May 30, 1842

I have been told that it is rare that there is no brawling and disorder in this church when the Greeks celebrate their Easter here. And this disorder is supposedly even greater when the Greek Easter unfortunately falls on the same date as that of the Roman Church. Then, there are not only blood-covered heads, some are even carried out as corpses. The Turks usually have to intervene in order to re-establish order and peace among the Christians. What might those peoples whom we call unbelievers care to term us Christians when they see with what hatred and envy one Christian sect persecutes another? When will this disgraceful factiousness be brought to an end?

(Journey of a Viennese Woman in the Holy Land, Ida Pfeiffer, 1844)
It is rare that there is no brawling and no fighting when the Greeks celebrate their Easter, which is supposedly even greater when the Holy Thursday falls on the same date as that of the Jews. There are not only blood-covered heads, but dead bodies, too. The Turks usually have to establish order and peace among the mob. Are these peoples whom we call unbelievers in the丝路 of the West, when they see with what hatred and devotion they persecute another? When will a man be brought to an end?

Woman in the Holy Land, Ida Pfeiffer,

Jerusalem - The Main Portal of the Church of the Holy Sepulcher - Félix Bonfils - c. 1880

The zealots of the various Christian denominations fight among themselves with a hatred so great that it could only have been born of religious fanaticism. Close to the Church of the Holy Sepulcher, I encountered many monks belonging to the most diverse sects: Greeks, Copts, Armenians, monks wearing the most diverse habits, monks with black and white skin... No greeting, no benevolent smile, no sign that they felt themselves united in Christ! This inner strife within Christianity, which is so manifest that a blind man could touch it with his hand, does not evoke a very high opinion of the value of Christianity among the Turkish population, and it forces them, with their inborn Muslim good nature, to adopt a mediating role between the opposite poles, which - because the Turks, after all, do have a political role to play - assumes the appearance, at times, of benevolent, patronizing guardianship, yet always makes a good impression.

[From a Modern Crusade, Dr. Alain Karrillan, 1898]
Jerusalem: Entrance to the Holy Sepulcher of Jesus Christ in the Church of the Holy Sepulcher
Félix Bonfils - c. 1875

May 30, 1842

In the middle of the nave of the church, there is a small chapel, whose interior is divided into two parts. In the middle of the first section, one sees a stone slab framed with marble. This is said to be the stone upon which the angel sat and announced the Resurrection to the women when they came to embalm the dead body of Christ.

In the second section which is just as small, there is the sarcophagus or the tomb of Christ made of white marble. The entrance to this is via such a low doorway that one has to bend forward very low in order to get in. The tomb occupies the full length of the chapel and is used as an altar. For this reason, one cannot look into the sarcophagus. It is exceptionally brightly lit both by day and night, forty-three lamps burn constantly above the tomb.

...So, now I was kneeling at those very places which had been the object of all of my wishes even during childhood, toward which my thoughts had always been directed. (Journey of a Viennese Woman in the Holy Land, Ida Pfeiffer, 1844)
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Church of the Holy Sepulcher

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(Journey of a Viennese Woman in the Holy Land, Ida Pfeffer,
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Jerusalem - Interior of the Holy Sepulcher of
Jesus Christ in the Church of the Holy Sepulcher
Félix Bonfils - c. 1875

In the middle of this large church, whose splendor and
dignity could leave nothing to be desired, there stands, like a
little church in miniature, the Chapel of the Holy Sepulcher.
It is constructed entirely of marble in the Byzantine style
and is about eight meters long and four meters wide.
The entrance at the east end leads firstly into a narthex, the so-
called Angel's Chapel, because supposedly it was on this slab
surrounded by marble that the angel sat who said to the
women, "He is not here, for He has risen!" From this
vestibule, there is a very narrow doorway, through which we
could only pass by bending forward, leading to the tomb of

Christ. In this small chamber, there is only enough room for
about three people.
This place is entirely decked out with white marble and
adorned with forty-three golden and silver lamps. Silently
praying and weeping, the pilgrims sink down into the dust
at the sepulcher of Christ; most of them have come sliding
in on their knees in the first place, kissing every stone here,
too.
(From biblical Pathways, Carl Nücker, 1885)
Jerusalem - Remains of the Temple of Solomon, the 'Wailing Wall' - Anonymous - c. 1875
Jerusalem - The So-Called Tombs of James and Zacharias in the Valley of Kidron. Anonymous. c. 1875

Thursday, August 15, 1850.
The second tomb (that of Matthew) set directly into the cliff... Below, carved directly into the rock, two windows or rectangular holes... The path leads from there between Israelite tombs with Hebrew inscriptions, just like the walls of the third grave (of Ezekiel), especially the one that faces west and is located opposite the rampart. Columns of the same style like those of the first tomb (of Absalom), the roofs comprises a single block of stone carved in the shape of a pyramid.

(Journey to the Orient, Gustave Flaubert, 1853)