

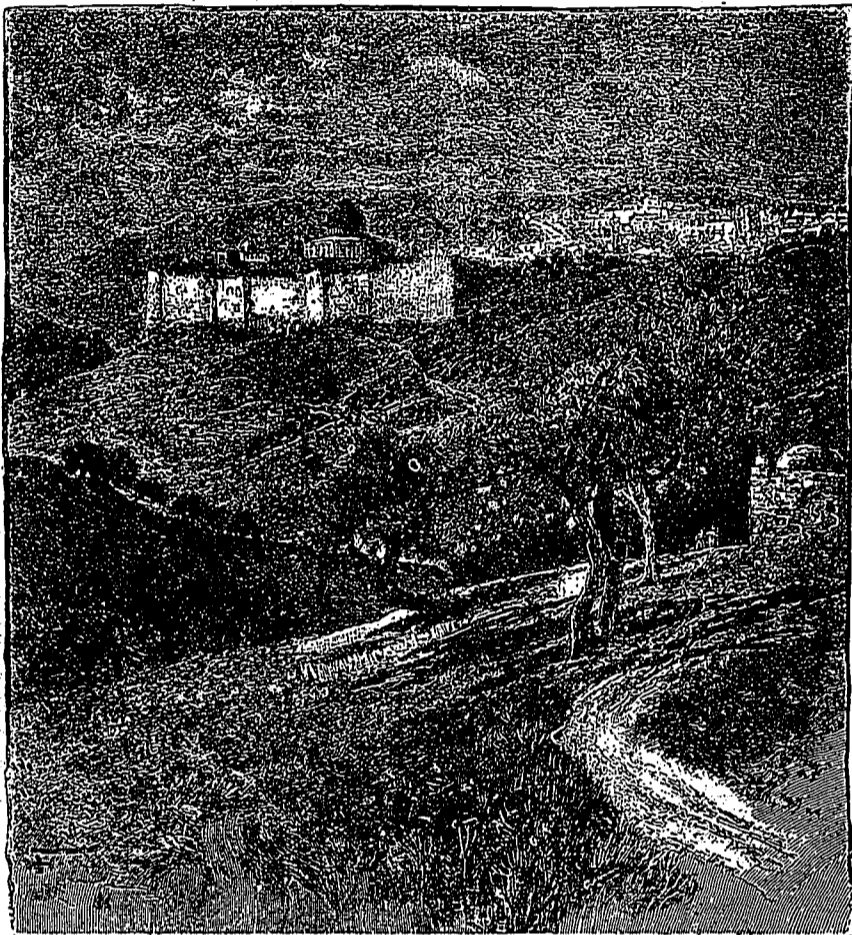
# NORTHERN MESSENGER

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JERUSALEM FROM THE NORTH-EAST.

## JERUSALEM AT EASTER.

The whole extent of the city of Jerusalem is seen from Olivet, with no object intervening to divide the prospect. Mount Moriah rises from the ponderous walls which seem rather to support the hill than to rest upon it. The temple is gone, but there within the precincts of its magnificent area are the Mosques of El Aksa and the domed Mosque of Omar. Mount Zion asserts itself, more steep of ascent than all the rest, though its glittering palaces are no more. The ragged old walls and the perfect ways alike present visions of power and beauty; for, as they are approached, their height and thickness grow upon one, and they seem impregnable. Amid a cluster of mosque minarets the domes of the church of the Holy Sepulchre are centred. A diagonal depression runs across the city from the gate of St. Stephen to the Holy Sepulchre; it is one of the principal streets, *Via Dolorosa*. If water ran through it, what with its grated windows, low doorways, narrowness, prison-like walls, and serpentine windings, one might call it a street of Venice. The monks have, through the straining endeavors of ages, located eight "events" here which took place during the last days of our Saviour, and have erected a "station" with an accompanying shrine at each traditional spot. Soon after entering St. Stephen's Gate, the wall of the Temple area is reached. In it are the stones of two ancient arches where stood Pilate's Staircase, leading into the Judg-

ment Hall. A little farther westward is the arch of Ecco Homo, where Pilate exclaimed, "Behold the Man!" Following these are the stations "where the fainting Jesus made an impression with his shoulder in the stone wall when he fell; the house of St. Veronica, who wiped the bleeding brow of Jesus with a handkerchief; where Simon was compelled to bear the cross; where the weeping daughters of Jerusalem were addressed by Jesus, and where his tragical death took place."

Shrewd Greeks are still allowed to go where the Jew is not tolerated; for, near several of these stations, we find their shops for the manufacture and sale of articles made of olive wood.

A portion of my sojourn in Jerusalem included Easter week. It must have looked then somewhat as it did during the feast, when the triumphal entry was made. All around were the pointed white tents of the stranger-pilgrims who had come from every quarter to witness the services which were to ensue. The paths and roads leading to the gates of the city, and crossing the hills and the plain in every direction, were thronged with those who were arriving from the neighboring villages to share in the observances of the holy week. The noise and the confusion at all the city gates converted them into veritable bedlams and babels. The scenes were picturesque beyond all description.

Jerusalem is divided into four quarters; namely, the Mohammedan, the Jewish, the

Greek, and the Latin or "Christian" quarter. The tall minarets of the Moslem enable him to keep an eye over all. The muezzin call is heard everywhere; but the sale of crucifixes and rosaries, together with chromos of the Virgin and Raphael's Madonna, is restricted to the Christian quarter. So rigidly are the Jews enjoined from visiting the more prominent parts of Jerusalem; that, as in Tyre and Sidon two thousand years ago, so here, they find no freedom from insult except in the Jews' quarter.

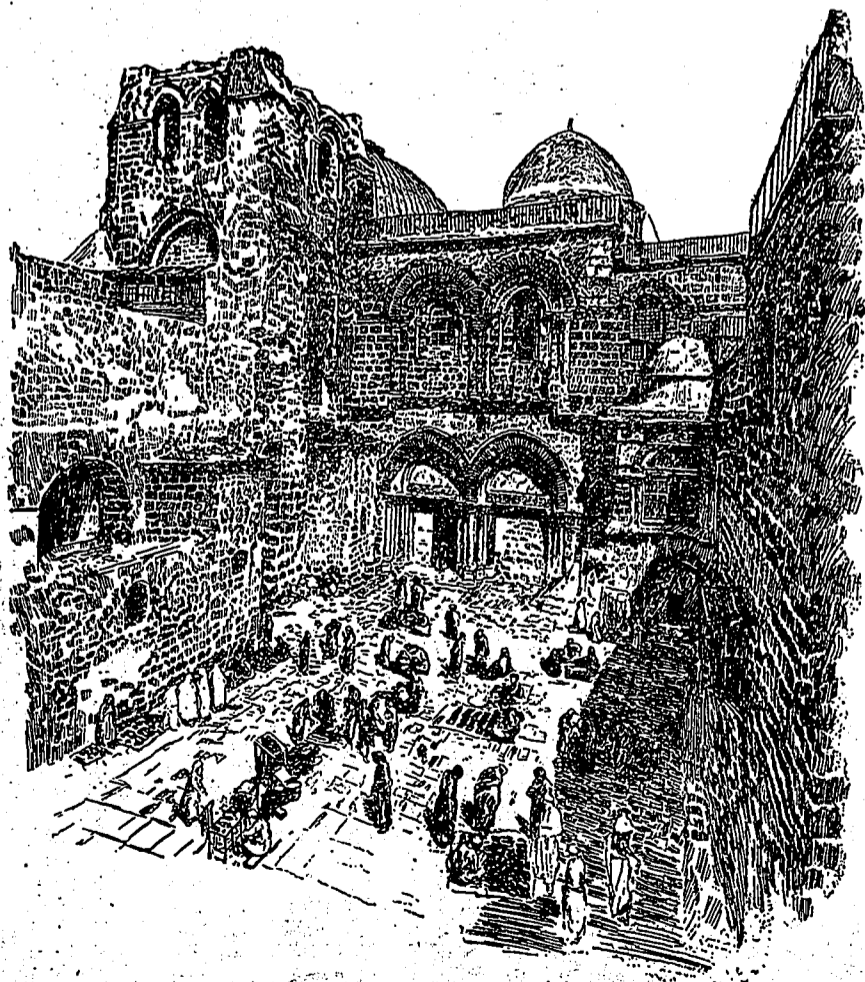
There are three Sabbaths in Jerusalem—Friday for the Moslem, Saturday for the Hebrew, and Sunday is shared by the Greek and Latin and the Protestant sojourners together. During Passion week the area in front of the church of the Holy Sepulchre is turned into a regular mart for the sale of carved beads, shell-work, pressed flowers, crosses, and articles fashioned from olive-wood. The salesmen are dreary and indifferent, and the general appearance of things is dull and depressing.

In an upper room of a building which stands over the reputed tomb of David, it is said that the Last Supper was eaten. This room is known as the Cenaculum. Tradition also locates other events of a sacred character here, as follows: "The assembling of the apostles on the day of Pentecost when the miracle of the cloven tongues of fire occurred; the washing of the disciples' feet by Jesus; the giving of the 'sop' to Judas; and the departure of the

sad company, going down through the Vale of Kedron to Gethsemane."

The only gate in use now, on the eastern side, is St. Stephen's gate. It is the nearest to the Mount of Olives, and from its doorway Gethsemane can be plainly seen. The path across leads first down the steep incline of Mount Moriah, and then over the stone bridge which spans the Kedron valley, and ascends to the walls of Gethsemane. There the three pathways which lead to Bethany join, and thence they separate; one leads to the summit of Olivet, through the little village there, and then down on the eastern side; the second, ascending, skirts the shoulder of Olivet on the south, and joins the first a little time before reaching Bethany; the third, and one most used, wends to the right just outside the wall and east of Gethsemane garden; this, following the base-line of Olivet on the south, leads to Bethany, and thither to Jericho, the land of Moab, Perea, and Decapolis. The summit of Olivet is about 400 feet above the Kedron valley, and 2,800 feet above the Mediterranean. The ascent from Jerusalem is a steep one. From base to summit its broad terraces are devoted to the cultivation of the olive. The top is quite level, and is the site of a small village with an attendant mosque, "to protect," says the Moslem, "the Church of the Ascension and other religious buildings" located there.

At the joining of the trio of paths de-



THE HOLY SEPULCHRE.  
BERRY PATTON