



CHRIST IN PRISON.

"The Christian world has for a long time past had its imagination misled by the fancies of painters; and there is a whole stock of images that must be driven out of its mind before it can be familiarized with notions that are a little nearer the truth. All the schools have, more or less consciously, had a hand in leading the public mind astray on this point. Is it not time to restore to reality—I do not say to realism—its usurped rights?"

"My work took me, altogether, ten years. I went to Palestine three times, spending about four months in the country on each visit. I visited every spot mentioned in that Sacred Story, and thoroughly studied the people, the country, the architecture, every-

thing. Nothing escaped my attention. Even the initial letters, head and tail pieces, and other typographical ornaments in my work, are characteristic. They are all from Paléstine; and each represents some place, tomb, sculpture, temple, mosque, cornice, or ornamental flower."

M. Tissot talked with the rabbis at Jerusalem; he conversed with Turk and Syrian; he sketched Jews, Armenians, and Arabians; men, women and children of all stations in life. He delved into the Talmud, he visited the synagogues, he listened to the street urchins. An idea of his conscientious preparation may be obtained from the fact that at one time he stood on a certain spot where it is alleged Christ addressed a multitude, and accurately gauged the distance that the human voice could carry at that spot, thus estimating the possible number of the listeners, and picturing his crowd accordingly.

The pilgrimage was intensely interesting, but often very laborious and dangerous. Being a devout Catholic, M. Tissot had the privilege of entering old churches, monasteries, and other sacred buildings, with all their stores of ancient manuscript, relics, etc., which, perhaps, would have been denied to artists of another faith.

"The Turks," he said, "have kept the Christian holy places in very good order. Many of the Christian sanctuaries are holy places to the Mohammedans also, and they are very carefully preserved and guarded. It was, even then, only necessary for me to pay a small fee to the keepers to secure entrance. That was fifteen years ago, and conditions are much better now. But if the officials were obliging and approachable, the same cannot always be said of the general populace. As is always the case when dealing with