

By Which Gate Did Jesus Enter Jerusalem

The question of the particular gate through which Jesus entered Jerusalem that first Palm Sunday with the people shouting around him may seem superfluous, for common tradition has named the Golden Gate. But the kaiser's visit to Jerusalem in the spring of last year brought up another version. The Hulda Gate was mentioned then and it is high time to look into this question and determine the truth.

The Hulda Gate is the name that the Jews of today give to the old temple gate that lies at the foundation of the mosque of Aksa, but it is also known as the double gate. Josephus tells us that there were gates on the south side of the temple and the Talmud says there were two Hulda gates on the south. Today there are two gates in the southern wall, some 225 feet apart.

This gate has been called the mole gate. A mole works into the earth, travels underground and then comes up. So does this gate. In Solomon's time it was not roofed over, but later when Herod enclosed the royal grounds in the temple court he put a roof over it so it became a kind of tunnel from the outer wall to the inner court. At present the gates are walled up on the

west over it," which points to the middle path. By the southern road little could be seen of the city, but all the extensive temple buildings were visible.

And, too, it must be remembered that the path pursued by Jesus did not lie far from Bethpage, which was on the eastern declivity of the Mount of Olives, so it was impossible for Jesus to have taken the southern path. And it is just as certain that Jesus did go by the middle path, which passes directly over the ridge of the Mount of Olives.

Some Reasons.

As you come down from the mountain you are directly in front of the Golden Gate. This would have been the case no matter by which path he had come from Bethany. It was the nearest gate of the city and its threshold was only about 100 feet above the road along the garden of Gethsemane and the bridge and but 725 feet away in an air line. Here, too, the valley was at its widest; here the valley running from the northern side of the city opened into the valley of Kidron, broadening the whole valley. As a result of this the path had to run along a curved line.

Now, the Golden Gate is in the temple wall, but at that time the city wall was

Ceremonies of the Jubilee Year at Rome

The ushering in of the twentieth century is of more importance to the Catholic world from its sacred aspect than any political or diplomatic crisis which might occur in the secular world. One of the most solemn ceremonies in the history of the church will be celebrated in all of the great Catholic divisions of the world, beginning at noon on the 24th day of December, which is the beginning of the new year of apostolic history.

Pope Boniface VIII instituted the custom of breaking down the door of the Basilica of St. Peter's in Rome and afterwards directed that the custom should be observed at the beginning of the century, in perpetuity. Since that time it has been observed only by the Jesuit fathers; but the Jesuit church of which the Holy Father is the head has preserved this ceremony and it is now carried out to the utmost detail in all of the Jesuit churches of the world.

The holy year begins with the first vespers of the feast of Christmas, which is fixed at the meridian of the day preceding Christmas, or what we commonly call Christmas Eve, and every Jesuit church in the world at that hour has its holy door sealed. The workmen are present and are prepared to receive the cardinals, prelates and priests who approach, awaiting the three strokes of the silver mace, in order that the procession may pass through. His holiness approaches the door, seizes a silver mace, raises it over his head, strikes the door three times and immediately from the other side it is demolished.

The Holy Ceremony.

It is not taken from its hinges; the lock is not broken; the door is broken down; there is an aperture made and if this aperture is large enough to permit his holiness to pass through, he turns and salutes his consorts, who fall upon their knees; then he leads the way through the embrasure into the cathedral's interior.

Immediately after the procession has gone beyond the door, or rather passed through the aperture which has been made "by violence," the pope returns and with a silver trowel casts some lime upon the floor and then selecting three stones which have been placed ready at his hand, puts them in position, blesses the door, the trowel, the lime and the stones, reassumes the head of the procession and passes on. Immediately the door is re-sealed to await the coming of another "year of jubilee."

The pope now proceeds to the altar, where as the most devout penitent, he gets upon his knees. In the meantime the dean of the College of Cardinals, followed by a retinue of prelates, passes on through St. Peter's and approaches the holy door of the basilica of St. Paul's and there, representing the pope, performs the same ceremony. After these two ceremonies are performed the cardinals and priests retire to their respective basilicas and there perform the same ceremony in private; that is, they demolish and pass through a holy door of their own, to their particular apartments. Afterwards, for a whole year, these doors are sealed and impassable to all pilgrims and all penitents. It is only at the "feast of the nativity" when a penitent may pass through and then only with the blessing and upon their knees.

Accompanying the holy father and immediately behind him is the high penitentiary, who directs whatever shall be done, who stands between the pope and the throng of people who are present to witness the ceremony.

It is particularly interesting to know that the churches of the Jesuit fathers

to represent the pope. Behind him are the priests and lesser dignitaries of the church and following them is the multitude of penitents. In the utmost silence and with bowed heads they await the demolition of the door.

Ceremony in This Country.

The ceremony of breaking down the door is peculiarly attractive and extremely picturesque. At the church of St. Francis Xavier in Sixteenth street, New York, the ceremony is performed with the same exactitude with which it is concluded at St. Peter's in the presence of the pontiff. One of the fathers is delegated to represent the pope and with a silver mace in hand he approaches the door and strikes upon it with three solid blows. The archbishop and the priests, the prelates and the accompanying throng kneel and with bowed heads await what is to come. The blows delivered by a priest who has been delegated to represent the high penitentiary resound from the other side. The representative of the pope then strikes one fierce blow with his silver mace and immediately mallets and hammers are at work from the other side and while all are kneeling and praying the door is burst open and as soon as the aperture is sufficiently large the procession passes through.

No one, not even the archbishop, raises his head at this time. Particles of the refuse are, however, seized by each person in passing and devoutly preserved. The ceremony is conducted in absolute silence and is the most solemn occasion of the Catholic year.

Two Expensive Public Buildings

New York's elaborate capitol in Albany is built on land the first purchase for which was made in 1863 at an expense of \$51,000, reports the New York Sun. Other land was acquired as needed between 1863 and 1865, when the first appropriation for construction was made, and in 1870 additional land to the value of nearly \$400,000 was purchased, and thereafter the work of construction went on. On January 7, 1879, eight years after the laying of the cornerstone, the present capitol was occupied, but work in it has continued since then as the exigencies of the legislature and the public offices required.

According to Comptroller Roberts' report made to the last legislature the total cost of the state capitol up to January 1, 1896, was \$24,244,102, and of this sum \$543,179 was for the purchase of land and the balance for construction, labor, supplies and interior furnishings and decorations. The Albany capitol is pointed at frequently as the most expensive building in the country. It has entailed an enormous expenditure of public money.

Buildings constructed through legislation and subject to labor regulations which are onerous to the state often are unduly expensive, but it is not an exceptional building in this regard. Albany has a rival in the city of Philadelphia, the city hall of which has cost nearly as much as the Albany capitol and from recent indications it may cost considerably more. The official architect recently submitted to the Public Buildings Commission a report on the work still to be done to finish the building. It is expected that \$4,000,000 additional will be required to complete the buildings, and that between two and three years will elapse before this can be done. To date the cost has been \$22,501,556, appropriated by councils up to January 1, 1896. Of this sum \$16,843,334 was for construction.

Precipitancy is seldom characteristic of Philadelphia or of its public works and the building of the mammoth city hall in that town has been going on for thirty years. During that period the business of the city has grown enormously and the commission has had to meet the requirements as they arose. The population of the city of Philadelphia at the time of the beginning of the construction of the city hall, the original commission to supervise which was provided for in an act of the Harrisburg legislature in August, 1870, was 675,000. At that time the various public departments which are now provided for in the city hall occupied fifty-two offices, whereas the present number of offices occupied is 143, showing the growth of municipal business in the meanwhile, the present population of Philadelphia, 1,300,000, being nearly double what it was when the construction of the city hall was first undertaken. Last year's appropriation for the city hall was \$1,000,000, and other work upon it will require, it is estimated, \$4,000,000 additional. On January 1, 1896, this was the comparison between the Albany capitol and the Philadelphia city hall in outlay: Albany capitol, \$24,244,102; Philadelphia city hall, \$22,501,556.

The Albany public building, it will be observed, is somewhat ahead in the amount expended, but outlays upon it have practically ceased, whereas the Philadelphia city hall is not yet completed and probably before the beginning of next year will exceed in cost the sum expended by New York for its state capitol. Unlike the Albany structure, which is at the top of a hill, the Philadelphia city hall is so well situated for pedestrians that many thousands of Philadelphians pass through it each day, how many the Philadelphia commission has not computed.



MAIN DOORS OF THE BASILICA.

discovery of the ruins of the lower section. It is possible that this gate was partially restored by Hadrian in the second century, but not probable. This emperor's architectural achievements were chiefly in the city, not in the temple. The real restoration of these gates only took place later.

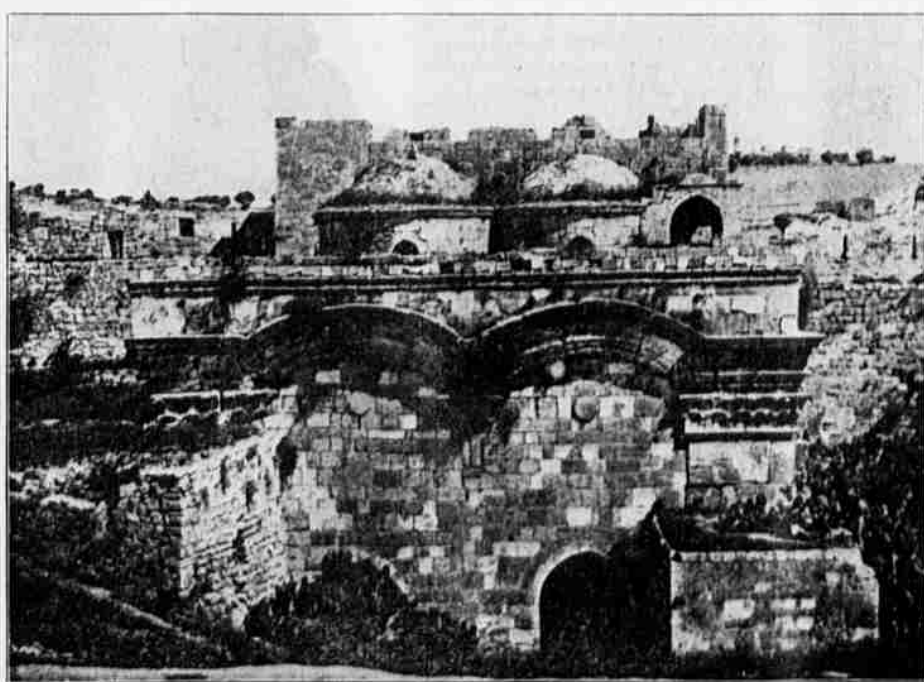
Later History.

The Hulda Gate was rebuilt by Justinian in the sixth century, as we know from an inscription on a stone used for it. The gateway formed the foundation for his Church of St. Mary. As to the Golden Gate, in the year 562, when Justinian died, it had been restored, for a little later, between 570 and 600, Antonius Martyr saw it still in ruins. He says: "From Gethsemane we ascended many steps to the gate of Jerusalem. This gate is connected with that once beautiful gate of the temple, whose threshold and posts still stand."

Here we have mention of two separate gates; first the city gate, of course, in the city wall; and near it, but somewhat removed, were the ruins of the former temple gate, which had been part of the temple wall. The steps that he mentions are those which had been long used by foot travelers, leading directly from the valley up to the gate from the south of the Garden of Gethsemane. This has nothing to do with the path by which Jesus made His festal entrance into the temple.

A little later the Persians, under Chosroes, captured the city and destroyed many buildings, especially churches, among which were those that had been in the valley of Jehosaphat (Kidron valley). The eastern gate was included in this destruction. The Christian emperor, Heraclius, besieged the Persians and entered Jerusalem in 629 with the holy cross, which he had recovered. He came in through this eastern gate. I think that Heraclius, who wanted to rebuild something in Jerusalem, was the one who undertook the reconstruction of the Golden Gate on its ancient foundations, but according to a new Byzantine plan. In this way it became a monument of his victorious entry into Jerusalem and the bringing back of the holy cross and at the same time a reminder of the former entry of Christ.

Baedecker assigns the rebuilding to the seventh century; others place it earlier or later. The monumental building was, how-



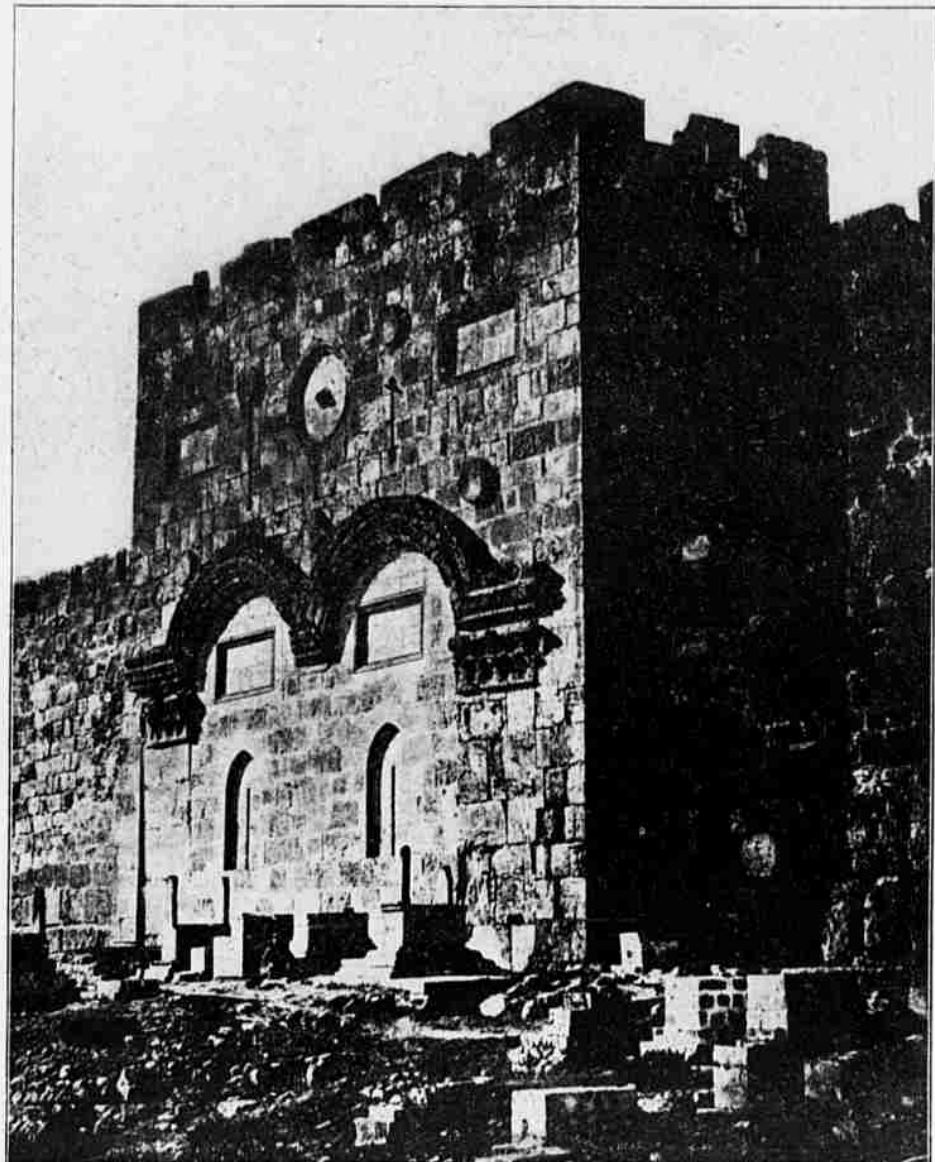
THE GOLDEN GATE—INSIDE.

ever, never completed, as it was begun and partly carried out. This would be inexplicable if Justinian had been the builder; for he certainly would have finished it.

But the Mohammedans captured the city under Omar in 637, only eight years after Heraclius' triumphal entry, when he had not yet finished the work of rebuilding. It was never added to after that. In fact, Omar had the entrance to the gate walled up.

When, in 1187, Saladin captured the city, the entrances to the gate were once more walled up. And so it stands to this day.

throughout the United States have preserved this custom with rigid directness, but also that it has been made an annual observance. "The year of jubilee," which occurs every twenty-five years, at the meridian of the 24th day of December, is with them an epoch. On such occasions a program is prepared, arrangements are made and the penitents of the church are hidden to be present at the ceremony; and it is a most solemn occasion. A procession is formed which is presided over by the archbishop, who has already delegated one of the fath-



THE GOLDEN GATE—OUTSIDE.

outside. Because the western gate was double the name Hulda was later given to it alone and not to the eastern one.

The Jews of a later period did not like the name with its application to the mole so they connected the name Hulda with that of the prophetess, who, they say, was the only one besides the kings to be buried in the city proper and that her tomb was near this gate, hence the name.

Not a Tenable Theory.

That Jesus and his disciples often passed through this gate may be accepted as certain, but that he entered there on Palm Sunday is absolutely untenable. Not one of the many pilgrims before and after the crusades mentions this as the gate through which Christ entered Jerusalem. Only of late has this idea been suggested.

The Golden Gate is to be found in the eastern wall of the present harem or court of the mosque of Aksa. The lower portions belong to the period of the temple while the upper part are Byzantine. The top is moselem. This gate was made into a fortified tower. Like the other temple gates it had a double entrance. It has been built up by a wall for a long time.

From time immemorial has this been considered the one through which Jesus entered and passed to the temple. Jesus came from Bethany, whence there are three paths to Jerusalem. The southernmost, the modern high road, passes over the lower ridge between the Mount of Offense and the Mount of Olives proper. This is the longest route. The second, the middle path, leads directly over the summit of the Mount of Olives and then southerly. The third and northernmost path also passes over the heights. All three pass by the present Garden of Gethsemane and there run into a single road. The valley of the Kidron is then traversed by a bridge.

Now, according to Luke, "Jesus descended the Mount of Olives," which could apply to the northernmost or to the middle road, and besides, "he saw the city and

from fifty to sixty-five feet outside of the wall of the temple. Necessarily there must have been a gate in the city wall at this point, but it was not a double, only a single gate like all the other city gates. After Jesus had ridden through this gate and approached the temple gate, He had to get down from His ass; nor would He have been permitted to ride through the Hulda gate. This caused a slight delay, during which the accompanying multitude crowded together, increased also by others, especially children, who came out of the neighboring houses that were built between the two walls.

The rest of the city now heard the loud cries of "Hosanna!" the people came to see what it was all about and went into the temple with Jesus. This is a reasonable and natural account of the occurrence.

But if, on the other hand, it is supposed that Jesus entered by the Hulda gate, everything becomes unnatural and forced. Even here the Kidron valley had to be crossed. But it was certainly easier there, where it was not so deep, as lower down where it was not only deeper, but also narrower and steeper. Sepp admits that Jesus went by the southerly path, but did not go as far as the Garden of Gethsemane, but turned off westward into the valley to shorten the route. A northerly short cut would have led by the so-called tomb of Absalom into the valley to the lower bridge. But this road is very steep, much steeper than that which led to the Golden Gate. In fact, in order to ride to the western suburb comfortably on the ass, so as to pass through Ophel, the route had to be followed further in the valley, as far as the Pool of Siloam and then an ascent of three hundred feet to the threshold of the Hulda Gate had to be made. Besides, the road to the Golden Gate was only one-fifth as long as that to the other gate.

Therefore there can be no doubt that Jesus entered by the eastern gate. All subsequent historical notices agree with this idea.

That this eastern gate was partially destroyed by the Romans is proven by the