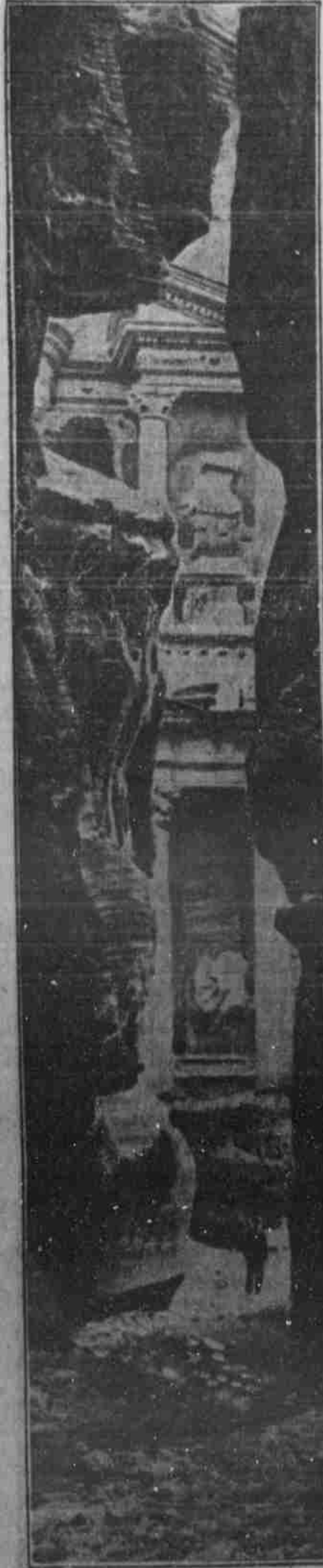


## To Probe The Secrets of the Strangest City's 3000 Tombs

*The Mysteries of Rock-Hewn Petra, Whither Ishmael and Esau Fled, into Which Flowed for Hundreds of Years the Treasures of the Ancient World, to Be Solved Through Its Dead*



The Impregnable Shaft Between the Mountains, Which Was the Chief Entrance to Petra.

ONE of the great mysteries of the ages is to be explained, if the latest German expedition has its way. This expedition, under the special patronage of the Kaiser, who is tremendously interested in anything that will clear up the history of nations long dead and gone, is to open no less than three thousand tombs that have remained inviolate these thirty-five centuries or more.

For the expedition is to go to Petra, that mighty rock-fortress, known in the Bible as Sela, the Rock, and there they will tear open the thousands of tombs that have been hollowed out of the living rock, in which it is expected that many treasures of ancient times will be brought to light.

This city has been described as an "eagle's nest" on the top of the rock, and it was a mighty large nest with some very powerful eagles in it.

It was the capital of the Nabateans, the direct descendants of Ish-

### Christopher's Complaint.

Lula McTubbins had been a bride but a short time when the startling truth was forced upon her that her young husband was not exactly a fastidiously. One evening a few weeks after the wedding the strict old soldier water cranked a Peas McTubbins dropped in to call. He found his daughter all alone. After a while he asked:

"Where is Christopher?"

"Well, the fact is Christopher isn't feeling very well this evening."

"Is that so? What ails the matter?"

"Well—the fact is—Christopher is suffering from a bad attack of—of—propinquity."

"Propinquity, propinquity," repeated the puzzled old gentleman. "That's a disease I never heard of. You must be mistaken."

"Oh, no, father! Let me explain. Propinquity means seariness, doesn't it?"

"I think so."

"And to be near is to be close, isn't it?"

"No—yes—yes."

"And when we speak of a man or a young fellow we mean that he is being close, don't we?"

"Certainly, a man is being close when he is being close, don't we?"

"I believe so."

"Well," she concluded with a sigh, "that's what the matter with Christopher."



PHOTOS BY UNDERWOOD & UNDERWOOD N.Y.

mael, the brother of Isaac, who was sent out into the desert on account of the jealousy of Sarah, and settled upon this mighty rock, founding a nation that was to awe its contemporaries in later times. Hagar, his mother, had inspired her son with hatred of all men, for she had been treated most cruelly, sent out into the desert with her little boy, and a jar of water and a loaf of bread. She had no love for mankind in her breast, and her son was noted as a mighty hunter among men.

It was to his uncle, Ishmael, that Esau, the rough and wild brother of Jacob, fled when his mother, Rebecca, made it unpleasant for him at home, after the flight of her favorite, Jacob, who had deceived his brother and his father, and it is no wonder that Jacob was afraid, when, after spending twenty years with his maternal uncle, Laban, he returned to face the hosts of his fierce brother.

But Esau surprised him by his brotherly feeling, and all went well so far as he was concerned.

It was quite otherwise with the caravans which passed between Egypt and Syria, whose main route lay near the city of Sela. From its mighty fortress the herds came down in haste and fell upon the treasures being transported from one country to the other, never hesitating to slay if they must, and bearing to their homes the gold, the silk and wool, the ebony carvings, all that the merchants might be carrying, or that sovereigns might be sending from Egypt to Assyria, and vice versa.

It is known from the Tel Amarna tablets, written in Assyrian, but discovered in Egypt, that the relations between these great countries were most intimate, intermarriages between princesses and princesses of both lands being entered into to preserve the peace, and many expeditions passing near the rock-fortress during each year.

It was in this way that the Nabateans built up an enormous wealth, gathering around them the wildest, and at the same time, the most adventurous spirits of their day, and prying upon the richest commerce of their age.

It is recorded in the Bible as one of the great victories of Amasaiah, King of Jerusalem, in the ninth century B. C., that he succeeded in conquering the Edomites, captured Sela, the capital, and cast from "the steep of the rock" ten thousand captives who were dashed into pieces on the rocks below. He gave a new name to Sela at this time, as was the custom, and it was then known as Jechteel, but is not again mentioned by that name in history.

The reputed wealth stored in Sela was so great that it attracted the attention of Antigonus, the Syrian monarch, and he sent his general, Athenes, to take it captive (312 B. C.).

There was only one way in which he could capture this fortress, standing as it did hundreds of feet above the plain, and accessible only by steep gullies through the rocks, and that was to watch until the men were away. This he did, but so soon as he had taken possession of the men returned, and, aided by their better knowledge of the place, he in turn was surprised and his entire force massacred. The Nabateans then sent magnificent presents to the monarch, begging that they be allowed to continue their commerce and agreeing to pay a heavy tax.

The son of Antigonus, Demetrius, tried, too, to capture Petra, as it was now called, but he failed miserably, the tax was no longer paid, and a mighty kingdom was formed once more under the leadership of the Nabateans, with Petra as the capital. It included all of what is known as Arabia Felix and the Hauran, that part of Palestine lying east of the River Jordan.

The first king of this great power was Aretas I., who is mentioned in the book of II. Maccabees, and was succeeded by three kings of the same name, and by other monarchs up to



The Ramparts Around "The Great High Place," and, in the Foreground, the Ancient Altar, with the Suggested Crypt of Sacrifice.

They could not forget that these were once homes, and, in fact, they must have believed in a kind of resurrection, for they made the tombs look like herons as much as possible. The most ancient Nabatean tombs have the familiar pylons, the door set in a tower, and all crowned by a parapet ornament, just like a house for the living.

In what is termed the second period we find the tombs with semi-circular arches, which resemble the tombs of Northern Syria, and in the most modern period we find the elaborate facades of the Roman temples. In the second period the shape of the tombs, being a combination of Syrian, Greek and Egyptian, helps to fix their date as of the time when the Ptolemies ruled in Egypt, toward the end of the second century B. C.

Petra was definitely annexed to the Roman realm 106 A. D., and coins are found bearing the inscription, *Adriane Petra*, as a tribute to the complacency of the Emperor Hadrian toward this city. It was at this time, doubtless, the most beautiful of the temples erected to Isis was built. After this time the building of the tombs stops, for it is now only the Province of Arabia, to be later divided (295) into two parts, with Petra as the southern capital. The history thenceforward is of little interest.

Among the latest discoveries made at Petra, however, are some so astounding that they are the cause of the formation of this new expedition. The great "High-place" has been laid bare, with its great altar for burnt offerings, a mighty rock-hewn altar, and near it a place for killing the victims, as well as a shallow court in front, in which the water was probably kept.

It is known now from some of the Nabatean inscriptions which have been deciphered that the chief god of Petra was Dhu-shara, the Lord and owner of Shara, as the mountain was called, and that side by side with him was a great feminine goddess, Ailat, really the ancient goddess of the Arabs.

Dhu-shara was worshipped under

the end of the independent existence of the government (106 A. D.). It was the third Aretas who had fallen in love with the art of the Greeks and Romans and gave this character to the art of the capital city, Petra. He is responsible for the most magnificent of the architectural remains, which have been most remarkably preserved on account of their sheltered position. The palaces and temples were hewn out of the living rock along the sides of the steep ascent to the city proper, and being thus protected from storm and sun the columns stand to-day almost as if hewn out last year, or ten years ago at most.

The city was surrounded by natural walls of rocky mountains, watered by a perpetual stream. The chief entrance was from the east down a dark gorge, only ten or twelve feet wide, called the Silk or Shaft, being really a split in the huge sandstone rocks. Here was hewn out that wonderful "Treasure of Pharaoh," so-called, because at one time it held many of the great treasures of Egypt, and the explorers are of the opinion that far back in its rocky recesses there are still many of these treasures, if they can only find them. Further along this gulch is the great theatre, also hollowed out of the mountain side, and all around are the thousands of tombs, each ending in a tower, where they belong to the earlier period.

The capital itself must have occupied a space of about one and three-quarter square miles, giving room for a numerous population, and one that grew very wealthy out of the spoils of the then civilized world.

Preliminary exploration has shown that originally the inhabitants of this district were cave-dwellers, and for many ages the people were satisfied with these homes dug into the sides of the mountains. But as they became more civilized they built houses like the surrounding tribes, and the caves became the tombs of the dead.

of the Haram, or sacred place, into which none but the priests might enter. With the discovery of the great altar comes another notable find, which may go far toward explaining the mysteries connected with the awful worship of Dhu-shara. Below this altar there seems to have been a crypt, going far into the bowels of the mountain, and in it was thrown the remains of the victims sacrificed to the god and his cruel mate. Whether human sacrifices were offered is not known, but the exploration of this crypt will tell us much of the distant past.

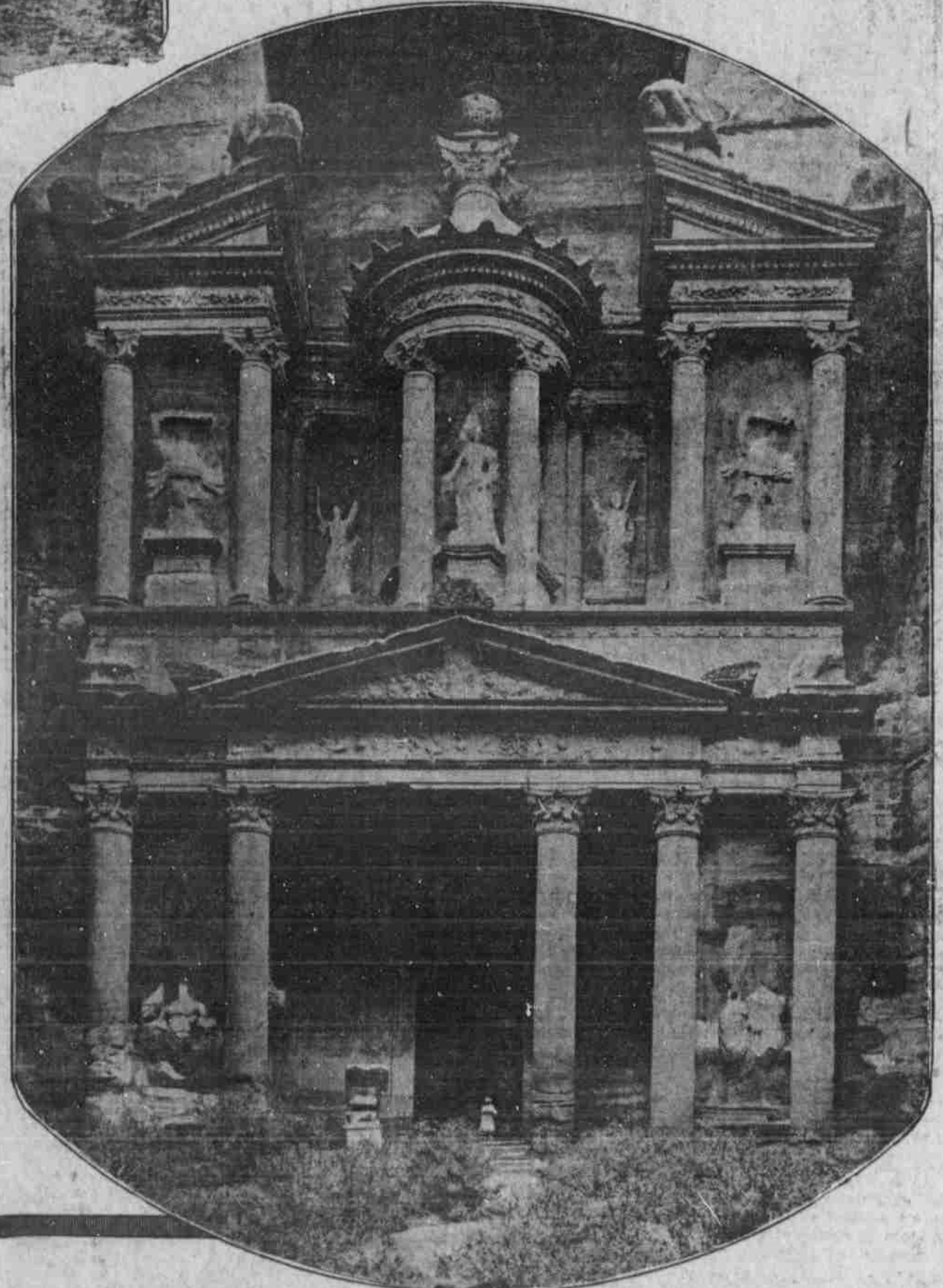
Most light upon that past is expected from the opening of the tombs, which number three thousand or more. If ten a day are opened it will take more than three years to

complete the work, but it is doubtful if this number can be averaged without a host of workmen, for all are in the faces of the cliffs, and scaffolding will have to be erected to reach most of them. When they are forced open, by pick and dynamite, what treasures of ancient times may be brought to light none can well imagine or picture.

All are awaiting the results with bated breath, for the history of the Nabateans is so closely interwoven with that of the Hebrews, of the Egyptians and the Babylonians, that we may have a flood of light upon all the civilization of ancient times, simply by the opening of these tombs—but it is a tremendous task, which will consume years and cost fortunes, though the results will certainly repay all efforts.

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The Colossal Ruins Known as "Pharaoh's Treasury." Hewn Out side of the Mountain, It Held the Wealth of Egypt for Ages. It is 150 Feet High.

### How to Cultivate Good Manners in Childhood

By Mrs. FRANK LEARNED  
Author of "The Etiquette of New York To-day."

A LAWYER who was harassed with anxious problems made a rule in his family that each one should come to the table with a pleasant greeting and contribute his share of cheerful talk. For his own part he made the hours at meals delightful by his conversation and powers of charm. Children realized that grievances, ill-temper, rudeness, discourtesy or contradictions were offences to be punished gently, but firmly, for the simple reason that the feelings and rights of others must be respected and the great law of unselfishness and making others happy must be understood. Self-control was taught by the example of the parents, who tried to preserve patience and calmness and not to reprieve irritably. Home is the great moral school where real character is mostly

formed. All the minor moralities of life may be made easy to a child. Habits of being courteous, prompt, considerate, neat, should be taught early in childhood. Good habits may be incorporated with the character and will be spontaneous and proceed from almost unconscious sources. It must be remembered, however, that "bundles of habits" are not in themselves character. The small acts of courtesy practised at home will become, in a measure, automatic, but there must be in the character the cultivation of true kindness, which prompts one to do the pleasant or the unselfish thing naturally and simply, because it would be an unhappiness to do a disagreeable thing. The relationship of the family must exist in all worthiness before the eyes of children, if there is to be high development of character, being cause children judge only by what they observe; what they see is the pattern for their imitation. So much may be done by parents in the persistent, patient example of sweet-