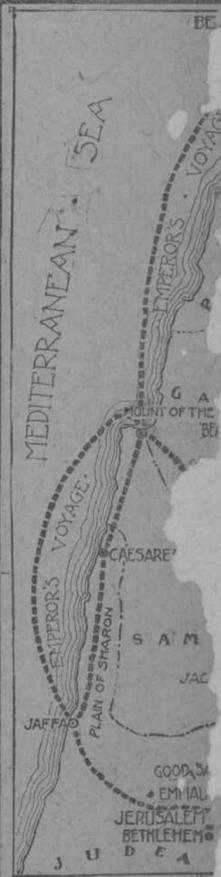


EMPEROR WILLIAM'S SPECTACULAR PILGRIMAGE

WITH A TROOP OF FIFTEEN HUNDRED HORSE AND A MAGNIFICENT RETINUE HE WILL JOURNEY THROUGH



MAP OF THE EMPEROR'S PILGRIMAGE, SHOWING THE SCENES HE WILL VISIT

THE crowning spectacle of the Emperor William's spectacular career will be his pilgrimage to the Holy Land. He has already started on his journey. Not since the days of the Crusaders has a Christian monarch made such a visit to Palestine as that planned by the Emperor. His visit has two objects—one religious and sentimental; the other political and practical.

In the first place he intends to complete the work of the Crusaders and restore the land, the birthplace and the sepulchre of Christ, to Christian people. He feels that the spirit of Godfrey of Bouillon, the great crusading King of Jerusalem, lives again in him. In undertaking this mission he is carrying out an obligation recognized by several of the ancient German Emperors.

In the second place, the Emperor hopes before long to add a great slice of Asia Minor, including the Holy Land, to his dominions, and to colonize it with Germans. It is a source of great pain to him that there is now no place to which his subjects can emigrate and still remain Germans. In the United States they become Americanized with great rapidity. The German possessions in Africa are unfit for Europeans who have to do hard physical work. The greater part of Asia Minor, on the other hand, has a fertile soil, a mild climate and is eminently fitted for German colonists.

AFTER spending five days in visiting the Sultan at Constantinople the Emperor, accompanied by the Empress and a great suite, will embark on the yacht *Hohenzollern* for the Holy Land. The sixty officers and men composing the crew of the imperial yacht have been occupied for four months in practicing the one hymn and two psalms which the Emperor desires they shall sing on the voyage.

The Emperor's suite will be Oriental in magnificence and numbers. It will include the Foreign Minister, the Chancellor of the Order of St. John of Jerusalem, a bishop, military, marine and Oriental painters, savants, photographers, secretaries, soldiers, writers, reporters, cooks and couriers.

Among the artists accompanying the imperial pilgrim will be Professor Knackfuss, who "wrecked" the Emperor's famous cartoon of "The Yellow Terror" and several other of his artistic efforts. We may confidently expect some pictures from the Emperor's hand dealing allegorically with the history of the Holy Land and his own share in restoring its lost glories. The Oriental painters, Max Rabes and Ismael Gerbi, and the marine artist, Professor Salemann, will also be attached to the suite.

Accommodations, horses, rations and so forth will be provided for fifty newspaper correspondents, who will have every facility for witnessing public ceremonies, but will not be permitted to enter the enclosure reserved for the personal suite of the Emperor. Only those exhibiting specially made bronze medals will be allowed in this enclosure.

It is a curious and prosaic detail that the Cooks' Tourist Agency has charge of the travelling arrangements. It has already requisitioned no fewer than fifteen hundred horses and mules for the use of the Emperor and his suite.

The Emperor's Magnificent Uniform.

The Emperor is always effective in his costumes. He tries to realize the medieval idea of a monarch. He will carry fifty magnificent costumes on his new crusade. The one which he favors chiefly is canary colored. The coat fits loosely and has facings of a general's insignia. The trousers are of the same canary colored material, with a broad red stripe down each leg. His boots match the rest of the dress in color, and the sword sheath will be of light brown leather. The Emperor will wear a white sun helmet, surmounted by a golden Prussian eagle.

The Emperor will have a body guard of one hundred picked men from the Prussian army, not one of which is less than six feet three inches in height. Among them will be Leonard Hunko, of the Third Regiment of the Imperial Guard, who is 6 feet 11 inches high, weighs 296 pounds, and is said to be the tallest soldier in the German army. They will wear uniforms which will be a modification of his own.

Fifty servants will wait upon the Emperor's personal needs, and a like number of grooms will take care of his horses.

The Emperor will make some of his most effective entrances mounted on a thoroughbred white Arab steed—the gift of the Sultan.

The imperial host will spend the greater part of its stay in Palestine under tents. These will not be rough field tents, but luxurious dwelling places.

The Kaiser's own tent is divided into several spacious rooms, among which are his bed room, his dressing room and an elaborately decorated dining room. The entrance is draped with heavy curtains, on which the imperial monogram is embroidered in gold. A similar tent has been provided for the Empress.

The Emperor intends, as nearly as possible, to see everything that is worth seeing in the Holy Land. This, of course, is an enormous task. The Emperor's itinerary for his whole journey has already been laid out. It conveys an overwhelming idea of his energy.

Landing in the Holy Land.

October 25.—On this day the Emperor will arrive at Haifa on board the yacht *Hohenzollern*.

Here a carriage with four magnificently caparisoned horses will be waiting. In this the Emperor and Empress will take their places, and, surrounded by their body-guard of splendidly uniformed giants, start on a long drive over the Plain of Sharon, frequently mentioned in the Bible for its fertility.

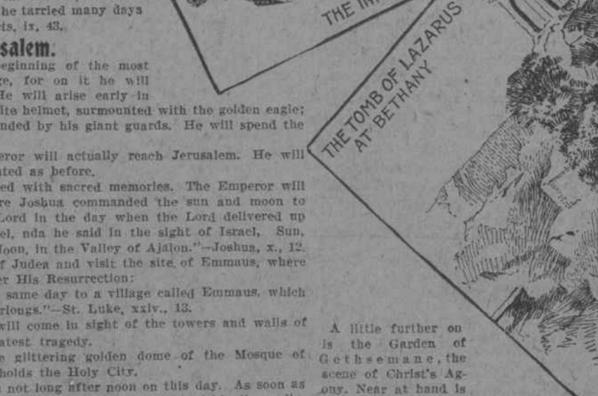
It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon.—Isaiah, xxxv, 2.

On the Plain of Sharon, the chief resting place will be Caesarea, famed in Apostolic times. It was built by Herod the Great, and was the official residence of the Roman Kings. Its modern name is Kaisariyah. From here St. Paul set forth on a journey to Tarsus. "They brought him down to Caesarea, and sent his forth to Antioch."—Acts, ix, 30.

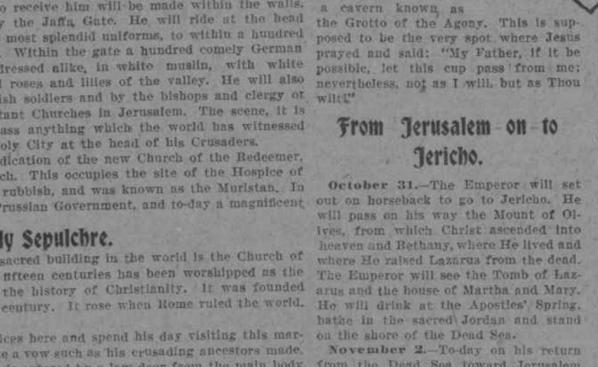
An imperial camp will be pitched outside Caesarea, and there the imperial party spend the night of October 26.



THE INN OF THE GOOD SAMARITAN



THE TOMB OF LAZARUS AT BETHANY



CHURCH AT BETHLEHEM, ON THE SCENE OF THE SAVIOUR'S BIRTH

October 27.—The journey will be resumed over the Plain of Sharon to Jaffa, or Joppa. Here the Emperor will visit many places famed in Old and New Testament story, including the house of Simon the Tanner, where St. Peter stayed. "And it came to pass that he tarried many days in Joppa with one Simon, a tanner."—Acts, ix, 43.

The Entry Into Jerusalem.

October 28.—This day will be the beginning of the most splendid part of the Emperor's pilgrimage, for on it he will begin the real journey to Jerusalem. He will arise early in morning, don his brilliant uniform and white helmet, surmounted with the golden eagle; mount his white horse and set forth, attended by his giant guards. He will spend the night under canvas at Latrun.

October 29.—On this day the Emperor will actually reach Jerusalem. He will again set forth early, attended and mounted as before.

The journey lies through a region filled with sacred memories. The Emperor will ride through the Valley of Aijalon, where Joshua commanded the sun and moon to stand still; "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the Valley of Aijalon."—Joshua, x, 12.

Thence he will cross the Mountains of Judaea and visit the site of Emmaus, where Christ appeared to the two disciples after His Resurrection: "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs."—St. Luke, xxiv, 13.

Immediately thereafter the Emperor will come in sight of the towers and walls of Jerusalem, the scene of the earth's greatest tragedy.

Above all, the Emperor will see the glittering golden dome of the Mosque of Omar, symbol of the infidel power that holds the Holy City.

The Emperor plans to reach Jerusalem not long after noon on this day. As soon as he comes in sight the final preparations to receive him will be made within the walls.

The Emperor will enter Jerusalem by the Jaffa Gate. He will ride at the head of his followers, all being dressed in their most splendid uniforms, to within a hundred yards of the gate, when he will dismount. Within the gate a hundred comely German maidens will greet him. All will be dressed alike, in white muslin, with white moire sashes trimmed with Marechal Niel roses and lilies of the valley. He will also be received by a guard of honor of Turkish soldiers and by the bishops and clergy of the Roman, Greek, Armenian and Protestant Churches in Jerusalem. The scene, it is said, will be one of which will surpass anything which the world has witnessed since Godfrey, of Bouillon, entered the Holy City at the head of his Crusaders.

In the afternoon he will attend the dedication of the new Church of the Redeemer, belonging to the Prussian Lutheran Church. This occupies the site of the Hospice of St. John. Until recently it was a heap of rubbish, and was known as the Muristan. In 1869 the Sultan presented the site to the Prussian Government, and to-day a magnificent church rises upon it.

At the Holy Sepulchre.

October 30.—To Christians the most sacred building in the world is the Church of the Holy Sepulchre, which for more than fifteen centuries has been worshipped as the burial place of Our Lord. Its history is the history of Christianity. It was founded by the Emperor Constantine in the fourth century. It rose when Rome ruled the world. The crusaders fought and died for it.

The Emperor will attend religious services here and spend his day visiting this marvellous church. Doubtless he will here make a vow such as his crusading ancestors made.

The Grotto, or Chapel, of the Sepulchre is entered by a low door from the main body of the church. It is only six and a half feet long, six feet wide, and very low. The roof is borne by marble columns, and from the ceiling are suspended forty-three precious lamps, of which four belong to the Copts and the rest are equally apportioned among the Greek, Roman and Armenian churches. In the centre of the north wall is a relief in white marble, representing the Saviour rising from the Tomb, and on the same side, to the right of the entrance, is the marble tombstone, five feet long, two feet wide and about three feet high, on which mass is celebrated daily.

Near the church is Golgotha, the reputed scene of the Crucifixion. To reach it the Emperor will have to mount the stairs, turn to the left and walk round the apex of the church southward until he comes to a passage on the left, which leads to Golgotha, fifteen feet above the Church of the Sepulchre. Here is shown the hole in which the Cross was inserted.

The Emperor will examine the many sacred sites in the immediate vicinity of Jerusalem.

Nearly opposite the St. Stephen's Gate of Jerusalem the bed of the brook Kedron is spanned by a bridge of a single arch. Crossing this on the left is the chapel of the Tomb of the Virgin.

A little further on is the Garden of Gethsemane, the scene of Christ's Agony. Near at hand is a cavern known as the Grotto of the Agony. This is supposed to be the very spot where Jesus prayed and said: "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt."

From Jerusalem on to Jericho.

October 31.—The Emperor will set out on horseback to go to Jericho. He will pass on his way the Mount of Olives, from which Christ ascended into heaven and Bethany, where He lived and where He raised Lazarus from the dead. The Emperor will see the Tomb of Lazarus and the house of Martha and Mary. He will drink at the Apostles' Spring, bathe in the sacred Jordan and stand on the shore of the Dead Sea.

November 2.—To-day on his return from the Dead Sea toward Jerusalem the Emperor will visit the little town of Bethlehem, the scene of the Saviour's birth. It is one of the most ancient settlements in the world, and to-day gives a better idea of the Holy Land in biblical times than any other place.

The great Church of St. Mary, otherwise known as the Church of the Nativity, is of supreme interest. It is built over the birth place of Christ. It is a grand and simple building, surrounded by the fortress-like convents of the Greek, Roman and Armenian churches. This venerable building appears to be the very church reared by the Emperor Constantine in 330. It is therefore one of the oldest Christian buildings in the world.

Under the church is the Cave of the Nativity, and within this the Shrine of the Nativity. It is lighted by fifteen lamps, kept burning night and day. In the centre of the floor a simple silver star bears the inscription: "Hic de Virgine Maria Jesus Christus natus est."—"Here of the Virgin Mary Jesus Christ was born."

Tremendous preparations have been made by the Turkish authorities to facilitate the Emperor's plans. The roads throughout the Holy Land are being repaired and new ones constructed. The ancient mile track up Scopus and over the Mount of Olives, which served Titus and his warriors, and along which King David fled from Absalom when he was stoned and cursed by Shimei, and which has been climbed by generations of Jesuits, Jews, Romans, Moslems, Christian knights, pilgrims and tourists, is

THE EMPEROR'S

October 25.—Arr at Haifa in the yachting of a long drive.
October 27.—At the House of Simon.
October 28.—The horse to ride to Jerusalem.
October 29.—The night at Latrun.
October 30.—The visit to the Holy Sepulchre.
October 31.—The night at Jericho, seeing the Tomb of Lazarus.

and Mary, the River Jordan.
November 2.—Journey to Nazareth.
November 3, 4.—The Via Dolorosa.
November 5.—Return to the Temple.
November 6.—Return to Nazareth, Tiberias.
November 7.—The night at Tiberias.
November 8.—Return to Damascus and the Transjordan.
November 9.—Return to Beirut and embarkation for Haifa.