



THE JEWS' WAILING PLACE AT JERUSALEM.

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WE WERE agreeably surprised in Jerusalem and Judea, but disappointed to learn how few Protestant Christians visit this city which may, without impropriety, be styled the Christian's Mecca. Possibly the wretched harbor at Joppa—its harbor it can be called—may frighten some away, for when the weather is bad passengers are often carried by, and yet it does seem that there should be more than 4,000 a year from the rich and numerous churches of Europe and America. More than 90,000 pilgrims visit the Mohammedan Mecca each year, although the Mohammedans are poor and the journey is difficult. Port Said is only 135 miles from Joppa and Alexandria less than 300 miles, and more than 99,000 persons disembarked at these ports last year. Making a liberal allowance for Egyptians returning from Europe, for immigrants from Europe to Egypt and for invalids visiting Cairo in search of health, it is still true that many times as many go to the Nile as travel to Jerusalem, and of the less than 4,000 tourists who visit the Holy City less than 1,000 continue their journey to Nazareth and the Sea of Galilee. The number which I mention does not include the Greek Catholics or the Roman Catholics, but it is an outside estimate of the number of Protestant Christians. The railroad which is being built and the carriage roads in process of construction will make travel easier and may increase the number in the future, but it is difficult to explain or to understand why so many have come near to, and yet passed by without seeing, the places made famous to the Christian world by the books of the Old and New Testament.

We landed at Joppa when the weather was fair, but were detained a half day that they might "de-arrich the ship," as the Turkish authorities describe it—landing upon the ship—a custom inaugurated after the plague had been convicted of carrying the bubonic plague. Joppa is on the edge of the Plain of Sharon and, as an abundance of the railroad which are building and the depth, the city is a garden. Orange trees thrive there and the fruit is excellent. Two places of interest are shown, the home of Tabitha and the house of Simon the tanner, the latter immortalized by the vision which taught Peter the universality of Christ's mission. The railroad to Jerusalem crosses the valley of Sharon, which at this season of the year is exceedingly attractive. The crops are growing, the fields are at work in the fields and everywhere the wild flowers bloom. The rose of Sharon had many rivals, if the plain looked in olden time as it does now. The principal station on the plain is Ramleh, thru which conquering armies marched for ages. From time immemorial Palestine has been a prize of war. When it was not itself the object of conquest, its occupation was necessary to the acquiring or holding of other territory. The Persians, the Egyptians, the Parthians, the Scythians, the Greeks, the Romans and the Turks have all overrun this country—not to speak of the numerous wars of the Israelites and the expeditions of the crusaders. From Alexander the Great and Caesar to

AT THE CHRISTIAN MECCA

Comparatively Few Protestant Christians Visit the Holy Land—Judea Scarcely Larger Than a Nebraska County—Beautiful Location of Jerusalem—How the Mother of Constantine Identified the Spots Associated with the Savior's Life—Discussion Over the Location of Calvary—Other Interesting Spots Immortalized by Scripture—Remains of Solomon's Temple—Jews' Wailing Place Where Devout Hebrews Have Met for Centuries to Bemoan the Fate of Jerusalem—Hills Around Bethlehem Where the Shepherds Watched—Mounted Guards Patrol the Road from Jerusalem to Jericho—Dead Sea Contains Five Times as Much Salt as Ocean—Mr. Bryan Finds by Experiment That One Cannot Sink in Its Waters—The Land of Ruth, Elijah and the Significance of the Passages Made Plain by a Visit to the Holy Land.

Napoleon, no world-conquering general overlooked Palestine—and yet, out of Palestine came the Prince of Peace. South of Sharon lies the plain of Philistia, a narrow strip of land between the hills of Judea and the sea, a small region and yet it supported a people who warred for centuries with the children of Israel. It was at Gaza, one of the chief cities on this plain, that Samson pulled down the pillars of the building and died with those who made sport of him.

Leaving the low country, the railroad begins the ascent of the Judean hills thru the Wady es Surar, and as one is carried up the tortuous course of the narrow valley he begins to understand why Jerusalem was considered a citadel. The hills rise to a height of about 2,500 feet and are so inaccessible that a small number dwelling on top could easily defend themselves against a much larger force. The narrow limits of Judea impress one, hemmed in on the west by Philistia, on the south by the desert and on the east by the deep chasm of the Dead sea. Its history was developed in a territory scarcely larger than a Nebraska county. As one approaches the summit the vineyards appeared and the olive groves became more numerous. Jerusalem is beautifully located. No wonder its rebuilding and repossessing is the dream of the devout Jews, many of whom come from distant corners of the earth to spend their last days within its precincts. The present walls of the city are only a few hundred years old, but the tower of David is believed to be a part of the wall erected by the great Hebrew king.

Once within the city one is surrounded on every hand by places that stir the tenderest memories. Even the uncertainty as to the identification of many of the spots made sacred by the life, the sufferings and the death of Christ—even the rivalry between the various sects cannot prevent a feeling of reverence. Here he whose name is borne by increasing millions was condemned without cause, crowned with

thorns and at last crucified, sealing with his blood the testimony of his life. Early in the fourth century Helena, mother of Constantine, set out to identify the spots most intimately associated with the Savior's life. She selected the place where she believed Christ was crucified and buried, and her son erected the Church of the Holy Sepulcher to mark the locality. For fifteen centuries her designation was accepted as the correct one, and the Roman Catholics, the Greek Catholics and the Armenians, who divide the space in the church between them, have kept joint, the not always harmonious watch over the various altars and chapels.

A few years ago the correctness of the location of Calvary was disputed and a hill over the Grotto of Jeremiah was fixed upon by the dissenters as the place of the crucifixion, and a tomb nearby as the sepulcher. Since that time the traveler has been shown both places and furnished with the arguments in support of the claims of each. It is contended that the Church of the Holy Sepulcher, the within the present walls, stands upon land which was outside of the original walls, while the new location is outside the walls as they are at present. Possibly future



THE JORDAN NEAR JERICO.

excavations may settle the question by determining the exact location of the wall in the time of Christ; but what matter? The two places are not far apart, and the whole vicinity has been hallowed by his presence. Pilate's judgment hall, the Via Dolorosa and the Ecce Homo arch are marked by the erection of a Catholic convent and school for girls, where one finds a cleanliness in striking contrast to the streets outside. The pools of Gihon, of Siloam, of Bethesda and of Hezekiah are all given a local habitation; the place where Judas hanged himself is pointed out, as well as the cave in which Jeremiah wrote his lamentations; the chamber where the last supper was observed is also fixed upon, and the tombs of Rachel, Abraham and of David. I do not know how much credence should be given to

the testimony adduced in behalf of these different sites, but we are sure of the identity of a few places. Mount Zion, upon which David built his palace, is known; Mount Akra can be located and about Mount Moriah there can be no mistake. The great bare rock that crowns the last-named eminence is a landmark that has not been and cannot be easily relieved. It is now covered by a mosque, but was once the sacrificial stone of the Hebrews. Solomon's temple was built on Mount Moriah, and some of its foundation stones and subterranean chambers can still be seen. In a street that leads by these foundation walls is the Jews' wailing place, where for many centuries devout Hebrews, gathered from every country, have met on each Friday afternoon to bemoan the fate of Jerusalem and to petition for the restoration of the kingdom. One sees no more pathetic sight in a trip around the wild than this assemblage of Paen and women, some gray-haired, some in middle life and many mere children, chanting their laments and caressing the stones which the hand of Solomon laid when he was building the temple which marked the summit of Jewish political power.

Bethlehem is also identified, and whether or not the church of the Nativity, erected by the mother of Constantine, covers the spot where Christ was born, one can look upon the hills around about the city and recall that it was here that the message "Peace on earth, good will to men" came to the shepherds who kept their flocks by night.

In the garden of Gethsemane, by the Brook Kedron, one can tread the soil pressed by the Master's feet in the hours of his loneliness and agony. The garden is now walled in and carefully kept, and its old, gnarled and knotted olive trees shade the pansies which grow there in profusion. Bethpage still stands, and also Bethany, where Mary and Martha and Lazarus lived, and most conspicuous of all, the Mount of Olives, the place of the Ascension. From its summit the best view of Jerusalem is obtained; from that point also the eye can sweep the hills of Judea and the hills of Samaria, and to the east look upon the waters of the Dead sea, 3,500 feet below.

Nowhere else can one walk amid scenes so familiar to the civilized world as are those of Judea. Surrounded by paganism and idolatry, a little band began here the establishment of a monotheistic religion and, notwithstanding backslidings, shortcomings and wanderings from the faith, the spiritual side of life was never entirely forgotten. Great prophecies thundered their warnings from these hills; great singers poured forth their hymns of penitence, praise and thanksgiving; here a wonderful literature was developed and a history written which was stranger than fiction; and here, in the fullness of time, came one who was commissioned to substitute the law of love for the law that required "an eye for an eye and a tooth for a tooth."

In the city of Jerusalem there are now some 60,000 souls, not a composite population it is. While about two-

not the waste that we expected to find, but merely a broken and mountainous country, too stony to be cultivated and fit only for grazing. At this season of the year the grass is green and the ground bright with flowers. A little more than half way down the slope is a rest station called, in honor of the parable, the Good Samaritan Inn. (But for the mounted guards who now patrol this road the traveler would even today be in danger of falling among thieves.) A little farther on the road leads along the edge of a low, deep and rugged canyon. At the bottom of which plunges the Brook Cherith. A Greek monastery has been built at the place where Elijah found refuge during the drought.

Jericho is a small village and a half mile from the site of the ancient city of that name. It depends for its support upon the tourists who visit the Jordan valley, rather than upon the cultivated area.

The Dead sea, forty miles long and nearly 1,300 feet lower than the Mediterranean, is the deepest of the depressions in the earth's surface. The rent extends from the base of Mount Hermon to the Gulf of Akabah. For more than 100 miles this rent or ravine is below the level of the sea, the surface of the Dead sea being 1,300 feet lower than the Mediterranean. As the Dead sea is in some places 1,300 feet deep, the greatest depth of the chasm is, therefore, more than 2,600 feet. The water of the sea is bitter and contains 26 per cent of salt, or about five times as much as the ocean. As we took a bath in the Dead sea, we can testify that one cannot sink in its waters.

The Jordan is neither as large nor as clear as one would expect from its prominence in Bible history. The banks are slippery, the waters are muddy and the current is swift. It has much the appearance of a creek swollen with rain. We tried its waters also, but did not venture far from the shore. Between the Sea of Galilee and the Dead sea the Jordan falls about 600 feet, or ten feet to the mile. At present but little use is made of this fertile valley, but in the opinion of some who have investigated the matter it could be irrigated and under a just government be made as fruitful as the valley of the Nile. As might be expected, the heat in this deep basin is intense in the summer, but the hills are near enough on either side to provide homes for those who would cultivate the fields.

Looking across the Jordan one sees the plateau of Moab. White the country "beyond the Jordan" plays an unimportant part in Bible history as compared with Judea, Samaria and Galilee, still it has its story, where the great Jew never slept in an unmarked grave; it has its Machera, where John the Baptist was beheaded, and its Gilead.

Elijah the Tishbite, came from beyond the Jordan, and beyond the Jordan Elisha received his teacher's mantle; Ruth came from the land of Moab, and Job endured his trials in the land of Uz.

Space does not permit a reference to all the places of interest or an elaborate consideration of any of them. It is impossible to describe in a few words what it requires several days to see. One thought often comes to the mind as the different scenes are visited, viz: that a visit to the Holy Land makes it easier to understand many Bible passages and gives added significance to others. We have seen the barren fig tree and the fruitful vine; we have seen the lame and the blind meet at the gate; we have seen the tiny lamp, such as the wise and foolish virgins carried—lamps that need often to be refilled; and we have seen the "whited sepulcher," full of dead men's bones. We have been impressed with the life-giving power of a fountain in a barren land and can more fully realize the force of the promise that the man, who is faithful to the law of the Lord, "shall be like a tree planted by the rivers of water."

But no part of the Old Testament has been brought more vividly to our minds than the twenty-third Psalm. Life is much the same here today as it was two, three, four thousand years ago, and we have seen innumerable flocks, and have watched the sheep following the shepherd with confidence as he, staff in hand, led them into new pastures or from hillside to stream. No animal is more helpless than the sheep and no guardian more tender than the shepherd. The sheep know their master's voice, and we have several times seen a shepherd carrying a lamb in his arms. The hills about Jerusalem, the springs, the shepherds and their flocks will rise before us whenever we read again: The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; and He leadeth me beside the still waters.

The Making of Music Rolls

Thousands of persons who own mechanical piano players must have wondered how the long strip of perforated music are made. Nothing seems too difficult to cut in perforated music. The big symphonies are copied as faithfully as a simple street song.

First, explains a writer in the New York Press, the sheet music of the composition to be cut is brought in to Herr Professor, who to adapt it for perforated music. He is known as the "music director," and proceeds to study the composition with a view to making an exact copy of the score, but an adaptation that will be free from mechanical irregularity, duplicating the human performance. The refrain of a song, for instance, would be repeated a second time with more animation than at first, were a pianist playing from the score. So Herr Professor Music Director adds to his perforated roll such notes as will strengthen the repetition of the refrain, probably carrying it up an octave. When he gets done with the sheet music it is covered with mysterious marks that the next man has no difficulty in deciphering.

The second expert in this process is a mathematical sharp who proceeds to lay out the "master roll." He has a long reel of blank music paper of the kind familiar to the public and with the score at hand, proceeds to mark out the notes. He works according to measurements. Perhaps a full musical measure represents three inches on his master roll. Then an inch would be a quarter note, a half inch an eighth note, etc. Sixty-five columns across the paper represent the musical notes of the piano. So the tiniest grace note may be marked in with the greatest accuracy. When all the notes have been marked on the paper roll they are cut out by a machine with round perforating dies.

When the first master roll is finished the Herr Music Director takes it in hand again for editing, playing the com-

position over in a mechanical piano player, adding new notes as needed, and suppressing those that seem to be superfluous. This latter is a simple thing, for a small patch of paper over the perforation makes it silent—many persons who own players have discovered the trick for themselves, and do not scruple to edit the professor's own editions.

The approved master roll now goes into another machine which has sixty-five flexible metallic prongs, and as it runs over a copper roller these prongs complete an electric circuit whenever a perforation is reached. Then the corresponding punching die descends on another roll of paper and cuts out the note. A perforated roll has not only round holes, but long ones, too. But these are all cut by round punches that move up and down with great rapidity so long as the circuit is held. Twelve or more strips are cut at once, one after the other, the punches forcing them all. After being perforated, the rolls are marked with expression lines, mounted on reels and sold.

One curious fact not generally known about perforated music is that such compositions cannot be copyrighted. A composer's own score may be registered and protected, and if it is cut in perforated music without his consent his copyright protects him. But if a piano player concern brings out a perforated adaptation of a classic work on which the copyright has expired, it has produced a form of art not covered in the present copyright laws. While the edition may be an admirable transcription of an orchestra classic, made by a famous contemporary composer, if it is neither printed, nor a drawing, nor a photograph, nor anything else a copyright laws protect, but simply a long strip of paper with holes cut in it. A rival company may copy it immediately, and there is no redress, it is said, unless in so doing a patent or a trademark right is violated.

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