# JERUSALEM AT ST. LOUIS

## Thousand Natives En Route to Occupy Reproduced Capital of Holy Land on World's Fair Grounds

St. Louis, April 30.—Approximately thousand natives of Jerusalem are ow enroute to American or are preparing to make the journey, their destination being the World's Fair St. Louis. They are coming not merely to see the exposition, but to become part of it. They will live during the seven months of the fair the walled city of Jerusalem, a production of their native city, which occupies eleven acres inside the grounds at the World's Fair.

In the gathering of people from Jerusalem are representatives of each of the three religions which have struggled for possession of the Holy City from early times—Jews, Moslems and Christians. They will occupy, in the reproduced city, houses such as they live in at home, and they will carry on lines of business such as they are engaged in there. Along the streets of the Jerusalem in St. Louis are many shops and bazaars where various lines of oriental curios will be sold. Metalsmiths and tinkers will ply their trades, selling the product to visitors. In every possible way the object of the enterprise is to show life just as it is in Jerusalem. The native costumes will be worn, the native languages spoken and the native customs adhered to with fidelity to detail.

In religion, as in business and home life, these natives of Jerusalem will be at home. The Jews will find their celebrated "Wailing Wall" where they are wont to gather at certain hours and pray for the restoration of the Holy City to the sons of David. The Mohammedans will worship according to their faith, in the reproduced Mosque of Omar and in little chapels elsewhere on the site. The Christians will carry on their forms of worship.

The Jerusalem of the World's Fair is almost completed. The building of the city has been a stupendous task. No such enterprise ever before was attempted. The magnitude of it is such that one marvels how it could have been done. Inside the great walls which surround the city about three hundred houses have been built of wood and staff, they are correct patterns of the originals at Jerusalem and they are six-sevenths the actual size. Whole streets, famous in sacred story, have been reproduced. The outer walls, covered with staff so painted as to represent the time-stained stone masonry of the ancient city as it now appears, gives marvelous likeness of the original. The architects personally visited Jerusalem and studied the walls and buildings with minute attention to detail, and in every respect the original model has been followed.

The famous Jaffa Gate, which is located in the World's Fair replica, at the end of the road leading down from the palace of fine arts, immediately attracts the attention of any one who has visited Palestine. Thousands of pilgrims each year approach Jerusalem along the road from Jaffa, on the backs of camels or donkeys, or afoot, just as in olden days. Many now use the railroad that was opened a few years ago. At the Jaffa gate both inside and outside the walls, there is always a picturesque scene. At the World's Fair, Jerusalem this side within the gate will be reproduced faithfully.

Entering at the Jaffa gate the pilgrim in St. Louis finds himself inside the walled city. Before him the street of David stretches, a wide thoroughfare, as wideness goes in Jerusalem. To the left is the moat surrounding the citadel. To the right is a row of quaint houses, where dwell some of the transported inhabitants. Farther along are two modern hotels rebuilt just as they stand in actual Jerusalem. These hostelries are the Central hotel and the Grand Hotel. They are intended for the accommodation of the many persons connected with the enterprise in official or clerical capacities.

The street of David crosses the Via Dolorosa, along which Jesus bore his cross on the journey to the crucifixion on Calvary. Here is shown the Ecce Homo arch, upon which Pontius Pilate when he cried out to the populace, "Behold the Man!" The wheat market, with dirt floor, which Jew and gentile strive for commercial mastery, is located on the righthand side of the street of David. During the fair it will be a place of lively activity, and no doubt will attract much attention from persons who know something of the struggle of bulls and bears "on the street' in New York.

The World's Fair Crusader of 1904 may pass through Christian street to the south and enter a wide open space in which stands the Church of the Holy Sepulchre, which for centuries has been a subject of controversey between scholars and ecclesiastics. According to tradition, it is built upon the site of the crucifixion. The Emperor Constantine erected the original Church of the Holy Sepulchre upon the site in Jerusalem which corresponds to this. In the centuries of fierce struggle for possession of Jerualem, wherein Moslem and Christian clashed on bloody fields, the church was destroyed and rebuilt repeatedly. When the Crusaders took possession of the city they enlarged the extent of the church considerably. The present edifice was built early in the nineteenth century. Certain features of the mediaveal architecture remain, which are faithfully reproduced at St. Louis.

The pavement of the large court in front of the church is worn by the feet of innumerable pilgrims, and these marks are reproduced. Beneath the central dome of the church, in a white marble edifice is the Holy Sepulchre. This interior edifice is divided into two spaces, or sanctuaries. In the first is found reproduced the stone where the angels were seated when they replied to the holy women, "He is not here, but is risen." The second sanctuary encloses the sepulcher. The air is redolent with burning incense, and lamps of gold and silver are always lighted.

Many persons believe this sepulcher at Jerusalem to be the actual place of entombment of Jesus.

At the opposite side of the site is reproduced an architectural feature even more striking than the church of the Holy Sepulchre. This is the Mosque of Omar. Resting upon its mighty platform, with its wonderful dome towering high above the outer walls, this Moslem temple is visible from many points in the Exposition grounds. Though the site of the Holy Sepulchre is a matter of learned dispute, no one doubts that the ground upon which the Mosque of Omar stands in the Holy City is the identical site of Solomon's Temple and the temple of Herod the Great, from which Christ scourged the moneychengers. This considerable tract of changers. This considerable tract of as the Temple Area, and by the Mohammedans it is called the Harem es Sherif. For nearly 4000 years it has been holy ground. Upon it has been builded temple after temple to fall before successive invades. Assyrian, Roman and Mohammedan have built and destroyed temples here. Within this sacred area have worshipped the followers of the God of Abraham, the believers in Jesus of Nazareth, and the fanatic followers of Mohammed. A pagan temple, built by Hadrian, has occupied the site of Solomon's magnificent temple.

For generations, time and again, the area has been but a tumble of ruins, yet it has not ceased for a moment to be venerated as a sacred place by the adherents of some great religious prophet. The powerful religions of the world have surged about these walls, struggling for possession of the temple area. The walls have been drenched in blood, and the maimed bodies of defender and aggressor have strewn the aret. Even the Saracenic mosque now standing has changed masters repeatedly; it was taken by the Crusaders under Godfrey of Bouillon in the year 1099, when the Cross supplanted the crescent. Upon the expulsion of the Christians by Saladin, the Moslem symbol again was planted upon the edifice.

The great Omar built the mosque which was the predecessor of the one now standing. The Mohammedan Turks now hold the temple area and worship within the great mosque, and at the prayer-places here and there inside the area. Only in recent years have Jews and Christians been permitted to enter the sacred enclosure. So zealous were the Moslem keepers lest the place be profaned by those who, from their standpoint were unbelievers, that it was only at imminent risk of life that any person other than a Mohammedan could enter.

The temple area as reproduced at St. Louis will be given over to the Mohammedans during the Exposition, the general visitor, of course, being admitted. Among other wonderful things reproduced within the area are the tomb of David, the tomb of Elijah, and the tomb of King Solomon.

The mosque is octagonal, each side measuring 67 feet. Underneath the dome is a remarkable limestone rock of irregular shape, which is believed to be the natural surface of the rock of Mount Moriah. An iron railing surrounds this sacred stone, to protect it from the profaning touch of pilgrims. There is an excavated chamber at one corner of the rock, which, according to Moslem tradition, was successively the praying-place of Abraham, David, Solomon and Jesus.

Another point of general interest which has been reproduced is St. Stephen's gate. Near this entrance to Jerusalem the stoning and martyrdom of Stephen took place. The gate leads to the Via Dolorosa, and also to the inner gate of St. Stephen, through which the World's Fair visitor may pass into a hall in which a diorama of the Mount of Olives will show memorable scenes in the life of Christ, including the Garden of Gethsemane and other localities of sacred interest.

Among the thoroughfares that have been reproduced, with exact copies of the houses bordering them, are the Moorish street, Coppersmith's street, Silversmith's street, Jewish street, etc., In Jerualem the workers in one occupation pre-empt a whole street; all the coppersmiths have their shops on one street, all the chemists on another, and so on. In these streets at St. Louis will be native artisans and tradesmen, plying their vocations. Hardly any of the streets exceed ten feet in width. Fifty camels and many donkeys from Jerusalem will be on hand to furnish means of transportation, and in the narrow thoroughfares there promise to be good-natured rivalries for the right of way, as in the original city.

The citadel should not be omitted in even the most cursory account of this wonderful reproduction. This ns located near the Jaffa gate. Herod erected his palace within the citadel, building noble towers at three of the corners, for purposes of defense and ornamentation. He named the towers after his wife, whom he put to death because of jealousy; his brother, Phasaelus, and his friend, Hippicus. The tower of Hippicus still stands, and is reproduced in staff. Newer structures have taken the place of the towers named for Phasaelus and for Marianne, the dead queen. One the tower of David, arises in staff opposite the tower of Hippicus; and near the Jaffa gate, in stone-like staff, arises the tower of Phasaelus.

At the remaining corner of the citadel is the Jewish Synagogue, in which the Hebrew natives of Jerusalem will worship during the Exposition.


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### TRAINMEN'S ANNUAL EXCURSION

Outing This Year Will Be Made a Grand Success.

(Special to Capital Journal.)

Roseburg, Or., April 30.—The Brotherhood of Railway Trainmen will run their annual excursion to Eugene, Sunday, May 29th. Trains will run from both directions into Eugene, arriving there at 11 o'clock a. m., and departing about 6 o'clock in the evening.

The Oregon state baseball league plays on that date, Roseburg vs. Eugene, and music will be furnished by the Eugene band of 20 pieces.

The University of Oregon will be thrown open to the public, and no means will be spared to make it a grand success.

The people of Salem are familiar with the Trainmen's excursion which has bene run to that place. One train will start from Salem, departing at 8 o'clock a. m., arriving at Eugene at 11 a. m., leaving Eugene at 6 o'clock and arriving at Salem at 9 o'clock.

The fare from all points north of Albany will be $1.50 for the round trip.

Following is very well said by the Albany Herald, in discussing the case of the shooting at Corvallis by young Keady: "The child who enjoys the care of thoughtful parents, holding high views of life and duty and desiring their realization in the family and ministering to the growth in the child of culture and character, has the best heritage that can be mentioned."


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Dam ALICE M. (trial) 2:25 ....by Mark Field (son of Geo. Wilkes), Dam of Red Seal 2:10 Alawood 2:19½. sire of Daisy Fields 2:08¼, Mambrino Field 2:11¼, etc.

Second dam DAY BELL .....by Advance, sire of Malraska 2:25, etc. Dam of Veritas 2:16¼, Vindex 2:29¼.

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