

OBITUARY OF DR. CONRAD SCHICK.

DR. SCHICK was born on 27th January, 1822, at the little village of Bitz, and was educated at Kornthal, and at the Pilgrim-Missions College of St. Chrischona in Switzerland. At the age of 24 he proceeded to Jerusalem as one of the four missionary brethren sent out by Mr. Spittler, of Basel, to initiate the romantic scheme described by Rev. J. E. Hanauer in *Q.S.*, 1900, p. 126. The missionaries, who were all mechanics, were to live together unmarried in a *Brüderhaus*; but, as Dr. Robinson has related, "they eventually left, and went into other employments where they might labour more effectively, and without the constraint of celibacy."

Dr. Schick became an agent of the London Jews Society, and made a marriage which added greatly to his happiness. For many years he was at the head of the School of Industry, in which, under the auspices of the Society, he taught carpentry and other useful trades to young Jews. He soon won the confidence and esteem of everyone; and his labours, spread over 50 years, were fully appreciated by the several heads of the Mission to the Jews at Jerusalem, under whom he worked.

At an early period of his life in Palestine, Dr. Schick seems to have taken an interest in the remains of ancient Jerusalem; and in 1864-5, whilst surveying the city, I found his local knowledge of great assistance. He frequently accompanied me in my examination of ancient cisterns and underground places, and became greatly interested in the exploration of the Holy City. In 1866, when I again visited Jerusalem, I asked him to watch all excavations made for building purposes, and to note, on a plan, the level of the rock wherever it was exposed, so that the form of the original surface of the ground might eventually be obtained. This was the origin of his long connection with the Fund, which only terminated, with his death, last December. Subscribers are well aware of the great value of his contributions to the *Quarterly Statement*, and of the light which they have thrown on many topographical and archæological questions connected with Jerusalem. In later years every moment he could spare was devoted to his favourite pursuit, and few days passed without some addition being

made to his many notes and plans. His ambition was to make a plan of the city which would show the interiors of all buildings, but this great work, upon which some progress had been made, he was not permitted to complete.

Dr. Schick was always ready to place his local knowledge at the disposal of the officers who from time to time conducted the exploratory work of the Fund; and Canon Tristram, Sir Charles Warren, Colonel Conder, Professor Hayter Lewis, and others have more than once expressed their appreciation of the services which he rendered to them and to the exploration of the Holy City. The late General Gordon, during his stay in Palestine in 1882-83, was a frequent visitor and correspondent; and used to illustrate his peculiar theories with regard to the holy places by notes and drawings which Dr. Schick preserved amongst his most cherished treasures.

Dr. Schick's communications to the *Quarterly Statement* and to the "Zeitschrift" of the German Society were numerous; and he also published a book, in German, on "The Tabernacle, the Temple, and the Temple Area," and a small guide to the Church of the Holy Sepulchre. He was, as a rule, accurate and painstaking, and his knowledge of the natural features of the ground on which the city stands was in some respects unique. But he had one fault, that grew with age, which lessened the value of some of his work, and often gave much trouble to the editor of the *Quarterly Statement*. In his later drawings and reports he rarely made any distinction between what he had seen and what he assumed to exist. This, more than once, led to errors which he was the first to acknowledge and regret when further research showed that he was wrong. A case in point was his assertion that the Chapel of St. Helena, in the Church of the Holy Sepulchre, formed part of the ditch of the second wall of Josephus. His great reputation for truth and honesty led to the acceptance of this view in Germany, and, to a lesser extent, in this country, as a final settlement of one of the most difficult questions connected with the ancient topography of Jerusalem. For this misleading statement, made in all good faith, and for its consequences, he often expressed his sincere regret.

It would be interesting to dwell upon the contrast between the Jerusalem of 1846, before the quickening effect of the Crimean War had been felt, and the rapidly growing city of the present day, but space forbids. In 1896, when Dr. Schick had completed his fiftieth year of residence, he received the warm congratulations



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of all his friends, complimentary letters from the British and German Societies for the exploration of Palestine, an address and an olive-wood table from members of the Mission to the Jews, and an easy chair from the German community in Jerusalem. "All this," he wrote, "is certainly more than I deserved. *My* doing was nothing, except to make faults. It is the *Lord* who has done, and enabled me to do, anything. His name be praised."

This letter shows one characteristic of Dr. Schick which cannot be allowed to pass unnoticed. He was, throughout his long career, a simple, earnest, Bible-loving Christian, whose great desire it was to lead a true, helpful Christian life. The influence which he exercised over the mixed population of Jerusalem may be gathered from the crowd of sorrowing friends—Christians, Moslems, and Jews—who followed him to his last resting place beside his old missionary comrades, Bishops Gobat and Barelay, the Revs. J. Nicolayson and S. Burtchaell, and Dr. Macgowan; and he now rests beneath the rock-scarp which marks the line of the old city wall.

Dr. Schick died literally in harness. On December 16th last, he wrote in his weekly letter to the Fund: "Thanks to God, my health has become, in the last two weeks, improving; so that I hope to fulfil the 80 years of which the Psalmist speaks (Psalm xc, 10) as the highest in human life. This will be on January 27th, 1902, and Mrs. Schick will be 76 years of age on March 6th next. So we both are old and worn-out people, and will be happy when we may go home." On December 23rd, two hours after he had been discussing business matters with his son-in-law, Mr. Schoenecke, Dr. Schick fell asleep. Twelve days later, on January 4th, Mrs. Schick, his helpmate for 48 years, peacefully and painlessly "crossed the bar," to join her husband in the home for which they had both longed.

Dr. Schick was honoured by crowned heads, learned societies, and universities. As Dr. D'Erf Wheeler, the Honorary Secretary of the Fund at Jerusalem, well says: "No one living knew Jerusalem as well as he did. His was a life's study. His models of the Temple of Solomon, the Herodian Temple, and the Haram area, are works of art and accuracy, and enjoy a world-wide reputation. He was honoured by several learned societies, and was sought after by scholars and others interested in the archæology of Palestine. The P. E. Fund are under a deep debt of gratitude to him. His loss locally is irreparable. His life was simplicity itself.

He was humble, kind, sympathising, and always ready to give any information he possessed. I have worked with him for nearly sixteen years, and feel his death as a personal loss. Mr. Macalister and myself attended his funeral, and I asked the Rev. J. Hanauer, who took part in the burial service, to mention how deeply sorry the Committee of the P. E. Fund would be to hear of his death, and to express their warm appreciation of all he had done for them, and the obligations they were under for all his valuable services."

C. W. W.

GOLGOTHA AND THE HOLY SEPULCHRE.

By Sir C. W. WILSON.

(Continued from p. 77.)

2. That Golgotha was so called because it was the public place of execution, and abounded with the skulls of executed criminals. These skulls, according to some authorities, lay about unburied, and, to others, were hidden from view in an adjoining rock-hewn tomb, into which the heads and bodies of those who were executed were cast.¹

In the works of Greek authors there is no indication of any belief or tradition that Golgotha was a public place of execution. The idea appears to have originated with Jerome, who writes:—"Outside the city and without the gate there are places wherein the heads of condemned criminals are cut off, and which have obtained the name of Calvary—that is, of the beheaded. . . . From this it is evident that Calvary does not mean the sepulchre of the first man, but the place of the beheaded"² (in *Matt.* xxvii, 33; *Q.S.*, 1902, pp. 74, 11b). Jerome's view was adopted by the Venerable Bede (17) (A.D. 730) and other Latin writers. The

¹ According to *Tal. Jer.*, *San.* vi, 9, 10 (written about A.D. 150), the Sanhedrin possessed two public burial-places—one for those decapitated or strangled, the other for those stoned or burned. When the flesh had disappeared, the bones were removed to the family tomb. (French translation by M. Schwab, Paris, 1888.)

² See, however, p. 74 (11), where Jerome, apparently, adopts the Adam legend. The quaint idea of Theodosius (*circa* 530), that Calvary was so called because men had their heads shaved there (*Illic decalvabantur homines*), need only be mentioned ("De Terra Sancta," ii).