Kaiser Wilhelm Arrives in Jerusalem

A special committee was appointed by the authorities to keep an eye on everything needed to make the journey pleasurable for the guests.

and oversee the preparations for the visiting entourage.

Jerusalem municipal officials ordered the residents themselves to remove the piles of refuse that had accumulated in their neighborhoods over decades. City streets were cleaned, buildings near the Jaffa Gate were torn down and the markets were rebuilt. The Temple Mount was renovated and special openings for light were cut into the Dome of the Rock. Jerusalem’s water system was improved and renovated after centuries of neglect. Along the route of the planned visit, new roads were paved to allow passage for the Empress’s carriage. For the duration of the festive visit, beggars who roamed the city and barking dogs that bothered residents at night were banished to remote villages.

David Yellin ([Yerushalayim shel Tzion](http://example.com)) reported that the town clerk who is repairing Jaffa road is trying to limit the amount of dust that rises and hurts one’s eyes, and has decided to bring dirt from Jaffa to pave this road with proper soil. This expenditure will cost 14,000 francs.

Kaiser Wilhelm Co. Sets Up Camp

Despite the fact that several hotels were already established in Jerusalem, it was decided that the Kaiser and his entourage would reside in a specially built encampment during their stay. The Thomas Cook Company was entrusted to organize the entire journey itself as well as the establishment of the compound. The area chosen was an empty lot on the Street of the Consuls (today, the ORT school on Neviim Street) overlooking the Old City. The equipment required for the encampment included everything needed to set up camp and all the transportation for the journey - carriages, horses, and more. These were sent from Germany and Turkey by sea to Jaffa and from there by train to Jerusalem. The encampment itself consisted of 75 tents, 6 reception tents, 6 kitchen tents and barracks. Telegraph lines were also installed to link the Kaiser to his country and a line added to coordinate his visit to Jericho (an excursion that had been cancelled because of intensely hot weather.) Entrance to the compound was only allowed to visitors with appropriate permits.

Many details about the preparations for the visit were found in a report published by the architect, Conrad Schick, in the British publication, the Palestine Exploration Quarterly.

Conrad Schick was a German Protestant missionary who lived in Jerusalem for many years. He was an architect and construction consultant, an archaeologist, cartographer and one of the greatest scholars of Jerusalem and Palestine in the 19th century, despite having acquired no formal education in any of these fields.

A City Draped in Flags

- Flags, decorations, emblems of the German and Ottoman Empires and welcoming signs adorned the streets and buildings of Jerusalem. The German Colony was swathed in fluttering flags, and for the first time ever, for the duration of the visit, flags lit the streets.

Nothing New under the Sun

- HaMigdal newspaper, Wednesday, October 29 reports that police reinforcements have arrived and are periodically inspecting the hotels to look the new guests over. The municipal authorities are supervising, and all the itinerants with no job or livelihood - such as Greeks, Armenians and Italians - will be deported with the understanding of his own country’s representative. Even on the beach in Jaffa they are being very careful about the entrance of every stranger.

Thousands Have Booked Rooms

- Thousands of visitors booked hotel rooms and vantage points along the planned route of the royal party. Hoteliers looked forward to record demand, and even set up tents in their courtyards to increase occupancy. Residents whose homes overlooked the route rented out observation points on their balconies and rooftops.

Haifa Reporting

- Preparations for the Kaiser’s visit were not confined to Jerusalem alone. A new jetty was constructed in Haifa port, with steps and a railing for the convenience of the Kaiser and his lady as they come ashore from their ship. Cottrell and Comber, a resident of the city’s German Colony ([Yerushalayim shel Tzion](http://example.com)) is responsible for the project.

A Gap in the Wall

- Ottoman officials considered breaking through part of the Jerusalem city wall in order to create an impressive, broad entrance worthy of the royal couple. The Kaiser rejected the idea declaring, “I hope they do not carry out this barbaric act.” The authorities then found an elegant alternative: the most of the Citadel was filled in, creating a new road.

Laying the foundation for an opening in the wall of Jerusalem was, without a doubt, one of the most impressive and important events in the city. By filling in the moat that lay to the right of the Jaffa gate to allow entry of the Emperor’s entourage of horses and carriages, the Ottomans actually opened the city to the new neighborhoods that had begun to develop westward. The various city gates which were actually used until the second half of the 19th century and closed every night were now abandoned.

It should be remembered that back in 1889 the New Gate was opened in order to facilitate access to residents of the nearby French compound but Jaffa Gate was, and still is, the major gateway to the Old City.
The Kaiser Arrives!

The Kaiser's entourage at Jaffa Gate (contemporary painting)

On Saturday afternoon, October 29, 1891, the Kaiser and his entourage entered Jerusalem. The public and the royal convoy made their way to the special encampment set up on the Street of the Consuls (Hanevi'im Street of today). Their arrival was welcomed with a 21-gun salute from the cannon mounted in the courtyard of the Tower of David. A Turkish army band greeted the guests with an enthusiastic rendering of the German national anthem.

The Kaiser's entourage rode in a carriage drawn by four splendid horses with the emblem of the eagle, followed by his nobles and the German ambassadors in Constantinople and Jerusalem. The Empress and her entourage rode in a carriage drawn by four splendid horses brought over from the Imperial stables in Berlin. The Sultan's Horse Guard of Honor rode behind them. The procession made its way from the Street of the Consuls to Jaffa Road where a large crowd gathered on the sidewalks and on the balconies. Many Jews came out dressed in their holiday finery.

Three grand gates were erected for the occasion. The Jewish Gate, standing where the Kidar Center stands today, was undoubtedly the most impressive. It contained two rooms, one for the rabbis of the city and the committee members who prepared for the visit and the other for community notables. The sides of the gate were covered with silk curtains embroidered with silver and gold, on loan from synagogue holy ark, and the signs of welcome in German and Hebrew were adorned with silver and gold Torah finials (“rimonim”) and crowns brought from the Sephardic and Ashkenazi synagogues in the city. German and Turkish flags and emblems of the Holy Land in 1855 and died in 1917 in Lakeland, Florida. So, during the Kaiser's visit to Jerusalem, she was 43 years old. Her family came from Russia to Jerusalem and subsequently immigrated to the United States. Lynda was well educated and spoke many languages. She was a lecturer who travelled throughout the world giving talks on the Holy Land.

The Jewish Gate: Who Is That Woman?

A Gift for the Kaiser

There was great consternation among the Chief Rabbis before the Kaiser arrived as to what kind of gift to give him. A proposal to give him a Torah was rejected because it was contrary to tradition and could offend people. Finally, the suggestion of Mr. Ephraim Cohen-Reiss was accepted. He proposed giving the Kaiser a case, shaped like a Sephardic Torah, and inside would be a parchment scroll with a blessing written in Hebrew and in German. An artist from the Alliance School took on the task of creating the gift. And for the Empress? It turned out that the Empress wanted to have her own special case. A case made of silver filigree was soon found and a scroll inscribed with a poem written especially for her by Yovel Moshe Solomon in both Hebrew and German translation was inserted into the case.

The Kaiser's entourage at Jaffa Gate (above) stands a female figure writing in a notebook. This is Lydia Mamreff von Finkenstein Mountford whose dispatches on the Kaiser's visit were published by the New York Times. Buried in the United States, her headstone notes that she was born in the Holy Land in 1855 and died in 1917 in Lakeland, Florida. So, during the Kaiser's visit to Jerusalem, she was 43 years old. Her family came from Russia to Jerusalem and subsequently immigrated to the United States. Lynda was well educated and spoke many languages. She was a lecturer who travelled throughout the world giving talks on the Holy Land.

The German Imperial Eagle at Jaffa Gate

The Imperial Eagle had been the national symbol of Germany through different time periods, not just during the time of the Kaiser, but during the Weimar Republic and Nazi Germany as well. Its origin as a symbol lies in ancient Rome, where the eagle topped the standards of the Roman army. (Photo: Jaffa Gate)

The Sad Tale of Rubada

Bertha Spafford - Vester, the principal of a Muslim school for girls, was asked to prepare a gift of her students' work for the Empress. However Spafford - Vester could not find any girl willing to present the gift to the Empress because their parents feared risking the “evil eye.” Ismael Bey Al-Husseini, Director of Education in Jerusalem, agreed that his eight-year-old daughter, Rubada, would present the gift. That same evening, Rubada accompanied a house servant to the roof of her home to light candles to honor the Kaiser. Suddenly, a spark ignited her white dress and she burst into flames. Despite the best efforts of the Kaiser's own doctors, she died.

(On Haneviim Street) with the dignitaries of the city and the chief rabbis and many dignitaries of Jerusalem's Jewish community. From here, the procession made its way to another gate – the City Council Gate where the mayor welcomed the Kaiser with words of greeting and prayer. Meir Rosin, the builder of the Jewish Gate, was responsible for the construction of the City Council Gate as well. The third gate, the grand gate of the Ottoman Empire was brought over from Constantinople and erected where the General Post Office stands today. The procession continued on to Jaffa Gate and through the new opening in the walls surrounded by the crowds, then dismounted and continued by foot onto the site of the Church of the Redeemer, the first site the Kaiser visited in Jerusalem. A festive devotion was conducted in the Church, with the participation of the heads of the various Christian denominations. At its conclusion, the entourage went on to a gala reception held at the German consulate, (on Haneviim Street) with the dignitaries of the city as invited guests.

The Laemel School pupils and orphanage children greeted the Kaiser with a song in Hebrew and in German. During the ceremony, greetings and gifts were exchanged and Mr. Ephraim Cohen-Reiss acted as interpreter. Report by the Principal of the Laemel School Cohen-Reiss of the occasion.
The Kaiser is Coming!

Exhibition at the Tower of David

Press Reports

From the Editorial Desk

The 1898 expedition of Kaiser Wilhelm II to the East, and his visit to Jerusalem, became an international media event of extraordinary proportions for the time.

Most Western newspapers covered the royal visit, reporting on the preparations in Constantinople and in Palestine itself; some publications, especially in Europe, were critical or even scornful of the visit altogether. Correspondents and photographers from France, Germany, Britain and the United States arrived ahead of the entourage. The Kaiser was accompanied by in-house artists and photographers, and photographers from the Sultan's court. Even the Empress Augusta Victoria came equipped with a camera of her own, and documented the visit from a fascinating and unexpected personal angle.

Local journalists, especially from the Jewish press, covered the visit, sending back dispatches and telegrams to newspapers abroad. Jerusalem photographers Garabed Krikorian and Khalil Raad were hired by the Germans to provide an official record of the Kaiser's visit; and photographers of Jerusalem's American Colony, headed by Elijah Meyers, captured the week's events as well.

The Empress' chamberlain, Ernst von Mirbach, kept a journal of the visit, but a local view was provided in the detailed diary of David Yellin, Jerusalem native, educator and public figure.

The royal visit caused a great deal of commotion: It dominated the headlines, roused the country out of its characteristic slumber, and broke the humdrum routine of the local pressmen and photographers. For a brief moment, Jerusalem had come back to life!

This special edition accompanies the exhibition and presents the readers with reports and photos of the visit in Jerusalem along with articles written by the editorial staff.

Special thanks to Shosh Yaniv
Former Director of the Tower of David Museum

Former Director of the Tower of David Museum

Press Reports

Special Offers for Tower of David Museum visitors:

Mamilla Boulevard
02-548-2330
One free glass of wine when ordering a meal

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Valid until March 24, 2013 with presentation of this newspaper
The Kaiser Realizes a Dream
Dedication of the Church of the Redeemer

- The dedication ceremony of the Church of the Redeemer took place on October 31, 1898, at 10 o’clock in the morning, in the presence of Kaiser Wilhelm II and the Empress Augusta Victoria, his entourage, Ottoman emissaries, church representatives, foreign diplomats and a large local crowd. The royal couple appeared in the square in full regalia, the church bells pealed, the choir sang and the crowd joined in.

The Kaiser was a devout Lutheran who saw himself as the patron of Protestantism. Just as the Roman Emperor Constantine the Great had embraced Christianity and built the first churches in Jerusalem in the 4th century, Wilhelm sought to establish the first Lutheran religious institutions in the Holy City and strengthen the Lutheran presence there.

To give substance to his dream, the Kaiser endowed three churches: the Church of the Redeemer in Jerusalem, the Protestant Church of the Nativity in Bethlehem and the Church of the Ascension in the Augusta Victoria compound on Mt. of Olives (dedicated in 1910). This was a natural continuation of Wilhelm’s activity in Germany, where he had restored the Wittenberg church of Martin Luther, father of the Protestant Reformation.

The date of the dedication of the Redeemer Church – October 31, symbolized the Reformation Date – the founding of Protestantism by Martin Luther (16th Cent.)

Church Built on Ancient Remains
- The cornerstone of the Church of the Redeemer was laid in 1869 by Crown Prince Friedrich Wilhelm (later Kaiser Friedrich III and the father of Wilhelm II), who included the Holy Land in his trip to the grand opening of the Suez Canal. The land, close to the Muristan in the Christian Quarter, was a gift of the Ottoman sultan. Remains of a 12th-century church were incorporated into the new building.

Real Estate Deals on Mount Zion
- October 31, 1898, the day of the inauguration of the Church of the Redeemer, also became a day of further German-Turkish real estate transactions.

To strengthen Germany’s foothold in the Holy Land, the Kaiser wanted to acquire land for the construction of an additional church and monastery on Mount Zion, this time for Roman Catholics. The Dormition Church was eventually erected on the spot where Mary, mother of Jesus, fell into “eternal sleep” (dormition). At the festive ceremony, which transferred the land to the “German Association for Palestine” for the building of a German Catholic cathedral, the Kaiser made a speech.

The Association had tried to purchase the property in the past, but because of family ownership issues and because the place was holy to Muslims, they did not succeed. At the request of the Kaiser, the Sultan personally intervened to permit the implementation of the transaction. In actual fact, the governor of Jerusalem purchased the land at full price and gave it to the Kaiser who then gave the governor the purchase money after receiving it from the Association. The Sultan viewed this agreement as his gift to the Kaiser whereas the Kaiser saw this as purchase of the property. The price of the transaction was approximately 100,000 marks.

Fireworks over Jerusalem
- The inauguration of the Church of the Redeemer was a day of celebration in Jerusalem. That night, a royal reception was held in the Kaiser’s encampment for the notables of Jerusalem and for the many visitors. As the orchestra played, a crowd gathered outside the compound. During the event the sky lit up with fireworks launched from the Sultan’s court. The city residents gathered on the rooftops to view the splash of colors in the sky over Jerusalem.
The Kaiser and the Zionist Idea

- The fact that Kaiser Wilhelm II ruled a powerful country and also enjoyed close relations with the Ottoman Sultan made him a desirable political patron in the eyes of Theodor Herzl, the visionary of the “Jewish State.” Herzl was anxious to enlist the Kaiser to support the idea of Jewish settlement in the historic Land of Israel, then still part of the Ottoman Empire.

For his part, the Kaiser was sympathetic to German Jewish settlement in Palestine. He accepted Herzl’s overtures and promised to raise the matter in his meeting with the Sultan in Constantinople. An enthusiastic Herzl followed the Kaiser in the hope of good news, but met with disappointment. The Sultan had completely rejected the idea and the Kaiser announced that he was washing his hands of the matter as well.

Without, Herzl sailed to Palestine with a small delegation with the goal of meeting the Kaiser again. On his way to Jerusalem, Wilhelm recognized Herzl in the crowd that greeted him at the Mikveh Israel Agricultural School, and even exchanged a few words with him.

The next meeting between the two men took place at the Kaiser’s encampment in Jerusalem. “He didn’t say ‘yes’ and he didn’t say ‘no’. It is very clear that much has happened since the meeting in Istanbul,” Herzl said as he left the compound, quickly leaving the city for Vienna.

Impressions From Herzl’s Diary

- On Friday, October 28th the Zionist delegation boarded the train to Jerusalem. The journey took about four hours and Herzl, now ill, further weakened as his temperature rose. By the time they arrived in Jerusalem, it was already the Sabbath. Herzl tried to hire a carriage but since no coaches available. Herzl and his companions were forced to walk to the Kaminitz Hotel where so many guests had already arrived, there were no rooms available. Herzl and his companions were forced to walk to the Kaminitz Hotel where they dined. The reception was not encouraging because of his health, and Herzl remained in his room for the entire Sabbath.

- Herzl was not invited to attend any of the festive events that were staged to welcome the Kaiser to the city. In fact, the rabbis and community members ignored him, viewed him with trepidation and feared the consequences of meeting him.

- Herzl and his companions toured various sites in the city and were captivated by the vantage points such as the Mount of Olives but their overall impression was mainly of poverty and filth. “If one day Jerusalem will be ours…I will first do a thorough cleaning.”

- Herzl’s purpose in coming to Jerusalem was to meet again with the Kaiser to discuss the idea of Jewish settlement in the Land of Israel as confirmed during their meeting in Istanbul. He passed his days in nerve-wracking anticipation worried by rumors about a shortened visit, journeys to other places and the Sultan’s negative attitude.

- Five days passed before his official meeting with the Kaiser, Wednesday November 2nd in the afternoon. Herzl gave his statement to the Kaiser’s advisors to read and examine before meeting the Kaiser. Herzl tutored the delegation members on their manners, made sure that they would not eat too much and would maintain their dignity, coached them in the details of the ceremony, carefully examined their black suits, shoes, boots and top hats. Wilhelm received them cordially in his tent, furnished as a luxurious royal drawing room. Herzl gave his speech and asked to institute the Zionist plan to establish a Jewish settlement corporation that would take care of building and settling Palestine without harming the rights and feelings of anyone. He asked for the Kaiser’s sponsorship of this endeavor.

- The cool reception that Herzl encountered and the low profile of the meeting (on the advice of the German staff) made it clear that Wilhelm had withdrawn his support for Jewish settlement under German patronage in the Land of Israel.

A Souvenir from the Holy Land

- Among the gifts that the Kaiser received during his visit was an album of watercolor paintings by the German artist Gustav Bauernfeind who lived with his family in Jerusalem. The paintings depict the Temple Mount.

- Among the gifts that the Kaiser received during his visit was a Bible with a relief of the Redeemer Church made by Motti Mizrachi commemorating the meeting between the Kaiser and Herzl was dedicated at the Mikveh Israel.

The Sarona Colony

- The Sarona Colony

A Bible with a relief of the Redeemer Church – a gift from the German community in Jerusalem

A marble fragment that the Kaiser brought back from his visit to Caesarea

A postcard that Herzl sent to his daughter Paula in Vienna.

Diary

On May 2, 2012, Herzl’s 152nd birthday, a sculpture by Motti Mizrachi commemorating the meeting between the Kaiser and Herzl was dedicated at Mikveh Israel.

Ten Questions About…..

- How many canons shots were fired from the Tower of David in honor of the Kaiser?
- How many decorative gates were built in Jerusalem in honor of the Kaiser?
- How many churches did the Kaiser dedicate in Jerusalem?
- Which travel company was responsible for the organization of the Kaiser’s trip?
- What gift did the Kaiser receive from the Jewish community of Jerusalem?
- How many ladies-in-waiting did the Empress bring?
- How many official guests came with the Kaiser’s entourage?
- How long did the Kaiser’s trip to Jerusalem last?
- How many Hebrew newspapers reported on the Kaiser’s visit?
- How did the Kaiser leave Jerusalem?

Answers on Page 8

Photoshop

- "Photoshopped" picture of Herzl and the Kaiser

- Herzl’s encounter with the Kaiser was a landmark event for the Zionist delegation. The members were determined to capture and publicize the moment and David Wolfson, was assigned the task. In his excitement, however, he missed the dramatic moment of the meeting and only Herzl’s foot appeared in the frame. Wolfson solved the problem by “restaging” the encounter.

He photographed Herzl separately and merged his image into the original photograph alongside the Kaiser. To achieve this, he was obliged to move the Kaiser from his white horse onto a black horse that stood behind him – and a new “reality” was created.
On the first trip of the imperial visitors to the Mount of Olives, the whole party stopped at the hairpin bend for some time. I remember we were all looking out over the wall of our garden to watch the important visitors pass by, and we were intrigued with their stop. We asked the Cook’s representative who accompanied the imperial company on all their trips what it meant. Mr. Heilpern told us that the Kaiser had been explaining to his Turkish hosts that the bend was far too sharp and narrow to allow cannon to pass that way. We gave our informant incredulous smiles, but we lived to see German and Austrian howitzers and cannon roll down that widened bend on their way to fight the British. 

(From the memoirs of Bertha Spafford Vester)
On Friday morning, November 4, the royal visit of the Kaiser and the Empress to the Holy Land, ended. After an impressive ceremony held at the railroad station, the entourage stepped onto the royal train and left Jerusalem, bound for the port at Jaffa.

“...and after all the noise and tumult that greeted the arrival of his majesty, the German Kaiser — a moment of silence. A complaint flits on my lips. The money of those who made preparations for the visit and the needs of the guests went to waste. Instead of the five thousand visitors that we expected would flock to Jerusalem when the Kaiser came, there were fewer than one thousand... Who will count the eggs in the innkeepers’ cellars that are about to go bad, and who will weight the potatoes and onions that are about to rot?... They hoped to see a good return for their labors; but now they write their hands, for not only have they failed to make any profit, they have lost everything they expended.”

Hahavatzelet, November 11, 1898

The Story of a “Wonderful Friendship”

- During his one-week stay, he toured the city, met with prominent figures, and fulfilled his dream of dedicating the main Lutheran church in the Holy Land.
- The Kaiser’s impressive expedition was an outcome of the geopolitical situation at the time: Rival European powers, especially Great Britain and France, were jockeying for position as heirs of the disintegrating Ottoman Empire, and anxious to gain control of the Holy City of Jerusalem.
- Wilhelm II was keen to establish Germany as an additional contender; and that new power began to interest the diplomatically isolated Ottoman ruler, Abdul Hamid II. The Sultan's Court, which had spent enormous amounts on the preparation and conduct of the visit, continued its decline. “The Sick Man of the Ottoman Empire” was sinking in a sea of debt.

Wilhelm’s visit to Jerusalem at the very end of the century was by way of proclaiming German power, and demonstrating the growing relationship between the German and Ottoman Empires—a relationship that would climax in an alliance in the First World War. The Kaiser’s visit, which began with much fanfare, ended with a whimper. Wilhelm returned home in haste, anxious about internal problems and determined to take charge of Germany’s confrontation with its rivals, Britain and France.

Jerusalem - The Big Winner

- Jerusalem was arguably the big winner after the Kaiser’s visit. The name, “Jerusalem” occupied the headlines in the foreign press and the city underwent changes—among them a skyline altered beyond recognition— that are felt to this day.
- Once the moat at Jaffa Gate was filled in to provide vehicle access, the Old City was entirely open to the west, rendering the city gates redundant and allowing vehicular traffic into the Old City.
- The Church of the Redeemer, dedicated during the Kaiser’s visit, is one of the city’s key landmarks.
- The Dormition on Mt. Zion, a Roman Catholic basilica built in German Romanesque style by the German architect Friedrich Adler. The Kaiser closely followed the construction of the church, and in particular the 40-meter bell-tower that was planned to soar above the entire Old City.
- That same year saw the completion of the Augusta Victoria compound, built on Mount of Olives in a style reminiscent of medieval German castles. The project was the brainchild of the Empress herself, who visited the site and conceived of a facility for German residents and pilgrims.
- There are few building projects that brought to fruition the Kaiser’s ambition to leave a strong religious legacy in the Holy Land, while dramatically changing the Jerusalem skyline as well.

With the defeat of Germany in World War I, Wilhelm was forced to resign and his reign came to an end. Wilhelm was exiled to Holland, where he died in 1941.

Who’s Who?

The Guest
- Wilhelm II was born in 1859 in Berlin, grandson of Queen Victoria of England on his mother’s side. He was crowned Imperial German Kaiser and King of Prussia at the age of 29, and at his side was the “Iron Chancellor”, Otto von Bismarck. Wilhelm’s unstable personality and short temper led to conflicts and crises.

The Empress
- Augusta Victoria was born in 1858. In 1881 she married Wilhelm who was then Prince of Prussia. The couple had seven children. Augusta was known for her religious devotion, her kindness and her many public activities. Along with Wilhelm, she was exiled to Holland, where she died three years later. Augusta was beloved by her people, and was brought to Germany for burial.

The Host
- Sultan Abdul Hamid II was born in 1842 in Istanbul. He came to power as the 34th Sultan of the Empire, and was deposed in 1909 by the Young Turk revolution. The country during his rule was referred to as “the sick man on the Bosporus”, and his reign marked the end of the Ottoman Empire. Abdul Hamid undertook to establish his supremacy through Islam and presented himself as the Caliph of the Muslim world. He attempted to reduce the influence of the European powers, who tried to introduce Christian influence into the Ottoman Empire.
Special Tours in English

Redeemers and Dreamers in 19th Century Jerusalem

Fridays at 9:00 am - Nov 30th, Dec 7th, Dec 28th, Jan 11th, Jan 25th

Follow Kaiser Wilhelm’s dramatic procession through the old city of Jerusalem. Feel the excitement and anticipation of Theodor Herzl as he meets the Kaiser, hoping to fulfill the Zionist dream. Discover the excavations beneath the Lutheran Church of the Redeemer and observe the momentous changes in 19th century Jerusalem concluding with a visit to The Kaiser is Coming!, the new exhibition at the Tower of David Museum.

Price: Adults 80 NIS; Students/Seniors 65 NIS

The Tower of David Museum
Tel: 02-6265333, Jaffa Gate, POB 14005, Jerusalem

www.towerofdavid.org.il #2884 The Museum was restored and developed with the aid of Dame Vivien Duffield and the Clore Israel Foundation, through the Jerusalem Foundation

Museum Hours:
January - June, September - December: Sunday - Thursday: 10:00 - 16:00, Saturday: 10:00 – 14:00
July - August: Sunday - Thursday and Saturday: 10:00–17:00
Friday: 10:00 – 14:00

Answers to 10 Questions…
1. 21 gun salute
2. Three gates (the Jewish Gate, The City Council Gate, The Ottoman Gate)
3. The Redeemer Church
4. Thomas Cook and Sons – the first travel agency in the world (the Jerusalem branch opened in 1890 at the Jaffa Gate)
5. A blessing written on illuminated parchment wrapped in a torah cover inside a case decorated as a Sephardic torah case of olive wood
6. Three ladies-in-waiting
7. 200 invited guests
8. By train to Jaffa
9. 7 days
10. 4 newspapers: HaTifrah, HaMolitz, HaMagid, HaHavatzelet

The Kaiser is coming! Breaking News: Kaiser Wilhelm II of Germany visits Jerusalem, 1898

A City in Change
A series of meetings and guided tours

Friday 02.11.12 10:00
“A Reception within the Walls”
Walking tour in the Old City exploring the churches that are associated with the Kaiser followed by a visit to the exhibition.

Friday 16.11.12 11:00
“What was he really looking for here?”
Professor Haim Gerfen discusses hidden motives of the Kaiser’s visit followed by a visit to the exhibition.

Friday 23.11.12 11:00
“Four Quarters”
Concert with Guy Kark and the Between Times Ensemble followed by a guided visit through the exhibition.

Friday 30.11.12 10:00
“The Empress in Jerusalem”
Walking tour on the Mount of Olives and the Augusta Victoria complex followed by a visit to the exhibition.

Friday 07.12.12 10:00
“In the Footsteps of the Kaiser”
Walking tour following in the footsteps of the Kaiser from Ner’iim Street to the Tower of David concluding in a visit to the exhibition.

Friday 28.12.12 11:00
“Germany in Jerusalem”
Lecture with Dr. Adina Mayer-Merrill examining the German contribution to architecture in the city followed by a guided visit through the exhibition.

Friday 11.01.13 11:00
“Expectations and Disappointments”
Dr. Eyal Miccare will address the Kaiser’s visit from a Jewish perspective followed by a guided visit through the exhibition.

Friday 25.01.13 10:00
“In the Footsteps of the Kaiser”
See 07.12.12

Friday 08.02.13 11:00
“Epilogue”
Dr. Yaron Perry discusses the German settlers in the Holy Land in the 30s and 40s followed by a guided visit through the exhibition.

Friday 15.03.13 10:00
“A Reception within the Walls”
See 02.11.12

Meetings and tours are in Hebrew.