

Conrad Schick: Pioneering Architect, Archaeologist, and Historian of Nineteenth- Century Jerusalem

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Among the hundreds of Orientalists, archaeologists, and missionaries who visited or lived in Jerusalem in the nineteenth century, none left such an impact on the city as Conrad Schick. Not an architect by training, he nevertheless designed and supervised the construction of a large number of nineteenth-century buildings in the city. He was not an archaeologist either, but he researched different historical periods, carried out excavations in different locations of the city, and published a large number of articles and archaeological reports. Schick was not trained in making models, he excelled in the production of attractive and accurate models of monuments in Jerusalem. And though he was not a geographer, he documented the city through maps. It could be said that on the whole Conrad Schick embodied the sum of imminent European concerns in Jerusalem in the second half of the nineteenth century, typifying the different historical and social sciences in combination with an unequivocally unique personality.

Early Life and Education

Born in 1822, Conrad Schick was a poor boy who worked as an apprentice for a carpenter. He also learned watch repair and blacksmithing at Korntal Bible Institute, a religious institution in the town of Korntal in Württemberg district in southwest Germany.¹ At the age of twenty, Schick went to the Swiss city of Basel and there he joined the Pilgermission St. Chrischona college founded by Christian Friedrich Spittler. There Schick spent four years within a conservative religious environment, receiving training in evangelism and a number of crafts.² In keeping with the missionary objectives of this religious movement, Schick was sent to Jerusalem to establish a center for the mission in the city. He reached Jerusalem in 1846 with

a group of missionaries who were to practice different professions to help them engage and communicate on a daily basis with the local community, and to provide for their own living. Their purpose was to present their fraternity's way of life as a model to encourage locals to join them. Schick earned his living selling and repairing clocks – especially cuckoo clocks – and making olive wood sculptures that he sold in the city.

The missionary religious environment from which Schick emerged, which emphasized the religious significance of Palestine, reflected the historical and ideological conditions that also produced the Templers (Tempelgesellschaft),³ a movement also originating in southwest Germany that settled in Jerusalem and several other Palestinian towns and areas. Thus, although Schick arrived in Jerusalem before the founding of the Templer movement, a key part of his life and career has been associated with the movement in Jerusalem. All this cannot be separated from the development of Protestantism in Ottoman Palestine, and its relationship (and competition) with the other established churches (Orthodox, Catholic, and their various denominations). German, British (Anglican), and Swedish Protestant missionaries took to Palestine in an unprecedented manner in the nineteenth century, leading to a broad European interest.⁴

In 1850, Schick left the fraternity that had originally sent him to Jerusalem. His disagreement seemed to stem from his desire to marry, while the movement's founder, Spittler, prohibited its affiliates from marrying.⁵ Schick married Caroline Amalie Schmidt, a German woman, in Jerusalem in 1852. Caroline Amalie Schmidt later died while giving birth to the couple's first daughter. Schick later married another German woman, Friederike Pauline Dobler, who gave birth to six children, though only half of them survived to adulthood.

After leaving Spittler's movement, Schick joined an Anglican group called the London Society for Promoting Christianity amongst the Jews.⁶ The society, which was particularly active in Jerusalem, was headed at the time by the Rev. Samuel Gobat.⁷ It may be that Gobat's need to establish various building locations for his project turned Schick – who, by all available evidence, received no formal training in architecture – into an architect, but whatever the reason, Schick excelled in this field. Schick worked at the House of Industry at Christ Church, located opposite the Jerusalem Citadel and funded by the British Anglican Church.⁸ There he taught the children of Jewish converts various crafts, and after several years he became director of this institution. He continued in this post until 1881. This school contributed to the development of several modern crafts into Jerusalem and Schick also introduced new building materials and forms of architecture to the city.⁹

He committed the majority of his years to working with the British Palestine Exploration Fund and contributed dozens of articles and reports for their magazine – the *Palestine Exploration Fund Quarterly Statement*. He published charts tracking the architectural and urban development in Jerusalem in the second half of the nineteenth century and provided the magazine with news and reviews of developments' effects on the history and topography of Jerusalem. Almost every issue of this magazine included several contributions written by Schick, even in the year of his death.

Schick was also active in efforts to link Jaffa and Jerusalem. European missionaries and other groups who placed Jerusalem at the center of their activities were obsessed with the

development of a communication network that would make it easier to access the port of Jaffa. Schick realized this early on and from the middle of the nineteenth century prepared schemes to build a railway linking Jerusalem to Jaffa, which would give Europeans access to Palestine in general and Jerusalem in particular. Schick's plans for the railway delineated its passage through the southern part of Ramallah, descending to the west through Bayt 'Ur, and then on to the coastal plain. For this task he studied the topography and geology of the whole area, reviewing the vegetation, rock types, and human settlements along the proposed path. His plans also included ideas and plans for linking Jerusalem to Jaffa through a road system.¹⁰ Though engineers from France came to prepare detailed maps based on his scheme, it did not materialize for lack of financial resources and inability to obtain the necessary permits from the Ottoman Empire. However, Schick's pioneering thinking about the subject put forward innovative ideas to facilitate the train's arrival in Jerusalem. His accurate study of the geographic region and the information he published were ultimately useful for completion of the project a half-century after the development of Schick's ideas.¹¹

Schick died in Jerusalem in 1901 and was buried in the Protestant cemetery on Mount Zion. His wife followed him a few weeks later, and she was buried next to him. One can see their graves today in Jerusalem. Though Schick came to Jerusalem to carry out missionary tasks based on his training in Switzerland, and he carried a vast knowledge of religious texts, this had little bearing on the majority of his achievements in Jerusalem. However, he lived and worked in Jerusalem for nearly half a century, and there was no corner in the city left without his mark. What follows will touch upon Schick's contributions as a model maker, as an architect, and as a scholar.

Schick's Models

Schick's models of Jerusalem, in particular those of the Haram al-Sharif and other public buildings in the city, contributed to his renown as a scholar and craftsman.¹² It seems that the first model of the Haram al-Sharif was built after 1872, when the Islamic waqf administration decided to make use Schick's expertise and allowed him to study it from the inside. Taking advantage of the freedom of access to all the Haram al-Sharif components, including underground structures and wells, Schick produced a precise three-dimensional model, which later constituted an important source for researchers, especially since most of them were not able to enter the Haram al-Sharif. His accurate measurements helped scholars better understand the site both above and below the ground. Schick's creativity and craftsmanship emerge in many of its features: for example, it was built so that if any of its components is shifted, the part underneath it is revealed.

Schick also built a model of the sanctuary based on information available in ancient texts, including the writings of the Roman Jewish historian Flavius Josephus. His goal was basically to imagine a reconstruction of the edifice (known as the Second Temple). His model was displayed at the Ottoman Pavilion in the famous Vienna International Exhibition in 1873.¹³ Another model of the Noble Sanctuary was bought by King Charles I of the German province of Baden Württemberg, and led Charles to bestow upon Schick the title

of Royal Württembergian Hofbaurat (Privy Construction Councillor).

Schick also made a model of the city of Jerusalem to represent the early Roman period. His goal was that this model would evoke the city of Jerusalem as it was in the days of Christ, promoting an understanding of the Bible's geography and identifying the places associated with the life of Christ, as well as portraying the Second Temple. Though contemporary scholars note that the archaeological and historical knowledge at the time of Schick's production were insufficient to produce an accurate model of this type, but the model remains evidence of Schick's stunning capacity and ability to read the topography of Jerusalem, making his model ahead of its time by several decades.

Schick also built an outstanding model of the Church of the Holy Sepulchre, in which the various components of the church appear during different historical periods. Its purpose was to explain and depict the changes to the church over the course of its long history, beginning with its fourth century construction under Constantine and covering its later renovation during the Crusader period. This model was produced after the Crimean War, when a group of countries and churches decided to carry out extensive renovation of the Church of the Holy Sepulchre. Before starting the restoration process, Schick prepared the model to illustrate the complexities of the historic building and the stages it had undergone, so that they would be taken into account.

At Schmidt's Girls College (Paulus House),¹⁴ opposite Damascus Gate, another of Schick's models depicts Jerusalem in different periods, covering the city's history from the Iron Age to the nineteenth century. Through it one can understand Schick's obsession, like that of most of his contemporaries, with evoking the First and Second Temple. However, because he was also a student of his times, he imagined the (Herodian) Second Temple in terms of "classic" architecture as imagined in Europe of the nineteenth century, so he made the model according to the Renaissance style.

Schick also built an exciting three-dimensional model of the Haram al-Sharif that showed the New Mary Church (Nea Maria) built by the Byzantine emperor Justinian around 530 CE. Schick's model is based on the detailed description provided by the Byzantine historian Procopius. It appears in the model that Schick adopted the theory, believed by many scholars at the time, that this same building was repurposed to become the main prayer hall of the al-Aqsa Mosque. However, the discovery of the Madaba Map in 1884, during Schick's lifetime, showed the location of the church at the south end of the Roman *Cardo*. The model thus remains as a document of the common nineteenth-century misperception concerning this building. Schick made no reference pertaining to this error, but more than seven decades after Schick's death, a dig was carried out and the remains of the church were discovered near Zion Gate inside and outside the walls of the Old City.¹⁵

Schick made more than fifteen three-dimensional models, some of which exist in multiple copies. He designed some of his models so that they could be transported from one place to another unharmed. Several replicas were distributed in various European countries including Russia, Britain, France, Germany and Switzerland.¹⁶ The German Protestant Institute in Jerusalem (the German Evangelical Institute) also has two of Schick's models, one of the city of Jerusalem and the second of the Church of the Holy Sepulchre. Schick's models still garner respect and appreciation. In 2013, a three-dimensional model of the Dome of

the Rock and its plaza made between 1872 and 1873 was auctioned in London and sold for 242,500 British pounds.¹⁷

Buildings Designed by Schick

Due to people's fascination with Schick's models, he was encouraged to build models of public buildings, among them the Talita Qumi School building, the Hansen Hospital in the Talbiyya neighborhood, and the Mea Shearim neighborhood. Also among the models that Schick produced were those for buildings that were constructed according to his architectural designs. Schick almost never constructed a building without making an integrated scale wooden model of it, allowing those commissioning the project to see the building's details before construction work was started. We do not have a complete list of all the buildings that Schick built or supervised the construction of. He was involved in designing some buildings with the German artist Theodor Sandel.¹⁸ Though there is not enough space here to present all of Schick's buildings in Jerusalem, we will look at some of them.

Some believe that the first building designed by Schick was the Sanatorium built by the London Society for Promoting Christianity among the Jews in 1863 or shortly thereafter, located on the western side of the Street of the Prophets. Many of Conrad Schick's architectural activities, including his own house, known as Tabor House, were clustered around this street.¹⁹ After the Anglican Church purchased the site of the Sanatorium at the end of the nineteenth century, Schick designed other buildings within the complex, which is now used by the International Anglican School.

Schick was also involved in the construction of several facilities for the treatment of leprosy. Until the mid-1860s, lepers were housed in isolation and under deplorable conditions in the south of Jerusalem near Zion Gate. In 1865, Pomeranian Baron von Keffenbrink, with support from the Protestant community in Jerusalem, purchased a plot of land near

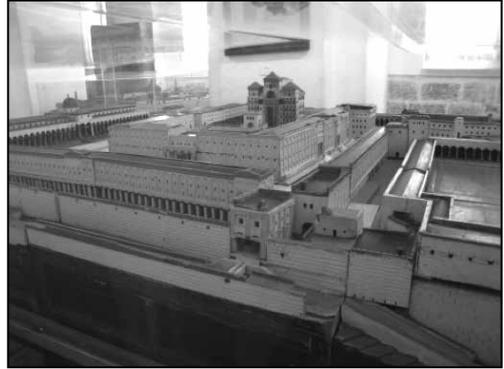


Figure 1: The "Temple" exhibited at Schmidt's Girls College, whereby Jerusalem appears in the style of the European Renaissance, image courtesy of conradschick.files.wordpress.com.

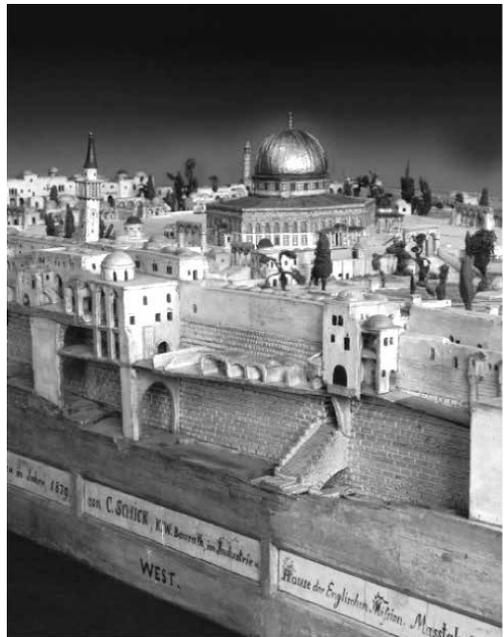


Figure 2: Part of the model of the Haram al-Sharif as embodied by Schick in 1879, including a view of the Western Wall and the Moroccan Gate. This model is currently exhibited at Bijbelmuseum, Amsterdam, image courtesy of conradschick.files.wordpress.com.



Figure 3: The leper's hospital at the German Colony, Jesus Hilfe, image courtesy of conradshick.files.wordpress.com.



Figure 4: St. Paul's Church, image courtesy of conradshick.files.wordpress.com.



Figure 5: The facade of the Syrian (Schneller) Orphanage, online at en.wikipedia.org/wiki/Schneller_Orphanage.

the Mamilla pool and commissioned Schick to design a new shelter for lepers there.²⁰ However, the shelter, inaugurated in 1867, was modest and not according to Schick's plans.²¹ An additional shelter was built in Silwan also according to Schick's designs in the year 1875. In 1881, Schick also designed the large, beautiful lepers' hospital known as Jesus Hilfe and, after 1950, as Hansen House or the Hansen Hospital, which still stands today to the northwest of the German Colony.²²

The Lutheran Hospice in the Old City is another of the important buildings that Conrad Schick designed and supervised the construction of, and offers a fine example of the architectural identity of Schick's buildings. In 1860, Schick re-used stones from a nearby Crusader building that had fallen into disrepair to construct the hospice, located in Suq al-Husur, near the Syriac Orthodox St. Mark Monastery. After the Nakba in 1948, the building was turned into an eye hospital administered by the Order of St. John until the Ophthalmic Hospital in Shaykh Jarrah opened in 1964. The building then returned to its original use as a hostel and it is still used as such after passing through several stages of restoration and rehabilitation.

Mahanaim House, another of Schick's designs, is located on a street parallel to the Street of the Prophets. A huge building with two identical halves, it is not linked to the architecture of Jerusalem in any way, apart from the use of Jerusalem limestone. This is a two-story building and on the ground floor, on both sides of the door, two rooms jut out of the facade in a half hexagonal

shape. The same formation on the upper floor forms two beautiful verandas. The building was established to be the headquarters of a mission headed by Johannes Frutiger, a well-known merchant, banker, and missionary figure in Jerusalem from the Swiss city of Basel.²³

Not far from Mahanaim building is St. Paul's Church, constructed by the Arab Anglican

community in 1873. It was designed by Conrad Schick and inaugurated by Reverend Gobat. The church remained functional until 1948, when it, like the rest of West Jerusalem, lay inaccessible behind armistice lines. The church was not used for regularly scheduled worship from 1948 until 2011, when it was renovated and re-opened.²⁴

The architecture of the main building of the Syrian Orphanage (also known as the Schneller Orphanage) is typical of a form used extensively by Schick: a tower with a clock above the entrance. Although there is no reliable information about Schick's role in building the Syrian orphanage, its features are found in a number of the buildings that he designed, and the possibility of his involvement is also supported by the relationship that linked Schick and Schneller. The two men were educated in the same school in Basel, under the supervision of Spittler. Construction of the Syrian Orphanage complex started in the 1860s, and the buildings gradually expanded so that it became the largest architectural complex outside the walls of the Old City by the end of the nineteenth century.

In 1894, Schick – at the mature stage of his architectural work – designed the German Hospital, a huge building of two floors and a basement located on the Street of the Prophets.²⁵ The German Hospital thus carries the features associated with Schick's long experience, as well architectural complexities he introduced later. The building is made of pink stone from the Bethlehem area and includes elements of modern Gothic architecture, as can be seen in the round windows and openings. After 1948, the building has housed Bikur Holim Hospital.

Next door to Schick's home, Tabor House, is the house of William Holman Hunt, constructed in 1869. Hunt was a British painter who lived in Jerusalem and whose paintings were inspired by the Bible.²⁶ Although Hunt supervised the building of his own house, Schick is said to have designed it and it includes one of his architectural "calling cards," the round window above the front entrance.

The Talitha Qumi School, on King George Street in West Jerusalem, was designed by Schick and built in 1868. His architectural identity is reflected in building's arched façade, round windows, enormous clock, and modern Gothic elements. The majority of the school was destroyed and only the upper part of the façade was left. It was rebuilt after it was dismantled.

Schick also designed the full plans for the neighborhood of Mea Shearim. This neighborhood, located approximately two hundred meters northwest of the northern wall of the Old City, was intended to accommodate poor Orthodox Jews who had expanded beyond the Old City at the end of the nineteenth century.²⁷ It was designed according to the eastern European concept of the ghetto whereby the neighborhood was surrounded by high fences, and it was possible to close it with gates. Construction of the neighborhood started in 1874, and was completed around the year 1880. The buildings were built primarily around a vast open courtyard with a synagogue at the center. Later, however, additional construction in the courtyard led to overcrowding in the already congested neighborhood: the original construction had consisted of one hundred housing units, but before the end of the century the number of housing units had reached three hundred.²⁸

In 1882, when Schick was sixty years old, he built his own house, Tabor House, on the Street of the Prophets, where he had already designed a number of buildings. The building is a curious combination of different architectural styles, reflecting the cultural mix compiled by



Figure 6: The German Hospital (Bikur Holim), image courtesy of conradshick.files.wordpress.com.



Figure 7: Hunt's House, online at www.victorianweb.org/painting/whh/drawings/9.html.

the owner of the house over a half-century of work in Jerusalem. The entrance to the house resembles an entrance to a German castle, while the thickness of the walls and cross-vaulted ceilings are typical of Arab houses in Palestine, and it has cross-vaulted ceilings. Its interior design is that of a Liwan house, built around a courtyard with rooms on the sides. The Swedish Protestant Church bought the house in 1951, and today it is home to the Swedish Theological Institute.

Schick's Academic Research

A review of Conrad Schick's writings would require a full volume, due to the large quantity and diversity of the subjects he touched upon. It could easily be said that he was unprecedented in his understanding of Jerusalem's topography. He undertook a number of outstanding archaeological endeavors, discovering an old gate near

the New Gate, carrying out a dig at the Citadel, and uncovering a Roman channel at Tal Furaydis (Herodium) east of Bayt Sahur, which supplied the palace with water coming from the village of 'Artas. He drafted maps of the majority of the buildings owned by the Franciscans in the Old City, and of the Haram al-Sharif with its wells and above-ground buildings. In addition to his models, he made detailed sketches of the Church of the Holy Sepulchre and its evolution through the ages. He conducted a study on the entire area around the Church of the Holy Sepulchre, the Muristan area, the Russian Hospice, and the Zalatio sweets shop through to Khan al-Zayt market, surveying and mapping it with the intention of exploring the Roman street, the Cardo Maximus. He discovered a number of inscriptions in different languages and published them. He was also interested in Palestine's flora and its folklore, while linking all his interests and findings to Biblical themes.

The Old City saw dozens of construction projects carried out by the European communities in the late Ottoman period, and Schick often took advantage of construction projects to conduct excavations. He was repeatedly appointed a consultant to European and American researchers in Jerusalem, as researchers sought his opinion and hoped to benefit from his experience. Over five decades in Jerusalem, it seems that he did not leave a single dig unreported upon, producing unparalleled documentation of the city through photographs, maps, and charts.

The discovery of the Garden Tomb of Christ, located to the north of Damascus Gate is also attributed to Schick.²⁹ In 1867,³⁰ Schick decided that the site of the crucifixion of

Christ – an issue that long preoccupied archaeologists, historians, and religious scholars – was the rock of Golgotha, rather than the site of the Church of the Holy Sepulchre. Though Schick’s reasons for choosing this site and the credibility of their basis are beyond the scope of our discussion, his proposal raised a storm among scholars that lasted decades after his death. The Garden Tomb has since become one of the important shrines in Jerusalem, frequented each day by thousands of pilgrims who crowd the side street leading from Nablus Road that has been named Conrad Schick Street in his honor.

Altogether Schick published more than 53 articles, mostly about Jerusalem and Palestine, which included dozens of maps, charts, and historical documents. Schick published his articles primarily in two journals that specialized in the history, culture, and archaeology of Palestine. The first was the *Palestine Exploration Quarterly* published in London by the Palestine Exploration Fund. The second was *Zeitschrift des Deutschen Palästina-Vereins*, the journal of the German Society for the Exploration of Palestine. Schick also published articles in other journals – some were works of serious scholarship, others were reflective explorations of the Holy Land.

In recognition of his achievements, the University of Tübingen awarded Schick an honorary doctorate in 1896. He was awarded several other medals and awards by Austrian, Russian, German, and British institutions, including: Knight of the Royal Order of the Prussian Crown; Knight of the Royal and Imperial Austrian Order of Franz Joseph; Commander of the Imperial Russian Order of Stanislaw; and Bearer of the Grand Old Medal for Art and Science.³¹

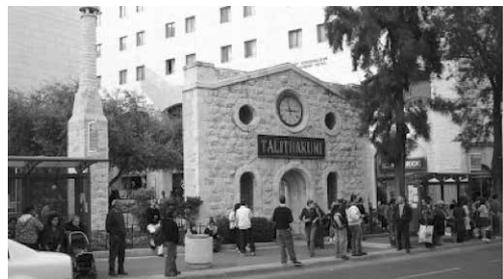


Figure 8: Talita Qumi School, before and after its demolition, image courtesy of conradschick.files.wordpress.com.

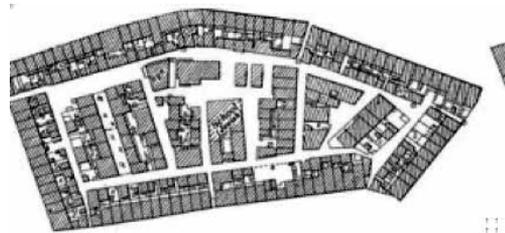


Figure 9: The Plan for the Mea Shearim neighborhood, image courtesy of conradschick.files.wordpress.com.

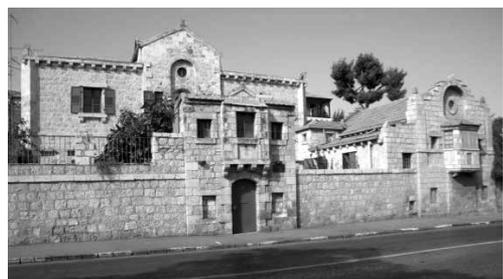


Figure 10: Tabor House, the house of Conrad Schick, image courtesy of conradschick.files.wordpress.com.

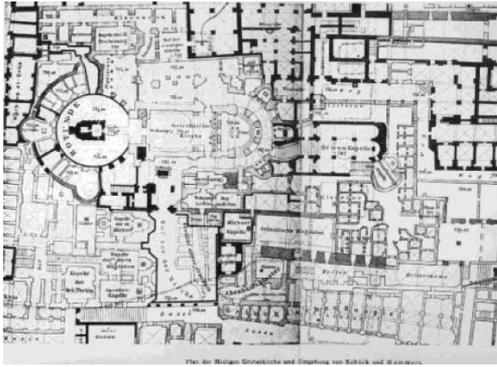


Figure 11: Plan of the Holy Sepulchre and its surroundings, prepared by Schick in 1898, image courtesy of conradschick.wordpress.com.

archaeology: he used the Old Testament to interpret sites in all his works. But he was also familiar with a broad range of historical and religious writings covering the ancient Roman, Byzantine, and Crusader periods, and had extensive knowledge of canonical history. He also had a deep knowledge of the history of architecture. His knowledge certainly increased as his architectural talents blossomed in Jerusalem and took shape in dozens of building projects. Despite the criticism that can be (often justifiably) directed at him, Schick's contributions to documenting and interoperating the history of Jerusalem are indispensable to researchers today.

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Endnotes

- 1 Korntal – Korntal-Münchingen since 1975, when the two towns were incorporated within a single administrative unit – lies to the northwest of the city of Stuttgart, capital of the Baden-Württemberg province, and falls within its cultural orbit.
- 2 The Pilgermission St. Chrischona college was established in Basel in 1840. It still functions and has followers in various regions of the world, especially Germany and Switzerland. For further information about this evangelical religious group and its mission, see www.chrischona.org/home.html.
- 3 The Templar movement was established in 1861 near Ludwigsburg close to Stuttgart. Its purpose was to re-build the Temple in Jerusalem in order to expedite the return of the Messiah. They established their first colonial settlement in Palestine in Haifa on the slopes of Mount Carmel in 1868. They went on to establish Saron near Jaffa and the German Colony in Jerusalem. Their colonization ended during World War I after Britain occupied Palestine

- and defeated Germany. The Templers played a role in developing agriculture and architecture as well as road and communications systems in Palestine. See Frank Foerster, *Mission im Heiligen Land: Der Jerusalems-Verein zu Berlin, 1852–1945* (Gütersloh: Gütersloher Verlagshaus G. Mohn, 1991); Alex Carmel, *Die Siedlungen der Württembergischen Templer in Palästina 1868–1918* (Stuttgart: W. Kohlhammer, 1973).
- 4 A British Consulate was established in Jerusalem in 1838, and an Anglo-Prussian Episcopal parish followed in 1841 and after that British and German activities opened up a fervent race between the European states in Palestine in general and in Jerusalem in particular. For further information, see to A. Tibawi, *British Interests in Palestine 1800–1901* (London, 1961); Alexander Scholch, *Palestine in Transformation 1856–1882*, pp. 47–75.
 - 5 Alex Carmel, “C. F. Spittler and the Activities of the Pilgrims Mission,” in *Ottoman Palestine, 1800–1914: Studies in Economic and Social History*, ed. Gad G. Gilbar (Leiden: E. J. Brill, 1990), 255–286.

- 6 The London Society for Promoting Christianity amongst the Jews established Chirst Church, the first Protestant church in Palestine, opposite the Citadel in the Old City of Jerusalem. See Yaron Perry, *British Mission to the Jews in Nineteenth-Century Palestine* (London: Frank Cass, 2003).
- 7 Gobat, born in Switzerland in 1799, was the second bishop of the Anglo-Prussian Episcopal Church in the Holy Land from 1846 until his death in 1879. Gobat established a number of charitable institutions in Palestine, including hospitals, schools, and orphanages. He built a school on the southwestern slope of the Mount of Olives, which currently houses the Jerusalem University College, formerly known as the American Institute of Holy Land Studies. See Charlotte van der Leest, "Conversion and Conflict in Palestine: The Missions of the Church Missionary Society and the Protestant Bishop Samuel Gobat" (PhD thesis, University of Leiden, 2008), available online at openaccess.leidenuniv.nl/bitstream/handle/1887/12957/Thesis.pdf?sequence=1.
- 8 See Friends of Conrad Schick, "House of Industry," online at conradschick.wordpress.com/jerusalem/house-of-industry/ (accessed 4 October 2016).
- 9 Ruth Kark, Dietrich Denecke, and Haim Goren, "The Impact of Early German Missionary Enterprise in Palestine on Modernization and Environmental and Technological Change, 1820–1914," in *Christian Witness between Continuity and New Beginnings: Modern Historical Missions in the Middle East*, ed. Martin Tamcke and Michael Marten (Piscataway, NJ: Transaction, 2006), 145–176.
- 10 Schick published his ideas in "Studien über Strassen- und Eisenbahn-Anlagen zwischen Jaffa und Jerusalem," in *Mitteilungen aus Justus Perthes' geographischer Anstalt über wichtige neue Erforschungen auf dem Gesamtgebiete der Geographie von Dr. A. Petermann*, (Gotha, Germany: J. Perthes, 1867), 124–132.
- 11 Concerning the story of the railway between Jaffa and Jerusalem, see Anthony Travis, *On Chariots with Horses of Iron and Fire: The Excursionists and the Narrow Gauge Railroad from Jaffa to Jerusalem* (Jerusalem: Hebrew University Magnes Press, 2009).
- 12 A short film on the contents of the Conrad Schick museum is available online. See Conrad Schick Museum, "Models of Jerusalem" (Christ Church, Jerusalem, 2012), online at www.youtube.com/watch?v=CqyEiuOznk (accessed 4 October 2016).
- 13 The wooden model from the Vienna exhibition was stored in Basel, Switzerland, for around 130 years until Christ Church in Jerusalem purchased it and brought it back to Jerusalem in 2012; it is now exhibited in the Church Annex.
- 14 This enormous complex, located north of Damascus Gate about one hundred meters away from the walls of the Old City, was owned by the German Holy Land Society (Deutscher Verein vom Heiligen Lande) and built as a hostel for German Catholic pilgrims. The building was initiated in 1904 and was finished in 1908. It is now used as a hostel for pilgrims and houses Schmidt's Girls College.
- 15 For further information on the Nea Maria Church, see: Yoram Tsafrir, ed., *Ancient Churches Revealed* (Jerusalem: Israel Exploration Society, 1993), 128–135.
- 16 There are many electronic images of Schick's models. See, for example, those within the collection of 19th Century Images of Greece and the Near East in the Gettysburg College Digital Collections, online at gettysburg.cdmhost.com/cdm/search/collection/p15059coll1/searchterm/Conrad (accessed 4 October 2016).
- 17 Sotheby's Art of the Islamic World Lot 183, "A Wooden Model of the Dome of the Rock, by Dr Conrad Schick, Jerusalem, 1872–3," details and cataloguing online at www.sothebys.com/en/auctions/ecatalogue/2013/arts-of-the-islamic-world-113220/lot.183.html (accessed 4 October 2016).
- 18 Sandel was a German architect and surveyor who lived in the German Colony in Jerusalem until his death in 1902. Sandel designed Shaare Zedek Hospital, built in 1897, which is now used as the premises of the official Israeli radio station.
- 19 The Street of the Prophets was the address of a number of hospitals, schools, churches, missions, and consulates, in addition to some luxurious villas, mainly built in the second half of the nineteenth century and the beginning of the twentieth century. It was considered one of the grandest and most beautiful streets in the city and most of its buildings have survived to the present day.
- 20 Julius Richter, *A History of Protestant Missions in the Near East* (Edinburgh: Oliphant, Anderson, and Ferrier, 190), 269–270.
- 21 The building still exists to the south of Mamilla cemetery next to the American consul's house.
- 22 After the Israeli occupation of the German Colony 1948, it became known as Hansen House or the Hansen Hospital, as leprosy was also known as Hansen's disease after the Norwegian physician Gerhard Henrik Armauer Hansen, who identified the bacterium that causes leprosy in 1873. In 2000, the building was closed and the Israeli municipality decided to demolish it; however, many people in the city sought to prevent this and the building was protected. It has since become a multimedia arts center. See: "The Hansen Compound: From Leper Hospital to Multimedia Art Center," *Israelightly*, 31 May 2013, online at israelightly.wordpress.com/2013/05/31/

- the-hansen-compound-from-leper-hospital-to-multimedia-art-center (accessed 3 October 2016).
- 23 For further information about this person, see H. Frutiger and J. Eisler, *Johannes Frutiger: Ein Schweizer Bankier in Jerusalem 1838–1899* (Köln, 2008).
 - 24 See the Episcopal Diocese of Jerusalem, “St. Paul’s Church,” online at j-diocese.org/index.php?lang=en&page=129666024424&sub=12969833062 (accessed 4 October 2016).
 - 25 This hospital was originally erected by the German Protestant Diakonissen Kaiserwerthes Schwestern Order. See Friends of Conrad Schick, “German Hospital,” online at conradschick.wordpress.com/architecture/german-hospital/ (accessed 4 October 2016).
 - 26 For examples of Hunt’s art, see: “William Holman Hunt,” *ArtMagick*, online at www.artmagick.com/pictures/artist.aspx?artist=william-holman-hunt (accessed 4 October 2016); “William Holman Hunt, 1827–1910,” Tate, online at www.tate.org.uk/art/artists/william-holman-hunt-287.
 - 27 This was not the only neighborhood that was designed by Conrad Schick: he also designed one for Bukharan Jews. However, because the Bukharan Jewish community was generally wealthy, their neighborhood reflected this affluence with the wide streets and houses built according to the modern European style. Construction of this neighborhood started in 1891 and continued until the mid-twentieth century, so Schick, who died in 1901, was not able to see its development and completion.
 - 28 Ronald Eisenberg, *The Streets of Jerusalem: Who, What, Why* (New York: Devora Publishing, 2006), 250.
 - 29 After ten years of Schick’s publication of an article on the garden, which raised special attention amongst protestant circles, the British general Charles Gordon declared that the garden was the Christ’s tomb. For more on the debate, see Ruth Kark and Seth J. Frantzman, “The Protestant Garden Tomb in Jerusalem, Englishwomen, and a Land Transaction in Late Ottoman Palestine,” *Palestine Exploration Quarterly* 142, no. 3 (2010): 199–216. See also the discussion between Schick and Conder on defining the location, which took place in the *Palestine Exploration Fund Quarterly Statement* during the 1890s; and Gabriel Barkay, “The Garden Tomb: Jesus Buried Here?” *Biblical Archaeology Review* 12, no. 2 (Mar.–Apr. 1986): 40–57.
 - 30 Conrad Schick, “Newly Discovered Rock Cut Tombs in Dominican Premises,” *Palestinian Exploration Fund Quarterly Statement* 18 (1886): 155.
 - 31 Carmel, “C. F. Spittler,” 273.
 - 32 For more information on Conrad Schick, see Haim Gorien, “Zieht hin und erforscht das Land”: *Die deutsche Palästinaforschung im 19. Jahrhundert* (Göttingen: Wallstein, 2003); Gertrude Eisner-Tatley, *Leben und Persönlichkeiten in Jerusalem* (Jerusalem: [n.p.], 1966); Haim Goren and Rehav Rubin, “Conrad Schick’s Models of Jerusalem and Its Monuments,” *Palestine Exploration Quarterly* 128 (1996): 103–124; E. W. G. Masterman, “Obituary: The Important Work of Dr. Conrad Schick,” *Biblical World* 20, no. 2 (1902): 146–48. In 1966, Schick’s grandson, Hermann Grobe-Einsler, wrote an unpublished biography of Schick, titled *Wie aus einem einfachen Mechaniker im Schwabenland ein königlicher Baurat in Jerusalem geworden ist* (How a simple mechanic from Swabia became a Royal Master Builder in Jerusalem), largely based on a series of essays published between 4 June and 13 August 1902 in the periodical *Christlicher Volksbote aus Basel*. See also the “Friends of Conrad Schick” Web site at conradschick.wordpress.com.