

The British Way of Entering Jerusalem

An Event to Stir the Emotions of the World—the Biggest Stroke of the War for Peace and Goodwill.

MANY a heart and many a home is quickened this Christmas time by the proud memory of one of its own sons taking part in the deliverance of the Holy Land from the clutches of the unspeakable Turk.

What stories these lads have to tell of the victorious march on Jerusalem; of "keeping watch," night after night, on the plains of Bethlehem, probably upon or near to the very spot on which the Divine Man was born on that first Christmas Day. It would be interesting to compare them with those of Disraeli, who visited the Holy City in 1831.

"I was thunderstruck," he wrote. "I saw before me apparently a gorgeous city. Nothing can be conceived more wild and terrible and barren than the surrounding scenery, dark, strong, and severe, but the ground is thrown about in such picturesque undulation that, the mind being full of the sublime, the beautiful, rich and waving woods and sparkling cultivation would be misplaced.

"Except Athens, I never saw anything more essentially striking, no city except that whose sight was so pre-eminently impressive—Athens and Jerusalem in their glory must have been the first representatives of the beautiful and the sublime."

What Songs Sang They?

What songs, one wonders, did the new Crusaders—British, French, Italian, and Indian—sing when they entered Jerusalem? The Crusades, like other holy wars, inspired many songs and hymns which, in their time and long afterwards, were much in evidence. At the siege of 1099 Normans from southern Italy made their way down the heights of Emmaus singing lustily: "Jerusalem, lift up thine eyes and behold the liberator who comes to break thy chains." At night, when the Christian hosts were encamped on the ramparts of Calvary, silence reigned over the Holy City, broken only by the sounds of hymns of penitence and the words of Isaiah solemnly chanted: "You who love Jerusalem, rejoice with her."

Kaiser in Jerusalem

Here is how the Kaiser entered Jerusalem, as told in a book, "Four Dreamers of World-Power—Philip II., Louis XIV., Napoleon I., and William II.," which says:

"In 1898, after Abd-ul-Hamid had made his name execrable by his atrocious murders of Armenian Christians, the German Emperor visited Constantinople and had

most amicable intercourse with 'his friend the Sultan.'

"From Constantinople William went straight to Palestine, and there he posed as the champion of Christendom. At the consecration of the Church of the Redeemer in Jerusalem he delivered one of his memorable addresses.

"'From Jerusalem,' he said, 'there came the light in the splendor of which the Ger-

Turkish retirement from Jerusalem was 'voluntary,' because—

"No nation in the world which believes in God could wish its sacred soil to be the scene of bloody battles. The keeping of a town which is worthless from a military point of view was of no importance in comparison with this consideration."

"The apologia is thoroughly German," says the Westminster Gazette. "Apparently, if the town had been of military importance religion might have had to take a back seat. Happily, in this case, it is possible to 'believe in God' and militarism, and the Kaiser's heart, which bled for Louvain, will have to undergo no similar ordeal in the case of Jerusalem."

General Allenby's Entrance

General Allenby's entrance into Jerusalem was marked by great simplicity and made memorable to the people by the significant acts which followed it and of which Great Britain may be proud—although no other course was ever possible or desired.

The British Commander made his entry accompanied by the Commanders of the French and Italian detachments and the military attaches of France, Italy and the United States. Unlike the bombastic and spectacular entry of the German Emperor—who, though in reality a Cook's tourist, rode into the city in the theatrical guise of a conqueror, and proceeded to preach a political sermon in a German church—General Allenby and his companions were on foot, and made no effort to impress the imagination of spectators. No effort was needed. The treasures taken spoke and will speak for themselves.

"The British Military Governor has organized the supervision of the Christian Holy Places, and is keeping in touch with the representatives of the Latin and Greek churches. Around the Mosque of Omar has been placed a military cordon composed of Indian Muslim officers and soldiers, and the area within the cordon is under Moslem control.

No non-Moslem can pass this cordon without joint permission from the Military Governor and the Moslem in charge of the Mosque. At Bethlehem and on Rachel's Tomb guardians have been appointed, while the hereditary custodians of the Wakf, or Moslem Pious Foundations, at the gates of the Holy Sepulchre, have been requested to continue their duties in remembrance of the magnanimous act of the Khalif Omar, who, on taking Jerusalem, respected the sanctity of the shrine.

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Field Marshal (and Lady) Allenby The Deliverer of the Holy Land

man nation has become great and glorious. And what the German people have become, they became under the banner of the Cross, the emblem of self-sacrificing Christian charity. As nearly 2,000 years ago, so shall there ring out from Jerusalem the cry, voicing the ardent hope of all, 'Peace on earth.' The Emperor then renewed the vow of his ancestors. 'I and my house will serve the Lord'—and called upon all present to make the same vow."

A canting statement has been issued in Germany to the effect that the German and