



MAIN ENTRANCE TO "MOORISH PALACE."



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ON DAVID STREET IN JERUSALEM.—A cosmopolitan thoroughfare leads from Jaffa Gate through the heart of the Jerusalem at the World's Fair. The picture presents the busy, noisy scene as it may be witnessed at almost any hour of the day. Jews, Moslems and Christians, who dwell within the walls, mingle on David Street. Elsewhere they may divide and occupy quarters apart. Here they come together on terms of amity, to meet the World's Fair visitors who enter by the Jaffa Gate. Flower girls, donkey drivers and camel attendants ply their vocations. Guides from the ancient Holy City proffer their services, to conduct strangers through the New Jerusalem. The Oriental garb is con-

spicuous, but it does not predominate, for, on an afternoon of good attendance, the representatives of a dozen nationalities are to be seen and heard on David Street. By this street the visitors enter upon the tours of the places of interest. Back to David Street they come to take their departure to other parts of the World's Fair. David Street, therefore, is a channel of counter human currents, and not infrequently is filled from house line to house line. It leads through modern and mercantile Jerusalem to Christian street, which is the way to Church of the Holy Sepulchre, and to the many sacred and historic structures and scenes. The World's Fair Jerusalem is a labyrinth of narrow passages. A turbanned guide is indispensable.



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THE HOLY CITY REPRODUCED.—Jerusalem, with three hundred structures of varying sizes, with twenty-two streets and passages, occupies eleven acres of space near the geographical center of the World's Fair. The picture shows some of the inhabitants of this Jerusalem with their camels grouped in front of the high walls which surround the city. In the wall are entrances which duplicate six famous gates—the Damascus, the Jaffa, the Golden, Stephen's and West and South Gates. Within the walls are such notable buildings of the Holy City as the Mosque of Omar, representing the Moslem faith, and the Church of the Holy Sepulchre. There is also the Via Dolorosa, the way of sorrow, along

which the Savior bore his cross on the road to Calvary. The reproduction of this is said to be exact. The nine stations of the cross, where the Savior, according to tradition, halted to rest, are shown. More modern buildings of note, recognized by the travelers of this generation, are represented in the construction. The American Consulate, the Sisters of Zion, the Wheat Market and the Post Office are among the structures of the latter day Jerusalem shown in association with the old. So elaborate is the construction, so numerous are the reproductions, that a visitor to the Holy City requires the assistance of a guide. The population of the reproduced Jerusalem is made up largely of people brought from the ancient city.



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THE NORTHERN HALF OF JERUSALEM REPRODUCED.—From the direction of the Palace of Machinery the visitor enters Jerusalem by the Gate of St. Stephen in the northwest corner of the wall. It was near this entrance that the stoning of St. Stephen took place. There is an inner gate to St. Stephen through which the visitor reaches the hall in which is a diorama of the Mount of Olives. The Garden of Gethsemane and other localities of interest are shown. A considerable area before the Temple is reached is occupied by small houses. There are more than a dozen streets closely built. Among these are the Chemists' Street, the Coppersmiths' Street and the Silversmiths' Street. The

name of the thoroughfare indicates the character of the business carried on therein. In Jerusalem the ancient workers in one occupation monopolized a street or a neighborhood. Like streets are occupied at the World's Fair by artisans and tradesmen brought over from Jerusalem to ply their vocations. The silversmith lives above his shop just as he does in Palestine. The streets average about ten feet in width, sloping toward the center where is the passageway for the camels and donkeys. On the north wall, facing the Palace of Machinery is the Golden Gate used in Solomon's time and for centuries thereafter as an entrance to the Temple area from outside the city. The large structure of octagonal shape is the Mosque.



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THE SOUTHERN HALF OF JERUSALEM REPRODUCED.—Seen from a distance the Jerusalem of the World's Fair is easily identified. There is in the collection of buildings, the wall and the towers much that is similar to impressions formed from pictures and descriptions of the Holy City. Starting from the Colonnade of States the visitor in a walk of a couple of minutes reaches the Jaffa Gate, an excellent imitation. Jaffa Gate is near the center but is partially veiled in the picture by the trees. Entering at this Gate the pilgrim is in the street of David, the widest thoroughfare of the city. On the one hand is the citadel, easily recognized by the portholes and general provision for defense.

On the other hand is a row of ancient looking, weather-stained, moss patched houses. Beyond these are the Grand New Hotel and the Central Hotel. These two structures are shown in the picture facing the citadel. They do duty as hotels, accommodating many of the officials and other persons connected with the management of Jerusalem at the World's Fair. The Street of David can be traced westward, crossing the Via Dolorosa. The latter is hidden by the buildings in the picture but is well toward the western wall seen in the distance. Along this Via Dolorosa, according to the traditions, the Savior bore his cross on the way to Calvary. In the corner of the picture stands the Church of the Holy Sepulchre.



SCENES OF THE CRUCIFIXION.—At the end of one of the narrow, curving streets of the World's Fair Jerusalem one comes upon a little court. The exact reproduction of the Portal to the church of the Holy Virgin in Old Jerusalem fronts upon the court. On the door is "The Crucifixion." The way leads to a cyclorama where are shown scenes of the Divine Tragedy. The first of these scenes is the Crucifixion itself with the Savior on the cross, the malefactors on the right and the left. Under the cross kneels Mary Mgdalene. Nearby stand Mary the Mother of Christ, and others mentioned by the Apostles as witnesses of the Crucifixion. The Roman soldiers in a group are casting lots for the

raiment. With artistic skill the next scene is made seemingly a part of the first; it shows the wall and the city with the Mount of Olives in the background. The south half of the Temple with the Holy of Holies is in view. In the foreground is a portion of Mount Calvary where the Crucifixion took place. Other parts of the great painting show the caravans, the pilgrims and traders, with their rugs and shawls and other merchandise coming to Jerusalem. The extent of territory from which the caravans have come—from Damascus and the North, from the Mediterranean, from the Caucasus, is suggested by the tents and household belongings. Another scene presents the barren rocky outskirts of Jerusalem.