

as our money. It may not be the main issue, but it will certainly be one of the issues. Without there is a radical improvement in the times it will sweep the country in 1900."

"But do you not think the McKinley tariff will bring back good times?"

"I can't see that it is doing so nor that it will. It may be helping the rich manufacturers, but it is not raising the wages of the poor. The prices of hats, coats, pantaloons and shoes are higher. The wages are the same. I believe our next great national Democratic campaign is going to be one of the people against the corporations. It will be an anti-tariff fight, an anti-trust fight and an anti-corporation fight. I don't mean to say that the battle will be on socialistic lines, but it will be based on the fact that as the corporations get their rights from the people and are supported by the people, they should be ruled by the people and be the servants of the people."

"Just one more question, Mr. Mayor. How about money-making in Chicago? Are there still fair chances for poor young men to make fortunes here?"

"Yes, but not such opportunities as in the past. The rapid increases in the value of real estate have disappeared. A little money will not suffice to do great things, as it once did. Business is more in the hands of organized capital, and the big corporations often swallow up the smaller fry. Still there will always be a chance for brains, muscle and individuality here. Poor boys are climbing up the ladder of fortune right along, and good places are always waiting for the men best fitted for them. In some respects the newer cities of the far west have now greater advantages for certain classes of young men, but it seems to me that Chicago will for years be one of the best among the money-making centers of the United States."

FRANK G. CARPENTER.

JENSON'S TRAVELS.

Monday, July 6, 1896, having enjoyed a good night's rest in the hospitable home of Mr. Falscheer in Nablous, who insisted on charging me nothing for my keep, I arose at early daylight, and continued the journey, toward Jerusalem. Immediately east of the town of Nablous we came to Jacob's well, which we stopped to examine. I desired a drink from that historic fountain, but the attendant informed me that it was positively dry in the summer months; so I had to content myself with a peep into its dark excavation. Jacob's well belongs to the Greeks and has been enclosed with a wall. Jews, Christians and Moslems all agree that this is the well of Jacob, and the tradition to that effect is traceable as far back as the fourth century. Situated as it is on the high road from Jerusalem to Galilee it accords with the narrative in John 4: 6-30. The Samaritan woman who conversed with Jesus at the well did not come from Shechem but from Sychar, which is probably identical with the modern Askar. In that case tradition pointed to this place as Jacob's well in the day of Christ (John 4: 6, 8) and the field which Jacob purchased and where Joseph was afterwards buried. (Josh. 24: 32.) The well or cistern is 75 feet deep and 7½ feet in diameter; it is lined with masonry. Joseph's tomb is shown in a building about half a mile to the northeast of Jacob's well. The Jews burn small votive offerings in the hollows of the two little columns of the tomb.

From Jacob's well we traveled up the plain of Makhna, or Moreh, where Abraham pastured his flocks after their long and weary march from the land of the Chaldeans.

Beyond the plains of Makhna we

crossed the "mountains of Ephraim," traversed several valleys, among which El-Lubban, the ancient Lebonah (Judges 21: 19,) which is situated in the northeast corner of a small plain. Beyond this plain we crossed a mountain of considerable height. During the entire day's journey we traveled over very bad roads, which were generally enclosed with rock walls on both sides, with numberless rocks thrown in the center where animals and people travel. In fact, we simply rode along the ridges of huge artificial rock walls most of the way from the plain of Makhna to Jerusalem. At 2 p. m. we arrived at Betin, the ancient Bethel. From the rocky ridge immediately north of this place, I obtained the first glimpse of the holy city; but particularly the Mount of Olives, on which the Russian Greeks have built a high tower which is visible for a long distance. It consists of miserable hovels with about 400 inhabitants stands on a hill, 15 miles north of Jerusalem and 20 miles south of Shechem, or Nablous. If Betin is really identical with the ancient Bethel the place has a long history. It was originally called Luz, and here Abraham built an altar unto the Lord (Gen. 12: 8). In the year following his return from Egypt he again encamped here and parted on friendly terms from Lot (Gen. 13: 3-10). Jacob, flying from Esau toward Haran, saw here the vision of the ladder, and the angels ascending and descending upon it (Gen. 28: 31: 13). Twenty years later, on his return from Padan Aram, he lingered at this sacred spot, built an altar to the Lord, and received the promises of God, and erected here a pillar (Gen. 35: 32: 28; 28: 20-22). Here Deborah also died. Three hundred years after this, in the distribution of the land under Joshua, Bethel became the portion of Benjamin on the boundaries of Ephraim into whose hands it afterwards fell (Josh. 18: 13, 22; 16: 1, 2). It was for some time the consecrated place of the ark of the covenant (Judg. 20: 18, 26; 1 Sam. 10: 3). Samuel held here his court in his annual circuit. Near Beth-aven Jonathan smote the Philistines (1 Sam. 14: 1-23). From Jeroboam to Josiah, more than 300 years, it was dedicated by the worship of the golden calves (1 Kings 12: 28, 29; 13: 1; 2 Kings 10: 28, 29; 23: 15-18). By reason of this it was under the name of Beth-aven, the frequent subject of prophetic denunciation (Hos. 4: 15; verse 8; 10: 5, 8; Amos 5: 5). Elisha was going from Jericho to this place when mocked by the impious children who were torn in pieces by wild beasts (2 Kings 2: 23-25). After the captivity it was rebuilt (Ezra 2: 28; Neh. 7: 32). In the time of the Maccabees it was fortified and finally destroyed by Vespasian. The hill upon which it was built was quite overgrown with ruins, among which are the remains of an immense cistern, 314 feet in length and 217 in breadth.

Having watered ourselves and animals at the spring near Bethel we continued our journey through El Bireh, mentioned in Joshua 9: 17 and 2 Sam. 4: 2, 3. Passing on we traveled immediately to the right of Er Ram, the ancient Rameh of Benjamin. This place is situated on the top of a hill, and in ancient days it formed a kind of frontier castle between the north and south kingdoms (1 Kings 15: 17). After the captivity it was reoccupied; it is now occupied by about fifteen families only. This place is about six miles north of Jerusalem. About three miles further south we passed the hill called Tell-el-Tul, which is identical with Gibeah of Benjamin (Judges 19 and 20). If Gibeah of Saul was identical with Gibeah of Benjamin this was then also the place where David permitted the murder of the seven sons of

Saul (2 Sam. 21). A little nearer the holy city we pass the village of Shafat, which is supposed to be the Nob mentioned in 1 Sam. 21: 23. Beyond Shafat we ascended the hill Scopos, from the top of which we obtained a most beautiful view of the city of Jerusalem and its surroundings. Though exceedingly tired of my long ride the first sight of the holy city made such an impression upon my mind that the body accommodated itself to the fatigue without murmuring. About half an hour's ride from the hill of Scopos brought us across the upper Kedron valley to the so-called Yapa suburb where I secured lodgings at the Olivet house, kept by Mr. and Mrs. Hinsman, and dismissed my muleteer, who had been a pretty good and faithful servant to me during my three day's ride from Nazareth. We had traveled about eighty miles, part of the time, particularly the last day, in company with many other travelers who were going up to Jerusalem with beasts of burden loaded with goods for the market. The last day we had traveled about thirty-eight miles, and that two in one stretch, as the Arabians seem to know nothing about stopping to rest themselves and animals in the middle of the day. I have reason to believe that I traveled over the same road that Jesus made use of in His journeys between Galilee and Jerusalem, as this is the only direct road leading through the heart of the country from north to south.

After eating supper at the Olivet house I went out for a walk, on which I entered the city of Jerusalem proper through the Yafa gate. I traversed nearly the entire length of David street and then returned to the hotel to enjoy my first night's rest in the ancient city.

Tuesday, July 7. After taking a long morning walk through the suburbs outside of the Yafa gate, I called on the representative of the American consul (the consul himself being absent from the city), who sent his dragoman with me to the mosque of Omar, situated on Mount Moriah. We also visited the mosque of El-Aksa. Solomon's tables, and other points of interest within the great mosque enclosure. After the dragoman left me I visited the Church of the Sepulcher, a local guide taking me through all its numerous departments. Next I visited the Zion part of the city, passed through the Zion gate, which is called Bab en-Nebay Daud by the Arabs, and rambled through the suburb lying on the brow of the hill on the outside. I also climbed to the top of the wall near the Zion gate, where a good view is obtained. My next move was to pass through the heart of the city, which I then left behind as I passed through St. Stephen's gate on the east. I now crossed the brook Kedron on the upper bridge, passed the garden of Gethsemane and ascended the Mount of Olives, where I first visited the Chapel of the Ascension in the Moslem village, and was afterwards permitted to ascend the lofty Belvidere tower, from the top of which a most magnificent view was obtained of Jerusalem and surrounding country; also the north end of the Dead Sea and part of the Jordan valley is visible from the lofty elevation. On my return to the city I visited the so-called Tomb of the Virgin in an underground Greek chapel, situated near the bridge across the Kedron. Jerusalem is situated in the midst of the central chain of mountains, which runs north and south through Palestine, 33 miles from the sea, 24 from the Jordan and nearly the same distance north of Hebron. It occupies an irregular promontory in the midst of a confused sea of rocks, crags and hills. This promontory begins at the distance of a mile or more northwest of the city at the head of the valleys of