Much attention has been given to describing Jerusalem's new image​​ and the changes that were apparent throughout the Ottoman Empire in the late 19th Century and the early 20th Century. In these descriptions, travellers, tourists and researchers expressed their impressions of the sweeping changes that were evident in everyday life; the newly constructed public structures, the freshly paved roads, new residential areas created and developed, infrastructures improved and expanded, and Jerusalem, like other Empire metropolises, transformed beyond recognition.

At the turn of the 19th Century, the Ottoman authorities led reforms in order to improve the empire's state. Those were not the first reforms in the history of the Ottoman State, but this time, the authorities lent a new meaning to the state's notion of sovereignty. By minimizing competitive political centers of power and expanding the state's powers of authority, the Ottomans sought to change the imperial order based on variety and diversity, and establish a centralized Sultan power that would closely supervise the overall political and social activity within its borders.

Influenced by the Western discourse on progress and the positive approach to the changes, orders were published that emphasized the 'present demand' and the necessity to adapt to these changes. During the second half of the century, the movement of changes expanded to include individuals and groups who became active on the liberal and national stage. Changes also occurred in the Ottoman state's diplomatic relations. The change in the balance of power between Europe and the Empire, and the integration of the Ottoman economy in the global economy, turned the European superpowers and their representatives, including the non-Muslim minorities, into solid players in the Empire's internal affairs.

In 1872, in the spirit of the swift changes of that period, the Jerusalem Sanjak (district) became an independent district, and the Ministry of Interior in Istanbul directly managed it through the end of the Ottoman rule. This decision reflected Jerusalem's increasing significance for the authorities and their awareness to the political sensitivity shaping the area. Aside from the local population (Muslim, Christian and Jewish) and pilgrims from the three religions, the city streets were now crowded with many Christian missionaries, Zionist settlers, and a wide variety of researchers, physicians, military officers and other foreign professionals. Moreover, Jerusalem became a center of attraction and interest for European rulers and religious leaders from Asian and European countries. Their visits were a source of joy and collective pressure all at once, since within a short period, the city became the display window through which the Ottomans sought to present the efficiency of their rule.

The current exhibit is based on a collect of artifacts brought from Prime minister's archive in Istanbul (Başbakanlık Osmanlı Arşivi(. The exhibit seeks to shed a unique, fresh light on the urban center in Jerusalem *Kudüs i-Sherif* – as it appears in the Ottoman documents), and show how the winds of change influenced the city's development in the late period of the Ottoman Empire's rule.

The exhibit artifacts were located and processed with the help of researchers from Kadir Has University, Istanbul, as part of the 'Jerusalem Archives Accessibility Project' – a joint project by the Jerusalem Development Authority and Bezalel Academy of Art and Design in Jerusalem, aimed at making collections, archives and databases documenting Jerusalem's development in modern history more accessible.

**Health**

The notion of health and medicine underwent a major change in the Empire during the 19th Century. Under the auspices of the Ottoman palace, modern European medical concepts were adopted at the turn of the century, and a new medical military system was established. The first actions in this field were the founding of the fleet hospital by Sultan Salim the Third (1789-1807) with Italian aide, and the establishment of the school for military medicine by Sultan Mahmood II (1808-1839), taught in French. By second half of the 19th Century, this trend was expanded to military circles, such as the hospital founded by Walida Sultan Bassam-al Alam, who took care of the poor and needy of Istanbul. Though the funding and motives for the establishment of these institutions remained embedded in the Ottoman tradition, and were institutions owning public property (wakf) for the public’s benefit, they were instilled with new content and were constructed and run according to other medical principles. They stood as independent institutions outside the welfare sites of the mosque, the soup kitchen, and the school (madrasa), and in the spirit of the reform movement that aspired to establish a centralized government, were more so subordinated to the supervision of the main government in Istanbul.

Hence, the Ottoman elite instigated a substantial change in the notion of medicine. It pushed to the side not only the national and religious medicine, but also the Ottoman medicine – the successor of the Arab-Muslim medicine, which was based on the four humors of bile medicine, developed by Claudius Galenus during the 2nd century BC. According to this approach, the source of any illness is in an imbalance between the ‘four humors’ in the human body, and in ancient times, the scholars trained in it were the only ones allowed to work in Ottoman hospitals. However, in the 19th Century, they were slowly replaced by graduates from the European institutions, who staffed the new medical institutions founded on the basis of the new European notion of medicine.

During the 19th Century, medical institutions grew in Jerusalem, reflecting a growing Western presence in the city. Jewish, Catholic, Anglican and Protestant religious communities, in collaboration with the superpowers founded hospitals and competed for the hearts of Jerusalem’s residents. For instance, in 1844, the British Consul’s clinic in Jerusalem became the English Mission Hospital, which sought to attract the Jewish needy. For fear of its success, the Sephardic community quickly established the first Jewish hospital in a structure that had previously served as an Egyptian military hospital in the Old City. After it closed, other Jewish communities in Jerusalem established four other hospitals: Meir Rothschild Hospital (1854), Bikur Holim (1867), Misgav Ladach (1888) and Shaarei Zedek (1902). The collaboration between the superpowers and the religious communities gave birth to unique medical institutions in Jerusalem, such as St John of Jerusalem Eye Hospital (1882), the “Jesus Helps” Leprosy Asylum by (“Hansen House”, 1866/1887) and Augusta Victoria Hospital (1898). Towards the end of the century (1891), and the beginning of the 20th Century (1907), two public hospitals were inaugurated by the municipality, which became important institutions and provided free medical care to the city residents. The costs of operating the hospital were funded by the municipality’s budget and tolls collected by the newly opened Jaffa-Jerusalem road.

**Roads and Infrastructures**

Technological innovations in communications and traffic, such as the steam ships (from the 1830’s), paving new roads, the telegraph system (from the 1860’s), and finally, the railroads (in the 1890’s), led to far-reaching developments in all aspect of life, utterly transforming the region. Developing roads was an especially important field of work in the Ottoman Empire, and great efforts were made to protect them and ensure trade, military and messaging activity. Nevertheless, measures taken to maintain and fix the roads were only carried out when necessary, therefore, traffic between the urban centers was sometimes rather limited, for instance, due to weather conditions, resulting in periodic shortage of food supplies. In the second half of the 19th Century, the main government sought to improve the situation by using new traffic technologies, such as road paving for carriages and laying iron tracks. The improved road system enabled a faster and more efficient response by the main government to challenges such as pandemics, violent incidents or shortage of food. Visits by dignified leaders, such as the Grand Duke Konstantin of Russia in 1859, and the three important visits to Jerusalem and the region – by Austro-Hungarian Caesar Franz Joseph, the Crown Prince of Prussia and the Prince of Wales in 1869 - were incentives to improve the road system.

Towards the end of the 19th Century, the control over planning and maintaining the roads shifted to the local authorities. By the end of the 19th Century, 439 kilometres of carriage roads connecting Jerusalem to Jaffa, Nablus, Gaza and Hebron were registered, which shortened the travel time from Jerusalem to Jaffa – from three days to 11 hours only. The Jerusalem Municipality acquired the exclusive right to maintain the Jaffa-Jerusalem road and collected a toll, which quickly became one of the main sources of income for the municipality. In addition, the municipality built a bridge over the Jordan River, near Jericho, thus accelerating trade with the eastern side of the river, which became a highly profitable source of income for some of the city’s merchants. The municipality also initiated the paving of city roads using a steamroller brought from the United States, and a regular bus line was inducted in collaboration with the Templer settlement. Thus, in the early 20th Century, the isolated, mountainous city connected to the center of the country and other urban centers in the area, and thanks to the induction of the Jerusalem-Jaffa railway in 1892, made it even more central, as it became closer than ever to Jaffa.

There is no doubt that merchants, tourists, and of course, the local government authorities, benefited from the new road system, however, this development affected the independence of some of the rural population. While the government money funded the engineers’ wages and the supplies for the roads, it involved local rural workforce from the villages along the planned route. Under the leadership of the municipal engineer, a fifth of the Jerusalem district residences were forced to enlist in the paving and maintain the roads, and were even required to provide their own beasts of burden and wagons for the roadwork.

**Education**

In the 19th century and early 20th Century, the authorities sought to train professional personnel in the fields of economics, military and health. Schools and Islamic colleges were no longer considered suitable for the changing world, therefore, the Ottoman government invested great efforts in establishing thousands of state schools that combined Western educational and teaching methods with Islamic belief and ethics. The Ottoman government supervised these institutions, and in 1869, even published the Meʿarif-i ʿUmumiye Nizamnamesi educational law, which became the most methodical and comprehensive education-related law in Ottoman history, and the legal foundation for the education administration for nearly half a century. The new education system, they thought, would bestow a collective Ottoman identity to all Empire residents, an identity that would encourage allegiance to the state and help it to better cope with external threats by European superpowers, as well as national movements that threatened to destroy it from within. Even among the Empire’s non-Muslim residents, the authorities sought to establish state centralized education systems, but due to lack of resources and suitable teachers, only a few state schools were founded for them.

Hence, those who served a pivotal role in educating the Christians and Jews in the Empire, were European missionary organizations. During the 19th Century, and mainly towards the end of it, these organizations established numerous educational institutes that fostered allegiance to the European motherlands. Because these institutes essentially sought to undermine the Ottoman education policy, the state sought to reduce their activity or subordinate them to the main education system. However, in reality, with the state education establishing itself more and more, they no doubt affected the ways of thinking and values of the Empire’s new intellectual and political elite. These developments also provided new opportunities for female students, whose numbers sometimes exceeded the number of male students in the missionary schools, and led to the education system’s development amongst male and female students from lower classes as well.

The upsurge in the number of educational institutes in Jerusalem towards the end of the 19th Century led to a significant growth in the number of students, mainly amongst the urban elite, but also amongst rural populations. The great European interest in the city and region, as well as the public education system, which tried to withstand the competition, now offered a wide range of educational choices: About 400 schools, including traditional Islamic madrasas, more than 200 state elementary schools and a number of state high schools, British, German, American and Russian educational institutes, Catholic, Greek Orthodox and Armenian Christian institutes, and of course, dozens of Jewish schools. The higher than average literacy rate, as well as the fluency in in European languages, enabled the Jerusalem elite youth in the last quarter of the 19th Century to be recruited to work in missions and in diplomatic service, as well as presenting the opportunity for higher education in Europe.