards on this mount in the days of the Savior, and He came here frequently to get away from the crowds of the city. The soil seems fertile and the crops upon the mountain glow luxuriantly. There are many green patches of wheat, barley and oats and here and there are carob trees, on which hung the pods which furnished the food for the prodigal son when he ate with the swine.

### Among the Carmelite Nuns.

The Mount of Olives is now spotted with churches and chapels. It has monasteries and convents, a great Russian church and several hospices, including the one which is now being built by Augusta, the empress of Germany. One of the most interesting of these institutions is a Carmelite nunnery, which has been built over the spot where tradition says Christ taught the Lord's Prayer to His disciples. The church is called "The Church of the Lord's Prayer," and it has in its court tablets inscribed with the prayer in thirty-two different languages. I visited the chapel of the nunnery, where prayers go up every day and night, and every hour of the day all the year through. The nuns so divide their time that one is always praying. They kneel behind a screen and are not to be seen by visitors. This church is one of the quietest and most solemn of all in the Holy Land, and it is a relief to enter it, coming from the noisy scenes which take place about the Holy Sepulcher.

The Carmelite nuns are devout. They do not go out of the nunnery except it be absolutely necessary, and when they walk in its garden they wear such heavy veils that they have to hold them out from their faces to see where they are going. My guide tells me that each nun digs her own grave and that when about to die she is dressed in her graveclothes and laid out in the church in order that she may pass away there.

### The Garden of Gethsemane.

I shall not take you to the Chapel of the Ascension near the nunnery, nor show you the spot in its floor which looks like a footprint, and is said to be where the foot of the Savior rested before He ascended to heaven. The chapel belongs to the Mohammedans and is let out at times to the Christians. It will be more interesting for us to visit the Garden of Gethsemane, which lies at the foot of the Mount of Olives, just off the Jericho road. It is surrounded by a wall of yellow limestone, twelve feet in height and about four feet in thickness. On the outside of it in the shade of the wall a score of lepers hold out their hands for alms as we pass. They are dirty and filthy and the disease has made them disgusting. Some have no fingers, some no noses and one holds out a tin can which is tied to the stump of her wrist, the hand having dropped off.

The garden goes up the side of the mountain. It is almost square, with a width of something like 300 feet. It does not cover two acres and is cut up into flower beds, bordered by inverted beer and wine bottles. It has eight old olive trees, panicles of all shades of the rainbow, and other beautiful flowers. There are also cypress trees. The garden belongs to the Franciscan monks, who open the gate as we knock. The gate is a mere hole in the wall, so low that all who enter must stoop. It is closed by an iron door, upon which a round, black iron bar ten inches long serves as a knocker.

Just back of the entrance to the garden is a ledge of limestone upon which the disciples are said to have slept during the night of the agony, and perhaps 100 feet farther away stands a column which tradition says marks the spot where Judas betrayed Christ with a kiss. Both of these places have been worn smooth by the lips of thousands of pilgrims.

FRANK G. CARPENTER.

## Kernels of Gold in Story of Corn

Nebraska jumped from fifth to fourth place this year among the leading corn-producing states. The total corn crop of this state is given a value of \$109,308,648, for 207,948,000 bushels. The crop of 1909 amounted to 194,060,000 bushels. There was, on November 1, a difference of 10 cents a bushel in price against this year's corn. At that date last year the price was 52.2 cents a bushel, this year 52.6 cents a bushel.

Illinois still leads in corn production, with 413,751,000 bushels—the largest in the history of the state. The total value of the crop was \$217,633,000. That is about double the farm value of all the tobacco raised in the United States in one year.

Iowa is the second corn state this year, as it was in 1909. The Hawkeye crop of 1910 amounted to 343,979,000 bushels, worth \$180,932,954. Its crop

last year amounted to 289,800,000 bushels. The increase was about 53,000,000 bushels.

Missouri retained third position, the 1910 crop amounting to 270,994,000 bushels as compared with 213,840,300 in 1909. The 1910 crop is worth \$142,542,844. The increase amounted to nearly 57,000,000 bushels.

Indiana, which was fourth in 1909, took Nebraska's former position and dropped to fifth place in 1910, with a crop of 201,845,000 bushels, as compared with 196,520,000 in 1909. The value of the 1910 crop is \$105,270,470.

These are the five states which raised more than 200,000,000 bushels each, and more than \$100,000,000 worth of the yellow grain. The others in the 100,000,000-bushel class are:

- Texas (sixth), 181,093,000; eighth in 1909, with 122,250,000 bushels.
- Kansas (seventh), 169,328,000 bushels; sixth in 1909, with 154,225,000 bushels.
- Ohio (eighth), 143,855,000 bushels; seventh in 1909, with 153,062,000 bushels.
- Kentucky (ninth), 104,075,000 bushels; ninth in 1909, with 103,472,000 bushels.
- Tennessee (tenth), 96,296,000 bushels; eleventh in 1909, with 78,650,000 bushels.
- Oklahoma (eleventh), 92,352,000 bushels; tenth in 1909, with 101,150,000 bushels.

The total corn crop of the country this year amounts to 3,121,381,000 bushels. It is worth \$1,641,846,406. At the 1909 price it would be worth \$1,941,498,982, or nearly \$300,000,000 more. Though the consumer may not be able to see exactly where he saves that \$300,000,000, the farmer can easily see where he doesn't get it.

The fact that South Dakota raised 56,621,000 bushels of corn in 1910 may be a surprise to many who look upon that state as a wheat and flax state and too far north for corn.

The corn crop of the entire country, worth \$1,641,846,406, exceeds the combined values of the hay crop, the wheat crop and the potato crop by nearly \$100,000,000.

## An Oversight

Scene—A crowded railway carriage.  
Bald-headed, Pompous Old Man (addressing passengers)—Talk about the poor in England; it's their own fault. Now, just look at me, I am a self-made man, and proud to say so. I started with nothing but brains, and look at me now.  
Stuttering Man in Corner (who is seen endeavoring to speak)—What d-d-do you call yourself—a self-made man?  
Pompous Old Man—Yes, sir—a self-made man. Can you contradict me?  
Stuttering Man—Oh, n-n-no. Only I thought that if you were a self-made man, why the d-d-dickens didn't you-you-you put some hair on your head?  
Collapse of bald-headed, pompous old man.—Tit-Bits.