



THE HOLY SEPULCHRE

ed down; the benches are carried away; the temporary flooring is wrenched from its place; everything pertaining to the worship of the body which has just ceased its chanting is ruthlessly removed. For it is now the turn of another Christian Church to worship at the grave of their common Christ. Another unpleasant sight is the carelessness as to the feelings of the worshippers shown by some of the spectators. Obviously in a church where the Moslem in his fez may move at will, there can be no rule as to the wearing of hats; and men who are not Moslems walk superciliously about with hats on their heads. I was told of a militant Irish priest of impressive physical proportions who visited Jerusalem and was filled with indignation at this display of insolence. So, while he was there, he assigned himself a

task. He spent most of his time in the Church of the Holy Sepulchre; and whenever he saw a man with his hat on, he walked over to him, took it off and then handed it him with a polite bow—but also with a flash of the eye which challenged his victim to resent the liberty if he dared.

There are other churches under this multiple roof; and in some of them exclusive services by one or other of the bodies may be held. The Latins have a fine chapel just to the north of the circular church—the Chapel of the Apparition. This, they believe, is where Christ appeared to his mother after the Resurrection; and, in the passageway to it, is the spot where tradition says he appeared to Mary Magdalene. A marble ring in the floor marks where Christ stood, and another the position of Mary. Protes-