

our author says, "Nowhere on the face of the earth is Christianity now disgraced to such an extent as in this building. The greatest fraud of all time is perpetrated annually within its walls, and carried to a successful issue by the very bishops and priests themselves. Nowhere in all the world is blind superstitious folly and sectarian hatred so diligently engaged in distorting the truth of Christ's teaching. How can anyone possibly believe, however much he is inclined to, that all that is degrading, disgusting and untrue, should still be associated with the last earthly resting-place of the Saviour of mankind? Surely the blasphemous and idolatrous practices of ages are enough in themselves to show that there can be no truth in the alleged site that marks the place of the suffering of our great Redeemer. Even the Moslems, who keep the keys of the church and sit in the vestibule with cigarettes and coffee, look on with contemptuous indifference until rank disorder endangers life, and then the soldiers are called in to secure peace and quiet."

The Stone of Unction, where the body of our Lord was anointed, is covered with a marble slab to preserve it from the wear and tear of the lips of pilgrims, who used to take its measure for their own shrouds. The scene of the miracle of the Holy Fire on Easter morning, still observed by the Greek, although given up by the Latin Church, is a disgrace to Christendom. "Flame after flame comes forth from the tomb, and a forest of outstretched arms, mingled with fire and smoke, creates a spectacle that beggars all description. This, with the screams of women and children, curses of the men, and cries of the injured, are without parallel in the history of mankind. Viewed from the boxes in the galleries above, the sight is sickening in the extreme, and no one who has ever witnessed the scene once will ever want to see it again. And this is the act of a Christian Church!"

The writer of this book thinks that the hill above the grotto of Jeremiah, without the Damascus Gate, is more likely to be the scene of the Crucifixion than the place now regarded as Calvary. But it can gain no favour from either tradition or the name of the Place of a Skull. The so-called 'Tomb of Joseph' he considers an absolute misnomer.

The many traditions of the Dome of the Rock, the so-called Mosque of Omar, one of the most beautiful buildings in the world, are full of interest. A copy of the tablet from the Temple of Herod, which our Saviour must often have seen, which excludes foreigners from the precincts of the temple is given. This identical tablet we saw in Constantinople. A puerile Moslem tradition is that across the Valley of Jehoshaphat will be stretched a single hair across which the faithful shall walk. Mohammed himself will cross this bridge in a sheep-skin coat, and to save his faithful followers will turn them into fleas, that they may take refuge in his coat, though some Moslem theologians say that the Prophet himself turns into a sheep.

Our author quotes from Ferguson the statement that the famous Dome of the Rock surpasses the effect of the Taj Mahal and the Royal Tombs of Agra and Delhi, and is, so far as he has been able to ascertain, unrivalled in the world.

The numerous illustrations are from recent photos and therefore of realistic fidelity. Five plates are given, showing Sir Conrad Schick's models of the Temples of Solomon, of Nehemiah, of Herod, and of the Haram es-Sherif. A table of the *twenty-five* sieges of Jerusalem, and a brief outline of its history are also given. We know no book which treats so succinctly, and yet adequately, the history, tradition and archæology of this famous city. This book has a freshness and vivacity, we may almost say, audacity, that we scarce wonder provoked the hostility of the fanatical Moslems.

"ONE doth not know
How much an ill word may empoison liking."