

immortal verse in Tasso's classic poem, "Gerusalemme Liberata." To the present day thousands of pilgrims annually visit this holy spot, to offer their prayers and adoration at the empty sepulchre of the risen Lord.

It is not our purpose here to discuss the vexed question as to the site of Calvary. That will be done in these pages by an accomplished scholar who has made a special study of the subject. Our object shall be to describe the Church of the Holy Sepulchre as it is and the religious rites observed thereat.

The Church of the Holy Sepulchre is reached from the Jaffa Gate, through the narrow Christian Street and David Street, lined on either side with small shops or stalls, in many of which large and small painted wax candles, incense, rosaries, images, pictures, and other "articles of religion" are sold. In front of the building is the court, shown in our frontispiece, and in the plan at *A*, the pavement of which is generally crowded with dealers of curios, selling rosaries, crosses of olive wood and mother-of-pearl, religious pictures, and other sacred *souvenirs*.

Before us rises the façade of the venerable church which has over and over been destroyed and rebuilt. The present structure was built by the Crusaders early in the twelfth century, though much changed by subsequent additions.

On either side are ancient chapels of small interest, the one to the extreme right being that of Mary of Egypt, a converted Magdalene, whose knees "became hard as a camel's" from her perpetual kneeling in penance and prayer. Of the two main doorways one has been long walled up. Over the portals are ancient bas-reliefs of the "Raising of Lazarus," "Christ's Entrance into Jerusalem" and allegorical details. On the ledge above the portals are some flowering plants in earthen pots.

On entering the portal the first thing one notices is a raised platform, on which the Moslem custodians of the Holy Sepulchre (whose presence is necessary to prevent the jealousy and rivalry of the sects from breaking out into open quarrel) recline, regaling themselves with coffee and pipes.

This venerable pile is a complex mass of chapels and chambers of various size and structure, on different levels, many of them dim and shadowy, where the feeble daylight struggles with that of many lamps and tall candelabra kept perpetually burning before the sacred shrines. Near the entrance is the large stone of unction, *H* in the plan, where tradition avers the body of Jesus was anointed. At *I* in the picture is shown the place where the three Maries stood and witnessed the anointing.

Immediately to the right of this is the entrance to the rotunda