

place of the sanctuary our father Isaac was bound, according to the command, "get thee into the land of Moriah" Gen. xxii, 2). It is also said that Solomon built the house [of the Lord] there, on the mount (1 Kings vi, 14). Now, it is a common tradition (*traditio in omnium manu*) that the place in which David and Solomon built a resting place for the ark was the same spot as that upon which Abraham built an altar and bound Isaac upon it. It was also the place upon which Noah built an altar after he left the ark; and this was the same altar upon which Cain, Abel, and Adam, after his creation, offered a first sacrifice, and from the dust of that spot Adam was formed. Hence the wise ones say, Adam was created from the place of his atonement (*e loco expiationis suae*). (From Fabricius, "Codex Pseudepigraphus Vet. Test.," 2nd ed., vol. i, cap. 29, p. 73.)—[C. W. W.]

(16) CYRIL (of Jerusalem), *Cat.*, xiii, 23.—Now, Golgotha is interpreted "the Place of a Skull." Who were they then, who prophetically named this Golgotha, in which Christ the true Head endured the cross? As the apostle says, "who is the image of the invisible God" (Col. i, 15); and, after a little, "and He is the Head of the body, the Church" (Col. i, 18); and again, "the Head of every man is Christ" (1 Cor. xi, 3); and again, "who is the Head of all principality and power" (Col. ii, 10). The Head suffered in the "Place of the Skull." O wondrous prophetic adaptation! The very name almost reminds thee, saying: Think not of the Crucified as of a mere man; He is *the Head of all principality and power*. That Head which was crucified is the Head of all power, and has for His Head the Father; for the *Head of the man is Christ*, and the *Head of Christ is God* (1 Cor. xi, 3). (Migne, "Pat. Gr.," xxiii, cols. 800, 801; Pusey, "Library of the Fathers," Cyril's Catechetical Lectures.)

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#### REMARKS ON THE JULY, 1901, "QUARTERLY STATEMENT."

P. 275.—The journey of my learned countryman, Professor Felix Bovet, to the Holy Land did not take place in 1875, but in 1858. The first edition of the "Voyage en Terre-Sainte" was published in 1861. Canon MacColl's mistake is easily explained by the fact that he has used the seventh edition, 1876. It must be acknowledged that the beginning of the narrative is rather misleading, but see p. 27 of the seventh edition. I do not think that a careful perusal of Professor Bovet's deservedly popular book would strengthen the assertion that this traveller "went to Jerusalem . . . on purpose to investigate the question on the spot, having previously compared

the arguments for the old site and the new respectively." In his introduction Professor Bovet explains differently the purpose and motives of his journey; and, moreover, when he mentions what is now called "the new site" (p. 229, *cf.* p. 163), he clearly shows that the idea of locating there the scene of the crucifixion occurred to him during his visit in Jerusalem.

P. 303.—Canon Gell gives a very useful enumeration of "some of the essentials for the identification of the true sepulchre." This list is interesting and almost complete. An indication might be added, which is not perhaps without some importance. St. Mark (xv, 21) and St. Luke (xxiii, 26) mention both that Simon of Cyrene was "coming from the country." This remark seems to suggest that Simon was seized either outside the walls or at the gate; in the interior of the town it would be unmotivated. And does not the fact that, passing the gate or having passed it, the soldiers want a man to carry the cross show that the place of the crucifixion was not in the immediate proximity?<sup>1</sup>

P. 308.—I have not seen yet Father Barnabé's book, but I am struck by the words ". . . the spot on the ridge of Olivet which is now called *Viri Galilei* or *Mons Galilea*." These two traditional expressions have quite a different origin, and ought not to be identified. *Viri Galilei* has its origin in Acts i, 11: "Ye men of Galilee, why stand you looking into Heaven?" and is necessarily connected with the scene of the Ascension. *Mons Galilea* proceeds from the passage Matt. xxviii, 16: "But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them." Those who try—in my opinion without success—to identify this *Mons Galilea* with a portion of Mount Olivet, as R. Hofmann has done recently ("Galilæa auf dem Oelberg," Leipzig, 1896), place it on the northern extremity of the ridge, in the neighbourhood of Mr. Gray Hill's well-known country house.

LUCIEN GAUTIER.

GENEVA, October, 1901.

<sup>1</sup> I wish to state that I am not an upholder of "the new site," nor a determined adversary of the traditional site; but, as certainly many others do, I want more light on this difficult subject.