The Life of JESUS CHRIST

From the Visions of the Venerable
Anne Catherine
EMMERICH
1774-1824
as recorded in the journals of Clemens Brentano



Arranged and edited by the Very Reverend Carl E. Schmöger, C.SS.R.

and BIBLICAL REVELATIONS

Volume One *of* Four

FOREWORD

THE LIFE OF CHRIST contained in these volumes is one of the most complete and one of the most extraordinary works on the subject ever published. It was witnessed in vision by a stigmatized German nun of the early 19th Century, the Venerable Anne Catherine Emmerich, and for some periods of Our Lord's life it consists of an almost day-by-day description of the three years of His Public Ministry, combined with a life of Mary, events from the Old Testament and a history of the establishment of the Church by the Apostles.

During the hundred years after it was first published in Germany, *The Life of Our Lord and Saviour Jesus Christ* met with all but total neglect in English. The present version, the only complete translation ever to appear in our language, was out of print for over a generation and extremely rare. The first edition (published in 1914) received a very limited distribution and is not to be found in our libraries, bookstores or at second hand.

Besides dealing with the most profound mysteries of Judaism and Christianity, the narrative synchronizes the major events of the Gospels with the feasts, fasts and Sabbaths of the ancient Jewish calendar and liturgy. It includes biographies of the ancestors and relatives of the Holy Family, John the Baptist, the Apostles and minor disciples, Mary Magdalen, Judas and Lazarus—to mention only a few—as well as a veritable encyclopedia of information regarding the culture, customs, political and religious sects, architecture, geography, agriculture, even the weather conditions of first-century Palestine. Twenty major journeys of Christ are recorded in a detailed

itineraria of the cities and towns of Galilee, Samaria, Judea, Gilead and (in the Third Year) Cyprus, Chaldea and Egypt.

The person to whom this *Summa Biblica* was revealed was a peasant girl born of devout and very poor parents on a farm in Westphalia in 1774. She received little education. For a number of years she worked on the farm, then as a servant girl, and later became a seamstress. At the age of 28 she entered the Augustinian convent at Dülmen, a small country town a few miles from her birthplace, near Münster. Ten years later, in 1811, all religious communities in western Germany were suppressed on the order of Jerome Bonaparte and the nuns forced to separate and find refuge wherever they could.

Shortly before taking her vows, while she was still working in the world, Anne Catherine had received the visible stigmata of the bleeding Crown of Thorns on her head. A few months after the closing of the convent, a cross appeared on her breast, as well as the wounds of the Passion on her hands, feet and side. She was given shelter by charitable persons of the town and for the remaining years of her life was unable to leave her bed. Her life became that of a victim soul, voluntarily dedicated to suffering and acts of mystical reparation. She gradually lost the power to eat food and often could not even drink a few drops of water. Also, toward the end of her life she did not sleep. She became widely known, and the public manner of her life added greatly to her sufferings. Besides the great numbers who came to see her, not always from pious motives, there were two prolonged and scrupulous investigations made of her case, one by a deeply antagonistic civil commission, in which every conceivable—and futile—effort was made to heal her mysterious wounds and expose her as an imposter.

Among those who visited her was one of the leading literary figures of the day in Germany, the poet, Clemens

Brentano. He was then at the height of a brilliant and worldly career as the author of various published works. His meeting with Sister Emmerich had a profound and lasting influence on his life. He immediately grasped the importance of keeping a written record of her experiences, abandoned all other projects and, having obtained the permission of her spiritual director, settled himself in Dülmen. For the next five years, from the autumn of 1818 until the day of her death, February 9, 1824, he dedicated himself to the more or less continual daily task of recording her life and visions. The notes preserved in his Journals form one of the most extensive records of its kind ever kept and provided the source for the three published works combined in this version.

The period of the Emmerich revelations was one of the darkest hours in the history of Europe, the so-called Age of Enlightenment and the era of the Napoleonic wars. In the year Anne Catherine was born there appeared in Germany a work destined to be the first attack on Christianity of the rationalist school of historical criticism, Reimarus' *Apologia or Defense for the Reasonable Worshippers of God.* Its theme was the naked denial of the supernatural element in religion and the Bible as revelation. Two years later, in France, Voltaire published his *Bible at last Explained* and his *History of the Establishment of Christianity.* During the following century there continued to appear, for the most part in Germany, a whole flood of similar writings in which, under the appearance of scientific objectivity, Jesus Christ was explained as a minor historical figure, if not actually a myth, and the Church He had founded as the creation of deluded or calculating men.

In light of the period when they were revealed, it is seen that the historical content in the Emmerich visions and their emphasis upon the humanity of the Son of Man was profoundly allied to their spiritual mission. The purpose

of private revelations, as defined by St. Thomas, is not to prove or to add anything to the truth of Christian doctrine, but to offer men of a certain period and because of the circumstances of that period a direction for human action.

In this our 20th Century, their principal value lies, it would seem, in their ability to focus our attention on the myriad of explicit detail which Anne Catherine witnessed in vision—details of the various episodes and events of Christ's life which confirm and expand upon what we are given in the Gospels and which reveal many, many additional points which bear directly upon the establishment of our Religion and its many saintly practices, devotions, sacramentals, and liturgical events. The net effect of reading about these events, as the visionary was privileged to see them, is the confirming of our faith in what the Church teaches, as well as in her various practices and devotions. Living, as we are, in the last half of the 20th Century, we are witnessing a continual deterioration of belief in the Catholic Faith. What these revelations of Sister Emmerich achieve for us is to call us back to a firm and committed adherence to all that Holy Mother the Church teaches.

For the men of the 19th Century, on the other hand (and actually, for many in the 20th Century as well), the purpose of these revelations on the life of Christ, insofar as one is humanly able to judge them, was to point out, in authentic terms, the historic reality of the Incarnation and the Redemption. Its striking realism and almost incredible wealth of historical, archaeological, chronological and geographical detail were the necessary means to accomplish this purpose at a time when scholarship and the alleged demonstration of facts were being used to deny the fundamental dogma of Christianity, that God was made Man.

During the century that has passed, and to an even greater extent in the last fifty years, many significant ad-

vances have been made in the field of biblical scholarship. Along with the opening up of the Holy Land to archaeological exploration, the systematic study of ancient history and languages, new translations of the Bible and many important discoveries of new evidence, has come a gradual accumulation of accurate information, and with it the demonstration in scientific terms of the historical validity of the Gospels and the reliability of early Christian tradition. Yet despite this invaluable accumulation, unequalled in any previous generation, the field is admitted by its leaders to be still in its infancy and in constant need of correction. As in every truly scientific advance, a great part of the modern achievement has been, not discoveries alone, but the elimination of earlier errors and the isolation of problems that yet remain. From the present objective viewpoint and with the help of present day knowledge it is possible, now more than ever before, to evaluate the historical content in the Emmerich revelations.

It must be noted that the Emmerich revelations are not directed towards the end of merely supplying us with historical data. Their purpose is also spiritual, for they are not written in the technical language of scholarship. They also contain a great deal of mystical, theological and symbolical material that cannot and ought not to be taken as historical fact. Furthermore, in their published form, they include many experimental and provisional arrangements of the material arising from the original problems of the narration and Brentano's later attempts to put it in proper order.

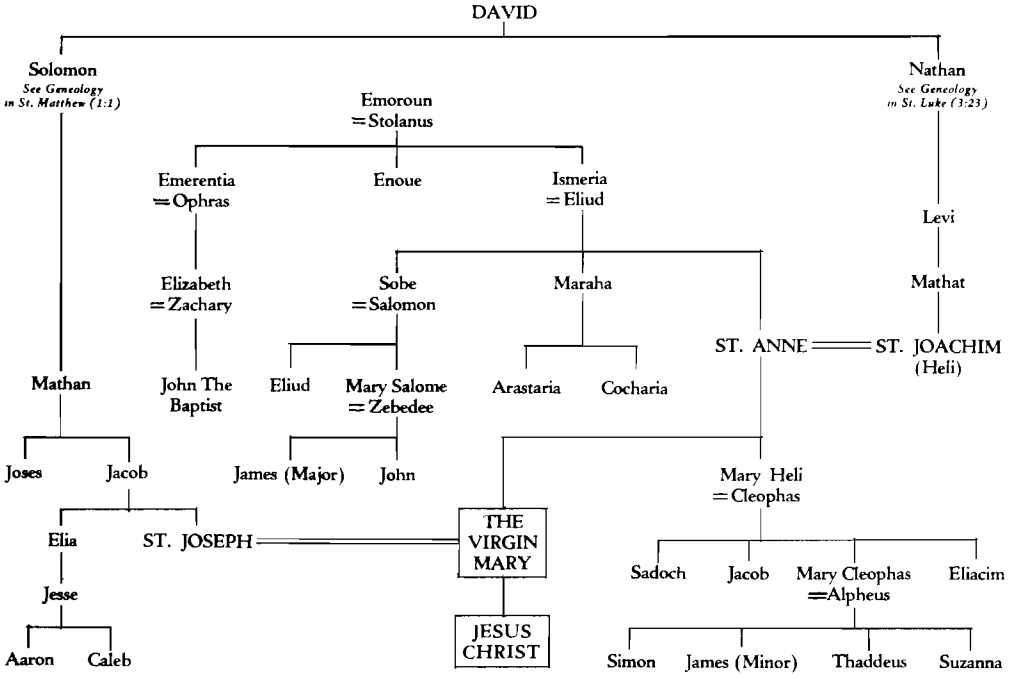
The narration was attended by many difficulties. There were interruptions, omissions, repetitions and an almost infinite complexity in the subject matter itself. Sister Emmerich's visions of the public life of Christ did not begin at the beginning of the First Year, but at a point not clearly defined towards the end of the Third. There were

several gaps, one lasting six months, only partially restored later from memory or repeated on dates out of sequence with the biblical period they referred to. In some cases the order was not determined by the historical chronology but by the liturgical seasons of the Church, to which Sister Emmerich's whole life was attuned in a mysterious manner. Many visions of the Third Year were repeated annually during the long period of Septuagesima, thus occurring and recurring on varying dates in the Christian calendar. Each year during Passiontide, Advent and Lent, on the feast days of saints, or in relation to her ceaseless mystical labors of reparation, she saw and related other scenes of a liturgical or symbolical sort interwoven with those of the life of the Saviour.

It is not difficult to understand, therefore, that for some eighteen years following Sister Emmerich's death, until the day of his own, the Pilgrim (the familiar name by which she called Brentano) engaged in repeated and never wholly successful attempts to organize the immense mass of writing he had preserved. Most of the material was never published by him. During his lifetime he brought out only *The Bitter Passion* (also known as *The Dolorous Passion of Our Lord Jesus Christ*), based largely on a special series of visions witnessed during Lent, 1823. At the time of his death he had nearly completed *The Life of Mary* (also known as *The Life of the Blessed Virgin Mary*), a work compiled from various visions, mainly of liturgical origin, which was put into final form and posthumously published by his relatives. The longest part of his record, the day-by-day cycle of the three years of the public life of Christ, was beyond his power to compose and he referred to it, significantly, as his "lockjaw." It is known that he remained dissatisfied with the final arrangement. As his life drew to a close he sought, in vain, to find someone qualified to complete the project, to whom he could impart the full knowledge of the problems as he alone knew

them. After his death the manuscripts passed into other hands and in 1858/60 the three-volume *Life of Our Lord and Saviour Jesus Christ* was published for the first time at Regensburg by the Very Rev. Carl Erhard Schmöger, C.SS.R., in an edition based on the Journals as Brentano had left them. This edition has remained the standard and the source for the many subsequent editions and translations, including the present English version.

GENEALOGY OF THE HOLY FAMILY



THE LIFE OF JESUS CHRIST

and

BIBLICAL REVELATIONS

Volume I



Venerable Anne Catherine Emmerich
1774-1824
Mystic, Stigmatist, Visionary, and Prophet

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and
BIBLICAL REVELATIONS

From the Visions of the Venerable
Anne Catherine Emmerich
as recorded in the journals of
Clemens Brentano

Arranged and edited by the Very Reverend
Carl E. Schmöger, C.SS.R.

Translated by an American Nun

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"But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written."

—St. John the Evangelist
(*John* 21:25)


ASSYRIA
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Petra
SINAI
ARABIA
EGYPT
HELIOPOLIS
Babylon (Old Cairo)
Memphis

ANNE CATHERINE EMMERICH

ANNE CATHERINE EMMERICH was born on September 8th, 1774, at Flamske, near Koesfeld, Westphalia, in West Germany, and became a nun of the Augustinian Order on November 13th, 1803, in the Convent of Agnetenberg at Dülmen (also in Westphalia). She died on February 9th, 1824. Although of simple education, she had perfect consciousness of her earliest days and could understand the liturgical Latin from her first time at Mass.

During most of her later years she would vomit up even the simplest food or drink, subsisting for long periods almost entirely on water and the Holy Eucharist. She was told in mystic vision that her gift of seeing past, present and future was greater than that possessed by anyone else in history.

From the year 1812 until her death, she bore the stigmata of Our Lord, including a cross over her heart and wounds from the crown of thorns. Though Anne Catherine Emmerich was an invalid confined to bed during her later years, her funeral was nevertheless attended by a greater concourse of mourners than any other remembered by the oldest inhabitants of Dülmen.

Her mission in life seems to have been to suffer in expiation for the godlessness that darkened the "Age of Enlightenment" and the era of the Napoleonic wars, a time during which she saw her convent closed and her order suppressed by Napoleon.

During the last five years of her life the day-by-day transcription of her visions and mystical experiences was recorded by Clemens Brentano, poet, literary leader,

friend of Goethe and Görres, who, from the time he met her, abandoned his distinguished career and devoted the rest of his life to this work. The immense mass of notes preserved in his journals forms one of the most extensive case histories of a mystic ever kept and provides the source for the material found in this book, plus much of what is found in her two-volume definitive biography written by V. Rev. Carl E. Schmöger, C.SS.R.

PREFACE

This book is the first and only English version of the combined Biblical visions of the Venerable Servant of God, Anne Catherine Emmerich. The original was published in 1914 by Desclée, de Brouwer (Bruges, Belgium) as *The Lowly Life and Bitter Passion of Our Lord and Saviour Jesus Christ and His Blessed Mother, together with the Mysteries of the Old Testament.*

The text is that of the 4th German edition of the 1881 version of the Very Rev. Carl E. Schmöger, C.SS.R., a compilation of the three classic works: *The Life of Our Lord and Saviour Jesus Christ, The Bitter Passion of Our Lord Jesus Christ,* and *The Life of Mary.* The translation was made by an American nun, since deceased, who wished to remain anonymous.

The first edition was issued with the approval and warm recommendation of the following members of the American hierarchy: Cardinal Gibbons, Archbishops Gross, Feehan and Elder, and Bishop Toebbe. It also included testimonials from Michael Wittman, Bishop of Ratisbon, Dean Overberg, Sister Emmerich's spiritual director, Count Leopold von Stolberg, J. J. Goerres, Dom Prosper Guéranger and several others less well known in our day. To this list might be added the names of Claudel, the Maritains, Huysmans, Father Gerard Manley Hopkins, Leon Bloy . . . to name but a few who have written in glowing terms of the saintly "Bride of the Passion" who was privileged to bear the wounds of Him whose life she beheld in the prophetic eye of her spirit.

The publishers, in reprinting these volumes, do so in complete and willing conformity to the decrees of Pope

Urban VIII respecting private revelations, persons not as yet canonized, and the prudence with which all alleged supernatural phenomena not attested to by the Church must properly be regarded. The final decision in all such matters rests with the See of Rome, to which the publishers humbly submit.

Like other private revelations, Sister Emmerich's accounts of the life of Our Lord, His Blessed Mother, and other biblical personages should be treated with that respect and that degree of faith which they seem to merit when compared with the holy dogmas of our Faith as derived from Scripture and Tradition, as well as when compared with our knowledge of history, geography, and science. These revelations are not, of course, guaranteed free from all error, as are the Sacred Scriptures. The *Imprimatur* which these books bear simply means they have been judged by ecclesiastical authority to be free of error in matters of faith and morals. Nevertheless, these revelations show a remarkable harmony with what is known about the history, geography, and customs of the ancient world.

The visions of Anne Catherine Emmerich provide a wealth of information not found in the Bible. In these times of disbelief, when the Sacred Scriptures are so often regarded as symbolical narratives with little historical value, the visions of this privileged soul providentially confirm the Christian's faith in the rock-solid reality of the life of Our Lord Jesus Christ, of His words, His deeds, and His miracles.

In addition, Sister Emmerich's visions show how our sacred religious heritage goes back in an unbroken line all the way to the time of Adam, to the very beginning of the world—a line which no other religion but the Roman Catholic can claim. These revelations show how the Roman Catholic Church faithfully follows the teachings, and administers the Sacraments, of Jesus Christ Himself—

which teachings and Sacraments are in turn the perfect fulfillment of the Old Testament religion.

This crucial fact, which has been almost totally forgotten in our day, is nevertheless all-important in proving which is the one true religion established by Almighty God. The unbroken line of the Roman Catholic Church becomes obvious to all who read these accounts of the marvelous events which Anne Catherine Emmerich was privileged to behold. For this reason alone, they are priceless—a gift of Divine Providence to an unbelieving world.

May God guide these revelations into the hands of those who need them most. May they do immense good for souls, both in time and for eternity.

—The Publishers
January 31, 1986
Feast of St. John Bosco

The Life of JESUS CHRIST and BIBLICAL REVELATIONS

The Life of Jesus Christ and Biblical Revelations is one of the most extraordinary books ever to be published. These four volumes record the visions of the famous 19th-century Catholic mystic, Ven. Anne Catherine Emmerich, a nun who was privileged to behold innumerable events of biblical times, going back all the way to the creation of the world. She witnessed the fall of the Angels, the sin of Adam, Noe and the Flood, the building of the Tower of Babel, the Old Testament Patriarchs, the life and beheading of St. John the Baptist, the life of St. Anne, St. Joseph, the Blessed Virgin Mary, St. Mary Magdalen—and of course the birth, life, public ministry, Crucifixion and Resurrection of Jesus Christ, as well as the founding of His Church. And besides describing persons, places, events and traditions in intimate detail, Anne Catherine Emmerich also sets forth the mystical significance of these visible realities, for their hidden spiritual meanings were to her an open book.

A work that for over a century has made converts, caused vocations to the religious life, and inspired thousands of people to a profounder love of their Faith, *The Life of Jesus Christ and Biblical Revelations* is only now beginning to receive the circulation that it so richly deserves. St. John the Apostle declares at the end of his Gospel that if all the deeds of Jesus Christ were recorded, he thinks the world itself would not be able to hold the books that would have to be written. (*John* 21:25). Through the remarkable visions which God granted to Anne Catherine Emmerich, people of today are allowed to witness some of these profound and stirring events. These revelations constitute one of the greatest treasures of Catholic mystical writing. One is even forced to conclude that they are a special gift of Divine Providence—an extraordinary favor granted by God to this confused and unbelieving age.

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TAN

SOME THINGS TO LOOK FOR IN THESE VOLUMES

The remarkable visions of Anne Catherine Emmerich light up innumerable aspects of the Faith, bringing to life many things which the reader may not have sufficiently appreciated. Our Lord's manner of healing and exorcising, His teaching on the connection between sin and physical maladies, His teaching on marriage and especially the role of the wife, Our Lord's attitude toward material possessions and the poor, the religious status of pagans and the way in which Our Lord presented His message to them—these are a few of the fascinating topics covered in these pages.

But beyond individual insights into one or another aspect of the Christian traditions, there are two central insights to be gained from these four books—insights of paramount significance regarding the very definition of the Christian religion. These are: 1) The Church which Jesus Christ founded was the Catholic Church, a Church identical in substance and even in detail with the Catholic Church of today; 2) The Church which Our Lord Jesus Christ founded was the perfect fulfillment of the religion of the Old Testament, going back all the way to the time of Adam—thus the Catholic religion is the one true religion established and approved by Almighty God from the very beginning of the world.

Anne Catherine Emmerich saw and heard Our Lord teaching doctrines which are the same as those taught by the Catholic Church of today. As she sets forth these doctrines, the Catholic of today will have no difficulty in recognizing as Catholic Christ's words on penance, mar-

riage, prayer, mercy, the Bread of Life, humility, love of the poor, gratitude to God, faith, avoiding the occasions of sin, amendment of life, Baptism, renunciation of all earthly things to follow Christ, and the punishment in store for those who do not accept Him and His teachings.

Moreover, Sister Emmerich clearly describes Our Lord as establishing a sacrificing priesthood, bishops, Sacraments, blessings, sacramentals (e.g., holy water, holy oils), the power of exorcism, the papacy, the Blessed Sacrament, and even the reservation of the Blessed Sacrament upon the altar. She saw Our Lord bringing His Apostles to His Mother to be adopted as her spiritual children, finally entrusting all Christians to her as He hung on the cross; and she saw Him celebrating the first Mass, on the evening of the Last Supper—with ceremonies strikingly similar to those of Holy Mass of today, including the ablution of the priest's thumb and forefinger after the Consecration, and the placing of a particle of the Sacred Host into the chalice. The reader is also struck by the concrete way in which Our Lord perpetuated His Church; for this purpose He ordained and commissioned the Apostles to preach His word and administer His Sacraments, this commission to begin with the descent of the Holy Ghost on Pentecost. All these elements were present in the Church from the very beginning. They were not added onto Christ's message by human invention at a later date; they came from Our Lord Himself.

These details show most clearly that Our Lord founded a *visible* Church. Truly, the entire Christian religion can be summed up in those words of St. John the Evangelist: "And the Word was made flesh, and dwelt among us." (*John* 1:14). Our Lord's name, "Emmanuel," means "God with us"—a fact which was true not only for the years of His life on earth but is still true today, by His Real Presence in the Holy Eucharist upon our altars.

Yet so many of the elements of Christ's religion, left to

us by Our Lord Himself, are disregarded and even attacked by those who claim that "the church" is something purely interior and invisible, existing solely in the hearts of individuals—individuals who want to accept Christ's Word but yet who deny His Sacraments and who base their faith upon their own personal understanding of His Word. Sister Emmerich's accounts, on the other hand, show that Our Lord continually demanded that His listeners accept *His divine interpretation* of the Holy Scriptures—and He sent His Apostles out to continue the true presentation of this teaching. ("He that heareth you, heareth me"—*Luke* 10:16). Indeed, the Pharisees themselves had the same Scriptures (Old Testament) as Our Lord, but they based their religion and teachings on their own human interpretations of them. For this sin Our Lord time and time again rebuked them severely.

Let no one fail to notice that the Catholic Church—and she alone—speaks to her hearers today in the very same terms used by Our Lord: You must hear My living voice telling you *My* divine explanation of the Scriptures. Even though the New Testament, as a book, did not exist in the early Christian days, Christ's Church existed, nourished by the unwritten divine Tradition that had come down through the Apostles from Our Lord Jesus Christ Himself.

A second great insight to be gathered from these revelations is that while Our Lord was indeed the Founder of a new religion, this new religion was itself the accomplishment of the old religion, of the holy expectations of the Chosen People, the Patriarchs and Prophets, back through Noah all the way to the time of Adam, who was the first human being to receive an intimation of God's Promised Redeemer. (*Gen.* 3:15). Our Lord Himself was the fulfillment of God's Promise, and He left a Church, His Mystical Body, to continue that blessed fulfillment until the end of the world.

One of the great proofs that Our Lord came from God

and was the promised Messiah was His accomplishing of the Old Testament prophecies. The Old Covenant (or Old Testament) between God and man, begun with God's Promise to Abraham (*Genesis* 17), had been renewed time and again with animal sacrifices and the shedding of animal blood. But God had promised the Prophets (e.g., *Ezechiel* 37 and *Isaiah* 49) that He would one day establish a new covenant between Himself and His people. Moreover, the Prophet Malachias had prophesied that one day there would be a "clean oblation" (*Mal.* 1:11), a sacrifice offered from the rising to the setting of the sun, a sacrifice offered even among the Gentiles. In addition to Malachias' prophecy in word, the High Priest Melchisedech had foretold this new and perfect sacrifice by means of a deed, by offering to God bread and wine (which sacrifice is still mentioned today in the Holy Sacrifice of the Mass). And of course, Abraham's sacrifice of his son Isaac is the most famous prophetic deed, or "type," foreshadowing the perfect Sacrifice to come—that is, that of the father sacrificing his "only begotten son." (Abraham's sacrifice, too, is mentioned in the Mass today.)

When He came upon earth, Our Lord Jesus Christ, fully conscious of His authority, abolished the Old Covenant between God and man which had existed since Abraham (some 2,000 years before) and established a New Covenant, thus inaugurating an entirely new era in the history of the world. Watching Our Lord unfold this New Covenant through His teachings, and then seeing it draw to its consummation as He, the God-Man, seals it by shedding His Blood, first mystically, after the Last Supper, and then physically on Calvary, is one of the most striking experiences the reader will encounter in these entire four volumes.

With the benefit of hindsight, the Catholic of today watches in awe as Anne Catherine Emmerich describes the momentous events of the first Holy Thursday and Good

Friday, knowing—much more clearly than did the Apostles at that time—that on those two days was carried out the most epochal event in the history of the human race. "A new era, a new sacrifice, are about to begin," Our Lord said on that first Holy Thursday night, "and they shall last till the end of the world." As the reader sees the old religious forms (principally the Paschal supper) giving way to the new (Holy Mass and the Blessed Sacrament), those sonorous and weighty words of the *Tantum Ergo* come to mind: *Et antiquum documentum, Novo cedat ritui* ("Lo! o'er ancient forms departing, newer rites of grace prevail."). To His ordained priests Our Lord gave the power and the command to perpetuate mystically His perfect sacrifice of His Body and Blood, the source and wellspring of all salvation, until He should come again at the end of the world.

The phenomena which accompanied Christ's death on Calvary—the earthquake in Jerusalem and the rending of the Temple veil—were outward signs that the Old Covenant had just come to an end and that the most desired event in the history of mankind, the making of a New Covenant between God and man, a Covenant bringing salvation to all those who would be faithful to it, had finally taken place. For the first time since the sin of Adam, the Gates of Heaven were again opened to the members of the human race.

Henceforth God's Chosen People would no longer be the Jews only; the Chosen People would now be all those, Jews and Gentiles alike, who would accept the New Covenant and its requirements: obedience to the New Law—that is, the teachings of Christ; and the New Sacrifice, that clean and perfect oblation of the Body and Blood of Christ Himself, as perpetuated in the Holy Sacrifice of the Mass. God's Chosen People would now become known as "Christians," and soon they would also begin to be known by the name of "Catholics," that is, those who embrace

that religion which is "*katholikos*," or universal, given by God as the one way of salvation for all men everywhere.

As Anne Catherine Emmerich describes the words and deeds of Our Lord during His public ministry, culminating with the events of Holy Week and Pentecost, one sees that He is clearly conscious of accomplishing the Mysteries of Salvation for which Patriarchs and Prophets had longed during many ages. He speaks of Abraham, of the Promise, the manna in the desert, the destroying angel, and of the prophecy of Malachias regarding the "clean oblation." Our Lord even visited the tomb of Abraham, the first Patriarch, the man with whom God had made the Old Covenant.

By God's Providence there are numerous "coincidences" of time and place, recorded in the visions of Anne Catherine Emmerich, which link the Old Testament events to their fulfillment in the deeds of Jesus Christ. For instance, Anne Catherine states (in agreement with a long Christian tradition) that Our Lord was crucified over the very spot on Mount Calvary where the bones of Adam lay buried; thus, the sin of Adam was repaired, four millenia later, over the very relics of him who had committed the Original Sin and thus brought about the fall of the human race. Likewise, the chalice used by Our Lord at the Last Supper was the very same one used by Melchisedech some 2,000 years previously in his prophetic sacrifice of bread and wine—a chalice which had come with Noah and his family in the Ark.

As one reads Anne Catherine Emmerich's accounts of the events of our salvation, the conviction grows that no aspect was accidental. God's eternal plan was perfect in every detail, and Our Lord carried out to the letter those things which had been foretold of Him. Through these revelations, one sees clearly that man's task is not the foolish one of creating for himself a religion after his own liking, but rather that he must submit in obedience to that

religion given him by Almighty God: the Catholic religion—the one religion prepared for man from the time of Adam, brought from Heaven by the Son of God, and guaranteed to endure, to unite men with God, and to lead souls to Heaven, until the very end of time.

Deo Gratias.

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THE LIFE OF JESUS CHRIST

and

BIBLICAL REVELATIONS

Volume I

LIFE OF OUR LORD JESUS CHRIST

THE CREATION

INTRODUCTORY REMARKS

Of the visions of her childhood Sister Emmerich tells us: When in my sixth year I reflected on the first article of the Apostles' Creed, "I believe in God, the Father Almighty, Creator of Heaven and earth," there passed before my soul innumerable pictures of the creation of Heaven and earth. I saw the Fall of the angels, the creation of the earth and Paradise, that of Adam and Eve, and the Fall of man. I thought everyone saw this as we do other things around us, and I spoke of it freely to my parents, brothers, sisters, and playmates. But they laughed at me. They asked me whether I had a book containing all these things, and so I began to keep silence concerning them. I thought, though without much reflection, that perhaps it was not proper to speak on such subjects.

I had these visions by night and by day, in the fields, in the house, sitting or walking, and when engaged in all kinds of employments. One day at school, I happened to speak of the Resurrection, describing it differently from what we had been taught. I felt certain that everyone knew it just as I did. I did not dream that there was anything peculiar in my account of it. But the children gazed at me in wonder and laughed, while the master reproved me gravely, and warned me not to indulge such imaginations. My visions continued, but I kept them to myself. I was like a

child looking at a picture book, explaining the pictures in its own way, but not thinking much about their meaning. They represented the saints or scenes from Sacred History, sometimes in one way, sometimes in another. They produced no change in my faith, they were merely my picture book. I gazed upon them quietly and always with the good thought: All to the greater glory of God! In spiritual things, I have never put faith in anything but what God the Lord has revealed to the Catholic Church for our belief, whether it be written or not. I have never believed so firmly what I have seen in vision. I looked upon the latter as I devoutly regard, here and there, the various Cribs at Christmas. I feel no annoyance at their difference in style, for in each I adore the same dear little Infant Jesus. And so it is with those pictures of the creation of Heaven, earth, and man. In them I adore God the Lord, the Almighty Creator of Heaven and earth.

1. FALL OF THE ANGELS

I saw spreading out before me a boundless, resplendent space, above which floated a globe of light shining like a sun. I felt that It was the Unity of the Trinity. In my own mind, I named It the ONE VOICE, and I watched It producing Its effects. Below the globe of light arose concentric circles of radiant choirs of spirits, wondrously bright and strong and beautiful. This second world of light floated like a sun under that higher Sun.

These choirs came forth from the higher Sun, as if born of love. Suddenly I saw some of them pause, rapt in the contemplation of their own beauty. They took complacency in self, they sought the highest beauty in self, they thought but of self, they existed but in self.

At first all were lost in contemplation out of self, but soon some of them rested in self. At that instant, I saw this part of the glittering choirs hurled down, their beauty sunk

in darkness, while the others, thronging quickly together, filled up their vacant places. And now the good angels occupied a smaller space. I did not see them leaving their places to pursue and combat the fallen choirs. The bad angels rested in self and fell away, while those that did not follow their example thronged into their vacant places. All this was instantaneous.

Then rising from below, I saw a dark disc, the future abode of the fallen spirits. I saw that they took possession of it against their will. It was much smaller than the sphere from which they had fallen, and they appeared to me to be closely crowded together.

I saw the Fall of the angels in my childhood and ever after, day and night, I dreaded their influence. I thought they must do great harm to the earth, for they are always around it. It is well they have no bodies, else they would obscure the light of the sun. We should see them floating around us like shadows.

Immediately after the Fall, I saw the spirits in the shining circles humbling themselves before God. They did homage to Him and implored pardon for the fallen angels.

At that moment I saw a movement in the luminous sphere in which God dwelt. Until then it had been motionless and, as I felt, awaiting that prayer.

After that action on the part of the angelic choirs, I felt assured that they would remain steadfast, that they would never fall away. It was made known to me that God in His judgment, in His eternal sentence against the rebel angels, decreed the reign of strife until their vacant thrones are filled. But to fill those thrones seemed to me almost impossible, for it would take so long. The strife will, however, be upon the earth. There will be no strife above, for God has so ordained.

After I had received this assurance, I could no longer sympathize with Lucifer, for I saw that he had cast himself down by his own free, wicked will. Neither could I

feel such anger against Adam. On the contrary, I felt great sympathy for him because I thought: It has been thus ordained.

2. CREATION OF THE EARTH

Immediately after the prayer of the faithful choirs and that movement in the Godhead, I saw below me, not far from and to the right of the world of shadows, another dark globe arise.

I fixed my eyes steadily upon it. I beheld it as if in movement, growing larger and larger, as it were, bright spots breaking out upon it and encircling it like luminous bands. Here and there, they stretched out into brighter, broader plains, and at that moment I saw the form of the land setting boundaries to the water. In the bright places I saw a movement as of life, and on the land I beheld vegetation springing forth and myriads of living things arising. Child that I was, I fancied the plants were moving about.

Up to this moment, there was only a gray light like the sunrise, like early morn breaking over the earth, like nature awakening from sleep.

And now all other parts of the picture faded. The sky became blue, the sun burst forth, but I saw only one part of the earth lighted up and shining. That spot was charming, glorious, and I thought: There's Paradise!

While these changes were going on upon the dark globe, I saw, as it were, a streaming forth of light out of that highest of all the spheres, the God-sphere, that sphere in which God dwelt.

It was as if the sun rose higher in the heavens, as if bright morning were awakening. It was the first morning. No created being had any knowledge of it, and it seemed as if all those created things had been there forever in their unsullied innocence. As the sun rose higher, I saw

the plants and trees growing larger and larger. The waters became clearer and holier, colors grew purer and brighter—all was unspeakably charming. Creation was not then as it is now. Plants and flowers and trees had other forms. They are wild and misshapen now compared with what they were, for all things are now thoroughly degenerate.

When looking at the plants and fruits of our gardens, apricots, for instance, which in southern climes are, as I have seen, so different from ours, so large, magnificent, and delicious, I often think: As miserable as are our fruits compared with those of the South, are the latter when compared with the fruits of Paradise. I saw there roses, white and red, and I thought them symbols of Christ's Passion and our Redemption. I saw also palm trees and others, high and spreading which cast their branches afar, as if forming roofs.

Before the sun appeared, earthly things were puny; but in his beams they gradually increased in size, until they attained full growth.

The trees did not stand close together. Of all plants, at least of the largest, I saw only one of each kind, and they stood apart like seedlings set out in a garden bed. Vegetation was luxuriant, perfectly green, of a species pure, sound, and exempt from decay. Nothing appeared to receive or to need the attention of an earthly gardener. I thought: How is it that all is so beautiful, since as yet there are no human beings! Ah! Sin has not yet entered. There has been no destruction, no rending asunder. All is sound, all is holy. As yet there has been no healing, no repairing. All is pure, nothing has needed purification.

The plain that I beheld was gently undulating and covered with vegetation. In its center rose a fountain, from all sides of which flowed streams, crossing one another and mingling their waters. I saw in them first a slight movement as of life, and then I saw living things. After

that I saw, here and there among the shrubs and bushes, animals peeping forth, as if just roused from sleep. They were very different from those of a later day, not at all timorous. Compared with those of our own time, they were almost as far their superior as men are superior to beasts. They were pure and noble, nimble, and joyous. Words cannot describe them. I was not familiar with many of them, for I saw very few like those we have now. I saw the elephant, the stag, the camel, and even the unicorn. This last I saw also in the ark. It is remarkably gentle and affectionate, not so tall as a horse, its head more rounded in shape. I saw no asses, no insects, no wretched, loathsome creatures. These last I have always looked upon as a punishment of sin. But I saw myriads of birds and heard the sweetest notes as in the early morning. There were no birds of prey that I could see, nor did I hear any animals bellowing.

Paradise is still in existence, but it is utterly impossible for man to reach it. I have seen that it still exists in all its splendor. It is high above the earth and in an oblique direction from it, like the dark globe of the angels fallen from Heaven.

3. ADAM AND EVE

I saw Adam created, not in Paradise, but in the region in which Jerusalem was subsequently situated. I saw him come forth glittering and white from a mound of yellow earth, as if out of a mold. The sun was shining and I thought (I was only a child when I saw it) that the sunbeams drew Adam out of the hillock. He was, as it were, born of the virgin earth. God blessed the earth, and it became his mother. He did not instantly step forth from the earth. Some time elapsed before his appearance. He lay in the hillock on his left side, his arm thrown over his head, a light vapor covering him as with a veil. I saw a

figure in his right side, and I became conscious that it was Eve, and that she would be drawn from him in Paradise by God. God called him. The hillock opened, and Adam stepped gently forth. There were no trees around, only little flowers. I had seen the animals also, coming forth from the earth in pure singleness, the females separate from the males.

And now I saw Adam borne up on high to a garden, to Paradise.

God led all the animals before him in Paradise, and he named them. They followed him and gamboled around him, for all things served him before he sinned. All that he named, afterward followed him to earth. Eve had not yet been formed from him.

I saw Adam in Paradise among the plants and flowers, and not far from the fountain that played in its center. He was awaking, as if from sleep. Although his person was more like to flesh than to spirit, yet he was dazzlingly white. He wondered at nothing, nor was he astonished at his own existence. He went around among the trees and the animals, as if he were used to them all, like a man inspecting his fields.

Near the tree by the water arose a hill. On it I saw Adam reclining on his left side, his left hand under his cheek. God sent a deep sleep on him and he was rapt in vision. Then from his right side, from the same place in which the side of Jesus was opened by the lance, God drew Eve. I saw her small and delicate. But she quickly increased in size until full-grown. She was exquisitely beautiful. Were it not for the Fall, all would be born in the same way, in tranquil slumber.

The hill opened, and at Adam's side arose a crystalline rock, formed apparently of precious stones. At Eve's, lay a white valley covered with something like fine white pollen.

When Eve had been formed, I saw that God gave something, or allowed something to flow upon Adam. It was as

if there streamed from the Godhead, apparently in human form, currents of light from forehead, mouth, breast, and hands. They united into a globe of light, which entered Adam's right side whence Eve had been taken. Adam alone received it. It was the germ of God's Blessing, which was threefold. The Blessing that Abraham received from the angel was one. It was of similar form, but not so luminous. Eve arose before Adam, and he gave her his hand. They were like two unspeakably noble and beautiful children, perfectly luminous, and clothed with beams of light as with a veil. From Adam's mouth I saw issuing a broad stream of glittering light, and upon his forehead was an expression of great majesty. Around his mouth played a sunbeam, but there was none around Eve's. I saw Adam's heart very much the same as in men of the present day, but his breast was surrounded by rays of light. In the middle of his heart, I saw a sparkling halo of glory. In it was a tiny figure as if holding something in its hand. I think it symbolized the Third Person of the Godhead. From the hands and feet of Adam and Eve, shot rays of light. Their hair fell in five glittering tresses, two from the temples, two behind the ears, and one from the back of the head.

I have always thought that by the Wounds of Jesus there were opened anew in the human body portals closed by Adam's sin. I have been given to understand that Longinus opened in Jesus' Side the gate of regeneration to eternal life, therefore no one entered Heaven while that gate was closed.

The glittering beams on Adam's head denoted his abundant fruitfulness, his glory, his connection with other radiations. And all this shining beauty is restored to glorified souls and bodies. Our hair is the ruined, the extinct glory; and as is this hair of ours to rays of light, so is our present flesh to that of Adam before the Fall. The sunbeams around Adam's mouth bore reference to a holy

posterity from God, which, had it not been for the Fall, would have been effectuated by the spoken word.

Adam stretched forth his hand to Eve. They left the charming spot of Eve's creation and went through Paradise, looking at everything, rejoicing in everything. That place was the highest in Paradise. All was more radiant, more resplendent there than elsewhere.

4. THE TREE OF LIFE AND THE TREE OF KNOWLEDGE

In the center of the glittering garden, I saw a sheet of water in which lay an island connected with the opposite land by a pier. Both island and pier were covered with beautiful trees, but in the middle of the former stood one more magnificent than the others. It towered high over them as if guarding them. Its roots extended over the whole island as did also its branches, which were broad below and tapering to a point above. Its boughs were horizontal, and from them arose others like little trees. The leaves were fine, the fruit yellow and sessile in a leafy calyx like a budding rose. It was something like a cedar. I do not remember ever having seen Adam, Eve, or any animal near that tree on the island. But I saw beautiful noble-looking white birds and heard them singing in its branches. That Tree was the Tree of Life.

Just before the pier that led to the island, stood the Tree of Knowledge. The trunk was scaly like that of the palm. The leaves, which spread out directly from the stem, were very large and broad, in shape like the sole of a shoe. Hidden in the forepart of the leaves, hung the fruit clustering in fives, one in front, and four around the stem. The yellow fruit had something of the shape of an apple, though more of the nature of a pear or fig. It had five ribs uniting in a little cavity. It was pulpy like a fig inside, of the color of brown sugar, and streaked with blood-red

veins. The tree was broader above than below, and its branches struck deep roots into the ground. I see a species of this tree still in warm countries. Its branches throw down shoots to the earth where they root and rise as new trunks. These in turn send forth branches, and so one such tree often covers a large tract of country. Whole families dwell under the dense foliage.

At some distance to the right of the Tree of Knowledge, I saw a small, oval, gently sloping hill of glittering red grains and all kinds of precious stones. It was terraced with crystals. Around it were slender trees just high enough to intercept the view. Plants and herbs grew around it and they, like the trees, bore colored blossoms and nutritious fruits.

At some distance to the left of the Tree of Knowledge, I saw a slope, a little dale. It looked like soft clay, or like mist, and it was covered with tiny white flowers and pollen. Here too were various kinds of vegetation, but all colorless, more like pollen than fruit.

It seemed as if these two, the hill and the dale, bore some reference to each other, as if the hill had been taken out of the dale, or as if something from the former was to be transplanted into the latter. They were to each other what the seed is to the field. Both seemed to me holy, and I saw that both, but especially the hill, shone with light. Between them and the Tree of Knowledge arose different kinds of trees and bushes. They were all, like everything else in nature, transparent as if formed of light.

These two places were the abodes of our first parents. The Tree of Knowledge separated them. I think that God, after the creation of Eve, pointed out those places to them.

I saw that Adam and Eve were little together at first. I saw them perfectly free from passion, each in a separate abode. The animals were indescribably noble-looking and resplendent, and they served Adam and Eve. All had, according to their kind, certain retreats, abodes, and walks

apart. The different spheres contained in themselves some great mystery of the Divine Law, and all were connected with one another.

SIN AND ITS CONSEQUENCES

1. THE FALL

I saw Adam and Eve walking through Paradise for the first time. The animals ran to meet and follow them, but they appeared to be more familiar with Eve than with Adam. Eve was in fact more taken up with the earth and created things. She glanced below and around more frequently than Adam. She appeared the more inquisitive of the two. Adam was more silent, more absorbed in God. Among the animals was one that followed Eve more closely than the others. It was a singularly gentle and winning, though artful creature. I know of none other to which I might compare it. It was slender and glossy, and it looked as if it had no bones. It walked upright on its short hind feet, its pointed tail trailing on the ground. Near the head, which was round with a face exceedingly shrewd, it had little short paws, and its wily tongue was ever in motion. The color of the neck, breast, and underpart of the body was pale yellow, and down the back it was a mottled brown very much the same as an eel. It was about as tall as a child of ten years. It was constantly around Eve, and so coaxing and intelligent, so nimble and supple that she took great delight in it. But to me there was something horrible about it. I can see it distinctly even now. I never saw it touch either Adam or Eve. Before the Fall, the distance between man and the lower animals was great, and I never saw the first human beings touch any of them. They had, it is true, more confidence in man, but they kept at a certain distance from him.

When Adam and Eve returned to the region of shining

light, a radiant Figure like a majestic man with glittering white hair stood before them. He pointed around, and in few words appeared to be giving all things over to them and to be commanding them something. They did not look intimidated, but listened to him naturally. When he vanished, they appeared more satisfied, more happy. They appeared to understand things better, to find more order in things, for now they felt gratitude, but Adam more than Eve. She thought more of their actual bliss and of the things around them than of thanking for them. She did not rest in God so perfectly as did Adam, her soul was more taken up with created things. I think Adam and Eve went around Paradise three times.

Again I saw Adam on the shining hill upon which God had formed the woman from a rib of his side as he lay buried in sleep. He stood alone under the trees lost in gratitude and wonder. I saw Eve near the Tree of Knowledge, as if about to pass it, and with her that same animal more wily and sportive than ever. Eve was charmed with the serpent; she took great delight in it. It ran up the Tree of Knowledge until its head was on a line with hers. Then clinging to the trunk with its hind feet, it moved its head toward hers and told her that, if she would eat of the fruit of that tree, she would no longer be in servitude, she would become free, and understand how the multiplication of the human race was to be effected. Adam and Eve had already received the command to increase and multiply, but I understood that they did not know as yet how God willed it to be brought about. I saw, too, that had they known it and yet sinned after that knowledge, Redemption would not have been possible. Eve now became more thoughtful. She appeared to be moved by desire for what the serpent had promised. Something degrading took possession of her. It made me feel anxious. She glanced toward Adam, who was still quietly standing under the trees. She called him, and he came.

Eve started to meet him, but turned back. There was a restlessness, a hesitancy about her movements. Again she started, as if intending to pass the tree, but once more hesitated, approached it from the left, and stood behind it, screened by its long, pendent leaves. The tree was broader above than below, and its wide, leafy branches drooped to the ground. Just within Eve's reach hung a remarkably fine bunch of fruit.

And now Adam approached. Eve caught him by the arm and pointed to the talking animal, and he listened to its words. When Eve laid her hand on Adam's arm, she touched him for the first time. He did not touch her, but the splendor around them grew dim.

I saw the animal pointing to the fruit, but he did not venture to snap it off for Eve. But when the longing for it arose in her heart, he broke off and handed her the central and most beautiful piece of the clustering five.

And now I saw Eve draw near to Adam, and offer him the fruit. Had he refused it, sin would not have been committed. I saw the fruit break, as it were, in Adam's hand. He saw pictures in it, and it was as if he and Eve were instructed upon what they should not have known. The interior of the fruit was blood-red and full of veins. I saw Adam and Eve losing their brilliancy and diminishing in stature. It was as if the sun went down. The animal glided down the tree, and I saw it running off on all fours.

I did not see the fruit taken into the mouth as we now take food in eating, but it disappeared between Adam and Eve.

I saw that while the serpent was still in the tree, Eve sinned, for her consent was with the temptation. I learned also at that moment what I cannot clearly repeat; namely, that the serpent was, as it were, the embodiment of Adam and Eve's will, a being by which they could do all things, could attain all things. Here it was that Satan entered.

Sin was not completed by eating the forbidden fruit. But

that fruit from the tree which, rooting its branches in the earth thus sent out new shoots, and which continued to do the same after the Fall, conveyed the idea of a more absolute propagation, a sensual implanting in self at the cost of separation from God. So, along with disobedience, there sprang from their indulgence that severing of the creature from God, that planting in self and through self, and those selfish passions in human nature. He that uses the fruit solely for the enjoyment it affords, must accept as the consequence of his act the subversion, the debasement of nature as well as sin and death.

The blessing of a pure and holy multiplying out of God and by God, which Adam had received after the creation of Eve was, in consequence of that indulgence, withdrawn from him; for I saw that the instant Adam left his hill to go to Eve, the Lord grasped him in the back and took something from him. From that *something,* I felt that the world's salvation would come.

Once on the Feast of the Holy and Immaculate Conception, God gave me a vision of that mystery. I saw enclosed in Adam and Eve the corporal and spiritual life of all mankind. I saw that by the Fall it became corrupted, mixed up with evil, and that the bad angels had acquired power over it. I saw the Second Person of the Godhead come down and, with something like a crooked blade, take the Blessing from Adam before he had sinned. At the same instant, I saw the Virgin issuing from Adam's side like a little luminous cloud, and soaring all resplendent up to God.

By the reception of the fruit, Adam and Eve became, as it were, intoxicated, and their consent to sin wrought in them a great change. It was the serpent in them. Its nature pervaded theirs, and then came the tares among the wheat.

As punishment and reparation, circumcision was instituted. As the vine is pruned that it may not run wild, may not become sour and unfruitful, so must it be done to

man that he may regain his lost perfection. Once when the reparation of the Fall was shown me in symbolical pictures, I saw Eve in the act of issuing from Adam's side, and even then stretching out her neck after the forbidden fruit. She ran quickly to the tree and clasped it in her arms. In an opposite picture, I saw Jesus born of the Immaculate Virgin. He ran straight to the Cross and embraced it. I saw posterity obscured and ruined by Eve, but again purified by the Passion of Jesus. By the pains of penance must the evil love of self be rooted out of the flesh. The word of the Epistle that the son of the handmaid shall not be joint heir, I always understood to mean the flesh and slavish subjection thereto, typified under the figure of the handmaid. Marriage is a state of penance. It calls for prayer, fasting, alms-deeds, renunciation, and the intention to increase the Kingdom of God.

Adam and Eve before sin were very differently constituted from what we, poor, miserable creatures now are. With the reception of the forbidden fruit, they imbibed a material existence. Spirit became matter; flesh, an instrument, a vessel. At first they were one in God, they sought self in God; but afterward they stood apart from God in their own will. And this self-will is self-seeking, a lusting after sin and impurity. By eating the forbidden fruit, man turned away from his Creator. It was as if he drew creation into himself. All creative power, operations, and attributes, their commingling with one another and with all nature, became in man material things of different forms and functions.

Once man was endowed with the kingship of nature, but now all in him has become nature. He is now one of its slaves, a master conquered and fettered. He must now struggle and fight with nature—but I cannot clearly express it. It was as if man once possessed all things in God, their Creator and their Center; but now he made himself their center, and they became his master.

I saw the interior, the organs of man as if in the flesh, in corporeal, corruptible images of creatures, as well as their relations with one another, from the stars down to the tiniest living thing. All exert an influence on man. He is connected with all of them; he must act and struggle against them, and from them suffer. But I cannot express it clearly since I, too, am a member of the fallen race.

Man was created to fill the choirs of the fallen angels. Were it not for the Fall of Adam, the human race would have increased only till the number of the fallen angels was reached, and then the world would have come to an end. Had Adam and Eve lived to see even one sinless generation, they would not have fallen. I am certain that the world will last until the number of the fallen angels has been filled, until the wheat shall have been reaped from the chaff.

Once I had a great and connected vision of sin and the whole plan of Redemption. I saw all mysteries clearly and distinctly, but it is impossible for me to put all into words. I saw sin in its innumerable ramifications from the Fall of the angels and from Adam's Fall down to the present day, and I saw all the preparations for the repairing and redeeming down to the coming and death of Jesus. Jesus showed me the extraordinary blending, the intrinsic uncleanness of all creatures, as well as all that He had done from the very beginning for their purification and restoration.

At the Fall of the angels, myriads of bad spirits descended to earth and into the air. I saw many creatures under the influence of their wrath, possessed by them in many ways.

The first man was an image of God, he was like Heaven; all was one in him, all was one with him. His form was a reproduction of the Divine Prototype. He was destined to possess and to enjoy earth and all created things, but holding them from God and giving thanks for them. Man was,

however, free; therefore was he subjected to trial, therefore was he forbidden to eat of the Tree of Knowledge. In the beginning, all was smooth and level. When the little mound, the shining hill upon which Adam stood arose, when the white, blooming vale by which I saw Eve standing was hollowed out, the corruptor was already near.

After the Fall, all was changed. All forms of creation were produced in self, dissipated in self. What had been one became many, creatures no longer looked to God alone, each was concentrated in self.

Mankind at first numbered two, then three, and at last they became innumerable. They had been images of God; but after the Fall, they became images of self, which images originated in sin. Sin placed them in communication with the fallen angels. They sought all their good in self and the creatures around them with all of whom the fallen angels had connection; and from that interminable blending, that sinking of his noble faculties in self and in fallen nature, sprang manifold wickedness and misery.

My Affianced showed me this clearly, distinctly, intelligibly, more clearly than one beholds the things of daily life. At the time, I thought that a child might comprehend it, but now I cannot repeat it. He showed me the whole plan of Redemption with the way in which it was to be effected, as also all that He Himself had done. I saw that it is not right to say that God need not have become man, need not have died for us upon the Cross; that He could, by virtue of His omnipotence, have redeemed us otherwise. I saw that He did what He did in conformity with His own infinite perfection, His mercy, and His justice; that there is indeed no necessity in God, He does what He does, He is what He is!

I saw Melchisedech as an angel and a type of Jesus, as a priest upon the earth; inasmuch as the priesthood is in God, he was an angel priest of the eternal hierarchy. I saw him preparing, founding, building up, and separating the

human family, and acting toward them as a guide. I saw too, Enoch and Noe, what they represented, what they effected; on the other side, I saw the ever-active empire of Hell and the infinitely varied manifestations and effects of an earthly, carnal, diabolical idolatry. And I saw in all these manifestations similar pestiferous forms and figures leading, so to say, by a secret, inborn necessity and an uninterrupted process of dissolution to sin and corruption. In this manner, I saw sin and the prophetic, foreshadowing figures of Redemption which, in their way, were images of divine power as man himself in the image of God. All were shown me from Abraham to Moses, from Moses to the Prophets, also the way in which they were connected and their reference to similar types in our own day. Thus, for instance, with these visions of the Old Testament was connected the instruction I received upon the reason priests no longer relieve or cure, why it is either not in their power, or why it is now effected so differently from what it used to be. I saw this gift of the priesthood possessed by the Prophets, and the signification of the form under which it was exercised was shown me. I saw, for example, the history of Eliseus giving his staff to Giezi to lay upon the dead child of the Sunamitess. In this staff lay spiritually Eliseus's mission and power. It was, as it were, his arm, the prolongation of his arm. And here I saw the interior signification and power of a Bishop's crozier and a monarch's scepter. If used with faith, they unite both Bishop and monarch in a certain way with Him from whom they hold their dignity, with God, marking them out at the same time as distinct from all others. But Giezi's faith was not firm, and the mother thought that only through Eliseus himself could help be obtained; and so between Eliseus's power from God and his staff, the questionings of human presumption intervened, and the staff cured not. Then I saw Eliseus praying and stretching himself, hand to hand, mouth to mouth, breast to breast,

upon the boy, and the soul of the boy returned to his body. It was explained to me that this manner of healing referred to and prefigured the death of Jesus. In Eliseus, by faith and the power conferred by God, were opened again in man all the avenues of grace and expiation that had been closed after the Fall: viz., the head, the breast, the hands, and the feet. Eliseus stretched himself as a living, symbolical cross upon the dead, closed cross of the boy's form, and through his prayer of faith life was restored. He expiated, he atoned for the sins the parents had committed by their head, heart, hands, and feet—sins that had brought death to their boy. Side by side with the above, I saw pictures of the Wounds of Jesus and of His death upon the Cross, by which I traced the harmony between Jesus and His Prophet. Since the Crucifixion of Jesus, the gift of healing and repairing has existed in full measure among the priests of His Church and in general among faithful Christians; for in the same proportion as we live in Him and are crucified with Him, are those avenues of grace, His Sacred Wounds, opened to us. I learned many things of the imposition of hands, the efficacy of a benediction, and the influence exerted by the hand, even at a distance—all was explained by the staff of Eliseus, which symbolized the hand. That priests of the present day so seldom cure and bless, was shown me in an example significant to that conformity to Jesus upon which depend all such effects. I saw three artists making figures of wax. The first used beautiful white wax, and he was both skillful and intelligent. But he was self-conceited, the image of Christ was not in him, and his work was of no value. The second used wax not so white as that of the first, and his indolence and self-will spoiled all. He did nothing at all. The third was awkward and unskillful; but he worked away in his simplicity and with great diligence on common yellow wax. His work was excellent, a speaking likeness, although the features were coarse. I

saw renowned preachers vaunting their worldly wisdom, but effecting nothing; while many a poor, unlettered man exercises by the priestly power alone the gift of healing and blessing.

It seemed to me, while all this was shown me, that I was in school. My Affianced made me see how He had suffered from His conception to His death, always expiating, always satisfying for sin. I saw this in distinct visions of His life. I saw too that, by prayer and the offering of sufferings for others, many souls that have done no good upon earth may be converted and saved at the hour of death.

I saw also that the Apostles were sent over the greater part of the earth to crush the power of Satan and to scatter benedictions. It was just those regions into which they went that had been most thoroughly infected by the evil one. Jesus, by His perfect atonement, acquired that power against Satan for such as had received or such as would receive His Holy Spirit, and He secured it to them forever. I was given to understand that the power to withdraw various regions of the earth from Satan's dominion by means of a blessing, is signified by the words: "Ye are the salt of the earth." For the same reason is salt one of the ingredients of holy water.

I saw, too, in this vision that the punctilios of sensual, worldly life are most scrupulously observed. I saw the malediction following the reversed blessing. I saw the pretended miracles in the kingdom of Satan. I saw that the worship of nature, superstition, magic, mesmerism, worldly arts and science, and all the means employed to smooth death over, to make sin attractive, to lull the conscience, are practiced with rigorous exactitude, even with fanaticism by the very men who regard the ceremonies of the Holy Church as superstitious forms, for which any other may be indifferently substituted. And yet these men subject their whole life and all their actions to certain ceremonious ob-

servances. It is only of the kingdom of the God-Man that they make no account. The world is served with perfection, but the service of God is shamefully neglected!

2. THE PROMISE OF THE REDEEMER

After the Fall of Man, God made known to the angels His plan for the restoration of the human race.

I saw the throne of God. I saw the Most Holy Trinity and a movement in the Divine Persons. I saw the nine choirs of angels and God announcing to them the way by which He would restore the fallen race. I saw the inexpressible joy and jubilation of the angels at the announcement.

I saw Adam's glittering rock of precious stones arise before the throne of God, as if borne up by angels. It had steps cut in it, it increased in size, it became a throne, a tower, and it extended on all sides until it embraced all things. I saw the nine choirs of angels around it, and above the angels in Heaven, I saw the image of the Virgin. It was not Mary in time; it was Mary in eternity, Mary in God. The Virgin entered the tower, which opened to receive her, and she appeared to become one with it. Then I saw issuing from the Most Holy Trinity an apparition which, likewise, went into the tower.

Among the angels, I noticed a kind of ostensorium at which all were working. It was in shape like a tower, and on it were all kinds of mysterious carving. Near it on either side stood two figures, their joined hands embracing it. At every instant it became larger and more magnificent. I saw something from God passing through the angelic choirs and going into the ostensorium. It was a shining Holy Thing, and it became more clearly defined the nearer it drew to the ostensorium. It appeared to me to be the germ of the divine Blessing for a pure offspring which had been given to Adam, but withdrawn when he was on

the point of hearkening to Eve and consenting to eat the forbidden fruit. It was the Blessing that was again bestowed upon Abraham, withdrawn from Jacob, by Moses deposited in the Ark of the Covenant, and lastly received by Joachim, the father of Mary, in order that Mary might be as pure and stainless in her Conception as was Eve upon coming forth from the side of the sleeping Adam. The ostensorium, likewise, went into the tower.

I saw too, a chalice prepared by the angels. It was of the same shape as that used at the Last Supper, and it also went into the tower. To the right of the tower, I saw, as if on the edge of a golden cloud, grapevines and wheat intertwining like the fingers of clasped hands. From them sprang a branch, a whole genealogical tree upon whose boughs were little figures of males and females reaching hands to one another. Its highest blossom was the Crib with the Child.

Then I saw in pictures the mystery of Redemption from the Promise down to the fullness of time, and in side pictures I saw counteracting influences at work. At last, over the shining rock, I saw a large and magnificent church. It was the One, Holy, Catholic Church, which bears living in itself the salvation of the whole world. The connection of these pictures one with another and their transition from one to another was wonderful. Even what was evil and opposed to the end in view, even what was rejected by the angels as unfit, was made subservient to the development of Redemption. And so, I saw the ancient Temple rising from below; it was very large and like a church, but it had no tower. It was pushed to one side by the angels, and there it stood slanting. I saw a great mussel shell[1] make its appearance and try to force its way into the old Temple; but it, too, was hurried aside.

I saw appear a broad, lopped-off tower[2] through whose numerous gateways figures like Abraham and the children of Israel entered. It was significant of their bondage in

Egypt. It was shoved aside, as well as another Egyptian tower in staircase form. The latter was symbolical of astrology and soothsaying. Then appeared an Egyptian temple. It was pushed aside like the others, and remained standing crooked.

At last, I saw a vision on earth such as God had shown to Adam; viz., that a Virgin would arise and restore to him the salvation he had forfeited. Adam knew not when it would take place, and I saw his deep sadness because Eve bore him only sons. But at last she had a daughter.

I saw Noe and his sacrifice at the time in which he received from God the Blessing. Then I had visions of Abraham, of his Blessing, and of the promise of a son Isaac. I saw the Blessing descending from firstborn to firstborn, and always transmitted with a sacramental action. I saw Moses on the night of Israel's departure from Egypt, getting possession of the Mystery, the Holy Thing, of which none other knew save Aaron. I saw It afterward in the Ark of the Covenant. Only the High Priests and certain saints, by a revelation from God, had any knowledge of it. I saw the transmitting of this Mystery through the ancestry of Jesus Christ down to Joachim and Anne, the purest and holiest couple that ever existed, and from whom was born Mary, the spotless Virgin. And then I saw Mary becoming the living Ark of God's Covenant.

1. Symbol of pagan worship and mythology.
2. An Egyptian pyramid.

3. ADAM AND EVE DRIVEN FROM PARADISE

After some time, I saw Adam and Eve wandering about in great distress. They were no longer beaming with light, and they went about, one here, the other there, as if seeking something they had lost. They were ashamed of each other. Every step they took led them downward, as if the

ground gave way beneath their feet. They carried gloom wherever they went; the plants lost their bright colors and turned gray, and the animals fled before them. They sought large leaves and wove them into a cincture for their loins. They always wandered about separate.

After they had thus fled for a considerable time, the region of refulgent light whence they had come began to look like the summit of a distant mountain. Among the bushes of a gloomy-looking plain, they hid themselves, but apart. Then a voice from above called them, but they would not obey the call. They were frightened, they fled still further, and hid still deeper among the bushes. It made me sad to see that. But the voice became more imperative, and, in spite of their desire to flee and hide, they were compelled to come forth.

The majestic Figure shining with light again appeared. Adam and Eve with bowed head stepped from their hiding places, but they dared not look upon their Lord. They glanced at each other, and both acknowledged their guilt. And now God pointed out to them a plain still lower than the one on which they stood. On it were bushes and trees. On reaching it, they became humble, and for the first time, rightly understood their miserable condition. I saw them praying when left there alone. They separated, fell on their knees, and raised up their hands with tears and cries. I thought as I gazed upon them how good it is to be alone in prayer.

Adam and Eve were at this time clothed in a garment that reached from the shoulders to the knee, and which was girded at the waist by a strip of the inner bark of a tree.

While our first parents were descending lower and lower from the place of their creation, Paradise itself appeared, like a cloud, to be mounting higher and higher above them. Then a fiery ring, like the circle sometimes seen around the sun and moon, came down from Heaven and

settled around the height upon which was Paradise.

Adam and Eve had been only one day in Paradise. I now see Paradise far, far off like a strip of land directly under the point of sunrise. When the sun rises, it mounts up from the right of that strip of land which lies east of the Prophet Mountain and just where the sun rises. It looks to me like an egg hanging over indescribably clear water which separates it from the earth. The Prophet Mountain is, as it were, a promontory rising up through that water. On that mountain, one sees extraordinarily verdant regions broken here and there by deep abysses and ravines full of water. I have, indeed, seen people climbing up the Prophet Mountain, but they did not go far.

I saw Adam and Eve reach the earth, their place of penance. Oh, what a touching sight—those two creatures expiating their fault upon the naked earth! Adam had been allowed to bring an olive branch with him from Paradise, and now he planted it. Later on, the Cross was made from its wood. Adam and Eve were unspeakably sad. Where I saw them, they could scarcely get a glimpse of Paradise, and they were constantly descending lower and lower. It seemed as if something revolved and they came at last, through night and darkness, to the wretched, miserable place upon which they had to do penance.

4. THE FAMILY OF ADAM

It was to the region of Mount Olivet that I saw Adam and Eve come. The country was very different from what it is at present, but I was assured that it was the same. I saw Adam and Eve living and doing penance on that part of Mount Olivet upon which Jesus sweat Blood. They cultivated the soil. I saw them surrounded by sons. They were in great distress, and they implored God to bestow upon them a daughter, for they had received the Promise that the woman's seed should crush the serpent's head.

Eve bore children at stated intervals. After each birth a number of years was always devoted to penance. It was after seven years of penance that Seth, the child of promise, was born of Eve in the Grotto of the Crib, where, also, an angel announced to Eve that Seth was the seed given her by God in the place of Abel. For a long time, Seth was concealed in that Grotto, likewise in the cave in which Abraham was afterward suckled, for his brothers like those of Joseph sought his life.

Once I saw about twelve people: Adam, Eve, Cain, Abel, two sisters, and some young children. All were clothed in skins thrown over their shoulders like a scapular and girded at the waist. The female dress was large and full around the breast where it served as a pocket It fell down around the limbs, and was fastened at the sides and once under the arm. The men wore shorter dresses, which had a pocket fastened to them. The skins from which their dresses were made were, from the neck to the elbow, exceedingly fine and white. They all looked very noble and beautiful in their clothing. They had huts in those days, partly sunk in the earth and covered with plants. Their household was quite well-arranged. I saw orchards of low, but tolerably vigorous fruit trees. There was grain also, such as wheat, which God had given to Adam for seed.

I do not remember having seen either grapevines or wheat in Paradise. None of the productions of Paradise had to be prepared for eating. Such preparation is a consequence of sin and, therefore, a symbol of labor and suffering. God gave to Adam whatever it was necessary for him to sow. I remember having seen men who looked like angels, taking something to Noe when he went into the ark. It appeared to me to be a vine branch stuck in an apple.

A certain kind of grain grew wild at that time, and among it Adam had to sow the good wheat. That improved it for awhile, but it again degenerated and became

worse and worse. The wild grain was excellent in those early times. It was most luxuriant further to the east, in India or China, where as yet there were but few inhabitants. It does not thrive where wine is largely made and fish abound.

The milk of animals was drunk in those days, and they likewise ate cheese dried in the sun. Among the animals, I noticed sheep in particular. All that Adam had named followed him from Paradise, but afterward they fled from him. He had to entice them back with food, that is the domestic animals, and familiarize them to himself. I saw birds hopping about, little animals running around, and all sorts of bounding creatures, such as antelopes, deer, etc.

The household order was quite patriarchal. I saw Adam's children in their separate huts, reclining around a stone at meals. I saw them also praying and giving thanks.

God had taught Adam to offer sacrifice; he was the priest in his family. Cain and Abel also were priests. I saw that even the preparations for their sacrifice took place in a separate hut.

On the head, they wore caps made of leaves and their stalks woven together. They were shaped like a ship and had a rim in front by which they could be raised from the head. Those first human beings had beautiful skin of a yellowish tinge, which shone like silk, and their hair was reddish-yellow like gold. Adam wore his hair long. His beard was short at first, but later he let it grow. Eve at first wore her long hair hanging around her; but later on she wound it around her head in a coil like a cap.

Fire I always saw like a hidden flame, and it appeared to be in the earth. It was given to man from Heaven, and God Himself taught him the use of it. They burned for fuel a yellow substance that looked like earth. I saw no cooking going on. In the beginning, the food was merely dried in the sun; and the wheat, after being crushed, was exposed under twisted covers to the heat of the sun to dry.

God gave them wheat, barley, and rye, and taught them how to cultivate them. He guided man in all things.

I saw no large rivers in the beginning as, for instance, the Jordan; but fountains sprang forth whose waters were conducted into reservoirs.

Flesh meat was not eaten before Abel's death.

I once had a vision of Mount Calvary. I saw on it a prophet, the companion of Elias. The mount was at that time full of caves and sepulchers. The prophet entered one of the caves and from a stone coffin filled with bones he took up the skull of Adam. Instantly an angel appeared before him, saying: "That is Adam's skull," and he forbade its removal. Scattered over the skull was some thin yellow hair. From the prophet's account of what had occurred, the spot was named "The Place of Skulls" (Calvary). Christ's Cross stood in a straight line above that skull at the time of His Crucifixion. I was interiorly instructed that the spot upon which the skull rests is the middle point of the earth. I was told the distance east, south, and west in numbers, but I have forgotten them.

5. CAIN. THE CHILDREN OF GOD. THE GIANTS

I saw that Cain conceived on Mount Olivet the design to murder Abel. After the deed, he wandered about the same spot frightened and distracted planting trees and tearing them up again. Then I saw a majestic Figure in the form of a man refulgent with light appear to him. "Cain," He said, "where is thy brother Abel?" Cain did not at first see the Figure; but when he did, he turned and answered: "I know not. He has not been given in charge to me." But when God replied that Abel's blood cried to Him from the earth, Cain grew more troubled, and I saw that he disputed long with God. God told him that he should be cursed upon the earth, that it should bring forth no fruit for him, and that he should forthwith flee from the land in

which he then dwelt. Cain responded that everywhere his fellow men would seek to kill him. There were already many people upon the earth. Cain was very old and had children. Abel also left children, and there were other brothers and sisters, the children of Adam. But God replied that it would not be so; that whoever should kill Cain should himself be punished sevenfold, and He placed a sign upon him that no one should slay him. Cain's posterity gradually became colored. Cham's children also were browner than those of Sem. The nobler races were always of a lighter color. They who were distinguished by a particular mark engendered children of the same stamp; and as corruption increased, the mark also increased until at last it covered the whole body, and people became darker and darker. But yet in the beginning there were no people perfectly black; they became so only by degrees.

God pointed out to Cain a region to which he should flee. And because Cain said: "Then, wilt Thou let me starve?"—(the earth was for him accursed)—God answered no, that he should eat the flesh of animals. He told him likewise that a nation would arise from him, and that good also would come from him. Before this men ate no flesh.

Cain went forth and built a city, which he named after his son Henoch.

Abel was slain in the valley of Josaphat opposite Mount Calvary. Numerous murders and evil deeds took place there at a subsequent period. Cain slew Abel with a kind of club that he used to break soft stones and earth when planting in the fields. The club must have been of hard stone, for it was shaped like a pickaxe, the handle of wood.

We must not picture to ourselves the earth before the Deluge as it is now. Palestine was by no means so broken up by valleys and ravines. Plains were far more extensive,

and single mountains less lofty. The Mount of Olives was at that time only a gentle rising. The Crib Cave of Bethlehem was as later a wild cavern, but the surroundings were different.

The people of those early times were larger, though not out of proportion. We would regard them with astonishment, but not with fright, for they were far more beautiful in form than people of a later period. Among the old marble statues that I see in many places lying in subterranean caves, may be found similar figures.

Cain led his children and grandchildren to the region pointed out to him, and there they separated. Of Cain himself, I have never seen anything more that was sinful. His punishment appeared to consist in hard, but fruitless labor. Nothing in which he was personally engaged succeeded. I saw that he was mocked and reviled by his children and grandchildren, treated badly in every way. And yet they followed him as their leader, though as one accursed. I saw that Cain was severely punished, but not damned.

One of Cain's descendants was Thubalcain, the originator of numerous arts, and the father of the giants. I have frequently seen that, when the angels fell, a certain number had a moment of repentance and did not in consequence fall as low as the others. Later on, these fallen spirits took up their abode on a high, desolate, and wholly inaccessible mountain whose site at the time of the Deluge became a sea, the Black Sea, I think. They were permitted to exercise their evil influence upon men in proportion as the latter strayed further from God. After the Deluge they disappeared from that region, and were confined to the air. They will not be cast into Hell before the last day.

I saw Cain's descendants becoming more and more godless and sensual. They settled further and further up that mountain ridge where were the fallen spirits. Those spirits took possession of many of the women, ruled them com-

pletely, and taught them all sorts of seductive arts. Their children were very large. They possessed a quickness, an aptitude for everything, and they gave themselves up entirely to the wicked spirits as their instruments. And so arose on this mountain and spread far around, a wicked race which by violence and seduction sought to entangle Seth's posterity likewise in their own corrupt ways. Then God declared to Noe His intention to send the Deluge. During the building of the ark, Noe had to suffer terribly from those people.

I have seen many things connected with the race of giants. They could with ease carry enormous stones high up the mountain, they could accomplish the most stupendous feats. They could walk straight up trees and walls just as I have seen others possessed by the devil doing. They could effect the most wonderful things, they could do whatever they wished; but all was pure jugglery and delusion due to the agency of the demon. It is for that reason that I have such horror of every species of jugglery and fortune-telling. These people could form all kinds of images out of stone and metal; but of the knowledge of God they had no longer a trace. They sought their gods in the creatures around them. I have seen them scratch up a stone, form it into an extravagant image, and then adore it. They worshipped also a frightful animal and all kinds of ignoble things. They knew all things, they could see all things, they were skilled in the preparing of poisons, they practiced sorcery and every species of wickedness. The women invented music. I saw them going around among the better tribes trying to seduce them to their own abominations. They had no dwelling houses, no cities, but they raised massive round towers of shining stone. Under those towers were little structures leading into great caverns wherein they carried on their horrible wickedness. From the roofs of these structures, the surrounding country could be seen, and by mounting up into the towers and

looking through tubes, one could see far into the distance. But it was not like looking through tubes made to bring distant objects into view. The power of the tubes to which I here allude, was effected by satanic agency. They that looked through them could see where the other tribes were settled. Then they marched against them, overcame them, and lawlessly carried all before them. That same spirit of lawlessness they exercised everywhere. I saw them sacrificing children by burying them alive in the earth. God overthrew that mountain at the time of the Deluge.

Henoch, Noe's ancestor, opposed that wicked race by his teachings. He wrote much. Henoch was a very good man and one very grateful to God. In many parts of the open fields, he raised altars of stone and there the fruits of the earth flourished. He gave thanks to God and offered sacrifice to Him. Chiefly in his family was religion preserved and handed down to Noe. Henoch was taken up to Paradise. There he waits at the entrance gate, whence with another *(Elias)* he will come again before the last day.

Cham's descendants likewise had similar relations with the evil spirits after the Deluge, and from such connection sprang so many demoniacs and necromancers, so many mighty ones of the world, so many great, wild, daring men.

Semiramis herself was the offspring of demoniacs, consequently she was apt at everything save the working out of her salvation.

Later on, there arose another people esteemed as gods by the heathens. The women that first allowed themselves to be ruled by evil spirits were fully conscious of the fact, though others were ignorant of it. These women had it *(the principle of possession)* in them like flesh and blood, like original sin.

6. NOE AND HIS POSTERITY. HOM AND DSEMSCHID, LEADERS OF THE PEOPLE

I saw Noe, a simple-hearted old man, clothed in a long white garment. He was walking about in an orchard and pruning the trees with a crooked bone knife. A cloud hovered over him and in it was a human Figure. Noe fell on his knees. I saw that he was, then and there, interiorly instructed upon God's design to destroy mankind, and he was commanded to build an ark. I saw that Noe grew sad at the announcement, and that he prayed for the punishment to be averted. He did not begin the work at once. Again the Lord appeared to him, twice in succession, commanding him to begin the building, otherwise he should perish with the rest of mankind. At last, I saw Noe removing with all his family to the country in which Zoroaster, the Shining Star, subsequently dwelt. Noe settled in a high, woody, solitary region where he and his numerous followers lived under tents. Here he raised an altar and offered sacrifice to the Lord. Neither Noe nor any of his family built permanent houses, because they put faith in the prophecy of the Deluge. But the godless nations around laid massive foundations, marked off courts, and erected all kinds of buildings designed to resist the inroads of time and the attacks of an enemy.

There were frightful deeds upon the earth in those days. Men delivered themselves up to all kinds of wickedness, even the most unnatural. They plundered one another and carried off whatever suited them best, they laid waste homes and fields, they kidnapped women and maidens. In proportion to their increase in numbers, was the wickedness of Noe's posterity. They even robbed and insulted Noe himself. They had not fallen into this state of base degradation from want of civilization. They were not wild and barbarous; rather, they lived commodiously and had well-ordered households—but they were deeply imbued

with wickedness. They practiced the most shameful idolatry, everyone making his own god of whatever pleased him best. By diabolical arts, they sought to seduce Noe's immediate family. Mosoch, the son of Japhet and grandson of Noe, was thus corrupted after he had, while working in the field, taken from them a poisonous beverage which intoxicated him. It was not wine, but the juice of a plant which they were accustomed to drink in small quantities during their work, and whose leaves and fruit they chewed. Mosoch became the father of a son, who was named Hom.

When the child was born, Mosoch begged his brother Thubal to take it, and thus hide his guilt. Thubal did so out of fraternal affection. The child, with the stalks and sprouts of a certain viscous root, was laid by his mother before Thubal's tent. She hoped thereby to acquire a right over his inheritance; but the Deluge was already at hand, and so her plans were fruitless. Thubal took the boy and had him reared in his family without betraying his origin. And so it happened in this way that the child was taken into the ark. Thubal called the boy Hom, the name of the root whose sprouts lay near him as the only sign. The child was not nourished with milk, but with the same root. If that plant is allowed to grow up straight, it will reach the height of a man; but when it creeps along the ground, it sends up shoots like the asparagus, hard with tender tops. It is used as food and as a substitute for milk. The root is bulbous, and from it rises a crown of a few brown leaves. Its stem is tolerably thick and the pith is used as meal, cooked like pap or spread in thin layers and baked. Wherever it thrives, it grows luxuriantly and covers leagues of ground. I saw it in the ark.

It was long before the ark was completed, for Noe often discontinued it for years at a time. Three times did God warn him to proceed with it. Each time Noe would engage workmen, recommence and again discontinue in the hope

that God would relent. But at last the work was finished.

I saw that in the ark, as in the Cross, there were four kinds of wood: palm, olive, cedar, and cypress. I saw the wood felled and hewed upon the spot, and Noe bearing it himself upon his shoulders to the place of building, just as Jesus afterward carried the wood of His Cross. The spot chosen for the construction of the ark was a hill surrounded by a valley. First the bottom was put in.

The ark was rounded in the back and the keel, shaped like a trough, was smeared with pitch. It had two stories supported on hollow posts, which stood one above another. These posts were not round trunks of trees; they were in oval sections filled with a white pith which became fibrous toward the center. The trunk was knotty, or furrowed, and the great leaves grew around it without branches. *(Probably a species of palm.)* I saw the workmen punching the pith out with a tool. All other trees were cut into thin planks. When Noe had carried all the materials to the appointed spot and arranged them in order, the building was begun. The bottom was put in and pitched, the first row of posts raised, and the holes in which they stood filled up with pitch. Then came the second floor with another row of posts for the third floor, and then the roof. The spaces between the posts were filled in with brown and yellow laths placed crosswise, the holes and chinks being stuffed with a kind of wool found on certain trees and plants, and a white moss that grows very abundantly around some trees. Then all was pitched inside and outside. The roof was rounded. The entrance between the two windows was in the center of one side, a little more than halfway up. In the middle of the roof likewise was a square aperture. When the ark had been entirely covered with pitch, it shone like a mirror in the sun. Noe went on working alone and for a long time at the different compartments for the animals, as all were to be separate. Two passages extended through the middle of the ark, and back

in the oval part, concealed by hangings, stood a wooden altar, the table of which was semicircular. A little in the front of the altar was a pan of coals. This was their fire. Right and left, were spaces partitioned off for sleeping apartments. All kinds of chests and utensils were carried into the ark, and numerous seeds, plants, and shrubs were put into earth around the walls, which were soon covered with verdure. I saw something like vines carried in, and on them large yellow grapes, the bunches as long as one's arm.

No words can express what Noe endured from the malice and ill will of the workmen during the whole time that the ark was building. They mocked him, they insulted him in every way, they called him a fool. He paid them well in cattle, but that did not prevent their reviling him. No one knew why he was building the ark, therefore did they ridicule him. When all was finished, I saw Noe giving thanks to God, who then appeared to him. He told him to take a reed pipe and call all the animals from the four corners of the globe. The nearer the day of chastisement approached, the darker grew the heavens. Frightful anxiety took possession of the whole earth; the sun no longer showed his face, and the roar of the thunder was unceasingly heard. I saw Noe going a short distance north, south, east, and west, and blowing upon his reed pipe. The animals came flocking at the sound and entered the ark in order, two by two, male and female. They went in by a plank laid from the entrance to the ground. When all were safe inside, the plank also was hoisted in. The largest animals, white elephants and camels, went in first. They were restless as at the approach of a storm, and it took several days for them all to enter. The birds flew in through the skylight and perched under the roof on poles and in cages, while the waterfowl went into the bottom of the vessel. The land animals were in the middle story. Of such as are slaughtered, there were seven couples.

The ark, lying there by itself on the top of the hill, shone with a bluish light. At a distance, it looked as if it were descending from the clouds. And now the time for the Deluge drew nigh. Noe had already announced it to his family. He took with him into the ark Sem, Cham, and Japhet with their wives and their children. There were in the ark grandsons from fifty to eighty years old with their children small and large. All that had labored at its construction and who were good and free from idolatry, entered with Noe. There were over one hundred people in the ark, and they were necessary to give daily food to the animals and to clean after them. I must say, for I always see it so, that Sem's, Cham's and Japhet's children all went into the ark. There were many little boys and girls in it, in fact all of Noe's family that were good. Holy Scripture mentions only three of Adam's children, Cain, Abel, and Seth; and yet I see many others among them, and I always see them in pairs, boys and girls. And so too, in *1 Peter* 3:20, only eight souls are mentioned as saved in the ark; viz., the four ancestral couples by whom, after the Deluge, the earth was to be peopled. I also saw Hom in the ark. The child was fastened by a skin into a bark cradle formed like a trough. I saw many infants cradled in a similar way, floating on the waters of the Deluge.

When the ark rose on the waters, when crowds of people upon the surrounding mountains and in the high trees were weeping and lamenting, when the waters were covered with the floating bodies of the drowned and with uprooted trees, Noe and his family were already safe inside. Before he and his wife, his three sons and their wives entered the ark, he once more implored God's mercy. When all had entered, Noe drew in the plank and made fast the door. He left outside near relatives and their families who, during the building of the ark, had separated from him. Then burst forth a fearful tempest. The lightnings played in fiery columns, the rains fell in tor-

rents, and the hill upon which the ark stood soon became an island. The misery was great, so great that I trust it was the means of many a soul's salvation. I saw a devil, black and hideous, with pointed jaws and a long tail, going to and fro through the tempest and tempting men to despair. Toads and serpents sought a hiding place in the crevices of the ark. Flies and vermin I saw not. They came into existence later to torment men.

I saw Noe offering sacrifice in the ark upon an altar covered with red over which was a white cloth. In an arched chest were preserved the bones of Adam. During prayer and sacrifice, Noe laid them on the altar. I saw on the altar, likewise, the Chalice of the Last Supper which, during the building of the ark, had been brought to Noe by three figures in long white garments. They looked like the three men that announced to Abraham the birth of a son. They came from a city that was destroyed at the time of the Deluge. They addressed Noe as one whose fame had reached them, and told him that he should take with him into the ark a mysterious something that they gave him, in order that it might escape the waters of the Deluge. The mysterious thing was that Chalice. In it lay a grain of wheat, large as a sunflower seed, and a vine branch. Noe stuck both into a yellow apple and put it into the Chalice. The Chalice had no cover, for the branch was to grow out of it. After the dispersion of men at the building of the Tower of Babel, I saw that Chalice in the possession of one of Sem's descendants in the country of Semiramis. He was the ancestor of the Samanenses, who were established at Canaan by Melchisedech. Hither they took the Chalice.

I saw the ark driving over the waters, and dead bodies floating around. It rested upon a high rocky peak of a mountain chain far to the east of Syria, and there it remained for a long time. I saw that land was already appearing. It looked like mud covered with a greenish mold.

Immediately after the Deluge, fish and shellfish began to be eaten. Afterward, as people multiplied, they ate bread and birds. They planted gardens, and the soil was so fruitful that the wheat which they sowed produced ears as large as those of maize. The root from which Hom received his name was also planted. Noe's tent stood on the spot where, at a later period, was that of Abraham. In the plain and in the surrounding country, Noe's sons had their tents.

I saw the cursing of Cham. But Sem and Japhet received from Noe on their knees the Blessing. It was delivered to them with ceremonies similar to those used by Abraham when giving over the same Blessing to Isaac. I saw the curse pronounced by Noe upon Cham moving toward the latter like a black cloud and obscuring him. His skin lost its whiteness, he grew darker. His sin was the sin of sacrilege, the sin of one who would forcibly enter the Ark of the Covenant. I saw a most corrupt race descend from Cham and sink deeper and deeper in darkness. I see that the black, idolatrous, stupid nations are the descendants of Cham. Their color is due, not to the rays of the sun, but to the dark source whence those degraded races sprang.

It would be impossible for me to say how I beheld the nations increasing and extending and, in many different ways, falling into darkness and corruption. But with all that, many luminous rays streamed forth from them and sought the light.

When Thubal, the son of Japhet, with his own children and those of his brother Mosoch, sought counsel of Noe as to the country to which they should migrate, they were fifteen families in number, Noe's children already extended far around, and the families of Thubal and Mosoch also dwelt at some distance from Noe. But when Noe's children began to quarrel and oppress one another, Thubal desired to remove still farther off. He wanted to have nothing to

do with Cham's descendants, who were already thinking of building the Tower. He and his family heeded not the invitation received later to engage in that undertaking, and it was declined also by the children of Sem.

Thubal with his troop of followers appeared before Noe's tent, asking for directions as to whither he should go. Noe dwelt upon a mountain range between Libanus and Caucasus. He wept when he saw Thubal and his followers, for he loved that race, because it was better, more God-fearing than others. He pointed out a region toward the northeast, charged them to be faithful to the commands of God and to the offering of sacrifice, and made them promise to guard the purity of their descent, and not to intermingle with the descendants of Cham. He gave them girdles and breastpieces that he had had in the ark. The heads of the families were to wear them when engaged in divine service and performing marriage ceremonies, in order to guard against malediction and a depraved posterity. The ceremonies used by Noe when offering sacrifice, reminded me of the Holy Sacrifice of the Mass. There were alternate prayers and responses, and Noe moved from place to place at the altar and bowed reverently. He gave them likewise a leathern bag containing a vessel made of bark, in which was an oval golden box enclosing three other smaller vessels. They also received from him the roots or bulbs of that Hom plant, rolls of bark or skins upon which were written characters, and round wooden blocks upon which signs were engraved.

These people were of a bright, reddish-yellow complexion, and very beautiful. They were clothed in skins and woolen garments girdled at the waist, the arms alone bare. The skins they wore were scarcely drawn from the animal when they were clapped, still bloody, on the limbs. They fitted so tightly that my first thought was: Those people are hairy. Not so however, for their own skin was smooth

as satin. With the exception of various kinds of seed, they did not take much baggage with them, since they were departing for a high region toward the northeast. I saw no camels, but they had horses, asses, and animals with spreading horns like stags. I saw them, Thubal's followers, on a high mountain where they dwelt one above another in long, low huts like arbors. I saw them digging the ground, planting, and setting out trees in rows. The opposite side of the mountain was cold. Later on the whole region became much colder. In consequence of this change in the climate, one of the grandsons of Thubal, the ancestor Dsemschid, led them further toward the southwest. With a few exceptions, all who had seen Noe and had taken leave of him died in this place, that is, on the mountain to which Thubal had led them. They who followed Dsemschid were all born on the same mountain. They took with them the few surviving old men who had known Noe, carrying them very carefully in litters.

When Thubal with his family separated from Noe, I saw among them that child of Mosoch, Hom, who had gone with Thubal into the ark. Hom was already grown, and later on I saw him very different from those around him. He was of large stature like a giant, and of a very serious, peculiar turn of mind. He wore a long robe, he was like a priest. He used to go alone to the summit of the mountain and there spend night after night. He observed the stars and practiced magic. He was taught by the devil to arrange what he saw in vision into a science, a religion, and thereby he vitiated and counteracted the teaching of Henoch. The evil inclinations inherited from his mother mingled in him with the pure hereditary teachings of Henoch and Noe, to which the children of Thubal clung. Hom, by his false visions and revelations, misinterpreted and changed the ancient truth. He studied and pondered, watched the stars and had visions which, by Satan's agency, showed him deformed images of truth. Through

their resemblance to truth, his doctrine and idolatry became the mothers of heresy. Thubal was a good man. Hom's manner of acting and his teaching were very displeasing to Thubal, who was greatly grieved to see one of his sons, the father of Dsemschid, attach himself to Hom. I heard Thubal complaining: "My children are not united. Would that I had not separated from Noe!"

Hom conducted the waters of two springs from the higher part of the mountain down to the dwellings. They soon united into one stream which, after a short course, swelled into a broad torrent. I saw Dsemschid and his followers crossing it at their departure. Hom received almost divine homage from his followers. He taught them that God exists in fire. He had also much to do with water, and with that viscous root from which he derived his name. He planted it, and solemnly distributed it as a sacred medicine and nourishment. This distribution at last, became a ceremony of religion. He carried its juice or pap around with him in a brown vessel like a mortar. The axes were of the same material. They got them from people of another tribe that lived far away in a mountainous country and forged such implements by means of fire. I saw them on a mountain from which fire burst forth, sometimes in one place, sometimes in another. I think the vessel which Hom carried around with him was made out of the melted metal or rock that flowed from the mountain, and which was caught in a mold. Hom never married nor did he live to be very old. He published many of his visions referring to his own death. He himself put faith in them as did also Derketo and his other followers at a later period. But I saw him dying a frightful death, and the evil one carried him off body and soul; nothing remained of him. For that reason his followers thought, that, like Henoch, he had been taken up to a holy dwelling place. The father of Dsemschid had been a pupil of Hom, and Hom left him his spirit in order that he might then

be the one who would succeed him.

On account of his knowledge, Dsemschid became the leader of his people. They soon became a nation, and were led by Dsemschid still further south. Dsemchid was very distinguished; he was well-educated, and had embraced Hom's teachings. He was unspeakably lively and vigorous, much more active and better also than Hom, who was of a dark, rigid disposition. He practiced the religion formulated by Hom, added many things of his own thereto, and gave much attention to the stars. His followers regarded fire as sacred. They were all distinguished by a certain sign which denoted their race. People at that time kept together in tribes; they did not intermingle then as now. Dsemschid's special aim was to improve the races and maintain them in their original purity; he separated and transplanted them as seemed best to him. He left them perfectly free, and yet they were very submissive to him. The descendants of those races, whom I now see wild and barbarous in distant lands and islands, are not to be compared with their progenitors in point of personal beauty or manly character; for those early nations were noble and simple, yet withal most valiant. The races of the present day are also far less skillful and clever, and possess less bodily strength.

On his marches, Dsemschid laid the foundations of tent cities, marked off fields, made long roads of stone, and formed settlements here and there of certain numbers of men and women, to whom he gave animals, trees, and plants. He rode around large tracks of land, striking into the earth with an instrument which he always carried in his hand, and his people then set to work in those places, grubbing and hacking, making hedges and digging ditches. Dsemschid was remarkably strict and just. I saw him as a tall old man, very thin and of a yellowish-red complexion. He rode a surprisingly nimble little animal with slender legs and black and yellow stripes, very much like an ass.

Dsemschid rode around a tract of land just as our poor people go around a field on the heath by night, and thus appropriated it for cultivation. He paused here and there, plunged his grubbing axe into the ground or drove in a stake to mark the sites of future settlements. The instrument, which was afterward called Dsemschid's golden plough share, was in form like a Latin cross. It was about the length of one's arm and, when drawn out, formed with the shaft a right angle. With this instrument, Dsemschid made fissures in the earth. A representation of the same appeared on the side of his robe where pockets generally are. It reminded me of the symbol of office that Joseph and Aseneth always carried in Egypt, and with which they also surveyed the land, though that of Dsemschid was more like a cross. On the upper part was a ring into which it could be run.

Dsemschid wore a mantle that fell backward from the front. From his girdle to the knee hung four leathern flaps, two behind and two before, strapped at the side and fastened under the knee. His feet were bound with leather and straps. He wore a golden shield on his breast. He had several similar breastplates to suit various solemnities. His crown was a pointed circlet of gold. The point in front was higher and bent like a little horn, and on the end of it waved something like a little flag.

Dsemschid constantly spoke of Henoch. He knew that he had been taken away from the earth without undergoing death. He taught that Henoch had delivered over to Noe all goodness and all truth, had appointed him the father and guardian of all blessings, and that from Noe all these blessings had passed over to himself. He wore about him a golden egg-shaped vessel in which, as he said, was contained something precious that had been preserved by Noe in the ark, and which had been handed down to himself. Wherever he pitched his tent, there the golden vessel was placed on a column, and over it, on elegant posts

carved with all kinds of figures, a covering was stretched. It looked like a little temple. The cover of the vessel was a crown of filigree work. When Dsemschid lighted fire, he threw into it something that he took out of the vessel. The vessel had indeed been used in the ark, for Noe had preserved the fire in it; but it was now the treasured idol of Dsemschid and his people. When it was set up, fire burned before it to which prayers were offered and animals sacrificed, for Dsemschid taught that the great God dwells in light and fire, and that He has many inferior gods and spirits serving Him.

All submitted to Dsemschid. He established colonies of men and women here and there, gave them herds and permitted them to plant and build. They were now allowed to follow their own pleasure in the matter of marriage, for Dsemschid treated them like cattle, assigning wives to his followers in accordance with his own views. He himself had several. One was very beautiful and of a better family than the others. Dsemschid destined his son by her to be his successor. By his orders, great round towers were built, which were ascended by steps for the purpose of observing the stars. The women lived apart and in subjection. They wore short garments, the bodice and breast of material like leather, and some kind of stuff hung behind. Around the neck and over the shoulders they wore a full, circular cloak, which fell below the knee. On the shoulders and breast, it was ornamented with signs or letters. From every country that he settled, Dsemschid caused straight roads to be made in the direction of Babel.

Dsemschid always led his people to uninhabited regions, where there were no nations to expel. He marched everywhere with perfect freedom, for he was only a founder, a settler. His race was of a bright reddish yellow complexion like ochre, very handsome people. All were marked in order to distinguish the pure from these of mixed descent. Dsemschid marched over a high mountain

covered with ice. I do not remember how he succeeded in crossing, but many of his followers perished. They had horses or asses; Dsemschid rode on a little striped animal. A change of climate had driven them from their country. It became too cold for them, but it is warmer there now. Occasionally he met on his march a helpless tribe either escaping from the tyranny of their chief, or awaiting in distress the advent of some leader. They willingly submitted to Dsemschid, for he was gentle, and he brought them grain and blessings. They were destitute exiles who, like Job, had been plundered and banished. I saw some poor people who had no fire and who were obliged to bake their bread on hot stones in the sun. When Dsemschid gave them fire, they looked upon him as a god. He fell in with another tribe that sacrificed children who were deformed or who did not reach their standard of beauty. The little ones were buried up to the waist, and a fire kindled around them. Dsemschid abolished this custom. He delivered many poor children, whom he placed in a tent and confided to the care of some women. He afterward made use of them, here and there, as servants. He was very careful to keep the genealogical line pure.

Dsemschid first marched in a southwesterly direction, keeping the Prophet Mountain to the south on his left; then he turned to the south, the mountain still on his left, but to the east. I think he afterward crossed the Caucasus. At that period, when those regions were swarming with human beings, when all was life and activity, our countries were but forests, wildernesses, and marshes; only off toward the east might be met a small, wandering tribe. The Shining Star (Zoroaster), who lived long after, was descended from Dsemschid's son, whose teachings he revived. Dsemschid wrote all kinds of laws on bark and tables of stone. One long letter often stood for a whole sentence. Their language was as yet the primitive one, to which ours still bears some resemblance. Dsemschid lived

just prior to Derketo and her daughter, the mother of Semiramis. He did not go to Babel himself, though his career ran in that direction.

I saw the history of Hom and Dsemschid as Jesus spoke of it before the pagan philosophers, at Lanifa in the isle of Cyprus. These philosophers had in Jesus' presence spoken of Dsemschid as the most ancient of the wise kings who had come from far beyond India. With a golden dagger received from God, he had divided off and peopled many lands, and had scattered blessings everywhere. They questioned Jesus about him and the various wonders related to him. Jesus responded to their questions by saying that Dsemschid was by nature a prudent man, a man wise according to flesh and blood; that he had been a leader of the nations; that upon the dispersion of men at the building of the Tower of Babel, he had led one race and settled countries according to a certain order; that there had been other leaders of that kind who had, indeed, led a worse life than he, because his race had not fallen into so great ignorance as many others. But Jesus showed them also what fables had been written about him and that he was a false side picture, a counterfeit type of the priest and king Melchisedech. He told them to notice the difference between Dsemschid's race and that of Abraham. As the stream of nations moved along, God had sent Melchisedech to the best families, to lead and unite them, to prepare for them lands and abiding places, in order that they might preserve themselves unsullied and, in proportion to their degree of worthiness, be found more or less fit to receive the grace of the Promise. Who Melchisedech was, Jesus left to themselves to determine; but of one thing they might be certain, he was an ancient type of the future, but then fast approaching fulfillment of the Promise. The sacrifice of bread and wine which he had offered would be fulfilled and perfected, and would continue till the end of time.

7. THE TOWER OF BABEL

The building of the Tower of Babel was the work of pride. The builders aimed at constructing something according to their own ideas, and thus resist the guidance of God. When the children of Noe had become very numerous, the proudest and most experienced among them met to resolve upon the execution of some work so great and so strong as to be the wonder of all ages to come and cause the builders to be spoken of as the most skillful, the most powerful of men. They thought not of God, they sought only their own glory. Had it been otherwise, as I was distinctly told, God would have allowed their undertaking to succeed. The children of Sem took no active part in the work. They dwelt in a level country where palm trees and similar choice fruit grow. They were, however, obliged to contribute something toward the building, for they did not dwell so far distant at that period as they did later. The descendants of Cham and Japhet alone were engaged in the work; and because the Semites refused to join them, they called them a stupid race. The Semites were less numerous than the children of Cham and Japhet, and among them the family of Heber and the ancestors of Abraham studiously refrained from encouraging the enterprise. Upon Heber who, as we have said, took no part in the work, God cast His eyes; and amid the general disorder and corruption, He set him and his posterity apart as a holy nation. God gave him also a new and holy language possessed by no other nation, that thereby his race should be cut off from communication with all others. This language was the pure Hebrew, or Chaldaic. The first tongue, the mother tongue, spoken by Adam, Sem, and Noe, was different, and it is now extant only in isolated dialects. Its first pure offshoots are the Zend, the sacred tongue of India, and the language of the Bactrians. In those languages, words may be found exactly similar to

the Low German of my native place. The book that I see in modern Ctesiphon, on the Tigris, is written in that language. Heber was still living at the time of Semiramis. His grandfather Arphaxad was the favorite son of Sem. He was a man of great judgment and full of profound wisdom. But a good deal of idolatrous worship and sorcery may have been handed down by him. The Magi derive their origin from him.

The Tower of Babel was built upon rising ground, about two leagues in circumference, around which lay an extensive plain covered with fields, gardens, and trees. To the foundations of the Tower, that is up to its first story, twenty-five very broad stone walks led from all sides of the plain. Twenty-five tribes were engaged in the building, and each tribe had its own road to the Tower. Off in the distance, where these roads began, each tribe had its own particular city that, in time of danger or attack, they might flee to the Tower for shelter. The Tower was intended likewise to serve as a temple for their idolatrous worship. The stone roads were, where they took their rise in the plain, tolerably far apart; but around the Tower, they lay so close that the intervening spaces were not greater than the breadth of a wide street. Before reaching the Tower, they were connected by cross arches, and between every two there opened a gateway about ten feet wide into its base. When these gently inclined roads had reached a certain height, they were pierced by single arcades. Near the Tower the arcades were double, one above the other, so that through them one could make the circuit of the building, even around the lowest part, under all the roads. Above the arches that connected the inclined roads were walks, or streets, running horizontally around the Tower.

Those gently rising roads extended like the roots of a tree. They were designed in part, as supporting counterpillars to strengthen the foundation of the immense building, and partly as roads for the conveyance from all points

of building materials and other loads to the first story of the Tower.

Between these extended bases were encampments upon substructures of stone. In many places the tops of the tents rose above the roads that ran through them. From every encampment, steps cut in the walls led up to the walks. One could go all around the Tower through the encampments and arches and under the stone roads.

Besides the occupants of the encampments, there were others who lived in the vaults and spaces on either side of the stone roads. In and around the whole building swarmed innumerable living beings. It was like a huge anthill. Countless elephants, asses, and camels toiled up and down the roads with their heavy burdens. Although these burdens were far broader than the animals themselves, yet several could with ease pass one another on the roads. On them were halting places for feeding and unloading the animals, also tents on the level spaces and even factories. I saw animals without a guide bearing their burdens up and down. The gateways in the basement of the Tower led into a labyrinth of halls, passages, and chambers. From this lower part of the Tower, one could mount by steps cut out on all sides. A spiral walk wound from the first story around the exterior of the polygonal building. The interior at this point consisted of cellars, immense and secure, covered chambers and passages.

The building was begun on all sides at once. All tended to one central point where at first stood a large encampment. They used tiles, also immense hewed stones, which they hauled to the site. The surface of the walks was quite white, and it glistened in the sun. At a distance, the sight it presented was wonderful. The Tower was planned most skillfully. I was told that it would have been finished and would now be standing as a magnificent monument of human skill, had it been erected to the honor of God. But the builders thought not of God. Their work was the

offspring of presumption. The names of those that had contributed to the grandeur and magnificence of the building were inscribed with words of praise in the vaults and on the pillars; in the former by means of different colored stones, and on the latter in large characters. There were no kings, but only the heads of the different families, and they ruled according to common counsel. The stones employed in the building were skillfully wrought. They fitted into one another, held one another together. There were no raised figures on the building, but many parts of it were inlaid with colored stones and, here and there, were figures hewn in niches. Canals and cisterns were constructed for water supplies. All lent a helping hand, even the women trod the clay with their feet. The men worked with breast and arms bare, the most distinguished wearing a little cap with a button. Even in very early times, women kept the head covered.

The building so increased in bulk and height that, on account of the shade it cast, it was quite cold on one side, while on the other the reflection of the sun's rays made it very hot. For thirty years, the work went on. They were at the second story. They had already encircled and walled in the interior with towerlike columns, had already recorded their names and races thereon in colored stones when the confusion broke forth. I saw one sent by God, Melchisedech, going around among the leaders and the masters of the building. He called upon them to account for their conduct, and he announced to them the chastisement of God. And now began the confusion. Many who had up to this time worked on peaceably, now boasted their skill and the great services they had rendered in the undertaking. They formed parties, they laid claim to certain privileges. This occasioned contradictions, animosities, and rebellion. There were at first only two tribes among the disaffected and these, it was resolved, should be put down; but soon it was discovered that disunion ex-

isted among all. They struggled among themselves, they slew one another, they could no longer make themselves understood by one another, and so at last they separated and scattered over the whole earth. I saw Sem's race going farther southward where later on was Abraham's home. I saw one of Sem's race. He was a good man, but he did not follow his leader. On account of his wife, he preferred staying among the wicked ones of Babel. He became the leader of the Samanenses, a race that always held themselves aloof from others. Under the cruel Semiramis, Melchisedech transplanted them to Palestine.

When in my childhood I had the vision of the building of the Tower, I used to reject it because I could not understand it. I had, of course, seen nothing like it, no buildings but our farmhouses *whence the cows go out by the chimney,*[1] and the city of Coesfeld. More than once I thought it must be Heaven. But I had the vision again and again, and always in the same way I see it still, and I have also seen how it looked in Job's time.

One of the chief leaders in the Tower building was Nemrod. He was afterward honored as a deity under the name of Belus. He was the founder of the race that honored Derketo and Semiramis as goddesses. He built Babylon out of the stones of the Tower, and Semiramis greatly embellished it. He also laid the foundation of Ninive, and built substructures of stones for tent dwellings. He was a great hunter and tyrant. At that period savage animals were very numerous, and they committed fearful ravages. The hunting expeditions fitted out against them were as grand as military expeditions. They who slew these wild animals, were honored as gods. Nemrod also drove men together and subdued them. He practiced idolatry, he was full of cruelty and witchcraft, and he had many descendants. He lived to be about two hundred and seventy years old. He was of sallow complexion, and from early youth he had led a wild life. He was an instrument of

Satan and very much given to star worship. Of the numerous figures and pictures that he traced in the planets and constellations, and according to which he prophesied concerning the different nations and countries, he sought to reproduce representations, which he set up as gods. The Egyptians owe their Sphinx to him, as also their many-armed and many-headed idols. For seventy years, Nemrod busied himself with the histories of these idols, with ceremonial details relative to their worship and the sacrifices to be offered them, also with the forming of the pagan priesthood. By his diabolical wisdom and power, he had subjected the races that he led to the building of the Tower. When the confusion of tongues arose, many of those tribes broke away from him, and the wildest of them followed Mesraim into Egypt. Nemrod built Babylon, subjected the country around, and laid the foundation of the Babylonian Empire. Among his numerous children were Ninus and Derketo. The last-mentioned was honored as a goddess.

1. That is, where the door serves as an egress for the smoke, as well as for the cows.

8. DERKETO

From Derketo to Semiramis, I saw three generations of daughters. Derketo was a tall, powerful woman. I saw her clothed in skins with numerous straps and animals' tails hanging about her. Her head was covered by a cap made of the feathers of birds. I saw her with a great train of followers, male and female, sallying forth from the neighborhood of Babylon. She was constantly in vision, or engaged in prophesying, offering sacrifice, founding cities, or roving about. She and her followers drove before them scattered tribes with their herds, prophesied on the subject of good dwelling places, piled up stones some of which

were immense, offered sacrifice, and practiced all kinds of wickedness. She drew all to herself. She was sometimes here, sometimes there. She was everywhere honored. She had in her old age a daughter, who played a part similar to her own. I saw this vision in a plain, by which was signified the origin of the abomination. Lastly, I saw Derketo as a frightful old woman in a city by the sea. She was again carrying on her sorcery by the seashore. She was in a state of diabolical ecstasy, and she was proclaiming to her people that she must die for them, give her life for them. She told them that she could remain with them no longer, but that she would be transformed into a fish and as such be always near them. She gave directions for the worship to be paid her and, in presence of the assembled multitude, plunged into the sea. Soon after a fish arose above the waves, and the people saluted it with sacrifices and abominations of all kinds. Their divinations were full of mysteries, signs, etc., connected with water. Through Derketo's instrumentality, an entire system of idolatry arose.

After Derketo, I saw another woman, the daughter of Derketo. She appeared to me on a low mountain, which signified that her position was more powerful than that of her mother. This was still in Nemrod's time, for they belonged to the same age. I saw this daughter leading a life even wilder and more violent than her mother's had been. She was engaged most of her time in hunting, attended by crowds of followers. She often went to a distance of three hundred miles, pursued wild animals, offered sacrifice, practiced witchcraft, and prophesied. In this way numerous places were founded and idolatrous worship established. I saw this woman fall into the sea while struggling with a hippopotamus.

Her daughter Semiramis I saw upon a lofty mountain surrounded by all the kingdoms and treasures of the world, as if Satan were showing them to her, giving them

to her. I saw that Semiramis put the finishing touch to every abomination of the Babylonian race.

In the earliest times power over others was held more peaceably and was vested in many; later on unlimited jurisdiction was possessed by single individuals. These latter then became the leaders, the gods of their followers, and they formulated various systems of idolatrous worship, each according to his own ideas. They could also perform wonders of skill, valor, and invention, for they were full of the spirit of darkness. Thence arose whole tribes, first rulers and priests combined, later of priests alone. I have seen that, in those days, women of this stamp were more numerous than men. They were all in interior communication, connected with one another by feelings, thoughts, and influence. Many things narrated of them are imperfect recitals of their ecstatic, or mesmeric expressions relative to themselves, their origin, their doings uttered sometimes by themselves, at others by their devilish clairvoyants. The Jews also had many secret arts in Egypt. But Moses, the seer of God, rooted them out. Among the rabbis, however, many such things existed as points of learning. Later on these secret arts became low, vulgar practices among wandering tribes, and they still exist in witchcraft and superstition. But they have all sprung from the same tree of corruption, from the same low kingdom of darkness. I see the visions of all that engage in such practices either just above or entirely under the earth. There is an element of the same in magnetism.

Water was held specially sacred by those early idolaters. It entered into all their service. Whether divinations or ecstasies, they always began by a gazing into water. They had ponds consecrated to that purpose. After some time, their ecstatic state became habitual, and even without the aid of water they had their evil visions. I have seen the way in which they had those visions and it was indeed singular. The whole earth with all that it contains seemed

to be once more under water, but veiled as in a dark sphere. Tree stood under tree, mountain under mountain, water under water. I saw that those enchantresses beheld all that was going on: wars, nations, perils, etc., just as is done at the present day, only with this difference that the former put what they saw into effect, made good what they saw. Here was a nation to be subdued, here one to be taken by surprise, there a city to be built. Here were famous men and women, and there was the plan by which they might be outwitted; in fine, every item of their diabolical worship was seen before reduced to practice by those females. Derketo saw in vision that she should cast herself into the sea and be transformed into a fish, and what she saw, she hesitated not to carry into effect. Even the abominations practiced in their worship, were all mirrored in the water before they put them into execution.

In the age in which Derketo's daughter lived, dykes and roads began to be constructed. She raided down into Egypt itself. Her whole life was one series of movings and hunting expeditions. Her adherents belonged to the tribe that had plundered Job in Arabia. The diabolical worship of Derketo's people became systematized first in Egypt. Here it took such hold that, while the witches sat in the temples and in chambers on strange-looking seats before various kinds of mirrors, their visions, communicated while actually seen, were reported by the priests to hundreds of men who engraved them upon the stone walls of caverns.

Strange that I should see all those abominable chief instruments of darkness always in unconscious communion with one another! I saw similar actions and things going on in different places among similar instruments of the evil one. The only difference among them was that which arose from the diversity of manners and customs among the several nations and the different degrees of depravity into which they had fallen. Some had not as yet sunk so

deep in these abominations, and were not so far removed from the truth; those, for instance, from whom the family of Abraham and the races of Job and the Three Kings sprang, as also the star worshippers of Chaldea, and they that had the Shining Star *(Zoroaster)*.

When Jesus Christ came upon earth, when the earth was soaked with His Blood, the fierce influence of such practices was considerably diminished, and witchcraft lost much of its power. Moses was a seer from his cradle, but he was according to God and he always practiced what he saw.

Derketo, her daughter, and her granddaughter Semiramis lived to be very old, according to the general age of that time. They were tall, powerful, mighty, such as would almost frighten us in our day. They were inconceivably bold, fierce, shameless, and they carried out with astonishing assurance whatever the evil one had shown them in vision. They felt their own power, they thought themselves divinities; they were facsimiles of those furious sorcerers on the high mountain that perished in the Deluge.

It is touching to see how the holy patriarchs, although they had frequent revelations from God, had nevertheless to suffer and to struggle unremittingly in order to keep clear of the abominations that surrounded them. And again, is it affecting to remember in what secret, what painful ways salvation at last came upon earth, while all went well with demonolatry, while all things were made to subserve its interests.

When I saw all this, the immense influence exercised by those goddesses and the high worship they received over all the earth; and, on the other side, when I contemplated Mary's little band with whose symbolical picture in the cloud of Elias, the philosophers of Cyprus sought to couple their lying abominations; when I saw Jesus, the Fulfillment of all promises, poor and patient, standing before them teaching and afterward going to meet His Cross—ah,

that made me inexpressibly sad! But after all, this is the history of the truth and the light ever shining in the darkness, and the darkness not comprehending it. And so it has been and so it is still, the same old story even down to our own day.

But the mercy of God is infinite. I have seen that at the time of the Deluge, many, very many were saved from eternal punishment. Fright and anguish converted them to God. They went to Purgatory, and Jesus freed them on His descent into Hell.

Numbers of trees escaped being uprooted by the waters of the Deluge. I saw them thriving again, but most of them were covered, choked up by mud.

9. SEMIRAMIS

The mother of Semiramis was born in the region of Ninive. Outwardly demur, in secret she was cruel and dissolute. The father of Semiramis was a native of Syria and, like her mother, sunk in the most detestable idolatry. He was put to death after the child's birth, his murder being in some way connected with, or in consequence of their divinations. Semiramis was born far away at Ascalon, in Palestine, and then taken by pagan priests to some shepherds in a wilderness. She spent much of her time during her childhood alone on a mountain. I saw her mother and the pagan priests turning aside, when on their hunting expeditions, to visit her. I saw too the devil under various forms playing with her, like John in the desert going around with angels. I saw near her birds of brilliant plumage. They brought her all kinds of curious toys. I do not remember all that went on connected with her, but it was the most horrible idolatry. She was beautiful, full of intelligence and seductive arts, and everything succeeded with her. In obedience to certain divinations, she became the wife of one of the chief shepherds of the King of

Babylon, and later on she married the King himself. This King had conquered a nation far to the north, and had dragged a part of them to his own country as slaves. Some time after when Semiramis reigned alone, many of them were oppressed by her and forced to labor at her extravagant buildings. Semiramis was looked upon as a goddess by her nation.

The hunting expeditions carried on by Semiramis's mother were wilder than those which she herself conducted. She, the mother, went about with a little army mounted on camels, striped asses, and horses. Once I saw them in Arabia toward the Red Sea, on a great hunt, at the time when Job dwelt in his city there. The huntresses were very dexterous, and they sat on horseback like men. They were fully clothed to the knee, below which the limbs were laced with straps. On the feet they wore soles with two high heels upon which were colored figures. They wore short, closely fitting jackets made of fine feathers of the most diverse hues and patterns. Crossed over the arms and breast were straps trimmed with feathers. The shoulders were covered with a cape, likewise of feathers, and set with glittering stones and pearls. On the head, they wore a kind of hat of red silk or wool. Over the face fell a veil in two halves, either of which could be used as a protection from wind and dust. A short mantle completed their costume. Their hunting weapons consisted of spears, bows, and arrows; at their side hung a shield. The savage animals had multiplied astonishingly. The hunters drove them together from all parts of immense districts and slew them. They also dug pits and covered them as snares. When the beasts fell into them, they were soon dispatched with hatchets and clubs. I saw the mother of Semiramis hunting the animal described by Job under the name of behemoth, also tigers, lions, etc. I saw no monkeys in those early times. I saw similar hunts upon the water, upon which idolatry and numerous abominations

were generally practiced. The mother was outwardly not so dissolute as Semiramis, but she possessed a diabolical nature with amazing strength and temerity. What a frightful thing, to plunge into the sea in her struggle with that mighty monster![1] Mounted on a dromedary, she pursued the animal, until dromedary and rider plunged into the waves. She was honored as the goddess of the chase and a benefactress to mankind.

Semiramis returning home from Africa after one of her hunting or military expeditions, went to Egypt. This kingdom had been founded by Mesraim, the grandson of Cham, who at his coming had found there already several scattered tribes of degenerate neighboring races. Egypt was peopled by several races, and ruled sometimes by one, sometimes by another. When Semiramis went to Egypt four cities were in existence. The oldest was Thebes where a lighter, a more slender, and agile race lived than in the city of Memphis, whose inhabitants were short and thickset. It lay upon the left bank of the Nile, over which was a long bridge. On the right bank was the place where in Moses's time Pharao's daughter lived. The darker inhabitants with woolly hair were even in those first ages, slaves, and they had never ruled in Egypt. They that first went thither and built Thebes came, I think, from Africa; the others from over the Red Sea and from where the Israelites entered. A third city was called Chume, later Heliopolis. It lies toward the north below Thebes.

When Mary and Joseph fled to Egypt with Jesus, I saw extraordinarily large buildings still around this city. Lower down than Memphis, not very far from the sea, lay the city of Sais. I think it is still older than Memphis. Each of these four cities had its own king.

Semiramis was very highly honored in Egypt where, by her intrigues and diabolical arts, she greatly contributed to the spread of idolatry. I saw her in Memphis, where human sacrifices were common, plotting and practicing

magic and astrology. I did not at this period see the bull Apis, but I saw idols with tails and a head like the sun. It was Semiramis who here planned the first pyramid; it was built on the eastern bank of the Nile, not far from Memphis. The whole nation had to assist at its construction. When it was completed, I saw Semiramis again journeying thither with about two hundred followers. It was for the consecration of the building. Semiramis was honored almost as a divinity.

The pyramid happened to be constructed on marshy ground; consequently a foundation of stupendous pillars was built for it. It was like an immense broad bridge. The pyramid was raised upon it. One could go around under it, as if into an immense temple formed of columns. It was divided off into innumerable rooms, dungeons, and spacious halls. The pyramid itself up to the very summit also contained numerous apartments, large and small, with openings like windows from which I saw flags of cloth hanging and waving. All around the pyramid were baths and gardens. This building was the real center of Egyptian idolatry, astrology, witchcraft, and abominable impurity. Here children and the aged were offered in sacrifice. Astrologers and necromancers dwelt in the pyramid and there had their diabolical visions. Near the baths was immense machinery for purifying the muddy waters of the Nile. The baths witnessed the most infamous horrors of idol worship. I saw later on Egyptian women practicing the greatest abominations in them. This pyramid did not long exist; it was destroyed.

The nation was frightfully superstitious. The pagan priests were in darkness so great and so given to divination that in Heliopolis, even the dreams of the people were collected, recorded, and referred to the stars. Numerous mesmerists arose who, in their diabolical visions, confounded truth with falsehood. According to their visions, idolatry was formulated, and even the cycles of time com-

puted. I saw that the idols Isis and Osiris were no other than Joseph and Aseneth whose coming into Egypt the astrologers foresaw in their demoniacal visions. They consequently incorporated them into their religion. When they did come, they were honored as divinities. I saw that Aseneth wept over such impiety, and wrote against it.

The scholars of the present day who write about Egypt are in gross error. They accept so many things concerning the Egyptians as history, science, and learning, which nevertheless have no other foundation than astrology and false visions. That any nation could remain as stupid and beastly as the Egyptians is a proof of it. But these savants reject such demoniacal inspirations and practices as impossible. They esteem the Egyptians more ancient than they really are, because in those early times they appear to have possessed such knowledge of abstruse and hidden things.

But I saw that, even at the coming of Semiramis to Memphis, these people, in their pride had designedly confused their calendar. Their ambition was to take precedence of all other nations in point of time. With this end in view, they drew up a number of complicated calendars and royal genealogical tables. By this and frequent changes in their computations, order and true chronology were lost. That this confusion might be firmly established, they perpetuated every error by inscriptions and the erection of great buildings. For a long time they reckoned the ages of father and son, as if the date of the former's demise were that of the latter's birth. The kings, who waged constant war with the priests on the subject of chronology, inserted among their forefathers the names of persons that never existed. Thus the four kings of the same name who reigned simultaneously in Thebes, Heliopolis, Memphis, and Sais, were in accordance with this design, reckoned one after the other. I saw too that once they reckoned nine hundred and seventy days to a

year, and again, years were computed as months. I saw a pagan priest drawing up a chronological table in which for every five hundred years, eleven hundred were set down.

I saw these false computations of the pagan priests at the same time that I beheld Jesus teaching on the Sabbath at Aruma. Jesus, speaking before the Pharisees of the Call of Abraham and his sojourn in Egypt, exposed the errors of the Egyptian calendar. He told them that the world had now existed 4028 years. When I heard Jesus say this, He was Himself thirty-one years old.

I saw in those times, also, a people who honored Seth as a god. They made distant and perilous journeys into Arabia where they supposed his grave to be. It seems to me that the descendants of this people are still in existence, and that the Turks suffer them to pass freely through their territory on their pilgrimages to that grave.

1. A hippopotamus.

10. MELCHISEDECH

I have often seen Melchisedech, but never as a human being. I have always seen him as a being of another nature, as an angel, as one sent by God. I have never at any time seen any determinate dwelling place, any home, any family, any associates connected with him. I never saw him eating, drinking, or sleeping, and never did the thought occur to me that he was a mortal. He was clothed as no priest at the time on the earth, but like the angels in the heavenly Jerusalem. His robes were such as Moses, upon the command of God, afterward ordained the priestly vestments should be. I have seen Melchisedech appearing here and there, interposing and legislating the affairs of nations; as, for instance, at the celebration of victories after war, at that time waged with such cruelty.

Wherever he appeared, wherever he was, he exercised an irresistible influence by his mere presence. No one opposed him, and yet he never resorted to harsh measures; even the idolaters cheerfully accepted his decisions and acted upon his advice. He had no companion of his own nature; he was entirely alone. Sometimes he had two hired couriers. They were clothed in short white garments, and they ran on before him to announce his coming. He dismissed them when their mission was over. All that he needed, he had without trouble of acquiring. They from whom he received anything could always spare what they gave. They bestowed it upon him with joy. They regarded him with reverential fear, but esteemed themselves happy to be in his company. Although the wicked found fault with him, yet they humbled themselves in his presence. Melchisedech, that being of a higher order, was regarded by the great ones of the pagan world, those sensuous, godless men, in much the same light that an extraordinarily holy man would be looked upon at the present day, if he suddenly appeared amongst us as a stranger doing good to all around.

Thus I saw Melchisedech at the court of Semiramis in Babylon, where she reigned with indescribable grandeur and magnificence. She caused immense buildings to be erected by her slaves, whom she oppressed far more severely than did Pharao the children of Jacob in Egypt. The most horrible idolatry was practiced among the Babylonians. Human victims were buried up to the neck in the earth, and thus offered in sacrifice. It is hardly credible to what a degree all kinds of luxury, magnificence, opulence, and the arts were carried. Semiramis also waged great wars; her armies were composed of countless warriors. But these wars were almost always against nations off toward the east. She went not much westward. The nations toward the north were dark and sinister-looking people.

As time went on, there arose in the kingdom of Semiramis a numerous people of the Semitic race. After the building of the Tower, their ancestors had remained in Babylon. They lived as a little pastoral tribe under tents, raised cattle, and celebrated their religious ceremonies by night, either in an open tent or under the starry sky. Many blessings attended them, they were prosperous in all things, and their cattle was always remarkably fine. Semiramis, the diabolical woman, resolved to exterminate this tribe and she had already destroyed a great many belonging to it. She knew from the blessing attending them that God had merciful designs over them; therefore would she, as an instrument of the devil, oppress them. When the distress of these people was at its height, Melchisedech appeared. He went to Semiramis, demanded permission for them to depart, and rebuked her for her cruelty. Semiramis yielded to his desires, and he led them in different bands toward Palestine. Melchisedech dwelt in a tent near Babylon, and here he broke that bread to the good people from which they received strength to depart. He pointed out to them, here and there in Canaan, places suitable for settlements, and they received from him lands of various quality. He divided them off according to their purity in order that they should not mix with others. Their name sounded like Samanen, or Semanen. Melchisedech pointed out to some of them as suitable for a settlement the region which was afterward the site of the Dead Sea, but their city was destroyed with Sodom and Gomorrha.

Semiramis received Melchisedech with great reverence. She secretly dreaded him on account of his wisdom. He appeared before her as the King of the Morning Star, that is of the most distant eastern land. She fancied that he might perhaps woo her for his bride. But he spoke to her sternly, reproached her with her cruelty, and foretold to her the destruction of her pyramid at Memphis. Semiramis grew speechless from terror, and I saw the punish-

ment that fell upon her. She became like a beast. She was for a long time penned up, and they cast to her in derision grass and straw in a manger; only one servant was faithful to her and furnished her with food. She was freed from the chastisement, but she carried on her disorders anew. She came at last to a frightful end, her intestines being torn from her body. She was aged one hundred and seventeen years.

Melchisedech came to be regarded as a prophet, as a teacher, as a being from a higher sphere, with whom all things succeeded. There were at that time, as also later, many such apparitions of beings of a higher order. They were to the people of that age as familiar as were the angels in Abraham's time. But diabolical apparitions also were frequent, in the same way as false prophets rose up by the side of the true. The departure of the Semitic race from Babylon bears some analogy to that of the Israelites from Egypt, although the former were by no means so numerous as the latter.

Of the Samanenses whom Melchisedech settled in Palestine, I saw long before the coming of Abraham three men on the so-called Bread Mountain, in the neighborhood of Thabor. They lived in caves. They were of a browner complexion than Abraham, and were clothed in skins. They bound a great leaf on their head to protect them from the sun. Their life, modeled on that of Henoch, was a holy one. Their religion was simple, though full of mysterious signification, and they had visions and revelations which they easily interpreted. Their religion taught that God would unite Himself with man and for that union they must prepare in every possible way. They also offered sacrifice. A third part of their daily allowance they exposed to the sun, either to be consumed by it or, perhaps, for the benefit of other needy creatures. That the latter was the case, I also saw. These people lived quite solitary, apart from the rest of the inhabitants of the coun-

try. The latter were not yet numerous and lived scattered, here and there, in abodes built in the style of fortified tent cities. I saw those three men going through the country digging wells, cutting down forests, and laying the foundations of subsequent cities. I saw them driving the evil spirits from the air around whole regions and banishing them to other places, to poor, swampy, foggy districts. I saw again that the wicked spirits prefer such wretched abodes. I often saw these men wrestling with them. At first, I wondered how cities could arise where they laid stones, which so soon became overgrown, and then I had another vision in which I was shown a number of places built on these sites; for instance, Saphat, Bethsaida, Nazareth (where those three men worked on the spot upon which afterward stood the house in which the angel delivered the message to Mary); Gathepher, Sephoris (in the region near Nazareth, where Anne's house afterward stood); Mageddo, Naim, Ainon, the caves of Bethlehem and Hebron. I also saw them founding Machmethat and many other places that I have now forgotten.

I saw them every month assembling on this mountain where Melchisedech broke a large four-cornered loaf (three feet square, perhaps, and tolerably thick) into numerous little pieces which he divided among them. The loaf was of a brownish color and had been baked in the ashes. I saw that Melchisedech always went to them without a companion. Sometimes he bore the loaf quite lightly, as if it merely floated above his hand; and again when he drew near to the mountain, I saw it as a weight upon his shoulders. I think he took this precaution on approaching them that they might look upon him as merely a man. Still they met him with great reverence, prostrating before him. He taught them how to plant vines on Thabor. He also gave them all kinds of seeds, which they scattered in many parts of the country and which now grow wild there. I saw these people every day cutting a

piece off the loaf with the brown spades they used at work. They also ate birds, which flew toward them in great numbers. They had festival days, and they were familiar with the stars. They celebrated the eighth day with prayer and sacrifice, also some days in the course of the year. I saw them also making numerous roads through the still wild country to the places where they had laid foundations, dug wells, and sowed seed. This they did that the people coming after them might, by following these roads, make settlements near the wells and fertile places prepared for them. I saw these three men often surrounded while at work by crowds of evil spirits, whom they could see. I saw these spirits, by prayer and the word of command, banished to swampy wastes. They departed instantly, and the men went quietly on with their work, clearing and purifying.

They made roads to Cana, Mageddo, and Naim, and in this way they prepared the birthplace of most of the Prophets. They laid the foundations of Abelmahula and Dothain, and dug out the beautiful baths at Bethulia. Melchisedech still scoured the country alone and as a stranger; no one knew where he lived.

The three Samanenses were old, but still very active. On the site of the Dead Sea and in Judea, cities already existed. There were some also further north but none as yet in the central regions.

The Samanenses dug their own graves and sometimes stretched themselves in them; one made his near Hebron, another on Thabor, and the third in the caves not far from Saphet. They were, in a certain sense, for Abraham what John was for Jesus. They purified the country, they prepared the land and the ways, they sowed good fruit, and they brought water for the leader of God's people. But John prepared the heart for penance and for a second birth in Jesus Christ. The Samanenses did for Israel what John did for the Church. I have seen such men in other

places also, where they had been introduced by Melchisedech.

I often saw Melchisedech as he appeared in Palestine long before the time of Semiramis and Abraham, when the country was still a wilderness. He seemed to be laying it out, marking off and preparing certain districts. I saw him entirely alone, and I thought: What is this man doing here so early? There is not a human being in this place! I saw him near a mountain, boring a well. It was the source of the Jordan. He had a long fine instrument which, like a ray of light, pierced the mountainside. I saw him in the same way opening fountains in different parts of the earth. In those early times, that is, before the Deluge, I never saw the rivers gushing forth and flowing as they do now, but I saw volumes of water pouring down from a high mountain in the east.

Melchisedech took possession of many parts of Palestine by marking them off. He measured off the site for the Pool of Bethsaida, and long before Jerusalem existed he laid a stone where the Temple was to stand. I saw him planting in the bed of the Jordan the twelve precious stones upon which the priests stood with the Ark of the Covenant at the departure of the children of Israel. He planted them like seeds, and they increased in size.

I always saw Melchisedech alone, save when he had to busy himself with the uniting, the separating, or the guiding of nations and families.

I saw that Melchisedech built a castle at Salem. But it was rather a tent with galleries and steps around it, like the castle of Mensor, in Arabia. The foundation alone was solid, for it was of stone. I think the four corners where the principal posts stood, were still to be seen even in John's time. It had only a very strong foundation of stone, which looked like a fortification overrun with verdure. John had there his little hut of rushes.

That tent castle was a resort for strangers and travellers,

a kind of safe and convenient inn near the pleasant waters. Perhaps Melchisedech, whom I have always seen as the guide and counselor of the still unsettled races and nations, kept this castle as a place in which to harbor and instruct them. But even at that time, it bore some reference to Baptism.

This was Melchisedech's central point. From it he started on his journeys to lay out Jerusalem, to visit Abraham, and to go elsewhere. Here also he gathered together and distributed families and peoples, who settled in various places. All this took place previously to the offering of bread and wine which, I think, was made in a valley south of Jerusalem. Melchisedech built Salem before he built Jerusalem. Wherever he labored and constructed, he seemed to be laying the foundation of a future grace, to be drawing attention to that particular place, to be beginning something that would be perfected in the future.

Melchisedech belongs to the choir of angels that are set over countries and nations, that brought messages to Abraham and the other Patriarchs. They stand opposite the archangels Michael, Gabriel, and Raphael.

11. JOB

The father of Job, a great leader of the nations, was brother to Phaleg, the son of Heber. Shortly before his time occurred the dispersion of men at the building of the Babylonian Tower. Job was the youngest of thirteen sons. They dwelt north of the Black Sea near a mountain chain which was warm on one side, and on the other cold and covered with ice. Job was forefather of Abraham. Abraham's mother was a great granddaughter of Job, who had married into the family of Heber. Job may have still been alive at the time of Abraham's birth. He dwelt in different places, and his afflictions came upon him in three different abodes. Between the first and the second,

there intervened a period of nine years' prosperity; between the second and the third, seven years; and after the third, twelve years. His sufferings always befell him in a different dwelling place. But he never was so absolutely ruined as to have nothing left; he merely became quite poor when compared with his former circumstances. He always had enough left to pay all his debts.

Job could not remain in his parents' house. His ideas and inclinations did not accord with theirs. Job adored in nature the one only God, especially in the stars and in the change from day to night. He spoke frequently of God's wonderful works, and offered to Him a worship purer than that of those around him. He moved with his followers northward from the Caucasus to a very miserable swampy region. I think it is now inhabited by a nation distinguished by their flat noses, high cheekbones, and small eyes. Here Job first settled, and things went well with him. He gathered around him all kinds of poor, abandoned creatures who dwelt in caves and bushes, and who lived exclusively upon the raw flesh of birds and animals taken in hunting. Job was the first who taught them how to cook their food. With their help he dug up and cultivated the land. He and his people wore at that time but little clothing and they dwelt in tents. Job soon found himself the owner of immense herds in this place, among them numerous striped asses and spotted animals. Once three sons were born to him at one birth, and three daughters at another. He had as yet no city here, but went around among his fields which extended to a distance of seven leagues. No grain was cultivated in those marshy districts; but they raised a large sedge, which grows also in water, and whose pith was eaten either boiled or roasted. They dried their meat in holes dug in the earth, and exposed to the sun, until Job taught them how to cook it. They planted many species of gourds for food.

Job was unspeakably gentle, affable, just, and benevo-

lent. He assisted all in need. He was, too, exceedingly pure and very familiar with God, who communicated with him through an angel, or "a white man," as the people of that period expressed it. These angelic apparitions were like radiant, but beardless, youths in long white garments that fell in heavy folds or strips around them, I could not distinguish which. They were girded, and they took food and drink. God consoled Job during his sufferings by means of these apparitions, and they passed sentence on his friends, his nephews, and his other relatives. He did not, like the nations around him, worship idols. They made for themselves images of all kinds of animals and adored them. But Job fabricated for himself a representation of the Almighty God, the figure of a child crowned with rays. The hands were held one above the other, and in one was a globe upon which was depicted a little vessel riding on the waves. I think it was to represent the Deluge of which, as well as of the wisdom and mercy of God, Job often spoke to his two confidential servants. The figure was portable and shone like metal. Job prayed before it, and burned grain before it as a sacrifice. The smoke arose from the top of it as through a funnel. It was in this place that Job's first affliction befell him. The time that intervened between the different misfortunes recorded of him, was not for him a time of peace. He always had to combat and struggle against the wicked races by whom he was surrounded. After his first affliction, he removed further up the mountain range, the Caucasus, where he again began anew and where prosperity again followed him. He and his followers now began to clothe themselves less scantily, and their mode of life exhibited more refinement.

From this, his second dwelling place, Job went, accompanied by a numerous train of followers, to Egypt where at that time strangers called shepherd kings, and who were from his own native land, governed a part of the country. These shepherd kings were afterward expelled by an

Egyptian monarch. Job's mission to Egypt was to conduct thither one of his own relatives, who was to be the bride of one of the shepherd kings. He took with him rich presents, about thirty camels, and many servants. When I saw him in Egypt, Job was a large, powerful man of agreeable appearance; he had a yellowish-brown complexion and reddish hair. Abraham was fairer. The Egyptians were of a dirty brown. Job was not contented in Egypt. I used to see him looking back longingly toward the east, toward his fatherland which lay more to the south than the most distant country of the Three Kings. I heard him complaining bitterly to his servants telling them that he would rather live with wild beasts than with the people of Egypt. The horrible idolatry that everywhere prevailed in that country afflicted him. The Egyptians worshipped a frightful idol with an upraised head, like that of an ox, and broad open jaws. They heated it intensely, and laid living children as offerings on its glowing arms.

The shepherd king, for whose son Job conducted the bride into Egypt, would fain have kept him there, and he assigned to him Matarea as a dwelling place. The region was at that time very different from what it was at a later period when the Holy Family sojourned there. Still I saw that Job dwelt on the spot afterward occupied by them, and that the Fountain of Mary was already shown him by God. When Mary discovered this well, it was already lined with stone, though still covered over. Job used the stone by the well for religious worship. By prayer he freed the country around his dwelling place from wild and venomous animals. Visions referring to man's salvation were vouchsafed him here, and he saw, too, the trials in store for him. With burning zeal he exclaimed against the infamous practices of the Egyptians and their human sacrifices. I think these latter were in consequence abolished.

When Job had returned to his native country, his second misfortune overtook him; and when, after twelve

years of peace, the third came upon him, he was living more toward the south and directly eastward from Jericho. I think this country had been given to him after his second calamity, because he was everywhere greatly revered and loved for his admirable justice, his knowledge, and his fear of God. This country was a level plain, and here Job began anew. On a height, which was very fertile, noble animals of various kinds were running around, also wild camels. They caught them in the same way as we do the wild horses on the heath.

Job settled on this height. Here he prospered, became very rich, and built a city. The foundations were of stone, the dwellings were tents. It was during this period of great prosperity that his third calamity, his grievous distemper, overtook him. After enduring this affliction with great wisdom and patience, he entirely recovered, and again became the father of many sons and daughters. I think Job did not die till long after, when another nation intruded itself into the country.

Although in the Book of Job this narrative is given very differently, yet many of Job's own words are therein recorded. I think I could distinguish them all. Where the story says that the servants came quickly one after another to Job with news of his losses, it must be remarked that the words: "And as he still spoke of it," signify, "And while the last calamity was not yet effaced from the mind of men," etc.

That Satan appeared before God with the sons of God and brought an action against Job, is told in this way only for the sake of brevity. There was at that time much communication between the evil spirits and idolaters to whom they appeared in angelic form. In this way, Satan incited his wicked neighbors against Job, and they calumniated him. They said that he did not serve God properly, that he had a superfluity of possessions, and that it was very easy for him to be good. Then God resolved to show that afflictions are

often only trials, etc.

The friends who spoke around Job symbolized the reflections of his kinsmen upon his fate. But Job longingly awaited the Saviour, and he was one of the ancestors of the race of David. He was to Abraham, through the mother of the latter (who was one of his descendants), what the ancestors of Anne were to Mary.

The history of Job, together with his dialogues with God, was circumstantially written down by two of his most trusty servants who seemed to be his stewards. They wrote upon bark, and from Job's own dictation. These two servants were named respectively Hai and Uis, or Ois. These narratives were held very sacred by Job's descendants. They passed from generation to generation down to Abraham. In the school of Rebecca, the Canaanites were instructed in them on account of the lessons of submission under trials from God that they inculcated.

Through Jacob and Joseph, they descended to the children of Israel in Egypt. Moses collected and arranged them differently for the use of the Israelites during their servitude in Egypt and their painful wanderings in the wilderness; for they contained many details that might not have been understood, and which would have been of no service in his time. But Solomon again entirely remodelled them, omitting many things and inserting many others of his own. And so, this once authentic history became a sacred book made up of the wisdom of Job, Moses, and Solomon. One can now only with difficulty trace the particular history of Job, for the names of cities and nations were assimilated to those of the land of Canaan, on which account Job came to be regarded as an Edomite.

12. ABRAHAM

Abraham and his forefathers belonged to a very peculiar type of a mighty race. They led a pastoral life.

They were not really natives of Ur, in Chaldea, but they had removed there. They exercised special authority and jurisdiction. Here and there, they took possession of certain regions where good pasturage was found. They marked off the boundaries, erected an altar of stones, and the land thus enclosed became their property. Something happened to Abraham in his early childhood similar to that which occurred to the child Moses by which his nurse saved his life. It had been prophesied to the ruler of the country that a wonderful child would be born whose birth would be very fatal to his interests. The ruler took measures accordingly, on which account Abraham's mother concealed herself before his birth in the same cave in which Seth had been hidden by Eve. There Abraham was born, and there secretly reared by his nurse, Maraha. She passed for a poor slave who worked in the wilderness. Her hut was near this cave, which was named after her the *Milk Cave.* She was, after her death and in accordance with her own request, buried there by Abraham.

Abraham was a remarkably large child. When, on account of his unusual size, he was of an age to pass for a child born before the prophecy alluded to, his parents took him home. But his precocious wisdom exposed him to danger, so the nurse fled with him, and again concealed him a long time in the same cave. Many children of his age were massacred at that time. Abraham tenderly loved Maraha, his nurse. In after years, in all his peregrinations he took her with him on a camel. She also dwelt with him at Socoth. She died at the age of one hundred years. Abraham hewed out a tomb for her in the white stone which, like a hill, enclosed the cave in which he was born. The cave became a place of devotion, especially for mothers. Throughout the whole of this history, we discover a mysterious prefiguring of the early persecutions which Mary with the Child Jesus had to endure. It was, too, in this same cave that they hid from Herod's soldiers

when they sought the Child.

The father of Abraham received great graces from Heaven, and understood many mysteries. His race possessed the gift of discovering gold in the earth, and he fabricated out of it little idols similar to those that Rachel purloined from Laban. Ur is a place in the north of Chaldea. I perceived in many parts of this region, on mountains and plains, white flames arising, as if the ground were on fire. I know not whether this fire was spontaneous or kindled by man.

Abraham was a great astronomer. He understood the properties of things, and the influence of the stars upon birth. He saw all kinds of things in the stars, but he turned all to God. He followed God in all things and served Him alone. He imparted his knowledge to others in Chaldea, but he traced all back to God.

I saw that in a vision he received from God the order to depart from his own country. God showed him another land, and Abraham next morning, without asking any questions, led forth all his people and departed. I afterward saw him pitching his tent in a region of Palestine which seemed to me to lie around the place where Nazareth subsequently stood. Abraham himself erected here an oblong altar of stone with a tent over it. Once when kneeling before the altar, a light descended from Heaven upon him. An angel, a messenger from God, appeared, said something to him, and presented to him a shining, transparent gift. The angel spoke with Abraham, and the latter received the mysterious Blessing, the Holy Thing from Heaven; he opened his garment and laid it upon his breast. I was told that this was the Sacrament of the Old Testament. Abraham, as yet, knew not what it contained. It was hidden from him, as from us is concealed the substance of the Most Holy Sacrament. But it was given to him as a sacred thing, as a pledge of the promised posterity. The angel was exactly of the same

kind as the one that announced to the Blessed Virgin the conception of the Messiah. He was also as gentle and tranquil as Gabriel in the execution of his commission, not so hasty and rapid as I see other angels under similar circumstances. I think Abraham always carried the mysterious gift about with him. The angel spoke to him of Melchisedech who was to celebrate before him the sacrifice which, after the coming of the Messiah, would be accomplished, and which should be continued forever.

Abraham then took from a casket five large bones which he laid upon the altar in the form of a cross. A light burned before it, and he offered sacrifice. The fire burned like a star, the center white and the rays red.

I also saw Abraham with Sara in Egypt. He went thither in obedience to a command from God; first, on account of the famine; and, secondly, to take possession of a treasure which had been carried there by one of Sara's relatives. The treasure consisted of triangular pieces of gold strung together to form a genealogical table of the children of Noe, and especially of Sem down to Abraham's own time. It had been taken into Egypt by a daughter of Sara's maternal aunt, who had gone thither with a pastoral tribe, some of Job's lateral descendants, who afterward degenerated into a wild state. She had there hired herself as a servant. She had stolen that treasure as later on Rachel did the gods of Laban. The genealogical table was made like the scales of a balance hanging on cords. The latter consisted of small triangular pieces strung together, and from them depended single collateral strings. On the gold pieces were figures and letters denoting Noe's, and especially Sem's descendants. When the cords were let down, the various pieces all lay together in the dish. I heard, but I have forgotten, the number of shekels (so the sum is called) to which the whole amounted. This family register had fallen into the hands of Pharao and the priests. They made on it various

reckonings connected with their own unending chronological calculations, but they never rightly understood it.

When Pharao was visited by heavy afflictions he consulted with his idolatrous priests, and granted to Abraham all he demanded.

Upon Abraham's return to Palestine, I saw Lot by him in a tent. Abraham was pointing all around with his hand. In his bearing there was something of the deportment of the Three Kings. He wore a long white, woollen garment with sleeves; a plaited white girdle with tassels; and a sort of cowl hanging down the back. On his head was a small cap, and upon his breast a shield in the shape of a heart made of metal or precious stones. His beard was long. I have no words to say how kind and generous Abraham was. If he had anything that pleased another, especially if it were cattle, he offered it to him at once, for he was a declared enemy to envy and covetousness. Lot's clothing was almost like that of Abraham, but he was not so tall, nor so noble-looking. He was indeed, good, but at the same time a little covetous. I often saw the servants of the two disputing, and I saw Lot separating from Abraham. But as he went, I saw him enveloped in fog. Over Abraham, I saw light. I saw him take down his tents and wander about. He built an altar of field stones, and raised a tent over it. The people of that time were skillful in building out of rough stones, and the master with the servant put his hand to the work. The altar just mentioned was in the region of Hebron, the subsequent dwelling place of Zacharias, the father of the Baptist. The region to which Lot removed was very good, as was all this part of the country toward the Jordan. I saw the cities around Lot's dwelling place plundered, and Lot himself with all his goods and chattels carried off. I saw a fugitive bear the news to Abraham, who immediately invoked the aid of Heaven. Then gathering his servants together, he surprised the enemy and freed his brother. The latter

thanked him gratefully, and was full of regret for having separated from him. The enemy and the warriors in general, especially the giants, were not clothed like Abraham's followers. Their garments were narrower and shorter; their dress was in many pieces, covered with buttons, stars, and other ornaments. The giants were extraordinarily large people. They brutally and insolently carried off all they could lay their hands upon, but they were often obliged to yield their booty to others who plundered them in turn.

13. MELCHISEDECH'S SACRIFICE OF BREAD AND WINE

I often saw Melchisedech with Abraham. He appeared to him in the same way as did the angels at different times. Once he commanded him a triple sacrifice of doves and other birds, and he prophesied concerning Sodom and Lot. He told him that he would come to him again to sacrifice bread and wine, and he indicated to him, also, for what he should pray to God. Abraham was full of reverence before Melchisedech, and he eagerly awaited the promised sacrifice. As a preparation for it, he built a very beautiful altar and surrounded it with an arbor. When about to come for the sacrifice of bread and wine, Melchisedech sent messengers to command Abraham to make his coming known and to announce him as the King of Salem. Abraham went out to meet him. He knelt before him and received his blessing. This took place in a valley southward from the fertile vale that lies toward Gaza.

Melchisedech came from the region where Jerusalem afterward stood. He had with him a very nimble animal of a gray color. It had a short, broad neck, and it was laden on both sides. On one was a vessel of wine, flat on the side that lay against the beast; on the other, was a box containing rows of flat, oval loaves, likewise the Chalice

that I afterward saw used at the Last Supper for the institution of the Blessed Sacrament. It had cups in the shape of little barrels. These vessels were neither of gold nor silver, but transparent as of brownish precious stones. They did not appear to me to have been fabricated by man, they looked as if they had grown. The impression made by Melchisedech was similar to that produced by the Lord during His teaching life. He was very tall and slight, remarkably mild and earnest. He wore a long garment so white and shining that it reminded me of the white raiment that surrounded the Lord at His Transfiguration. Abraham's white garment was quite dingy compared with it. He wore also a girdle with letters similar to that worn later by the Jewish priests, and like them his head was covered with a small gothic miter during the sacrifice. His hair was shining yellow like long glittering strands of silk, and his countenance was luminous.

Upon Melchisedech's arrival, he found the King of Sodom already with Abraham in his tent, and around were numbers of people with animals, sacks, and chests. All were very grave and solemn, full of reverence for Melchisedech whose presence inspired awe. He stepped to the altar, which was a kind of tabernacle, wherein he placed the Chalice. There was also a recess in it, I think for the sacrifice. Abraham had laid upon the altar the bones of Adam which Noe had had in the Ark. They now prayed before them that God would fulfill the Promise made to Adam of a future Messiah. Melchisedech spread upon the altar first a red cover, which he had brought with him, and over that a white transparent one. The ceremony reminded me of the Holy Mass. I saw him elevate the bread and wine, offer, bless, and break. He reached to Abraham the Chalice used afterward at the Last Supper in order that he might drink. All the rest of those present drank from the little vessels which were handed around by Abraham and the most distinguished

personages. The bread, too, was passed around in morsels larger than those given at Holy Communion in the early times. I saw these morsels shining. They had only been blessed, not consecrated. The angels cannot consecrate. All that partook of the food were filled with new life and drawn nearer to God.

Melchisedech gave bread and wine to Abraham, the former more luminous than that received by the others. Abraham derived from it great strength and such energy of faith that later on at the command of God, he did not hesitate to sacrifice his child of promise. He prophesied in these words: "This is not what Moses upon Sinai gives the Levites." I know not whether Abraham also offered the sacrifice of bread and wine, but I do know that the Chalice from which he drank was the same used by Jesus at the institution of the Most Holy Sacrament.

When Melchisedech at the sacrifice of bread and wine blessed Abraham, he at the same time ordained him a priest. He spoke over him the words: "The Lord said to my Lord, sit thou at My right hand. Thou art a priest forever according to the order of Melchisedech. The Lord hath sworn, and He will not repent."

He laid his hands upon Abraham, and Abraham gave him tithes. I understood the deep signification of Abraham's giving tithes after his ordination. But the reason of its importance, I no longer recollect.[1]

I saw also that David, when composing this Psalm, had a vision of Abraham's ordination by Melchisedech, and that he repeated the last words prophetically. The words, "Sit thou at my right hand," have a peculiar signification. When the eternal generation of the Son from the Father was shown me in vision, I saw the Son issuing from the right side of the Father as a luminous form surrounded by a triangle, as the Eye of God is depicted, and in the upper corner I saw the Holy Ghost. But it is inexpressible!

I saw that Eve came from the right side of Adam, that

the Patriarchs carried the Blessing in their right side, and that they placed the children to whom they delivered it upon their right. Jesus received the stroke of the lance in His right side, and the Church came forth from the same right side. When we enter the Church, we go into the right side of Jesus, and we are in Him united to His Heavenly Father.

I think that Melchisedech's mission upon earth was ended with this sacrifice and the ordination of Abraham, for after that I saw him no more. The Chalice with the six cups he delivered to Abraham.

1. See *Heb.* 7.

14. ABRAHAM RECEIVES THE SACRAMENT OF THE OLD COVENANT

Abraham sat in front of his tent under a large tree by the roadside. He was in prayer. He often sat thus waiting to show hospitality to travellers. As he prayed, he raised his eyes to Heaven and saw, as in a sunbeam, an apparition from God that announced to him the coming of the three *white men*. He arose and sacrificed a lamb on the altar, before which I saw him kneeling in ecstasy begging for the Redemption of mankind. The altar stood to the right of the large tree in a tent open at top. Further on was a second tent in which the vessels and other utensils for sacrifice were kept. It was to this last that Abraham generally retired when superintending the shepherds who dwelt around here. Still further on, and on the opposite side of the road, was the tent of Sara and her household. The females always lived apart.

Abraham's sacrifice was almost accomplished when he beheld the three angels appear on the high road. On they came in their girded garments, one after another, an even distance between them. Abraham hurried out to meet

them. Bowing low before God, he saluted them, and led them to the tent of the altar. Here they let down their garments and commanded Abraham to kneel. I saw the wonderful things that now happened to Abraham through the ministry of the angels. He was in ecstasy, and all the actions were rapid, as is usual in such states. He heard the first angel announce to Abraham as he knelt that God would bring forth from his posterity a sinless, an immaculate maiden who, while remaining an inviolate virgin, should be the mother of the Redeemer, and that he was now to receive what Adam had lost through sin. Then the angel offered him a shining morsel and made him drink a luminous fluid out of a little cup. After that he blessed him, drawing his right hand in a straight line down from Abraham's forehead, then from the right and the left shoulder respectively down under the breast, where the three lines of the blessing united. Then with both hands the angel held something like a little luminous cloud toward Abraham's breast. I saw it entering into him, and I felt as if he were receiving the Blessed Sacrament.

The second angel told Abraham that he should before his death impart the Mystery of this Blessing to Sara's firstborn, in the same way that he had himself received it. He informed him also that his future grandson, Jacob, would be the father of twelve sons from whom twelve tribes should spring. The angel told him also that this Blessing would be withdrawn from Jacob; but that after Jacob had become a nation, it should be again restored and placed in the Ark of the Covenant as a Holy Thing belonging to the whole nation. It should be theirs as long as they gave themselves to prayer. The angel explained to Abraham that, on account of the wickedness of men, the Mystery would be removed from the Ark and confided to the Patriarchs and that at last it would be given over to a man who would be the father of the promised Virgin. I heard also in this promise that by six prophetesses and

through star pictures it had been made known to the heathens that the Redemption of the world should be accomplished through a virgin.

All this was made known to Abraham in vision, and he saw the Virgin appear in the heavens, an angel hovering at her right and touching her lips with a branch. From the mantle of the Virgin issued the Church.

The third angel foretold to Abraham the birth of Isaac. I saw Abraham so full of joy over the promised holy Virgin and the vision he had had of her that he gave no thought to Isaac, and I think that this same promise made the command he subsequently received to sacrifice Isaac easy to him. After these holy communications, I saw first the entertainment of the angels and then the laughing of Sara. I saw Abraham escorting the angels at their departure, and I heard him supplicating for Sodom.

When Abraham awoke from ecstasy, he led the angels under the tree and placed stools around it. The angels sat down, and he washed their feet. Then Abraham hurried to Sara's tent to tell her to prepare a meal for his guests. This she did and, veiling herself, she carried it halfway to them. The meal over, Abraham accompanied the angels a short distance on their journey. It was then that Sara heard them speak to him of the birth of a son. She had approached them behind the enclosure of the tent. She laughed. I saw numbers of doves tame as hens before the tents. The meal consisted of the same kind of birds, round loaves, and honey.

Abraham at his departure from Chaldea had already received the Mystery of the Blessing from an angel, but it was given to him in a veiled manner, and was more like a pledge of fulfillment of the promise that he should be the father of an innumerable people. Now, however, the Mystery was resuscitated in him by the angels, and he was enlightened upon it.

15. JACOB

Rebecca knew that Esau had no share in the Divine Mystery. Esau was dull, rough, and slothful; Jacob was very active and shrewd, more like his mother. Isaac, however, was more partial to Esau as his firstborn. Esau was often away from home hunting. Rebecca often pondered how she could procure the birthright, the Blessing, for Jacob, and she taught him how to go about buying it. The mess of pottage for which Esau sold it was composed of vegetables, meat, and green leaves like lettuce. Esau came home tired from the chase. Jacob coaxed him, and received the surrender of the birthright.

Isaac was at this time very old and blind. He feared he would soon die, and consequently he was anxious to give his Blessing over to Esau. Rebecca, who knew that Jacob should and must have it, could not persuade Isaac to give it to him. She was on that account very much afflicted, and went around quite anxious. When she found that Isaac would no longer be withheld from imparting the Blessing, and that he called to him Esau who was in the neighborhood, she laid her plans. She told Jacob to hide when his brother came in that he might not be seen. Isaac ordered Esau to go bring him something of his hunting. Then Rebecca sent Jacob to get a kid from the flock, and hardly was Esau gone when the dish for Isaac was prepared.

Esau's best clothes, which Rebecca now put upon Jacob, consisted of a jacket very like Jacob's own, only stiffer and embroidered on the breast in colors. Esau's arms and breast were covered with thick, black hair like wool, his skin being like the skin of an animal; therefore Rebecca wrapped a part of the kid's skin around Jacob's arms and put a piece upon his breast where the jacket lay open. This jacket differed from the one usually worn only by the amount of work upon it. It was slit at the sides, and

passed over the head by a hole which was bound with soft, brownish leather. The side slits were fastened together with leather strings, and when a girdle was worn over it, the fullness around the breast served as a pocket. No garment was worn under this jacket, which was sleeveless and left the breast bare. The headgear and apron worn with the jacket were brownish, or gray.

I saw Isaac feeling Jacob's breast and hands where Esau was full of hair. I saw that he wavered a little, he was troubled and doubting. But then came the thought that, notwithstanding his doubts, it was certainly Esau and that God willed him to have the Blessing. And so he made over to Jacob that Blessing which he had received from Abraham, and Abraham from the angel. He had, with Rebecca's assistance, previously prepared something mystical which was connected with it; viz., a drink in a cup.

The other children of the Patriarchs knew not of it. Only the one that received the Blessing knew of the Mystery which, however, still remained to him, as to us the Blessed Sacrament, a mystery. The cup was rather flat on one side. It was transparent and shone like mother-of-pearl. It was filled with something red, something like blood, and I felt that it was Isaac's blood. Rebecca had helped to prepare it.

When Isaac blessed Jacob, they were alone. Jacob bared his breast and stood before his father. Isaac drew the hand with which he gave the Blessing from Jacob's forehead straight down to the abdomen, from the right shoulder to the same point, and the same from the left shoulder. Then he laid his right hand on Jacob's head and his left upon the pit of his stomach, and Jacob drank the contents of the little cup. And now it seemed as if Isaac delivered to him all things, all power, all strength, while with both hands he took, as it were, something out of his own person and placed it in that of Jacob. I felt that this

something was his own strength, that it was the Blessing. All this time, Isaac was praying aloud. While giving over the Blessing, Isaac sat erect on his couch; he became animated, and rays of light streamed from him. When Isaac drew his hand down in giving the Blessing, Jacob held both of his open and half-raised, as the priest does at the *Dominus vobiscum;* but when the father merely prayed, Jacob kept them crossed on his breast. When Isaac delivered the Blessing to Jacob, the latter received it and crossed his hands under his breast like one who is holding something. At the close of the ceremony, Isaac laid his hands upon Jacob's head and upon the region of the stomach, and then Jacob received the cup out of which he had drunk.

When the imparting of the Blessing had been accomplished, I saw Isaac swooning, either from exertion or from having actually given over and parted with his strength. But Jacob was radiant, quickened, full of life and strength. And now came Esau from the hunt.

When Isaac discovered that the Blessing had been transferred to the wrong one, he had no regret, he recognized it to be God's will. But Esau was mad with rage, he tore his hair. Still, in his fury there seemed to be more envy of Jacob than grief for the lost Blessing.

Both Esau and Jacob were full-grown men, over forty years old at the time of the transfer of the Blessing. Esau already had two wives who were not much liked by his parents. When Rebecca saw Esau's rage, she sent Jacob away secretly to her brother Laban. I saw his departure. He wore a jacket that reached to the waist, an apron as far as the knees, sandals on his feet, and a band wrapped round his head. In his hand was a shepherd's staff, a small sack containing bread hung from his shoulder, and under his arm was a flask. This was all he took with him. I saw him hurrying off followed by the tears of his mother. Isaac had blessed him a second time, and commanded

him to go to Laban, and to take a wife in his new home. Isaac and Rebecca had much to endure from Esau. Rebecca especially had much sorrow.

I saw Jacob, on his journey to Mesopotamia, lying asleep on the spot where Bethel afterward stood. The sun had set. Jacob lay stretched on his back, a stone under his head, his staff resting on his arm. Then I saw the ladder that Jacob beheld in his dream, and which in the Bible is described as "standing upon the earth, and the top thereof touching heaven." I saw this ladder rising up to heaven from Jacob where he lay upon the earth. It was like a living genealogical tree of his posterity. I saw below on the earth, just as those genealogical trees are represented, a green trunk as if growing out of the sleeping Jacob. It divided into three branches which arose in the form of a triangular pyramid whose apex reached the heavens. The three branches were connected by other smaller ones that formed a three-sided pyramidal ladder. I saw this ladder surrounded by numerous apparitions. I saw on it Jacob's descendants, one above another; they formed the ancestry of Jesus according to the flesh. They often crossed over from side to side, stepping past and even before one another. Some stood back and others from the opposite side stepped before them, according as the germ of the Sacred Humanity was clouded by sin and then again purified by continence until at last the pure flower, the Holy Virgin in whom God willed to become Man appeared on the highest point of the ladder touching the heavens. I saw Heaven open above her and disclose the splendor of God. God spoke thence to Jacob.

I saw Jacob awake the next morning. First, he built a round foundation of stone on which he laid a flat stone, then he raised upon this the stone which he had placed under his head the preceding night. Lastly he made a fire and offered something in sacrifice; he also poured something into the fire on the stone. He knelt while praying,

and I think he kindled the fire as the Three Kings did, that is, by friction.

I saw Jacob in many other places also, at Bethel for instance, as he journeyed to Laban, staff in hand. I saw him at Ainon where he had been before and where he repaired a cistern which later on became John's fountain of baptism. I saw him even at that early period, praying at the spot Mahanaim. He begged Almighty God to protect him and also to keep his clothes from becoming shabby lest, on his arrival in Mesopotamia, his uncle Laban on account of his miserable appearance might not acknowledge him. Then he beheld two troops of angels hovering on either side of him like two armies. This was shown him as a sign of God's protection over him, and of the power which should be given unto him. The fulfillment of this vision, he saw on his return journey.

Then I saw him going further eastward, along the south side of the river Jabok, and passing a night on the spot where he afterward wrestled with the angel. Here too, he had a vision.

On Jacob's return from Mesopotamia, his encampment lay east of the encampment of the subsequent Jabesh Gilead. I saw Laban, his father-in-law, following him in pursuit of his lost idols. He overtook him, and words ran high between them on the score of the idols, for Jacob did not know that Rachel had secretly brought them with her. When Rachel saw that her father, who had been searching the whole encampment for his lost treasures, would soon reach her tent, she took the stolen idols and hid them under a heap of fodder not far from her own tent. The idols were metal dolls, about two and a half arms long in swaddling clothes. The heaps of fodder were on a slope of the valley south of the Jabok, and were for the use of the camels. Rachel muffled herself up and sat down on one of them, as if she were sick and had retired for awhile. Many other women sat like her on the other heaps. On a similar,

though somewhat larger straw heap, I have seen the leprous Job sitting. That on which Rachel sat was of the size of a full harvest wagon. They brought quantities of fodder with them on the camels, and on the way often laid in fresh supplies of it. These idols had long been a subject of scandal to Rachel, and she carried them off merely to disengage her father from them.

Jacob had sent messengers to Esau, of whom he was in dread. They returned with the news that Esau was at hand with four hundred men. Then Jacob divided his whole train into two bands. His best flocks he divided into several and sent them on to Esau. He led his followers to Mahanaim where he had for the second time the vision which he had seen on his setting out; viz., the vision of the angelic armies. He said: "With my staff did I set out, but I am now richer by two armies." He now understood the signification of that first vision.

When his whole train had crossed the Jabok, Jacob sent his wives and children over by night, and remained alone. Then he ordered his tent to be erected on the spot where, on his journey from Palestine, he had seen the face of God. He wanted to pray there by night. He ordered his tent to be closed on all sides, and bade his servants retire to some distance. Then I saw him crying with his whole heart to God. He laid all things before Him, especially his great anxiety with regard to Esau. The tent was open above, that he might better send forth his sighs to Heaven.

Then I saw him wrestling with the angel. It took place in a vision. Jacob arose and prayed. Then there descended from above a light in which was a great luminous figure, which began to wrestle with Jacob, as if wanting to push him out of the tent. They wrestled here and there, up and down, in all directions through the tent. The apparition acted as if wanting to draw Jacob toward all the cardinal points, but Jacob always faced about to the center of the tent. This struggle prefigured the fact that Israel,

though pressed on all sides, should not be forced from Palestine.

But when Jacob once again faced to the middle of the tent, the angel grasped him by the hip. I saw this took place when Jacob, who was wrestling in vision, wanted to cast himself upon his couch, or sink back upon it. When the angel touched Jacob's hip and at the same time did what he wanted to do, he said to the latter who was holding him fast: "Let me go, for the dawn is breaking!" Then Jacob ceased struggling and awoke from his vision. Seeing the angel of God still standing before him, he cried: "No, I will not let thee go until thou bless me!" He felt the need of God's blessing, for he knew that strength had departed from him and that Esau was at hand. Then spoke the angel: "How art thou called?" (This belonged to the Blessing. Abram also at his Blessing was named Abraham). He answered: "Jacob." Then said the angel: "Thou shalt be called Israel, for thou hast wrestled with God and men and hast not been vanquished." Then Jacob said: "How art thou called?" And the angel answered: "Why dost thou ask me how I am called?"—which words signified: "Dost thou not know me? Hast thou not already learned who I am?" And Jacob knelt before him, and received the blessing. The angel blessed him as Abraham had been blessed by God, as Abraham had imparted the blessing to Isaac, and Isaac to Jacob; viz., in three lines. This blessing was especially to ensure patience and perseverance. And now the angel vanished. Jacob saw that the dawn was breaking, and he named the place Phanuel. He ordered his tent to be taken down, and he crossed the Jabok to his family. And now the sun arose upon him. He limped on the right side, for he had there been deprived of strength.

When Esau turned off, Jacob went with all his family, his servants, and his herds, to Mahanaim and took possession of the country from Socoth to the hill Ainon. He

dwelt ten years at Ainon. He afterward extended his settlement westward from Ainon and over the Jordan to Salem. His tents reached to where Sichem dwelt, for there he bought a field.

I saw Dina walking around there with her maids, and conversing out of curiosity with the Sichemites. I saw Sichem caressing her, for which reason her maids went away, and he took her with him into the city. This was the cause of great sorrow to Dina while bloodshed and slaughter accrued from it to the Sichemites. Sichar[1] at that time was not yet a great city. It was built of large, square stones and had only one gate.

The Patriarchs, Abraham, Isaac, and Jacob, had more strength in their right side than in their left; it was not, however, noticeable, for their garments were wide and full. There was in their right side a certain fullness like a swelling. It was the Holy Thing, the Blessing, the Mystery. It was luminous, in shape like a bean, and it contained a germ. The firstborn received it from the father, hence the prerogatives of primogeniture. Jacob received it instead of Esau, because Rebecca knew that he was the one destined for it. In his struggle with the angel, it had been taken away from Jacob, though without producing a wound. It was like a drying up of the swelling. But after the removal of the Blessing, Jacob no longer lived so securely, so immediately under God's protection. While he possessed the Blessing, he was like one strengthened by a Sacrament; afterward, however, he felt himself humiliated, he was careworn and he experienced great troubles. He was conscious of the Blessing's having been withdrawn from him, therefore he would not let the angel go until, by a benediction, he had strengthened him. Joseph later on, when in the prison of Pharao, in Egypt, received that same Blessing from an angel.

1. Sichem.

16. JOSEPH AND ASENETH

Joseph was sixteen years old when he was sold into Egypt. He was of middle height, very slender and agile, active both in body and mind. He was indeed very different from his brothers, and all felt drawn to love him. Were it not for the marked preference shown him by his father, his brothers also would have loved him. Reuben was of a more lively disposition than the others. Benjamin was a large, ungainly man, but very good-natured, easily led. Joseph wore his hair divided into three, one part on either side of his head, the third falling down behind in long curls. When ruler over Egypt, he wore it short, but afterward allowed it again to grow.

When Jacob bestowed the many-colored coat upon Joseph, he gave over to him also some of the bones of Adam, without telling him, however, what they were. Jacob gave them to Joseph as a precious talisman, for he knew well that his brothers did not love him. Joseph carried the bones on his breast in a little leathern bag rounded on top. When his brothers sold him, they took from him only the colored coat and his customary outer garment, but left the band and a sort of scapular on his breast beneath which he had hung the little bag.

The colored coat was white with broad red stripes. It had on the breast three rows of black cord crossing one another, in the center of which were yellow ornaments. It was full around the breast. When bound at the waist, the fullness served as a pocket. It was narrower toward the lower part of the skirt and had slits at the side, to render motion easier. It fell below the knee, was somewhat longer in the back and open in front. Joseph's ordinary dress did not reach to the knees.

Joseph was known to Pharao and his wife before his imprisonment. Putiphar's affairs were so flourishing under Joseph's management, Putiphar himself was so blessed

during Joseph's stay under his roof, since he conducted all things so well for Pharao, that the latter was eager to see the faithful servant. Pharao's wife, who was religiously inclined and very desirous of salvation and who had, at the same time, like all the Egyptians, a great hankering after new gods, was so astounded at the wise, intelligent, extraordinary young stranger, that she honored him interiorly as a divinity. She said repeatedly to Pharao: "This man has been sent by our gods. He is not a human being like ourselves." Hence it came to pass that he was thrown, not into the common dungeon, but into the prison reserved for the nobility, and there he was made the overseer. Pharao's wife sincerely deplored his conviction as a malefactor, and thought that she had been mistaken in him. But when he was liberated and again appeared at court, she treated him with great distinction. The cup that Joseph ordered to be placed in Benjamin's sack was the first present the queen had made to him. I know it well; it had two handles, but no foot. It seemed to have been cut out of one precious stone or one solid transparent mass, I know not which, and was in shape exactly like the upper part of the Chalice used at the Last Supper. It was also among the vessels that the children of Israel took away with them from Egypt, and it was afterward preserved in the Ark of the Covenant.

Joseph was seven years in prison. During his greatest affliction, he received the mysterious Blessing of Jacob in the same manner as the Patriarchs had done. He had a vision also of a numerous posterity.

I know all about Putiphar's wife. I saw how desirous she was to pervert Joseph, but after his elevation, she did penance and became chaste and devout. She was a tall, powerful woman, her skin of a yellowish-brown and shining like silk. She wore a colored robe over which was one of figured gauze. The lower one shone through it as if through lace. Joseph was thrown much with her, since his

master's affairs were all entrusted to him. But when he became aware of the fact that she had grown more familiar in her manner toward him, he no longer remained in the house overnight during his master's absence. She often intruded herself upon him when he was busy at his writing. Once I saw her enter his presence in immodest attire. He was standing writing in one corner of a hall. (In those days, they used to write upon rolls of parchment which hung on the wall. The writer either sat or stood before them). She addressed him and he replied. Then she grew bolder, seeing which he turned hurriedly away. She grasped his mantle, but he fled leaving it in her hand.

I saw Joseph with Putiphar's pagan priests at Heliopolis. Aseneth, the daughter of Dina and the Sichemite, lived with them as a prophetess and a decorator of the idols. Seven other maidens were her companions. Putiphar had bought her from her nurse in her fifth year. This nurse had fled with her to the Red Sea by order of Jacob, that the child might not be murdered by his sons. Aseneth possessed the spirit of prophecy, and was esteemed by Putiphar as a prophetess. Joseph knew her, but he knew not that she was his niece. She was of a very earnest character, she sought seclusion, and in spite of her great beauty, she abhorred the society of men. She was favored with significant visions, was familiar with the Egyptian star worship, and had a secret presentiment of the religion of the Patriarchs. I saw no witchcraft connected with her. She saw in vision the whole mystery of life, the transplanting, the coming to, and the departure of Israel from Egypt, even the long journey through the wilderness. She wrote many rolls on the leaves of a waterplant or on skin. The letters were strange-looking, they were like the heads of birds and animals. These writings were, even during her lifetime, misunderstood by the Egyptians and misconstrued into a sanction for their

wicked abominations. Aseneth grieved deeply over this misconception brought about by the evil one, and she shed many tears. She had more numerous visions than any other of her time, and she was filled with wondrous wisdom. She conducted herself gravely, and refused advice to none. She could weave also and embroider. Her enlightened spirit detected man's corruption of truth, therefore was she grave, reserved, retiring, and silent.

I saw that the misconception of Aseneth's visions and writings led to her being worshipped under the name of Isis, and Joseph under that of Osiris. This perhaps was the cause of her abundant tears. She also wrote against their erroneous conception of her visions which had led to their proclaiming her the mother of all the gods.

When Putiphar offered sacrifice, Aseneth ascended a tower upon which she seemed to be, as it were, in a little garden. Here she gazed upon the stars by moonlight. She fell into ecstasy, and read all things clearly in the stars. The truth was shown her in pictures, because she was chosen of God. I have seen the pagan priests introduced into strange, diabolical worlds where they beheld the most abominable things. By such diabolical visions were the secret communications of Aseneth disfigured and made to contribute to the abominations of idolatry.

Aseneth introduced many useful arts and domestic animals into Egypt, among the latter, for instance, the cow. She taught the art of making cheese, that of weaving, and many others hitherto unknown to the inhabitants. She also healed many diseases. The plow was introduced by Joseph, who was himself skilled in its use. There was one thing that seemed truly wonderful to me. Aseneth ordered the flesh of the numerous animals slaughtered for sacrifice to be boiled down until it became a gelatinous mass, which served for food on campaigns and in times of scarcity. The operation was carried on in the open air and in caldrons in the earth. The Egyptians were rejoiced and

amazed at this new mode of procuring food.

When Joseph met Aseneth at the pagan priest's dwelling, she approached to embrace him. This she did not through boldness, but impelled by the Spirit. It was in her a kind of prophetic action, and took place in presence of the pagan priest. Aseneth was looked upon as holy. But I saw Joseph keep her off with outstretched hand and address earnest words to her. Then Aseneth, deeply agitated, retired to her own room where she remained in tears and penance.

I saw her in her chamber. She stood concealed by a curtain, her wealth of long and beautiful hair falling around her and curling at the ends. There was impressed on the skin of the pit of her stomach a wonderful sign. In a figure like a heart-shaped shell stood a child with outstretched arms, holding in one hand a small dish, in the other a cup, or chalice. In the dish, were three young ears of corn that appeared to be just breaking out of the husk, and the figure of a dove which seemed to peck after the grapes in the cup held by the child. Jacob knew of this sign; but notwithstanding, he had to send the child away in order to shield her from the rage of his sons. But when he came down into Egypt, and Joseph told him all things, he recognized his granddaughter by this mark. Joseph, too, had a mark of the same kind upon his breast, a very full bunch of grapes.

Now I saw an angel appear in resplendent raiment, holding a lotus in his hand. He saluted Aseneth. She glanced at him and drew her veil around her. He commanded her to dry her tears, to adorn herself in festal robes, and he also requested her to bring him food. She left the room and returned adorned as directed, bringing with her a low table, small and light, upon which were wine and little flat loaves that had been baked in ashes. Aseneth evinced no fear. She was not shy, but simple and humble, just like Abraham and the other Patriarchs when

treating with apparitions. When the angel now spoke to her, she unveiled. He asked her for some honey, but she replied that, unlike other maidens who are fond of it, she had none. Thereupon the angel told her that she would find some among the idols that stood in the chamber. These idols were of various forms; they had heads of animals and for bodies serpents coiled downward.

Aseneth looked, and found a beautiful, coarse-celled honeycomb, white as the Host of our altars. She set it before the angel, who bade her eat of it. He blessed it, and I saw it shining and flashing between them. I cannot now express the signification of this heavenly honey; for when one sees such things, it is just as they actually are, one knows all. But now, when I try to recall it, the honey appears to be what is called honey, yet I know not what the flowers, the bees, and the honey properly signified. I can only say this much: Aseneth really possessed in herself only bread and wine (or that which is typified by bread and wine), but she had no honey. By the reception of this honey, she issued from idolatry into the light of Israel, into salvation through the Old Law. It signified also that she should aid many souls, that many like bees should build around her. I heard her say that she would drink no more wine, for that now she was more in need of honey. I saw numbers of bees and vast stores of honey in Midian near Jethro.

In blessing the honeycomb, the angel directed his finger toward all regions of the world, which signified that, by her presence, her types, and the mystery of its own, the honey's signification, Aseneth should be a mother and a leader. When later on she was honored as a divinity and represented with numerous breasts, it was in consequence of the misconception of her vision that she should nourish many.

The angel told her that she was destined to be united with Joseph, that she should be his bride, and he blessed

her as Isaac had blessed Jacob and as the angel had blessed Abraham. The three lines that constituted the formula of the blessing, were drawn upon her twice, once to the pit of the stomach and once to the abdomen.

After this, I saw in vision Joseph going to Putiphar to demand Aseneth for his wife; but I can only remember that, like the angel, he carried a lotus in his hand. Joseph knew of Aseneth's wonderful wisdom, but their mutual relationship was hidden from both.

I saw that Pharao's son likewise was in love with Aseneth, on which account she had to remain secluded. He had persuaded Dan and Gad to espouse his cause, and all three lay in ambush to slay Joseph. But Juda (obeying a divine inspiration, I think) warned Joseph to take another route. Benjamin also conducted himself nobly in this affair, and defended Aseneth. Dan and Gad were punished by the death of their children; for even before it was known to anyone, they had been warned not to enlist in the murderous design.

When Joseph and Aseneth appeared in public, like the pagan priests of Putiphar, they bore in their hand a sign regarded as sacred and emblematic of the highest authority. The upper part was a ring; the lower, a Latin cross, a T. It served as a seal, and when grain was measured and divided the heaps were marked with it. It was used in the same way for the building of granaries and canals, also for the rising and falling of the Nile. Writings were sealed with it after they had first been marked with a red vegetable juice. When Joseph discharged any official duty, this symbol of authority, the cross being clasped in the ring, lay on a cushion at his side. It seemed to me also like a distinctive sign of the mystery of the Ark of the Covenant still enclosed in Joseph.

Aseneth also had an instrument like a wand. When in vision, she followed wherever it led. Where it quivered

she struck the earth, and so discovered springs and water. It was made under the influence of the stars.

In the processions of high festivals, Joseph and Aseneth rode upon a glittering chariot. Aseneth wore an ancient shield which enclosed the whole person from below the arms. On it were numerous signs and figures. Her dress reached to her knees, below which the limbs were tightly laced. A wide mantle fell over the back, the sides of which were clasped together over the knees. The toes of her shoes were turned up like skates, and her headdress of colored feathers and pearls was shaped like a helmet.

Joseph wore a tight-fitting coat with sleeves, and over it a golden breastplate covered with figures. Straps with golden knots were crossed around the hips, and from his shoulders fell a mantle. His head ornament was of feathers and precious stones.

When Joseph went to Egypt, New Memphis was being built about seven leagues north of Old Memphis. Between the two cities, built on a dyke, was a highway with walks. Scattered among the trees were idols with grave, sad female faces and bodies of dogs. They sat upon stone slabs. There were as yet no beautiful buildings, only great, long ramparts and artificial stone mountains *(pyramids)* full of vaults and chambers. The dwellings were slight with a superstructure of wood. There were still great forests and morasses all around. At the flight of Mary into Egypt, the Nile had already changed its course.

The Egyptians worshipped all kinds of animals, toads, serpents, crocodiles. They looked on quite coolly while a person was being devoured by a crocodile. At Joseph's coming, the worship of the bull had not yet come into practice. It was introduced in consequence of Pharao's dream of the seven fat and the seven lean cows. They had numerous kinds of idols; some like swaddled children, others like coiled serpents, some of which could be made longer or shorter at pleasure. A great many of the idols

were adorned with breastplates on which the plans of cities and the course of the Nile were curiously inscribed. These shields were made in accordance with the pictures which the pagan priests traced in the stars, and after whose plan they built cities and canals. New Memphis was founded in this way.

The evil spirits at that time must have possessed a different, a more material power, for I saw that Egyptian sorcery came out of the earth, out of the abyss. When a pagan priest began his enchantments, I saw figures of all kinds of ugly animals arise out of the ground around the sorcerer and enter his mouth in a current of black vapor. He became thereby entranced and clear-sighted. It was as if, at the entrance of each spirit, a world hitherto closed was opened up to him and he saw things far and near, the abysses of the earth, countries, human beings, in fine, all things over which each particular spirit exerted an influence. Modern witchcraft always appears to me to be more under the influence of the spirits of the air. What the wizard saw by the aid of these spirits appeared like a delusion, a mirage, which they conjured up before him. I could see far beyond these pictures, for they were like shadows. It was as if one looked behind a curtain.

When the Egyptian pagan priests intended to read the stars, they fasted as a preparation, performed certain purifications, clothed themselves in sackcloth, and sprinkled themselves with ashes. While they gazed upon the stars from their tower, sacrifices were offered. The pagans of those times had a confused knowledge of the religious mysteries of the true God which had been handed down from Seth, Henoch, Noe, and the Patriarchs to the chosen people, therefore were there so many abominations in their idolatry. The devil made use of them, as later on of heresy, to weave the pure, unclouded, authentic revelations of God into a snare for man's destruction. Therefore God enveloped the Mystery of the

Ark of the Covenant in fire in order to preserve it.

The women of Egypt in Joseph's time were still clothed like Semiramis.

When Jacob went into Egypt to Joseph, he pursued the same route through the wilderness by which later on Moses journeyed to the Promised Land. Jacob knew that he would see Joseph again; he always had a presentiment of this in his heart. He had even on this journey to Mesopotamia at the place upon which he erected the altar (not where he saw the ladder) a vision of his future sons. One he saw, in the region where Joseph was sold, sink from sight and like a star rise again in the south. He exclaimed therefore when they brought him the blood-stained coat, the foregoing circumstance almost forgotten recurring to him: "I shall weep for Joseph until I find him again."

Jacob had, through Reuben, made many inquiries as to whom Joseph had married, but had not yet been entirely enlightened on the point that Joseph's wife was his own niece. Rueben and Potiphar were old acquaintances. Owing to the influence of the former, the latter received circumcision and served the God of Jacob.

Jacob dwelt about a day's journey distant from Joseph. When he fell sick, Joseph drove in a chariot to see him. Jacob questioned him closely about Aseneth and, when he heard of the sign on her person, he exclaimed: "She is flesh of thy flesh. She is bone of thy bone!" and he revealed to Joseph who she was. Joseph was so deeply affected that he almost lost consciousness. On his return home, he told his wife, and both shed tears to their heart's content over the news.

Some time after, Jacob grew worse, and Joseph was again by his side. Jacob put his feet from the couch to the floor, and Joseph had to lay his hand under his father's hip, and swear to bury him in Canaan. While Joseph swore, Jacob adored the Blessing hidden in him, for he

knew that Joseph had received from an angel the Blessing that had been withdrawn from himself. Joseph bore this Blessing in his right side until death. Even after death, it lay enclosed in his body until the night before the departure of the Israelites, when Moses took possession of it and placed it in the Ark of the Covenant, together with the remains of Joseph, as the Sacred Thing of the chosen people.

Three months after his visit, Jacob died. Both Jews and Egyptians celebrated his obsequies and sounded his praises, for he was greatly loved.

Aseneth bore to Joseph first Manasses and Ephraim, then other children, in all eighteen, among them several twins. She died three years before Joseph, and was embalmed by Jewish women. As long as Joseph lived, her body stood in his own monument. But the ancients of the people had taken some part of her intestines which they preserved in a little golden figure; and as the Egyptians also aspired to its possession, it was entrusted to the Jewish midwives. One of these women placed it in a reed box smeared with pitch and concealed it in the bulrushes near the canal. On the night of the Departure, a nurse of the tribe of Aser brought this secret thing to Moses. The woman's name was Sara.

Joseph, at his death, was embalmed by the Jews in presence of the Egyptians. Then were placed together the remains of Joseph and Aseneth in compliance with the notes that the latter had made from her visions and had left to the Jews. The Egyptian priests and astrologers had placed Joseph and Aseneth among their own divinities. They had some inkling of the notes left by Aseneth and a presentiment of the high influence, the blessing that she and Joseph would be for Israel. But that blessing they coveted for themselves, and therefore, they sought to oppress Israel. It was on this account that the Israelites, who multiplied astonishingly after Joseph's death, were so har-

rassed by Pharao. The Egyptians knew well that the Israelites would not leave the country without the bones of Joseph; consequently at several different times they stole some of the remains of Joseph and at last got entire possession of them. The Jewish people at large knew only of Joseph's corpse, but not of the Mystery that it contained. That was known to only a few. But the entire nation grieved deeply when the ancients found out and made known to them that the Holy Thing upon which the Promise rested had been stolen. Moses, who had been reared at Pharao's court in all the Egyptian wisdom, visited his people and learned the cause of their grief. When he murdered the Egyptian, God ordained that as a fugitive he should go to Jethro, since the latter by his connection with Syble Segola would be able to help him to discover the purloined Mystery. Moses had, also, at the command of God, married Sephora in order to incorporate that family into the house of Israel.

Segola was the natural daughter of Pharao by a Jewish mother. Although reared in the Egyptian star worship, she was very fond of the Jews. It was she that had divulged to Moses while still at court that he was not a son of Pharao.

Aaron, after the death of his first wife, had to marry a daughter of this Segola, in order that the mother's influence with the Israelites might be increased. The children of this marriage went with the Israelites at their departure from Egypt. But Aaron was obliged to separate from his wife that the Aaronic priesthood might spring from a purely Jewish stock. Segola's daughter, after her separation from Aaron, married again. Her descendants, at the time of the Saviour, dwelt at Abila whither her mummy had been brought by them.

Segola was very enlightened and possessed great influence over Pharao. She had on her forehead a bump such as many of the Prophets had in olden times. She was led by the Spirit to procure numerous favors and gifts for

the Israelites.

On the night upon which the angel of the Lord struck the firstborn of the Egyptians, Segola wrapped in her veil accompanied Moses, Aaron, and three other Israelites to two sepulchral mounds which were separated by a canal over which lay a bridge. The canal flowed between Memphis and Gosen into the Nile. The entrance into the mounds was under the bridge and below the surface of the water. Steps led from the bridge down to it. Segola descended alone with Moses. She cast into the water a scrap of paper upon which was inscribed the name of God. The water retreated and left the entrance to the monument free. They struck on the stone door and it opened inward. Then they called to the others to come down. When they did so, Moses bound their hands together with his stole and made them swear to protect the Mystery. After the oath, he loosed their hands, and all entered the vault where they struck a light, which showed all kinds of passages with images of the dead standing therein.

Joseph's body, with the remains of Aseneth, lay in an Egyptian tauriform, metal coffin, which shone like polished gold. The back formed a cover. This they lifted off, and Moses took the Mystery out of the hollow body of Joseph, wrapped it in cloths, and handed it to Segola who carried it in her arms concealed under her garments. The remaining bones were placed together upon a stone, wrapped in cloths, and carried away by the men. Now that they had gained possession of the Sacred Thing, Israel could depart from the country. Segola wept, but Israel was full of joy.

Moses concealed a relic of Joseph's body in the top of his staff. This top was in form like a medlar, or persimmon; it was yellowish and surrounded by leaves. It was different from the shepherd's staff that Moses was commanded to cast on the ground before God and which was there changed to a serpent. It was a reed, the upper and

the lower end could be pushed in and drawn out. With the lower point, which appeared to me to be of metal and which was in form like a sharp pencil, Moses touched the rock as if tracing words upon it. The rock opened under the point, and water gushed forth. Water flowed also from the sand wherever Moses made signs upon it with this staff. The upper part of the reed staff, in shape like a medlar, could be pushed in and drawn out; before it the Red Sea divided.

From Joseph's death to the departure of Israel from Egypt, there were about one hundred and seventy years according to our manner of reckoning. But they had at that time another way of reckoning, other weeks and years. This was often explained to me, but I cannot now recall it.

While the Israelites lived in Egypt, they had no temple, but only tents. They piled up stones, poured oil over them, sacrificed grain and lambs, sang, and prayed.

17. THE ARK OF THE COVENANT

On the same night that Moses took possession of the Holy Thing, a golden casket shaped like a coffin was prepared, in which at their departure the Israelites took it with them. It must have been large enough for a man to rest in it, for it was to become a church, a body. This was the night upon which the doorposts were signed with blood. As I witnessed the rapid working at the chest, I thought of the Holy Cross which, too, was hurriedly put together on the night before the death of Jesus. The chest was of gold plate and shaped like an Egyptian mummiform coffin, broad above and narrow below. On the upper part was a picture of a face surrounded by beams. On the sides were marked the length of the arms and the position of the ribs.

In the center of this coffin-like chest, was placed a little

golden casket wherein was contained the Holy Thing which Segola had taken out of the sepulchral vault. In the lower part of the chest were sacred vessels, among them the chalice and cups of the Patriarchs which Abraham had received from Melchisedech and which with the Blessing had been entailed upon the firstborn. This was the first form of the Ark of the Covenant, and these were its first contents. It had two covers, the lower one red, the upper one white.

Only afterward on Mount Sinai, was made the chest inlaid with gold inside and outside, and in it the golden mummiform coffin with the Holy Thing was placed. The coffin did not fill the chest. It reached only about halfway up the chest and it was not so long; for at the head and foot there was still room for two small compartments in which were placed relics of Jacob's and Joseph's family and later on the rod of Aaron. When the Ark of the Covenant was placed in the Temple upon Sion, its interior had undergone a change. The golden mummiform coffin had been removed, and in its place was a little mass of whitish substance shaped like the coffin.

Even when a child, I often saw the Ark of the Covenant. I saw it inside and outside, and I knew of all that was put into it from time to time. All the precious holy things that the Israelites preserved were kept in it, but it could not have been heavy, since it was easily carried.

The chest was longer than broad, its height being equal to its width. It had below a projecting ledge. The top was wrought skillfully in gold for about half an ell in breadth: flowers, scrolls, faces, suns, and stars, all in different colors. All was magnificent, although the ornamentation was not very much raised. The apex and leaves arose only a little above the top of the chest. At the corners below this border, at either end, were the two rings through which ran the bars for carrying it. The whole chest was of setim wood covered with gold and beautifully inlaid with figures

of different colors.

In the middle of the Ark was a small but unnoticeable door, by which the High Priest, when alone in the Most Holy, could take out the Holy Thing for blessing or for prophesying. It opened in two parts toward the interior right and left, and was large enough to admit of the High Priest's reaching in easily. Where the bars for carrying it extended over these doors, they were slightly curved. When the doors were opened, the golden casket, in which was preserved the Holy Thing in its precious coverings, also opened like a book.

Above the top of the Ark arose the Throne of Grace. It consisted of a hollow table covered with gold-plate, and in it lay holy bones. It was as large as the roof of the Ark, but only deep enough to rise a little above it. It was fastened to the Ark by eight setim wood screws, four at either end. It did not rest exactly on the Ark; there was space enough between them to afford a sight from side to side. The heads of the screws were of gold and shaped like fruit. The four outer ones fastened the table to the four corners of the Ark, the four inner ones ran into the interior. Each end of the Throne of Grace was concave, and in each cavity was securely fastened a golden cherub about the size of a boy. In the center of the Throne was a round opening by which a tube ran through the roof of the Ark. One could see it in the space between the roof and the hollow table. This basket-shaped opening was surrounded by a golden crown. Four transverse pieces fastened the crown to the rod, which from the Holy Thing in the Ark arose through the tube and the crown and, like the petals of a flower, spread out into seven points. The right hand of one of the cherubs and the left of the other clasped the rod, while their outspread wings, the right of the one and the left of the other, met behind it. The two other wings, only slightly expanded, did not meet, but left the sight of the crown from the front of the Ark free.

Under these wings, the cherubs extended their arms with warning hands. One knee only of each cherub touched the Ark; the other limb was in a hovering attitude. The cherubs turned their face a little to one side with a slightly agitated expression, as if they felt a holy awe before the radiant crown. They were clothed around the middle portions of the body only. On long journeys, they were removed and carried separately.

I saw on the petal-like points of the rod, flames burning, which had been enkindled by the priests. The substance used for these lights was brown. I think it was a sacred resin. They kept it in boxes. But I have often seen great streams of light shooting up out of the crown, and similar streams descending from Heaven into it, also oblique currents breaking out of it in fine rays. These last signified the route by which the people should journey.

On the lower end of the rod inside the Ark, were hooks from which hung the two Tables of the Law and below them the Holy Thing. Below the latter, though not resting on the floor of the Ark, was a ribbed vessel of gold containing manna. When I looked sidewise into the Ark, I could not see the altar, nor the Holy Thing. I always regarded the Ark of the Covenant as a church, the Holy Thing as the altar with the Most Blessed Sacrament, and the vessel of manna as the lamp before the altar. When I entered a church in my childhood, I used to associate its different parts with the corresponding parts of the Ark of the Covenant. The Mystery, the Holy Thing of the Ark, was to me what the Blessed Sacrament is to us, only not so full of grace, although it was something full of strength and reality. It made upon me a more obscure, a more awe-inspiring impression, but still one very sacred and full of mystery. It always seemed to me that all in the Ark of the Covenant was holy, that all our salvation was in it, as if rolled up in a ball, as if in a germ. The Holy Thing of the Ark was more mysterious than the Most Blessed

Sacrament. The former seemed to be the germ of the latter; the latter, the fulfillment of the former. I cannot express it. The Holy Thing of the Ark was a mystery as hidden as is Jesus in the Most Holy Sacrament to us. I felt that only a few of the High Priests knew what it was, that only the pious among them knew it by divine enlightenment and made use of it. To many it was unknown and they profited not by it, just as with us so many graces and wonders of the Church pass unheeded. They are lost as all salvation would be, were it founded on human will and intellect, instead of upon a rock.

I could weep over the sad state, the blindness of the Jews. They once possessed all in the germ; but the fruit, they would not recognize. First, they had the Mystery, the Holy Thing; it was the pledge, the promise. Then came the Law and afterward the grace. When I saw the Lord teaching in Sichar, the people questioned Him as to what had become of the Holy Thing of the Ark of the Covenant. He answered them that mankind had already received a great deal of it, that it was even then among them. The fact of their no longer possessing it as they once did, was a proof that the Messiah was born.

I saw the Mystery, the Holy Thing, in a form, in a kind of veil, as a substance, as an essence, as strength. It was bread and wine, flesh and blood; it was the germ of the Blessing before the Fall. It was the sacramental presence of that holy propagation of man before he fell. It was preserved to man by religion. It was possible for it to be ever more and more realized in subsequent generations by a continuous purification through piety, which purification was perfected in Mary thus rendering her fit to receive through the Holy Spirit the long-looked-for Messiah. Noe, in planting the vineyard, had made the preparation; but here in the Holy Thing were contained already the reconciliation and protection. Abraham had received it in that blessing which I saw bestowed upon

him as something tangible, as a substance. It was a Mystery intrusted to one family, therefore the great prerogative of the firstborn.

Before the Departure from Egypt, Moses took possession of the Holy Thing. As before this it had been the religious Mystery of one family, so now it became the Mystery of the whole nation. It was placed in the Ark of the Covenant as the Most Holy Sacrament in the tabernacle and in the ostensorium.

When the children of Israel worshipped the golden calf and fell into gross errors, Moses doubted the power of the Holy Thing. For this he was punished by not being allowed to enter into the Promised Land. When the Ark fell into the hands of the enemy, the Holy Thing, the bond of union among the Israelites, was removed by the High Priest, as was always done when danger threatened. And yet was the Ark still so sacred that the enemy under the pressure of God's chastising anger were forced to restore it. Few comprehended the Holy Thing or the influence it exerted. It often happened that one man by his sins could interrupt the stream of grace, could break the direct genealogical line that was to end in the Saviour, or rather in that pure vessel that was to receive Him from God. In this way, the Redemption of the human race was long delayed. But penance could again restore continuity to that line. I do not know for certain whether this Sacrament were in itself divine, whether it came forth simply and purely what it was, directly from God, or whether it owed its sacred character to a kind of priestly, supernatural consecration. I think, however, that the first proposition is the true one, for I know for certain that priests often opposed its action and thus retarded Redemption. But they were heavily punished for it, yes, oftentimes even with death itself. When the Holy Thing operated, when prayer was heard, it became bright and increased in size, shining through the cover with a reddish

glow. The blessing proceeding from it increased and diminished at different times according to the purity and piety of mankind. By prayer, sacrifice, and penance, it appeared to grow larger.

I saw Moses expose it before the people only twice: at the passage through the Red Sea and at the worshipping of the golden calf, but even then it was covered. It was removed from the golden casket and veiled as the Blessed Sacrament is on Good Friday. Like It, it was carried before the breast, or raised up for a blessing or a malediction, as if exerting its influence even at a distance. By it, Moses restrained many of the Israelites from idolatry and saved them from death.

I often saw the High Priest making use of it when he was alone in the Holy of Holies. He turned it in a certain direction, as if to strengthen, to protect, to shield, sometimes to shower a blessing, to grant a petition, sometimes even to punish. He never touched it with uncovered hands.

The Holy Thing was also plunged by him into water. This he did with a religious intention, and the water was given as a sacred draught. Deborah, the Prophetess, Anna the mother of Samuel in Silo, and Emerentia, the mother of St. Anne, drank of this water. By this holy drink, Emerentia was prepared for the conception of St. Anne. St. Anne drank not of this water, since the Blessing was in her.

Joachim, through an angel, received the Holy Thing out of the Ark of the Covenant, and Mary was conceived under the Golden Gate of the Temple. At her birth, she herself became the Ark of the Holy Thing which then reached its destination, and the wooden Ark in the Temple was deprived of its presence.

When Joachim and Anne met under the Golden Gate, they were surrounded by dazzling light, and the Blessed Virgin was conceived without original sin. A wonderful

sound was heard; it was like a voice from God.

Men cannot comprehend this mystery of Mary's sinless conception in Anne, therefore is it hidden from them.

The ancestors of Jesus received the germ of the Blessing for the Incarnation of God; but Jesus Christ Himself is the Sacrament of the New Covenant, the Fruit, the Fulfillment of that Blessing, to unite men again to God.

When Jeremias at the time of the Babylonian Captivity hid the Ark of the Covenant and other precious objects on Mount Sinai, the Mystery, the Holy Thing, was no longer in it; only its coverings were buried by him with the Ark. He knew, however, what it had contained and how holy it was. He wanted, therefore, to speak of it publicly and of the abomination of treating it irreverently. But Malachias restrained him, and took charge of the Holy Thing himself. Through him it fell into the hands of the Essenians, and afterward was placed by a priest in the second Ark of the Covenant. Malachias was like Melchisedech an angel, one sent by God. I saw him not as an ordinary man. Like Melchisedech, he had the appearance of a man, differing from him only inasmuch as was suited to his time.

Shortly after Daniel's being led to Babylon, I saw Malachias as a boy of seven years, wearing a reddish garment, and wandering around with a staff in his hand. He seemed to have lost his way, and he took shelter with a pious couple at Sapha of the tribe of Zabulon. They thought him a lost child of one of the captive Israelites, and they kept him with them. He was very amiable, and so extraordinarily patient and meek that everyone loved him; he could therefore teach and do what he pleased without molestation. He had much intercourse with Jeremias, whom he assisted with advice when in the greatest perils. It was through him also that Jeremias was freed from prison in Jerusalem.

The ancient Ark of the Covenant, hidden by Jeremias on Mount Sinai, was never again discovered.

The second one was not so beautiful as the first, and it did not contain so many precious things. Aaron's rod was in possession of the Essenians on Horeb, where also a part of the Holy Thing was preserved. The family that Moses appointed as the immediate protectors of the Ark of the Covenant, existed till the time of Herod.

All will come to light on the last day. Then will the Mystery become clear, to the terror of all that have made a bad use of it.

THE MOST HOLY VIRGIN

1. GENEALOGY, BIRTH, AND MARRIAGE OF ST. ANNE

The ancestors of St. Anne were Essenians. These extraordinarily pious people were descended from those priests who, in the time of Moses and Aaron, carried the Ark, and who received precise rules in the days of Isaias and Jeremias. They were not numerous in the beginning. Later on in Palestine they lived in communities occupying a tract about forty-eight miles long and thirty-six wide.[1] Some time after, they migrated to the region of the Jordan where they dwelt chiefly on Mount Horeb and on Mount Carmel.

In early times, before Isaias gathered them together, the Essenians lived scattered as pious, ascetic Jews. They neither changed nor repaired their garments until they actually fell to pieces. They married, but observed great continence in the married state. With mutual consent, husband and wife frequently lived apart in distant huts. They also ate apart, first the husband and on his departure the wife. Even in those early times some of the forefathers of Anne and of other members of the Holy Family were found among them. From them sprang those that are called the children of the Prophets. They dwelt in the desert and around Mt. Horeb. There were many of them likewise in Egypt. For a long time war drove them from Mt. Horeb, but they were gathered together again by their Superiors. The Maccabees belonged to this sect. They greatly revered Moses. They had a piece of his garment. He had given it to Aaron, and through the latter it came

into the possession of the Essenians. They preserved it as a sacred thing, and I had a vision in which I saw that fifteen of the Essenians had perished in its defense. Their Superiors knew of the Mystery, the Holy Thing, in the Ark of the Covenant. The unmarried among the Essenians formed a special congregation like a religious order. They had to undergo a probation of long years before being admitted to it, and then they were received for a longer or a shorter time as the prophetical inspiration of Superiors might dictate. The married Essenians, who exercised strict vigilance over their children and household, bore to the real Essenian Community the same spiritual relationship that the Franciscan Tertiaries do to the Franciscan Order. In all affairs they were guided by the counsel of their spiritual Superior on Horeb.

The unmarried Essenians were unspeakably chaste and devout. They wore long white garments, which they kept scrupulously clean. They received children to educate. The aspirant to their rigid life had to be fourteen years old. Postulants of advanced piety were kept only one year on probation; others, two years. They lived in perfect chastity and carried on no kind of business; they exchanged their agricultural products for the various necessaries of life. If anyone of their number were so unfortunate as to sin grievously, he was excommunicated, which excommunication was followed by consequences such as attended St. Peter's malediction against Ananias—he died. The Superior of the Essenians knew by divine inspiration whenever anyone had fallen into sin. I saw also some who lived only to do penance; one, for instance, stood in a sort of stiff coat, with outstretched, inflexible sleeves, lined with prickles.

They had caves on Mt. Horeb which served as cells. Attached to them by wicker-work was a large cave for general assembly. At the eleventh hour all met here for a meal. Each had before him a small loaf and cup. The

Superior went around and blessed the loaf of each. The meal over, all returned to their own cells. In the large hall was an altar upon which lay blessed loaves. They were covered and intended for distribution to the poor. There were numbers of tame pigeons around which fed out of the hand. The Essenians used these doves for food, also for religious ceremonies. They uttered some words over them, and they let them fly away. I saw them also performing the same ceremony over lambs; they spoke some words over them and then let them run into the wilderness.

I saw that they went three times every year to the Temple of Jerusalem. They had among them priests, whose special care was the preservation of the sacred vestments; they cleaned them and prepared new ones, to the purchase of which they had contributed. I saw these people engaged in agriculture, in cattle raising, and especially in gardening. That part of Mt. Horeb which lay around their cells was covered with gardens and fruit trees. I saw many of them engaged likewise in weaving and platting, and in embroidering the sacerdotal garments. I saw that they did not manufacture the silk themselves. It came in bundles for sale, and they exchanged their products for it.

In Jerusalem, they had a special dwelling place, also a particular part of the Temple assigned to them. They were objects of dislike to the other Jews. I saw them sending offerings to the Temple for sacrifice, huge bunches of grapes that two men carried between them on a pole, and lambs. But these lambs were not slaughtered; they were allowed to run. I never saw them bringing offerings for slaughter. Before going up to the Temple, they prepared themselves by prayer, rigid fasting, disciplines, and other penitential exercises. He who, with unatoned sins, ventured to the Temple, might fear a sudden death; and indeed, this happened to some. If on their way to the Temple they met a person sick or helpless, they paused and went no further until they had in some manner assisted

him. I saw them gathering herbs and preparing teas. They healed the sick by the imposition of hands, or by stretching themselves upon them with extended arms. I saw them also exerting their healing power at a distance. If a sick person could not go himself to the Essenians, he sent to them another as his representative. All that would have been done for the sick person himself, had he really been present, was done for his representative, and the sick man was cured at the same hour.

The Superior at the time of Anne's grandparents was a Prophet named Archos. He had visions in the cave of Elias on Horeb, which visions referred to the coming of the Messiah. Archos knew from what family the Messiah would come and, when he prophesied to Anne's grandparents concerning their posterity, he saw that the time was drawing near. He knew not exactly how far off it was nor how it might still be retarded by sin; but he exhorted to penance and sacrifice.

Anne's grandfather, an Essenian, was before his marriage called Stolanus; but by his wife and in consideration of her dowry, he received the name Garescha, or Sarziri. Anne's grandmother was of Mara in the desert. Her name was Moruni, or Emorun, that is, *noble mother.* She married Stolanus upon the advice of Archos, the Prophet, who was the Superior of the Essenians for about ninety years. He was a very holy man with whom counsel was always taken by those intending to enter upon the married state, that they might make a good choice. It seemed to me strange that this divinely enlightened Superior always prophesied respecting the female descendants, and that the ancestors of Anne, as well as Anne herself, always had daughters. It was as if the religious education of the pure vessels that were to conceive the holy children destined to be the precursors of the disciples, of the Apostles, and of the Lord Himself, devolved upon them.

I saw Emorun going to Archos before her marriage. She

entered the hall on Horeb, passed thence into a side apartment, and conferred with the Superior through a grating like that of a confessional. Then Archos went up a long flight of steps to the summit of the mountain where was found the cave of the Prophet Elias. The entrance was narrow, and a few steps led down into the cave, which was neatly hollowed out. The light fell through an opening in the vaulted roof. I saw by the wall a small stone altar, upon which was the rod of Aaron and a shining chalice as of one precious stone. In this chalice lay a portion of the Ark of the Covenant. The Essenians had come into possession of it at a time when the Ark had fallen into the hands of the enemy. The rod of Aaron stood in a little tree as in a box. The tree had yellowish leaves wreathed in spirals. I cannot say whether this little tree was really growing or whether it was artificial. It was, for instance, something like a root of Jesse. If the Superior prayed concerning a marriage, he took the rod of Aaron into his hand. If the union in question would contribute to Mary's lineage, the rod put forth a bud from which sprang one or more blossoms bearing the sign of the choice. The forefathers of Anne were legitimate descendants of this lineage, and their chosen daughters had been by such signs designated. New blossoms burst forth whenever a chosen daughter was to enter the married state. The little tree with its spiral leaves was like a genealogical table, like the root of Jesse, and by it could be seen how far the advent of Mary was distant. There were on the altar, also, some small bunches of herbs in pots. Their flourishing or withering denoted something. I saw all around on the walls grated compartments wherein were preserved ancient holy bones very beautifully encased in silk and wool. They were the bones of Prophets and holy Israelites who had lived upon the mountain and in its vicinity. I saw such bones in the cells or caves of the Essenians. They used to place lighted lamps and flowers before them, and there

offer prayers.

When Archos prayed in this cave, he was vested precisely like the High Priest in the Temple. His clothing consisted of about eight pieces: First, he placed upon his breast a kind of broad scapular such as Moses used to wear next to his person. It had an opening in the middle for the neck and fell in equal length before and behind. Over this, he wore a white alb of twisted silk bound by a cincture that fastened also the wide stole which, crossing on the breast, reached down to the knee. Over the alb was a kind of chasuble of white silk. It reached to the ground behind, and had two little bells at the lower edge. Around the neck was a standing collar buttoned in front. The beard was parted over this collar. Last of all came a small, shining mantle of white untwisted silk. It was fastened in front by three stone clasps upon which something was engraved. From either shoulder toward the breast ran a row of six precious stones, upon which also signs were engraved. On the back of it and in the center, was a shield upon which were inscribed some letters. This mantle was also adorned with fringes, tassels and artificial fruit. On one arm he wore a short maniple. The headdress was of white silk rolled in puffs one above another and ending in a silken tuft. Over the forehead was a plate of gold set with precious stones.

Archos prayed prostrate on the earth before the altar. I saw that he had a vision of a rose tree with three branches springing from Emorun. On each branch was a rose, and that of the second was marked with a letter. He saw also an angel writing letters on the wall. In consequence of this vision, Archos told Emorun that she should marry her sixth suitor, that she should bring forth a chosen child who would bear a sign and who would be a vessel of the approaching Promise. The sixth suitor was Stolanus. The married pair did not dwell long in Mara; they removed to Ephron. Again I saw their daughters, Emerentia and

Ismeria, consulting with Archos. He commanded them to embrace the married state, for they also were cooperating vessels of the Promise. The elder one, Emerentia, married a Levite named Aphras, and became the mother of Elizabeth, who gave birth to John the Baptist. A third daughter was named Enue. Ismeria was the second daughter of Stolanus and Emorun. She had at her birth the mark that Archos, in his vision of Emorun, had seen on the rose of the second branch. Ismeria married Eliud, of the tribe of Levi. They were wealthy, as I judged from their great household. They owned many herds, but they kept nothing for themselves, they gave all to the poor. They dwelt in Sephoris, four leagues from Nazareth, where they possessed property. They had property also in the valley of Zabulon whither they used to remove in the warm season. After Ismeria's death, Eliud took up his abode there permanently. Joachim's father with his family had likewise settled in the same valley.

The eminent chastity and mortification of Stolanus and Emorun had descended to Ismeria and Eliud. Ismeria's first daughter was called Sobe. She married Solomon, and became the mother of Mary Salome who married Zebedee and gave birth to the future Apostles, James the Greater and John. When at Sobe's birth, the sign of the Promise was not found on her, her parents were greatly troubled. They journeyed to the Prophet on Horeb. He exhorted them to prayer and sacrifice, and promised them consolation. For about eighteen years they were without children, and then Anne was born. Both father and mother had the same vision one night upon their couch. Ismeria saw an angel near her writing on the wall. On awakening she told her husband, who also had had the same vision, and both still saw the written character on the wall. It was the letter M. At her birth Anne brought with her into the world the same sign upon the region of the stomach.

Anne was especially dear to her parents. I saw her as a

child. She was not strikingly beautiful, though prettier than some others. Her beauty was not to be compared with Mary's, but she was extraordinarily pious, childlike, and innocent. She was the same at every age, as I have seen, as a maiden, as a mother, and as a little old grandmother. Whenever I happened to see a very childlike old peasant woman, I always thought: "She is like Anne."

When in her fifth year, Anne was taken to the Temple as Mary was later. There she remained twelve years, returning home in her seventeenth year. Meantime, her mother had had a third daughter, whom she named Maraha, and Anne found also in the paternal house a little son of her eldest sister Sobe, who was called Eliud. Maraha afterward inherited the paternal property of Sephoris and became the mother of the subsequent disciples, Arastaria and Cocharia. The young Eliud was afterward the second husband of Maroni, of Naim.

One year later, Ismeria fell sick and died. She called her household around her deathbed, gave them her parting advice, and appointed Anne as their future mistress. Then she spoke alone with Anne, saying that she must marry, for that she was a vessel of the Promise. About eighteen months after, Anne, then in her nineteenth year, married Heli, or Joachim. This she did in obedience to the spiritual direction of the Prophet. On account of the approach of the Saviour's advent, she married Joachim of the House of David, for Mary was to belong to the House of David; otherwise she would have had to choose her spouse from among the Levites of the tribe of Aaron, as all of her race had done. She had had many suitors and, at the time of the Prophet's decision, she was not yet acquainted with Joachim. She chose him only upon supernatural direction.

Joachim was poor and a relative of St. Joseph. Joseph's grandfather Mathan had descended from David through Solomon. He had two sons, Joses and Jacob. The latter

was Joseph's father. When Mathan died, his widow married a second husband named Levi, descendant of David through Nathan. The fruit of this marriage was Mathat, the father of Heli, or Joachim. Joachim was a short, broad, spare man. St. Joseph, even in his old age, was very handsome compared with him. However, in disposition and morals, Joachim was a superior man. Like Anne, he had something very distinguished about him. Both were true Israelites; but there was something in them that they themselves knew not, a yearning, a wonderful earnestness. I have rarely seen either of them laugh, although in the early part of their married life they were not particularly grave. Both possessed a calm, uniform disposition; even in early youth, they were something like sedate old people.

They were married in a small town that possessed only one obscure school, and only one priest presided at the ceremony. Courtship in those days was carried on very simply. The lovers were very reserved. They consulted each other on the subject and regarded their marriage merely as something inevitable. If the young girl said yes, her parents were satisfied; if no, and could she give good reasons for her refusal, they looked upon the affair as ended. First the matter was settled before the parents, and then the promises were made before the priest in the synagogue. The priest prayed in the sanctuary before the rolls of the Law, the parents in their accustomed place, while the young couple in an adjoining apartment deliberated in private over their intention and contract. When they had taken their determination, they declared it to their parents. The latter again conferred with the priest, who now went to meet the couple outside the sanctuary. The nuptial ceremony was celebrated the next day.

Joachim and Anne lived with Eliud, Anne's father. There reigned throughout his household the severe usages and discipline of the Essenians. The house lay in the environs of Sephoris. It formed one of a group of houses of

which it was the largest. Here Joachim and Anne dwelt seven years.

Anne's parents were in good circumstances. They had numerous herds and a house handsomely furnished with beautiful carpets, table furniture, etc. The servants, men and women, were many. I never saw them engaged in agriculture, but herding cattle on the pasture grounds. Ismeria and Eliud were pious, devout, charitable, and just. They frequently divided their herds and other possessions into three parts: one part for the Temple, whither they drove it themselves and where it was received by the servants of the Temple; a second part they gave to the poor or to their needy relatives, some of whom were generally present to receive it; and the third part they reserved for their own use. They lived very frugally and gave to all that asked help. When I saw all this, even in childhood, I thought: Giving lasts long. He who gives gets back double, for I perceived that the third part again rapidly increased. It was soon so large that it could be again divided into three parts as before. They had many relatives who upon all solemn occasions assembled at their house. But I never even on those occasions saw much feasting. Food was indeed distributed among the poor, but grand entertainments I never saw. At these assemblies the guests generally reclined in circles on the ground, and conversed of God with earnest expectancy. It frequently happened that some of these relatives were bad people. They looked angry and displeased when Eliud and Ismeria, full of heavenly longing, glanced upward as they spoke of God. But to these evil-minded people, the holy couple were ever kind; they never omitted to invite them to their reunions, and they gave twice as much to them as to others. I used to see that they, with bitter feelings, impatiently coveted what Eliud and Ismeria gave them with so much good will. It was no uncommon thing for the holy couple to give sheep, sometimes one, sometimes more, to the poor belonging to them.

Here in her father's house, Anne gave birth to her first daughter, who was called Mary. I saw her full of joy over her newborn babe. It was a lovely child. I saw it growing stout and strong. It was gentle and pious, and the parents loved it. But yet, there was something about the child that I could not understand, something that indicated that it was not the one looked forward to by the parents as the fruit of their union. There was always a shade of trouble and anxiety about them, as if they had offended God, therefore they did penance, lived in continence, and multiplied their good works. I often saw them going apart to pray.

They had lived in this way with their father, Eliud, seven years (which I could guess by the age of their first child), when they resolved to withdraw from the paternal house. Their design was to live in privacy, to begin their married life anew and, by performing actions pleasing to God, to draw down His benediction upon their union. I saw them take this resolution in the paternal home and I also saw Eliud setting aside a portion of his riches for them. The herds were divided, oxen, asses, and sheep set apart for the new household. The animals named were much larger than those of our country. On the asses and oxen were packed all kinds of movables, furniture and clothing. The good people were as skillful in packing as were the animals ready to receive and carry away their loads.

We do not pack our goods so skillfully on our wagons as these people could upon their beasts. They had beautiful vessels, all more highly ornamented than those of the present day. Beautiful, fragile, curiously-shaped pitchers, upon which were all kinds of ornamentation like carving, were stuffed with moss, enveloped in wrappings, fastened to the ends of a strap, and hung over the back of the animals upon which were laid bundles of colored covers and garments. Some of the covers were em-

broidered in gold and were very costly. Father Eliud gave the departing couple a small, but heavy lump of something in a bag; it was like a lump of gold, of precious metal. When all was ready, the servant men and maids formed in procession and drove the herds and beasts of burden before them toward the new dwelling, about five or six leagues distant.

The house stood upon a hill between the vale of Nazareth and the valley of Zabulon. A terebinthine walk led to it. In front of it, on a bare, stony foundation, was a courtyard surrounded by a low stone wall, upon or behind which grew a hedge. On one side of this courtyard were sheds for the cattle. The door of the house, which was tolerably large, was in the center of the building and hung upon hinges. Through it one entered a kind of anteroom, which extended the whole breadth of the house. Right and left of the hall were small apartments cut off by lightly woven partitions, or screens, that could be removed at pleasure. It was in this hall that the principal meals were laid on feasts as, for instance, when Mary was taken to the Temple. Opposite the entrance, a light wicker door led from the hall into a passage upon either side of which were four apartments lying right and left. They were separated by movable wicker partitions, the upper part ending in gratings. These partitions were so placed as to form a rounded, or rather a kind of triangular space, in the middle of whose central side, just opposite the door, was the fireplace. Behind the two oblique sides, right and left, were other chambers. In the center of this kitchen there hung from the ceiling a many-branched lamp. Around the house were fields and orchards.

When Joachim and Anne entered their new abode, they found everything in order, owing to the diligence of the domestics who had preceded them. They had unpacked all things as nicely and carefully as they had packed them, and everything was in its place. Anne's servants were so

handy, they did everything quietly and intelligently. They were not like the servants of our day, who have to be told every single thing.

And now the holy couple began here a new married life. They made a sacrifice to God of all the preceding years, and began again as if they had only just now been united. Their only aim was by a life pleasing to God, to attract upon themselves that blessing for which alone they sighed. I saw them both going to and fro among their herds. They divided them into three parts, and drove the best to the Temple. The poor received the second part, and the worst was retained for themselves. They acted in the same manner with all that belonged to them.

1. A German mile equivalent to four and one-half English miles.

2. THE HOLY AND IMMACULATE CONCEPTION OF MARY

Anne had the assurance, the firm belief that the coming of the Messiah was very near, and that she herself would be of the number of His relatives according to the flesh. Her prayer was continuous and she constantly aimed at greater purity. It had been revealed to her that she was to bring forth a child of benediction. Her firstborn daughter, who had remained with her grandfather Eliud, Anne recognized and loved as her own and Joachim's child; but she felt certain that she was not the child whom, by interior enlightenment, she knew that she was to bear. For nineteen years and five months after the birth of this first child, Joachim and Anne were childless. They lived in continued prayer and sacrifice, in mortification and continency. I frequently saw them dividing their herds, which rapidly multiplied again. Joachim often remained far away with his flocks in humble supplication to God.

The anxiety of both and their longing after the prom-

ised blessing had reached their height. Many of their acquaintances upbraided them because of their sterility, which they attributed to some wickedness. They said that the child living with Eliud was not really Anne's daughter, otherwise she would have it with her. When Joachim, absent with the herds, went again to the Temple to offer sacrifice, Anne used to send servants out to the fields to him with numbers of things, doves, and other birds in baskets and cages. Joachim loaded two asses from the meadow with them, also with three little long-necked animals, white and nimble, and lambs and kids in wicker baskets. He carried a lantern at the end of a stick; it looked like a light in a scooped-out gourd. I saw him with his offerings journeying over a beautiful green field between Bethania and Jerusalem. I often saw Jesus in the same spot. Toward evening, Joachim reached the Temple. The asses were stabled in the same place as subsequently at Mary's Presentation, and the offerings were carried up the steps of the Mount that led to the Temple. When they had been received by the attendants, Joachim's servants returned while he himself went on into the hall in which were the water basins for the cleansing of the gifts. Thence he passed through a long corridor to a hall upon the left of the Sanctuary where were the altar of incense, the table of show bread, and the seven-branched candlestick. The hall was filled with those that had brought offerings. Joachim was received in a very contemptuous manner by a priest named Reuben, who would scarcely admit him. He was shoved into a corner behind a grating, and his offerings were not, like those of others, conspicuously placed behind the gratings to the right of the courtyard, but indifferently set on one side. The priests were around the altar of incense, upon which an offering was being made. Lamps were burning, and lights were lit on the seven branched candlestick, but not all seven at once. I have often noticed that different arms of the candlestick were

lighted on different occasions.

I saw Joachim leaving the Temple in great trouble. He went from Jerusalem through Bethania, and into the country of Macharus, where he sought consolation in the house of an Essenian. The Prophet Manahem had once dwelt here, and also in the family of an Essenian at Bethania. This Prophet had foretold to Herod while still a child his future kingdom and wickedness. From this place, Joachim went to his most distant herds on Mount Hermon. The way led through the wilderness of Gaddi and over the Jordan. Hermon is a long, narrow, unbroken mountain whose sunny side is green and blooming when the other is still covered with snow. Joachim was so dejected, so mortified that he would not allow his people to inform Anne where he was staying, while the trouble of the latter when she heard how things had gone at the Temple and saw that Joachim did not return home, was indescribable. For five months Joachim thus remained in concealment on Hermon. I saw him praying and weeping. When he went to look after his flocks and his lambs, he was often so overcome by sadness that he cast himself with covered face prostrate on the ground. His servants questioned him upon the cause of his grief. But he did not tell them that it was because he was childless. Again he divided his magnificent herds into three parts. The best he sent to the Temple, the second to the Essenians, and the least he kept for himself.

Anne, in the midst of her anxiety, had much to endure also from an insolent maid servant who bitterly taunted her with her sterility. She bore with her a long time, but at last she sent her from the house. The maid had requested permission to go to a feast. This was not in accordance with the strict discipline of the Essenians. Anne refused the permission, and then the maid reproached her, telling her that she deserved to be sterile and abandoned by her husband on account of her harsh and unreasonable

temper. Then Anne sent her, with gifts and accompanied by two servants, back to her parents, that they might receive her safe and sound as she had come to her. She sent them also the message that she could no longer take charge of their daughter. After the girl's departure, Anne went in sadness to her chamber and prayed. When evening closed, she threw a long scarf over her head and enveloped herself entirely in it, took a covered light beneath her mantle, went out under a spreading tree that stood in the courtyard, lit the lamp and prayed. This tree was one of those whose branches strike root again and again, and thus form a whole tract of covered walk under their foliage. Its leaves are very large. I think it was with such that Adam and Eve clothed themselves in Paradise. The whole tree had the characteristics of that of the forbidden fruit. The pear-shaped fruit hung usually in fives at the end of the branches. It was fleshy inside with blood-colored veins; in its center was a hollow space in which reposed the kernel. The Jews made use of the large leaves chiefly at the Feast of Tabernacles. They adorned the walls with them, laying them like the scales of a fish, so that their edges closely fitted together. The tree was surrounded by groves and seats.

When Anne had long besought God not to separate her from Joachim, her pious husband, although He had been pleased to deprive her of children, an angel appeared to her. He hovered above her in the air. He told her to set her heart at rest, for the Lord had heard her prayer; that she should on the following morning go with two of her maid servants to the Temple of Jerusalem; that there under the Golden Gate, entering by the side of the valley of Josaphat, she should meet Joachim, who was even now on his way thither, that Joachim's offering would be accepted, that his prayer would be heard, that he (the angel) had appeared also to him. The angel likewise directed Anne to take some doves with her as an offering, and

promised that the name of the child she was soon to conceive should be made known to her.

Anne thanked the Lord and returned to the house. When, after her lengthy prayer, she lay on her couch asleep I saw light descending upon her. It surrounded her, yes, even penetrated her. I saw her, upon an interior perception, tremblingly awake and sit upright. Near her, to the right, she saw a luminous figure writing on the wall in large, shining Hebrew characters. I read and understood the writing word for word. It was to this effect: that she should conceive, that the fruit of her womb should be altogether special, and that the Blessing received by Abraham was to be the source of this conception. I saw Anne's anxiety as to how she should communicate all that to Joachim; but the angel reassured her by telling her of Joachim's vision. I received then a clear explanation of Mary's Immaculate Conception. I saw that, in the Ark of the Covenant, a sacrament of the Incarnation, of the Immaculate Conception, a Mystery for the restoration of fallen humanity was contained. I saw Anne, with surprise and joy, reading the red and golden letters of this luminous writing. Her gladness increased to such a degree that, when she arose to set out for Jerusalem, she looked far younger than before. I saw on Anne's person at the instant the angel appeared to her a beam of light and in her a shining vessel. I cannot better describe it than by saying that it was like a cradle, or a tabernacle which had been closed but was now opened, and made ready to receive a holy thing. How wonderfully I saw this, is not to be expressed; for I saw it as if it were the cradle of salvation for the whole human race, and also as a kind of sacred vessel now opened, and the veil withdrawn. I saw it quite naturally as if one and the same holy thing.

I saw, too, the apparition of the angel to Joachim. The angel commanded him to take his offering up to the Temple, promised that his prayer should be heard, and told

him that he should pass under the Golden Gate. At this announcement, Joachim was troubled. He felt very timid about going again to the Temple. But the angel assured him that the priests had already been enlightened with regard to him. It was the time of the Feast of Tabernacles. Joachim and his shepherds had already erected their tabernacles. With a large herd of cattle as an offering, Joachim reached Jerusalem on the fourth day of the feast, and put up near the Temple. Anne arrived in Jerusalem also on the fourth day of the feast. She stopped with the family of Zacharias near the fish market, and met Joachim for the first time only at the end of the feast.

When Joachim approached the Temple, two of the priests came out to meet him. They did this acting upon a divine inspiration. Joachim had brought with him two lambs and three kids. His offering was accepted, slaughtered, and burned at the customary place in the Temple. But a part of it was taken and burned at another place to the right of the entrance porch, in the center of which stood the large teacher's desk.

When the smoke arose, I saw a beam of light descend upon Joachim and the officiating priest. There was a pause, the beholders looked on in amazement, and I saw two priests go out to Joachim and lead him through the side apartments into the Sanctuary before the altar of incense. Then the priests laid incense upon the altar, not in grains but in the lump; it kindled of itself. The priests immediately retired to a distance and left Joachim alone before the altar. I saw him on his knees, his arms extended, while the incense offering slowly consumed itself. He remained shut up in the Temple all night, praying with great and ardent desires. I saw that he was in ecstasy. A luminous figure appeared to him in the same manner as to Zachary, and gave him a roll written in shining letters. On it were the three names: Helia, Hanna, Mirjam, and near the last one the picture of a little Ark of the Covenant, or

a tabernacle. Joachim laid the roll on his breast under his garment. The angel spoke: "Anne will conceive an immaculate child from whom the Redeemer of the world will be born." The angel told him moreover not to grieve over his sterility which was not a disgrace to him, but a glory, for that what his spouse would conceive should not be from him but through him, a fruit from God, the culminating point of the Blessing given to Abraham. I saw that Joachim could not comprehend these words. Then the angel led him behind the curtain that concealed the grating before the Holy of Holies. The space between the curtain and the grating afforded standing room. Then the angel held up before Joachim's face a shining ball that reflected like a mirror. Joachim breathed upon it and gazed into it. When I saw the angel holding the ball so close to Joachim's face, I thought of a custom in use at our country weddings, where one kisses a painted head and gives fourteen pennies to the sexton. And now, as if called up by the breath of Joachim, appeared all kinds of pictures in the globe. He saw them clearly, for his breath did not dim them. It seemed to me that the angel then said to him that Anne should conceive although remaining just as unsullied by him as this ball. The angel then took it from Joachim and raised it on high. I saw it hovering in the air and, as if through an opening, innumerable and wonderful pictures went into it. They were like a whole world, one picture growing out of another. Up in the highest point appeared the Most Holy Trinity, and below, to one side, were Paradise, Adam and Eve, the Fall, the Promise of a Redeemer, Noe, the Ark, scenes connected with Abraham and Moses, the Ark of the Covenant, and numerous symbols of Mary. I saw cities, towers, gateways, flowers, all wonderfully connected together by beams of light like bridges. They were all assaulted and combated by beasts and spirits, which, however, were everywhere beaten back by the streams of light that burst upon them.

I saw also a garden enclosed by a dense thornhedge. All kinds of horrible animals were trying to enter, but could not. I saw a tower stormed by numerous warriors who were, however, always repulsed.

And in this way I saw innumerable pictures all bearing some reference to Mary. They were bound together by passages or bridges. In them I saw obstacles, hindrances, struggles, all of which were overcome, and the pictures disappeared successively on the opposite side of the globe, as if they had entered into the Heavenly Jerusalem. But as I gazed at them dissolving in the interior of the globe, the globe itself mounted on high and I saw it no more.

The angel now removed something from the Ark of the Covenant, though without opening the door. It was the Mystery of the Ark, the Sacrament of the Incarnation, the Immaculate Conception, the Consummation of the Blessing of Abraham. I beheld it under the appearance of a luminous body. The angel blessed or anointed Joachim's forehead with the tip of his thumb and forefinger; then he slipped the shining body under Joachim's garment and it entered into him, how I cannot say. He also gave him something to drink out of a glittering chalice which he held supported by two fingers. The chalice was of the same shape as that used at the Last Supper, but without a foot. Joachim was directed to take it with him and keep it at his home.

I understood that the angel forbade Joachim to reveal anything about this Holy Mystery; and then, too, I understood why Zacharias, the father of the Baptist, was struck dumb after receiving the blessing and the promise of Elizabeth's fruitfulness through the Mystery of the Ark of the Covenant. Not till later was this Mystery missed from the Ark by the priests. Then were they at first confounded; afterward they became altogether pharisaical. The angel now led Joachim out of the Holy of Holies and vanished. Joachim lay on the ground like one stupefied.

I saw the priests enter the Sanctuary, lead Joachim out reverently, and place him upon a seat that stood on a raised platform where usually only priests sat. The seat was almost like that used by Magdalen in her grandeur. They bathed his face, held something to his nose, and gave him to drink; in short, they treated him as one in a swoon. Joachim was, by virtue of what he had received from the angel, quite radiant. He looked as if he had returned to the bloom of youth.

Joachim was afterward conducted by the priests to the entrance of the subterranean passage that ran under the Temple and under the Golden Gate. This was a passage set aside for special purposes. Under certain circumstances, penitents were conducted by it for purification, reconciliation, and absolution. The priests parted from Joachim at the entrance, and he went alone into the narrow, gradually widening, and almost imperceptibly descending passage. In it stood pillars twined with foliage. They looked like trees and vines, and the green and gold decorations of the walls sparkled in the rosy light that fell from above. Joachim had accomplished a third part of the way when Anne met him in the center of the passage directly under the Golden Gate, where stood a pillar like a palm tree with hanging leaves and fruit. Anne had been conducted into the subterranean passage through an entrance at the opposite end by the priest to whom she and her maid had brought the offering of doves in baskets, and to whom also she had told what the angel had revealed to her. She was also accompanied by some women, among them the Prophetess Anna.

I saw Joachim and Anne embrace each other in ecstasy. They were surrounded by hosts of angels, some floating over them carrying a luminous tower like that which we see in the pictures of the Litany of Loretto. The tower vanished between Joachim and Anne, both of whom were encompassed by brilliant light and glory. At the same mo-

ment the heavens above them opened, and I saw the joy of the Most Holy Trinity and of the angels over the Conception of Mary. Both Joachim and Anne were in a supernatural state. I learned that, at the moment in which they embraced and the light shone around them, the Immaculate Conception of Mary was accomplished. I was also told that Mary was conceived just as conception would have been effected, were it not for the fall of man.

After this, Joachim and Anne, praising God, turned toward the outer gate of the passage. They went under an arch into a space like a chapel where numerous lights were burning. Thence they passed to the gate where they were received by the priests who accompanied them back. The Temple was all thrown open and decorated with garlands of leaves and fruit. Divine service was performed under the open sky. In one place stood eight pillars at some distance from one another, and over them were twined garlands of green.

Joachim and Anne went for awhile to one of the priests' houses in Jerusalem, and then immediately journeyed homeward. I saw them in Nazareth holding an entertainment at which many of the poor were fed and presented with alms. Joachim received numerous congratulations upon the acceptance of his offering.

Upon their arrival home, the holy couple published the mercy of God with feeling, joy, and devotion. From that time they lived in perfect continence and in great fear of God. I received at this time an instruction upon the great influence exerted upon children by the purity, the continence, and the mortification of parents.

Four and one-half months less three days after St. Anne had conceived under the Golden Gate, I saw the soul of Mary, formed by the Most Holy Trinity, in movement. I saw the Divine Persons interpenetrating one another. It became a great shining mountain, and still like the figure of a man. I saw something from the midst of the Three

Divine Persons rising toward the mouth and issuing from it like a beam of light. This beam hovered before the face of God and assumed a human shape, or rather it was formed to such. As it took the human form, I saw it, as if by the command of God, most beautifully fashioned. I saw God showing the beauty of this soul to the angels, and from it they experienced unspeakable joy.

I saw that soul united to the living body of Mary in Anne's womb. Anne lay asleep upon her couch. I saw a light hovering over her and from it a beam descending toward the middle of her side. I saw that beam enter into her in the form of a small, luminous, human figure. At the same instant Anne sat up. She was entirely surrounded by light, and she had a vision. She saw her own person, open as it were and in it, as if in a tabernacle, a holy, luminous virgin from whom proceeded all salvation. I saw, too, that this was the instant that Mary first moved in her mother's womb.

Anne arose and announced to Joachim what had taken place. Then she went out to pray under the tree beneath which a child had been promised to her. I learned that Mary's soul animated her body five days earlier than is customary with ordinary children, and that she was born twelve days sooner.

3. SYMBOLS OF THE MYSTERY OF THE IMMACULATE CONCEPTION

I saw the whole earth parched and dried up. I saw Elias with two servants climbing up Mt. Carmel. They first crossed a high ridge, then went up steps cut in the rock to a terrace; from this terrace they ascended by similar steps to a level place from which arose a hill. The hill contained a cave, and up to this Elias mounted alone. He left his servants on the borders of the level place, that they might look down upon the Sea of Galilee. Its waters were dried

up, and its bed lay full of holes, mud, and putrified carcasses. Elias sat down, his head resting upon his knees, covered himself with his mantle and prayed earnestly to God. Seven times did he call to his servants as to whether no cloud out of the sea had yet arisen. At last I saw in the middle of the sea a white vapor out of which came a little black cloud. In the latter was a small, shining figure which, rising on high, gradually increased in size. As the cloud rose, Elias perceived in it the figure of a radiant virgin. Her head was surrounded by rays, her arms were outstretched in the form of a cross, one hand grasping a victor's wreath, and her long garments fell as if bound below her feet. She appeared to be hovering over Palestine. In this vision, Elias learned four mysteries relative to the Blessed Virgin. One was that she would come in the seventh age, and another was the family to which she should belong. He also saw on one shore of the sea a low, spreading tree, and on the other a very lofty one whose summit drooped over upon the lower one.

I saw the cloud break up and fall in fleecy vapors upon certain holy places and upon the abodes of certain pious people who were in prayer. These vapors were bordered by rainbow edges, and in them was the blessing like a pearl in its shell. I was told that this, though typical, was a true representation of how the preparation for the coming of the Blessed Virgin would develop from those various blessed points.

Soon after this vision, Elias enlarged the cave in which he was accustomed to pray. He made new regulations for the prophet children, of whom from that time some in that cave constantly supplicated for the coming of Mary and honored her advent.

Elias had by his prayer called up the clouds, and he directed them according to interior enlightenment; otherwise a sudden and destructive rain gust might have resulted from them. At first I saw these clouds dropping

down dew, settling in white plains, forming eddies with rainbow-colored edges, and finally dissolving in drops. I recognized some connection between them and the manna in the desert which in the morning lay brittle and thick like a skin upon the ground. It could be gathered in rolls. I saw the vapors floating along the Jordan. They did not fall in all places indiscriminately, but only here and there, at Salem, for instance, where John baptized at a later period, and at the spot where subsequently his pool of baptism stood. I asked for the signification of the colored edges, and it was explained to me by a certain shell of the sea which, too, has shining colored margins. The shell under the sun's rays absorbs the light, reflects its colors at the edges, thus purifying the ray as it were, until in its own center the pure, white pearl is formed. I cannot express it, but I understood that that dew and the rain following it did more than what is commonly signified by a refreshing, a watering of the earth. I received the clear assurance that, without this dew, Mary's advent would have been delayed one hundred years longer; while through that watering and blessing of the earth, the different families living on its produce were quickened and enlivened. Thus their flesh received a new blessing by which it became more purified and ennobled by propagation. The vision of the pearl in its shell bore reference to Jesus and Mary.

The drought that I saw was not confined to the earth alone; there was also a great drought, great sterility among men. But the spray of the fructifying dew descended from generation to generation down to the flesh of Mary. I cannot express it. At times, there appeared upon the colored edges of the cloud, one or several pearls, and upon these a human figure, breathing forth something spirit-like which again seemed to amalgamate in the others.

I saw also that, by the great mercy of God, the pious heathens of that age knew that the Messiah would be born of a virgin of Judea. This knowledge was imparted to the

star worshippers of Chaldea by the appearance of a vision either in a star or in the heavens. They prophesied concerning it. I saw the same tidings of salvation proclaimed in Egypt.

Elias was commanded by God to bring together into Judea several pious families scattered to the north, east, and south. He sought for three prophet scholars suited to the mission, and he implored a sign from God by which he might recognize them, for it was a distant and very hazardous undertaking.

One went north; the second, east; and the third, south. This last route led to Egypt where Israelites could not enter without risk. I saw the third messenger journeying along the road subsequently traversed by the Holy Family, and also at Heliopolis. He came, at last, to a great pagan temple surrounded by numerous buildings and situated in a wide plain. A live bull was worshipped in this temple, and in it were also the image of a bull and other idols. Deformed children were sacrificed to the animal. As the prophet was passing the temple, he was seized and led before the priests. Fortunately for him, they were exceedingly inquisitive, else perhaps they would have murdered him at once. They questioned him as to whence he came. He answered fearlessly, telling them that a virgin would be born from whom should proceed the salvation of the world, then would all their idols be shattered. They were amazed and impressed by what they heard, and allowed him to go on his way. But they afterward took counsel together and resolved to make the image of a virgin. When it was finished, they placed it high in the center of the temple roof, and in a position as if in the act of floating down. The virgin's headdress was like that of so many of the other idols, half-woman, half-lion, that were in the temple. The upper part of the arms was close to the body, the forearms extended as if warding off something. Feathers radiated from both upper and lower arms,

two clasping together like crests, or combs; similar feathers ran down the sides and the middle of the body to the tiny feet.

The Egyptians honored this image and offered sacrifice to it, that thereby the virgin might not destroy their god Apis and their other idols. But they still continued in their usual abominations. The only change the prophet's communication wrought was that they thenceforth invoked the image of the virgin and honored it according to the various interpretations they put upon his words.

I saw much of the history of Tobias and the marriage brought about by the angel, between young Tobias with Sara. The latter was a type of St. Anne. The old Tobias represented the race of pious Jews that yearned after the Messiah. His blindness signified that he was to be the father of no more children, and that he should devote himself entirely to meditation and prayer. His quarrelsome wife was an image of the vain and troublesome ceremonies of the pharisaical doctors of the Law. The swallow, a messenger of spring, heralded the coming salvation. Tobias's blindness chiefly betokened the faithful, though obscure waiting and longing for salvation and the ignorance of whence it should come. The angel had indeed spoken truly when he said that he was Azarias, the son of Ananias, for this word signifies *the help of the Lord out of the cloud of the Lord*. This angel was the guide of the races, the protector and administrator of the Blessing even unto the Conception of the Blessed Virgin. In the prayer offered together by young Tobias and Sara, and which I saw carried by angels to the throne of God where it was favorably received, I recognized the supplications of the pious Israelites and the daughters of Sion for the coming of the Saviour, also the simultaneous prayers of Joachim and Anne for the child promised to them. The blindness of Tobias and the reproaches of his wife signified also the contempt shown to Joachim and the slighting of his offer-

ings. The seven murdered husbands of Sara represented those among the ancestors of Mary who had placed obstacles to her coming and, consequently, to the salvation of man. They likewise denoted the suitors dismissed by Anne before her marriage with Joachim. The reproaches of Sara's maid signified the derision of pagans, of unbelievers, and of godless Jews upon the delay in the coming of the long-looked-for Messiah. Such impious taunts drove the pious to still more earnest prayer. It was also and very particularly a symbol of the scorn that Anne endured from her maid, at which being confused, she had recourse to prayer with so great earnestness that she was heard. The fish about to devour the young Tobias typified the prolonged sterility of Anne; but the removal of its heart, liver, and gall denoted good works and mortification. The little kid brought home by Tobias's wife as the wages of her work, was really a stolen one that the people had given to her cheap. Tobias knew the people as well as the whole transaction, and that was the reason that they despised him. It bore also some signification to the relations that existed between the pious Jews and the Essenians on the one hand, and the Pharisees and merely ceremonious Jews on the other, also the scorn felt by the latter for the former; but what that signification was, I cannot now recall. The gall, by which the blind Tobias was restored to sight, symbolized the suffering and bitterness by which the elect among the Jews arrived at the knowledge of salvation and attained to a participation in the same. It signified the entrance of light into darkness, Jesus entering upon His bitter Passion from His very birth.

4. SYMBOLICAL VISION

I saw a slender pillar arise out of the earth. It was like the stalk of a flower, and like the calyx, or the capsule, of

the poppy, I saw the octagonal church upon the top of this pillar. The pillar arose through the center of the church and there, like a tree, divided into several branches. Upon these branches stood the members of the Holy Family and their relatives. They were indeed the central objects of veneration in this vision. They stood as if on the stamens of flowers. Anne stood above between two holy men, Joachim and her father, or some other member of her family. Below St. Anne's breast I saw a brilliant space almost in the shape of a heart. In this light, I saw the figure of a shining child unfolding as it were, becoming larger. Its hands were clasped upon its breast, its head inclined, and it constantly shed toward one quarter of the globe numerous rays of light. I noticed with surprise that the rays did not stream in all directions. On the surrounding branches and inclining toward this middle one, were adorers, and all around in the church, in groups and choirs innumerable, were saints inclining in prayer toward the holy central point. The sweetness, fervor, and simplicity of this sacred service can be compared to nothing but a flowery field swayed toward the sun by a gentle breeze, and sending its perfumes and colors to those beams to which all flowers owe their gifts, yes, their existence itself. Above this picture of the Immaculate Conception, arose the stem of grace. It extended above Anne, and upon this stem, crown-like sat Mary and Joseph. Below them in adoration sat Anne. But above them all, on the very summit of the tree sat the Child Jesus in unfading splendor, the imperial globe in His hand. In adoration around these groups, were first the choirs of the Apostles and disciples and, in more distant circles, those of the other saints. High above all, I saw in the brightest light, figures and powers of indeterminate form, and over them something like a half-sun rayed out its beams. This second picture seemed to signify the advent. First I saw the region below and around the pillar, then I saw the church and its

adorers, and lastly the child developing in the shining heart. I received at the same time an unspeakable assurance of the sinless Conception. I read it plainly as if in a book, and I comprehended it. I was also informed that a church had once stood on this spot, but on account of its being the scene of many scandalous disputes on the subject of the Immaculate Conception, it had been given over to destruction. The Church Triumphant, however, still celebrates the feast on its site. I heard also the words: "Every vision contains some mystery until its fulfillment."

5. EVE OF MARY'S BIRTH

What gladness throughout all nature! Birds are singing, lambs and kids are gamboling, and swarms of doves are fluttering with joy around the spot upon which once stood Anne's abode. I see only a wilderness there at the present day . . . But I had a vision of pilgrims in the far-off times who, girded and with long staves in their hands, wended their way through the country to Mount Carmel. On their head they wore a covering wound around like a turban. They, too, participated in the joy of nature. And when in their astonishment they asked the hermits that dwelt in the neighborhood the cause of this remarkable exultation, they received for answer that such manifestations of gladness were customary. They were always observed upon the eve of the anniversary of Mary's birth around that spot where once stood Anne's house. The hermits told them of a holy man of the early times who had been the first to notice these wonders in nature. His account gave rise to the celebration of the feast of Mary's Nativity which soon became general throughout the Church. And now I, too, beheld how this came to pass.

I saw a pious pilgrim, two hundred and fifty years after Mary's death, traversing the Holy Land, visiting and venerating all places connected with the actions of Jesus

while on earth. He was supernaturally guided. Sometimes he tarried several days together in certain places in which he tasted extraordinary consolation. There he prayed and meditated, and there also he received revelations from on high. For several years he had, from the seventh to the eighth of September, noticed a great jubilation in nature and heard angelic voices singing in the air. He prayed earnestly to know the meaning of all this, and it was made known to him in a vision that that was the birthnight of the Blessed Virgin Mary. He was on his way to Mount Sinai when he had this vision. In it he was informed also of the existence of a chapel built in Mary's honor in a cave of the Prophet Elias. He was told to reveal this, as well as the circumstance of Mary's birthnight, to the hermits on Mount Sinai.

I saw him again when he arrived at the mount. Where the convent now stands there dwelt, even at that early period, hermits scattered here and there. It was then as inaccessible from the valley as it is now. To reach the top of the mountain from that side, hoisting machines were used. I saw that in consequence of the pilgrim's communication, the eighth of September was here first celebrated in the year 250, and that later it was introduced into other parts of the Church.

I saw hermits accompanying the pilgrim to the cave of Elias to visit the chapel that had been built therein to Mary's honor. But it was not easy to find, for the mountain was covered with gardens that still produced magnificent fruits, though long allowed to run wild, and there were numerous caves of hermits and Essenians. The pilgrim who had had the vision told them to send a Jew into the different caves, and that the one out of which he should be thrust would be the cave of Elias. He had been thus instructed in vision. I then saw them sending an old Jew into the caves; but, as often as he tried to enter a certain one that had a narrow entrance built up before it, he

was repulsed. By this miracle the cave of Elias was recognized. On entering it they found another cave, the entrance to which had been closed by masonry; this was the chapel in which the Prophet Elias had in prayer honored the future Mother of the Saviour. Many holy relics were still preserved in it, bones of the Prophets and Patriarchs, screens and vessels that had once been used in ceremonies of the Old Law. These latter were appropriated to the use of the Church.

The spot upon which the thornbush had stood was called in the language of that country: *The Shadow of God.* It was entered only barefoot. The Elias chapel was walled up with beautiful large stones through which ran flower-like veinings. They were afterward employed for the erection of the church. In the vicinity is a mountain entirely of red sand on which, nevertheless, there is very beautiful fruit.

I learned from St. Bridget that if pregnant women fast on the eve of Mary's birth and say fervently nine Hail Marys' to honor the nine months she passed in Anne's womb; if they frequently repeat these prayers during their pregnancy, and especially on the eve of their delivery, receiving then the holy Sacraments devoutly, she will offer their prayer to God herself and bring them through even very critical circumstances to a happy delivery.

I saw the Blessed Virgin on the eve of her nativity. She said to me: "Whoever says this evening," (Sept. 7th) "nine times the Hail Mary lovingly and devoutly to honor the nine months spent in my mother's womb as also my birth, and continues the same devotion for nine consecutive days, daily gives to the angels nine flowers for a bouquet. This bouquet they bear to Heaven and offer to the Most Holy Trinity to obtain some favor for the one that prays."

I was transported to a high place between Heaven and earth. I saw the earth below me gray and somber, and above me Heaven where, among the choirs of angels and

the orders of the blessed, was the Blessed Virgin before the throne of God. I saw prepared for her two thrones of honor, two buildings of honor, which finally became churches, yet, whole cities, and they were formed out of the prayers of earth. They were built entirely of flowers, leaves, garlands, the various species typical of the different value and characteristics of the prayers of individuals and of whole congregations. Angels and saints took them from the hands of those that offered them and bore them up to Heaven.

6. BIRTH OF MARY

Several days previously, Anne informed Joachim that the time of her delivery was at hand. She sent messengers to her sister Maraha, at Sephoris, also to the widow Enue, Elizabeth's sister, in the valley of Zabulon, and to her sister Sobe's daughter Salome, the wife of Zebedee, of Bethsaida. The sons of Sobe and Zebedee, James the Greater and John, were not yet born. Anne sent for these three women to come to her. I saw them on their journey. Two of them were accompanied by their husbands, who returned, however, when they had reached the neighborhood of Nazareth. Joachim had sent the men servants off to the herds, and had otherwise disposed of the domestics not absolutely needed in the house. Mary Heli, Anne's eldest daughter, now the wife of Cleophas, took charge of the household affairs.

On the evening before the birth of the child, Joachim himself went to his herds in the field nearest his home. I saw him with some of his servants who were related to him. He called them brothers, but they were only his brother's children. The pasture grounds were beautifully divided off and hedged in. In the corners were huts wherein the servants were provided with food supplied from Anne's house. There was also a stone altar before

which they prayed. Steps led down to it, and the space around it was neatly paved with triangular stones. Behind the altar was a wall with steps at the sides. The whole place was surrounded by trees.

Joachim, after praying here awhile, selected the finest lambs, kids, and bullocks from his herds, and sent them by his servants to the Temple as offerings. He did not return to his home before night.

I saw the three women approaching Anne's abode toward evening. When they arrived, they went straight to her apartment back of the fireplace. Anne embraced them, told them that her time drew near, and standing entoned with them a Psalm. "Praise God, the Lord. He has had pity on His people and has freed Israel. Truly, He has fulfilled the promise that He made to Adam in Paradise: "The seed of the woman shall crush the serpent's head." I do not remember all, verse for verse, but Anne rehearsed the different types of Mary, and said: "The germ that God gave to Abraham has ripened in me. The promise made to Sara and the blossom of Aaron's rod are fulfilled in me." During all this time, Anne was shining with light. The room was full of glory, and over Anne hovered Jacob's ladder. The women around her were amazed, entranced. I think they too saw the ladder.

And now a slight refreshment was placed before the visitors. They ate and drank standing and toward midnight lay down to rest. But Anne remained up in prayer. After awhile, she went and roused the women. She felt that her time was near, and she desired them to pray with her. They all withdrew behind a curtain that concealed an oratory. Anne opened the doors of a little closet built in the wall. In it was a box containing sacred treasures, and on either side lights so contrived that they could be raised in their sockets at pleasure, and rested on upright supports. These lamps were now lighted. At the foot of the little altar was a cushioned stool. The box contained some of

Sara's hair, which Anne held in great reverence; some of the bones of Joseph, which Moses had brought with him out of Egypt; something belonging to Tobias, relics of clothing, I think; and the little, white, shining, pear-shaped cup from which Abraham drank when he received the Blessing from the angel, and which was later on taken from the Ark of the Covenant and given to Joachim along with the Blessing. This Blessing was like wine and bread, like a sacrament, like a supernatural, invigorating food. Anne knelt before the shrine, one of the women on either side, and the third behind her. Again I heard them reciting a Psalm. I think that the burning bush on Horeb was mentioned in it. And now a supernatural light began to fill the chamber and to hover around Anne. The three women fell prostrate as if stunned. Around Anne the light took the exact form of the thornbush on Horeb, so that I could no longer see her. The flame streamed inward, and all at once I saw Anne receiving into her arms the shining child Mary. She wrapped it in her mantle, pressed it to her heart, laid it on the stool before the relics, and went on with her prayer.

Then I heard the child crying, and I saw Anne drawing forth some linen from under the large veil that enveloped her. She swathed the child first in gray and then in red, leaving the breast, arms, and head bare, and then the luminous thornbush vanished. The holy women arose and in glad surprise received the newborn child into their arms. They wept for joy. All entoned a hymn of praise while Anne held the child on high. I saw the chamber again filled with light and myriads of angels. They announced the child's name, singing: "On the twentieth day, this child shall be called Mary." Then they sang *Gloria* and *Alleluia*. I heard all these words.

Anne went to her chamber, and lay down upon her couch. The women bathed and swathed the child, and laid it by the mother. Next to the bed was a little portable

basket-crib furnished with wooden pegs, by means of which it could be stuck into holes on the right or left, or at the foot of the bed as might be desired. One of the women went and called Joachim. He entered, knelt by Anne's couch, and his tears fell in torrents over the child. Then he took it up, held it aloft, and entoned a canticle of praise like unto that of Zachary. He spoke words expressive of his longing now to die, and he alluded to the germ given by God to Abraham and perfected in himself, also to the root of Jesse. I noticed, though not till afterward, that Mary Heli was not among the first to see the child. She must at this time have been for some years the mother of Mary Cleophas. Still she was not present at Mary's birth, because the Jewish custom does not permit the daughter to be with the mother at such a time.

When Mary was born, I saw her at one and the same time before the Most Holy Trinity in Heaven and on earth in Anne's arms. I saw the joy of the whole heavenly court. I saw all her gifts and graces in a supernatural way revealed to her. I often have such visions, but they are for me inexpressible, for others unintelligible, therefore am I silent with regard to them. Mary was also instructed in innumerable mysteries. As this vision ended, the child cried upon earth.

I saw the news of Mary's birth announced also in Limbo, and I beheld the transports of joy with which it was received by the Patriarchs, especially by Adam and Eve who rejoiced that the Promise made them in Paradise was now fulfilled. I saw also that the Patriarchs increased in grace, their abode became lighter and less constrained, and that they began to exercise a greater influence on earth. It was as if all their good works, all their penance, all the efforts of their life, all their desires and aspirations had at last brought forth fruit.

All nature, animate and inanimate, men and beasts were stirred to joy, and I heard sweet singing. But sinners were

filled with anguish and remorse. I saw, especially around Nazareth and in other parts of Palestine, many possessed souls who at the hour of Mary's birth became perfectly furious. They uttered horrible cries, and they were tossed and dashed about. The devils cried out of them: "We must withdraw! We must go out!"

My greatest delight was to see the old priest Simeon in the Temple on this night of Mary's birth. He was aroused by the fearful cries of the possessed confined in one of the streets on the Temple mountain. Simeon with others had charge of them. He went that night to the house in which they were, and asked the cause of those shrieks that roused everyone from sleep. The possessed man nearest to the entrance cried out fiercely that he must get out. Simeon released him, and then the devil cried out: "I must go forth! We must go forth! A virgin is born, and there are upon earth so many angels who torment us. We must go forth, and never again shall we dare possess a human being!" Then I saw the poor creature horribly tossed to and fro by the devil, who at last went out of him. Simeon was in prayer. I rejoiced greatly at seeing old Simeon then.

I saw, too, Anna, the Prophetess, and another one of Mary's future teachers in the Temple aroused and instructed in vision upon the birth of the child. They told each other what had happened. I think they knew of Anne.

In the country of the Three Holy Kings, certain prophetesses had visions of the birth of the Blessed Virgin. They told their priests that a Virgin was born, to welcome whom many spirits had come down upon earth, but that other spirits were troubled. The star-gazing Kings also saw pictures of it in their stars.

In Egypt, on the night of the birth, an idol was hurled from its temple into the sea, and another fell from its place and was dashed to pieces.

Next morning I saw a great crowd from the neighborhood around the house along with Anne's servants, male and female. The women in charge showed the child to them. Many of them were very much affected, and many wicked hearts were changed. They had gathered around the house because they had seen a light over it during the night and also because the birth of Anne's child was looked upon as a great blessing.

Later on other relatives of Joachim from the valley of Zabulon arrived, also the servants from a distance. The child was shown to all, and a repast was prepared in the house.

On the following days people flocked in numbers to see the child Mary. Her little cradle, which was in the form of a boat, was placed upon a raised pedestal, something like a sawing-jack, in the front apartment. The lower coverlet was red, the upper one white, and on them lay the child swathed up to the armpits in red and transparent white. She had tiny, golden curls.

I saw also Mary Cleophas, the child of Mary Heli and Cleophas, the grandchild of Anne. She was then a little girl of only a few years. She was playing with the infant Mary and caressing her. She was a stout, healthy child. She wore a little white, sleeveless dress bordered with red from which hung tiny red balls, like apples. Around her little bare arms were twined rows of white stuff, maybe feathers or silk or wool. The child Mary had also a little transparent scarf around her neck.

7. THE CHILD RECEIVES THE NAME OF MARY

I saw a great feast in Anne's house; all was gladness. The wicker partitions in the front of the house had been taken away, and a large room was thusly made ready. All around it ran a low table upon which stood plates, glasses, etc., but as yet no eatables. In the middle of the room was

an altar covered with red and white, and a stand upon which scrolls were laid. A small basket-cradle stood on the altar. It was shaped like a shell, and woven in white and red; the coverlet was sky-blue. Priests from Nazareth were present in their sacred vestments; among them was one robed more magnificently than the rest. Many of the female guests, relatives of Anne, were also in their holiday garments. Among them were Anne's eldest daughter Mary Heli, espoused to Cleophas, Anne's sister from Sephoris, and others. Several of Joachim's relatives also were present. Anne was up, but she did not appear. She remained in her chamber behind the fireplace. Enue, Elizabeth's sister, brought the infant Mary, swathed as described in red and transparent white, and gave her to Joachim. The priests approached the altar, the attendants bearing the chief priest's train, and prayed from the scrolls. Joachim placed the child on the arms of the chief priest, who held her aloft, prayed for awhile, and then laid her in the little cradle on the altar. Then he took a pair of scissors, furnished with a little box at the end for catching the clippings, (something like a pair of snuffers), and cut a little hair from both sides and from the middle of the child's head. The hair thus removed, he burned it upon a pan of coals. Then he took a box of oil and anointed the five senses of the child. With his thumb, he pressed the ointment upon the ears, the eyes, the nose, the mouth, and the heart of the child. He wrote the name Mary on a scrap of parchment, and laid it on the child's breast. Then the little Mary was, by Joachim, given back to Enue, who took her to Anne. The women stood back during the ceremony, at the end of which other Psalms were sung. I saw then all kinds of table furniture, dishes, etc., that I had not before noticed. There were vessels on the table that were quite light, their covers pierced with holes. I think they were baskets into which flowers were put. On a side table, I saw numbers of little white rods, as if of bone, also spoons.

There were also bent tubes lying on it, but I know not for what use. I saw no more of the meal itself.

8. PREPARATIONS FOR MARY'S PRESENTATION

Mary was three years and three months old when she made the vow to join the virgins in the Temple. She was very delicately built and had golden hair inclined to curl at the ends. She was already as tall as a child of five or six here in our country. Mary Heli's daughter was a few years older than Mary, and much stronger and stouter. I saw in Anne's house the preparations for Mary's admittance into the Temple. It was made the occasion of a great feast. Five priests had assembled from Nazareth, Sephoris, and other places, among them Zachary and a son of the brother of Anne's father. They were about to perform a sacred ceremony over the child Mary, a kind of examination as to whether she was sufficiently mature in mind to be admitted to the Temple. Besides the priests, there were present Anne's sister from Sephoris with her daughter Mary Heli and her child, and several other little girls and relatives.

The robes worn by the child at this feast were cut out by the priests themselves and the different parts quickly sewed together by the women present. The child was clothed in them at certain periods when subjected to a series of interrogatories. The ceremony was in itself very grave and solemn, although the faces of the aged priests were at times lit up by smiles of admiration at the expressions and answers of the little Mary, and it was frequently interrupted by the tears of Joachim and Anne. Three entire suits were prepared for Mary and put on her at different times during the ceremony, the questioning and answering going on in the meantime. All this took place in a large room next to the dining hall. Light entered through a square opening in the center of the roof, which

opening was often covered by a net. The floor was covered with a red carpet. In the middle of the room stood a table, intended for an altar, with a red cover, and over that a white transparent one. Upon it lay a case with rolls of writings and a curtain upon which the picture of Moses was either embroidered or laid on and sewed down. He was represented in the large mantle in which he used to pray, the tables of the Law hanging on his arm. I have always seen Moses represented as a tall, broad-shouldered man. He had a high, somewhat pyramidal head, a large hooked nose, and upon his broad, high forehead, were two bumps inclining toward each other and giving him a very remarkable appearance. In his childhood, they were like little warts. His complexion was brown, bright and ruddy, his hair inclined to red. I saw many such protuberances as those possessed by Moses on the foreheads of the ancient Prophets and hermits; sometimes only one such excrescence appeared upon the middle of the forehead.

On the altar lay the three outfits for the child Mary along with various materials, etc., presented by the relatives for her dowry. A kind of throne stood upon steps before the altar. The priests entered the hall with naked feet. Three of them only proceeded to the examination and blessed the child, who was as yet in her usual clothing. Joachim and Anne were present with their relatives; the women stood back, the little girls at Mary's side. One of the priests took the garments from the altar, explained their signification, and handed them to Anne's sister, from Sephoris, who put them on the child.

First came a little, yellow, knitted robe, and then a colored, laced bodice, which was put on over the head and fastened around the body. It had on the breast something like cords. Over that came a brownish mantle with armholes, from the upper part of which hung lappets. It was cut out around the neck, and closed under the breast.

On her feet were brown sandals with thick, green soles. Her reddish-yellow curls were arranged, and a silken crown with feathers in it placed upon them. The feathers were a finger in length, and they bent over toward the inside of the crown. I know to what bird in that country they belonged. A large square, ash-colored kerchief was thrown over her head like a large veil. It could be drawn together under the arms in such a way that they might rest in it as in slings. It appeared to be a mantle used in time of prayer and penance, also in travelling.

The priests now put to the child all sorts of questions relative to the discipline enforced in the Temple. Among other things, they said to her: "Thy parents, having promised thee to the Temple, have made a vow that thou shouldst drink no wine nor vinegar, shouldst eat no grapes nor figs. Now what wilt thou add to this vow? Think upon this during thy meal." The Jewish people, and especially the young maidens were accustomed to drink vinegar. Mary, too, was fond of it. On these and similar things, was she interrogated.

And now the second suit was put upon the child. It consisted of a sky-blue body, a mantle of the same color, but of a lighter shade, a richer bodice, and a white veil, glossy like silk, which fell behind in folds something like the consecrated veil of a nun. Over this was a fine, closely-fitting wreath of colored flowerbuds made of silk and intermixed with small green leaves. Then the priests threw over her face a white veil gathered on top like a cap. It was caught by three clasps, one below the other, by means of which the veil could be raised upon the head, either one third, or one half, or even the whole.

The child was instructed upon the use of this veil, when to be raised or lowered in eating or answering questions. In this array, Mary went to table where she sat between two of the priests, the third opposite to her. The women and children sat at one end of the table apart from the

men. During the meal, the priests practiced the child in many points upon the use of the veil, asking questions and receiving her answers, and also in many other of the customary ceremonies. They reminded her that she still could partake of everything, and they offered her different dishes, tempting her in order to see how far her abstinence would go. But Mary excited their admiration by all that she did and said. She tasted sparingly of only a few dishes, and answered all their questions with simplicity and wisdom. During the meal and the whole of the examination, I saw angels hovering around her, directing and assisting her in all things.

After the repast, she was clothed anew before the altar in the next room. Anne's sister from Sephoris assisted the priest in the ceremony, during which the latter explained the signification of the garments and spoke of spiritual things. The robes now put on the child were the most beautiful of all. A violet-blue bodice, and over it a breastpiece embroidered in colors. The latter was now fastened to the piece that covered the back, caught to the plaited skirt, and fell below in a point. Over this fell a violet-blue mantle, full and magnificent, rounded in the back very much like a chasuble. When it was closed on the breast, it formed puffs on the arms, like arches, wherein they could rest, and yet be exposed to view. It had five rows of gold embroidery down the front, the middle one furnished with the buttons or hooks that fastened the mantle. It was also embroidered around the edge. A large changeable-colored veil was then put on, which glanced from white to violet-blue. Upon this veil rested a crown, closed on top by five clasps. It was a thin, broad circlet lined with gold, the upper edge spreading into points tipped with little balls. A network of silk covered the outside, which was ornamented with small roses of the same material in whose center were fastened five pearls. The five points also were of silk and surmounted by a ball. The breastpiece was

fastened behind, yet had cords also in front as if for lacing. Her mantle was caught first over the breast by a crossband, which was prevented from pressing upon the breast ornament by a button with a long shank; it closed again under the bodice and fell behind the arms in folds.

In this festive attire, Mary was placed upon the steps before the altar, the little girls at her side. She now repeated her resolve to abstain from flesh, fish, and milk, to make use of only a certain drink prepared from the pith of a reed soaked in water. This was much used by the poor of Palestine, just as here in our own country rice or barley water is drunk by them. To this beverage, Mary proposed to add occasionally some terebinthine juice. This juice is like a white, viscid oil and is very refreshing, though not in the same degree as balsam. Mary expressed her resolution to refrain also from spices and fruits, with the exception of a kind of yellow berry that grows in bunches. I know them well. Children and poor people eat them in that country. She said also that she would lie on the bare ground and nightly rise three times to pray. The other maidens rose but once.

Upon hearing this, Anne and Joachim shed tears, and the aged Joachim pressed his child in his arms, saying: "Ah, my child, that is too hard! If thou livest so mortified a life, I, thy poor old father, shall never see thee again." This scene was very affecting.

But the priests replied to the child that she should, like the others, rise once only during the night, and they laid down other and milder conditions for her. Finally, they said, "Many of the other virgins enter the Temple without a dowry or even wherewith to pay their board. On this account and with their parents' consent, they engage to wash the blood-besprinkled garments of the priests and the rough woollen cloths. This is a very heavy work, and not accomplished without bleeding hands. But thou wilt never be called upon for such services, since thy parents are

able to maintain thee at the Temple."

But Mary quickly replied that she was ready even for this work, were she esteemed worthy to perform it. At this speech, Joachim again betrayed his emotion.

During these holy ceremonies, I beheld Mary becoming at times so tall that she even rose above the heads of the priests. This was for me a sign of her wisdom and grace. The priests were filled with amazement, at once solemn and joyful.

At last, Mary was blessed by the priests. I saw her radiant with light as she stood on the little altar throne, two priests on either side of her and one opposite. They held rolls of writing, and prayed over the child, their hands outstretched above her. At that moment, I saw a wonderful vision in the child Mary. She seemed, by virtue of the blessing, to become transparent. In her was a glory, a halo of unspeakable splendor, and in that halo appeared the Mystery of the Ark of the Covenant, as if in a glittering crystal vessel. I saw Mary's heart open like the doors of a temple, and the Holy Thing of the Ark of the Covenant, around which a tabernacle of precious stones of multiplied signification had been formed like a heavenly throne, going into her heart through that opening, like the Ark of the Covenant into the Holy of Holies, like the ostensorium into the tabernacle. I saw that by this the child Mary was glorified; she hovered above the earth. With the entrance of this Sacrament into Mary's heart, which immediately closed over It, the vision faded, and I saw the child all penetrated by glowing fervor. During this wonderful vision, I saw that Zachary received an interior assurance, a heavenly monition that Mary was the chosen vessel of the Mystery. From it he had received a ray that had appeared figuratively in Mary.

And now the priests led the child to her parents. Anne caught her child to her breast and kissed her, but Joachim—deeply affected—reverenced Mary and only

took her hand. The elder sister Mary Heli embraced the favored child with much more gaiety than did Anne, who was a very serious, practical, moderate, and self-possessed woman. The little niece, Mary Cleophas, acted as any child would, and fondly embraced the little Mary.

Then the priests took the child again, disrobed her, and led her forth in her customary dress. I saw them standing drinking out of a cup, and then departing.

9. THE JOURNEY TO THE TEMPLE

I saw Joachim, Anne, and their elder daughter busied during the night packing and preparing for a journey. A lamp with several wicks was burning, and I saw Mary Heli busily going about with a light. Some days before, Joachim had sent his servants up to the Temple with offerings of cattle, five of the finest of every kind. They made a nice herd. Now he saddled two of the beasts of burden, and loaded them with all kinds of baggage: clothes for the child and presents for the Temple. A broad package was laid on the back of each beast, and formed a comfortable seat. The baggage was all in bundles. On both sides of one of the beasts platter-shaped baskets with arched covers were fastened. In them were birds as large as partridges. There were also oval baskets containing fruit. A cover with heavy tassels was thrown over the whole load.

Two of the priests were still present. One was very old. He wore a cap pointed on the forehead and with lappets over the ears. His upper garment was shorter than the under one, and over it was a kind of stole. He had much to do with the child. The other priest was younger.

I saw also two boys present. They were not human. They appeared there supernaturally and with a spiritual signification. They carried long standards rolled upon staffs furnished with knobs at both ends. The larger of the

two boys came to me with his standard unfurled, read, and explained it to me. The writing appeared entirely strange to me, the single, golden letters all inverted. One letter represented a whole word. The language sounded unfamiliar, but I understood it all the same. He showed me in his roll the passage referring to the burning thornbush of Moses. He explained to me how the thornbush burned, and yet was not consumed; so now was the child Mary inflamed with the fire of the Holy Spirit, but in her humility she knew nothing of it. It signifies also the Divinity and Humanity in Jesus, and how God's fire united with the child Mary. The putting-off of the shoes, he explained thus: "The Law will now be fulfilled. The veil is withdrawn and the essence appears." By the little standard on his staff was signified, as he told me, that Mary now began her course, her career, to become the Mother of the Redeemer. The other boy seemed to be playing with his standard. He jumped about and ran around with it. By this was signified Mary's innocence. The great Promise is to be fulfilled in her, rests upon her, and yet she plays like a child in this holy destiny. I cannot express the loveliness of those boys. They were different from all others present, and these latter did not appear to see them.

There were besides Anne about six female relatives with their children and some men who accompanied them. Joachim guided the beast, upon which the child Mary sometimes rode. He carried a light, for it was still dark when they set out. A servant led the other. The little procession was also accompanied by the other apparitions of the Prophets. As Mary hastened from the house, they pointed out to me a place in their rolls, wherein it was declared that, although the Temple was indeed magnificent, yet Mary contained in herself still greater magnificence. Mary wore the little yellowish gown and the large veil so fastened around her that her arms could rest in it.

When she rode, the Prophet boys followed behind her; but when she walked, they were at her side, singing the *Psalms 44* and *49*. I knew that the same would be sung at her reception in the Temple. The child Mary saw those boys, but she said nothing about it. She was perfectly silent, wholly recollected in self.

The journey was difficult, over mountain and valley. In the latter lay chilling mists and dew. Once I saw the travellers resting at a fountain under some balsam trees, and again stopping overnight at an inn at the foot of a mountain.

Twelve leagues from Jerusalem, they came up at an inn with the herd that had been sent on in advance as an offering, and which was just about starting anew. Joachim was well known here, and was quite at home. When taking his offerings up to Jerusalem, he had always stopped at this inn; and when, from his penitential stay among the shepherds he returned to Nazareth, he had also put up here.

I again saw the holy travellers in the city Bethoron, six leagues from Jerusalem. They had crossed a rivulet, had passed Gophna and Ozensara, and were still distant about two leagues from a road whence Jerusalem could be descried. At Bethoron, they put up at a Levitical school. Relatives of Joachim and Anne from Nazareth, Sephoris, Zabulon, and the country around, had come hither with their daughters, and there was quite a little festival in Mary's honor. She was conducted with many other children to a hall in which a special place had been prepared for her on an elevated seat like a throne. She was then crowned. The teachers questioned her, and were struck with all her answers. Mention was made of the wisdom of another maiden who not long since had returned from the Temple to her home at Gophna. She was called Susanna, and I think that it was her place Mary was going to take in the Temple. Susanna was then fifteen; later, she joined the holy women

that followed Jesus.

Mary rejoiced at being now so near to the Temple. Joachim embraced her, weeping and saying, "I shall never see thee again!" During the repast, Mary went here and there. Several times she reclined by Anne's side at table, or stood behind her with her arm around her neck.

On the following day, accompanied by the teacher of the Levitical school and his family, they started very early for Jerusalem. The young girls carried beautiful fruits and garments as presents for the child. It looked to me as if there was going to be a real feast in Jerusalem. The nearer they approached the Holy City, the more eager and desirous became Mary. She generally ran on before her parents.

I saw the arrival of the procession in Jerusalem, and also beheld the roads and paths and buildings more distinctly than I had done for a long time. Jerusalem was a very singular-looking city. We must not represent it to ourselves with its streets thronged as the great cities of the present day. Many steep and hilly streets ran around behind the city walls, from which no gates led. The houses lying high behind those walls faced the opposite side, for many parts of the city were built at subsequent periods, new ridges of hills being taken in accordingly. The old city walls, however, were always allowed to remain standing. Many of the deep valleys were spanned by massive stone arches. The courtyards and rooms of the houses all opened toward the back of the building, the entrance only being on the street. The walls were surmounted by terraces or balconies. The houses were kept closed the greater part of the time. When the inhabitants had no affairs to call them to the public places of the city or to the Temple, they remained for the most part in their own houses and courts. It was tolerably quiet on the streets, excepting in the neighborhood of the markets and palaces where there was much going to and fro of soldiers

and travellers. On certain days, at the time when all were gathered in the Temple for worship, the city in many localities was entirely deserted. On this account and the seclusion of the people in their houses, Jesus and His disciples were enabled to go undisturbed through the solitary streets and deep valleys. Water was not plentiful in the city; one often sees high buildings to and from which it was conveyed, also towers in which it was pumped. They were very careful of water at the Temple where such quantities were needed for washing and purifying the various vessels, etc. They had great engines for pumping it up. There were numbers of shopkeepers and merchants in the city; they had their booths all together in the markets and open squares. So stood, for instance, not far from the sheepgate, many dealers in all kinds of gold trinkets and shining stones. Their booths were round and light, and quite brown as if streaked with something, pitch or resin, probably. Though light, they were very strong. There they carried on their business and, under tents stretched from one to another, they exposed their different wares. There were also certain localities, near the palaces for instance, where there was more life in the streets, where it was more brisk. Old Rome was indeed more pleasantly situated. It was not so steep, and its streets were more lively. On one side of the mountain upon which the Temple was situated, the declivity was more gentle. Here there were several streets upon terraces and on top of the thick walls, where some of the priests and servants of the Temple dwelt, as did some laboring people who performed the lowest services, such as purifying the ditches wherein was thrown the offal of the cattle slaughtered for the Temple. On the other side, the mountain was very steep, and the ditch quite black. Around the summit of the mountain was a green ledge whereon the priests had all kinds of little gardens. Even in Christ's time, there was upon certain parts of the Temple work

constantly going on.

There were quantities of ore in the mountain upon which stood the Temple, and much was dug out and used in the building. Inside the meadow were numbers of smelting vaults and furnaces. I never felt at home in the Temple, for I never could find in it a place well-suited for prayer. It was all so immensely solid, so massive, so high, the numerous courts were so narrow, dark, and obstructed by so many elevated platforms and seats, that, when the people were in it, it presented a somewhat frightful spectacle, and even looked confined with its high, massive walls and lofty pillars. The constant slaughtering going on and the quantities of blood flowing in consequence, I found most repulsive, though words cannot express the wonderful order and cleanliness that reigned in everything connected with it.

10. THE ENTRANCE INTO JERUSALEM

I saw the caravan that conducted Mary approaching Jerusalem from the north, and winding toward the east around the outlying gardens and palaces of the city. They crossed the valley of Josaphat and, leaving the road to Bethania on the left, entered the city by the sheepgate leading to the cattle market. There was a pool here in which the sheep were washed. Thence their way turned to the right and ran between walls to another section of the city. Then they followed a long road through a valley, and at last reached the neighborhood of the fish market at the west side of the city. Here stood the house at which Zachary, when engaged in the service of the Temple, always put up. Out of this inn came men, women, and children with garlands to meet the caravan and to conduct them in ceremony to the house, about a quarter of an hour's distance, at which they were to stop. Zachary was not present, but I saw a very old man there, his father's brother I

think; and among those that came out to welcome Mary, were relatives with their children from the country around Hebron and Bethlehem. There was a fine feast prepared for them in the house at which they stopped. The child Mary wore the second festival suit with the little blue mantle.

Zachary called here for them, in order to take them to the feast inn that he had hired for them. This was an inn which could be hired on festival occasions like the present. There were four such inns on the northeast side of the mountain on which stood the Temple. That hired by Zachary was very large. Four halls surrounded a large court, along whose walls were sleeping places and long, low tables. A spacious saloon and a kitchen were also prepared for the guests. On two sides of this feast inn, dwelt some of the servants of the Temple, whose duty it was to see to the animals intended for sacrifice. The court wherein was placed the herd that Joachim had brought as an offering, lay hard by.

A procession was formed when Zachary was about to lead the travellers into the inn hired for the feast. He himself walked first with Joachim and Anne; then came Mary surrounded by four little girls in white, and followed by the other children and relatives. Their way led to Herod's palace and passed that of the Roman governor, leaving the citadel of Antonia behind; at last they reached a high wall, up which there was a flight of more than fifteen steps. Mary, to the astonishment of all, mounted them without assistance. Her friends wanted to help her, but she refused. Upon their entrance into the inn, their feet were washed. Then they were shown into a large hall in the center of which a lamp was suspended from the ceiling over a large, metal basin of water. Here they washed their face and hands.

Joachim and Anne then went up with Mary to the dwelling of some of the priests. Here, likewise urged by

an interior spirit, the child hurried to mount the steps. The two priests cordially received them into the house. Both had been present at Mary's examination in Nazareth. They called one of the women belonging to the Temple, where she executed all kinds of works common to females, and educated little girls. Her abode was at some distance from the Temple, among the added rooms forming the sleeping apartments of the Temple virgins. Out of these rooms, one could—unseen—look down into the sanctuary. The widow was so enveloped in her mantle that one could see only a little of her face. The priests and the parents delivered the child Mary over to her as her future pupil. She received her gravely, but cordially, while the child was all submission and reverence. She (the widow) accompanied the party to the feast inn, and received a package as the child's dowry.

The following day was taken up with preparations for Joachim's sacrifice and for Mary's entrance into the Temple.

Joachim went early with his offering of cattle to the Temple, in front of which the animals for the sacrifice were selected. Those not chosen were at once led back to the cattle market. Joachim had to lay his hand upon the head of each animal before it was slaughtered and he afterward received some of the flesh and blood of each. There were in this place many pillars, tables, and vessels, where the sacrifices were cut up, divided, and arranged. The scum of the blood was put aside, the fat, the spleen, and the liver separated, and all parts were salted. The entrails of the lambs were cleaned, filled with something, and again restored to the animal so that it looked like a whole lamb. The feet were bound crosswise. A great portion of the meat was taken to a court in which were some of the Temple virgins. They seemed to have something to do connected with it; perhaps they had to prepare it either for themselves or for the priests. All was carried on with

indescribable order. The priests and Levites came and went, two and two; and during the difficult and multifarious work, all progressed as if by line and level. The pieces prepared for sacrifice lay over till the next day.

In the inn was held a feast, and there was also a repast, at which about one hundred people assisted along with the children, among them twenty-four girls of different ages. Among others, I saw Seraphia, who was called Veronica after the death of Jesus. She was already well-grown, probably from ten to twelve years old. They prepared garlands and wreaths for Mary and her companions, and ornamented for them seven scepter-shaped lamps on whose summit burned a flame. During the feast many priests and Levites went in and out of the inn, taking part also in the repast. When they expressed surprise at the greatness of Joachim's offering, he bade them recall the ignominy he had endured at the Temple when his former offerings were rejected, and the great mercy of God who had heard his supplications, and he asked them whether he should not now express his gratitude according to the extent of his power. I saw the child Mary and the other girls taking a walk in the neighborhood of the house.

11. MARY'S ENTRANCE INTO THE TEMPLE AND HER OFFERING

Zachary and the other men had already gone to the Temple, and now Mary was led thither by the women and the virgins. Anne and her elder daughter Mary Heli, with the little daughter of the latter, Mary Cleophas, walked first; then came Mary in her second suit, the sky-blue dress and mantle, her neck and arms adorned with garlands, and the flower-wreathed candlestick in her hand. On either side walked three little maidens with similarly trimmed candlesticks. They were dressed in white

embroidered with gold, and wore bluish mantles. They were quite covered with garlands, even their arms were twined with flowers. Then followed the other virgins and little girls, about twenty in number, all dressed beautifully, but somewhat differently though all wore mantles. Then came the elderly females. They could not proceed straight to the Temple from this point; they had to take a circuitous route of nearly half an hour. They passed through some streets and before Veronica's house. From many of the dwellings the procession was saluted, the spectators gazing in wonder at the child and her beautiful train of attendants. There was something very extraordinary in Mary's appearance. At the Temple, men were busy opening a large and wonderfully beautiful gate upon which were carved grapevines, ears of wheat, and heads of various kinds. It was the Golden Gate. The priests led the Holy Virgin up numerous steps to this gate. Joachim and Zachary met them at the gate, which opened into a long archway, and led them through several passages into a hall. Here Mary was again questioned by the priests, after which she was clothed in the third holiday suit, the violet-blue, embroidered one.

And now Joachim went with the priests to offer sacrifice. He took fire from a certain place and stood between two priests at the altar. The approach to the altar from three sides was free, but not so on the fourth. At the four corners of the altar, stood small copper pillars and a pipe of the same metal, shaped like a large inverted funnel, which ended in a spiral tube. By this arrangement the smoke from the burning sacrifice rose and escaped over the head of the priest. On three sides of the altar a shelf could be drawn out to receive what was to be laid on the middle of it, since to reach that far would be impossible.

When the sacrifice was kindled, Mary went with the women and children to her place of prayer in the women's porch, where she and her young companions stood in the

front row. The porch was separated from the court of the altar of burnt offerings by a wall, in which was a gate with a grating above. Through this gate Joachim entered the subterranean passage when, upon the day of Mary's Immaculate Conception, he met Anne under the Golden Gate. The women back in the court could see the altar better, when mounted on steps raised in tiers. In another court was standing a crowd of white-robed boys belonging to the Temple, playing upon flutes and harps.

After the sacrifice, a portable altar was set up under the arched gateway, and before it were placed a couple of steps. Zachary and Joachim, with some priests and two Levites, entered from the court of the altar of burnt offerings, carrying rolls and writing materials, while Anne led Mary to the steps before the altar. Mary knelt upon the steps, while Joachim and Anne, laying their hands on her head, uttered some words bearing reference to the offering of their child, which words were written down by the two Levites. Then one of the priests cut a lock of hair from the child's head, and cast it upon a pan of live coals, after which he threw around her a brown veil. During this ceremony, the girls sang *Psalm 44, Eructavit cor meum;* the priests, *Psalm 49, Deus deorum Dominus;* and the boys played on their musical instruments.

And now the priests led the Holy Virgin up a long flight of steps in the wall that separated the sanctuary from the rest of the Temple. They stood her in something like a niche, from which she could see into the Temple where were ranged numbers of men who seemed to be consecrated to its service. Two priests stood at Mary's side, and several others on the steps praying and reading aloud from rolls. Behind Mary and on the other side of the wall, a priest was standing at the altar of incense, only half of his person visible from the point at which Mary and her attendants were placed. Through an opening contrived for the purpose, one could cast incense upon the

altar without entering the court. The priest now at the incense altar was a holy old man. While he offered sacrifice and the cloud of incense arose around Mary, I saw a vision, which grew in magnitude until at last it filled the whole Temple and obscured it.

I saw above the heart of Mary the glory and the Mystery of the Ark of the Covenant. At first it looked exactly like the Ark of the Covenant; and lastly like the Temple itself. Out of the Mystery and before Mary's breast, arose a chalice similar to that of the Last Supper; above it and just in front of her mouth appeared bread marked with a cross. Beams of light radiated around her, and in them shone her various types and symbols. The mysterious pictures of the Litany of Loretto and the other names and titles of Mary, I saw ranged up the whole flight of steps and around her.

From her shoulders, right and left, stretched an olive and a cedar branch crosswise above an elegant palm tree with a small tuft of leaves that stood directly behind her. In the intervening spaces of this verdant cross, appeared all the instruments of Christ's Passion. Over the vision hovered the Holy Spirit, a figure winged with glory, in appearance more human than dovelike. The heavens opened above Mary and the central point of the Heavenly Jerusalem, the City of God, floated over her with all the gardens, the palaces, and the dwellings of the future saints. Angels in myriads hovered around, and the glory that encircled her was full of angelic faces.

Ah, who can express it! Infinite variety, unceasing change, all these pictures following quickly upon and, as it were, growing out of one another. Innumerable points of this vision, I have forgotten. All the splendor and magnificence of the Temple, the richly ornamented wall before which Mary was standing—all grew dark and somber. The whole Temple disappeared, for Mary and her glory alone was visible.

In this vision, symbolical of Mary's spiritual signification, I saw her not as a child, but full-grown. She hovered in the air. And through and through the vision, I still saw the priests, the incense offering, and everything else. Then the priest at the altar appeared to prophesy, and to call upon the people to thank God and to pray, for that great things were to come upon the child. The crowd in the Temple, greatly awed—although they had not seen the vision that I saw—maintained a solemn stillness. The vision faded away just as gradually as it had unfolded. At last, the Mystery of the Ark of the Covenant shone again in its glory over her heart, and the child once more stood there alone in her rich attire.

Then the priests, among whom Zachary was one of those standing on the lower steps, led Mary down by the hand. One of them took the light from her and the little garlands off her arms, and handed them to the other girls. Mary was then led through a door into another hall where six other Temple virgins, their mistress Noemi, (who was the sister of Lazarus's mother) Anna, and another female met them and scattered flowers before her. To them the priest delivered the child.

When the singing was ended, Mary look leave of her parents. Joachim was especially affected. He took the little child up in his arms, pressed her to his heart, and said weeping: "Remember my soul before God."

Mary now accompanied the women and children belonging to the Temple to their dwelling on the north side, from which passages and winding stairs led up to little chambers adjoining the sanctuary and the Holy of Holies, where they went to pray. The others (that is, Mary's relatives and friends) returned to the apartments near the entrance, and took a repast with the priests, the women apart. There were still in the Temple some devout adorers. Many had followed the procession to the entrance. There were numbers among those present who

knew that Mary was a child of promise in her family. I remember, though not distinctly, that Anne had dropped some such expressions to her friends as: "Now does the vessel of the Promise enter the Temple. Now is the Ark of the Covenant in the Temple." It was by a special manifestation of the Divine Will that this feast was so solemnly and magnificently celebrated.

Joachim and Anne were indeed wealthy, but they lived very frugally. They gave all to the Temple and to the poor. I do not now remember how long it was that Anne took for herself nothing but cold victuals, but she treated her domestics generously and provided them with dowries. I think she and Joachim returned that same day with their whole company to Bethoron.

I saw also a feast among the Temple children. They had a meal at which Mary had to question first the mistresses and then the maidens separately as to whether they were willing to have her among them. This was the custom. Then the girls had a dance among themselves. They stood two and two opposite one another and danced, changed places across, and formed figures in and out. There was no leaping, but certain swaying movements of the whole person, which seemed somewhat expressive of the Jewish character. Some of the girls accompanied the dance with the music of flutes, triangles, chimes, and an instrument that gave forth sounds at once strange and agreeable. It consisted of a little box with oblique sides, over which were stretched strings which the players touched with their fingers. The center of the box contained bellows out of which projected several pipes, some crooked, others straight. The performer pressed sometimes here, sometimes there on the center of the bellows which mingled its sounds with those of the strings. The instrument was rested either upon the knee of the performer, or upon a stool under which the knee was placed. In the evening, Noemi took Mary to her cell, from which

she could see down into the Temple. Here Mary mentioned to Noemi her desire to get up more frequently in the night to pray, but Noemi refused her request for the present. The women belonging to the Temple wore white robes, long and wide, girdled at the waist. Their flowing sleeves were turned up when at work.

Far back in the Temple were numerous chambers built in the wall and connected with the dwellings of the women. Mary's cell was one of the most distant, one nearest the Holy of Holies. From the passage that led to it, one raised a curtain and stepped into an apartment, a sort of antechamber separated from the cell by a light, semicircular, movable screen. Here in the corners right and left, were shelves for clothing and other things. Opposite the door in the screen that led into the cell was an opening hung with gauze and tapestry, and looking down into the Temple. It was rather high in the wall; one had to mount upon steps to reach it. On the left of the cell, lay a cover rolled into a bundle, which Mary unrolled at night for a couch. A branched lamp stood in a niche of the wall. I saw the holy child standing on a stool near it and praying out of a roll with red knobs on the rod. It was indeed a touching sight. The child wore a little coarsely woven, striped dress, blue and white, with yellow flowers. A small round table like a stool stood in the room, and on it I saw Anna setting a dish of fruit the size of beans, and a little jug. The child was skillful far beyond her years. She could already work on little white cloths for the service of the Temple. The wall of her cell was inlaid with colored, triangular stones.

I often saw the child Mary seized with holy longing for the Messiah and saying to Anna: "Oh, will the promised Child be born soon? Oh, if I could only see that Child! Oh, if only I am living when He is born!" Then Anna would give this reply: "Think how old I am and how long I have waited for that Child! And you—you are still so

young!" And Mary would shed tears of longing for the promised Saviour.

The maidens reared in the Temple under the care of the matrons occupied themselves with embroidery, with all kinds of ornamental work, and with cleansing the priestly garments and the vessels belonging to the Temple. From their cells, they could see into the Temple, pray and meditate. They were, by the fact of their parents' having placed them there, entirely dedicated to the Lord. Upon reaching a certain age, they were given in marriage, for there was among the more enlightened Israelites the pious, though secret hope that from such a virgin dedicated to God, the Messiah would be born.

I never saw that Herod built the Temple anew. Under him there were indeed many changes made in it; but at the time of Mary's entrance, eleven years before the Birth of Christ, the Temple itself had not been touched. The additions and changes had been made as heretofore on the outbuildings alone.

12. A GLANCE AT THE OBDURACY OF THE PHARISEES

How obdurate and obstinate the priests and the Pharisees of the Temple were, may be discovered from the small esteem in which they held the distinctions bestowed upon the Holy Family.

First Joachim's offering was rejected; but after some months both his own and his wife's were, by God's command, received. Joachim was admitted even into the presence of the Holy of Holies and he, as well as Anne, was—though unknown to each other—led into the passage under the Temple. There they met, Mary was conceived, and priests awaited them at the entrance of this cave under the Temple—all that took place by God's command. I have seen that sometimes, though not often, the

sterile were commanded to be led in there.

Mary entered the Temple in her fourth year, and in all things was she distinguished and remarkable. The sister of Lazarus's mother was her teacher and nurse. Her whole manner of acting was so remarkable, so marvelous, that I have seen great rolls written by aged priests about her. I think they still lie hidden with other writings.

Then came the wonderful manifestations at Joseph's espousals and the blossoming of his rod, the accounts of the Three Kings and of the shepherds, the Presentation of Jesus, Anna's and Simeon's testimony, and the teaching of Jesus at the age of twelve in the Temple.

But all this, the priests and Pharisees noticed not. Their mind was preoccupied by business and court affairs. Because the Holy Family lived in voluntary retirement and poverty, they were forgotten in the crowd. The more enlightened, however, such as Simeon, Anna, and others, knew of them.

But when Jesus appeared and John bore witness to Him, the teaching of the Pharisees was so directly contradictory that, even if the signs of His coming had not been forgotten by them, they would certainly not have made them known. Herod's reign and the Roman yoke had so involved them in quarrels and intrigues that their taste for spiritual things was weakened. They did not esteem John's testimony, and they soon forgot him after he was beheaded. They cared little for the teaching and miracles of Jesus, and their ideas of the Prophets and the Messiah were altogether erroneous. It is not surprising, therefore, that they so shamefully treated Jesus, and put Him to death, that they disavowed His Resurrection, the wonderful signs that followed it, and even the fulfillment of His prophecy respecting the destruction of Jerusalem. Nor is it to be wondered at that they neglected the signs that heralded His advent, since He had not at that time either taught or wrought miracles. Were the blindness, the

obduracy of these men not so incomprehensibly great, could it have lasted even to this day?

When I go over the Way of the Cross in Jerusalem of the present day, I frequently see under a certain ruined building a large vault, or many adjoining vaults, which are partly fallen in and filled with water. Standing in the midst of the water, which rises almost to a level with it, is a table. From the center of the table to the roof of the vault, rises a pillar around which are hung little coffers filled with rolls of writings. Under the table also I saw rolls lying in the water. Perhaps these vaults were once burial places. They lie under Mount Calvary. I think the ruined building is the house wherein Pilate once dwelt, and the treasure will after some time be discovered.

13. JOHN PROMISED TO ZACHARY

I saw Zachary conversing with Elizabeth. He was telling her how sad he was because his turn to offer sacrifice in the Temple was drawing near, and how he dreaded the contempt that would there await him on account of his being childless. Zachary went twice a year to the Temple. He did not live at Hebron itself, but at a place called Juta about fifteen minutes' walk from Hebron. The ruins of former buildings still lay between the two places, leading one to fancy that they had once been connected. Many such ruins were to be found on the other side of Hebron, for the place was once as large as Jerusalem. At Hebron dwelt priests of a lower degree; in Juta, those of a higher rank. Zachary seemed to be the Superior of them all. He and Elizabeth were regarded with extraordinary veneration from the fact of both having descended in a direct line from the race of Aaron.

I saw Zachary with many people of this locality, going to a little property that he owned in the neighborhood of Juttah.[1] It consisted of a house, an orchard, and a spring.

I saw him there also with the Holy Family at the time of Mary's Visitation. At the period of which I am speaking, Zachary was teaching the people and praying with them. It seemed to be a preparation for a feast. He told them of his great dejection, and of his presentiment that something remarkable was going to happen to him.

Again I saw Zachary with the same people going to Jerusalem, where he had to wait four days before his turn to sacrifice came round. Until that time, he prayed in the forepart of the Temple. At last when his turn came, he went into the sanctuary outside the entrance to the Holy of Holies. The roof over the altar of incense was opened so that the sky could be seen. The priest offering sacrifice was not visible to those outside. A partition concealed him, but the smoke of the incense could be seen rising. I think Zachary told the other priests that he must be left alone, for I saw them leaving the sanctuary. Zachary went into the Holy of Holies where it was dark. It appeared to me that he took the Tables of the Law out of the Ark of the Covenant, and laid them upon the golden altar of incense. When he kindled the incense, I saw to the right of the altar a light coming down on him and in it a luminous figure. Zachary, frightened, stepped back and sank, as if in ecstasy, at the right side of the altar. The angel raised him up and spoke some words to him. Zachary replied. Then I saw something like a ladder let down from Heaven, and two angels ascending and descending to him. One took something from him; but the other—after Zachary had opened his garment—inserted a shining little body in his side. Zachary had become dumb. I saw him before leaving the Holy of Holies, writing on a little tablet that lay there. This tablet he sent at once to Elizabeth, who likewise had had a vision at that same hour.

I saw that the people outside were troubled and anxious on account of Zachary's remaining so long in the sanctuary. They were even moving toward the door to open it,

when Zachary replaced the Tables in the Ark and came forth. The crowd questioned him about his long stay in the sanctuary. He tried to answer, but could not. He signified to them by signs that he had become dumb, and went away. Zachary was a tall and exceedingly majestic old man.

1. Juta.

THE MOST HOLY INCARNATION

1. MARY ESPOUSED TO ST. JOSEPH

Joseph was the third of six brothers. His parents dwelt in a large mansion outside of Bethlehem. It was the ancient birthplace of David, but in Joseph's time only the principal walls were in existence. His father's name was Jacob. In front of the house was a large courtyard, or garden. In it was a stone spring house built over a spring whose waters gushed forth out of faucets, each of which represented some animal's head. The garden was enclosed by walls and surrounded by covered walks of trees and shrubbery.

The lower story of the dwelling had a door, but no windows. In the upper story there were circular openings, over which ran around the whole top of the house a broad gallery with four little pavilions capped by cupolas. From these cupolas, a view far into the surrounding country was afforded. David's palace in Jerusalem was provided with similar towers and cupolas. It was out of one of them that he saw Bethsabee. Above the center of the flat roof arose another smaller story, likewise crowned by a tower and cupola.

Joseph and his brothers occupied that last story with an aged Jew, their preceptor. The latter occupied the highest room in the story, while the brothers slept in one chamber, their sleeping places separated from one another by mats, which in the daytime were rolled up against the walls. I have seen them playing up there, each in his own separate space. They had toys shaped like animals, like little pugs. Their preceptor gave them all sorts of strange

instructions that I could not understand. He laid sticks on the ground in various figures and stood the boys in them. The latter stepped into other figures which they had formed by rearranging the sticks. They laid sticks also in various positions, as if for measurement. I saw too the father and mother of the boys. They did not appear to trouble themselves much about their children, for they paid very little attention to them. They, the parents, appeared to me to be neither good nor bad.

Joseph was perhaps eight years old. He was very different from his brothers, very talented, and he learned quickly; but he was simple in his tastes, gentle, pious, and unambitious. The other boys used to play him all kinds of tricks and knock him around at will. They had little enclosed gardens, at whose entrance there stood on pillars covered images like swaddled infants. I often saw similar figures on the curtains of oratories, those of Anne and the Blessed Virgin, for instance. The only difference was that Mary's picture held in its arms a chalice above which something arose. In Joseph's parental home these images were like swathed infants with round faces environed by rays of light. There were many such pictures in Jerusalem, especially in the olden times, and also among the decorations of the Temple. I have seen them in Egypt also; and among the idols that Rachel purloined from her father, were similar figures though smaller. Many of the Jews had swathed puppets like them lying in little chests and baskets. They were intended to represent the child Moses in his little basket, and the swathing signified the binding power of the Law. When gazing at these figures, I used to think: The Jews honored the little image of the child Moses, but we have the images of the Child Jesus.

In the boys' little gardens grew bushes, small trees, and plants. I saw that his brothers often slyly trod down and tore up the plants in Joseph's little garden. They always treated him roughly, but he bore all patiently. Sometimes,

when kneeling in prayer in the colonnade that ran around the courtyard, his face turned to the wall, his brothers would push him over. Once I saw one of them, when Joseph was thus praying, kick him in the back; but Joseph appeared not to notice it. The other repeated his blows, until at last Joseph fell to the ground. Then I saw that he had been absorbed in God. But he did not revenge himself; he merely turned away quietly and sought another secluded spot.

Outside and adjoining the garden wall, were some small, low dwellings. In them dwelt two elderly, veiled females, as is often the case near the schools. They were servants. I saw them carrying water into the house. The domestic arrangements were similar to those of Joachim and Anne's house, the beds rolled up and wicker partitions before them. I often saw Joseph's brothers talking with the servant maids and helping them in their work; but Joseph never interchanged words with them; he was always very reserved. I think there were also some daughters in the family.

Joseph's parents were not well-satisfied with him. They would have wished him, on account of his talents, to fit himself for a position in the world. But he was too unworldly for such aims, he had no desire whatever to shine. He may have been about twelve years old when I often saw him beyond Bethlehem opposite the Crib Cave, praying with some very pious, old, Jewish women. They had an oratory hidden in a vault. I do not know whether these women were relatives of Joseph or not; I think that they were connected with Anne. Joseph often went to them in his troubles and shared their devotions. Sometimes he dwelt in their neighborhood with a master carpenter, to whom he lent a helping hand. The carpenter taught him his trade, and Joseph found his geometry of use. The hostility of his brothers at last went so far that, when eighteen, Joseph fled from his father's house by night. A

friend, who lived outside of Bethlehem, had brought him clothes in which to make his escape. I saw him in Lebona carrying on carpentry. He worked for his living in a very poor family. The man supported himself by making such rough wicker partitions as those Joseph knew how to put together. The latter humbly assisted the family as far as he could. I saw him gathering wood and carrying it to the house. His parents, in the meantime, believed that he had been kidnapped; but his brothers discovered him, and then he was again persecuted. Joseph, however, would not leave the poor people nor desist from the humble occupation of which his family was ashamed. I saw him afterward in another place (Thanach). There he did better work for a well-to-do family. Though a small place, it had a synagogue. Joseph lived very piously and humbly, loved and esteemed by all. At last he worked for a man in Tiberias, at which place he lived alone near the water.

Joseph's parents were long since dead, and his brothers scattered; only two of them still dwelt in Bethlehem. The paternal mansion had passed into other hands, and the whole family had rapidly declined. Joseph was deeply pious; he prayed much for the coming of the Messiah. I noticed, too, his great reserve in the presence of females. Shortly before his call to Jerusalem for his espousals with Mary, he entertained the idea of fitting up a more secluded oratory in his dwelling. But an angel appeared to him in prayer, and told him not to do it; that, as in ancient times, the Patriarch Joseph became by God's appointment the administrator of the Egyptian granaries, so now to him was the granary of Redemption to be wedded. In his humility Joseph could not comprehend the meaning of this and so he betook himself to prayer. At last he was summoned to Jerusalem to be espoused to the Blessed Virgin.

There were seven other virgins who were with Mary to be dismissed from the Temple and given in marriage. On

this account St. Anne went to Jerusalem to be with Mary, who grieved at the thought of leaving the Temple. But she was told that she must be married. I saw one of the distinguished old priests, who was no longer able to walk, borne into the Holy of Holies. An incense offering was enkindled. The priest prayed sitting before a roll of writings, and in vision his hand was placed upon that verse in the Prophet Isaias (*Is.* 11:1.) in which it is written that there shall come forth a rod out of the root of Jesse and a flower shall rise up out of his root. Thereupon I saw that all the unmarried men in the country of the House of David were summoned to the Temple. Many of them made their appearance in holiday attire, and Mary was conducted to their presence. I saw one among them, a very pious youth from the region of Bethlehem, who had always ardently prayed to be allowed to minister to the advent of the Messiah. Great was his desire to wed Mary. But Mary wept; she wished not to take a husband. Then the high priest gave to each of the suitors a branch which was to be held in the hand during the offering of prayer and sacrifice. After that, all the branches were laid in the Holy of Holies with the understanding that he whose branch should blossom, was to be Mary's husband. Now when that youth who so ardently desired to wed Mary found that this branch, along with all the others, had failed to blossom, he retired to a hall outside the Temple and, with arms raised to God, wept bitterly. The other suitors left the Temple, and that youth hurried to Mount Carmel where, since the days of Elias, hermits had dwelt. He took up his abode on the mount, and there spent his days in prayer for the coming of the Messiah.

I saw the priests, after this, hunting through different rolls of writing in their search for another descendant of the House of David, one that had not presented himself among the suitors for Mary's hand. And there they found that, among the six brothers of Bethlehem, one was

unknown and ignored. They sought him out and so discovered Joseph's retreat, six miles from Jerusalem, near Samaria. It was a small place on a little river. There Joseph dwelt alone in a humble house near the water, and carried on the trade of a carpenter under another master. He was told to go up to the Temple. He went, accordingly, arrayed in his best. A branch was given him. As he was about to lay it upon the altar, it blossomed on top into a white flower like a lily. At the same time I saw a light like the Holy Spirit hovering over him. He was then led to Mary, who was in her chamber, and she accepted him as her spouse.

The espousals took place, I think, upon our 23rd of January. They were celebrated in Jerusalem, on Mount Zion in a house often used for such feasts. The seven virgins that were to leave the Temple with Mary, had already departed. They were recalled to accompany Mary on her festal journey to Nazareth, where Anne had already prepared her little home. The marriage feast lasted seven or eight days. The women and the virgins, companions of Mary in the Temple, were present, also many relatives of Joachim and Anne, and two daughters from Gophna. Many lambs were slaughtered and offered in sacrifice.

I have had a clear vision of Mary in her bridal dress. She wore a colored, woollen underdress without sleeves, her arms encircled by white, woollen fillets. On the breast and as high as the neck, lay a white collar ornamented with jewels, pearls, etc. Then came a kind of gown open in front, wide like a mantle from top to bottom, and with flowing sleeves. This gown was blue, embroidered with large red, white, and yellow roses and green leaves, something like the ancient vestments worn at Mass. It fastened around the neck on the white collar, and the lower border was edged with fringes and tassels. Over this was a kind of scapular of white-and gold-flowered silk, set over the

breast with pearls and shining stones. It lay upon the front opening of the dress, and reached to the edge of the same; it was about one-half an ell wide and was fringed with tassels and balls. A corresponding strip hung down the back, while shorter and narrower ones fell over the shoulders and arms. These lappets were caught under the arms from front to back with the gold cords, or delicate chains, with which the broad upper piece of the bodice was fastened, as also the breastpiece that was placed over the upper body. By this arrangement, the flowered stuff of the dress was puffed out between the cords. The wide sleeves were tightly fastened in the middle of the upper and the lower arm by buckles, puffing out around the shoulders, the elbows, and the wrists.

Over this costume fell a long sky-blue mantle. It was fastened at the neck by an ornament, and over it was a white ruffle seemingly of feathers or silk dots. The mantle fell back from the shoulders, forming a large fold on the sides, and hung behind in a pointed train. It was embroidered around the edge in flowers of gold.

Mary's hair was arranged with such skill as is difficult to describe. It was parted on top of the head and divided into numerous fine strands, which were caught together with pearls and white silk. It formed a large net that fell over the shoulders and down the back to the middle of the mantle. It looked like a web. The ends of the hair were rolled in, and the whole net edged with fringe and pearls.

On her head was placed, first a wreath of white raw silk or wool, closing on top with three bands of the same meeting in a tuft. On this rested a crown about the breadth of one's hand, set with many colored jewels. Three pieces arose from the circlet and met together in the center, where they were surmounted by a ball.

In her left hand Mary carried a little garland of red and white roses made of silk, and in the right a beautiful candlestick covered with gold. It had no foot, but was fur-

nished like a scepter with knobs above and below the point at which it was to be grasped by the hand. The stem began to swell out in the middle and ended in a little dish upon which burned a white flame.

On her feet she wore heavy sandals about two fingers in thickness under which, before and behind, was a support like a heel. They were green, and gave the foot the appearance of standing upon sods. Two straps, white and gold, went over the foot and held them in their place.

The virgins at the Temple arranged Mary's skillfully woven hairnet. I saw them thus engaged. There were many busied with it, and the work went more swiftly than one could imagine.

Anne brought all the beautiful clothes, but Mary was so modest that it was only with reluctance that she allowed herself to be arrayed in them.

After the nuptial ceremony, her braided hair was wound around her head, a milk-white veil reaching up to the elbows thrown over her, and the crown placed upon it.

The Blessed Virgin had auburn hair, dark eyebrows, fine and arched, a very high forehead, large downcast eyes with long, dark lashes, a straight nose, delicate and rather long, a lovely mouth around which played a most noble expression, and a pointed chin. She was of medium height, and she moved very gently and gravely, looking very bashful in her rich attire. After the marriage feast, she wore another dress. It was striped and less magnificent than the one described. I have a scrap of it among my relics. This striped dress she wore at Cana and on other holy occasions. She wore her wedding suit once again in the Temple.

The very wealthy among the Jews changed their dress three or four times during a marriage feast. Mary in her magnificent apparel presented an appearance somewhat similar to the richly adorned women of a much later period, the Empress Helena, for instance, and even

Cunegundis herself. The usual clothing of the Jewish women enveloped them closely, giving them an appearance of being wrapped up; but Mary's wedding dress was very different; it was something on the Roman style.

Joseph wore a long, wide blue coat fastened from the breast down with loops and buttons. The wide sleeves were laced at the sides, a broad cuff turned up at the wrist, the inside provided, as it were, with pockets. Around the neck was something like a brown collar, over which lay a kind of stole, and upon the breast hung two white bands.

After the marriage, Joseph went to Bethlehem on some business, and Mary with twelve or fifteen women and maidens went to Anne's house near Nazareth. They made the journey on foot. When Joseph returned, I saw at Anne's house a feast at which, besides the usual household, there were about six guests and several children present. Cups were on the table. The Blessed Virgin wore a mantle embroidered with red, white, and blue flowers. Her face was covered with a transparent veil over which was a black one.

I afterward saw Joseph and Mary in the house of Nazareth. Joseph had a separate apartment in the front of the house, a three-cornered chamber this side of the kitchen. Both Mary and Joseph were timid and reserved in each other's presence. They were very quiet and prayerful.

Once I saw Anne making preparations to go to Nazareth. Under her arm she carried a bundle that contained some things for Mary. To reach Nazareth, which lay in front of a hill, she had to go over a plain and through a grove. Mary wept very much when Anne was leaving and accompanied her a part of the way. Joseph was alone in his apartment in the front of the house.

Mary and Joseph had, properly speaking, no regular housekeeping affairs; they received from Anne all that

they needed. I saw Mary spinning and sewing too, but yet with wide stitches. The clothes then worn had not many seams and were entirely in strips. I saw her embroidering also, and with little white sticks knitting or working. The cooking she did was very simple and, while it was going on, the bread was baking in the ashes. They used sheep's milk, and of meat generally pigeons only.

2. THE HOLY HOUSE OF NAZARETH

The little house at Nazareth which Anne fitted up for Mary and Joseph, belonged to Anne. From her own dwelling, she could, unnoticed, reach it in about half an hour by a crosspath. It lay not far from the gate. It had a small courtyard in front and nearby was a well, a couple of steps leading down to it. It was near a hill, but not built on it. A narrow path dug out of the hill separated it from the back of the house, in which there was one little window. It was darker on this side of the house than on the other. The back part was triangular and built on higher ground than the front. The foundations were cut in the rock; the upper part was a light masonry. Mary's sleeping compartment was in the back, and there it was that the angelic Annunciation took place. This chamber had a semicircular form, on account of the movable partitions placed around the walls and which were of coarser wickerwork than that ordinarily used for the light screens. The patterns in which these screens were woven were similar to wafers, and the colors used were designed to bring the figures out. Mary's sleeping place was on the side just behind a wicker screen. On the left was a little closet with a small table and stool. This was the Blessed Virgin's oratory.

This back room was separated from the rest of the house by a fireplace, which consisted of a graded wall from whose center over the slightly raised hearth, a

chimney rose up to the roof and ended in a tube above it. Over the opening through which the tube projected was built a little roof. On top of the chimney, I saw in after years two little bells hanging. To the right and left of the chimney and opening into Mary's rooms were doors up to which three steps led. In the chimney wall were all kinds of nooks in which stood the little vessels that I still see at Loretto. Behind was a rafter of cedarwood, upon which the wall of the chimney rested. From this upright rafter ran a crossbeam to the center of the back wall, and into this there were others dovetailed from the two side walls. These beams were of a bluish cast with yellow ornaments. Between them one could see up through the roof, which was hung with large leaves and matting, and in three places, namely in the three corners, adorned with stars. The star in the middle corner was large like the morning star. Later on the ceiling was adorned with numerous stars. Over the horizontal rafter, which extended from the chimney to the back of the wall, was an opening in the center for the window, and under this was hung a lamp. There was a rafter under the chimney also. The roof was not high and pointed, but so level that one might walk around the edge. It was flat on top, and there rose the chimney with its tubes, protected by the little roof.

When after Joseph's death the Blessed Virgin removed to the neighborhood of Capharnaum, the Holy House was left beautifully adorned like a sacred shrine. Mary often went from Capharnaum to visit the scene of the Incarnation and to pray there. Peter and John, whenever they went to Palestine, visited the House of Nazareth and celebrated Mass in it. An altar was erected where the fireplace used to be. The little cupboard once used by Mary was placed as a tabernacle upon the altar.

I have often in vision witnessed the transporting of the Holy House to Loretto. For a long time, I could not believe it, and yet I continued to see it. I saw the Holy

House borne over the sea by seven angels. It had no foundation, but there was under it a shining surface of light. On either side was something like a handle. Three angels carried it on one side and three on the other; the seventh hovered in front of it, a long train of light after him.

I remember that it was the back of the house, the part that contained the fireplace, the altar of the Apostles, and the little window, that was transported to Europe. It seems to me when I recall it that the rest of the building was in some danger of falling. I see in Loretto the Crucifix also that the Blessed Virgin had when in Ephesus. It was formed of different kinds of wood. Later on, it came into the possession of the Apostles. Many miracles take place before that Crucifix.

The wall of the Holy House of Loretto is entirely the original one. Even the rafter under the chimney is still in its place. The miraculous picture of the Mother of God stands on the altar of the Apostles.

3. MARY'S ANNUNCIATION

On the day upon which the Church celebrates the feast, I had a vision of Mary's Annunciation.

I saw the Blessed Virgin a short time after her marriage in the house of Nazareth. Joseph was not there. He was at that moment journeying with two beasts of burden on the road to Tiberias, whither he was going to get his tools. But Anne was in the house with her maid and two of the virgins who had been with Mary in the Temple. Everything in the house had been newly arranged by Anne. Toward evening, they all prayed standing around a circular stool from which they afterward ate vegetables that had been served. Anne seemed to be very busy about the household affairs, and for a time she moved around here and there, while the Blessed Virgin ascended the steps to her room. There she put on a long, white, woollen gar-

ment, such as it was customary to wear during prayer, a girdle around her waist, and a yellowish-white veil over her head. The maid entered, lighted the branched lamp, and retired. Mary drew out a little, low table, which stood folded by the wall, and placed it in the center of the room. It had a semicircular leaf, which could be raised on a movable support so that when ready for use the little table stood on three legs. Mary spread upon it a red and then a white, transparent cover, which hung down on the side opposite the leaf. It was fringed at the end and embroidered in the center. A white cover was spread on the rounded edge. When the little table was prepared, Mary laid a small, round cushion before it and, resting both hands on the leaf, she gently sank on her knees, her back turned to her couch, the door of the chamber to her right. The floor was carpeted. Mary lowered her veil over her face, and folded her hands, but not the fingers, upon her breast. I saw her praying for a long time with intense fervor. She prayed for Redemption, for the promised King, and that her own supplications might have some influence upon His coming. She knelt long, as if in ecstasy, her face raised to Heaven; then she drooped her head upon her breast and thus continued her prayer. And now she glanced to the right and beheld a radiant youth with flowing, yellow hair. It was the archangel Gabriel. His feet did not touch the ground. In an oblique line and surrounded by an effulgence of light and glory, he came floating down to Mary. The lamp grew dim, for the whole room was lighted up by the glory.

The angel, with hands gently raised before his breast, spoke to Mary. I saw the words like letters of glittering light issuing from his lips. Mary replied, but without looking up. Then the angel again spoke and Mary, as if in obedience to his command, raised her veil a little, glanced at him, and said, "Behold the handmaid of the Lord. May it be done unto me according to thy word!" I saw her now

in deeper ecstasy. The ceiling of the room vanished, and over the house appeared a luminous cloud with a pathway of light leading up from it to the opened heavens. Far up in the source of this light, I beheld a vision of the Most Holy Trinity. It was like a triangle of glory, and I thought that I saw therein the Father, the Son, and the Holy Ghost.

As Mary uttered the words: "May it be done unto me according to thy word!" I saw an apparition of the Holy Ghost. The countenance was human and the whole apparition environed by dazzling splendor, as if surrounded by wings. From the breast and hands, I saw issuing three streams of light. They penetrated the right side of the Blessed Virgin and united into one under her heart. At that instant Mary became perfectly transparent and luminous. It was as if opacity disappeared like darkness before that flood of light.

While the angel and with him the streams of glory vanished, I saw down the path of light that led up to Heaven, showers of half-blown roses and tiny green leaves falling upon Mary. She, entirely absorbed in self, saw in herself the Incarnate Son of God, a tiny, human form of light with all the members, even to the little fingers perfect. It was about midnight that I saw this mystery.

Some time elapsed, and then Anne and the other women entered Mary's room, but when they beheld her in ecstasy they immediately withdrew. The Blessed Virgin then arose, stepped to the little altar on the wall, let down the picture of a swathed child that was rolled above it, and prayed standing under the lamp before it. Only toward morning did she lie down. Mary was at this time a little over fourteen years old.

An intuitive knowledge of what had taken place was conferred upon Anne. Mary knew that she had conceived the Redeemer, yes, her interior lay open before her, and so she already understood that her Son's kingdom should

be a supernatural one, and that the House of Jacob, the Church, would be the reunion of regenerate mankind. She knew that the Redeemer would be the King of His people, that He would purify them and render them victorious; but that in order to redeem them He must suffer and die.

It was explained to me likewise why the Redeemer remained nine months in His mother's womb, why He was born a little child and not a perfect man like Adam, and why also He did not take the beauty of Adam in Paradise. The Incarnate Son of God willed to be conceived and born that conception and birth, rendered so very unholy by the Fall, might again become holy. Mary was His Mother, and He did not come sooner because Mary was the first and the only woman conceived without sin. Jesus when put to death was thirty-three years, four months, and two weeks old.

I thought all the while: Here in Nazareth, things are different from what they are in Jerusalem. There the women dare not set foot in the Temple, but here in this church at Nazareth, a virgin is herself the Temple and the Most Holy rests in her.

4. MARY'S VISITATION

Mary's Annunciation took place before Joseph's return. He had not yet settled at Nazareth when, with Mary, he started on the journey to Hebron. After the Conception of Jesus, the Blessed Virgin experienced a great desire to visit her cousin Elizabeth. I saw her travelling with Joseph toward the south. Once I saw her passing the night in a hut made of wickerwork and which was all overrun with vines and beautiful white blossoms. From that point to Zachary's house, it was a journey of about twelve hours. Near Jerusalem they turned off to the north in order to take a more solitary route. They made the circuit of a little city two leagues from Emmaus, and took a road

traversed by Jesus in after years. Although it was a long journey, they made it very quickly. They now had to cross two hills. I saw them resting between them, eating some bread and refreshing themselves with some balsam drops which they had collected on the way, and which they mingled with their drinking water. The hill was formed of overhanging rocks and caves. The valleys were very fertile. I remarked on the road one particular flower. It had fine green leaves and a cluster of nine tiny bell-shaped blossoms, white, lightly flushed with red.

Mary wore a brown, woollen underdress over which was a gray one with a girdle, and a yellowish covering on her head. Joseph carried in a bundle a long brownish garment with a cowl, and bands in front. It was one that Mary was accustomed to wear whenever she went either to the Temple or the synagogue.

Zachary's house stood upon a solitary hill, and other dwellings were scattered around. Not far from it, a tolerably large brook flowed down from the mountain.

Elizabeth had learned in vision that one of her race was to give birth to the Messiah; she had dwelt in thought upon Mary, had very greatly desired to see her, and had indeed beheld her journeying to Hebron. In a little room, to the right of the entrance to the house, she placed seats, and here she tarried, often looking long and anxiously down the road, in the hope of catching the first glimpse of Mary. When Zachary was returning from the Passover, I saw Elizabeth, urged by an impetuous desire, hurrying from the house and going a considerable distance on the road to Jerusalem. When Zachary met her, he was alarmed to find her so far from home and that, too, in her present condition. But she told him of her anxiety and that she could not help thinking that her cousin Mary was coming from Nazareth to see her. Zachary, however, thought it improbable that the newly married couple would at that time undertake so great a journey. On the

following day, I saw Elizabeth taking the road again under the influence of the same impression, and now I saw the Holy Family coming to meet her.

Elizabeth was advanced in years. She was tall, her face small and delicate, and she wore something wrapped around her head. She was acquainted with Mary only by hearsay. As soon as the Blessed Virgin saw Elizabeth, she knew her and hurried on to meet her, while Joseph purposely held back. Mary had already reached the houses in the neighborhood of Zachary's home. Their occupants were enraptured at her beauty, and filled with such reverence by her demeanor that they stood back modestly. When the cousins met, they saluted each other joyfully with outstretched hands. I saw a light in Mary and issuing from her a ray which entered into Elizabeth, who thereby became wonderfully agitated. They did not pause long in sight of the beholders, but arm in arm passed up the courtyard to the door of the house, where Elizabeth once more bade Mary welcome. Joseph went around to the side of the house and into an open hall where sat Zachary. He respectfully saluted the aged priest, who responded in writing on his tablet.

Mary and Elizabeth entered the room in which was the fireplace. Here they embraced, clasping each other in their arms and pressing cheek to cheek. I saw light streaming down between them. Then it was that Elizabeth, becoming interiorly inflamed, stepped back with uplifted hands, and exclaimed, "Blessed art thou among women, and blessed is the Fruit of thy womb.

"And whence is this to me, that the Mother of my Lord should come to me?

"For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

"And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord."

At these last words, Elizabeth took Mary into the little room prepared for her that she might sit down and rest. It was only a few steps from where they then were. Mary released her hold upon Elizabeth's arm, crossed her hands on her breast, and divinely inspired, uttered her canticle of thanksgiving: "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour.

"Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed.

"Because He that is mighty hath done great things to me: and holy is His name.

"And His mercy is from generation unto generations, to them that fear Him.

"He hath showed might in His arm: He hath scattered the proud in the conceit of their heart.

"He hath put down the mighty from their seat, and hath exalted the humble.

"He hath filled the hungry with good things: and the rich He hath sent empty away.

"He hath received Israel his servant, being mindful of His mercy.

"As He spoke to our fathers, to Abraham, and to His seed forever."

I saw Elizabeth, moved by similar emotion, reciting the whole canticle with Mary. Then they seated themselves on low seats. A small goblet was on the little table. And, oh, I was so happy! I sat nearby and prayed with them the whole time.

I saw Joseph and Zachary still together. They were conversing by means of the tablet, and always about the coming of the Messiah. Zachary was a tall, handsome old man clothed like a priest. He and Joseph sat together at the side of the house that opened on the garden, in which Mary and Elizabeth were now sitting on a rug under a high, spreading tree. Behind the tree was a fountain from

which gushed water when a spigot was pressed. I saw grass and flowers around, and trees bearing little, yellow plums. Mary and Elizabeth were eating rolls and small fruits out of Joseph's travelling pouch. What touching simplicity and moderation! Two maids and two men servants were in the house. They prepared a table under the tree. Joseph and Zachary came out and ate something. Joseph wanted to return home at once, but they persuaded him to stay eight days. He knew not of Mary's conception. The women were silent on that subject. They had a secret understanding together about their interior sentiments.

When all, Mary and Elizabeth, Joseph and Zachary, were together, they prayed making use of a kind of litany. I saw a cross appear in their midst, and still there was no cross at that time. Yes, it was as if two crosses visited each other.

In the evening they all sat together again in the garden near a lamp under the tree. A cover like a tent was stretched under the tree, and low stools with backs stood around. After that I saw Joseph and Zachary going to an oratory, while Mary and Elizabeth retired to their little chamber. They were inflamed with divine ardor, and together they recited the Magnificat. The Blessed Virgin wore a transparent white veil which she lowered when speaking to men.

Zachary took Joseph on the following day to another garden at some distance from the house. He was in all things most exact and methodical. This second garden was set out with beautiful bushes and trees full of fruit. In the center was an avenue of trees, and at the end of it a small house whose entrance was on the side. Above were openings with slides like windows. A woven couch filled with moss or some other fine plant, stood in one room in which there were also two white figures as large as children. I have no clear knowledge of how they came there nor what they signified, but they appeared to me to

be very like Zachary and Elizabeth, only much younger.

I saw Mary and Elizabeth much together. Mary helped with everything around the house and prepared all kinds of necessaries for the child. Both she and Elizabeth knit on a large coverlet for the latter, and they worked also for the poor.

During Mary's absence, Anne frequently sent her maid to see after Mary's house at Nazareth, and once I saw her there herself.

I saw Zachary and Joseph spending the night of the next day in the garden at some distance from the house. They slept part of the time in the little summer house, and prayed during the other part in the open air. They returned quite early in the morning to the house where Mary and Elizabeth had passed the night. Mary and Elizabeth recited together morning and evening the hymn of thanksgiving, the Magnificat, which Mary had received from the Holy Ghost at the salutation of Elizabeth. During its recital they stood opposite each other against the wall, as if in choir, their hands crossed upon their breast, the black veil of each covering her face. At the second part, which refers to God's promise, I saw the previous history of the Most Holy Incarnation and the mystery of the Most Holy Sacrament of the Altar, from Abraham down to Mary. I saw Abraham sacrificing Isaac, also the Mystery of the Ark of the Covenant, which Moses received on the night before the departure from Egypt, and by which he was enabled to escape and conquer. I recognized its connection with the holy Incarnation, and it seemed to me as if this Mystery were now fulfilled or living in Mary. I saw also the Prophet Isaias and his prophecy of the Virgin, and from him to Mary visions of the approach of the the Most Blessed Sacrament. I still remember that I heard the words: "From father to father down to Mary, there are more than fourteen generations." I saw also Mary's blood taking its rise in her ancestors

and flowing nearer and nearer to the Incarnation. I have no words to describe this clearly. I can say only that I saw, sometimes here, sometimes there, the people of different races. There seemed to issue from them a beam of light which always terminated in Mary as she appeared at that moment with Elizabeth. I saw this beam issuing first from the Mystery of the Ark of the Covenant and ending in Mary. Then I saw Abraham and from him a ray, which again ended in Mary, etc. Abraham must have dwelt quite near to Mary's abode at that time; for during the Magnificat I saw that the beam which proceeded from him came from no great distance, while those from persons nearer to the Mother of God in point of time seemed to come from afar. Their rays were as fine, as clear as those of the sun when they shine through a narrow opening. In such a beam, I beheld Mary's blood glancing red and bright, and it was said to me: "Behold, as pure as this red light must the blood of that Virgin be from whom the Son of God will become incarnate."

Once I saw Mary and Elizabeth going in the evening to Zachary's country place. They took with them rolls and fruit in little baskets, for they intended to stay overnight. Joseph and Zachary followed them later. I saw Mary going to meet them as they entered. Zachary had brought his little tablet, but it was too dark for writing. I saw Mary speaking to him. She was telling him that he should speak on that night. He laid aside his tablet and conversed orally with Joseph. I saw all this to my own great astonishment. Then my guide said to me: "Why, what is that?" and he showed me a vision of St. Goar, who hung his mantle on the sunbeams as on a hook. I received then the instruction that lively, childlike confidence makes all things real and substantial. These two expressions gave me great interior light upon all kinds of miracles, but I cannot explain it.

They, Mary, Elizabeth, Joseph, and Zachary, all spent

the night in the garden. They sat or walked two by two, prayed now and then, or retired into the little summer house to rest. I heard them say that Joseph would return home on the evening of the Sabbath, and that Zachary would go with him as far as Jerusalem. The moon shone bright in a starry sky. It was indescribably calm and lovely near those holy souls.

Once also I had a peep into Mary's little chamber. It was night, and she was at rest. She was lying on her side with one hand under her head. Over her brown under-dress she wound from head to foot a strip of white, woollen stuff about an ell in width. When preparing for rest, she took one end of this strip under her arm and wound it tightly around her head and the upper part of her person, then down to the feet and up again; so that she was entirely enveloped, and could not take a long step. She did this near the couch, at the head of which was a little roll of something for a pillow. The arms from the elbow down were left free, and the veiling of the head opened on the breast.

I often saw under Mary's heart a glory in whose center burned an indescribably clear little flame, and over Elizabeth's womb a similar glory, but the light in it was not so clear.

When the Sabbath began, I saw in Zachary's house, in a room that I had not before seen, lamps lighted and the Sabbath celebrated. Zachary, Joseph, and about six other men from the neighborhood were standing and praying under a lamp and around a little chest upon which lay rolls of writing. They had on their heads something like a small veil. They did not make so many distorted movements of the body as do the latter-day Jews, although like them they frequently bowed the head and raised the arms.

Mary, Elizabeth, and two other women stood apart in a grated partition from which they could see into the oratory. They were entirely enveloped, their prayer mantles

over their heads.

Zachary wore his festive robes the whole of the Sabbath. They consisted of a long, white garment with rather narrow sleeves. He was girdled with a broad cincture, wound many times around him. On it were letters, and from it hung straps. This garment was provided with a cowl, which hung in plaits from the head down the back like a folded veil. When he moved or performed any action, he threw this garment rolled together with the ends of the girdle up over one shoulder, and stuck it into the girdle under his arm. His lower limbs were loosely bound, and the strip enveloping them fastened by the straps that kept the soles in place upon his naked feet. He showed his priestly mantle to Joseph. It was sleeveless, wide and heavy and very beautiful, flashing with white and purple intermixed. It was closed on the breast with three jeweled clasps.

When the Sabbath was over, I saw them eating again for the first time. They took their repast together under the trees in the garden near the house. They ate green leaves previously dipped into something, and sucked little bunches of herbs which too had been soaked. There were little bowls of small fruits on the table and other dishes, from which they partook of something with brown, transparent spatulas. It may have been honey that they were eating with horn spatulas. There were also little rolls, and I saw them eating them.

After the meal, Joseph accompanied by Zachary started on his journey home. The night was calm, the moon shining, and the sky studded with stars. Before parting, all prayed separately. Joseph took with him his little bundle in which were a few rolls and a small jug of something. Both the travellers had staves; but Joseph's was hooked on top, while Zachary's was long and ended in a knob. Both had travelling mantles which they wore over their head. Before starting, they embraced Mary and Elizabeth,

alternately pressing them to their heart. But I saw no kissing at that time. The parting was calm and cheerful. The two women accompanied them a short distance, and then the travellers proceeded alone. The night was unspeakably lovely.

Mary and Elizabeth now returned to the house and went into Mary's chamber. A lamp was burning upon a bracket on the wall, as was usual while Mary slept or prayed. The two women stood facing each other, and recited the Magnificat. They spent the whole night in prayer, for what reason I cannot now say. Through the day I saw Mary busy with all kinds of work, weaving covers, for instance.

I saw Joseph and Zachary still on the road. They spent the night under a shed. They took very circuitous roads and, I think, visited many people, for they were three days on their journey.

Again I saw Joseph at Nazareth. Anne's maid took charge of the house for him, going to and fro between the two houses. With this exception, Joseph was entirely alone.

I also saw Zachary returning home, and I saw Mary and Elizabeth reciting as usual the Magnificat, and doing all kinds of work. Toward evening, they used to walk in the garden. There was a well in it, a rare occurrence in this part of the country; therefore travellers always took with them in a little jug some kind of juice to drink. Sometimes also, and generally toward evening when it grew cool, Mary and Elizabeth walked some distance from the house, for it stood alone in the midst of fields. They usually retired about nine o'clock, and always rose again before the sun.

The Blessed Virgin remained with Elizabeth three months, until after the birth of John, but she returned to Nazareth before his circumcision. Joseph went to meet her halfway on the journey, and for the first time noticed

that she was pregnant. But he gave no sign of his knowledge, and struggled with his doubts. Mary, who had feared this, was silent and preoccupied, thus increasing his uneasiness. When arrived in Nazareth, Mary went to the parents of the deacon Parmenas and remained some days with them. Joseph's anxiety had meanwhile increased to such a degree that, when Mary returned home, he determined to flee from the house. Then the angel appeared to him and consoled him.

5. FEAST PICTURES

I saw a wonderful and almost indescribable vision of a feast. I saw a church that looked like a slender, delicate, octangular fruit, the roots of whose stem touched the earth over a bubbling fountain. The stem was not high, one could just see between the church and the earth. The entrance was over the spring which bubbled and bubbled, casting out something white like earth or sand, and rendering all around green and fruitful. There were no roots over the spring in front of the church. The center of the interior was like the capsule in an apple, the cells formed of many delicate white threads. In these cells were little organs like the kernels of an apple. Through an opening in the floor, one could look straight down into the bubbling spring. I saw some kernels that looked withered and decayed, falling into it. But while I gazed, the fruit seemed to be developing more and more into a church; and the capsule at last appeared something like a piece of machinery, like a loose artificial nosegay in the center of it. And now I saw the Blessed Virgin and Elizabeth standing on that nosegay and looking again like two tabernacles, the one the tabernacle of a saint, the other that of the Most Holy. The two blessed women turned toward each other and offered mutual felicitations. Then there issued from them two figures, Jesus and John. John, the larger of

the two, lay coiled on the earth, his head in his lap; but Jesus was like a tiny child formed of light, just as I so often see Him in the Blessed Sacrament. Upright and hovering, He moved toward John and passed over him like a white vapor as he lay there with his face upon the earth. The reflection from the snowy vapor glanced through the opening in the floor down into the spring, and by it was swallowed up. Then Jesus raised the little John and embraced him, after which each returned to the womb of his mother, who meantime had been singing the Magnificat.

I saw also during that singing, Joseph and Zachary issuing from the walls on opposite sides of the church and followed by an ever-increasing flow of people, while the whole building continued unfolding, as it were, taking more and more the appearance of a church and the occasion that of a sacred festival. Vines with luxuriant foliage were growing around the church, and they became so dense that they had to be trimmed.

The church now rested on the earth. In it was an altar, and through an opening over the bubbling spring arose a baptismal font. Many people entered by the door, and there was at last a grand and perfect festival. All that took place therein, both in form and in action, was a silent growth. I cannot relate all; words fail me.

On John's feast, I had another vision of a festival. The octangular church was transparent, as if formed of crystal or jets of water. In the center was a well spring above which arose a little tower. I saw John standing by it and baptizing. The vision changed. Out of the spring grew a flower stalk, around which arose eight pillars supporting a pyramidal crown. Upon the crown stood the grandparents of Anne, Elizabeth, and Joseph; a little distant from the main stem were Mary and Joseph with the parents of the latter and those of Zachary. Up on the central stem stood John. A voice seemed to proceed from

him, and I saw nations and kings entering the church and receiving the Blessed Eucharist from the hands of a Bishop. I heard John saying that their happiness was greater than his.[1]

1. John never received the Blessed Sacrament.

6. THE BLESSED VIRGIN'S PREPARATIONS FOR THE BIRTH OF CHRIST. JOURNEY TO BETHLEHEM

I saw the Blessed Virgin for many days with Anne, while Joseph remained alone in Nazareth, one of Anne's maids taking charge of the house for him. They, Mary and Joseph, received their principal support from Anne's house as long as she lived. I saw the Blessed Virgin near Anne sewing and embroidering bands and tapestry. They seemed to be very busy in the house. Joachim must long since have been dead, for I saw Anne's second husband there and a little girl of from six to seven years old. She was helping Mary and being taught by her. If not a daughter of Anne, it must have been one of Mary Cleophas's children also called Mary.

I saw Mary sitting in a room with other women and preparing covers large and small. Some were embroidered with gold and silver. There was one large coverlet in a box in the midst of the women, at which all were working, knitting with two little wooden needles and balls of colored wool. Anne was very busy. She went around from one to another, receiving and giving wool. All expected Mary to be delivered in Anne's house, and these covers and other things were being prepared partly for the birth of the Child and partly as gifts for the poor. Everything was of the best, and all abundantly, and richly provided. They knew not that Mary would, of necessity, have to journey to Bethlehem.

Joseph was at that moment on his way to Jerusalem with cattle for sacrifice.

I saw Joseph returned from Jerusalem. He had taken thither cattle for sacrifice, and had put up at the house before the Bethlehem gate. It was at this same inn that he and Mary stopped later on, before Mary's Purification. The keeper of the inn was an Essenian. Joseph went from there to Bethlehem, but did not visit his relatives. He was looking around after a place to build, also for some means of procuring lumber and tools, for in the spring after Mary's delivery, which he thought would take place in Nazareth, he intended to remove with her to Bethlehem, as he did not care for Nazareth. He wanted to get a place near the inn of the Essenian. From Bethlehem he went again to Jerusalem, to offer sacrifice. When he was returning from this journey to Jerusalem, and about midnight was crossing the field of Chimki, six hours from Nazareth, an angel appeared to him and said that he should set out at once with Mary for Bethlehem, as it was there that her Child was to be born. The angel told him, moreover, that he should provide himself with a few necessaries, but no laces nor embroidered covers, and he mentioned all the other things he was to take. Joseph was very much surprised. He was told also that, besides the ass upon which Mary was to ride, he was to take with him a little she-ass of one year which had not yet foaled. This little animal they were to let run at large, and then follow the road it would take.

I saw Joseph and Mary in their house at Nazareth; Anne too was present. Joseph informed them of the commands he had received, and they began to prepare for the journey. Anne was very much troubled about it. The Blessed Virgin had had all along an interior admonition that she should bring forth her child in Bethlehem; but in her humility she had kept silence. She knew it, also, from the Prophecies. She had all the Prophecies referring to the

birth of the Messiah in her little closet at Nazareth; she read them very often and prayed for their fulfillment. She had received them from her teachers at the Temple, and by the same holy women had been instructed upon them. Her prayer was always for the coming of the Messiah. She esteemed her happy of whom the Child should be born, and she desired to serve her as her lowest handmaid. In her humility, she had never conceived the thought that she herself was to be the one. From those Prophecies she knew that the Saviour would be born in Bethlehem, therefore she lovingly submitted to the Divine Will and began her journey. It was a very painful one for her, since at that season it was cold among the mountains. Mary had an inexpressible feeling that henceforth she must and could be only poor. She could possess no exterior goods, for she had all in herself. She knew that she was to be the Mother of the Son of God. She knew and she felt that, as by a woman sin had entered into the world, so now by a woman the Expiation was to be born. It was under the influence of this feeling that she had exclaimed: "Behold the handmaid of the Lord!" I understood, likewise, that Jesus was conceived of the Holy Ghost about the hour of midnight, and about midnight should be born.

I saw Joseph and Mary with Anne, Mary Cleophas, and some servants silently setting out upon their journey. They started from Anne's. An ass bore a comfortable cross-seat for Mary and her baggage. On the field of Chimki, where the angel had appeared to Joseph, Anne had a pasture ground; and here the servants went to get the little she-ass of one year which Joseph had to take with him. She ran after the Holy Family. Anne, Mary Cleophas, and the servants now parted from Joseph and Mary after a touching leave-taking. I saw the two travellers going some distance further and putting up at a house that lay on very high ground. They were well received. I think the proprietor was the lease holder of a farm called the House of Chimki

and to which the field belonged. From it one could see far into the distance, yes, even to the mountains near Jerusalem.

I again saw the Holy Family in a very cold valley, through which they were making their way toward a mountain. The ground was covered with frost and snow. It was about four hours from the House of Chimki. Mary was suffering exceedingly from the cold. She halted near a pine tree, and exclaimed: "We must rest. I can go no farther." Joseph arranged a seat for her under the tree, in which he placed a light. I often saw that done at night by travellers in those parts. The Blessed Virgin prayed fervently, imploring God not to allow them to freeze; and at once so great a warmth passed into her that she stretched out her hands to St. Joseph that he might warm himself by them. She took some food to renew her strength. The little ass, their guide, came up with them here and stood still. The actions of the little animal were truly astonishing. On straight roads, between mountains, for instance, where they could not go astray, she was sometimes behind, sometimes far ahead of them; but where the road branched, she was sure to make her appearance and run on the right way. Whenever they reached a spot at which they should halt, the little creature stood still. Joseph here spoke to Mary of the good lodgings that he expected to find in Bethlehem. He told her that he knew the good people of an inn at which, for a moderate sum, they could get a comfortable room. It was better, he said, to pay a little than to depend upon free quarters. He praised Bethlehem in order to console and encourage her.

After that, I saw the Holy Family arrive at a large farmhouse, about two hours' distance from the pine tree. The woman was not at home, and the man refused St. Joseph admittance, telling him that he might go on further. On they went until they came to a shepherd's shed where they found the little ass, and where they too halted.

There were some shepherds in it; but they soon vacated after showing themselves most friendly and supplying straw and faggots, or bundles of reeds for a fire. The shepherds then went to the house from which Mary and Joseph had been sent away. They mentioned having met them, and said: "What a beautiful, what an extraordinary woman! What an amiable, pious, benevolent man! What wonderful people those travellers are!" The man's wife had now returned home, and she scolded at their having been sent away. I saw her going to the shepherd's hut at which they had put up, but she was timid and dared not enter. This hut was on the north side of that mountain on whose southern declivity lay Samaria and Thebez. Toward the east of this region and on this side of the Jordan, Salem and Ainon are situated, and on the opposite side, Socoth. It was about twelve hours from Nazareth. The woman came again with her two children. She was quite friendly, and seemed to be very much touched by what she saw. The husband also came and begged pardon. After Mary and Joseph had refreshed themselves a little, he showed them to an inn about an hour further up the mountain.

The host, however, excused himself to Joseph, pleading the numbers already there. But when the Blessed Virgin entered and begged for shelter, the wife of the innkeeper, as also the innkeeper himself, changed their bearing toward them. The man at once arranged a shelter for them under a neighboring shed, and took charge of the ass. The little she-ass was not with them. She was running around the fields; for when not needed, she did not make her appearance. This inn was a tolerably fine one, and consisted of several houses. Although situated on the north side of the mountain, it was surrounded by orchards, pleasure gardens, and balsam trees. Mary and Joseph remained overnight and the whole of the next day, for it was the Sabbath.

On the Sabbath the hostess with her three children visited Mary, also the woman of that other house with her two children. Mary talked to the little ones and instructed them. They had little rolls of parchment from which they read. I, too, made bold to speak confidently to Mary. She told me how extremely well it was with her in her present condition. She felt no weight. But sometimes, she experienced a sensation of being so immensely large internally and as if she were hovering in her own person. She felt that she encompassed God and man, and that He whom she encompassed carried her.

Joseph went out with the host to his fields. Both host and hostess had conceived great love for Mary; they sympathized with her condition. They pressed her to remain, and showed her a room which they would give her. But very early the next morning she started with Joseph on their journey. They went forward, a little more to the east, along the mountain and into a valley, increasing the distance between them and Samaria to which they seemed at first to be going. The temple upon Garizim was in sight. On the roof were numerous figures like lions or other animals, which shone with a white light in the sun.

The road led down into a plain, or the field of Sichem. After a journey of about six leagues, they came to a solitary farmhouse where they were made welcome. The man was an overseer of fields and orchards belonging to a neighboring city. It was warmer here and vegetation more luxuriant than at any place they had been, for it was the sunny side of the mountain, and that makes a great difference in Palestine at this season. The house was not exactly in the valley, but on the southern declivity of the mountain which stretches from Samaria to the east. The occupants belonged to those shepherds with whose daughters later on, the servants remaining behind from the caravan of the Three Kings had married. In after years also Jesus often tarried here and taught. Before

departing, Joseph blessed the children of the family.

I saw him and Mary journeying over the plain beyond Sichem. The Blessed Virgin sometimes went on foot. They rested occasionally and refreshed themselves. They had with them little rolls and a cool, strengthening drink in nice little jugs, brown and shining like metal. The seat that Mary used on the ass was furnished with a pad on either side as a support for the limbs, which were thereby brought more into a sitting posture. The support was over the neck of the ass, and Mary sat sometimes to the right, sometimes to the left. Berries and other fruits were still hanging on the bushes and trees that were exposed to the sun, and these they gathered on the way. The first thing that Joseph always did on arriving at an inn, was to prepare a comfortable seat or couch for Mary; then he washed his feet, as did Mary also. Their ablutions were frequent.

It was quite dark one evening when they reached a lonely inn. Joseph knocked and begged for shelter, but the owner would not open the door. Joseph explained to him his position, telling him that his wife could go no farther. But the man was inflexible; he would not interrupt his own rest. And when Joseph told him that he would pay him, he received for answer: "This is not an inn, I will not have that knocking." The door remained closed. Mary and Joseph went on for a short distance and found a shed. He struck a light, and prepared a couch for Mary, she herself assisting him. He brought the ass in, and found some straw and fodder for it. Here they rested a few hours. I saw them departing early the next morning while it was still dark. They may now have been distant from their last halting place about six hours, about six and twenty from Nazareth, and ten from Jerusalem. The last house stood on level ground, but the road from Gabatha to Jerusalem began again to grow steep. Up to this time Mary and Joseph travelled no great highroads, though

they crossed several commercial routes which ran from the Jordan to Samaria and to the roads that lead from Syria down into Egypt. So far, the roads by which they came, with the exception of that single broad one, were very narrow and ran over the mountains. One had to be very cautious in walking, but the ass could tread its way securely.

Now I saw the travellers arrive at a house whose owner was at first uncivil to Joseph. He threw the light on Mary's face, and twitted Joseph on having so young a wife. But the man's wife took them in, gave them shelter in an outhouse, and offered them some little rolls.

When they left this place, they next sought lodging in a large farmhouse where also they were not received in a manner especially cordial. The innkeepers were young, and paid little heed to Mary and Joseph. They were not simple shepherds, but rich farmers, such as we have here, mixed up with the world, with trade, etc. I saw one old man going about the house with a walking stick. From here they had still seven hours' journey to Bethlehem, but they did not take the direct route thither, because it was mountainous and at this season too difficult. They followed the little she-ass across the country between Jerusalem and the Jordan. I saw them arrive about noon at a large shepherd's house, about two hours from John's place of baptism on the Jordan. Jesus once passed a night there after His baptism. Near the house was another for the farm and sheep utensils, and in the yard was a spring from which the water was conducted through pipes to the bathtubs. There was a large public house here; and numbers of servants who took their meals at it were going and coming. The host received the travellers very kindly and he was very obliging. He insisted upon one of the servant's washing Joseph's feet at the spring. He also supplied him with fresh garments while he aired and brushed those he took off. A maid-servant rendered the same ser-

vices to Mary, for the mistress of the house was backward in making her appearance; she lived retired. She is the same that Jesus afterward healed of a thirty years' sickness. He told her that her malady had come upon her as a punishment for her want of hospitality toward His relatives. But I know the reason of her nonappearance to Mary and Joseph. She was young and rather frivolous. She had caught a glance of the Blessed Virgin, had spoken a word to her, perhaps, (I do not now recall all the circumstances) and had conceived a feeling of jealousy on account of her beauty. It was for that reason that she kept herself secluded on this occasion. There were some children in the house.

At their departure about noon, Mary and Joseph were accompanied part of the way by some of the people belonging to the inn. They proceeded westward toward Bethlehem, and arrived after a journey of about two hours at a little village consisting of a long row of houses with gardens and courts lying on both sides of a broad high-road. Joseph had connections here such as spring from the second marriage of a stepfather or stepmother. Their house was finely situated and very handsome. But Mary and Joseph did not enter. They passed through the place and went straight on toward Jerusalem for half an hour, when they came to a public house in which a crowd was gathered for a funeral. The frame partitions in the house had been removed from before the chimney and hearth. The fireplace was draped with black, and before it rested a coffin enveloped in the same somber hue. The male mourners wore long black robes with short, white ones over them and some had rough, black maniples on their arms. All were praying. In another apartment sat the women entirely enveloped in their large veils. There was in the yard a large fountain with several faucets. The proprietors of the house, who were taken up with the charge of the obsequies, left to the servants the duty of

receiving Mary and Joseph. This was done, accordingly, and the customary services rendered the holy travellers. Tapestry, or mats, were let down from their rollers near the ceiling, and a curtained space arranged for them. After some time, I saw the people of the house in conversation with them. The white garments had been laid aside. I saw a great many beds rolled up against the walls. They could be entirely separated from one another by means of the mats let down from the ceilings. Early the following morning, Mary and Joseph again started off. The good wife of the house told them they might stay, because Mary appeared in hourly expectation of her delivery. But Mary said with lowered veil that she had yet six or eight and thirty hours. The woman was anxious to keep them, though not in her own house. I saw the husband, as Joseph and Mary were departing, talking to the former about his beasts. Joseph praised the ass very much, and told him that he had brought the other with him in case of necessity. When the people spoke of the difficulty of getting lodgings in Bethlehem, Joseph replied that he had friends there and that Mary and he would certainly be well received. This made me feel so sorry. Joseph always spoke of this with so much confidence. I heard him again making the same remark to Mary on their way.

It so happened on the last days of the journey, when they were nearing Bethlehem, that Mary sighed longingly for rest and refreshment. Joseph turned aside from the road for half an hour to a place where, upon a former occasion, he had discovered a beautiful fig tree laden with fruit. It had seats around it for weary wayfarers to rest upon. But when they reached it they found, to their great disappointment, that it was at that time quite destitute of fruit. In after years something connected with Jesus happened near that tree. It nevermore had fruit, though it continued green. Jesus cursed it, and it withered.

7. THE ARRIVAL IN BETHLEHEM

The distance from the last public house to Bethlehem may have been three hours. Mary and Joseph went around by the north and approached the city on the west. A short distance outside the city, about a quarter of an hour's walk brought them to a large building surrounded by courtyards and smaller houses. There were trees in front of it, and all sorts of people encamped in tents around it. This house was once the paternal home of Joseph, and ages before it had been the family mansion of David. It was at this period used as the custom house of the Roman taxes.

Joseph still had in the city a brother, who was an innkeeper. He was not his own brother, but a stepbrother. Joseph did not go near him. Joseph had had five brothers, three own-brothers and two stepbrothers. Joseph was five and forty years old. He was thirty years and, I think, three months older than Mary. He was thin, had a fair complexion, prominent cheekbones tinged with red, a high, open forehead, and a brownish beard.

The little she-ass was not with them here. She had run away around the south side of the city, where it was somewhat level, a kind of valley.

Joseph went straight into the custom house, for all newcomers had to present themselves there and obtain a ticket for entrance at the city gate. The city had properly no gate, but the entrance lay between two ruined walls that looked like the remains of a gate. Although Joseph was somewhat late in presenting himself for assessment, he was well received.

Mary remained in a small house in the courtyard among the women, who were very attentive to her, and offered her something to eat. These women cooked for the soldiers. The latter were Romans, as I could tell by the straps hanging around their hips. The weather was lovely,

not at all cold, the sun lighting up the mountain between Jerusalem and Bethania. One can see it very well from here. Joseph went up to a large room in an upper story, where he was interrogated, who he was, etc., and his questioners examined long rolls of writing, numbers of which were hanging on the walls. They unrolled them and read to him his ancestry, also that of Mary. Joseph knew not before that through Joachim, Mary had descended in a straight line from David. The official asked him, "Where is thy wife?"

For seven years the inhabitants of this part of the country were not regularly assessed, owing to various political troubles. I saw the numbers V and II, and that certainly makes seven. The tax collecting had already been going on for many months, but two payments were still to be made. The people had to remain almost three months. They had indeed paid something here and there during those seven years, but there had been no regular collection of taxes. Joseph did not pay anything on that first day, but his circumstances were inquired into. He told the official that he possessed no real estate, that he lived by his trade and the assistance of his wife's parents. Mary also was summoned to appear before the clerk, but not upstairs. She was interrogated in a passage on the first floor, and nothing was read to her.

There were numbers of clerks and functionaries in the house, scattered throughout the different rooms, and a great many Romans and soldiers were to be met in the upper stories. There were also Pharisees and Sadducees, priests and elders, and all sorts of clerks and officials of both Jewish and Roman extraction. There was no such payment of taxes going on in Jerusalem. But in many other places, in Magdalum on the Sea of Galilee, for instance, taxes were being received. The Galileans had to pay there, and the people from Sidon, too, partly on account of their commercial intercourse, I think. Only those

that had no establishments, that possessed no estates, had to report at their birthplace.

The receipts for the next three months were to be divided into three parts. The Emperor Augustus, Herod, and another king who dwelt in the neighborhood of Egypt, had a share in them. The king near Egypt, having gained some advantage in war, had a claim upon a certain district far up the country; consequently, they had to give him something. The second payment had some reference to the building of the Temple; it was something like a payment on money advanced. The third was for the poor and for widows, who had received nothing for a long time. But it all went as such things do in our own day—little to the right man. Good reasons were easily found for its remaining in the hands of the great. Incessant writing and moving to and fro were kept up.

Joseph then went with Mary straight to Bethlehem on whose outskirts the houses stood scattered, and into the heart of the city. At the different streets they met, he left Mary and the ass standing while he went up and down in search of an inn. Mary often had to wait long before Joseph, anxious and troubled, returned. Nowhere did he find room; everywhere was he sent away. And now it began to grow dark. Joseph at last proposed going to the other side of the city, where they would surely find lodgings. They proceeded down a street, which was more of a country road than a regular street, for the houses stood scattered along the hills, and at the end of it reached a low, level space, or field. Here stood a very beautiful tree with a smooth trunk, its branches spreading out like a roof. Joseph led Mary and the beast under it, and there left them to go again in quest of an inn. He went from house to house, his friends, of whom he had spoken to Mary, unwilling to recognize him. Once during his quest, he returned to Mary, who was waiting under the tree. He wept, and she consoled him. He started afresh on his

search. But whenever he brought forward the approaching delivery of his wife as a pressing reason for receiving hospitality, he was dismissed still more quickly.

Meantime it had grown dark. Mary was standing under the tree, her ungirdled robe falling around her in full folds, her head covered with a white veil. The ass was nearby, its head turned toward the tree, at the foot of which Joseph had made a seat for Mary with the baggage. Crowds were hurrying to and fro in Bethlehem, and many of the passersby gazed curiously at Mary, as one naturally does on seeing a person standing a long time in the dark. I think also that some of them addressed her, and asked her who she was. Ah, they little dreamed that the Saviour was so near! Mary was so patient, so tranquil, so full of hope. Ah, she had indeed long to wait! At last she sat down, her hands crossed on her breast, her head lowered. After a long time, Joseph returned in great dejection. I saw that he was shedding tears and, because he had failed again to find an inn, he hesitated to approach. But suddenly he bethought him of a cave outside Bethlehem used as a storing place by the shepherds when they brought their cattle to the city. Joseph had often withdrawn thither to conceal himself from his brothers and to pray. It was very likely to be deserted at that season or, if any shepherds did come, it would be easy to make friends with them. He and Mary might there find shelter for awhile, and after a little rest he would go out again on his search.

And now they went around to the left, as if through the ruined walls, tombs, and ramparts of a country town. They mounted a rampart or hill, and then the road began again to descend. At last, they reached a hill before which stood trees, firs, pines, or cedars, and trees with small leaves like the box tree. In this hill was the cave or vault spoken of by Joseph. There were no houses around. One side of the cave was built up with rough masonry through which the open entrance of the shepherds led down into

the valley. Joseph opened the light wicker door and, as they entered, the she-ass ran to meet them. She had left them near Joseph's paternal house, and had run around the city to this cave. She frolicked around and leaped gaily about them, so that Mary said: "Behold! It is surely God's will that we should be here." But Joseph was worried and, in secret, a little ashamed, because he had so often alluded to the good reception they would meet in Bethlehem. There was a projection above the door under which he stood the ass and then proceeded to arrange a seat for Mary. It was quite dark, about eight o'clock when they reached this place. Joseph struck a light and went into the cave. The entrance was very narrow. The walls were stuffed with all kinds of coarse straw, like rushes, over which hung brown mats. Back in the vaulted part were some airholes in the roof, but here also everything was in disorder. Joseph cleared it out and prepared as much space in the back part as would afford room for a couch and seat for Mary, who had seated herself on a rug with her bundle for a support. The ass was then brought in, and Joseph fastened a lamp on the wall. While Mary was eating, he went out to the field in the direction of the Milk Cave, and laid a leathern bottle in the rivulet that it might fill. He went also to the city where he procured some little dishes, a bundle of other things, and I think, some fruit. It was, indeed, the Sabbath but, on account of the numerous strangers in the city and their need of various necessaries, provisions and utensils were exposed for sale on tables placed at the street corners. The price was paid down on the spot. I think servants or pagan slaves guarded the tables, but I cannot remember for certain.

When Joseph returned, he brought with him a small bundle of slender sticks beautifully bound up with reeds, and a box with a handle in which were glowing coals. These he poured out at the entrance of the cave to make a

fire. He next brought the water bottle, which he had filled at the rivulet, and prepared some food. It consisted of a stew, made of yellow corn, some kind of large plant that contained a great many seeds, and a little bread. After they had eaten and Mary had lain down to rest upon her rush couch over which was spread a cover, Joseph began to prepare his own resting place at the entrance of the cave. When this was done, he went again into the city. Previously to setting out, he had stopped up all the openings of the cave, in order to keep out the air. Then for the first time, I saw the Blessed Virgin on her knees in prayer, after which she lay down upon the carpet on her side, her head resting on her arm, her bundle serving for a pillow.

This cave lay at the extremity of the mountain ridge of Bethlehem. A clump of beautiful trees stood in front of the entrance, and thence could be descried some of the towers and roofs of the city. Over the entrance, which was closed by a door made of wickerwork, was a shed. From the door, a moderately wide passage led into the cave, an irregularly formed vault, half-round, half-triangular. On one side of the passage was a recess rather lower than the general surface, and this Joseph had enclosed by curtains for his own sleeping place. The rest of the passage, from the recess to the entrance, he cut off by hangings, and there had a kind of storeroom.

The passage was not so lofty as the cave itself, which was vaulted by nature. The inner walls of the cave, where they were formed entirely by nature, though not perfectly even, yet were pleasing and clean; indeed to my eye, there was something about them quite charming. They pleased me more than did those parts upon which some attempts had been made at masonry, for these latter were coarse and rough. The foundation of the right side of the entrance appeared for some distance to have been hewn out of the rock; only the upper part seemed to have been

made by the hand of man. There were also some holes in this passage. In the middle of the vaulted roof was an opening and, I think, three others cut obliquely halfway up the same. These oblique openings presented a smoother appearance than the topmost one; they looked like the handiwork of man. The floor of the cave was deeper than that of the entrance, and was on three sides surrounded by a stone seat somewhat raised, broad in some places, in others narrow. At one of the broad parts, the ass took its stand. It had no trough, but a large leathern bag was placed before it or hung in the corner. Behind was a small side cave just large enough to allow the animal to stand upright. There the fodder was stored. A gutter ran along by this corner, and I saw Joseph cleaning the cave out every day.

Where Mary reposed before the birth of the Child and where I beheld her elevated above the ground at the moment of her delivery, there was a similar seat of stone. The spot in which the Crib stood was a deep recess, or side vault. Near it was a second entrance into the cave, which was in the ridge of a hill that ran toward the city. In the rear, the hill sank into a very charming valley planted with rows of trees. This valley led to the Suckling Cave of Abraham, situated in a projection of the opposite hill. The valley may have been one-eighth of an hour in width, and through it flowed that little rivulet from which Joseph had procured the water.

Besides the real Crib Cave, there were in the same hill, but lying somewhat deeper, two other caves, in one of which the Blessed Virgin often remained hidden.

When in after years St. Paula laid the first foundation of her convent at Bethlehem, I saw a small, lightly-built chapel erected in the valley and on the east side of the cave. It was so constructed as to be contiguous to the rear of the Crib Cave and directly back of the spot upon which Jesus was born. This little chapel of wood and wicker

walls was hung inside with tapestry. Four rows of cells opened into it, which were built as lightly as the shepherd's cots generally are in Palestine. In every row were separate cells, each surrounded by its own little garden, and all connected by covered passages leading to the chapel. Here Paula and her daughter gathered around them their first companions. In the chapel and free from the wall, stood an altar with its little tabernacle. Behind it hung a red and white silk curtain, which concealed the facsimile of the Crib Cave that St. Paula had caused to be made. It was separated from the real cave, from the exact spot upon which Jesus was born, only by the rocky wall. This crib was made of white stone, and was a faithful imitation of that of Jesus. The manger also was represented, and even the hay hanging through its sides. The infant in it was likewise of white stone, and closely swathed in a blue veil. The figure was hollow and not very heavy. I saw St. Paula often taking it up into her arms while she prayed. Upon the wall over this crib, hung a banner upon which was represented the ass with its head turned toward the crib. It was embroidered in colors, and the hair made of thread, so natural that it looked like real hair. Above the crib was a hole in which a star was fastened. I saw that the Child Jesus often appeared here to St. Paula and her daughter. In front of the curtain and right and left of the altar were hanging lamps.

8. BIRTH OF THE CHILD JESUS

I saw Joseph on the following day arranging a seat and couch for Mary in the so-called Suckling Cave of Abraham, which was also the sepulcher of Maraha, his nurse. It was more spacious than the cave of the Crib. Mary remained there some hours, while Joseph was making the latter more habitable. He brought also from the city many different little vessels and some dried fruits.

Mary told him that the birth hour of the Child would arrive on the coming night. It was then nine months since her conception by the Holy Ghost. She begged him to do all in his power that they might receive as honorably as possible this Child promised by God, this Child supernaturally conceived; and she invited him to unite with her in prayer for those hard-hearted people who would afford Him no place of shelter. Joseph proposed to bring some pious women whom he knew in Bethlehem to her assistance; but Mary would not allow it, she declared that she had no need of anyone. It was five o'clock in the evening when Joseph brought Mary back again to the Crib Cave. He hung up several more lamps, and made a place under the shed before the door for the little she-ass, which came joyfully hurrying from the fields to meet them.

When Mary told Joseph that her time was drawing near and that he should now betake himself to prayer, he left her and turned toward his sleeping place to do her bidding. Before entering his little recess, he looked back once toward that part of the cave where Mary knelt upon her couch in prayer, her back to him, her face toward the east. He saw the cave filled with the light that streamed from Mary, for she was entirely enveloped as if by flames. It was as if he were, like Moses, looking into the burning bush. He sank prostrate to the ground in prayer, and looked not back again. The glory around Mary became brighter and brighter, the lamps that Joseph had lit were no longer to be seen. Mary knelt, her flowing white robe spread out before her. At the twelfth hour, her prayer became ecstatic, and I saw her raised so far above the ground that one could see it beneath her. Her hands were crossed upon her breast, and the light around her grew even more resplendent. I no longer saw the roof of the cave. Above Mary stretched a pathway of light up to Heaven, in which pathway it seemed as if one light came forth from another, as if one figure dissolved into another,

and from these different spheres of light other heavenly figures issued. Mary continued in prayer, her eyes bent low upon the ground. At that moment she gave birth to the Infant Jesus. I saw Him like a tiny, shining Child, lying on the rug at her knees, and brighter far than all the other brilliancy. He seemed to grow before my eyes. But dazzled by the glittering and flashing of light, I know not whether I really saw that, or how I saw it. Even inanimate nature seemed stirred. The stones of the rocky floor and the walls of the cave were glimmering and sparkling, as if instinct with life.

Mary's ecstasy lasted some moments longer. Then I saw her spread a cover over the Child, but she did not yet take It up, nor even touch It. After a long time, I saw the Child stirring and heard It crying, and then only did Mary seem to recover full consciousness. She lifted the Child, along with the cover that she had thrown over It, to her breast and sat veiled, herself and Child quite enveloped. I think she was suckling It. I saw angels around her in human form prostrate on their faces. It may, perhaps, have been an hour after the birth when Mary called St. Joseph, who still lay prostrate in prayer. When he approached, he fell on his knees, his face to the ground, in a transport of joy, devotion, and humility. Mary again urged him to look upon the Sacred Gift from Heaven, and then did Joseph take the Child into his arms. And now the Blessed Virgin swathed the Child in red and over that in a white veil up as far as under the little arms, and the upper part of the body from the armpits to the head, she wrapped up in another piece of linen. She had only four swaddling cloths with her. She laid the Child in the Crib, which had been filled with rushes and fine moss over which was spread a cover that hung down at the sides. The Crib stood over the stone trough, and at this spot the ground stretched straight and level as far as the passage, where it made a broader flexure toward the south. The

floor of this part of the cave lay somewhat deeper than where the Child was born, and down to it steps had been formed in the earth. When Mary laid the Child in the Crib, both she and Joseph stood by It in tears, singing the praises of God.

The seat and the couch of the Blessed Virgin were near the Crib. I saw her on the first day sitting upright and also resting on her side, though I noticed in her no special signs of weakness or sickness. Both before and after the birth, she was robed in white. When visitors came, she generally sat near the Crib more closely veiled.

On the night of the Birth there gushed forth a beautiful spring in the other cave that lay to the right. The water ran out, and the next day Joseph dug a course for it and formed a spring.

In those visions to which the event itself, and not the feast of the Church, gave rise, I saw, indeed, no such sparkling joy in nature as I sometimes see at holy Christmastide. Then the joy has an interior signification. But yet, I saw extraordinary gladness, and in many places, even in the most distant regions of the world, something marvelous on that midnight. By it the good were filled with joyful longings, and the bad with dread. I saw also many of the lower animals joyfully agitated. I saw fountains gushing forth and swelling, flowers springing up in many places, trees and plants budding with new life, and all sending forth their fragrance. In Bethlehem it was misty, and the sky above shone with a murky, reddish glare. But over the valley of the shepherds, around the Crib, and in the vale of the Suckling Cave floated bright clouds of refreshing dew.

I saw the herds of the three oldest shepherds near the hill under sheds; but those further on near the shepherds' tower, were partly in the open air. The three eldest shepherds, roused by the wonders of the night, I saw standing together before their huts, gazing around and

pointing out the magnificent light that shone over the Crib. The shepherds at the distant tower were also in full movement. They had climbed up the tower and were looking toward the Crib over which they, too, saw the light. I saw something like a cloud of glory descend upon the three shepherds. I saw in it figures moving to and fro, and heard the approach of sweet, clear voices singing softly. At first, the shepherds were frightened. Soon there stood before them five or seven lovely, radiant figures holding in their hands a long strip like a scroll upon which were written words in letters a hand in length. The angels were singing the *Gloria.*

The angels appeared also to the shepherds on the tower and where else, I do not now recall. I did not see them hurrying off at once to the cave. The first three were indeed an hour and a half distant from it, and those on the tower as far again. But I saw that they began at once to reflect upon what gifts they should take to the newborn Saviour, and to get them together as quickly as possible. The three shepherds went to the Crib early next morning.

I saw that Anne at Nazareth, Elizabeth in Juttah, Noemi, Anna, and Simeon in the Temple—all had on this night visions from which they learned the birth of the Saviour. The child John was unspeakably joyous. But only Anne knew where the newborn Child was; the others, and even Elizabeth, knew indeed of Mary and saw her in vision, but they knew nothing of Bethlehem.

I saw something very wonderful taking place in the Temple. The writings of the Sadducees were more than once hurled by an invisible force from the places in which they were kept, which circumstance gave rise to unaccountable dread. The fact was ascribed to sorcery, and large sums of money were paid to hush the matter up.

I saw that in Rome, across the river where numbers of Jews dwelt, a well of oil gushed forth spontaneously, to the wonder of all the witnesses. And when Jesus was born,

a magnificent statue of the god Jupiter fell with violence from its place. All were struck with fear. Sacrifices were offered and another idol, I think Venus, was interrogated as to the cause. The devil was forced to speak by its mouth, and he proclaimed that it had happened because a virgin unmarried had conceived and brought forth a son. He told them also of the miracle of the oil well. Where this took place now stands a church in honor of the Mother of God. I saw that the pagan priests were deeply perplexed at the whole affair. They searched their writings, and discovered the following history. About seventy years previously, this idol (Jupiter) had been greatly venerated. It was magnificently ornamented with gold and precious stones, grand ceremonies were held in its honor, and numerous sacrifices offered to it. But there was in Rome at that time an extraordinarily pious woman who lived on her own means. I know not for certain whether she was a Jewess or not; but she had visions, uttered prophecies, and informed many persons as to the cause of their sterility. This woman had thrown out words to this effect that they should not honor the idol at so great a cost, for that they would one day behold it burst asunder in their midst. This speech proved so offensive that she was imprisoned and tormented until by her prayers she obtained from God the information as to when that misfortune would happen. The pagan priests demanded what had been revealed to her, and when at last she replied: "The idol will be shattered when an Immaculate Virgin shall bring forth a son," they hooted at her, and released her as a fool. And now the people recalled the fact and declared that the woman had spoken truly. I saw also that the Roman consuls, of whom one was named Lentulus and who was a friend of St. Peter and an ancestor of the martyr-priest Moses, made notes of this occurrence, as well as that of the bursting forth of the oil well.

On this night, I saw the Emperor Augustus at the Capitol where he had an apparition of a rainbow upon which sat the Virgin and Child. From the oracle that he caused to be interrogated upon what he had seen, he received the answer: "A Child is born, and before Him we must all flee!" The emperor at once erected an altar and offered sacrifice to the Son of the Virgin, as to the "First-born of God."

I had also a vision of Egypt far beyond Matarea, Heliopolis, and Memphis. There was in that region a large idol that used to give answers to all kinds of questions. Suddenly it became mute. The king ordered immense sacrifices to be offered throughout his whole dominions. Then was the devil, upon the command of God, forced to say: "I have become silent, I must give place to another. The Son of the Virgin is born, and a temple will be here erected to His honor." Upon hearing this, the king wanted to raise a temple to the newborn Child next to that of the god, but I do not clearly recall the story. I know, however, that the idol was put aside and that a temple was erected to the Virgin and Child whom it had proclaimed, and who were afterward honored with pagan rites.

I beheld a great wonder in the country of the Three Kings. There was a tower on a mountain to which the Kings retired in turn with a retinue of priests, in order to observe the stars. What they saw they committed to writing and communicated to one another. On this night there were two of them there, Mensor and Seir. The third, who dwelt toward the east side of the Caspian Sea, was called Theokeno. He was not present. There was a certain constellation at which they always gazed, and whose variations they noted. In it they saw visions and pictures. Upon this night also, they had several visions of various kinds. It was not in one star alone that they saw those visions, but in several that formed a figure, and there seemed to

be a movement in them. They saw the vision of the moon over which arose a beautiful rainbow-colored arch on which was seated a Virgin. The left limb was drawn up in a sitting posture, the right hung a little lower and rested on the moon. To the left of the Virgin and rising above the arch, was a grapevine, and on her right a sheaf of wheat. In front of the Virgin was a chalice like that used at the Last Supper. It appeared to issue, but with greater clearness and brightness, from the brilliancy that emanated from her. Out of the chalice arose a Child, and over the Child shone a bright disk like an empty ostensorium. It was surrounded by radiating beams. It reminded me of the Blessed Sacrament. On the Virgin's right was an octangular church with a golden door and two small side-doors. With the right hand, the Virgin put the Child and the host into the church which, meanwhile, grew larger and larger, and in which I saw the Most Holy Trinity. Above the church arose a tower. Theokeno, the third king, had similar visions in his own home.

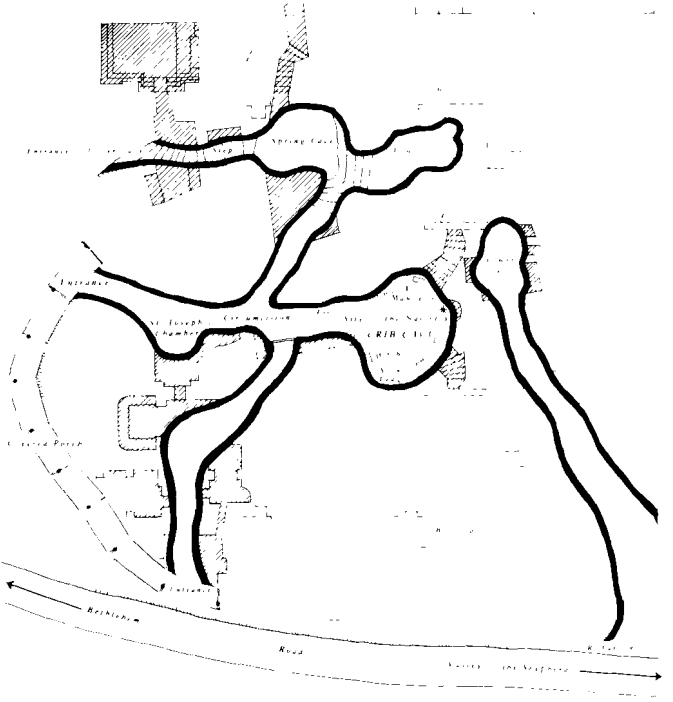
Over the head of the Virgin sitting on the arch shone a star, which suddenly shot from its place and skimmed along the heavens before the Kings. It was for them a voice announcing as never before that the Child, so long awaited by them and by their ancestors, was at last born in Judea, and that they were to follow that star. For some nights immediately preceding that blessed one, they had from their tower seen all kinds of visions in the heavens, kings journeying to the Child and offering their homage to It. So now they hurriedly gathered together their treasures and with gifts and presents began the journey, for they did not want to be the last. I saw all three after a few days meeting on the way.

9. ADORATION OF THE SHEPHERDS. DEVOUT VISITS TO THE CRIB

In the early dawn after the birth of Jesus, the three oldest of the shepherds came to the Crib Cave with the gifts they had gathered together. These consisted of little animals bearing some resemblance to deer. They were very lightly built and nimble, had long necks and clear, beautiful eyes. They followed or ran along beside the shepherds who led them with fine, guiding cords. The shepherds carried also large, live birds under their arms, and dead ones slung over their shoulders.

They told Joseph at the entrance of the cave what the angel had announced to them, and that they had come to do homage to the Child of Promise and to offer Him gifts. Joseph accepted their presents and allowed them to lead the animals into the space that formed a kind of cellar near the side entrance of the cave. Then he conducted them to the Blessed Virgin, who was sitting on the ground near the Crib, a rug under her, the Infant Jesus on her lap. The shepherds, their staves resting on their arms, fell on their knees and wept with joy. They knelt long, tasting great interior sweetness, and then entoned the angelic canticle of praise, and a Psalm that I have forgotten. When they were about to take leave, Mary placed the Child in their arms.

Some of the other shepherds came in the evening, accompanied by women and children, and bringing gifts. They sang most sweetly before the Crib the *Gloria,* some Psalms, and short refrains of which I remember the words: "O Child, blooming as a rose art Thou! As a herald Thou comest forth!" They brought gifts of birds, eggs, honey, woven stuffs of various colors, bundles of raw silk, and ears of corn, also several bundles of a corn with heavy grains growing on a stalk with large leaves like those of rushes.



CAVE OF THE NATIVITY, BETHLEHEM

The site of the Nativity is attested to by an unbroken tradition dating back to the 2nd Century. This plan is a suggested reconstruction of the original arrangement based on the description in the "*Life of Mary*" and the present form of the caves (shaded areas). During the centuries there have been many additions and enlargements. Sister Emmerich stated that new grottoes were cut in the rock even during the lifetime of Our Lord. The basilica, erected by Constantine over the cave in the 4th Century, and still in use, is one of the oldest Christian churches in the world. R.L.

The three oldest shepherds came back in turn and helped Joseph to make the Crib Cave and its surroundings more comfortable. I saw also several pious women with the Blessed Virgin, performing some services for her. They were Essenians, and lived in the valley, not far from the Crib Cave, in little rocky cells adjoining one another. They owned little gardens near their cells, and they taught the children of their community. St. Joseph had invited them to come, for he was acquainted with them even in early youth. When he was hiding in the Crib Cave, from his brethren, he visited these pious women who dwelt in the side of the rock. They now came in turn to the Blessed Virgin, bringing little necessaries and bundles of wood. They cooked and washed for the Holy Family.

Some days after the birth of Jesus, I saw a touching scene in the Crib Cave. Joseph and Mary were standing by the Crib and gazing with emotion upon the Infant Jesus, when suddenly the ass fell upon its knees and lowered its head to the ground. Mary and Joseph shed tears. I saw Mary at another time standing by the Crib. As she gazed upon the Child, the deep conviction stole upon her that It had come upon earth to suffer. That reminded me of a vision I had had at an earlier period in which I had been shown how Jesus, while still in His Mother's womb and from the movement of His birth, had suffered. I saw under the heart of Mary a glory and in it a bright shining Child. As I gazed upon It, it seemed as if Mary were hovering over It and surrounding It. I beheld the Child growing and all the torments of the Crucifixion inflicted upon It. It was a sad, a fearful sight! I wept and sobbed aloud. I saw other forms around It beating and pushing, scourging and crowning It. Then they laid the Cross upon It, next nailed It to the same, and pierced It in the side. I saw the whole Passion of Christ in the Child. It was a frightful sight! As the Child hung on the Cross, It said to me: "All this did I suffer from My conception until

My thirty-fourth year, when My Passion was outwardly consummated." (The Lord died when He was thirty-three years and three months old.) "Go and announce it to men!" But how can I announce it to men?

I saw Jesus also as the newborn Child, and I saw how many of the children that went to the Crib ill-treated the Infant Jesus. The Mother of God was not there to protect the Child, and the children went with all kinds of switches and rods, and struck It in the face until the Blood flowed. The Child meekly extended Its little hands before Its face, in order to ward off the blows. The smallest children were they that struck the most maliciously. The parents of some even twisted and wrapped the rods for them. They brought thorns, nettles, whips, little rods of all kinds, each having its own signification. One came with a very slender rod, like a reed. But when it was about to strike the Child, the rod snapped, and fell back upon itself. I knew several of the children. Some went about boasting in their fine clothes, but I stripped them, and whipped some of them well.

While Mary was still standing by the Crib in deep meditation, some shepherds drew near with their wives, in all about five persons. To give them room to approach the Crib, the Blessed Virgin withdrew a little to the spot upon which she had given birth to the Child. The people did not actually adore, but they gazed down upon the Child deeply moved, and before leaving they bowed low over It as if kissing It.

It was day. Mary sat in her usual place with the Infant Jesus on her lap. He was swathed, the hands and face alone free. Mary had something like a piece of linen in her hands with which she was busied. Joseph was at the fireplace near the entrance of the cave, and appeared to be making a shelf to hold some vessels. I was standing next the ass. And now came in three aged female Essenians, who were cordially welcomed, though Mary did

not rise. They brought quite a number of presents: small fruits, birds with red, awl-shaped beaks as large as ducks, which they carried by the wings, oval rolls about an inch in thickness, some linen, and other stuff. All were received with rare humility and gratitude. The women were very silent and recollected. Deeply moved, they gazed down upon the Child, but they did not touch It. When they withdrew, it was without farewells or ceremony. Meanwhile, I was taking a good look at the ass. It had a very broad back, and I thought to myself: "You good beast! You have carried a great burden!"[1] and I wanted to feel it, to see if it were real. I ran my hand over its hair, and it felt as smooth as silk.

Now came two married women with three little girls about eight years old. They appeared to be strangers and people of distinction, who had come in obedience to a call more miraculous than that received by any previous visitor. Joseph welcomed them very humbly. They brought presents less in size than the others, but of greater value: grain in a bowl, small fruits, and a cluster of thick, triangular, gold leaves on which was a stamp like a seal. I thought: "Strange! That looks like the representation of the eye of God! But no! How can I compare the eye of God with red earth!" Mary arose and placed the Child in the ladies' arms. Both held Him a little while, praying silently with uplifted heart, and then kissed Him. The three little girls were silent and deeply impressed. Joseph and Mary conversed with their visitors and when they left, Joseph accompanied them part of the way. Ah! Could we, like these women, behold the beauty, the purity, the innocent wisdom of Mary! She knew all things! But in her humility, she appears unconscious of her gifts. Like a child, she casts down her eyes; and when she raises them, her glance, like a flash of lightning, like the truth, like a ray of unsullied light, pierces one through and through. That is because she is perfectly pure, perfectly innocent,

full of the Holy Ghost, and without any reflection on self. No one can resist her glance.

These people appeared to have come at least some miles and that secretly, for they avoided being seen in the city. Joseph behaved with great humility during such visits, retiring and looking on from some distant corner.

I saw also Anne's maid and an old man servant coming from Nazareth to the Crib. The maid was a widow and related to the Holy Family. She brought all sorts of necessaries from Anne to Mary, with whom she took up her abode. The old man shed tears of joy, and returned with news to Anne.

The day after, I saw the Blessed Virgin and the Infant Jesus leave the Crib Cave with the maid for some hours. Stepping from the door of the cave, Mary turned toward the shed on the right, went some steps forward, and concealed herself in that side cave in which, at the birth of Jesus, a spring had welled up. She remained there four hours, because some men, spies of Herod, had come from Bethlehem, in consequence of the rumor set afloat by the words of the shepherds, that a miracle had there taken place in connection with a child. These men met St. Joseph in front of the Crib Cave. After exchanging a few words with him, they left him with a contemptuous smile at his humility and simplicity.

The Crib Cave was retired, and very pleasantly situated. No one from Bethlehem went there, only the shepherds whose duties called them thither. No one in Bethlehem took any interest in what was going on outside for, in consequence of the influx of strangers, the city was all alive, and much buying and selling going on. Cattle was being bought and slaughtered, for many people paid their taxes in cattle. There were numbers of pagans in the city in the capacity of servants.

The wonderful apparition of the angels was soon noised among the dwellers of the mountain valleys far and near,

and with it the birth of the Child in the cave. The innkeepers from whom the Holy Family on their journey had received hospitality now came, one after another, to do homage to Him whom unknown they had entertained. I saw that hospitable keeper of the last inn, first sending presents by a servant, and then coming himself to honor the Child. I saw also the good wife of that man who had been so cross to Joseph, and other shepherds and good people coming to the Crib. They were very much affected by what they saw. All were in holiday attire, and were going up to Bethlehem for the Sabbath. The good wife might have gone to Jerusalem which was nearer, but she preferred coming here to Bethlehem.

A relative of Joseph, and father of that Jonadab who, at the Crucifixion of Jesus presented a strip of linen to Him, had also come to the Crib Cave on his way to Bethlehem for the Sabbath. Joseph was very kind to him. This relative had heard from people of his place of Joseph's wonderful situation; he came therefore to bring him gifts and to visit the Infant Jesus and Mary. But Joseph would not accept anything, although he pawned the little she-ass to this relative with the understanding that she might be redeemed for the same amount of money received. After that, Mary, Joseph, the maid, and two of the shepherds who were standing in front of the entrance, celebrated the Sabbath in the Crib Cave. A lamp with seven wicks was lighted, and upon a small table covered with white and red, lay the prayer rolls.

The numerous eatables presented by the shepherds were either given to the poor or handed around for the entertainment of others. The birds were hung on a spit before the fire, turned from time to time, and sprinkled with the flour of a reed-like plant which was very plentiful around the area of Bethlehem and Hebron. From its grain a shining, white jelly was prepared and cakes baked. I saw under the fireplace very hot and clean holes in

which birds could be roasted.

After the Sabbath, the Essenian women got a meal ready under the arbors which Joseph, with the help of the shepherds, had put up at the entrance of the cave. Joseph went into the city to engage priests for the circumcision of the Child. The cave was cleared and put in order. The partition that Joseph had put up in the passage was removed, and the ground spread with carpets, for in this passage near the Crib Cave, the place for the ceremony was prepared.

1. The Creator.

10. THE CIRCUMCISION

Joseph returned from Bethlehem with five priests and a woman whose services were necessary on such occasions. They brought with them the circumcision stool and an octangular slab with all that was needed for the ceremony. All this was placed in order in the passage. The stool was hollow and formed a chest, which could be taken apart, thus affording a kind of low seat with a support on the side. It was covered with red. The circumcision stone was, perhaps, over two feet in diameter. In the center was a metal plate under which, in a hollow of the stone, were all kinds of little boxes containing fluids. These boxes were in separate compartments, and at one side lay the circumcision knife. The stone was laid upon the little stool which, covered with a cloth, always stood on the spot upon which Jesus was born, and the circumcision stool was placed next to it. That evening a repast was spread under the arbor at the entrance to the cave. A crowd of poor people had followed the priests, as is usual on such occasions, and during the meal they were continually receiving something both from the priests and from Joseph. The priests went to Mary and the Child, spoke

with the mother, and took the Child in their arms. They also spoke to Joseph about the name the Child was to receive. They prayed and sang the greater part of the night, and circumcised the Child at daybreak. Mary was very much troubled, very anxious about It. After the ceremony, the Infant Jesus was swathed in red and white as far as under the little arms, which also were bound and the head wrapped in a cloth. The Child was again laid on the octangular stone, and prayers recited over It. If I remember rightly, the angel had already told Joseph that the Child should be called Jesus, and I have a faint recollection that one of the priests did not at first approve the name, consequently, they still continued in prayer. Then I saw a radiant angel standing in front of the priest and holding before him a tablet like that above the Cross, upon which was inscribed the name of Jesus. I saw the priest writing the name upon a scrap of parchment. I know not whether he or any of the others saw the angel, but deeply moved, he wrote the name under divine inspiration. After that, Joseph received the Child back and handed It to the Blessed Virgin who, with two other women, was standing back in the Crib Cave. Mary took the weeping Child into her arms and quieted It. Some shepherds were standing at the entrance of the cave. Lamps were burning, and the dawn was breaking. There was some more praying and singing and, before the priests departed, they took a little breakfast. I saw that all present at the circumcision were good people. The priests were enlightened and later attained salvation. Alms were distributed the whole morning to many poor people who presented themselves. Afterward followed a crowd of beggars, filthy, black creatures, very repulsive to me. They carried bundles and, coming up from the valley of the shepherds, passed the Crib as if going to Jerusalem for the celebration of a feast. They were very boisterous, cursing and scolding horribly, because they did not receive by

way of alms, as much as they wanted. I do not know exactly what was the matter with them. During the ceremony of circumcision, the ass was tied further back than usual; at other times, it stood in the Crib Cave.

During the day, I saw the nurse again with Mary attending to the Child. That night, the Child was very restless from pain. It cried, and Mary and Joseph tried to soothe It by carrying It up and down the cave.

While reflecting upon the mystery of the circumcision, I had a vision. I saw two angels with little tablets in their hands, standing under a palm tree. Upon one tablet were pictured various instruments of martyrdom, of which I remember one, a pillar which stood in the middle. On it was a mortar, which had two rings. On the other tablet were letters denoting the seasons and years of the Church. On the palm tree and as if growing out of it, was kneeling a Virgin, her flowing mantle, or veil, for it was fastened over her head, floating around her. In her hands was a heart upon which I saw a tiny, shining Child. I saw an apparition of God the Father draw near to the palm tree, break off a heavy branch that formed a cross, and lay it on the Child. Then I saw the Child raised, as it were, on the cross, and the Virgin reaching the palm branch with the crucified Child on it to God the Father, the heart alone remaining in her hand.

On the evening of the following day, I saw Elizabeth on an ass and accompanied by an old servant, coming from Juta to the cave. Joseph received her most cordially. The joy of Mary and Elizabeth was extremely great as they embraced each other. Elizabeth pressed the Child to her heart. She slept in Mary's cave next the place in which Jesus was born. Before the sacred spot stood a stool upon which they often laid the Child.

Mary told Elizabeth all that had happened to her, and when Elizabeth heard of their difficulty in getting a lodging on their arrival in Bethlehem, she wept heartily. Mary

gave her all the details of the Infant Jesus' birth. I remember hearing her say that she had been in ecstasy ten minutes at the time of the Annunciation, that it appeared to her as if her heart had grown double its size and that she was filled with unspeakable happiness. But at the Child's birth she had experienced an intense longing. She felt while kneeling that she was upheld by angels, and as if her heart was broken asunder and one-half taken from her. She had also been ten minutes in ecstasy at the time of the birth. She had been conscious of an emptiness within her, a longing after something outside of herself. Suddenly a light shone before her, and the figure of the Child seemed to grow before her eyes. Then she saw It moving and heard It crying and, coming to herself, she raised It from the rug to her breast, for at first seeing It environed with glory, she had hesitated to take It up.

Elizabeth said: "Thou hast not given birth in the same way as other mothers. The birth of John was sweet also, but it was not like that of thy Child."

Once I saw Elizabeth with Mary and the Child concealing themselves toward evening in the side cave. They remained there the whole night, for visitors from Bethlehem were approaching by whom they did not want to be seen.

The Jewish women do not leave their children long without other nourishment than the breast; and so the Infant Jesus was fed in those first days on pap made of the sweet, light, nutritious pith of a certain rush-like plant.

As in the Temple at Jerusalem, the holy Feast of the Maccabees began at this time, it was also celebrated by Joseph in the Crib Cave. He fastened three lamps with seven little lights on the walls of the cave and, during a whole week, lighted them morning and evening. Once I saw in the cave one of the priests who had been present at the Child's circumcision. He had a roll of writings from which he prayed with St. Joseph. It seemed to me that he wanted to find out whether Joseph kept that feast or not. I

think, too, that he announced to him another, for a fast-day was near at hand. I saw the preparations for it in Jerusalem. Food was prepared the day before the feast, the fire was covered, servile work was put aside, the doors and windows were hung with tapestry.

Anne often sent servants with gifts of provisions and utensils, all of which Mary soon distributed to the poor. Once Anne sent a beautiful little basket of fruit with large, newly-blown roses stuck in among it. The pink roses were paler than ours, almost flesh-colored, and there were some yellow, and some white. Mary was very much pleased, and placed it beside her.

And now came Anne herself, accompanied by her second husband and a servant. The Infant Jesus stretched out His little arms to her, and great was her joyful emotion. Mary gave her a full account of all as she had done to Elizabeth. They mingled their tears together, pausing at times to fondle the Infant Jesus.

Anne had brought with her many things for Mary and the Child, coverlets, swathing-bands, etc. Although Mary had already received so many things from her, yet the Crib Cave was still quite poor in appearance, since whatever was at all unnecessary was given away at once. Mary told Anne that the Kings from the East were approaching with rich gifts, and that their coming would attract much attention. Anne, therefore, resolved to go and stay with her sister, who dwelt at some hours' distance, and to return after the departure of the royal visitors. Then I saw Joseph set to work to clear out the Crib Cave as well as those in its vicinity, in order to prepare for the arrival of the Kings whom Mary in spirit had seen coming. He went also to Bethlehem to make the second payment of taxes and to look around for a dwelling, for he intended to settle in Bethlehem after Mary's Purification.

11. JOURNEY OF THE THREE KINGS TO BETHLEHEM

Some days after their departure from home, I saw the caravan of Theokeno come up with those of Mensor and Seir at a ruined city. Rows of tall pillars were still standing here and in many places large beautiful statues. A band of wild robbers had taken up their quarters among the ruins. They were clothed in the skins of beasts and armed with spears; they were of a brownish color, short and stout, but very agile. The three caravans left this city together at daybreak and, after journeying half a day, rested in a very fertile district where there was a spring around which were many roomy sheds. This was an ordinary halting place for caravans. Each of the Kings had in his train, as companions, four nobles of his own race; but he himself was like a patriarch over all. He took care of all, commanded all, dispensed to all. In each caravan were to be found people of different color. Mensor's race was of a pleasing brownish color; Seir's was brown; and Theokeno's of a bright yellow. I saw no shining black, saving the slaves, of whom each king possessed some.

The nobles holding staves in their hands, sat upon their dromedaries high among the piled-up packages, which were covered with hangings. These were followed by other animals almost as large as horses, on which servants and slaves rode among the baggage. On their arrival, they unloaded the animals and watered them at the spring. This spring was surrounded by a little mound upon which was a wall with three open entrances. In this enclosed space was a cistern, somewhat lower than the surrounding surface. It had a pump with three pipes furnished with faucets. Over the cistern was a cover usually kept locked. But a man from the ruined city had accompanied the travellers, and he on payment of a tax, unlocked the reservoir. The travellers had leathern vessels, which could be folded

perfectly flat. They were divided into four compartments, which when filled afforded drink to four of the camels at once. These people were extremely careful of the water; not a drop was suffered to go to waste. Then the beasts were put up in an enclosed, but uncovered space close to the spring, the stall of each animal being separated from its neighbor's by a partition. There were some troughs before them, into which was poured the feed which had been brought with them. It consisted of corn, the grains of which were as large as acorns. Among the baggage were bird baskets, high and narrow, which hung on the sides of the animals among the broad packages. In the separate compartments of these baskets, either singly or in pairs, according to their different sizes, were birds like doves or hens. They served for food on the way. In leathern chests, they had loaves, all of the same size, like single plates, closely packed together. Only as many as were needed were taken out at once. They had with them very costly vessels of yellow metal set with precious stones. They were almost exactly of the shape of our sacred vessels, some like chalices, some like little boats and dishes, out of which they drank and upon which they handed around the food. The rims of most of these vessels were set with precious stones.

The three races were somewhat different in costume. Theokeno and his followers, as well as Mensor, wore high caps embroidered in colors, and white bands wound thickly around their heads. Their short coats reached to the calf of the leg, and were very simple with only a few buttons and ornaments on the breast. They were enveloped in light, wide, and very long mantles which trailed behind. Seir and his followers wore caps with little white pads and round cowls embroidered in colors. They had shorter mantles, which were, however, longer behind than in front. Under their mantles were short tunics buttoning down to the knee and ornamented on the breast

with laces, spangles, and innumerable glittering buttons, button on button. On one side of the breast was a little sparkling shield like a star. All had bare feet bound with laces to which soles were fastened. The nobles wore short swords or large knives in their girdles, and they had many bags and boxes hanging about them. Among the kings and their relatives were men about fifty, forty, thirty, and twenty years old. Some wore their beard long, others short. The servants and camel drivers were much more simply clothed; indeed, some had only a strip of stuff or an old garment around them.

When the beasts had been fed, watered, and stalled, and the attendants themselves had drunk, a fire was made in the middle of the enclosure in which they had encamped. The wood used for that purpose consisted of sticks about two and a half feet long which the poor people of the surrounding country had brought hither in well-arranged bundles, as if prepared expressly for travellers. The Kings constructed a three-cornered log pile and laid the sticks around the top, leaving an opening on one side to admit air. The pile was very skillfully put together. But I cannot say for certain how they lit the fire. I saw one of them put one piece of wood into another, as if into a box, swing it round and round a little while, and then draw it forth burning. And so they kindled a fire, and then I saw them killing some birds and roasting them.

The Three Kings and the ancients acted, each one in his own family, like the father of the house, cutting up the food and helping it around. The carved birds and little loaves were laid on small dishes, or plates, which stood upon little feet, and passed around; and in the same way, the cups were filled and handed to each one to drink. The lowest among the servants, of whom some were Moors, reclined on the bare earth. They appeared to be slaves. The simplicity, the kindness, the good nature of the Kings and nobles, were unspeakably touching. They gave to the

people who gathered around them something of all that they had; they even held out to them the golden vessels and let them drink like children.

Mensor, the brownish, was a Chaldaean. His city, whose name sounded to me something like Acajaja, was surrounded by a river, and appeared to be built on an island. Mensor spent most of his time in the fields with his herds. After the death of Christ, he was baptized by St. Thomas, and named Leander. Seir, the brown, on that very Christmas night stood prepared at Mensor's for the expedition. He and his race were the only ones so brown, but they had red lips. The other people in the neighborhood were white. Seir had the baptism of desire. He was not living at the time of Jesus' journey to the country of the Kings. Theokeno was from Media, a country more to the north. It lay like a strip of land further toward the interior and between two seas. Theokeno dwelt in his own city; its name I have forgotten. It consisted of tents erected on stone foundations. He was the wealthiest of the three. He might, I think, have taken a more direct route to Bethlehem, but in order to join the others he made a circuitous one. I think that he had even to pass near Babylon in order to come up with them. He also was baptized by St. Thomas and named Leo. The names Caspar, Melchior, and Balthasar were given to the kings, because they so well suited them, for Caspar means "He is won by love"; Melchior, "He is so coaxing, so insinuating, he uses so much address, he approaches one so gently"; Balthasar, "With his whole will, he accomplishes the will of God."

From Mensor's city, Seir dwelt at the distance of a three days' journey, each day counting twelve hours; and Theokeno further on, at a distance of five such days. Mensor and Seir were together when they saw in the stars the vision of the birth of Jesus, and both set out on the following day with their respective caravans. Theokeno,

also, had the same vision in his own home, and he hurried to join the other two. Their journey to Bethlehem was about seven hundred and some odd hours. In the odd number, six occurs. It was a journey of about sixty days, each day twelve hours long; but they accomplished it in thirty-three days, on account of the great speed of their camels, and because they often travelled day and night.

The star that guided them was like a ball from whose lower surface light streamed as from an open mouth. It always appeared to me as if guided by an apparition that held it by a thread of light. By day I saw walking before the caravan a figure more brilliant than the light of the sun. When I reflect upon the length of the journey, the rapidity with which they made it appears to me astonishing. But those beasts have so light and even a step that their march looks to me as orderly and as swift, their movements as uniform, as the flight of birds of passage. The homes of the Three Kings formed a triangle with one another. Mensor and Seir dwelt nearest to each other; Theokeno was the most distant.

When the caravan had rested till evening, the people that had followed helped to load the beasts again, and then carried off home all that the travellers left behind them. When the caravan set out, the star was visible, shining with a reddish light, like the moon in windy weather. Its train of light was pale and long. The Kings and their followers went part of the way on foot beside their animals, praying with heads uncovered. The road here was such as to prevent their travelling quickly; but when it became level, they mounted and pushed on at a swift rate. Sometimes they slackened their pace and all sang together, the sound of their voices on the night air producing a most touching effect. When I gazed upon them riding forward in such order, their hearts filled with joy and devotion, I could not help thinking: "Ah, if our processions could only pattern after this!" Once I saw them

passing the night in a field near a spring. A man from one of the huts in the neighborhood unlocked it for them. They watered their beasts and, without unpacking, refreshed themselves by a short rest.

Again I saw the caravan upon a high plateau. On their right extended a mountain chain, and it seemed to me that they were drawing near to a point in the road where it again made a descent to a thickly settled district whose houses lay among trees and fountains. The inhabitants of this place wove covers out of threads stretched from tree to tree, and adored images of oxen. They bountifully supplied food to the crowd that followed the caravan, but the dishes out of which they ate were used no more. I was surprised at that.

The next day I saw the Kings near a city whose name sounded like Causur, and which was built of tents on stone foundations. They stopped to rest with the king to whom the city belonged, and whose tent palace lay at a little distance. The Three Kings had since their meeting travelled fifty-three or sixty-three hours. They told the king of Causur all that they had seen in the stars. He was very greatly astonished. He looked through a tube at the star that was guiding them, and in it he saw a little Child with a Cross.

He begged them, in consequence, to inform him on their return of all that they discovered, that he might erect altars and offer sacrifice to the Child. On the Kings' departure from Causur, they were joined by a considerable train of nobles, who were going to travel the same way. Later they rested at a spring and made a fire, but they did not unload their camels. When again on their way, I heard them softly and sweetly singing together short strophes, such as: "Over the mountains we shall go. And before the new King kneel!"

One of them began and the others took up and sang with him the strophes, which they in turn composed and

entoned. In the center of the star was plainly visible a little Child with a Cross.

Mary had a vision of the Kings' approach when they were resting a day in Causur, and she told it to Joseph and Elizabeth.

At last I saw the Kings arrive at the first Jewish city, a small, straggling place where many of the houses were surrounded by high hedges. They were here in a straight line from Bethlehem, notwithstanding which they proceeded along toward the right as the streets ran in that direction. As they entered this place, they sang more sweetly than ever and were full of joy, for the star was here shining upon them with unusual brilliancy, although the moonlight was so bright that one could see shadows distinctly. The inhabitants of the city, however, either did not see the star, or they took no special notice of it. They were exceedingly obliging. When some of the cavalcade dismounted, they assisted them greatly in watering their camels. It reminded me of Abraham's time, for then people were all so good and ready to assist one another. Many of them, bearing branches in their hands, led the caravan through the city and even went a part of the way with them. The star was not constantly shining before them; sometimes it was quite dull. It appeared to shine out more clearly wherever good people lived; and when the travellers beheld it more brilliant than usual, their hearts were filled with emotion thinking that there, perhaps, they would find the Messiah. The Kings were not without apprehension lest their large caravan would create notice and comment.

The next day they went without halting around a dark, foggy city and, at a short distance from it, crossed a river which empties into the Dead Sea. That evening, I saw them enter a city whose name sounded like Manathea, or Madian. Their caravan was now perhaps two hundred strong, so great was the crowd their generosity drew after

them. A street ran through this last place, the inhabitants of which consisted partly of Jews, partly of heathens. The caravan was led into the space between the city and its surrounding wall, and there the Kings pitched their tents. I saw here, as in the former city, how anxious they became when they discovered that no one knew anything of the newborn King, and I heard them telling how long the star had been looked for among them.

12. GENEALOGY OF THE KINGS

I heard that the Three Kings traced their genealogy back to Job, who had dwelt on the Caucasus and had jurisdiction over other districts far and wide. Long before Balaam, and before Abraham's sojourn in Egypt, they had the prophecy of the star and the hope of its fulfillment. The leaders of a race from the land of Job had upon an expedition to Egypt, in the region of Heliopolis, received from an angel the revelation that from a virgin the Saviour would be born whom their descendants would honor. They were also instructed to go no farther, but to return to their homes and watch the stars. They celebrated festivals in memory of the event, erected altars and triumphal arches which they adorned with flowers, and then turned back home. There may, perhaps, have been three thousand of these people collected together at this time. They were dwellers in Media and star worshippers, of a beautiful, yellowish-brown color and of tall and noble stature. They roamed from place to place with their herds, ruling wherever they pleased by their irresistible power. They had, as the Kings now related, been the first to announce the prophecy to their people, and the first to introduce among them the observation of the stars. When both the prophecy and the study had fallen into general oblivion, they were received first by one of Balaam's scholars, and long after him by three prophetesses, the

daughters of the Three Kings' forefathers. And now at last, five hundred years since the time of those prophetesses, the star had appeared which they were to follow.

Those three prophetesses were contemporary. They were deeply versed in the stars; they had visions and the spirit of prophecy. They foresaw that a star would arise out of Jacob and that an inviolate Virgin would bring forth the Saviour. Clothed in long garments, they went about the country announcing this prophecy, exhorting to good, foretelling the future down to the most remote ages, and promising that messengers from the Saviour would come to their people and lead them to the worship of the true God. The fathers of these virgins built a temple to the promised Mother of God on the spot where their lands joined, and in its vicinity a tower from which to observe the constellations and their various changes. From these three princes, about five hundred years after and through a lineal descent of fifteen generations, sprang the Holy Kings. It was by their intermingling with other races that they became so different in color. For a length of time, some of their ancestors were constantly on the tower observing the stars. What they saw was noted down and taught orally; and, in consequence of these observations, many changes gradually crept into their temple and worship.

All periods remarkable on account of their reference to the coming of the Messiah were pointed out to them by visions in the stars. During the last year since Mary's Conception, these visions were more and more significant, and the coming of salvation more explicitly shown. At the time of the Blessed Virgin's Conception, they saw the Virgin with the scepter and the scales in whose evenly balanced plates lay wheat and grapes. They saw, too, a prefiguration of the bitter Passion itself, for they beheld the newborn King involved in a war from which He came

out victorious over all His enemies.

This observing of the stars was accompanied by religious ceremonies, fasting, prayer, purification, and self-denial. They watched not one star alone, but a whole constellation; by certain coincidences among the different stars as they gazed, were formed the visions and pictures that they saw. The wicked, engaging in this star worship, were affected by evil influences and thrown into convulsions by their demoniacal visions. It was by the agency of such people that the practice arose of sacrificing the aged and little children. But such cruelties gradually fell into disuse. The Kings saw the visions clearly and from them tasted sweet, interior consolation, without feeling the effects of any malign influence. They became, on the contrary, better and more pious. With great simplicity and candor, they described what they saw to their inquisitive auditors; but when they perceived that what their forefathers had so patiently awaited for two thousand years was not received with implicit belief, they became sad. The star was hidden by a cloud; but when it again appeared, looking so large among the drifting clouds and so near to the earth, the Kings arose from their couches, called the people of the city together, and pointed it out to them. The people gazed awestruck; some were deeply impressed, others were vexed at the Kings for disturbing their rest, while the majority sought but to profit by the princely bounty.

I heard the royal travellers saying how far they had journeyed up to this time. They reckoned the day's journey on foot as one of twelve hours. Before reaching their place of meeting, one had made a journey of three such days, the other five of twelve hours. But on their beasts, which were dromedaries, subtracting the night and the hours of rest, they could treble that distance; therefore the three days' journey on foot up to the place of meeting were equivalent to only one, and the five days counted but

for two. From that place to where they were at present they had made a fifty-six days' journey of twelve hours, or six hundred and seventy-two hours. They had, therefore, from Christ's birth up to the present, counting the days that passed until they met and those devoted to resting, consumed about twenty-five days. At this place also, they took a day to rest.

The people here were singularly importunate and shameless; they pressed around the Kings like swarms of wasps. The royal travellers dealt out to them freely small triangular yellow pieces like tin and also darker grains. They must have possessed unnumbered treasures. When the caravan was departing, it wound around the city, in which I saw idols standing in the temple. On the opposite side they crossed a bridge and went through a little Jewish place that contained a synagogue. And now they were on a good road, hastening toward the Jordan. About one hundred persons had joined their caravan. They had still a journey of about twenty-four hours to Jerusalem. But I saw them passing through no more cities, and they were met but by few people, as it was the Sabbath. The nearer they drew to Jerusalem, the more disheartened they became; for the star no longer shone with its usual brightness and, since their entrance into Judea, they saw it but seldom. They had hoped also to find the people on their route exulting with joy and celebrating with magnificence the birth of the newborn Saviour, to honor whom they themselves had come so far. But beholding no sign of excitement, they grew anxious and perplexed, thinking that, perhaps, after all they had made a mistake.

It may have been mid-day when they crossed the Jordan. They paid the ferrymen, though only two of them lent a helping hand. They held back[1] and let them attend to their transportation themselves. The Jordan was not broad at that time and it was full of sandbanks. Boards were laid over crossbeams, and the dromedaries stood

upon them. The passage across the river was made expeditiously. The Kings first appeared to be going toward Bethlehem, but soon they turned and went on to Jerusalem. I saw the city towering up high against the sky. The Sabbath was over before the caravan arrived outside the city.

1 As it was the Sabbath.

13. THE KINGS BEFORE HEROD

The caravan of the Kings took about a quarter of an hour to pass any given point. When it halted before Jerusalem, the star had become invisible; consequently, the travellers were very much troubled. The Kings rode upon dromedaries, and three other dromedaries were laden with the baggage. The rest of the calvacade were mounted upon nimble animals of a yellowish color with small heads, I know not whether they were horses or asses, but they were very different in appearance from our horses. The animals upon which the nobles rode were very handsomely caparisoned and hung with golden stars and little chains. Some of the followers went to the gate of the city, and returned with officers and soldiers. The arrival of the Kings at that time when no feast was being celebrated, when no special commercial interest seemed to bring them, and also by that particular road, was something remarkable. They explained to the officials why they had come, and spoke of the star and the Child. But their hearers were ignorant on the subject, and so the Kings began again to think that they had surely erred, since they could not find one person who looked as if he knew anything connected with the Redemption of the world. The people gazed at them in wonder, unable to conceive what they wanted. The Kings explained that they were ready to pay for whatever they got from them,

and that they wished to confer with their King. And now arose great hurrying to and fro, the travellers meantime interchanging questions and answers with the crowd gathered around them. Some had indeed heard of a child that was to be born at Bethlehem; but they were poor, ignorant people, and their words had no weight. Others laughed derisively and the Kings grew troubled and disheartened; and then they perceived by the expressions of the people that Herod knew nothing of what they sought and that he was by no means beloved by his subjects. They became anxious as to how they should address him. They had recourse to prayer, their courage revived, and they said to one another: "He who has brought us so quickly here by means of the star, will also lead us home in safety." They now led the caravan around the city and brought it in at the side nearer Mount Calvary. Not far from the fish market, they and their animals were conducted into a circular court, which was surrounded by halls and dwellings, and before whose gates guards were standing. In the middle of the court was a well, at which they watered the beasts, and all found quarters in the stalls and places under the arches. On one side of the court arose the mountain on which it lay; on the other, it was free and shaded by trees. I saw people coming with torches and examining the baggage.

Herod's palace stood higher up the mountain not far from this court. I saw the road leading to it lighted up by torches and lanterns hung on poles. I saw officials going down from the palace and conducting thither Theokeno, the eldest of the Kings. He was received under an archway and ushered into a hall. There he made known his errand to a courtier, who reported it to Herod. Herod became almost insane at the news, and gave orders for the Kings to present themselves before him on the following morning. He also sent word to them to rest while he made inquiries, and he would inform them of the result.

When Theokeno returned, he and his two royal companions became still more uneasy, and ordered the baggage that had been unpacked to be packed again. They slept none that night. I saw some of them going around the city with guides. It seemed to me that they suspected Herod of knowing all, but of being unwilling to disclose the truth to them. They still sought the star. In Jerusalem itself all was quiet, but there was much running to and fro and questioning among the sentinels at the court.

It may have been about eleven o'clock at night when Theokeno was sent for by Herod. There appeared to be some kind of festivity going on, for the palace was ablaze with lights, and I saw females in it. The news brought by Theokeno threw Herod into the greatest terror. He dispatched servants to the Temple and also into the city, and I saw priests and scribes and aged Jews going to him with rolls of writings under their arms. They wore their priestly garments, also their breastplates, and their girdles on which letters were inscribed. There were about twenty around him, expounding the writings. I saw them also mounting with him to the roof of the palace and gazing at the stars. Herod was very uneasy and perplexed. But the scribes tried to divert him, by endeavoring to prove that there was nothing in the talk of the Kings; that those Eastern people were always superstitiously raving about the stars; and that, if there was any truth in what they said, surely the priests of the Temple and the dwellers in the Holy City would have known it long ago.

Next morning at daybreak, I saw one of the courtiers going down to the caravan and bringing up all three of the Kings to Herod's palace. They were ushered into an apartment around which were pots of foliage and bushes. Refreshments were spread at the entrance. But the Kings declined the proffered food, and remained standing until Herod entered. They approached him with an obeisance, and without preamble put to him the question as to where

they should find the newborn King of the Jews, for they had seen His star and they were come to do Him homage. Herod was very much troubled, but he concealed his fears. Some of the scribes were still with him. He questioned the Kings closely concerning the star, and told them that of Bethlehem Ephrata ran the Promise. But Mensor related to him the last vision they had seen in the star, whereupon Herod's anxiety became almost too great for concealment. Mensor said that they had seen a Virgin with a Child lying before her. From the right side of the Child issued a branch formed of light, upon which stood a tower with many gates, which tower increased in size until it became a city. The Child appeared standing above it with sword and scepter; and they had seen not only themselves, but all the kings of the earth, coming to bow down before and adore that Child, for Its kingdom was to vanquish all other kingdoms. Herod advised them to go quietly and without delay to Bethlehem, and when they had found the Child to return and inform him that he too might go and adore Him. I saw the Kings going down from the palace, and leaving Jerusalem at once. The day was dawning, and the lights on the way leading up to the palace were still burning. The crowd that had followed the royal caravan had passed the night in the city.

Herod who, about the time of Christ's birth, had gone to his palace at Jericho, had been even before the coming of the Kings very restless and uneasy. Two of his illegitimate sons had been raised by him to high positions in the Temple. They were Sadducees, and by them he was kept informed of all that transpired, as well as of all who were opposed to his designs. Among these he was told of one, a man good and upright, a distinguished functionary of the Temple. Herod sent him a courteous and friendly invitation to come to him in Jericho. When the good man was on his way to comply with the invitation, Herod's creatures fell upon him and murdered him in the desert,

making it appear as if robbers had perpetrated the awful deed. Some days later, Herod returned to Jerusalem, in order to take part in the Feast of the Consecration of the Temple. Then he thought he would, in his own way, give pleasure to the Jews and show them honor. He caused to be made a golden figure something like a lamb, though still more like a goat, for it had horns. This figure was to be erected above the gate leading from the outer court of the women into the court of sacrifice. Herod insisted upon this and, moreover, expected to be thanked for what he had done. But the priests resisted. Herod threatened them with a fine. They replied that the fine indeed they would pay; but that the figure, according to their Law, they could never accept. Herod fell into a rage, and ordered it to be set up secretly. Thereupon, one of the officers of the Temple, fired with zeal, seized it as it was being brought in, cleft it in twain, and hurled it to the ground. This gave rise to a tumult, and Herod ordered the offender to be imprisoned. Herod was, on account of this affair, extremely displeased, and regretted having come to the feast; but his courtiers sought by all kinds of diversions to remove the impression from his mind.

There was among some pious people in Judea the expectation of the near advent of the Messiah, and the circumstances attendant on the birth of Jesus had been noised abroad by the shepherds. Herod had heard all and had at Bethlehem made secret inquiries into it. His spies, however, having found only poor Joseph, and having besides orders not to attract attention, reported that it was nothing, they they had found only a poor family buried in a cave, and the whole affair not worth talking about. But now, all of a sudden, appeared the great caravan of the Kings. Their questioning after the King of Judah was marked by such confidence and precision, they spoke with such certainty of the star, that Herod could scarcely hide his anxious perplexity. He hoped to learn the particulars

of the affair from the Kings themselves, and then take measures accordingly. But when the Kings, warned by God, did not return, he explained their flight as a consequence of their falsehood and disappointment; they were, he thought, ashamed to come back and be looked upon as fools. He therefore caused to be proclaimed in Bethlehem and in a general way, that the people should have nothing to do with the strangers. When he thought to make away with Jesus, he found that He was no longer in Nazareth. He caused search to be made after Him for a long time. When he had to give up all hope of finding Him and his anxiety was, in consequence, so much the more increased, he took the desperate resolution to murder all the children. He was so cautious in executing his measures that he transported his troops beforehand, in order to avoid any insurrection.

14. THE KINGS ARRIVE AT BETHLEHEM

I saw the Kings leaving Jerusalem in the same order in which they had come. They left by a gate to the south: first, Mensor, the youngest; then Seir, and lastly, Theokeno. They were followed by a crowd as far as a brook outside the city, and here the rabble left them and turned back home. On the opposite side of the brook, the Kings halted and looked for their star. To their great joy, they saw it, and on again they went, singing sweetly. But what I wondered at was, that the star did not guide them by a direct route from Jerusalem to Bethlehem; they went more to the west and passed a little city that is well known to me. Beyond the same, I saw them halting at a beautiful place to pray. A well sprang up before them; they dismounted and dug a basin for the water, surrounding it with sand and sods. They remained here several hours and watered their beasts; for in Jerusalem, on account of their anxiety and trouble, they had had no rest.

The star, which by night looked like a globe of light, now had the appearance of the moon when seen by day; but still it did not appear exactly round, but somewhat pointed. I saw that it was often hidden behind the clouds.

The highroad between Bethlehem and Jerusalem swarmed with people, travellers with their baggage on asses. They were, perhaps, on account of the census, returning from Bethlehem to distant homes, or going up to Jerusalem to the Temple or the markets. But on the route taken by the Kings, it was very quiet. Perhaps the star guided them that way, that they might escape notice, and arrive in Bethlehem in the evening.

It was twilight when the caravan drew up before Bethlehem at the same gate at which Mary and Joseph had stopped. When the star had disappeared, the Kings went to the house, the former abode of Joseph's parents, and in which Joseph and Mary had recently been inscribed. Here they thought they were to find the newborn King. It was a spacious mansion with numerous small buildings around it, an enclosed courtyard in front, and stretching beyond that a lawn with trees and a fountain. I saw on the lawn Roman soldiers, because of the tax offices in the house. Crowds of people thronged around the newcomers whose beasts were being watered under the trees near the fountain. The Kings and their followers dismounted. The people showed them every mark of respect; they were not rude to them as they had been to Joseph. They presented green branches, and supplied them with food and drink; but I could see that that was principally in consideration of the gold pieces which the Kings were freely disbursing.

I saw the travellers tarrying long in doubt and anxiety. At last, I saw a light rising in the heavens on the opposite side of Bethlehem over the region of the Crib. The light was like that of the rising moon. I saw the caravan again set out and wind around the south side of Bethlehem

toward the east, thus bringing on one hand the field in which Christ's birth had been announced to the shepherds. They had to go around a ditch and some ruined walls. They had made choice of this route, because they had while in Bethlehem been directed to the valley of the shepherds as a good place for encamping. Some of the Bethlehemites followed the cavalcade, but the Kings said nothing to them of the object of their search.

St. Joseph appeared to know of their arrival. Whether he had learned it through someone from Jerusalem, or in vision, I know not; but I saw him during the day bringing all kinds of things from Bethlehem, fruit, honey, and vegetables. I saw him also clearing out the cave, making more room, taking away the partitions that cut off his own little sleeping place from the passage, and stowing away the wood and the cooking utensils under the shed before the door. When the caravan had filed down into the valley of the Crib Cave, all dismounted and began to set up their tents while the people that had crowded after them from Bethlehem returned to the city. The encampment was partly pitched when over the cave shone out the star and in it a Child plainly visible. It stood directly above the Crib, its stream of light falling straight down upon it. The Kings and their followers uncovered their heads and watched it sinking lower and lower, increasing in size as it approached the earth. It looked to me as large as a sheet, I think. All were at first amazed. It was already dark; no dwelling was to be seen around, only the hill of the Crib Cave, looking like a rampart on the plain. But soon their amazement turned to joy, and they sought the entrance of the cave. Mensor pushed back the door and there, in the upper end of the cave, which was resplendent with light, he beheld Mary sitting with the Child, and looking just like the Virgin they had so often seen in the star pictures. Mensor stepped back and told his companions what he had seen, then all three entered the passage. I saw Joseph

coming out to them with an old shepherd, and speaking to them in quite a friendly way. The Kings told him in a few words that they had come to adore the newborn King of the Jews whose star they had seen, and bring Him gifts. Joseph humbly bade them welcome, and they went back to their tents, in order to prepare themselves for the ceremony of their presentation. The old shepherd accompanied the Kings' servants to the little valley behind the hill, where there were sheds and shepherd stalls, in order to care for the beasts. The caravan filled the whole of the little valley.

And now I saw the Kings taking down from the camels and putting on their wide, flowing mantles of yellow silk. They fastened around their girdles with little chains, bags, and golden boxes with knobs, that looked to me like sugar bowls. They, along with the flowing mantles, made them look quite broad. They took also a little table with low feet that could be opened and folded at pleasure. It served as a salver. A cloth with tasselled fringe was thrown over it, and on it placed the boxes and dishes containing the gifts.

Each King was accompanied by his four relatives. All followed St. Joseph with some of their servants to the shed before the entrance to the cave. Here they spread the cloth over the table and stood on it several of the boxes they had hanging at their girdles, to be presented as their gifts in common. Then two youths of Mensor's train went in at the door, laid down strips of carpet all the way up to the Crib, and withdrew to a distance. And now Mensor and his four companions entered, having previously laid aside their sandals. Two servants bore the table with the gifts through the passage up to the Crib Cave; but at the entrance, Mensor took it from them, carried it in himself, and on bended knee placed it at Mary's feet. The other Kings and their companions remained standing at the entrance.

I saw the cave filled with supernatural light. Opposite the entrance and on the spot where Jesus was born, was Mary leaning on one arm in a posture more reclining than sitting; by her side was Joseph, and on her right, in a raised trough with a cover thrown over it, lay the Infant Jesus. At Mensor's entrance, Mary rose to a sitting posture, drew her veil around her, and took the Child, which she enveloped in its folds, upon her lap. But she drew the veil aside sufficiently to allow the Child to be seen as far as below the little arms. She held It upright leaning against her breast, Its little head supported by her hand. The Infant folded Its little hands upon Its breast as if in prayer. It was shining with light, was very gracious, and at times extended Its little hands, as if grasping something. Mensor fell on his knees before Mary, bowed his head, crossed his hands on his breast, and offered the gifts with some reverent words. Then he took from the bag at his girdle a handful of little metal bars, about a finger in length, thick and heavy. They were pointed at the upper end, granular in the middle, and shone like gold. He laid them humbly on Mary's lap by the Child, as his gift to her. Mary accepted them graciously and humbly, and covered them with the end of her mantle. Mensor's companions stood behind him with heads lowly bowed. Mensor gave gold, because he was full of love and confidence, and had always with unshaken devotion and untiring efforts, sought after salvation.

When Mensor and his companions withdrew, Seir with his four relatives entered and knelt. He carried in his hand a golden censer, in shape like a boat, filled with small, greenish grains like resin. He gave incense, for he was the one that clung to God, voluntarily, reverently, and lovingly following His will. He placed his gift upon the little table, and knelt long in adoration.

After Seir, came Theokeno, the eldest of the Kings. He could not kneel, because he was too old and stout. He

stood bowing low, and laid upon the table a little golden ship in which was a fine, green herb. It was fresh and living, stood erect like a delicate green bush, and had small white flowers. Theokeno offered myrrh, for myrrh is typical of mortification and vanquished passions. This good man had had to struggle against severe temptations to idolatry and polygamy. He remained very long before the Infant Jesus, so long that I felt anxious for the good people, the Kings' followers, who at the entrance were so patiently awaiting their turn to see the Child.

The words of the Kings and their followers were extraordinarily simple and childlike; they were as if inebriated with love. They always began: "We have seen His star and that He is King over all kings. We have come to adore Him and to bring Him gifts." With the tenderest tears and most fervent prayers, they commended to the Child Jesus themselves, their goods, and property, all that they valued on earth. They begged Him to take their hearts, their souls, their actions, their thoughts; they entreated Him to enlighten them, to bestow upon them all the virtues, and to the whole earth to grant peace, happiness, and love. They were glowing with love. No words could depict their ardor and humility, nor the tears of joy that bathed their cheeks and flowed down the beard of the eldest. They were perfectly happy; they believed that, at last, they had entered into the star after which their forefathers had so long legitimately sighed, and at which they themselves had so longingly gazed. All the joy of the promise of many hundreds of years now fulfilled, welled up in their hearts.

Joseph and Mary also wept. I never before had seen them so full of joy. The honor paid their Child and Saviour and the recognition of Him by the Kings, of that Child for whom their poverty could afford so poor a couch, of that Child the knowledge of whose high dignity lay hidden in the silent humility of their own hearts—all

that comforted them immeasurably. They saw brought to Him from so great a distance by God's almighty power, and in spite of the machinations of man, what they themselves could not procure for Him, viz., the adoration of the great, and magnificent gifts offered with holy profusion. Ah! They adored with those great ones, and the honor their Child received inundated their heart with exceedingly great joy.

The Mother of God accepted everything most humbly and thankfully. She spoke not, but the movement of her veiled head told all. The Infant Jesus lay on her mantle and covered by her veil, through which His little form shone brightly. It was only at the close of their visit that the Blessed Virgin addressed some kind words to each, throwing her veil back a little as she spoke.

The Kings now returned to their tents, which were lighted up and looked very beautiful.

At last, the good servants arrived at the Crib. During the adoration of the Kings, they had with Joseph's help erected a white tent on the hill toward the shepherd field to the left of the Crib Cave. They had brought with them on their beasts of burden the tent with all its covers and poles, the latter of which fitted into one another. At first I thought that Joseph had put it up, and I began to wonder where he had got it so quickly and opportunely; but when the caravan was about to leave, I saw that tent taken down and packed up with the rest. There was a kind of shed of straw matting put up in it, under which the chests were placed. After the servants had pitched the tent and arranged all things in it, they took their stand at the door of the Crib Cave, humbly awaiting admittance.

And now they began to enter, five at a time, accompanied by one of the nobles to whom they belonged. They knelt before Mary, and silently adored the Child. Lastly, came the boys in their little mantles, and then there may have been in all about thirty persons present.

When all had withdrawn, the Kings again came in together. They had changed their mantles for others of raw silk, white and flowing, and they carried censers and incense. Two servants had previously laid down over the floor of the cave, a carpet of a deep red color, on which Mary sat with the Child while the Kings offered incense. This carpet Mary kept ever afterward. She walked on it, and took it with her on the ass to Jerusalem when she went there for her Purification. The Kings incensed the Child, Mary, Joseph, and the whole cave. This was with them a ceremony expressive of veneration.

I saw the Kings afterward in the tent reclining on a carpet around a little low table. Joseph brought in little plates of fruit, rolls, honeycomb, and small dishes of vegetables. Then he sat down and ate with them. He was so delighted, and not at all shamefaced; he wept for joy almost the whole time. When I saw that, I thought of my own father, and how, at my profession in the convent, he had to sit among so many fine people. In his humility and simplicity, he had indeed felt intimidated, but it did not prevent his giving vent to his feelings in tears of joy.

When Joseph returned to the Crib Cave, he removed all the rich gifts to a recess at the right of the Crib, where he had screened a little corner from sight. Anne's maid who had remained to wait upon Mary, retired to the little cellarlike cave on the left of the Crib Cave, and did not come forth until all the visitors had departed. She was a quiet, modest person. I saw neither Mary nor Joseph nor the maid examining the gifts or showing any worldly pleasure on their account. They were accepted with thanks, and with liberality were again distributed to the needy. That maid was a relative of Anne, and a robust and very serious person.

On this evening and during the night, I saw in Bethlehem only at Joseph's paternal house a noisy bustling to and fro and, when the Kings entered the city,

there was some little excitement; around the Crib Cave all was, at first, very quiet. After awhile, I saw here and there in the distance Jews lurking and whispering together, and giving notice in the city of what they saw. I saw also in Jerusalem on this day many old Jews and priests hurrying to and fro with writings to Herod, and then all became quiet as if they wished the subject dropped.

At last, the Kings with their people held, under the cedar over the Suckling Cave, a religious service. The singing was most touching, the boys' sweet voices mingling with those of the elders. After the service, the Kings went with a part of their followers to a large inn at Bethlehem. The others slept in the tents between the Crib and the Suckling Cave, which latter they had also taken possession of for the storing of part of their treasures. The white tent before the Crib was occupied by some of the most distinguished of the nobles.

15. THE SECOND DAY OF THE KINGS AT THE CRIB. THEIR DEPARTURE

On the next day, the Kings again visited the Crib Cave separately. During the whole day, I saw much given away by them, especially to the shepherds out in the field where the beasts had been sheltered. I saw poor old women bent with age going around with mantles over their shoulders given them by the Kings' generosity. I saw crowds of Jews from Bethlehem thronging around the good people, trying by every means in their power to extort presents from them, and looking through all that they had with a design to cheat. I saw the Kings freeing several of their people who wanted to remain among the shepherds. They gave them some of the beasts of burden with all kinds of covers and vessels packed on them, also

golden grains, or gold dust, and they parted from them most cordially. I know not why their number was so diminished; perhaps many went away, or were sent home the preceding night.

There was also a quantity of bread given away. I do not know where they got so much, but true it is that they had it. They were accustomed to bake wherever they encamped. I think they must already have received a warning to diminish their luggage as much as possible on their return journey.

That evening I saw the Kings in the Crib Cave, taking leave. Mensor entered first alone, and the Blessed Virgin gave him the Child in his arms. He shed abundant tears, and his face was beaming with joy. Then followed the others and took leave with many tears. They again offered numerous gifts: a great roll of precious stuff; pieces of silk, some whitish, others red; also flowered stuffs, and many very fine covers. They left their large mantles also with the Holy Family. They were fine wool of a pale delicate color, and so light that they floated on the breeze. They brought also numerous dishes piled one above the other, boxes of grain, and a basket full of pots containing delicate green plants bearing tiny leaves and white blossoms. About three of these small pots stood in the middle of a larger one; still another could have found room between them and the rim of the large pot. They were arranged in the basket, one above the other. There were also long, narrow baskets containing birds, such as I had seen hanging on the dromedaries, and which they used for food. They all wept much when parting from the Child and Mary. I saw the Blessed Virgin standing by them when they took their leave. The Kings' gifts were received by Mary and Joseph with touching humility and sincere thanks to the donors, but without any manifestations of pleasure. During the whole of this wonderful visit, I never saw in Mary the least shadow of self-

interest. In her love for the Child Jesus and compassion for St. Joseph, she thought that the possession of these treasures would, perhaps, prevent their being treated in Bethlehem with such contempt as had been shown them upon their arrival, for Joseph's trouble and mortification on that account had been to her a source of suffering.

Lamps were already lighted in the Crib Cave, when the Kings took leave. They went out behind the hill toward the east, to the field in which were their people and beasts. In it stood a high tree whose spreading boughs shaded a wide circumference. The tree was very old and had a legend of its own, for Abraham and Melchisedech had met under its branches. The shepherds and the people around regarded it as sacred. A spring gushed up before it, the waters of which the shepherds used at certain seasons on account of their healing qualities. There was near the tree a furnace which could be covered, and at both sides huts affording shelter at night. A hedge surrounded the whole tract. Thither went the Kings, and found all the followers still remaining to them gathered together. A light was suspended from the tree, and under it they prayed, and sang with indescribable sweetness.

Joseph entertained the Kings again in the tent by the Crib, and then they and their nobles returned to their inn at Bethlehem. Meanwhile, the governor of the city, (acting on a secret order from Herod or moved by a spirit of officiousness, I know not) had resolved to arrest the Kings then in Bethlehem, and accuse them to Herod as disturbers of the peace. I know not when he was going to execute his resolve, but to the Kings that night in Bethlehem and to their followers in their tents near the Crib, an angel appeared in sleep, warning them to depart forthwith and to hasten home by another way. Those in the tents immediately awakened Joseph, and told him the order just received. While they proceeded to arouse the

whole encampment and order the tents to be taken down, which was done with incredible speed, Joseph hurried off to Bethlehem to announce it to the Kings. But they, leaving most of their baggage behind them, had already started from the city. Joseph met them on the way and told them his errand. They informed him that they, too, had received similar instructions from an angel. Their hurried departure was unnoticed in Bethlehem. Issuing forth quietly and without their baggage, an observer might have concluded that they were going to their people, perhaps for prayer. While they were still in the Cave, weeping and taking leave, their followers were already starting in separate bands in order to be able to travel more quickly, and were hurrying to the south, by a route different from that by which they had come, through the desert of Engaddi along the Dead Sea.

The Kings implored the Holy Family to flee with them. On their refusal, they begged Mary at least to conceal herself with Jesus in the Suckling Cave, that she might not on their account be molested.

They left many things to St. Joseph to give away. The Blessed Virgin, taking the veil from her head, bestowed it upon them. She had been accustomed to envelope the Infant Jesus in its folds when holding Him in her arms. The Kings still held the Child in their arms. They were shedding tears and uttering most touching words. At last they gave their light silk mantles to Mary, mounted their dromedaries, and hurried away. I saw the angel by them in the field, pointing out the way they should take. The caravan was now much smaller, and the beasts but lightly burdened. Each King rode at about a quarter of an hour's distance from the others. They seemed to have vanished all on a sudden. They met again in a little city, and then rode forward less rapidly than they had done on leaving Bethlehem. I always saw the angel going on before them, and sometimes speaking with them.

Mary, wrapping the Child Jesus in her mantle, at once withdrew to the Suckling Cave. The gifts of the Kings and all that they had left, were also taken thither by the shepherds who had tarried around the encampment in the valley. The Kings' people who had preferred to remain behind their masters lent a helping hand.

The three oldest of the shepherds, who had been the first to do homage to Jesus, received very rich presents from the Kings. When it was discovered in Bethlehem that the caravan had departed, the travellers were already near Engaddi, and the valley in which they had encamped was, with the exception of some tentpoles left standing and the footprints in the grass, lonely and still as before.

The appearance of the royal caravan had caused great excitement in Bethlehem. Many now regretted that they had refused lodgings to Joseph; some spoke of the Kings and their followers as of a swarm of adventurers, while others connected their advent with the accounts they had heard of the wonderful apparitions to the shepherds. I saw from the city hall a proclamation made to the assembled citizens; viz., that they should beware of all preposterous opinions and superstitious reports, and go no more to the abode of those people outside the city.

When the crowd had dispersed, I saw Joseph at two different times conducted to the city hall. The second time, he took with him some of the gifts of the Kings, which he presented to the old Jews who had taken him to task, and he was set at liberty. There was another way leading from the city to the neighborhood of the Crib Cave, not by the city gate, but from that place where Mary, on the evening of her arrival with Joseph in Bethlehem, had rested under the tree while waiting for Joseph to find a lodging. This point of egress I saw the Jews blocking up with a fallen tree. They also erected a watchhouse with a bell from which was a rope stretched

across the road. Thus anyone trying to go that way would soon be discovered.

I saw also about sixteen soldiers with Joseph at the Crib Cave. But when they found besides himself only Mary and the Child, they returned to the city to report.

Joseph had carefully concealed the royal gifts. There were other caves in the hill under that of the Crib. No one knew of them but Joseph, who had discovered them long ago in his boyhood. They had existed from the time of Jacob who, when Bethlehem counted only a couple of huts, had there a tent with his followers.

The gifts of the Kings, the woven stuffs, the mantles, the golden vessels—all after the Resurrection were consecrated to religious uses. Each King had three light mantles and one, thick and heavy, for bad weather. The thin ones were of very fine wool, yellow and red mixed, and so light that they floated on the breeze as the wearers moved along. On festive occasions, they were exchanged for mantles of silk; they were not dyed, but of the original, lustrous shade. The train was embroidered around the edge with gold, and it was so long that it had to be carried. I had also a vision of the raising of silkworms. In a region between the country of Seir and Theokeno, I saw trees full of silkworms. Every tree was surrounded by a little ditch of water, in order to prevent the worms from crawling away. Fodder was scattered under the trees, and from their branches hung little boxes. Out of these boxes the weavers took chrysalides, about a finger in length, from which they wound off a web like that of a spider. They fastened a number of these chrysalides before the breast, and spun from them a fine thread which they rolled on a piece of wood provided with a hook. I saw the silk weavers among the trees at their looms, which were very simple. The strips of stuff woven were as wide, perhaps, as my bed.

16. THE RETURN OF ST. ANNE

After the departure of the Kings, the Holy Family went over into the other cave, and I saw the Crib Cave quite empty, the ass alone still standing there. Everything, even the hearth, had been cleared away. I saw Mary peaceful and happy in her new abode which had been arranged somewhat comfortably. Her couch was near the wall and by her rested the Child Jesus in an oval basket made of broad strips of bark. The upper end of the basket, where the head of the Infant Jesus lay, was arched over with a cover. The basket itself stood on a woven partition, before which Mary sometimes sat with the Child beside her. Joseph had a separate space at a little distance. Above the movable partition, there projected from the wall a pole to which a lamp was suspended. I saw Joseph bringing in a pitcher of water and something in a dish. But he did not go any more to Bethlehem for necessaries; the shepherds brought him all that he needed.

And now I saw Zachary coming for the first time from Hebron to visit the Holy Family. He wept for joy as he held the Child in his arms, and recited, with some little changes, the canticle of thanksgiving that he had uttered at John's circumcision. He spent the following day with Joseph, and then took his departure.

Many persons going up to Bethlehem for the Sabbath called also at the Crib Cave; but when they no longer found Mary there, they went on to the city.

Anne now came back to the Mother of God. She had been eight days with her youngest sister, who had married into the tribe of Benjamin. She lived about three hour's distance from Bethlehem, and had several sons who later became disciples of Jesus; among them was the bridegroom of Cana. Anne's eldest daughter was with her. She was taller than Anne and looked almost as old. Anne's second husband also was with her. He was older

and taller than Joachim, was named Eliud, and was engaged at the Temple where he had something to do with the cattle intended for sacrifice. Anne had a daughter by this marriage, and she, too, was called Mary. At the time of Christ's birth, the child may have been from six to eight years old. By her third husband, Anne had a son, who was known as the brother of Christ. There is a mystery connected with Anne's repeated marriages. She entered into them in obedience to the divine command. The grace by which she had become fruitful with Mary had not yet been exhausted. It was as if a blessing had to be consumed.

Mary told Anne all about the Kings, and she was very much touched at God's bringing those men so far to adore the Child. She was filled with emotion on seeing their gifts, upon which she looked as expressions of their adoration. She helped to arrange and pack them, and she also gave many of them away. Anne's maid was still with Mary. When in the Crib Cave, she stayed in the little cellar-like cave to the left, and now she slept under a shed that Joseph had put up for her just in front of their present abode. Anne and her daughters slept in the Crib Cave. I saw that Mary let Anne take care of the Child Jesus, a favor she had not granted to anyone else. I saw something that very much affected me. The hair of the Infant Jesus, which was yellow and crisp, ended in very fine rays of light which glistened and sparkled through one another. I think they curled the Child's hair, for they twisted it over the little head when they washed it. Then they put a little cloak around Him. I always saw Mary, Joseph, and Anne full of devout emotion for the Child Jesus; but their expression of it was quite unaffected and simple, as is always the case among holy, chosen souls. The Child displayed a love in turning toward Its Mother such as is by no means usual in young children. Anne was so happy when she was nursing the Child. Mary al-

ways laid It in her arms.

The King's gifts were now hidden in the cave in which Mary had taken up her abode. They were in a wicker chest placed in a recess of the wall and perfectly concealed from sight.

Anne's husband with her daughters and maid soon returned home, taking with them many of the royal gifts. Anne was now all alone with Mary and Joseph, and she remained until Eliud and the maid came back. I saw her and Mary weaving or embroidering covers. She slept in the cave with Mary, but separate.

There were again in Bethlehem, soldiers seeking in many houses after the king's son newly-born. They especially importuned with their questions a noble Jewish lady who was in childbed, but they went no more to the Crib Cave. It was now reported that only a poor, Jewish family had been there, but of them nothing more could be learned. Two of the old shepherds went to Joseph (two of those that had first gone to the Crib) and warned him of what was going on in Bethlehem. Then I saw Joseph, Mary, and Anne with the Child Jesus making their way from the cave to the tomb under that large cedar tree beneath which I had heard the Kings singing one evening. It was distant from the cave about seven and a half minutes. The tree stood upon a hill at the foot of which was an obliquely lying door opening into a passage that led to a perpendicular door which closed the entrance to the tomb. The shepherds often stayed in the forepart of it. In front of the tomb was a spring. The tomb cave itself was not square, but rather rounded in form. At the upper end, which was somewhat broader, something like a scalloped stone coffin stood on heavy supports upon a foundation of stone; one could see between it and the coffin. The interior of the cave was of soft, white stone. I saw the Holy Family entering it by night with a covered light. In the cave that they had va-

cated nothing now was to be seen which could attract notice. The beds had been rolled up and taken away, as well as all their household effects. It looked like an abandoned dwelling place. Anne carried the Child in her arms, Joseph and Mary at her side, while the shepherds led the way as guides. And now I had a vision, but I do not know whether it was seen by the Holy Family or not. I saw around the Child Jesus in the arms of Anne a glory made up of seven angelic figures entwined together and leaning one upon the other. There were, besides, many other figures in this aureola, and on either side of Anne, of Joseph, and of Mary, I saw figures of light supported by them, held up, as it were, under the arms.[1] Passing through the first entrance, they shut it and went on into the interior of the tomb cave.

A couple of days before Anne's return home, I saw some shepherds entering the tomb cave and speaking to Mary; they told her that government officials were coming to seek her Child. Joseph hurried off with the Child Jesus wrapped in his mantle, and I saw Mary, for half a day perhaps, sitting in the cave very anxious and without the Child.

When Eliud with Anne's maid came again from Nazareth to take Anne home, I saw a very beautiful ceremony celebrated in the Crib Cave. Joseph had taken advantage of Mary's withdrawal to the tomb cave, and with the help of the shepherds had adorned the whole interior of the Crib Cave. It was festooned with flower garlands, both walls and roof, and in the center stood a table. All the beautiful carpets and stuffs of the Kings that had not yet been removed, were spread over the floor and hung in festoons from the walls. A cover was spread on the table, and on it was placed a pyramid of flowers and foliage that reached to the opening in the roof. On top of the pyramid hovered a dove. The whole cave was full of light and splendor. The Child Jesus in His little

basket cradle was placed upon a stool on the table. He sat upright as He had done on the lap of His Mother at the adoration of the Kings. Joseph and Mary were standing on either side of Him. They were adorned with wreaths, and they drank something out of a glass. I saw choirs of angels in the cave. All were very happy and full of emotion. It was the anniversary of Joseph and Mary's espousals.

When the celebration was over, I saw Anne and Eliud going away and taking with them on two asses what still remained of the Kings' gifts.

The Holy Family immediately set about preparing for their own departure. Their household effects had steadily diminished. The portable partitions and other pieces of furniture made by Joseph were now bestowed upon the shepherds, who removed them at once.

I saw the Blessed Virgin going twice by night to the Crib Cave with the Child Jesus, and laying It on a carpet on the spot upon which It was born. Then she knelt down at Its side and prayed. I saw the whole cave filled with light as at the moment of the Birth. It was now entirely cleared out, for Anne on reaching home had dispatched two of her servants to get whatever the Holy Family would not need on their journey. I saw them returning with the two asses on which they rode laden with goods. The cave to which the Holy Family had removed, as well as the Crib Cave, were now quite empty; they had also been swept out, for Joseph wanted to leave everything perfectly clean.

On the night preceding their departure for the Temple, I saw Mary and Joseph taking formal leave of the Crib Cave. They spread the deep red cover of the Kings first over that spot upon which the Child Jesus was born, laid the Child on it, and kneeling beside It prayed. Then they laid the Child in the Crib and again prayed beside It; and, lastly, on the place where It had been circumcised

where, too, they knelt in prayer. Joseph had caused the young she-ass to be pawned among his relatives, for he was still resolved to return to Bethlehem and build himself a house in the valley of the shepherds. He had mentioned his intention to the shepherds, saying that he would take Mary for awhile to her mother, that she might recover from the hardships undergone in her late abode. He left all kinds of things with them.

1. This signifies the numerous disciples that proceeded from Anne.

17. MARY'S PURIFICATION

Before the break of day, Mary seated herself on the ass, the Child Jesus on her lap. She had only a couple of covers and one bundle. She sat upon a side seat that had a little footboard. They started to the left around the Crib hill and off by the east side of Bethlehem unperceived by anyone.

I saw them at midday resting at a spring that was roofed in and surrounded by seats. A couple of women came out here to Mary, bringing to her little mugs and rolls.

The offering that the Holy Family had with them was hanging in a basket on the ass. The basket had three compartments; two contained fruit, and in the third, which was of open wickerwork, were doves. Toward evening, when about a quarter of an hour's distance from Jerusalem, they turned and entered a small house that lay next a large inn. The owners were a married couple without children, and by them the holy travellers were welcomed with extraordinary joy. The house lay between the brook Cedron and the city. I saw Anne's man servant and the maid stopping with these people on their journey home, at which time also they engaged quarters for the Holy Family. The husband was a gardener; he clipped

the hedges and kept the road in order. The wife was a relative of Johanna Chusa. They appeared to me to be Essenians.

The whole of the next day, I still saw the Holy Family with the old people outside Jerusalem. The Blessed Virgin was almost all the time alone in her room with the Child which lay upon a low, covered projection of the wall. She was always in prayer, and appeared to be preparing herself for the sacrifice. I received at that moment an interior instruction as to how we should prepare for the Holy Sacrifice. I saw in her room myriads of angels adoring the Child Jesus. Mary was wholly absorbed in her own interior. The old people did out of pure love all they could for the Mother of God. They must have had some presentiment of the Child's holiness.

I had a vision also of the priest Simeon. He was a very aged, emaciated man with a short beard. He had a wife and three grown sons, the youngest of whom was already twenty years old. Simeon dwelt at the Temple. I saw him going through a narrow, dark passage in the wall of the Temple to a little cell which was built in the thick walls. It had only one opening, from which he could look down into the Temple. Here I saw the old man kneeling and praying in ecstasy. The apparition of an angel appeared before him, telling him to notice particularly the first Child that would, early the next morning, be brought for presentation, for that It was the Messiah whom he had now awaited so long. The angel added that, after seeing the Child, he would die. Oh, what a beautiful sight that was to me! The little cell was so bright, and the old man radiant with joy! He went home full of gladness, announced to his wife the good tidings of the angel, and then returned to his prayer. I have seen that the pious priests and Israelites of those times did not sway to and fro so much when at prayer as the Jews of our days; but I saw them scourging themselves. Anna in her Temple

cell was also rapt in prayer; and she, too, had a vision.

Early in the morning while it was still quite dark, I saw the Holy Family accompanied by the two old people going into the city and to the Temple. The ass was laden as if for a journey, and they had with them the basket of offerings. They first entered a court that was surrounded by a wall, and there the ass was tied under a shed. The Blessed Virgin and Child were received by an old woman and conducted along a covered walk up to the Temple. The old woman carried a light, for it was still dark. Here in this passage came Simeon full of expectation to meet Mary. He spoke a few joyous words with her, took the Child Jesus, pressed Him to his heart, and then hurried to another side of the Temple. Since the preceding evening, when he had received the announcement of the angel, he had been consumed by desire. He had taken his stand in the women's passage to the Temple, hardly able to await the coming of Mary and her Child.

Mary was now led by the woman to a porch in that part of the Temple in which the ceremony of presentation was to take place. Anna and another woman (Noemi, Mary's former directress) received her. Simeon came out to the porch and conducted Mary with the Child in her arms into the hall to the right of the women's porch. It was in this porch that the treasure box stood by which Jesus was sitting when the widow cast in her mite. Old Anna, to whom Joseph had handed over the basket of fruit and doves, followed with Noemi, and Joseph retired to the standing place of the men.

It was understood at the Temple that several women were coming today to offer sacrifice, and preparations had been made accordingly. Numerous pyramidal lamps were burning round the walls, the little flames rising out of a disk supported upon an arm in the form of an arch, which shone almost as brightly as the light itself. On the disk hung extinguishers which, when struck together

above the flame, put it out. Before the altar, from whose corners projected horns, was placed a chest, the doors of which opened outward and afforded supports for a tolerably large slab, the whole forming a table. This surface was covered first with a red cloth and over that a white transparent one, both of which fell to the floor. On the four corners burned lamps with several branches; in the center of the table was a cradle-shaped basket, and near it two oval dishes and two small baskets. All these objects, as also the priests' vestments, which were lying on the horned altar, were kept in the chest whose open doors formed the table. A railing enclosed the whole. On both sides of this hall were rows of seats in tiers where priests were sitting in prayer.

Simeon conducted Mary through the altar rail and up to the table of sacrifice. The Infant Jesus, wrapped in His sky-blue dress, was laid in the basket cradle. Mary wore a sky-blue dress, a white veil, and a long, yellowish mantle. When the Child had been placed in the cradle, Simeon led Mary out again to the standing place of the women. He then proceeded to the altar proper, whereon lay the priestly vestments and at which, besides himself, three other priests were vesting. And now one of them went behind, one before, and two on either side of the table, and prayed over the Child, while Anna approached Mary, gave her the doves and fruit in two little baskets, one on top of the other, and went with her to the altar rail. Anna remained there while Mary, led again by Simeon, passed on through the railing and up to the altar. There upon one of the dishes she deposited the fruit, and into the other laid some coins; the doves she placed upon the table in the basket. Simeon stood before the table near Mary while the priest behind it took the Child from the cradle, raised It on high and toward the different parts of the Temple, praying all the while. Simeon next received the Child from him, laid It in Mary's arms, and,

from a roll of parchment that lay near him on a desk, prayed over her and the Child.

After that Simeon again led Mary to the railing, whence Anna accompanied her to the place set apart for the women. In the meantime, about twenty mothers with their firstborn had arrived. Joseph and several others were standing back in the place assigned to the men.

Then two priests at the altar proper began a religious service accompanied by incense and prayers, while those in the rows of seats swayed to and fro a little, but not like the Jews of the present day.

When these ceremonies were ended, Simeon went to where Mary was standing, took the Child into his arms and, entranced with joy, spoke long and loud. When he ceased, Anna also filled with the Spirit, spoke a long time. I saw that the people around heard them indeed, but it caused no interruption to the other ceremonies. Such praying aloud appeared not to be unusual. But all were deeply impressed, and regarded Mary and the Child with great reverence. Mary shone like a rose. Her public offerings were indeed the poorest; but Joseph in private gave to Simeon and to Anna many little, yellow, triangular pieces to be employed for the use of the Temple, and chiefly for the maidens belonging to it who were too poor to meet their own expenses. It was not everyone that could have his children reared in the Temple. Once I saw a boy in Anna's care. I think he was the son of a prince, or king, but I have forgotten his name.

I did not witness the purification ceremonies of the other mothers; but I had an interior conviction that all the children offered on that day would receive special grace, and that some of the martyred innocents were among them. When the Most Holy Child Jesus was laid upon the altar in the basket cradle, an indescribable light filled the Temple. I saw that God was in that light, and I saw the heavens open up as far as the Most Holy Trinity.

Mary was now led back into the court by Anna and Noemi. Here she took leave of them, and was joined by Joseph and the old people with whom she and Joseph had lodged. They went with the ass straight out of Jerusalem, and the good, old people accompanied them a part of the way. They reached Bethoron the same day, and stayed overnight in the house which had been Mary's last stopping place on her journey to the Temple thirteen years before. Here some of Anne's people were waiting to conduct them home.

18. FEAST PICTURE

I saw the festival of the Purification celebrated also in the spiritual church. It was filled with angelic choirs and in the center above them, I saw the Most Holy Trinity and in It something like a void. In the middle of the church stood an altar and on it a tree with broad, pendent leaves, similar to the tree in Paradise by which Adam fell.

I saw the Blessed Virgin with the Child Jesus in her arms floating up from the earth to the altar, while the tree on the same inclined low before her and began to wither. A magnificent angel in priestly garments, a halo round his head, approached Mary. She gave him the Child, and he laid It upon the altar. At that instant I saw the Most Holy Trinity as ever before in Its fullness. I saw the angel give to Mary a little shining ball whereon was the figure of a swathed Child, and I saw her with this gift hovering over the altar. From all sides, I saw crowds of poor people approaching Mary with lights. She reached those lights to the Child on the ball into which they seemed to pass, and then to reappear. I saw that all these lights united into one, which spread over Mary and the Child, and illumined all things. Mary had extended her wide mantle over the whole earth. And now there was a

festival.

I think that the withering of the Tree of Knowledge at Mary's appearance and the offering of the Child to the Most Holy Trinity signified the reuniting of the human race with God, and through Mary those scattered lights became one light in the light of Jesus, and illumined all things.

19. DEATH OF HOLY SIMEON

I saw that Simeon, after prophesying in the Temple, returned home and fell sick. I saw him on his couch giving his last advice to his wife and sons, and imparting to them his joy. Then I saw him die. There were several old Jews and priests praying around him.

When he had breathed his last, they carried the body into another room where, without stripping it, it was washed. The body was laid on a board pierced with holes, under which was a copper basin to receive the water as it fell. A large sheet was thrown over the corpse, and under that the washing was performed. Green leaves and herbs were then strewn plentifully over it and a wide cloth bound firmly around it, as is done in the swathing of a child. The corpse was so stiff and straight that I was tempted to think it was bound to a board. The burial took place in the evening. Six men with lights carried the corpse on a board with low, curved sides to the sepulcher hewn in a hill not far from the Temple. It was entered through an oblique door; the interior walls were ornamented with stars and various figures like the Blessed Virgin's cell at the Temple. I noticed the same kind of ornamentation in St. Benedict's first cloister. The corpse was deposited in the center of the little cave, the passage around it being left free; then some religious rites were solemnized. They laid all kinds of things around the corpse: coins and little stones and leaves, I think. I do

not now remember all distinctly. Simeon was related to Veronica and, through his father, with Zachary also. His sons served in the Temple, and were always, though in secret, on terms of friendship with Jesus and His relatives. Some of them before and some after the Ascension of Our Lord, joined the disciples. At the time of the first persecution they did much for the Community.[1]

1. The early Christians.

20. RETURN OF THE HOLY FAMILY TO NAZARETH

I saw the Holy Family returning to Nazareth by a much more direct route than that by which they had gone to Bethlehem. On their first journey, they had shunned the inhabited districts and seldom put up at an inn; but now they took the straight route, which was much shorter.

Joseph had in his cloak pocket some little rolls of thin, yellow, shining leaves on which were letters. He had received them from the Holy Kings. The shekels of Judas were thicker, and in the form of a tongue.

I saw the Holy Family arrive at Anne's, in Nazareth. The eldest sister of Mary, Mary Heli, with her daughter Mary Cleophas, a woman from Elizabeth's place, and that one of Anne's maids who had been with Mary in Bethlehem were there. A feast was held such as had been celebrated at the departure of the child Mary for the Temple. Lamps burned above the table, and there were some old priests present. Things went on quietly. Though there was great joy over the Child Jesus, yet it was a calm, inward joy. I have never seen much excitement among those holy souls. They partook of a slight repast, the women as usual eating apart from the men. I can remember no more of this vision, although I must have

been present in a very real way, for I had to accomplish in it a work of prayer. In Anne's garden, notwithstanding the season, I saw numbers of pears, plums, and other fruits still on the trees, although the leaves had already fallen.

I have always forgotten to say a word about the weather in Palestine during the winter season, because being so accustomed to it myself, I think that everyone else knows it, too. I often see rain and fog, and sometimes snow, but it soon melts away, and I see many trees upon which fruit is still hanging. There are in the year several harvests, the first in what corresponds to our spring. In the present season, winter, I see the people on the roads wrapped up in mantles which are thrown over the head also. On the sacred night of Christmas, I always see everything green, blossoming, and full of flowers, the animals frolicsome, the vineyards laden with luscious grapes, and I hear the sweet caroling of birds; but immediately after, it is again quiet and just as it usually is there at this season. The tree outside of Bethlehem and under which Mary stood while Joseph was seeking an inn was, as long as she remained under it, quite green. It afforded ample shelter. But when she left it, it resumed its wintry nakedness. This was perhaps only a mark of reverence; but the Blessed Virgin was fully conscious of it. The shepherd field was, however, already green at this season, for they watered it.

The road from Anne's house to Joseph's in Nazareth was about one half-hour's distance, and ran between gardens and hills. I saw Joseph at Anne's loading two asses with many different things, and going on before with Anne's maid to Nazareth. Mary followed with Anne, who carried the Child Jesus.

Mary and Joseph had no care of the housekeeping. They were provided with all things by Anne, who often went to see them. I saw her maid carrying provisions to

them in two baskets, one on her head, the other in her hand.

I saw the Blessed Virgin knitting, or crocheting little robes. To her right side was fastened a ball of wool and she had in her hands two short needles of bone, I think, with little hooks at the end; one was about half an ell long, the other shorter. The stitches were arranged on the needles above the hooks, over which in doing the work the thread was thrown, and the stitch thus formed. The finished web hung between the two needles. I saw Mary thus working, either standing or sitting by the Child Jesus, who lay in His little basket cradle.

I saw St. Joseph, out of long strips of bark—yellow, brown, and green—platting screens, large surfaces, and covers for ceilings. He had a stock of this woven board-like work piled under a shed near the house. He wove into them all kinds of patterns, stars, hearts, etc. I thought as I looked at them that he had no idea how soon he would have to leave all.

I saw the Holy Family while at Nazareth visited also by Mary Heli. She came with St. Anne, bringing with her her grandson, a boy of about four years, the child of her daughter Mary Cleophas. I saw the holy women sitting together, caressing the Child Jesus, and laying It in the little boy's arms; they acted just as people do nowadays. Mary Heli lived in a little town about three hours east of Nazareth. She had a house almost as large as her mother's. It had a courtyard surrounded by a wall, and in it a well with a pump. On pressing with the foot at the base of the pump, the water flowed out into a stone basin before it. Mary Heli's husband was named Cleophas. Their daughter Mary Cleophas, who had married Alpheus, lived at the other end of the town.

That evening I saw the holy women praying together. They were standing in front of a little table, which was fastened to the wall and covered with red and white. On

it lay a roll which Mary unfolded and hung up on the wall. A figure was embroidered on it in pale colors; it was like a corpse entirely enveloped in a long, white mantle. It had something in its arms. I saw a picture like it at Anne's during the festival before Mary's departure for her Presentation in the Temple. A lamp was burning during their prayer. Mary stood a little in front of the table with Anne and Mary Heli on either side. At certain times, they crossed their hands upon their breast, folded them together, or stretched them forth. Mary read out of a roll that lay before her. They prayed in measured and steady tones; it reminded me of choir chanting.

21. THE FLIGHT INTO EGYPT

When Herod saw that the Kings did not return, he thought they had failed to find Jesus, and the whole affair seemed to be dying out. But after Mary's return to Nazareth, Herod heard of Simeon's and Anna's prophecies at the Presentation of the Child in the Temple, and his fears were reawakened. I saw him in as great disquietude as at the time of the Kings' stay in Jerusalem. He was conferring with some aged Jews who read to him from long rolls of writings mounted on rods. He had given orders for a number of men to be gathered together in a large court, and there provided with weapons and uniforms. Things went on as they do with us when soldiers are recruited. I saw that he sent these troops to various places around Jerusalem, from which the mothers were to be summoned to the Holy City. He caused their numbers to be everywhere ascertained. He took these precautions in order to prevent the tumult that would necessarily follow if the news of the projected slaughter of the children was spread. I saw those soldiers in three different places, in Bethlehem, in Gilgal, and in Hebron. The inhabitants were in great consternation, because not

able to divine why a garrison was placed in their towns. The soldiers remained about nine months in those places, and the murder of the little ones began when John was about two years old.

Anne and Mary Heli were still at the home of the Holy Family in Nazareth. Mary, with her Child, slept in the apartment to the right behind the fireplace; Anne, to the left; and between hers and that of St. Joseph, Mary Heli. These rooms were not so high as the house itself, and were cut off from one another only by wicker partitions. The ceiling also was of wickerwork. Mary's couch was surrounded by a curtain, or screen. At her feet, in His own little bed, lay the Infant Jesus within Mary's reach when she sat upright. I saw a radiant youth standing at the side of Joseph's couch and speaking to him. Joseph sat up, but overcome by sleep, again lay down. Then the youth caught him by the hand and raised him up. Joseph, now thoroughly aroused, stood up and the youth vanished. Then I saw Joseph going to the lamp that burned in the center of the house, and getting a light. He proceeded to Mary's chamber, knocked, and asked permission to enter. I saw him going in and speaking to Mary who, however, did not open her screen. After this he went out to the stable for the ass, and returning, went into a room wherein were stored all kinds of household goods. He was getting things ready for a journey. Mary arose, quickly clothed herself for travelling, and went to arouse Anne, who got up at once along with Mary Heli and the little boy. I cannot express how touching was the trouble of Anne and the sister. Anne embraced Mary over and over again with many tears, clasping her to her heart as if she were never again to see her. The sister threw herself flat on the floor, and wept. Only just before setting out, did they take the Infant Jesus from His little bed. They all pressed the Child to their heart, and It was given to the little boy to embrace. Mary then took the

Child upon her breast, resting It in a strip of stuff that fastened over her shoulders. A long mantle enveloped both Mother and Child, and Mary wore over her head a large veil, which hung down on both sides of her face. She made but few preparations for the journey, and all she did was done quietly and quickly. I did not see her even swathing the Child afresh. The holy travellers took only a few things with them, far fewer than they had brought from Bethlehem, only a little bundle and some coverings. Joseph had a leathern bottle filled with water and a basket with compartments in it, in which were loaves, little jugs, and live birds. There was a cross seat for Mary and the Child on the ass, also a little footboard. They went forward a short distance with Anne, for they took the road in the direction to her house, only somewhat more to the left. When Joseph approached with the ass, Anne again embraced and blessed Mary, who then mounted and rode off. It was not yet midnight when they left the house. The Child Jesus was twelve weeks old. I had seen three times four weeks.

I saw Mary Heli going to her mother's house in order to send Eliud with a servant to Nazareth, after which she returned with the boy to her own home. I next saw Anne in Joseph's house packing everything up for Eliud and the servant to remove to her own house.

The Holy Family passed by many places that night, and not till morning did I see them resting under a shed and taking a little refreshment.

I saw them taking their first night's lodgings in the little village of Nazara, between Legio and Massaloth. The poor, oppressed people of this place who lodged the Holy Family were not, properly speaking, Jews. They had to go far over a mountainous road to Samaria to worship, for their temple was on Mt. Garizim, and they always had to work like slaves on the Temple of Jerusalem and other public buildings. The Holy Family could go no

further. They were well received by these outcasts with whom they remained the whole of the following day. On their return from Egypt, they again visited those poor people. They did the same both going and returning from the Temple the first time that the Child Jesus made the journey to it. The whole family at a later period was baptized by John, and they afterward joined the disciples of Jesus.

The Holy Family on their flight met only three inns at which to spend the night: here, at Nazara; again at Anim, or Engannim, among the camel dealers; and lastly, among the robbers. At other times, they rested during their tiresome wanderings in valleys and caves and the most out-of-the-way places. Further on from Nazara, I saw them hidden under the great pine tree near which Mary, on her journey to Bethlehem, had been so cold. The persecution of Herod was known in these parts and it was, consequently, unsafe for them. The Ark of the Covenant had once rested under this tree, when Joshua assembled the people and made them renounce their idols.

Later, I saw the Holy Family by a well and balsam bush resting and refreshing themselves. The branches of the bush were notched, and out of them oozed the balsam in drops. The Child Jesus lay on Mary's lap, His little feet bare. To the left behind them, lay Jerusalem far up above the level of the country in which they then were.

When the Holy Family had passed the walls of Gaza, I saw them in the wilderness. No words can depict the difficulties of this journey. They always travelled a mile eastward of the ordinary highway and, as they shunned the public inns, they suffered the want of all necessaries. I saw them quite exhausted with not a drop of water (the little jug was empty) drawing near to a low bush some distance from the road. The Blessed Virgin alighted from the ass and sat down upon the dry grass. Suddenly there

jetted high before them a spring of water, which spread over the plain. I witnessed their joy. Joseph dug a hole at a little distance, and led the ass to it. The poor beast gladly drank from it as it filled. Mary bathed the Child in the spring, and refreshed herself. The sun shone out beautifully for a short time, and the weary travellers were strengthened and full of grateful emotion. They tarried here for two or three hours. On the sixth night, I saw them in a cave near the mount and city of Ephraim. The cave was in a wild ravine, about one hour's distance from the grove of Mambre. I saw the Holy Family arrive, worn-out and dejected. Mary was very sad; she wept, for they were in want of everything. They rested here a whole day and many wonders were vouchsafed them for their refreshment. A spring gushed forth in the cave, a wild goat came running to them and allowed itself to be milked, and they were visibly consoled by an angel. One of the Prophets had often prayed in this cave. Samuel had once sojourned in it, David had guarded his father's sheep around it, and to it had often retired to pray. He had in this cave, received through angels, the divine commands, among them that to slay Goliath.

The last stopping place of the Holy Family in Herod's dominion was near its confines. The innkeepers appeared to be camel dealers, for I saw a number of camels in an enclosed pasture ground. The people were rude and wild, and they enriched themselves by thieving; still they received the Holy Family most graciously. This place was distant a couple of hours from the Dead Sea.

Once I saw Mary sending a messenger to Elizabeth, who then brought her child to a very concealed place in the desert. Zachary accompanied her only a part of the way. When they reached a certain body of water, Elizabeth and the child crossed over on a raft, while Zachary went on to Nazareth by the same route taken by Mary on her visit to Elizabeth. I saw him on his journey.

Perhaps he was going to make some inquiries, for there were some friends at Nazareth distressed at Mary's departure.

On a starry night, I saw the Holy Family going through a sandy wilderness covered with low thickets. The scene was as vivid before me, as if I were really crossing the desert with them. Here and there under the copsewood, venomous snakes lay coiled. With loud hissing, they approached the path and darted their heads angrily toward the Holy Family. But they, shielded by the light that environed them, stepped securely along. I saw other animals with immense fins like wings on their blackish body, with short feet, and a head like that of a fish. They darted along, flying over the ground. At last, the Holy Family came behind the bushes to a deep fissure in the ground, like the walls of a narrow defile, and here they rested.

The last place in Judea by which they passed, had a name that sounded like Mara. I thought of Anne's ancestral place, but it was not it. The people were very rude and uncivilized, and the Holy Family could get nothing from them by way of refreshment.

Leaving this last place and scarcely knowing how to proceed, they pressed on through a desolate region. They could find no road, and a dark, pathless mountain-height stretched out before them. Mary was exhausted and very sad. She knelt with Joseph, the Child in her arms, and cried to God. And behold! Several large, wild beasts, like lions, came running around them, exhibiting friendly dispositions. I understood that they had been sent to show the way. They looked toward the mountain, ran thither and then turned back again, just like a dog that wants someone to follow it. At last the Holy Family followed them and, after crossing the mountain, arrived at a very dismal region.

22. THE HOLY FAMILY AMONG ROBBERS

At some distance from the road by which they were travelling, a light glimmered through the darkness. It proceeded from a hut belonging to a gang of robbers, who had hung a light on a neighboring tree, thus to allure travellers. The road too, here and there, was broken by pits over which cords with little bells were stretched. The ringing of these bells gave notice to the robbers of the presence of luckless wayfarers. All on a sudden, I saw a man with about five comrades surrounding the Holy Family. All were actuated by wicked intentions. But when they looked at the Child, I saw a glittering ray like an arrow penetrating the heart of the leader, who straightaway commanded his comrades to offer no injury to the strangers. Mary also saw the ray. The robber now took the Holy Family to his home, and told his wife how strangely his heart had been moved. The people were at first shy and shamefaced, something very unusual for them; still they approached, little by little, and gathered around the Holy Family, who had seated themselves in a corner on the ground. Some of the men went in and out, while the woman brought to Mary little rolls, fruits, honeycomb, and cups containing something to drink. The ass also was placed under shelter. The woman cleared out a small room for Mary and brought her a little tub of water in which to bathe the Child. She also dried the swathing bands for her at the fire. The husband was deeply impressed by the demeanor of the Holy Family, and especially the appearance of the Child. He said to his wife, "This Hebrew Child is no ordinary child. Beg the Lady to allow us to wash our leprous child in His bathing water. It may, perhaps, do it some good." The wife went to request the favor of the Blessed Virgin; but before she had time to speak, Mary bade her take the water she had used for Jesus' bath, wash the sick child in

it, and it would become cleaner than it was before attacked by the disease. The boy was about three years old and stiff from leprosy. His mother carried him in and put him into the bath. Wherever the water touched him, the leprosy fell like scales to the bottom of the tub; the boy became clean and well. The mother was out of herself with joy; she wanted to embrace Mary and the Child Jesus. But Mary, stretching out her hand, warded her off; she would allow neither the Child nor herself to be touched by her. She told her to dig a hole deep down to a rock, and pour the water just used into it, that she might always have it for similar purposes. Mary spoke with her long, and exacted from her a promise to embrace the first opportunity of escape from her present abode. The people were all delighted; they stood around the Holy Family gazing at them in wonder. During the night, other members of their band came to the hut, and to them the boy's cure was related. The robbers' reverential bearing toward the Holy Family was so much the more remarkable, since I saw that night many travellers, attracted to their hut by the light, immediately taken prisoner and carried deep into the forest to an immense cave that served for their special storehouse. It lay under a thicket, the entrance closely concealed. In it were clothes, carpets, meat, goats, sheep, and innumerable other stolen things, all in profusion. I saw also boys about seven or eight years old whom the robbers had kidnapped. They were cared for by an old woman who lived in the cave.

Mary slept none that night; she sat upon her couch on the floor perfectly still. At early dawn the Holy Family started again on their journey in spite of the robber and his wife, who wanted them to stay longer. They took with them a supply of provisions put up by their grateful host and hostess who also accompanied them a part of the way, that they might escape the snares.

The robber and his wife took leave of the Holy Family with expressions of deep feeling, uttering these remarkable words: "Remember us wherever you go!" Upon hearing them, I had a vision in which I saw that the cured boy afterward turned out to be the Good Thief who on the cross said to Jesus: "Remember me when Thou comest into Thy Kingdom." The robber's wife, after some time, joined those that dwelt around the balsam garden.

The Holy Family went from here further on into the desert. When they had again lost all trace of anything like a path, they were a second time surrounded by all kinds of animals, among them huge winged lizards and even serpents, which pointed out the way to them.

At a later period, when unable to advance through the sandy plain in which they were, I saw a very lovely miracle. On either side of the road sprouted up the plant Rose of Jericho, with its crisped branches, its tiny flowers in the center, and its straight root. On they went now right joyously, watching as far as the eye could see these plants springing up, and so across the whole plain. I saw that it was revealed to the Blessed Virgin that, at some future day the people of the country would gather these roses and sell them to travellers in exchange for bread. The name of this region sounded like Gaza, or Goze.

I saw the Holy Family arrive at a town and district called Lepe or Lape, in which were numerous canals and ditches with high dams. I saw them crossing the water on a raft. Mary sat on a log, and the ass was standing in something like a trough, or tub. Two ugly, brown-complexioned, half-naked men with flat noses and protruding lips, ferried them over. Our holy travellers came now to the house on the outskirts of the town; but the occupants were so rough and pitiless that, without saying a word, Mary and Joseph moved further on. I

think this was the first pagan Egyptian city they had yet reached. They had made, up to this time, ten days' journey in the Jewish country and then in the wilderness.

I next saw the Holy Family on Egyptian territory, in a level, green country full of pasture grounds. In the trees were stationed idols like swathed dolls, or like fishes wrapped in broad bands upon which were figures or letters. Occasionally, I saw people fat, but short in stature, approaching these idols and venerating them. The Holy Family sought a little rest under the cattle shed, the cattle going out of their own accord to make room for them. They were in want of food, having neither bread nor water. Mary no longer had nourishment for her Child, and no one gave them anything. Every species of human misery was experienced by them during this flight.

At last, some shepherds drew near to water their cattle. They, too, would have gone away without giving them anything, had not Joseph's entreaties moved them to unlock the well and allow them to have a little water.

Again, I saw the Holy Family weary and exhausted in a forest, at whose egress stood a slender date tree, the fruit all clustered on top. Mary approached the tree, the Child Jesus on her arm, prayed and raised the Child up to it. Instantly the tree bowed down its top as if kneeling, so that Mary could gather all its fruit. It afterward remained in that position. I saw Mary dividing a quantity of the fruit among the naked children who had run after them from the last village.

At a quarter of an hour's distance from this tree, stood another unusually large one of the same kind, very high, and hollow like an old oak. In it the Holy Family lay concealed from the people that followed them. That evening I saw them taking shelter within the walls of a ruined place, where they stayed overnight.

23. THE BALSAM GARDEN

On the next day, the Holy Family continued their journey through a sandy, desolate wilderness. Famishing for water and exhausted by weariness, they sat down on one of the sandhills, and the Blessed Virgin sent up a cry to God. Suddenly, a stream of pure water gushed forth at her side. Joseph removed the sandhill that was over it, and a clear, beautiful, little fountain jetted up. He made a channel for it, and it flowed over quite a large space, disappearing again near its source. Here they refreshed themselves, and Mary bathed the Child Jesus, while Joseph gave drink to the ass and filled the water bottles. I saw all kinds of animals like turtles drinking at the gushing waters. They did not appear at all afraid of the Holy Family.

The soil over which the water had flowed soon began to clothe itself with verdure, and numbers of balsam trees afterward grew there. When the Holy Family returned from Egypt, those trees were large enough to furnish balsam for their refreshment. The place soon grew into a little settlement. Wherever the heathens planted these trees they withered. They thrived only when the Jews whom the Holy Family had known in this country went to live there. I think the wife of that robber whose boy had been cured of leprosy by the bath of the Child Jesus went there, too, for she soon escaped from the robbers. Her boy, however, remained with them some time longer.

A balsam hedge surrounded the garden, and in its center were several large fruit trees. At a subsequent period, another large well was dug, out of which quantities of water were raised by means of a wheel turned by oxen. This water mingled with that of Mary's spring and watered the whole garden; unmixed, it would have proved injurious. I have seen that the oxen employed in

turning the wheel could not by any means be forced to work from Saturday noon till early on Monday morning.[1]

1. Compare *Catholic Missions*, an account of the Balsam Garden, by an eyewitness. 1883, p. 234, etc.

24. THE HOLY FAMILY REACH HELIOPOLIS

I saw the Holy Family on their way to Heliopolis. From their last night lodgings they were accompanied thither by a good man who, I think, was one of the workmen on that canal over which they had been ferried. They now crossed a long and very high bridge over a wide river (the Nile), which appeared to have several branches, and came to a place before the city gate which was surrounded by a kind of promenade. Here on a tapering pedestal, stood a great idol with the head of an ox, and in its arms something like the figure of a swathed child. The idol was encompassed by a circle of benches, or tables of stone upon which the worshippers laid their sacrifices. Not far off was a very large tree, under which the Holy Family sat down to rest.

They had scarcely seated themselves when the earth began to quake, the idol tottered, and tilted over. A hue and cry instantly arose from the people, and many of the workmen on the canal in the neighborhood came rushing up. But the good man who had accompanied the Holy Family started with them for the city. They were already at the opposite side of the idol place when the terrified crowd, with menacing and abusive words, angrily surrounded them. Suddenly the earth heaved, the huge tree fell, its roots breaking up out of the ground, and there arose a lake of muddy water into which the idol splashed. It sank so deep that one could scarcely see its horns, and some of the most wicked of the bystanders sank with it. The Holy Family now entered the city un-

molested, and put up near an idolatrous temple, a large stone building containing many rooms. Some of the idols in the temples of the city were likewise overturned.

Heliopolis is also called On. Aseneth, wife of the Egyptian Joseph, resided here with the pagan priest Putiphar, and here also Dionysius the Areopagite studied. The city extends to a great distance around the many-branched river. One sees it from afar lying high above the general level. The river flows through it under the arches that support some of the buildings. Great logs lie in some parts of the river branches, placed there to enable the inhabitants to cross. I saw the ruins of enormous buildings, huge masses of heavy masonry, towers half standing, and even temples almost entire. I saw, too, pillars like towers, around the outside of which one could mount to the top.

The Holy Family dwelt under a low colonnade, in which there were other dwellings besides their own. The supporting pillars were rather low, some round, some square, and above ran a highway for the accommodation of vehicles and pedestrians. Opposite this colonnade was a pagan temple with two courts. Joseph put up before their little abode a screen of light woodwork. There was room for the ass, also. The screen, or light wall that Joseph put up, was of the same kind as he was accustomed to make. I remarked behind a similar screen and set up against the wall, an altar consisting of a small table covered with red and over that a white, transparent cloth; on it stood a lamp.

I saw St. Joseph working at home, and often also abroad. He made long rods with round knobs at the ends, little three-legged stools with a handle by which to grasp them, and a certain kind of basket. He made, also, a great many light, wicker partitions, and little, light towers, some hexagonal, others octagonal. They were formed of long, thin boards, tapering toward the top and

ending in a knob. They had an entrance, and were large enough to allow a man to sit inside as in a sentry box; they had steps outside, up which one could mount. I saw little towers like these standing here and there before the pagan temples, also on the flat roofs of the houses. People used to sit in them; perhaps they were watch houses, or maybe they were intended as screens from the sun.

I saw the Blessed Virgin weaving tapestry and doing another kind of work. For the latter she used a staff on the top of which a knot was fastened. I cannot say whether she was spinning or not. I often saw people visiting her and the little Infant Jesus. The Child lay on the ground by Mary's side, in a kind of cradle like a little boat. Sometimes I saw it raised on a frame like a sawing-jack. There were not many Jews in Heliopolis, and I saw them going about with a downcast look as if they had no right to live there.

North of Heliopolis, between it and the Nile, which there divides into several branches, lay the little territory of Goshen, and in it a little place cut up by canals, among which dwelt numbers of Jews whose religious ideas were very much confused. Several of them became acquainted with the Holy Family, and Mary did all kinds of feminine work for them, receiving as payment bread and other provisions. The Jews in the Land of Goshen had a temple, which they compared with the Temple of Solomon; but it was very different.

Not far from his dwelling, Joseph built an oratory where the resident Jews, who possessed no such place of their own, used to assemble with the Holy Family for prayer. It was surmounted by a light cupola which could be thrown open, thus enabling the worshippers to stand under the open sky. In the center of the hall stood an altar, or table of sacrifice, covered, as usual, with red and white; on it lay rolls of parchment. The priest, or teacher, was a very old man. The men and women were

not so separated from one another at prayer as in Palestine; the men stood on one side, the women on the other.

The Holy Family dwelt a little more than a year at Heliopolis. They had much to suffer from the Egyptians who hated and persecuted them, on account of their overturned idols; and as the houses were all solidly built, Joseph could not find work at his trade. They left Heliopolis, therefore, but not before they had learned from an angel of the slaughter of the Bethlehemite babes. Both Mary and Joseph were deeply grieved, and the Child Jesus, who was now able to walk, being a year and a half old, shed tears the whole day.

25. THE MURDER OF THE INNOCENT CHILDREN

I saw the mothers with their boys, from infants in the arms up to the age of two years, going to Jerusalem. They were from those different places around the Holy City, in which Herod had placed garrisons and in which, by means of officials, he had issued a proclamation to that effect; viz. from Bethlehem, Gilgal, and Hebron. I saw many women even from the Arabian frontiers taking their children to Jerusalem, and these had more than a day's journey to make. The mothers went in bands, some with two children and riding on asses. On their arrival in the city, they were all conducted to a large building, and the husbands who accompanied some of them dismissed. The mandate was joyously obeyed, for the poor people imagined they were going to receive a reward.

The building into which the mothers and their children were ushered, was not far from the house occupied by Pilate at a later period. It stood alone, and so encompassed by walls that no one outside could hear anything going on within. A gateway through double

walls led into a large court enclosed on all sides by buildings. Those to the right and left were of one story; that in the middle, which looked like an old, deserted synagogue, was two stories in height. From all three, doors opened into the court. The middle building was a hall of justice, for I saw in the court before it a stone block, pillars with chains, and such trees as could be bound together by their branches and then suddenly snapped asunder, in order to tear people to pieces.

The mothers were led through the court and into the two side buildings, where they were shut up. It looked to me at first as if they were in a sort of hospital, or lazar-house. When they saw themselves thus unexpectedly deprived of liberty, they began to fear, to cry, and to lament.

The lower story of the court of justice was a great hall like a prison, or guardroom; the upper one was also a large hall from which windows opened upon the court. The officers of justice were assembled in the latter, rolls of writing lying before them on tables. Herod himself was there. He wore his crown and a purple mantle bordered with black and lined with white fur. He stood at the windows with many others, looking down upon the slaughter of the Innocents.

The mothers, one by one, with their boys, were summoned from the side buildings into the great hall under the judgment hall. On their entrance, the children were taken from them by the soldiers and carried out into the court where about twenty others were actively at work with swords and lances, piercing the little creatures through throat and heart. Some of the children were still in swaddling clothes, infants in the mother's arms; while others, able to run around, wore little woven dresses. The soldiers did not remove the children's clothing but, having pierced them through the heart and throat, they grasped them by one arm or leg and slung them together

in a heap. It was a terrible sight!

The mothers were, one after another, pushed back into the large hall by the soldiers. When the fate of their little ones dawned upon them, they raised a frightful cry, tore their hair, and clung to one another. There were so many of them and, toward the last, they were so crowded together that they could scarcely stir. I think the slaughter lasted till near evening. The bodies of the murdered children were buried together in a great pit in the court. I saw the mothers that night fettered, and taken back to their homes by the soldiers. Similar scenes were enacted in other places, for the massacre was carried on during several days.

The number of the Holy Innocents was indicated to me by another number which sounded like *ducen,* and which I had to repeat until, I think, the whole amounted to seven hundred and seven, or seven hundred and seventeen.

The place of the children's massacre in Jerusalem was the subsequent hall of justice, and not far from that of Pilate; but it was at his time very greatly changed. At Christ's death, I saw the pit in which the murdered children were buried, fall in. Their souls appeared and left the place.

Elizabeth had fled with John into the desert. After a long search, she found a cave, and there she remained with him for forty days. After that, I saw that an Essenian belonging to the community on Mount Horeb and a relative of Anna the Prophetess, brought food to John, at first every eight, afterward every fourteen days, and otherwise provided for him. Before Herod's persecution, John could have been hidden in the neighborhood of his parents' house; but he had made his escape into the desert impelled by divine inspiration. He was destined to grow up in solitude, apart from intercourse with his fellow beings, and destitute of the customary nourish-

ment of man. I saw that that wilderness produced certain fruits, berries, and herbs.

26. THE HOLY FAMILY GO TO MATAREA

The Holy Family left Heliopolis on account of the persecution they there endured and because Joseph could not obtain work. They took byroads and went still further into the country, journeying southward toward Memphis. Passing through a little town not far from Heliopolis, they halted in the forecourt of an open, pagan temple, and sat down to rest; when, all on a sudden, down tumbled the idol and fell to pieces. It had the head of an ox with triple horns, and several cavities in the body to receive the sacrifices that were to be consumed. At once arose a tumult among the pagan priests; they seized the Holy Family and threatened them with punishment. But one of them represented to his companions, as they were consulting what measures to take, that the best thing for them to do would be to commend themselves to the God of these strangers; for he remembered, he said, what plagues had come upon their forefathers when they had persecuted those people, and that upon the night of their departure from Egypt the firstborn in every house had died. These words were effectual, and the Holy Family was left in peace. The pagan priest who had spoken them went soon after to Matarea with several of his people, and there joined the Holy Family and the Jewish community.

Mary and Joseph next went to Troja, a place on the eastern side of the Nile, opposite Memphis. It was large and very dirty. They had some idea of remaining there, but they were not well received; indeed, they could get not even a drink of water, much less a few dates for which they begged. Memphis lay west of the Nile, which was at that point very broad and contained some islands.

A part of the city lay also on this side of the river and, in Pharao's time, a large palace with gardens and high towers, from which Pharao's daughter often looked out on the country around. I saw the spot upon which, among the tall bulrushes, the child Moses was found. Memphis was like three cities in one, for it was built on both sides of the Nile, and appeared also to be connected with Babylon, a city lying eastward of the river and nearer to its mouth. In Pharao's time, the country in general around the Nile between Heliopolis, Babylon, and Memphis, was so covered with high stone dams and buildings, and so linked together by canals, that those three cities presented the appearance of one large city. But at the time of the Holy Family, all were separate, immense wastes intervening between them.

The holy travellers proceeded northward from Troja along the river toward Babylon, a dirty, low-lying city. Between the Nile and Babylon, they took the route by which they had come and returned a distance of about two hours. Buildings in ruins were scattered here and there along the whole road. After crossing a small branch of the river, or a canal, they reached Matarea, which was built upon a tongue of land jutting out into the Nile. The river bathed the city on two sides. It was, in general, a wretched enough place, built only of date-wood and solid mud covered with rushes. Joseph found plenty of work here. He built more substantial houses of wickerwork with galleries around them, to which the occupants could go for air and recreation.

Here the Holy Family dwelt in a dark, vaulted cave that lay in a retired spot on the land side, not far from the gate by which they had entered. Joseph, as at Heliopolis, built a light screen before it. One of the idols in a little temple fell at their arrival and later all the others did the same. The people were in consternation, but one of the priests quieted them by recalling to their

remembrance the plagues of Egypt. After some time, as a little community of Jews and converted pagans gathered around the Holy Family, the priests gave over to them the little temple whose idol had fallen at their coming, and Joseph turned it into a synagogue. Joseph was like the patriarch of the community. He taught them how to sing the Psalms correctly, for Judaism in those parts had greatly deteriorated.

Only the poorest Jews dwelt here in Babylon, and that in the most wretched dens and caves. But in the Jewish settlement between On and the Nile, they were numerous and better off. They had a regular temple, for they had lapsed into frightful idolatry. They had a golden calf, a figure with an ox's head, around which were ranged other representations of animals like polecats, or ferrets. These last mentioned animals defend people against the crocodile. *(Ichneumon).* They had, too, an imitation of the Ark of the Covenant and horrible things in it. The idolatry they practiced was of the most shameful kind and, in a subterranean hall, they carried on the most infamous wickedness, deluded by the hope that from it their messiah should come forth. They were exceedingly stiff-necked, and would not be converted. Later on, however, many of them left that settlement and went to Babylon, about two hours distant. In doing so, they could not, on account of the numerous dykes and canals, travel by a straight road; they had to make a detour around On.

These Jews of the Land of Goshen had already made the acquaintance of the Holy Family, while the latter abode in On. Mary while there had done various kinds of work for them, such as knitting and embroidering covers and bands. She would never undertake works for vanity or extravagance, but only useful things and religious vestments. I saw women bringing work to her, which they wanted done in accordance with the require-

ments of vanity and fashion, and Mary returning it although so much in need of the pay she would have received for it. The women mocked and scornfully derided her.

The Holy Family at first suffered greatly from want. Good water could not be had and wood failed; the inhabitants used only dried grass and reeds for their cooking. The Holy Family generally ate cold food. Joseph had plenty to do. He improved the poor huts for the people; but they treated him almost like a slave, giving him for his labor only what they themselves thought proper. Sometimes he brought home something as a remuneration for his work, and sometimes he brought nothing. The people were very unskillful in building their huts. They had no wood, excepting here and there a log or two; and even if they had had wood, they had no tools to shape it, for they had only knives of bone or stone. Joseph had brought the most necessary tools with him.

The Holy Family were soon settled somewhat comfortably. They had little stools and tables, wicker screens, and a well-ordered fireplace also. The Egyptians ate sitting flat on the ground. In the wall of Mary's sleeping place I saw a recess that Joseph had hollowed out, and in it was Jesus' little bed. Mary's couch was beside it, and I have often seen her by night kneeling in prayer to God before that little bed. Joseph slept in another enclosed corner.

The oratory of the Holy Family was in a passage outside. Joseph and the Blessed Virgin had separate places in it and Jesus, too, had His little corner, where He prayed sitting, standing, or kneeling. There was a kind of little altar before the Blessed Virgin's place, a small table covered with red and white. This table was like a leaf on hinges that could be let down from or put up against the wall. When let down, it disclosed a shelf in

the wall itself and on the shelf were various objects, among them something that was held as sacred. I saw little bushes in pots formed like chalices; a withered, though still whole branch, on top of which was the lily that had blossomed in Joseph's hand when he had been chosen by lot in the Temple for Mary's spouse; and something like fine, thin, white sticks that were placed crosswise in the rounded part of the recess. The blossoming lily branch was the top of Joseph's staff; it was stuck in a box about one and a half inches in diameter. The little sticks that were arranged crosswise, were also in a box, a transparent one. There were about five of those little white sticks of the thickness of a coarse straw. They were crossed and bound in the middle to a kind of little sheaf. But one pays very little attention to such things when in vision; one's thoughts are chiefly intent upon the holy personages there presented.

I saw that the Holy Family had to subsist on fruits and bad water. They had been so long without good water that Joseph resolved to saddle the ass, take his leathern bottle, and start for the balsam spring in the desert in order to get some. But the Blessed Virgin was told in prayer by an angelic apparition that she should seek and find a spring at the back of their present abode. I saw her going over the hill in which they dwelt, to a deep vacant lot that lay at some distance between ruined walls. A large, old tree stood on that ground. Mary had in her hand a rod provided with a little scoop, such as the people of that country commonly carry on journeys. She stuck it into the ground near the tree, and a beautiful, clear stream of water instantly gushed forth. She hurried back joyfully to call Joseph, who soon removed the upper crust of earth and disclosed a well which had long ago been dug out and lined with masonry, but which for some time had been choked up and dry. He soon restored it and paved it around very

beautifully with stones. At the side of the well toward which Mary had approached, lay a great stone almost like an altar. I think it was used for that purpose in former times.

The Blessed Virgin after that often washed Jesus' clothes and bands here, and dried them in the sun. The well remained unknown and was used only by the Holy Family until Jesus had grown large enough to go on little errands and even to bring water for His Mother. Once I saw Him taking other children to the well and giving them a drink of the water which He scooped up in a hollow, crooked leaf. The little ones told this to their parents, and so the well became known. Others now began to go to it, though it remained principally in the use of the Jews. Even in the time of the Holy Family, it possessed healing properties for the leprous. Later, when a little chapel had been built over the dwelling of the Holy Family, there was near the high altar a flight of steps leading down to their first abode. There I saw the spring. It was surrounded by dwellings, and its waters used for the cure of leprosy and similar diseases. Even the Turks kept a light burning in the little chapel, and dreaded being overtaken by some misfortune if they neglected it. But the last I saw of the spring, it was lying solitary, surrounded only by trees.

I saw the Boy Jesus bringing water from the well for His Mother for the first time. Mary was in prayer when the Boy slipped to the well with a bottle, and brought it back full of water. Mary was unspeakably affected when she saw Him coming back with the water. She knelt down and implored Him never to do that again, for He might fall into the well. But Jesus replied that He would take care, and that He wanted to render her that service whenever she needed it. If Joseph happened to be working at a little distance from home, and did he leave a tool lying behind him, I used to see the Boy Jesus run-

ning after it and bringing it to him. The Boy noticed everything. I think the joy that Mary and Joseph experienced on His account, must have outweighed all their sufferings. Though perfectly childlike, He was very wise, skilled in everything; He knew and understood everything. I often saw Mary and Joseph filled with unspeakable admiration.

When the Boy Jesus took to their owners the covers embroidered or woven by His Mother, who hoped to receive bread in return for her work, I often saw Him teased at first, and consequently sad. But after awhile, the Holy Family was very much loved by the people. I saw other children giving Jesus figs and dates, while many of their elders sought the Holy Family for help and consolation. All in trouble said, "Let us go to the Jewish Child." I saw the Boy going on all kinds of errands, even to a Jewish town a mile distant, to get bread in exchange for His Mother's work. The wild animals, numerous on His route, did Him no harm; on the contrary, they and even the serpents showed Him affection. Once I saw Him going with other children to the Jewish town; He was weeping bitterly over the degradation of the Jews.

When He went for the first time alone to that Jewish town, He wore, also for the first time, the brown robe woven by Mary. It was trimmed around the border with yellowish flowers. I saw Him kneeling and praying on the way. Two angels appeared to Him and spoke of Herod's death, but He said nothing of it to His parents.

27. THE RETURN OF THE HOLY FAMILY FROM EGYPT

I saw the Holy Family's departure from Egypt. Herod was long since dead, but danger still threatened and they could not return. I saw St. Joseph, who was always busy

at his trade, very much troubled one evening. The people for whom he had been working had given him nothing; consequently, he had nothing to take home where there was so much need. He knelt down in the open air and prayed. He was greatly afflicted; his sojourn among these people was becoming intolerable. They practiced infamous idolatry, even sacrificing deformed children. The parent that sacrificed a healthy, well-formed child, was thought to be very pious. They had, besides, still more shameful rites that they carried on in secret. Even the Jews in the Jewish towns were to Joseph objects of horror.

While in his trouble he prayed to God for help, I saw an angel appear to him. He bade him arise, and on the following morning depart from Egypt by the public high road. He told him also not to fear, for that he would accompany him. I saw Joseph hastening with the news to the Blessed Virgin and Jesus, and all setting to work to get their few movables packed together on the ass.

Next morning their intention to depart having become known, crowds of sorrowing neighbors came to them, bringing with them all kinds of gifts in little vessels of bark. Several mothers brought their children. There was among them a noble lady with a little boy of several years. She called him Mary's son, because having long abandoned the hope of having a boy, this child had been vouchsafed to her at Mary's prayer. She gave to the Boy Jesus triangular coins, yellow, white, and brown. Jesus first looked at them and then at His Mother. This lady's little son was later on admitted by Jesus into the number of His disciples, and was named Deodatus. The mother's name was Mira.

The people of the place, of whom there were more pagans than Jews, were sincerely grieved at the Holy Family's departure, though a few were glad. These last looked upon them as sorcerers who obtained all they

desired through the help of Lucifer, the prince of devils. The Jews could no longer be recognized as Jews, so deeply were they sunk in idolatry.

The Holy Family started, accompanied by all their friends. They took the direction between On and the Jewish town, turning away from On a little to the south, in order to reach the balsam garden. They wanted to rest there awhile and replenish their water supply. The garden was already flourishing. The balsam trees were as tall as moderately large grapevines and in four rows surrounded the garden, which had an entrance. There were sycamores and all kinds of fruit trees, some like dates. The spring sent a stream around the whole garden. The friends that had accompanied them here took leave, but the Holy Family remained for some hours. Joseph had made some little vessels out of bark; they were covered with pitch, very smooth and nice. He snapped from the reddish balsam twigs the clover-like leaves, and hung the flasks underneath, in order to gather the balsam drops for the journey. When they stopped to rest, he often made, for their ordinary use, vessels and flasks of that kind out of bark. The Blessed Virgin washed and dried some things here. After having rested and refreshed themselves, they proceeded on their way by the common high road.

I had many visions of their journey, which was made without any special danger to them. Mary was often very much distressed, because walking through the hot sand was so painful for the Boy Jesus. Joseph had made for him, out of bark, shoes that reached above the ankle where they were firmly fastened; still I saw the holy travellers frequently pausing while Mary shook the sand out of the Child's shoes. She herself wore only sandals. Jesus was dressed in His little brown robe, and they often had to seat Him on the ass. For protection against the scorching rays of the sun, all three wore very broad

hats made of bark and fastened under the chin with a string.

I saw them passing by many cities, but I now recall only the name Rameses. At last, I saw them in Gaza, where they stopped for three months. There were many pagans in that city. Joseph did not want to return to Nazareth, but to go to Bethlehem; still he was undecided, because he heard that Archelaus was now reigning over Judea, and he, too, was very cruel. But an angel appeared and put an end to his doubts by telling him that he should return to Nazareth. Anne was still living. She and some of her relatives were the only ones that knew where the Holy Family were during all those years.

I had a glimpse of the Boy Jesus, now seven years old, as He walked between Mary and Joseph on their journey back to Judea from Egypt. I did not see the ass with them then, and they were carrying their bundles themselves. Joseph was about thirty years older than Mary. I saw them on a road in the desert, about two hours' distant from John's cave. The Boy Jesus, as He walked, gazed in that direction, and I saw that His soul was turning to John. At the same time, I saw John at prayer in his cave. An angel in the form of a boy appeared to him, telling him that the Saviour was passing by. John ran out of the cave and, with outstretched arms, flew toward the point that His Saviour was passing. He hopped about and danced with joy. This vision was most touching. John's cave lay deeply buried in a hill. It was not much wider than his own little bed, though it extended some distance in length. The entrance was only a little opening, through which he used to swing himself out. In the top was an oblique aperture that admitted light. I saw in it a reed stand, upon which lay some honeycomb and dried locusts. The latter were yellow and speckled, as large, perhaps, as crabs. The

desert in which Jesus fasted is four hours' distance from here. John was clothed in his camel's skin. The angel that appeared to him was like a boy of his own age. I saw him at different periods, small at first and then larger, just as if he were growing up with John. He was not always with him; he used to appear and disappear.

28. JOHN AS A CHILD GROWING UP IN THE DESERT

John had already been long in the desert before the Holy Family's return from Egypt. That he had retired there at so young an age was due principally to divine inspiration and partly to his own inclinations, for he was of a meditative nature and loved solitude. He was never in a school; the Holy Ghost Himself taught him in the desert. He was much talked of even from his childhood, for the wonders attendant on his birth were known and a light was often seen around the child. Herod soon laid snares for him, and even before the children's massacre, Elizabeth was obliged to flee with him into the desert. He could walk and help himself at the time. He took refuge not far from the first cave of Magdalen, and Elizabeth visited him sometimes.

When in his sixth or seventh year, I saw him again led into the desert by his mother. When Elizabeth left the house with the boy, Zachary was not home. He loved John so much and his grief at losing him was so great that he was obliged to absent himself in order not to witness his departure. He had, however, given him his blessing; for he was in the habit of blessing both mother and child whenever he left home. John wore a garment of skin. It passed from left to right over the shoulder and breast, was fastened under the right arm, and hung down behind. This was his only garment. His hair was brownish and darker than that of Jesus. He bore in his

hand a white staff which he had brought with him from home, and which he always kept in the desert.

I saw him as just described hastening across the country by the hand of his mother. Elizabeth was a tall, active, old woman with a small, delicate face, and she was completely enveloped in a large mantle. John often ran on before her, hopping and jumping, perfectly unrestrained and childlike in action, though not distracted in soul. I saw them crossing a river. There was no bridge at that point, and so they crossed on a raft that was floating on the water. Elizabeth was a very resolute person, no difficulty daunted her; she herself rowed the raft across, using for that purpose the branch of a tree. They now turned eastward and entered a ravine, rocky and desolate above, but lower down covered with bushes and overgrown with strawberries. John now and then ate one. After going some distance into the ravine, Elizabeth took leave of John. She blessed him, pressed him to her heart, kissed him on the cheeks and forehead, and turned away, looking back at him as she retraced her steps, weeping. But the boy appeared wholly unconcerned, and quietly walked on deeper into the ravine. I followed the child with a feeling of uneasiness at his going so far from his mother, and fearing that he would not be able to find his way home again. But just then, a voice said to me, "Be not uneasy. The child knows well what he is about." I went with him and, in several visions, saw his whole after life in the desert. He often told me himself how he denied himself in every way and mortified his senses, his understanding becoming clearer and clearer, learning in an unexplainable way something from everything around him. I saw him when a child playing with flowers and animals. The birds were particularly familiar with him. They lighted upon his head when he was walking or praying, and perched upon his staff when he laid it across the branches. There they sat in numbers,

while he watched them and played with them. I saw him also going after other animals, following them into their dens, feeding them, playing with them, or earnestly watching them.

At the opposite extremity of this rocky ravine, the country was somewhat more open, and John pressed on until he reached a little lake with a low shore covered with white sand. I saw him there wading far out into the water. The fish swam up and gathered around him; he seemed quite at home with them. He lived in this region a long time, and I saw that he wove for himself out of branches a sleeping hut among the bushes. It was very low and only large enough to allow him to lie in it.

Both here and afterward in other places, I often saw by him radiant figures, angels, with whom he treated fearlessly and confidently, though most reverently. They appeared to be teaching him, directing his attention to different things. He had fastened a piece of wood to his staff, thus giving it the form of a cross, also a strip of broad grass, or bark, or leaves like a little flag. He often played with it, waving it here and there. While he lived in this part of the desert, I saw his mother visiting him twice, but they did not meet at this spot. He must have known when she was coming, for he always went some distance to meet her. Elizabeth brought him a tablet with a slender reed for writing.

After his father's death, John went secretly to Juttah, to console Elizabeth. He remained concealed with her for some time. She told him many things of Jesus and the Holy Family, some of which he noted down with strokes on his tablet. Elizabeth wanted him to go with her to Nazareth, but he would not. He returned again to the desert.

Once when Zachary had gone with a herd to the Temple, he was set upon by Herod's soldiers and rudely maltreated in a narrow pass on the side of Jerusalem

nearest to Bethlehem, at a spot whence the city could not be seen. The soldiers dragged him into a prison on that side of Mount Zion by which, at a later period, the disciples used to ascend. Zachary was frightfully maltreated, tortured, and at last pierced with a sword, because he would not disclose John's retreat. Elizabeth was at the time in the desert with John. When she returned to Juttah, he accompanied her part of the way, and then went back to the desert. On reaching Juttah, Elizabeth learned the murder of her husband and great were her lamentations.

Zachary was buried by his friends in the vicinity of the Temple. He is not that Zachary who was slain between the altar and the Temple and whom I saw at the time of the Crucifixion with the other risen dead. He issued from that part of the wall in which the aged Simeon once had his cell for prayer, and walked about the Temple. The last Zachary was murdered in a struggle that had taken place among many at the Temple, concerning the genealogy of the Messiah and certain privileges and places of individual families.

Elizabeth's sorrow was so great that she could no longer bear to remain in Juttah, without John; consequently, she returned to him in the desert. She soon after died there and was buried by an Essenian, a relative of Anna the Prophetess. The house in Juttah, a very handsomely ordered one, was occupied by her sister's daughter. John secretly returned to it once after his mother's death, after which he buried himself still deeper in the desert and thenceforth was altogether alone. I saw him journeying to the south around the Dead Sea, then up the eastern side of the Jordan, from wilderness to wilderness toward Kedar and even toward Gessur. When he passed from one wilderness to another, I saw him running through broad fields by night. He went to that region where long after I saw John the Evangelist sitting

and writing under the high trees. Under those trees grew bushes with berries, of which he sometimes ate. I saw him also eating a certain herb that bears a white flower and has five round leaves like clover. We have at home herbs like them, only smaller. They grow under the hedges, and the leaves have a sourish taste. When I was a child I used to love to chew them while minding the cattle off in the solitary fields, because I had seen John eating them. I also saw him drawing forth from holes in the trees and picking out of moss on the ground lumps of some brownish-looking stuff, which he ate. I think it was wild honey, for it was very plentiful there. The skin that he had brought with him from home, he now wore around his loins, and over his shoulders hung a brown, shaggy cover which he had woven himself. There were in the desert wool-bearing animals which ran tamely around John, and camels with long hair on their neck. They stood most patiently and allowed him to pull it out. I saw him twisting the hair into cords and weaving from them that covering which he wore hanging around him when he appeared among men and baptized.

I saw him in continual and familiar communication with angels, by whom he was instructed. He slept upon the hard rock and under the open sky, ran over rough stones through thorns and briers, disciplined himself with thistles, wore himself out working on trees and stones, and lay prostrate in prayer and contemplation. He levelled roads, made little bridges, and changed the course of well springs. I often saw him writing in the sand with a reed, kneeling and standing motionless in ecstasy, or praying with outstretched arms. His penance and mortification became more and more severe, his prayer longer and more fervent. He saw the Saviour only three times face to face with his bodily eyes. But Jesus was with him in spirit; and John, who was constantly in the prophetic state, saw in spirit the actions of Jesus.

I saw John when full grown. He was a powerful, earnest man. He was standing by a dry well in the desert, and appeared to be in prayer. A light hovered over him like a cloud, and it seemed to me as if it came from on high, from the water above the earth. Then a light, shining stream fell over him into the basin below. While gazing on this torrent, I saw John no longer at the edge of the basin; he was in it, the shining water flowing over him, and the basin filled by the sparkling stream. Then again, I saw him, as at first, standing on the basin's edge; but I did not see him out of it, nor coming out. I think that the whole was perhaps a vision which John himself had had, and by which he was instructed to begin to baptize; or it may have been a spiritual baptism bestowed upon him in vision.

29. FEAST PICTURE OF JOHN THE BAPTIST

I saw in the desert in which John dwelt a spiritual church rising up out of the waters that flowed in streams from on high, from Paradise, that floated in clouds, and welled up in fountains. The church was immeasurably vast; it seemed to be symbolical of baptism, and it grew with the baptized. It was perfectly transparent like crystal. An octagonal tower arose from the interior and reached up far out of sight. Under it was a great fountain like the baptism fountain of John which he had formed in the desert after a model shown him in vision. In the tower grew a genealogical tree upon which appeared John and his ancestors. There was also an altar, and a wonderful representation of John's conception, birth, circumcision, and life in the desert, of the baptism of Jesus and John's beheading. Far up in the tower, as if on a ladder reaching to Heaven, were seen in admirable order the whole host of saints, the entire history of the

Promise and the Redemption, and the abodes of the blessed, endless in number. High above all the rest hovered the Blessed Virgin in a mantle so wide as to cover all. All these representations were white and transparent. And now came immense crowds from all sides, kings and peoples in all kinds of costumes; they looked like nations that were migrating. Many passed by the baptism church and went into the desert, where there is no water of life. Many others entered the church and knelt down by the baptism fountain, by the side of which stood John under the appearance that he presented as a child in the desert. He struck the water with his little staff and sprinkled it over them. And, no matter how tall they were on entering the church, all that were thus sprinkled became small. But many only passed in and out of the church. They who had become little ones, like unto those that enter the Heavenly Kingdom, ascended the high, wonderful tower on the ladder that reached to Heaven. There were at the baptism holy godparents. The whole church, which appeared to be a building and still was formed of water, floated on high as if supported by a cord let down from Heaven.

30. THE HOLY FAMILY AT NAZARETH. JESUS AT THE AGE OF TWELVE IN THE TEMPLE OF JERUSALEM

There were three separate rooms in the house at Nazareth, that of the Mother of God being the largest and most pleasant; in it Jesus, Mary, and Joseph met to pray. I very seldom saw them together at other times. They stood at prayer, their hands crossed upon their breast, and they appeared to speak aloud. I often saw them praying by a light. They stood under a lamp that had several wicks, or near a kind of branched candlestick fastened to the wall, and upon which the

flame burned. They were most of the time alone in their respective rooms, Joseph working in his. I saw him cutting sticks and laths, planing wood, and carrying up a beam, Jesus helping him. Mary was generally engaged sewing or knitting with little needles, at which she sat on the ground, her feet crossed under her, and a little basket at her side. They slept alone, each in a separate room. The bed consisted of a cover which in the morning was rolled up.

I saw Jesus assisting His parents in every possible way, and also on the street and wherever opportunity offered, cheerfully, eagerly, and obligingly helping everyone. He assisted His foster-father in his trade, or devoted Himself to prayer and contemplation. He was a model for all the children of Nazareth; they loved Him and feared to displease Him. When they were naughty and committed faults, their parents used to say to them: "What will Joseph's Son say when I tell Him this? How sorry He will be!" Sometimes they gently complained to Him before the little ones, saying, "Tell them not to do such or such a thing anymore." And Jesus took it playfully and like a little child. He would beg the children affectionately to do so and so, would pray with them to His Heavenly Father for strength to become better, and would persuade them to acknowledge their faults and ask pardon on the spot.

About an hour's journey from Nazareth toward Sephoris, is a little place called Ophna. There, during the boyhood of Jesus, dwelt the parents of James the Greater and of John. In those early years, they associated with Jesus, until their parents removed to Bethsaida and they themselves went to the fishery.

There lived in Nazareth an Essenian family related to Joachim. They had four sons, a few years older or younger than Jesus, named respectively, Cleophas, James, Judas, and Japhet. They, too, were playmates of

Jesus, and with their parents were in the habit of making the journey to the Temple along with the Holy Family. These four brothers became, at the time of Jesus' baptism, disciples of John, and after his murder, disciples of Jesus. When Andrew and Saturnin crossed the Jordan to Jesus, they followed them and spent the whole day with Him. They were among those disciples of John whom Jesus took with Him to the marriage feast at Cana. Cleophas is the same to whom, in company with Luke, Jesus appeared at Emmaus. He was married and dwelt at Emmaus. His wife afterward joined the women of the Community.

Jesus was tall and slender with a delicate face and a beaming countenance and though pale, He was healthy-looking. His perfectly straight, golden hair was parted over His high, open forehead and fell upon His shoulders. He wore a long, light-brownish gray tunic, which reached to His feet, the sleeves rather wide around the hand.

At the age of eight years, Jesus went for the first time with His parents to Jerusalem for the Pasch, and every succeeding year He did the same.

In those first visits, Jesus had already excited attention in Jerusalem among the friends with whom He and His parents stayed, also among the priests and doctors. They spoke of the pious, intelligent Child, of Joseph's extraordinary Son, just as amongst us one might, at the annual pilgrimages, notice in particular this or that modest, holy-looking person, this or that clever peasant child, and recognize him again the next year. So Jesus had already some acquaintances in the city when, in His twelfth year, with their friends and their sons, He accompanied His parents to Jerusalem. His parents were accustomed to walk with the people from their own part of the country, and they knew that Jesus, who now made the journey for the fifth time, always went with the other

youths from Nazareth.

But this time Jesus had, on the return journey not far from the Mount of Olives, separated from His companions, who all thought that He had joined His parents who were following. Jesus had, however, gone to that side of Jerusalem nearest to Bethlehem, to the inn at which the Holy Family before Mary's Purification had put up. Mary and Joseph thought Him on ahead with the other Nazarenes, while these latter thought that He was following with His parents. When at last they all met at Gophna, the anxiety of Mary and Joseph at His absence was very great. They returned at once to Jerusalem, making inquiries after Him on the way and everywhere in the city itself. But they could not find Him, since He had not been where they usually stayed. Jesus had slept at the inn before the Bethlehem gate, where the people knew Him and His parents.

There He had joined several youths and gone with them to two schools of the city, the first day to one, the second to another. On the morning of the third day, He had gone to a third school at the Temple, and in the afternoon into the Temple itself where His parents found Him. These schools were all different, and not all exactly schools of the Law. Other branches were taught in them. The last mentioned was in the neighborhood of the Temple and from it the Levites and priests were chosen.

Jesus by His questions and answers so astonished and embarrassed the doctors and rabbis of all these schools that they resolved, on the afternoon of the third day, in the public lecture hall of the Temple and in presence of the rabbis most deeply versed in the various sciences "to humble the Boy Jesus." The scribes and doctors had concerted the plan together; for, although pleased at first, they had in the end become vexed at him. They met in the public lecture hall in the middle of the Temple porch in front of the Sanctuary, in the round place where later

Jesus also taught. There I saw Jesus sitting in a large chair which He did not, by a great deal, fill. Around Him was a crowd of aged Jews in priestly robes. They were listening attentively, and appeared to be perfectly furious. I feared they would lay hands upon Him. On the top of the chair in which Jesus was sitting, were brown heads like those of dogs. They were greenish brown, the upper parts glistening and sparkling with a yellow light. There were similar heads and figures upon several long tables, or benches, that stood in the Temple sideways from this place, covered with offerings. The place was very large and so crowded that one could scarcely imagine himself in a church.

As Jesus had in the schools illustrated His answers and explanations by all kinds of examples from nature, art, and science, the scribes and doctors had diligently gathered together masters in all these branches. They now began, one by one, to dispute with Him. He remarked that although, properly speaking, such subjects did not appear appropriate to the Temple, yet He would discuss them since such was His Father's will. But they understood not that He referred to His Heavenly Father; they imagined that Joseph had commanded Him to show off His learning.

Jesus now answered and taught upon medicine. He described the whole human body in a way far beyond the reach of even the most learned. He discoursed with the same facility upon astronomy, architecture, agriculture, geometry, arithmetic, jurisprudence and, in fine, upon every subject proposed to Him. He applied all so skillfully to the Law and the Promise, to the Prophecies, to the Temple, to the mysteries of worship and sacrifice that His hearers, surprised and confounded, passed successively from astonishment and admiration to fury and shame. They were enraged at hearing some things that they never before knew, and at hearing others that they

had never before understood.

Jesus had been teaching two hours, when Joseph and Mary entered the Temple. They inquired after their Child of the Levites whom they knew, and received for answer that He was with the doctors in the lecture hall. But as they were not at liberty to enter that hall, they sent one of the Levites in to call Jesus. Jesus sent them word that He must first finish what He was then about. Mary was very much troubled at His not obeying at once, for this was the first time He had given His parents to understand that He had other commands than theirs to fulfill. He continued to teach for another hour, and then He left the hall and joined His parents in the porch of Israel, the women's porch, leaving His hearers confounded, confused, and enraged. Joseph was quite awed and astonished, but he kept a humble silence. Mary, however, drawing near to Jesus, said, "Child, why hast Thou done this to us? Behold, Thy father and I have sought Thee sorrowing!" But Jesus answered gravely, "Why have you sought Me? Do you not know that I must be about My Father's business?" But they did not understand. They at once began with Him their journey home. The bystanders gazed at them in astonishment, and I was in dread lest they should lay hands upon the Boy, for I saw that some of them were full of rage. I wondered at their allowing the Holy Family to depart so peaceably. Although the crowd was dense, yet a wide path was made to permit the Holy Family to pass. I saw all the details and heard almost the whole of Jesus' teaching, but I cannot remember all. It made a great impression upon the scribes. Some recorded the affair as a notable event, while here and there it was whispered around, giving rise to all kinds of remarks and false reports. But the true statement, the scribes kept to themselves. They spoke of Jesus as of a very forward boy, possessed indeed of fine talents, but said those talents required to be cultivated.

I saw the Holy Family again leaving the city, outside of which they joined a party of about three men, two women, and some children. I did not know them, but they appeared to be from Nazareth. They went together to different places around Jerusalem, also to Mount Olivet. They wandered around the beautiful pleasure grounds there found, occasionally standing to pray, their hands crossed on their breast. I saw them also going over a bridge that spanned a brook. This walking around and praying of the little party reminded me forcibly of a pilgrimage.

When Jesus had returned to Nazareth, I saw a feast in Anne's house, at which were gathered all the youths and maidens among their friends and relatives. I know not whether it was a feast of rejoicing at Jesus' having been found, a feast solemnized upon the return from the Paschal journey, or a feast customary upon the completion of a son's twelfth year. Whatever it may have been, Jesus appeared to be the object of it.

Beautiful bowers were erected over the table, from which hung garlands of vine leaves and ears of corn. The children were served with grapes and little rolls. There were present at this feast thirty-three boys, all future disciples of Jesus, and I received an instruction upon the years of Jesus' life. During the whole feast, Jesus instructed the other boys, and explained to them a very wonderful parable which, however, was only imperfectly understood. It was of a marriage feast at which water could be turned into wine and the lukewarm guests into zealous friends; and again, of a marriage feast where the wine could be changed into Blood and the bread into Flesh, which Blood and Flesh would abide with the guests until the end of the world as strength and consolation, as a living bond of union. He said also to one of the youths, a relative of His own named Nathanael: "I shall be present at thy marriage."

From His twelfth year, Jesus was always like a teacher among His companions. He often sat among them instructing them or walked about the country with them.

31. DEATH OF ST. JOSEPH. JESUS AND MARY IN CAPHARNAUM

As the time drew near for Jesus to begin His mission of teaching, I saw him ever more solitary and meditative; and toward the same time, the thirtieth year of Jesus, Joseph began to decline. I saw Jesus and Mary often with him. Mary sometimes sat on the ground by his couch, or upon a low, round three-legged stool, which served also for a table. I seldom saw them eating; but when they did, or brought some refreshment to Joseph's bedside, it consisted of three, white, rather long, four-cornered pieces, about two fingers in breadth, that lay side by side on a little plate, and I saw also some little fruits in a dish. They gave him something to drink out of a mug.

When Joseph was dying, Mary sat at the head of his bed, holding him in her arms. Jesus stood just below her near Joseph's breast. The whole room was brilliant with light and full of angels. After his death, his hands were crossed on his breast, he was wrapped from head to foot in a white winding sheet, laid in a narrow casket, and placed in a very beautiful tomb, the gift of a good man. Only a few men followed the coffin with Jesus and Mary; but I saw it accompanied by angels and environed with light. Joseph's remains were afterward removed by the Christians to Bethlehem, and interred. I think I can still see him lying there incorrupt.

Joseph had of necessity to die before the Lord, for he could not have endured His Crucifixion; he was too gentle, too loving. He had already suffered much from the persecution Jesus had had to support from the malice of the Jews from His twentieth to His thirtieth year; for they

could not bear the sight of Him. Their jealousy often made them exclaim that the carpenter's Son thought He knew everything better than others, that He was frequently at variance with the teachings of the Pharisees, and that He always had around Him a crowd of young followers.

Mary never ceased to suffer from these persecutions. Such pains always seem to me sharper than those of martyrdom. Unspeakable was the love with which Jesus in His youth bore the jealous persecution of the Jews.

After Joseph's death, Jesus and Mary removed to a little village of only a few houses between Capharnaum and Bethsaida. A man named Levi, who was very much attached to the Holy Family, had given Jesus a house there in which to dwell. It stood alone surrounded by a ditch of standing water. A couple of Levi's people also were in the house in the capacity of servants, and Levi himself supplied all necessaries from Capharnaum. It was to this little place that Peter's father retired when he gave over to him the fishery at Bethsaida.

Jesus had already many followers among the young people of Nazareth, but they were not faithful to Him. He walked with them in the country around the lake and went up to Jerusalem with them for the feasts. The Lazarus family in Bethania were already acquainted with the Holy Family. The Pharisees of Nazareth were against Jesus; they called Him a vagrant. Levi gave Him that house that He might, without fear of disturbance, live in it and gather His followers around Him.

There was on the lake around Capharnaum, a region of extraordinarily fertile and charming valleys. There were several harvests during the year, and uncommonly beautiful leaves, blossoms, and fruits—all at the same time. Many distinguished Jews had gardens and castles there, Herod among the number. The Jews of Jesus' time were no longer like their fathers; through commerce and

their intercourse with heathens, they had become very corrupt. One never saw the women in public nor at work in the fields, excepting the very poorest gleaning some ears of corn. They were to be seen only on pilgrimages to Jerusalem and other holy places. Husbandry and all kinds of traffic were carried on mostly through slaves. I have seen all the cities of Galilee. Where now scarcely three villages are in existence, there were then almost a hundred and an innumerable crowd of people.

Mary Cleophas, who with her third husband, the father of Simeon of Jerusalem, dwelt in Anne's house near Nazareth, afterward removed with her boy Simeon to Mary's in Nazareth. The rest of her family and her servants remained at Anne's.

When Jesus, a short time after, went from Capharnaum by way of Nazareth to the region of Hebron, He was accompanied by Mary as far as Nazareth, where she awaited His return. She was always so solicitous about Him. There came also to comfort the Holy Family on the death of St. Joseph and to see Jesus again, Joses Barsabas, the son of Mary Cleophas by her second marriage with Sabas, and the three sons of her first marriage with Alpheus: Simon, James the Less, and Thaddeus, all three of whom already carried on business away from home. They had had no close communication with Jesus since His childhood. They knew in general of Simeon's and Anne's prophecies on the occasion of His Presentation in the Temple, but they attached no importance to them. They preferred to follow John the Baptist, who soon after passed through these parts.

JESUS BEGINS HIS PUBLIC TEACHING

1. JESUS ON HIS WAY TO HEBRON

Jesus went through Nazareth in going from Capharnaum to Hebron, passing through the indescribably beautiful country of Genesareth and by the hotbaths of Emmaus. These baths were on the declivity of a mountain, about an hour's distance further on from Magdalum in the direction of Tiberias.

The meadows were covered with very high, thick grass, and on the declivity stood the houses and tents between rows of fig trees, date palms, and orange trees. The road was crowded, for a kind of national feast was going on. Men and women in separate groups were playing for wagers, the prize consisting of fruit. There Jesus saw Nathanael, called also Chased, standing among the men under a fig tree. Just at the moment when Nathanael was struggling aganst a sensual temptation that had seized him and was glancing over at the women's game, Jesus passed and cast upon him a warning look. Without knowing Jesus, Nathanael was deeply moved by His glance, and thought: "That man has a sharp eye." He felt that Jesus was more than an ordinary man. He became conscious of his guilt, entered into himself, overcame the temptation, and from that time kept a stricter guard over his senses. I think I saw there, also, Nephtali, known as Bartholomew, and that a glance from Jesus touched him also.

Jesus journeyed with two of His young friends to Hebron in Judea. They did not remain faithful to Him. They separated from Him, but after His Resurrection, converted by His apparition on Mount Thebez in Galilee,

they once again joined His followers.

In Bethania Jesus visited Lazarus, who looked much older than Jesus; he appeared to me to be fully eight years his senior. Lazarus had large possessions, landed property, gardens, and many servants. Martha had her own house, and another sister named Mary, who lived entirely alone, had also her separate dwelling. Magdalen lived in her castle at Magdalum. Lazarus was already long acquainted with the Holy Family. He had at an early period aided Joseph and Mary with large alms and, from first to last, did much for the Community. The purse that Judas carried and all the early expenses, he supplied out of his own wealth.

From Bethania Jesus went to the Temple in Jerusalem.

2. THE FAMILY OF LAZARUS

The father of Lazarus was named Zarah, or Zerah, and was of very noble Egyptian descent. He had dwelt in Syria, on the confines of Arabia, where he held a position under the Syrian king; but for services rendered in war, he received from the Roman emperor property near Jerusalem and in Galilee. He was like a prince, and was very rich. He had acquired still greater wealth by his wife Jezabel, a Jewess of the sect of the Pharisees. He became a Jew, and was pious and strict according to the Pharisaical laws. He owned part of the city on Mount Zion, on the side upon which the brook near the height on which the Temple stands, flows through the ravine. But the greater part of this property, he had bequeathed to the Temple, retaining, however, in his family some ancient privilege on its account. This property was on the road by which the Apostles went up to the Cenacle, but the Cenacle itself formed no longer a part of it. Zarah's castle in Bethania was very large. It had numerous gardens, terraces, and fountains, and was surrounded by double

ditches. The prophecies of Anna and Simeon were known to the family of Zarah, who were waiting for the Messiah. Even in Jesus' youth, they were acquainted with the Holy Family, just as pious, noble people are wont to be with their humble, devout neighbors.

The parents of Lazarus had in all fifteen children, of whom six died young. Of the nine that survived, only four were living at the time of Christ's teaching. These four were: Lazarus; Martha, about two years younger; Mary, looked upon as a simpleton, two years younger than Martha; and Mary Magdalen, five years younger than the simpleton. The simpleton is not named in Scripture, not reckoned among the Lazarus family; but she is known to God. She was always put aside in her family, and lived altogether unknown.

Magdalen, the youngest child, was very beautiful and, even in her early years, tall and well-developed like a girl of more advanced age. She was full of frivolity and seductive art. Her parents died when she was only seven years old. She had no great love for them even from her earliest age, on account of their severe fasts. Even as a child, she was vain beyond expression, given to petty thefts, proud, self-willed, and a lover of pleasure. She was never faithful, but clung to whatever flattered her the most. She was, therefore, extravagant in her pity when her sensitive compassion was aroused, and kind and condescending to all that appealed to her senses by some external show. Her mother had had some share in Magdalen's faulty education, and that sympathetic softness the child had inherited from her.

Magdalen was spoiled by her mother and her nurse. They showed her off everywhere, caused her cleverness and pretty little ways to be admired, and sat much with her dressed up at the window. That window-sitting was the chief cause of her ruin. I saw her at the window and on the terraces of the house upon a magnificent seat of

carpets and cushions, where she could be seen in all her splendor from the street. She used to steal sweetmeats, and take them to other children in the garden of the castle. Even in her ninth year she was engaged in love affairs.

With her developing talents and beauty, increased also the talk and admiration they excited. She had crowds of companions. She was taught, and she wrote love verses on little rolls of parchment. I saw her while so engaged counting on her fingers. She sent these verses around, and exchanged them with her lovers. Her fame spread on all sides, and she was exceedingly admired.

But I never saw that she either really loved or was loved. It was all, on her part at least, vanity, frivolity, self-adoration, and confidence in her own beauty. I saw her a scandal to her brother and sisters whom she despised and of whom she was ashamed on account of their simple life.

When the patrimony was divided, the castle of Magdalum fell by lot to Magdalen. It was a very beautiful building. Magdalen had often gone there with her family when she was a very young child, and she had always entertained a special preference for it. She was only about eleven years old when, with a large household of servants, men and maids, she retired thither and set up a splendid establishment for herself.

Magdalum was a fortified place, consisting of several castles, public buildings, and large squares of groves and gardens. It was eight hours east of Nazareth, about three from Capharnaum, one and a half from Bethsaida toward the south, and about a mile from the Lake of Genesareth. It was built on a slope of the mountain and extended down into the valley which stretches off toward the lake and around its shores. One of those castles belonged to Herod. He possessed a still larger one in the fertile region of Genesareth. Some of his soldiers were stationed in Magdalum, and they contributed their share to the general

demoralization. The officers were on intimate terms with Magdalen. There were, besides the troops, about two hundred people in Magdalum, chiefly officials, master builders, and servants. There was no synagogue in the place; the people went to the one at Bethsaida.

The castle of Magdalum was the highest and most magnificent of all; from its roof one could see across the Sea of Galilee to the opposite shore. Five roads led to Magdalum, and on every one at one half-hour's distance from the well-fortified place, stood a tower built over an arch. It was like a watchtower whence could be seen far into the distance. These towers had no connection with one another; they rose out of a country covered with gardens, fields, and meadows. Magdalen had men servants and maids, fields and herds, but a very disorderly household; all went to rack and ruin.

Through the wild ravine at the head of which Magdalum lay far up on the height, flowed a little stream to the lake. Around its banks was a quantity of game, for from the three deserts contiguous to the valley the wild beasts came down to drink. Herod used to hunt here. He had also near his castle in the country of Genesareth a park filled with game.

The country of Genesareth began between Tiberias and Tarichea, about four hours' distance from Capharnaum; it extended from the sea three hours inland and to the south around Tarichea to the mouth of the Jordan. The rising valley with the baths near Bethulia, artificially formed from a brook nearby, lay contiguous to this region, and was watered by streams flowing to the sea. This brook formed in its course several artificial lakes and waterfalls in different parts of the beautiful district which consisted entirely of gardens, villas, castles, parks, walks, orchards, and vineyards. The whole year round found it teeming with blossoms and fruits. The rich ones of the land, and especially of Jerusalem, had here their villas and gardens.

Every portion was under cultivation, or laid off in pleasure grounds, groves, and verdant labyrinths, and adorned with walks winding around pyramidal hillocks. There were no large villages in this part of the country. The permanent residents were mostly gardeners and custodians of the property, also shepherds whose herds consisted of fine sheep and goats. There were besides all kinds of rare animals and birds under their care. No street ran through Magdalum, but two roads from the sea and from the Jordan met here.

3. JESUS IN HEBRON, DOTHAIN, AND NAZARETH

When Jesus arrived at Hebron, He left there His companions, saying that He was desirous of visiting a friend. Zachary and Elizabeth were no more. Jesus then went to the wilderness which lay to the south of Hebron, between it and the Dead Sea, whither Elizabeth had taken the boy John. To reach it, one had to climb a mountain covered with white pebbles, and then cross a lovely valley of palm trees. I saw Jesus entering the wilderness, and going into the cave to which John was first taken by Elizabeth. Then He crossed a little brook over which John also had passed. I saw Him alone and in prayer, as if preparing for His teaching mission. When He left the desert, He went again to Hebron. I saw Him as He journeyed lending a helping hand everywhere along the road. At the Dead Sea, He helped some people who were on a kind of raft formed of beams and covered by an awning. On it were men, cattle, and merchandise. Jesus called to them and shoved a plank out to them from the shore. He helped them to land, and stood by while they repaired their raft. They were at a loss as to who He was; for though there was nothing remarkable in His dress, yet His charming graciousness and dignity of bearing greatly impressed

them. At first they thought it must be John the Baptist, who had already made his appearance at the Jordan; but they soon discovered their mistake, for John's complexion was brown, much darker than that of Jesus, and his whole appearance rough. Jesus celebrated the Sabbath in Hebron, and there dismissed His travelling companions. He visited the sick in their homes, consoling and assisting them in every way. He raised them in His arms, carried them, and made their beds; but I did not see Him curing anyone. To all He appeared to be a benevolent, a wonderful person. He visited the possessed and they grew calm in His presence, though as yet He drove no devil out. Wherever He went, He rendered aid when aid was needed. He raised the fallen, He refreshed the thirsty, He guided the traveller, over bridge and brook—and all looked in astonishment upon the kind-hearted wayfarer. From Hebron He went to the spot where the Jordan flows into the Dead Sea. Here He crossed the river in a boat, and journeyed along its eastern bank to Galilee. I saw Him travelling on between Pella and the country of Gergesa, making short journeys and helping all in need. He went to all the sick, even to the lepers, consoling them, raising them in His arms, making their beds, exhorting them to prayer, and pointing out, to the admiration of all, what treatment was necessary, what remedies to use in the different cases. At one place, some people knew of the prophecies of Simeon and Anna and they questioned Him as to whether He was the one to whom they referred. It was a common thing for people to follow Him from one place to another out of the love He inspired. The possessed were calm when near Him.

He went also to the rapid little stream that flows into the Jordan below the Sea of Galilee (the Hieromax), not far from that steep mountain from which He subsequently cast the swine into the sea. Near the river stood a row of little mud huts like shepherds' huts, which were occupied

by the men who were at that moment on the shore laboring at their barks. They could not succeed in their work. I saw Jesus go up to them, make some suggestions in a friendly way, drag a beam to the spot, and put His hand to the work. He pointed out various expedients and, as He worked, exhorted them to patience and charity.

After that I saw Jesus in Dothain, a scattered little place northeast of Sephoris, and in which there was a synagogue. The inhabitants were not bad, though very much neglected. Abraham had once owned fields there for his cattle intended for offerings. Joseph and his brethren used to guard their flocks in this same region, and it was here that the former was sold. Dothain, at the time of Our Lord, was but a sparsely settled place, but its soil was good and its meadows extended down to the Sea of Galilee. It contained a large building like a madhouse, in which many possessed lived. On Jesus' arrival, they became perfectly furious and dashed themselves almost to death. The keepers could not bind them. Jesus entered and spoke to them, and they became quite calm. He addressed to them a few more words, after which they quietly left the house and repaired to their several homes. The people were amazed at what they saw. They were unwilling for Jesus to depart, and one of them invited Him to a marriage feast. I saw all the wedding ceremonies as at Cana. Jesus was like an honored stranger at the feast. He spoke wisely and graciously, giving the bride and groom good advice. They afterward joined the disciples when Jesus appeared upon Thebez.

When Jesus returned to Nazareth, He went around among His parents' acquaintances, but He was everywhere coldly received. When He sought to enter the synagogue in order to teach, they turned Him away. Then He repaired to the public marketplace and spoke of the Messiah to the crowd, of whom some were Sadducees, others Pharisees. He told them that the Messiah would be

different from what each one's ideas pictured. John the Baptist, He called "The voice in the wilderness." Two youths, clothed in long garments and wearing girdles like priests, had followed Jesus from the country of Hebron; but they went not always with Him. Jesus kept the Sabbath in Nazareth.

After that I saw Jesus and Mary, Mary Cleophas, the parents of Parmenas, in all about twenty persons, leave Nazareth and go to Capharnaum. They had with them asses laden with baggage. The house in Nazareth had been cleaned and adorned. It was so well arranged that, with its rich hangings, it reminded me of a church. It was left unoccupied. The third husband of Mary Cleophas and some of her sons still carried on business in Anne's abode, and they took care of that house of the Holy Family. Mary Cleophas with her youngest sons, Joses Barsabas and Simeon, dwelt at this time quite near to the small house not far from Capharnaum which Levi had fitted up for the Lord, and the parents of Parmenas lived at no great distance.

Jesus journeyed again from place to place, and appeared chiefly where John had been when he left the desert. He entered the synagogue and instructed, He consoled and relieved the sick. When He taught in the synagogue of a certain little town and spoke of John's baptism, of the coming of the Messiah, and of penance, the people murmured. They mocked Him, and I heard some of them say: "Three months ago, His father, the carpenter, was still alive. Then He worked with him. Now He has travelled a little and back He comes to impart to us His wisdom."

Jesus went also to Cana and taught. He had relatives there whom He visited. At this time He was not yet accompanied by any of His future disciples. It looked as if He were studying men, and building up upon the foundation that John had laid. Sometimes a good man accom-

panied Him from place to place.

Once I saw four men, among them some of His future disciples, on the high road between Samaria and Nazareth. They were in a shady place waiting for Jesus who, with one companion, was coming that way. When He arrived in sight, they set forward to meet Him. They told Him that they had been baptized by John, and that He had spoken of the near coming of the Messiah. They told Him also of John's severe language toward the soldiers, only a few of whom he had baptized. Among other things, he had said that it would be better to take the stones out of the Jordan and baptize them rather than such as they. I saw these disciples of John walking on with Jesus.

Jesus then went along the Sea of Galilee toward the north. He spoke very plainly of the Messiah. In many places, the possessed cried after Him. Out of one man He drove a devil, and He taught in the schools.

Six men who were coming from the baptism of John met Jesus. Among them were Levi, known later as Matthew, and two sons of the widowed relatives of Elizabeth. They all knew Jesus, some through relationship, others by hearsay; and they strongly suspected, though they had had no assurance of it, that He was the One of whom John had spoken. They spoke of John, of Lazarus and his sisters, especially of Magdalen. They supposed she had a devil, for she was already living apart from her family in the castle of Magdalum. These men accompanied Jesus, and were filled with astonishment at His discourse. The aspirants to baptism going from Galilee to John used to tell him all that they knew and heard of Jesus, while they that came from Ainon, where John baptized, used to tell Jesus all they knew of John.

Jesus went alone to the sea, passing through a fence into an enclosed fishery where lay five ships. On the shore were several huts for the accommodation of the fishermen. Peter, the owner of this fishery, was in one of the

huts with Andrew. John and James, with their father Zebedee and several others, were on the boats. In the middle one was Peter's father-in-law with his three sons. I once knew all their names, but now I have forgotten them. The father was surnamed Zelotes, because he had gained his point in a dispute with the Romans concerning the right of navigation on the lake. There were about thirty men on the boats.

Jesus went along the shore by the fenced-off way between the huts and the boats, speaking with Andrew and the others. I know not whether he spoke to Peter. They did not know Him as yet. He spoke of John and of the near coming of the Messiah. Andrew was already a baptized disciple of John. Jesus told them that He would come to them again.

4. JESUS JOURNEYS OVER LIBANUS TO SIDON AND SAREPTA

Jesus turned off from the lake, and went further on toward Libanus. This He was led to do chiefly by the numerous reports current throughout the country and the great excitement to which they gave rise. Many looked upon John as the Messiah, but others spoke of another whom John's words seemed to designate.

The companions of Jesus on this journey numbered from six to twelve. Some turned off at different points on the road, while others joined Him. His instructions pleased them, and they began to think that He must be the One of whom John spoke. Jesus attached Himself particularly to none. He was properly speaking alone, but He was sowing and preparing. In all that He did I saw many relations to the actions of the Prophets and to their fulfillment, especially to those of Elias.

Jesus went with His companions over a spur of Libanus toward the great city Sidon lying along the sea. From the

mountain height, the view was indescribably beautiful. The city was apparently quite close to the sea; but viewed from its own plane, one could see that it was fully forty-five minutes distant from the shore. It was a large, busy place. Gazing down upon it from on high, one might fancy that he was looking upon an innumerable fleet of ships; for from the numerous flat roofs arose a forest of high poles and flagstaffs, with long streamers of red and other colors, while white canvas was stretched from pole to pole, or floated in the breeze. These booths were swarming with people at their different avocations. Between the houses, I saw all kinds of shining vessels being prepared. The country around was dotted with exceedingly fertile spots, all teeming with fruit. In and around these gardens were numbers of immense trees, some surrounded by seats. Steps led up into others, so that quite a company could sit in their branches as in a summer house. The plain in which the city lay between the mountain and the sea was not very broad.

There were both Jews and pagans in the city. They carried on business with one another, and idolatry was general. The Lord on His way taught and preached in the shady places under the great trees, speaking of John, of his baptism, and of penance.

Jesus was well received in the city. He had been there once before. In the school He taught of the coming of the Messiah and of the downfall of idolatry. Queen Jezabel who so persecuted Elias was from this city.

Jesus left His companions in Sidon, and went to a little place more to the south and away from the sea. He wanted to be alone to pray. On one side it was entirely flanked by a wood. It had thick walls, and was surrounded by vineyards. It was Sarepta, the place in which Elias was fed by the widow. The Jews, as also the pagans, had a superstition connected with that fact. They always allowed pious widows to live in the city walls. They

thought by so doing they secured themselves from every danger, and could practice every species of vice in the city. Old men dwelt in the walls at the time of which I am now speaking.

Jesus lodged with an old man in the city wall, in the house once occupied by that widow who fed Elias. The old men who then dwelt in the walls were something like hermits. They lived there in accordance with an ancient custom honoring Elias, meditating and explaining the Prophecies, and chiefly engaged in prayer for the coming of the Messiah. Jesus taught them concerning the Messiah and the baptism of John. They were pious, but entertained many erroneous ideas, of which one was that the Messiah was to come in worldly splendor. Jesus often retired to the wood near Sarepta and there prayed alone. He taught in the synagogue, and occupied Himself also in instructing the children. In the villages around, in which there were numbers of heathens, He exhorted the people not to mix with them. There were some good people here, and some very bad ones. Jesus had no companions, excepting occasionally some resident of the place. I saw Him teaching men and women in the open air, often on hillocks and under trees.

The climate here is such that it always seems to me we are in May, because in Palestine the grain for the second harvest is as far advanced as it is with us in that month. They do not cut the grain so close to the ground as we do. They grasp the stalk below the ear, and cut it off about an ell long. They do not thrash it. They stand the little sheaves upright and pass over them a roller fastened between two oxen. The grain is much drier than ours, and falls out readily. They separate it in the open air, or in a kind of circular barn with a thatched roof, but open on all sides.

From Sarepta Jesus went to a place lying to the northeast, not far from the plain upon which Ezechiel, caught

up in spirit, had the vision of the dry bones coming together. Sinews and flesh took possession of them, the winds passed over them, spirit and life entered into them. I was told that the coming together of the bones and their clothing with flesh were fulfilled by the teaching and baptism of John. But the spirit and life breathed into them was accomplished by Jesus through Redemption and by the descent of the Holy Ghost. Jesus consoled the people, who were very poor and oppressed, and explained to them the vision of Ezechiel.

When He left this place, He went northward to the country which John had first visited on leaving the desert. It was a little sheep rearing place. Noemi and her daughter Ruth dwelt there a long time. Noemi had so good a name among the people that she is still spoken of in those parts. Later she removed to Bethlehem. The Lord taught very zealously here. The time approached for Him to retrace His steps southward and thence to Samaria for His baptism. Jacob also owned fields up here. Through this place ran a little river, back of which far up in the desert lay John's spring. From this spring the road became very steep, reminding me of that which Adam and Eve took when driven from Paradise. It led down to the battlefield of Ezechiel. On Adam and Eve's route, the trees became smaller and smaller and quite misshapen until at last they reached a desolate region where grew some miserable bushes. Paradise was as high above the earth as is the sun. After the Fall it disappeared behind a mountain which seemed to rise before it.

The Saviour, on His return from the shepherds' country to Sarepta, followed the route trodden by the Prophet Elias when going from the brook Carith to Sarepta. Jesus taught here and there as He journeyed on, passing by Sidon. From Sarepta He was soon to go southward for His baptism. He kept the Sabbath in Sarepta.

After the Sabbath Jesus started for Nazareth, teaching

at various points on the road. He was sometimes attended by companions, and sometimes alone. He went barefoot, putting His sandals on only when about to enter any town or village. He passed through the valleys toward Mount Carmel, and once He was near the road leading down into Egypt, but He turned off to the east.

The Mother of God, Mary Cleophas, the mother of Parmenas, and two other women, I saw going to Nazareth, while Seraphia (afterward *Veronica*), Johanna Chusa, and the son of Veronica, who later on joined the disciples, were on their way to the same place from Jerusalem. They were going to visit Mary, with whom they had become acquainted on their yearly journeys to the Holy City.

Mary and Joseph, as also other pious families, were in the habit of visiting through devotion three places during the year; viz., the Temple of Jerusalem, the pine tree near Bethlehem, and Mount Carmel. Anne's family and other pious people usually went to the last named place in May when returning from Jerusalem. There were on the mountain a well and a cave of Elias, the latter like a chapel. Devout Jews were constantly visiting these hallowed places. They came, not at fixed times; but whenever it best suited them, and prayed for the coming of the Messiah. Jewish hermits dwelt on the mountain, and later on Christian cenobites had there their cells.

In a little town on the west side of Mount Tabor, Jesus taught in the school, and spoke of John's baptism. There were five followers around Him, among them some future disciples. The Sanhedrin of Jerusalem dispatched couriers with letters to all the principal places of Palestine in which were Jewish schools and rabbis, telling them to be on their guard against a certain Man, of whom the Baptist said that He was the One that was to come and that He would soon present Himself for baptism. They should have an eye upon the Man and give information of His

actions; for if He were indeed the Messiah, He needed not the baptism of John. The members of the Sanhedrin also were very much annoyed when they learned that Jesus was He who as a Boy had taught in the Temple. The couriers went likewise to a city on the road near Hebron, four hours from the sea, in that country wherein the spies of Aaron and Moses found the huge bunches of grapes. The city is called Gaza. There was a very long row of tents reaching from the city to the sea, and under them different kinds of woollen and silk stuffs exposed for sale.

Jesus with five followers taught, here and there, down to the country around Jacob's Well, where He celebrated the Sabbath. When He and His companions were returning to Nazareth, the Blessed Virgin went out to meet her Son. But when she saw that He was not alone, she paused at a distance and went back without saluting Him. I wondered at her self-denial. Jesus taught in the school at Nazareth, the holy women being present.

The next day, when Jesus taught in the synagogue before a large audience, the holy women were not present. He was attended by five disciples and about twenty of the young Nazarenes, companions of His boyhood. His hearers murmured at His teaching. They whispered among themselves that He would now, perhaps, take possession of the place of baptism that John had abandoned and there baptizing give Himself out for one like unto John. But, they continued, He was very different from John. John had dwelt in the desert preparing for his mission, but this Jesus they knew well, and they declared that they would not allow Him to deceive them.

5. JESUS IN BETHSAIDA AND CAPHARNAUM

Jesus left Nazareth to go to Bethsaida where He aimed at rousing some of the people by His teaching. The Blessed Virgin and His followers remained behind. Dur-

ing His stay in Nazareth, Jesus had stopped with His friends in His Mother's house. But so much discontent and murmuring arose in the little town on His account that He resolved to go to Bethsaida for awhile, and return to Nazareth at some future time. He was accompanied by Amendor, the son of Veronica; a son of one of the three widowed relatives of Jesus, whose name sounds like Sirach; and one of Peter's relatives known later as one of the disciples.

At Bethsaida, Jesus taught very forcibly in the synagogue on the Sabbath. He told His hearers that they should now enter into themselves, repair to the baptism of John, and purify themselves by penance; otherwise a time would come when they would cry *woe! woe!* There were many people in the synagogue, but none of the future Apostles, excepting, I think, Philip. The others, belonging to Bethsaida and the country around, were celebrating the Sabbath elsewhere. They were in a house near the fishery in the neighborhood of Capharnaum. During this preaching of Jesus, I prayed that the people would go to the baptism of John and be truly converted. Thereupon I had a vision in which I saw that John was the *preparer*, who washed from the people their rawness, their coarseness. I saw him working so actively, so vigorously, preaching so vehemently that his camel skin slipped from shoulder to shoulder. This, I think, was merely symbolical, for at the same time I saw something like scales falling from some of the newly baptized, black vapors issuing from others, and light, shining clouds descending upon others.

In Capharnaum also Jesus taught in the school. Crowds came from all sides to hear Him, among them Peter, Andrew, and many others who had already been baptized by John.

When Jesus left Capharnaum, I saw Him teaching two hours distant from the city toward the south. His hearers were numerous. He had with Him only the three disciples,

for the future Apostles who had heard Him in Capharnaum had, without exchanging words with Him, gone again to the sea. Jesus spoke here also of John's baptism and the fulfilled Promise. He then went on toward the south, teaching here and there, down to Lower Galilee in the direction of Samaria, and kept the Sabbath in a school between Nazareth and Sephoris. The holy women from Nazareth were present, also Peter's wife and the wives of some others of the future Apostles.

The place consisted of only a few houses and a school. It was separated from Anne's former residence by a field. Of the future Apostles, Peter, Andrew, James the Less, and Philip, all disciples of John, came to hear Jesus. Philip belonged to Bethsaida; he was tolerably well educated, and was much engaged in writing. Jesus did not tarry long here. He took no meal, but only taught. The Apostles had, probably, celebrated the Sabbath in the neighborhood, for the Jews often visited other places on the Sabbath. Being informed of Jesus' presence, they had come to hear Him. He had not yet spoken to any of them in particular.

6. JESUS IN SEPHORIS, BETHULIA, CEDES, AND JEZRAEL

From the last place, Jesus crossed a mountain with the three disciples, and went to Sephoris four hours' distance from Nazareth. He stopped at His great-aunt's. She was Anne's youngest sister Maraha, and the mother of a daughter and two sons. These sons were habited in long, white garments. They were named respectively Arastaria and Cocharia, and later on they joined the disciples.

The Blessed Virgin, Mary Cleophas, and other women had also come hither. The feet of Jesus were washed, and a repast prepared in His honor. He passed the night in Maraha's house, which had been the home of Anne's

parents. Sephoris was a large city, and in it were three different sects: the Pharisees, the Sadducees, and the Essenians, each with its own school. This city often suffered severely from war. At the present day, it is scarcely in existence.

Jesus stayed some days here, preaching and exhorting His hearers to go to the baptism of John. He taught in two synagogues on the same day, in a large, high one, and in a small one. The large one belonged to the Pharisees. They listened indignantly to His words, and murmured against Him. The women were present at this instruction; but in the other synagogue, the small one that belonged to the Essenians, there was no place for women. Jesus was kindly received by the Essenians.

As Jesus was teaching in the school of the Sadducees, something very wonderful took place. There were in Sephoris numbers of demoniacs, simpletons, lunatics and possessed. They were instructed in a school near the synagogue, which latter place they were obliged to attend when prayer and teaching were going on. They had a hall in the rear reserved for themselves, and they were made to listen attentively. Custodians armed with whips stood among them, each with few or more under his charge, according as they were more or less troublesome. Before Jesus entered, I saw these poor creatures during the teaching of the Sadducees distorting their countenance and falling into convulsions. Their keepers had to bring them to order with the lash. When Jesus made His appearance, they were at first quite still; but after a little while one began and then another to cry out: "That is Jesus of Nazareth, born in Bethlehem, and visited by Wise Men from the East. His Mother is now with Maraha. He is preaching new doctrine, which we must not tolerate." And so they went on recounting aloud the whole life of Jesus and all that had happened to Him up to the present time. Now this one began, then that one

took it up. The lashes of the custodians availed naught, for soon all began to cry out together and the confusion became general. Then Jesus commanded them to be brought to Him outside the synagogue, and He sent two disciples to collect all the other insane from the different quarters of the city and bring them also. Soon there was a crowd, fully fifty such unfortunates around Him, and multitudes of others, all eager to see what would happen. The insane kept up their cries. Then Jesus spoke, saying: "The spirit that speaks through these, is from below. Let it again go below!" And at the same instant, all became quiet. They were cured, and I saw several fall to the ground.

And now a great tumult, excited by the cure, broke out in the city, and Jesus and His followers were in great danger. The excitement became so great that Jesus escaped into a house and left the city that night. The Blessed Virgin, the three disciples, with Cocharia and Aristaria, the sons of Anne's sister, left the city also. The Mother of Jesus was in great trouble and anxiety, for this was the first time she had seen her Son so violently persecuted. Jesus had appointed some trees outside the city as a meeting place, and from there all went on together to Bethulia.

The majority of those cured by Jesus in Sephoris, went to John's baptism. Later on they were the principal ones of the city who followed Jesus.

Bethulia is that city at whose siege Judith slew Holofernes. It was built on a mountain southeast of Sephoris. The view from it extended far around into the distance. Magdalen's castle in Magdalum was not far off, and Magdalen herself was at this time at the height of her glory. Bethulia, too, possessed a castle and the place was rich in springs.

Jesus and His disciples entered an inn outside Bethulia, and thither came Mary and the holy women again to meet

Him. I heard Mary talking to Him, begging Him not to teach here again, for she was afraid there might be another insurrection. But Jesus replied that He knew what He had to accomplish. Mary asked: "Shall we not now go to John's baptism?" To which Jesus answered gravely: "Why shall we now go to John's baptism? Have we need of it? I shall journey and reap still a while longer, and I shall say when it is time to go to the baptism." As afterward at Cana, Mary kept silence. I have seen that the holy women received baptism not till after Pentecost, and then in the Pool of Bethsaida. The holy women went on into the city. Jesus taught on the Sabbath in the synagogue, and many from the country around came to hear Him. Here in Bethulia, also, I saw numbers of insane and possessed on the highroad outside the city and, here and there, on the streets through which Jesus passed. They were quieted and freed from their paroxysms. The people said among themselves: "This man must possess a power like unto that of the ancient prophets, since those unfortunates grow calm on His appearance." They felt benefitted by His presence, even though apparently He did nothing special for them; and so they sought Him in the inn to thank Him. He taught and exhorted to John's baptism, and spoke with as much vehemence as did John himself.

The people of Bethulia gave to Jesus and His followers a most honorable reception. They would not allow Him to put up at the inn outside the city, but strove among themselves as to who should have the honor of entertaining Him in their houses. They that had not Jesus, at least wanted one of the five disciples who were with Him. But they, the disciples, would not leave their Master. At last, Jesus promised to make the inn and the houses of the good people His headquarters alternately. Their great enthusiasm and love for Him were not altogether disinterested, and Jesus charged them with it during His instruction in the synagogue. They had a secondary design.

They wanted, by entertaining the new Prophet, to attract to their city that esteem which they had lost by their trade and intercourse with heathens. They were also destitute of a pure love of truth.

When Jesus left Bethulia, I saw Him in a valley teaching under the trees. Besides the five disciples, there were now about twenty others following Him. The holy women had already returned to Nazareth. Jesus had left Bethulia because He was so much besieged by the people. Numbers of sick and possessed from the country around had gathered in the city, hoping to be cured; but Jesus did not as yet wish to heal so openly. As He journeyed away from Bethulia, He left the Sea of Galilee behind. The place in which He next taught was an old place of instruction formerly used by the Essenians, or Prophets. It consisted of an elevated, grassy mound, surrounded by little parapets against which the audience could rest comfortably. There were about thirty people around Jesus in this place.

That evening I saw Him with His followers arrive at the little village with its synagogue, about one hour's distance from Nazareth, whence not long before He had set out to go to Sephoris. The inhabitants received Him with every mark of kindness. They conducted Him to a large house in front of which was a courtyard, washed His feet, as also those of the disciples, cleaned and brushed His travelling garments, and prepared for Him and His followers a repast. Jesus taught here in the synagogue. The holy women were in Nazareth.

Next day He went about two miles further on toward the Levitical city, Cedes, or Cesion. He was followed by about seven possessed, who still more plainly than those of Sephoris, proclaimed His mission and history. Aged priests and youths in long, white garments came forth from the city to meet Him, for some of His followers had already gone before Him into the city.

Jesus did not free the possessed here. They were con-

fined in a house by the priests, that they might not create disorder. But He freed them later after His baptism. He was quite well received and entertained in this place, but when He proposed to teach, they questioned Him: What call had He? What mission? Was He merely Joseph and Mary's Son? Jesus answered evasively that He who had sent Him and to whom He belonged, would make all that known at His baptism. He taught many other things on this point and also of the baptism of John. His instructions were given on a hill in the center of the place where, as at Thebez, a stand had been prepared for the purpose, not exactly in the open air, but under a rush-covered tent or shed.

Jesus went from here through the pastoral region where later, after the second Pasch, He healed a leper. He taught in the different little villages around. But for the Sabbath, He went with His companions to Jezrael, a scattered place, the houses, which were built in groups, being separated from one another by ruins, towers, and gardens. A high road ran through the city, called King's street. Jesus had with Him only three of His companions, several having gone on before.

Jezrael was the home of strict observers of the Jewish Law. They were not Essenians, however, but Nazarites. They made vows for a time, longer or shorter, and practiced various kinds of mortification. They had a large institution, comprising different sections. The unmarried men occupied one part exclusively, the unmarried women another. The married also made vows of continency for a certain period, during which the husbands lived in a house next to that of the unmarried men, while the wives retired to that of the single women. They were all habited in gray and white. Their Superior wore a long, gray garment edged with fringe and little white ornaments like fruit, and bound by a gray girdle on which were inscribed white letters. Around one arm was a band of coarse, gray and white woven stuff as thick as a twisted napkin, one end of

which—ornamented with tufted fringe—hung down a little. He wore a collar, or little mantle, almost like that of Argos, the Essenian, excepting that it was gray and open behind instead of in front. A blank shield was fastened on it in front, while behind it was tied or laced. On the shoulders hung slit lappets. All wore black, shining, puffed caps, with some words stamped on the front; three bands met on top forming a ball, which, like the rim, was white and gray. The Nazarites had long, thick curly hair and beards. I tried to think which of the Apostles looked like them and, at last, I remembered that it was Paul. His hair and garments, when he persecuted the Christians, were in the style of the Nazarites. I saw him afterward, also, with the Nazarites, for he was one of them. They used to let their hair grow until their vow was accomplished, when they cut it off and burned it in sacrifice. They sacrificed pigeons, also. One could assume and fulfill the unfulfilled vows of another. Jesus celebrated the Sabbath with them. Jezrael is separated from Nazareth by a mountain range. Not far from it is a well near which Saul once encamped with his army.

Jesus taught on the Sabbath of the baptism of John. He said that, although their piety was praiseworthy, yet excess was dangerous; that there are different ways to salvation; that splits in the community would easily give rise to sects; that, in their pride, they looked down upon their weaker brethren who could not do so much as they themselves, but who should be succored by the stronger. Such teaching as His was very necessary here, for in the suburbs there were people who had mixed with the heathens, and who were destitute of rule or direction, because the Nazarites had separated from them. Jesus visited these people in their homes, and invited them to His instruction on baptism.

Next day Jesus was present at a repast given Him by the Nazarites, at which circumcision was spoken of in connection with baptism. For the first time, I heard Jesus speaking of circumcision, but I cannot exactly recall His words.

He said something to this effect, that the law of circumcision had a reason for its existence which would soon be taken away, when the people of God would come forth no longer according to the flesh from the family of Abraham, but spiritually from the Baptism of the Holy Ghost.

Great numbers of the Nazarites became Christians; but they clung so tenaciously to Judaism that many of them, seeking to combine Christianity with it, fell into heresy.

7. JESUS AMONG THE PUBLICANS

When Jesus left Jezrael, He journeyed awhile toward the east, then went around the mountain which lay between Jezrael and Nazareth and, about two hours from the former place, reached a number of houses standing in rows on either side of the highroad. They were occupied by publicans. Some poor Jews dwelt under tents at a little distance from the road. That road, along which the dwellings of the publicans stood, was fenced in by wickerwork, the entrance at either end being closed. Rich publicans lived here who rented many tolls in the country and again leased the same to under-collectors. Matthew was one of these latter taxgatherers, but belonging to another place. Mary, the niece of Elizabeth, once dwelt here, I think. Having become a widow, she went to Nazareth and afterward to Capharnaum. She was the same that was present at the Blessed Virgin's death. The commercial highroad to Egypt from Syria, Arabia, and Sidon passed through this place. Great bales of white silk in bundles like flax were brought this way on camels and asses; also fine woollen stuffs both white and colored; great, heavy, woven strips of carpet; and lastly spices. When the camels arrived in this district, the gates were closed and the merchants had to unpack their goods, which were carefully examined. They had to pay a tax, partly in merchandise, and partly in money. The latter was mostly three-or four-cornered yellow, white, or

reddish pieces, on which was stamped a figure, raised on one side and hollow on the other. They gave also coins different from these. I saw on those coins little towers, a virgin, also an infant in a little ship. Little bars of gold, such as were offered by the Kings at the Crib, I never saw again excepting with some strangers who came to John the Baptist.

The publicans were all leagued together. When one received more than his fellows, he divided with the rest. They were wealthy and lived well. Their homes were surrounded by courtyards, gardens, and walls, reminding me of those of our well-to-do peasants. They lived entirely among themselves, for others would not associate with them. They had a school of their own and a teacher.

Jesus was well received by them, His followers also. I saw several women arrive here; I think Peter's wife was among them. One of them spoke with Jesus, and they soon went away. Perhaps they were either coming from or going to Nazareth, and were executing some commission for the Mother of God. Jesus stayed first with one, then with another of the publicans, and taught in their school. He especially pointed out to them the fact that they often extorted from travellers more toll than was just. They became very much confused, and could not divine how He knew that. They were more humble than the other Jews, and took His words better. Jesus urged them to receive baptism.

8. JESUS IN KISLOTH-THABOR

Jesus left the publicans after having taught among them the whole night. Many of them desired to make Him presents, but He would accept nothing. Several followed Him, for they wanted to go with Him to baptism. On this day, He journeyed through the country by Dothain and passed the madhouse where, on His first journey from Nazareth, He

had calmed the raving and the possessed. As He was passing it, they called Him by name and clamored violently to be released. Jesus commanded their custodians to free them, promising that He would answer for the consequences. They were all set at liberty. Jesus cured them all, and they followed Him. Toward evening, He arrived at Kisloth, a city on Mount Thabor, inhabited mainly by Pharisees. They had heard of Jesus; but they were displeased at seeing Him followed by publicans (whom they looked upon as malefactors), possessed known to be such, and a motley crowd of others. He entered their school and taught of the baptism of John; then, addressing His followers, He exhorted them before attaching themselves to Him to think seriously whether they would be able to persevere or not, for they must not think His path an easy one. He expounded to them also several parables on building. If a man desired to build himself a house, he should consider first whether the owner of the ground would allow him to use it for that purpose; in like mannner, they that would follow Him should first expiate their offences and do penance. Again, if a man would erect a tower, he must first estimate the cost. And many other things Jesus taught that were not well received by the Pharisees. They listened only to catch Him in His words. I saw them concerting together to give Him an entertainment at which they hoped to ensnare Him in His speech.

They prepared a great feast in a public hall, down which stood three tables, side by side, and right and left burned lamps. Over the middle table, at which Jesus, some of the disciples, and the Pharisees sat, the aperture, customary in the roofs of that country, stood open. The followers of Jesus were seated at the side tables. In this city there must have been an ancient custom commanding the poor, of whom there were numbers dwelling in the greatest abandonment, to be invited; for as soon as Jesus sat down at table, He turned to the Pharisees asking where were the

poor, and whether it was not their right to take part in the feast. The Pharisees were embarrassed, and they answered that the custom had long fallen into disuse. Then Jesus commanded His disciples Arastaria and Cocharia, the sons of Maraha, and Kolaiah, the son of the widow Seba, to go gather together the poor of the city and bring them to the feast. The Pharisees were highly displeased at the command, for it gave rise to much comment throughout the city. Many of the poor were already in bed and asleep. I saw the disciples rousing them. Numerous and varied were the joyous scenes I then witnessed in the huts and haunts of the poor. At last they arrived and were received and welcomed by Jesus and His disciples. The latter served them while Jesus addressed to them a very beautiful instruction. The Pharisees, though greatly irritated, had not a word to say, for Jesus was in the right, and at this the people rejoiced. Great excitement prevailed in the city. After partaking plentifully of the various good things, the poor people departed, taking with them a supply for their friends at home. Jesus had blessed the food for them, prayed with them, and exhorted them to go to John's baptism. He would not tarry longer in the city, and left that night with His followers. Many of the latter, however, discouraged partly by His exhortations, left Him for their homes while others went to prepare for John's baptism.

9. JESUS IN THE SHEPHERD VILLAGE OF CHIMKI

Jesus journeyed during the night between two valleys. I saw Him sometimes conversing with His followers, then again falling behind and praying on His knees to His Father, after which He again rejoined them. On the following afternoon I saw Him arrive at a shepherd village whose houses lay scattered here and there. It possessed a school, but no resident priest; the people were

attended by one from a distance. When Jesus arrived, the school was closed. He assembled the shepherds in an apartment of the inn and there instructed them. As the Sabbath was approaching, there came that evening several priests of the sect of the Pharisees, some of them from Nazareth. Jesus spoke of baptism and the near advent of the Messiah. The Pharisees were very hostile toward Him; they spoke of His humble origin, and tried to make little of Him. Jesus slept here that night.

Jesus, in His instructions on the Sabbath, expounded many parables. He called for a grain of mustard seed and, when they brought it to Him, He spoke for some time of it, saying that if they had faith equal only to a grain of that seed, they would be able to transport the pear tree before them into the sea. A large pear tree laden with fruit stood nearby. The Pharisees mocked at His teaching, which they considered childish. Jesus explained at length, but I have forgotten. He also recounted the parable of the unjust steward.

The people of this place and of the whole country around were in admiration of Jesus. They related what they had heard from their fathers of the teaching and works of the last Prophets, and they compared this new Teacher to them with this exception, however, that He was much milder. The shepherd settlement was named Chimki. The hills of Nazareth could be discerned in the distance, for they were only about two hours off. It was a scattered little place, a few houses only around the synagogue. Jesus took up His abode in a poor family, the mistress of which lay sick of the dropsy. He had compassion upon her and cured her, laying His hand upon her head and stomach. She was perfectly restored, and served her Guest at table. Jesus forbade her to speak of what had happened until He should have returned from the baptism. Whereupon she asked why she might not tell it everywhere. Jesus answered: "If thou wilt publish it

everywhere, thou shalt become dumb," and she did become dumb, and remained so until His return from baptism. At this time it may have been about fourteen days until then, for at Bethulia or Jezrael He had spoken of three weeks.

Jesus taught three days in the synagogue of this place. The Pharisees were greatly incensed against Him. He spoke of the coming of the Messiah, saying, "Ye are expecting Him to appear surrounded by worldly glory. But He is already come, and He will make His appearance as a poor Man. He will teach truth. He will get more blame than praise, for He wills justice. But separate not from Him, that ye may not be lost. Be ye not like those children of Noe who mocked him when he so laboriously built the ark that was to save them from the flood. All they that derided not went into the ark and were saved." Then turning to His disciples, He addressed them, saying, "Separate not from Me like Lot from Abraham when, seeking more fertile regions, he went to Sodom and Gomorrha. And look not around after the glory of the world which fire from Heaven shall destroy, that ye may not be turned into pillars of salt! Remain with Me under every trial. I will always help you," etc. The Pharisees, still more irritated, exclaimed: "What is this that He promises them, seeing that He has nothing Himself?" Then turning to Him, they asked: "Art Thou not from Nazareth? The son of Joseph and Mary?" But Jesus answered evasively that He whose Son He was, would manifest it. Then they continued: "Why dost Thou speak here as elsewhere of the Messiah? We have heard of Thy teaching. Thinkest Thou indeed that we shall imagine that Thou meanest Thyself?" Jesus answered: "Upon that question I have nothing to say, excepting these words, yes, ye do think it." The excitement in the synagogue became great, the Pharisees extinguished the lights, while Jesus and the disciples, although it was night, left the place and journeyed some distance along

the highroad. I saw them sleeping under a tree.

10. JESUS IN A SHEPHERD VILLAGE NEAR NAZARETH

On the following morning I saw crowds of people on the road waiting for Jesus. They had not been with Him in that last place, but had gone on ahead of Him. I saw Him turning aside from the road with them and, about three o'clock in the afternoon, coming up to another shepherd field. In it were only some light huts occupied by the shepherds in grazing time. There were no women here. The shepherds went forward to meet Jesus; they must have been informed of His coming by those that had gone on before. While some of their number went to meet Him, the others busied themselves killing birds and lighting a fire in order to prepare a meal. This took place in an open hall, something like an inn, the fireplace being separated from the guest room by a wall. All around the hall ran a mossy bank with a platted support for the back overgrown by green foliage. The hosts led the Lord and His followers in, about twenty in number, equal to that of the shepherds themselves. All washed their feet, a separate basin being assigned to Jesus. He asked for more water and, after using it, commanded it not to be thrown out. When all were ready for table, Jesus questioned the shepherds, who appeared anxious about something, as to the cause of their trouble, and asked if there were not some of their number absent. In answer to His questions, they acknowledged that they were sad on account of two of their companions who were lying sick of leprosy. Fearing that it might be the unclean leprosy, and dreading lest Jesus might not come to them on that account, they had taken care to conceal them. Then Jesus ordered them to be brought before Him, and He sent some of His disciples after them. At last, they appeared so closely enveloped

from head to foot in sheets that it was with great difficulty they could walk, though each was supported on either side. Jesus addressed them, telling them that their leprosy had come not from within, but from an outward infection. While He spoke, I was spiritually enlightened that, not through malice, but through temptation they had sinned. Jesus commanded them to wash in the water which He had used for His feet. They obeyed, and I saw the crusts falling from them leaving the scars behind. The water was then poured into a hole in the ground and covered with earth. Jesus strictly commanded the good people to say not a word of their cure until He should have returned from the baptism.

He afterward gave an instruction upon John, the baptism, and the coming of the Messiah. His hearers questioned Him very simply as to which they should follow, Himself or John, and they desired to know which was the greater. Jesus answered: "The greatest is he who serves as the least and last of all. He who for the love of God humbles himself as the least—he is the greatest." He exhorted them also to go to the baptism, spoke of the difficulties to be encountered in following Him, and sent away all that had done so excepting the five disciples. He appointed a meeting place in the desert, not far from Jericho, I think in the region of Ophra. Joachim had owned a pasture ground in those parts. Some of Jesus' hearers left Him entirely, some went straight to John, while others returned home to prepare for their journey to the baptism.

Jesus and the five disciples afterward went on to Nazareth, which at most was only about a short hour's distance. They approached by the side whose gate opens to the east on the road leading to the Sea of Galilee, but they went not into the city.

Nazareth had five gates. A little less than a quarter of an hour's distance from the city, rose the mountain from whose steep summit they often hurled people, and

whence, at a later period, they wanted to cast Jesus. At the foot of this mountain lay some huts. Jesus directed the five disciples to seek lodgings in them, as He did Himself. They were supplied with water to wash their feet, a piece of bread, and a place in which to sleep. Anne's property lay to the east of Nazareth. The shepherds had bread baked in the ashes, also a well dug in the earth, but without masonry.

11. JESUS WITH ELIUD, THE ESSENIAN

The valley through which Jesus went by night from Kisloth-Thabor is called Edron, and the shepherd village in whose synagogue the Pharisees of Nazareth had so derided Him was named Chimki. The people with whom Jesus and the five disciples put up outside of Nazareth were Essenians and friends of the Holy Family. The Essenians, both men and women, dwelt around here in the ruins of old stone vaults, solitary and unmarried. The former wore long white garments, the latter mantles, and both cultivated little gardens. They had once dwelt near Herod's castle in the valley of Zabulon but out of friendship for the Holy Family had come hither.

He with whom Jesus stayed was named Eliud. He was a very venerable, gray-haired old man with a long beard. He was a widower, and his daughter took care of him. He was the son of a brother of Zacharias. The Essenians lived very retired around here, attended the synagogue at Nazareth, and were very devoted to the Holy Family. The care of Mary's house during her absence had been entrusted to them.

Next morning the five disciples of Jesus went into Nazareth to visit their relatives and acquaintances, also the school. Jesus, however, stayed with Eliud, with whom He prayed and very confidentially conversed, for to that simple-hearted, pious man many mysteries had been

revealed.

There were four women in Mary's house besides herself: her niece, Mary Cleophas; Johanna Chusa, a cousin of Anna the Prophetess; the relative of Simeon, Mary, mother of John Marc; and the widow Lea. Veronica was no longer there, nor was Peter's wife, whom I had lately seen at the place where the publicans lived.

The Blessed Virgin and Mary Cleophas came to Jesus in the morning. Jesus stretched out His hand to His Mother, His manner to her being affectionate, though very earnest and grave. Mary was anxious about Him. She begged Him not to go to Nazareth, for the feeling against Him there was very bitter. The Pharisees belonging to Nazareth, who had heard Him in the synagogue of Chimki, had again roused indignation against Him. Jesus replied to His Mother's entreaties that He would await where He was the multitude that were to go with Him to the baptism of John, and then pass through Nazareth. Jesus conversed much with His Mother on this day, for she came to Him two or three times. He told her that He would go up to Jerusalem three times for the Pasch, but that the last time would be one of great affliction for her. He revealed to her many other mysteries, but I have forgotten them.

Mary Cleophas was a handsome, distinguished-looking woman. She spoke with Jesus that morning of her five sons, and entreated Him to take them into His own service. One was a clerk, or a kind of magistrate, named Simon; two were fishermen, James the Less and Jude Thaddeus, and these three were the sons of her first marriage. Alpheus, her first husband, was a widower with one son when she married him. This stepson was named Matthew. She wept bitterly when she spoke of him, for he was a publican. Joses Barsabas, who also was at the fishery, was her son by her second husband Sabas; and, by her third marriage with the fisherman Jonas, she had another

son, the young Simeon still a boy. Jesus consoled her, promising that all her sons would one day follow Him. Of Matthew, whom He had already seen when on His way to Sidon, He spoke words of comfort, foretelling that he would one day be one of His best disciples.

The Blessed Virgin returned from Nazareth with some of her female relatives to her abode near Capharnaum. Servants had come with asses from the latter place to conduct them home. They took several pieces of furniture with them which, after their last journey, had been left behind in Nazareth, various kinds of tapestry and woven stuffs, packages of other things, and some vessels. All were packed in chests formed of broad strips of inner or outer bark, and fastened to the sides of the asses. Mary's house in Nazareth was so ornamented that it had, during her absence, the appearance of a chapel. The fireplace looked like an altar. A chest was placed over it on which stood a flowerpot with a plant growing in it. After Mary's departure this time, the Essenians occupied the house.

12. JESUS DISCOURSES WITH ELIUD, THE ESSENIAN, UPON THE MYSTERIES OF THE OLD TESTAMENT AND THE MOST HOLY INCARNATION

Jesus passed the whole day in most confidential intercourse with Eliud, who asked Him various questions about His mission. Jesus explained all to the old man, telling him that He was the Messiah, speaking of the lineage of His human genealogy and the Mystery of the Ark of the Covenant. I learned then that that Mystery had, before the flood, been taken into the ark of Noe, that It had descended from generation to generation, disappearing from time to time, but again coming to light. Jesus said that Mary at her birth had become the Ark of the Covenant of the Mystery. Then Eluid who, during the

discourse frequently produced various rolls of writing and pointed out different passages of the Prophets which Jesus explained to him, asked why He, Jesus, had not come sooner upon earth. Jesus answered that He could have been born only of a woman who had been conceived in the same way that, were it not for the Fall, all mankind would have been conceived; and that, since the first parents, no married couple had been so pure both in themselves and in their ancestors as Anne and Joachim. Then Jesus unfolded the past generations to Eliud, and pointed out to him the obstacles that had delayed Redemption.

I learned from this conference many details concerning the Ark of the Covenant. Whenever it was in any danger, or whenever there was fear of its falling into enemies' hands, the Mystery was removed by the priests; yet still was it, the Ark, so holy that its profaners were punished and forced to restore it. I saw that the family to whom Moses entrusted the special guardianship of the Ark existed until Herod's time. At the Babylonian Captivity, Jeremias hid the Ark and other sacred things on Mount Sinai. They were never afterward found, but the Mystery had been removed. A second Ark was, at a later period, constructed on the first model, but it did not contain the sacred objects that had been preserved in the first. Aaron's rod, also a portion of the Mystery were in the keeping of the Essenians on Horeb. The Sacrament of the Blessing was, however, but I know not by what priest, again replaced in the Ark. In the pit, which was afterward the Pool of Bethsaida, the sacred fire had been preserved. I saw in pictures very many things, which Jesus explained to Eliud, and I heard part of the words, but I cannot recall all.

He related the fact of His having taken Flesh of the blessed germ of which God had deprived Adam before his fall. That blessed germ, by means of which all Israel

should have become worthy of Him, had descended through many generations. He explained how His coming had been so often retarded, how some of the chosen vessels had become unworthy. I saw all this as a reality. I saw all the ancestors of Jesus, and how the ancient Patriarchs at their death gave over the Blessing sacramentally to the firstborn. I saw that the morsel and the drink out of the holy cup, which Abraham had received from the angel along with the promise of a son, Isaac, were a symbol of the Most Holy Sacrament of the New Covenant, and that their invigorating power was due to the Flesh and Blood of the future Messiah. I saw the ancestors of Jesus receiving this Sacrament, in order to contribute to the Incarnation of God; and I saw that Jesus, of the Flesh and Blood received from His forefathers, instituted a most august Sacrament for the uniting of man with God.

Jesus spoke much to Eliud also of the sanctity of Anne and Joachim, and of the supernatural Conception of Mary under the Golden Gate. He told him that not by Joseph had He been conceived, but from Mary according to the flesh; that she had been conceived, of that pure Blessing which had been taken from Adam before the Fall, which through Abraham had descended until it was possessed by Joseph in Egypt, after whose death it had been deposited in the Ark of the Covenant, and thence withdrawn to be handed over to Joachim and Anne.

Jesus said that to free man He had been sent in the weakness of humanity; that He received and felt everything like a man; that, like the serpent of Moses in the desert, He would one day be raised up on Mount Calvary where the body of the first man lay buried. He referred also to the sad future that awaited Him and to the ingratitude of man.

Eliud simply and confidently asked question after question. Although he understood all that Jesus said better

than did the Apostles, although looking upon things in a more spiritual sense than they, yet all was not clear to him; he could not rightly comprehend how the mission of Jesus was to be accomplished. He asked Jesus where His Kingdom was to be, in Jerusalem, in Jericho, or in Engaddi. Jesus answered that where He Himself was, there would His Kingdom be, and that He would have no external Kingdom.

The old man spoke to Jesus so naturally and simply. He related to Him many things of His Mother, as if He knew them not, and Jesus listened to him so kindly. He told Him of Joachim and Anne, and spoke of the life and death of the latter. Jesus remarked that no woman had ever been more chaste than Anne; that she had married twice after Joachim's death in accordance with the command of God, for it was proper that the number of fruits destined to be produced by this branch should be filled up.

As Eliud recounted the circumstances of Anne's death, I had a vision of the same. I saw her lying on a rather high couch in a back room (something like Mary's) of her own large house. She was unusually animated and talkative, and not at all like a dying person. I saw her blessing her little daughters, also her other relatives, who were in the antechamber. Mary was standing at the head, Jesus at the foot of her bed. Jesus was, at this time, a young man, His beard just beginning to appear. Anne blessed Mary, begged the blessing of Jesus, and continued speaking in a joyous strain. Suddenly she glanced upward, became white as snow, and I saw drops like pearls starting out on her forehead. I cried out: "Ah, she is dying! she is dying!" and, in my eagerness, I wanted to clasp her in my arms. Then it seemed to me that she came and rested in them. On awaking I still thought that I held her.

Eliud related also many things connected with the virtues of Mary in the Temple. As he spoke, I saw it all in

vision. I saw that her teacher Noemi was one of Lazarus's relatives. She was about fifty years old and, like all the other women who served in the Temple, she was an Essenian. I saw that Mary learned from her how to knit. Even as a child, she used to go with Noemi when the latter went to cleanse the different vessels and utensils that had been soiled with the blood of sacrifice. Certain parts of the animal sacrificed were received by them, then cut up and prepared as food for the priests and others who served in the Temple; for they depended in part upon that for support. I saw the Blessed Virgin at a later period helping in these duties. I saw Zachary, when it was his turn to serve in the sanctuary, visiting the child Mary. Simeon, also, knew her. And so, as Eliud was recounting it to the Lord, I saw all her pious and lowly serving in the Temple.

They spoke, also, of Christ's conception, and Eliud told of Mary's visit to Elizabeth. Eliud mentioned also a spring that Mary had found there; and that, too, I saw.

I saw the Blessed Virgin going with Elizabeth, Zachary, and Joseph from Zachary's house to another little property belonging to him, and on which there was no water. The Blessed Virgin went alone into the garden, a little rod in her hand, and prayed. She pierced the earth with the rod, and a tiny stream gushed out and flowed around a little knoll. When Zachary and Joseph removed the earth with a spade, an abundant supply rushed forth, and soon formed a most beautiful spring. Zachary dwelt about five hours southward from Jerusalem, and a little to the west.

In confidential discourse like the above, interrupted only by prayer, Eliud treated with Jesus. He honored Him, but quite simply and joyously, looking upon Him as a chosen human being. Eliud's daughter did not dwell in the same house with her father, but at some distance in a rocky cavern.

There were about twenty Essenians living on the moun-

tain. The women dwelt apart from the men, about five or six together. All honored Eliud as their Superior and daily assembled around him for prayer. Jesus ate with him alone, but very sparingly, their repast consisting of bread, fruit, honey, and fish. Weaving and agriculture formed the chief occupation of these people.

The mountain at whose base the Essenians dwelt, was the highest peak of a ridge on one of whose plateaus Nazareth was built. A valley lay between it and the city. On the other side the descent was steep and overgrown with verdure and grapevines. The abyss at its base, the one into which the Pharisees at a later period wanted to precipitate Jesus, was full of all kinds of rubbish, ordure, and bones. Mary's house stood on a hill outside the city, part of it extending into the hill like a cave. The top of the house, however, arose above the hill, on the opposite side of which lay other dwellings.

Mary and the other women accompanied by Colaya, Lea's son, arrived at her house in the valley of Capharnaum. Her female friends in the neighborhood came out to meet her. Mary's dwelling at Capharnaum belonged to a man named Levi, who lived in a large house not very far from it. It had been rented from Levi by Peter's family and given over to the Holy Family; for Peter and Andrew knew the Holy Family in a general way, also through John the Baptist, whose disciples they were. The house had several buildings attached to it in which relatives of the family and the disciples could stay when visiting the Holy Family. It appeared to have been chosen on that account. Mary Cleophas had with her her little boy Simeon, about two years old, the son of her third marriage.

Toward evening Jesus accompanied Eliud from his house to Nazareth. Outside the city walls, where Joseph had had his carpenter shop, lived several people, poor but good, who had been known to Joseph, and among whose sons were some of the playmates of Jesus' childhood.

Eliud took Jesus to visit these people. They offered their guests a morsel of bread and a little fresh water. The water was especially good in Nazareth. I saw Jesus sitting on the ground among them and exhorting them to go to the baptism of John. They acted somewhat shyly in Jesus' regard. They had in the past looked upon Him as one of themselves. But now that He was so gravely introduced to them by Eliud, whom they all so highly honored, whose advice they often asked, from whom they were accustomed to seek consolation, and who, moreover, united in persuading them to go to the baptism, they could scarcely reconcile themselves to the position He now held toward them. They had indeed heard of the Messiah, but they could hardly think that Jesus was He.

13. JESUS AND ELIUD WALKING AND CONVERSING TOGETHER

The next day Jesus went with Eliud southward from Nazareth through the valley of Esdrelon on the road to Jerusalem. When about two hours beyond the brook Kison, they arrived at a village consisting of a synagogue, an inn, and only a few houses. It was one of the environs of the not far distant Endor, and nearby was a celebrated spring. Jesus put up at the inn. The people of the place behaved rather coldly, though not inimically toward Him. Eliud was not held in special esteem by them, for they were rather pharisaical. Jesus notified their head men that He intended to teach in the synagogue, but they replied that that was not usual for strangers. Jesus told them that He had a special call to do so and, entering the school, He taught of the Messiah whose Kingdom was not of this world, whose coming would not be attended by outward splendor, also of John's baptism. The priests of the synagogue were not favorably inclined toward Jesus. Jesus bade them give Him the Scriptures. He unrolled them and

explained many passages from the Prophets.

Eliud's confident communications with Jesus were to me singularly touching. He knew of and believed in His mission and supernatural advent, still without appearing to have a suspicion that He was God Himself. He told Jesus quite naturally, as they walked together, many things connected with His youth, what the Prophetess Anna had related to him, also what she had heard from Mary after the return from Egypt, for Mary had sometimes visited her in Jerusalem. Jesus, in turn, related to Eliud some things that he did not know, each accompanied with significant interpretation. But all was so natural, so simple, like a dear old man speaking with a beloved young friend.

While Eliud was rehearsing what Anna had heard from Mary and told to him, I saw all in pictures. I rejoiced to find them exactly similar to what I had long before seen and partly forgotten.

Jesus spoke to Eliud also of His journey to the baptism. He had gathered together many people and sent them to the desert near Ophra; but He said that He would go alone by the road past Bethania, where He wanted to speak with Lazarus. He spoke of Lazarus by another general name, which I have forgotten. He mentioned also his father, saying that he had been in war. He said that Lazarus and his sisters were rich, and that they would devote all they had to the advancement of Redemption.

Lazarus had three sisters: the eldest Martha, the youngest Mary Magdalen, and one between them also called Mary. This last lived altogether secluded, her silence causing her to be looked upon as a simpleton. She went by no other name than Silent Mary. Jesus, speaking to Eliud of this family, said, "Martha is good and pious. She will, with her brother, follow Me." Of Mary the Silent, He said, "She is possessed of great mind and

understanding; but, for the good of her soul, they have been withdrawn from her. She is not for this world, therefore is she now altogether secluded from it. But she has never committed sin. If I should speak to her, she would perfectly comprehend the greatest mysteries. She will not live much longer. After her death, Lazarus and his sister Martha will follow me and devote all that they possess to the use of the Community. The youngest sister Mary has strayed from the right path, but she will return and rise to higher sanctity than Martha."

Eliud spoke also of John the Baptist, but he had not yet seen him and was not yet baptized. Jesus and Eliud spent the night at the inn near the synagogue, and early on the following morning, they journeyed along Mount Hermon toward the somewhat dilapidated city of Endor. Around the inns lay masses of broken walls all the way along the mountain, so broad that a wagon could pass over them. Endor was full of ruins interspersed with gardens. On one side were large, magnificent buildings like palaces, while in other quarters of the city the desolation of war was visible. It seemed to me that the inhabitants were a race apart from the Jews. There was no synagogue in Endor, so Jesus went with Eliud to a large square in which three side buildings containing small chambers were built around a pond. The pond was in the center of a green lawn, and on its waters little barks were sailing. There was a pump nearby, and the place bore the appearance of a health-giving resort. The little chambers around the pond were occupied by invalids. Jesus, accompanied by Eliud, entered one of the buildings. He was hospitably received, and His feet washed. A high seat was erected for Him on the lawn, and there He taught the people. The women who occupied one of the wings, took back seats in the audience. These people were not orthodox Jews. They were more like slaves, cast out and oppressed, who had to pay tribute of all that they

earned. After a certain war, they remained behind in the city. I think their leader, Sisara, was defeated not far off, and was then murdered by a woman.[1] His army had been scattered throughout the whole country and reduced to servitude. There were still about four hundred in these parts. Their forefathers had, under David and Solomon, been forced to quarry stones for the building of the Temple. They were long accustomed to such work. The deceased King Herod had employed them in building an aqueduct to Mount Sion of several hours in length. They were very compassionate and stood by one another under all circumstances. They wore long coats and girdles. Their pointed caps covered their ears like those of the ancient hermits. They had no communication with the Jews, although they were allowed to send their children to the Jewish schools. But the poor little creatures were so badly treated and so despised that the parents preferred keeping them home.

Jesus felt great compassion for them. He had the sick brought to Him. They sat in a kind of bed like my reclining chair (I can still see them), under the movable back of which were supports. When the back was let down, the chair formed a bed.

As Jesus instructed them about the Messiah and baptism and exhorted them to the latter, they answered timidly that they could not lay claim to such a privilege, for that they were only poor outcasts. Then He taught them by the parable of the unjust steward. The clear interpretation He gave of it, I perfectly understood. It haunted me the whole day, but now I have forgotten it. Perhaps I shall recall it again. Jesus also related the parable of the son sent by his father to take possession of his vineyard. He always related that when instructing the poor, neglected heathens. The people prepared a repast for Jesus out in the open air. He invited to it the poor and the sick, and He and Eliud served them at table.

This action greatly impressed His entertainers. That evening Jesus returned with Eliud to the place outside of Nazareth, where He stayed overnight and celebrated the Sabbath in the synagogue.

The following day, Jesus and Eliud returned to Endor, which was only a Sabbath distance from the inn, and there He taught. The inhabitants were Canaanites and, I think, from Sichem; for I heard that day, at least once, the name Sichemite. They had an idol hidden away in a subterranean cavern. By some kind of mechanism on springs, it could be made to rise suddenly out of the earth and seat itself on an altar beautifully ornamented and prepared to receive it. They had procured this idol from Egypt, and it was named Astarte, which I understood yesterday to be the same as Esther. The idol had a face round like the moon. On its outstretched arms it held something long and swathed, like the chrysalis of a butterfly, large in the middle and tapering at either end. It may have been a fish. On the back of the idol was a pedestal upon which stood a high pail, or a small half-tub, which extended over the head. In it was something like ears in green husks, also fruits and green leaves. The idol stood in a cask that reached up to the lower part of the body, and all around it were pots of growing plants. These people worshipped their idol in secret, and Jesus in His instructions to them reprehended them for it. They had been accustomed to sacrifice deformed children to the goddess. There was a companion idol belonging to this goddess, the god Adonis, who I think was Astarte's husband.

This nation, as has been said, had been defeated in three parts under their general Sisara, and scattered as slaves throughout the country. They were at this time greatly oppressed and despised. Not very long before Christ, they had excited some disturbance around Herod's castle in Galilee, after which they were still more

oppressed.

In the afternoon, Jesus and Eliud returned to the synagogue and there ended the Sabbath.

The Jews, meanwhile, were very much displeased at Jesus' visit to Endor. But He reprehended them very severely for their hardheartedness toward their abandoned fellow beings. He exhorted them to a spirit of kindness and urged them to take them to the baptism, which they themselves had, at His recommendation, resolved to receive. The Jews of this place became more favorably inclined toward Jesus after they had heard His instructions. Toward evening He returned to Nazareth with Eliud. I saw them conversing together the whole way, sometimes even pausing to stand and talk. Eliud was again recalling many of the incidents of the flight into Egypt, and I saw them again in vision. He began by asking whether Jesus was not going to extend His Kingdom over the good people in Egypt who had been impressed by His presence among them in His childhood.

Here I saw again that the journey of Jesus after the raising of Lazarus through pagan Asia down to Egypt, and which I had seen before, was no dream of mine, for Jesus told Eliud that wherever the seed had been sown, would He before His end reap the harvest.

Eliud knew of the sacrifice of bread and wine, also of Melchisedech; but he knew not what idea to form of Jesus. He questioned Him as to whether He was not another Melchisedech. Jesus answered: "No. Melchisedech had to pave the way for My sacrifice. But I shall be the Sacrifice itself."

I learned also from that conversation that Noemi, Mary's teacher in the Temple, was the aunt of Lazarus, his mother's sister. Lazarus's father was the son of a Syrian king who had, for services in war, received some property as a reward. His wife was a Jewess of distinction. She belonged to the priestly race of Aaron (although

Manasses allied with Anna), and dwelt in Jerusalem. They owned three castles: one in Bethania; one near Herodium; and one at Magdalum, on the Sea of Galilee, not far from Tiberias and Gabara. Herod also had a castle in the country near Magdalum. Jesus and Eliud spoke also of the scandal Magdalen gave her family.

Jesus went home with Eliud. There they found assembled the five disciples, the Essenians, and many others who were desirous of going to the baptism. Some publicans, also, had come to Nazareth for the same purpose, and several bands had already started for the place of baptism.

1. *Judges* 4:2.

14. JESUS IN NAZARETH

Next morning Jesus resumed His instructions. Two of the Pharisees from Nazareth came to Him and, in a friendly manner, invited Him to go back with them to the school. They had, as they said, heard so much of His teaching in the country around that they were eager to hear Him explain the Prophets. Jesus went with them. They conducted Him to the house of a Pharisee, in which many others were assembled. The five disciples were with their Master. The Pharisees listened very politely to Jesus while He spoke to them in beautiful parables. His teaching appeared to please them greatly, and they led Him to the synagogue, where a numerous audience awaited Him. Jesus spoke of Moses and explained the Prophecies concerning the Messiah. But whenever He dropped any words from which they might infer that He alluded to Himself, they showed displeasure. One of the Pharisees spread for Him a repast, and He spent the night with His five disciples at an inn near the school.

Next day Jesus addressed a crowd of publicans who

were journeying just then to receive the baptism. He afterward taught in the synagogue, making use of the similitude of the grain of wheat which must die in the earth before producing its fruit. His words displeased the Pharisees, and they repeated their remarks about the son of the carpenter Joseph. They reproached Him also for His communications with publicans and sinners, to which Jesus replied with great firmness. Then they took up the Essenians whom they denominated hypocrites who lived not according to the Law. But Jesus showed them clearly that the Essenians were stricter followers of the Law than the Pharisees, and so the reproach of hypocrisy fell back upon themselves. It was the question of benedictions that had led to the Essenians. Blessings were in common use among them, and the Pharisees were annoyed at seeing Jesus blessing little children. When, for instance, He was entering or leaving the synagogue, He was stopped by many mothers with their children, and His blessing craved for the little ones.

While Jesus dwelt at Nazareth, He had always much to do with the children, who became still and quiet near Him. No matter how passionately they cried, His blessing had power to calm them. The mothers, remembering this, now brought their little ones to Him to see whether He had become too proud to notice them. There were some among them who kicked violently, rolling over and over on the floor, as if they had cramps, screaming loudly all the while. But Jesus' blessing stilled them instantly. I saw something like a dark vapor going out from some of them. Jesus laid His hand on the heads of the boys and gave them the Patriarchs' blessing in three lines, one from the head and one from either shoulder down to the heart where all three united. He blessed the girls in the same way, but without laying His hand on them, though He made a sign on their lips. I thought as I saw Him do it that it meant that they should not prattle so much; still,

however, it was significant of something else. Jesus passed the night with His disciples in the house of a Pharisee.

15. JESUS REJECTS THREE RICH YOUTHS. HE CONFOUNDS MANY LEARNED MEN IN THE SYNAGOGUE OF NAZARETH

To the five followers of Jesus, four others were now added, relatives and friends of the Holy Family. I think there was a son of one of the three widows among them, and one from Bethlehem, who had found out that He was a descendant of Ruth who had married Booz in that city. Jesus formally received them to the number of His disciples. There were in Nazareth a couple of rich families who had three sons. In childhood these latter had associated with Jesus. They were now quite cultured and well educated. The parents, who had heard much of Jesus' wisdom and teaching, agreed together that their sons should today hear a specimen of it. They would then offer Him money to let the young men travel with Him that they might profit by His knowledge. The good people had so high an opinion of their sons that they thought Jesus would gladly become their tutor. So the young men went to the synagogue whither, by the connivance of their wealthy parents and the Pharisees, all the learned men of the city had flocked. They were determined to put Jesus to the test in every way. Among these men were a lawyer and a physician, the latter a tall, portly man with a long beard. He wore a girdle and had some kind of a badge upon one shoulder of his mantle. I saw Jesus, on entering the school, again blessing many children whom their mothers brought to Him, among them some afflicted with leprosy whom He healed. During His discourse, He was interrupted in various ways by the literati who proposed to Him all kinds of subtle questions. But His

wisdom silenced them.

To the lawyer's speech, Jesus answered most wonderfully from the Law of Moses, and when divorce was spoken of, He rejected it entirely. Divorced, husband and wife could never be; but if the former could not in any way live with the latter, he might leave her. Still were they one body, and could not again marry. These words of the Lord greatly displeased the Jews.

The physician asked whether He could tell whether a man was of a dry, matter-of-fact nature or of a phlegmatic disposition, under what planets such a one was born, what simples were good for this or that temperament, and how the human body is formed. Jesus answered him with great wisdom. He spoke of the complexion of some of those present, their diseases and the remedies, and of the human body, with a depth of knowledge quite unknown to the physician. He spoke of life, of the spirit, and how it influences the body, of sicknesses that could be cured only by prayer and amendment, of such as needed medicine for their cure—and that in language so profound, and yet so beautiful, that the physician in astonishment declared himself vanquished and that he had never before heard such things. I think he afterward became one of Jesus' disciples. Jesus described to him the human body with all its members, muscles, veins, nerves, and intestines, their special functions and their various relations one with another, in general terms and yet with such accuracy that His questioner was humbled and silenced.

There was an astrologer present who spoke of the course of the stars. He explained how one constellation ruled another, how different stars possess different influences, and he discoursed upon comets and the signs of the Zodiac. Jesus in most appropriate language treated with another upon architecture; with others of trade and commerce with foreign nations, taking occasion at the

same time to censure severely the various fashions and frivolities lately introduced from Athens. He condemned likewise the games and juggling now in use among them, and which were also spreading throughout Nazareth and other places. These games were likewise a product of their intercourse with Athens. Jesus stigmatized them as unpardonable since they that indulge in them look upon them as no sin; consequently, they do no penance for them, and therefore they cannot be pardoned.

His hearers were ravished at His wisdom. They begged Him to take up His residence among them, offering to give Him a house and all that He needed, questioning Him also as to why He and His Mother had removed to Capharnaum. Jesus replied that He could not remain with them, and He spoke of His mission and the duties it imposed. In answer to their question as to why He had gone from among them, He said that it was because of His desire to dwell in a more central locality, etc. But they did not understand His reasons, and they were offended at His rejection of their offer, which they thought a very fine one. They looked upon His words, "*mission,*" and "*duties*" as the offspring of pride. And so they left the school that evening.

The three youths, who were about the age of twenty, greatly desired to speak with Jesus. But He would not allow them to do so until His nine disciples were present. That annoyed them. Jesus told them that He insisted upon having witnesses to what He might say to them. When at last they were admitted to an audience, they very modestly and humbly laid before Him their own and their parent's wishes that He would receive them as His pupils. Their parents, they said, would remunerate Him, and as for themselves, they would bear Him company in all His labors, they would serve and help Him. I saw that Jesus was troubled at having to refuse their request, partly for their own sake, and partly on account of His

disciples, for He was obliged to assign reasons for His refusal which they could not as yet comprehend. He replied to the youths that he who gave money to obtain something, aimed at gaining some temporal advantage; but that whoever would follow Him, must abandon all earthly possessions, must leave parents and friends, and that His disciples must neither woo nor marry. He laid down many other hard conditions, so that the young men became very much discouraged. They argued that many of the Essenians were married. Jesus replied that they, the Essenians, acted rightly and in accordance with their laws, but that His doctrine was to accomplish fully that for which theirs only paved the way, etc. With this remark and bidding them take time to reflect, He left them.

The disciples were intimidated by His words. His teaching was so severe that they could not understand it, and they grew faint-hearted. But on the way from Nazareth to Eliud's, He bade them not despond, that He had good reasons for talking as He had done, that those youths would only at some distant day, and perhaps never, come to Him; but as for themselves, the disciples, they should follow Him calmly and be without anxiety, etc. And so they arrived at Eliud's. I do not think He will again go to Eliud's, for great talk and excitement had arisen in Nazareth on His account. The inhabitants were vexed at His not remaining among them. They thought that He had acquired all His knowledge during His travels. "True," they said, "He is a very clever and extraordinary man; but, for a carpenter's son, He is rather conceited." I saw the three young men returning to their homes. Their parents were very much displeased at the objections Jesus made to receiving them. The sons chimed in with the parents, and all talked at random in their indignation against Him.

On the following day, the three youths went again to

Jesus and begged once more to be accepted. They promised Him perfect obedience and faithful service. But Jesus again dismissed them, and I saw that their inability to seize the meaning of His refusal troubled Him. He spoke then with His nine disciples who, by His directions, were to go first to a certain place and afterward to John. On the subject of those whom He had dismissed, Jesus said that they desired to follow Him for the sake of what they might gain, that they were not willing to give all for love. But that they, the disciples, sought for nothing, consequently they had been received. He spoke again in significant and beautiful terms of the baptism, telling them to go over to Capharnaum and say to His Mother that He was going to the baptism. He charged them likewise to speak to the disciples, John, Peter, and Andrew about John (the Baptist) and say to the last named that He (Jesus) was coming.

16. JESUS WITH ELIUD IN THE LEPER SETTLEMENT

I saw Jesus journeying with Eliud in a southwesterly direction from Nazareth, but not exactly on the highroad. He wanted to go to Chim, a leper settlement. They reached it at daybreak, and I saw that Eliud tried to restrain Jesus from entering it, that He might not be defiled; for, as Eliud urged, if it were discovered that He had been there, He would not be allowed to go to the baptism. But Jesus replied that He knew His mission, that He would enter, for there was in it a good man who was sighing for His coming. They had to cross the Kishon. The leper settlement lay near a brook formed by the waters of the Kishon which flowed into a little pond in which the lepers bathed. The water thus used did not return into the Kishon. This settlement was perfectly isolated; no one ever approached it. The lepers dwelt in

scattered huts. There were no others in the place, excepting those that attended the infected. Eliud remained at a distance and waited for the Lord. Jesus entered one of the most remote huts wherein lay stretched on the ground a miserable creature entirely enveloped in sheets. He was a good man. I have forgotten how he contracted leprosy. Jesus addressed him. He raised himself, and appeared to be deeply touched at the Lord's deigning to visit him. Jesus commanded him to rise and stretch himself in a trough of water that stood near the hut. He obeyed, while Jesus held His hands extended over the water. The rigid limbs of the leper relaxed, and he was made clean. He then resumed his ordinary dress, and Jesus commanded him not to speak of his cure until He should have returned from the baptism. He accompanied Jesus and Eliud along the road till Jesus ordered him to go back.

I saw Jesus and Eliud the whole day journeying toward the south through the valley of Esdrelon. Sometimes they conversed together, and at others walked apart as if in prayer and meditation.

The weather was not very pleasant at that time, the sky dark, and fog in the valley. Jesus had no stick. He never carried one. But Eliud had one with a little shovel on it like those of the shepherds. Jesus wore only sandals, though a kind of perfect shoe, consisting of a thick, woven upper of coarse cotton, was in use at the time. Once I saw Jesus and Eliud at noon resting by a well and eating bread.

17. JESUS TRANSFIGURED BEFORE ELIUD

During the night, I saw them again walking, sometimes together, sometimes separate. And then I witnessed something extraordinary, an unspeakably lovely vision. While Jesus was walking on ahead, Eliud passed some remarks upon the symmetry and beauty of His person. Jesus

replied: "If thou shouldst behold this Body two years hence, thou wouldst find in it neither beauty nor symmetry, so greatly will they abuse and maltreat Me." But Eliud understood not His words. Above all he could not comprehend why Jesus always spoke of His Kingdom as existing so short a time; for he thought ten, or even twenty years must elapse before it would be founded. He could not bring himself to think otherwise, since his thoughts were all of an earthly kingdom.

When they had gone on a short distance, Jesus paused and bade Eliud, who was following lost in thought, to approach and He would show him who He was, of what nature was His Body, and of what kind His Kingdom. Eliud drew near to within several steps of Jesus. Then Jesus raised His eyes to Heaven and prayed. A cloud, like those seen in a thunderstorm, descended and enveloped both. From without they could not be seen, but over them opened a Heaven of light which seemed to descend toward them. Above I saw a city of shining walls, I saw the Heavenly Jerusalem! The whole interior was lit up with a rainbow colored light. I saw a figure like God, the Father, and Jesus, His form perfectly luminous and transparent, connected with Him by beams of light. Eliud stood awhile gazing upward as if entranced, and then sank prostrate on his face, in which position he remained until the apparition and the light had melted away. Then Jesus resumed His way, and Eliud followed speechless and frightened by what he had seen. It was a vision like the Transfiguration, but I did not see Jesus lifted up.

I think Eliud did not live to see the Crucifixion of Christ. Jesus was more confidential toward him than toward the Apostles, for Eliud was very enlightened and very familiar with many of the mysteries connected with the family of Jesus. Jesus took him as a friend and companion, and clothed him with authority, so that he did

much for His community. He was one of the best instructed of the Essenians. In Jesus' time, the Essenians did not dwell all together on the mountains as formerly; they were more scattered throughout the cities. I had that wonderful vision about twelve o'clock at night.

In the morning, I saw Jesus and Eliud arrive at a shepherd field. It was daybreak, and the shepherds were already out of their huts and with the cattle. They came forward to meet Jesus, who was known to them. They cast themselves down before Him, and then led Him and His companion under a shed where they had their cooking utensils. Here they washed their feet, prepared for them a couch, and set before them bread and little drinking cups. They roasted some turtledoves for their guests. The birds had their nests in the roofs of the huts, and were hopping around in great numbers like hens. And now I saw Jesus dismissing Eliud, who knelt to receive His blessing. The shepherds were present. Jesus told him that he would end his days in peace, that the path which He Himself had to walk would be too difficult for him, that He had admitted him to His Community, that he had already done his part in the vineyard, and that he should receive his reward in His Kingdom. Jesus explained this by the parable of the laborers in the vineyards. Eliud was very grave since the vision of the preceding night, very silent, and deeply impressed. I think he was afterward baptized by the disciples. He accompanied Jesus a part of the way from the shepherd field. The Lord embraced him, and he departed with signs of manly emotion.

The place to which Jesus was going for the Sabbath could be seen from here. Some of His relatives once dwelt there. The place to which He now went alone was called Gur. It was built on a mountain. Joseph's brother, who afterward removed to Zabulon and who had had frequent communication with the Holy Family, once dwelt there. Jesus went unnoticed to an inn, where they washed

His feet and presented Him food. He had a chamber to Himself. He caused a roll of the Scriptures to be brought to Him from the synagogue, and out of it He read and prayed sometimes standing, sometimes kneeling, often raising His eyes toward Heaven. He did not go to the school. Once I saw some people going to the inn and asking to speak to Jesus, but He would not see them.

18. A GLANCE AT THE DISCIPLES GOING TO THE BAPTISM

I saw the disciples whom Jesus had dispatched with messages arrive in Capharnaum. They were about five of the best-known. They had an interview with Mary, and then two of them went to Bethsaida for Peter and Andrew. James the Less, Simon, Thaddeus, John, and James the Greater were present. The disciples spoke of the mildness, meekness, and wisdom of Jesus, while the followers of John the Baptist proclaimed with enthusiasm the austere life of their master, and declared that they had never before heard such an interpreter of the law and the Prophets. Even John spoke enthusiastically of the Baptist, although he already knew Jesus. His parents had once lived only a couple of hours from Nazareth, and Jesus loved him even as a child. The disciples celebrated the Sabbath here.

The next day I saw the nine disciples along with those named above on the road to Tiberias, whence they were to go to John, passing near Ephron and then through the desert toward Jericho. Peter and Andrew particularly distinguished themselves by the zeal with which they spoke of the Baptist. He was, they said, of a noble, priestly race; he had been educated by the Essenians in the wilderness, he would suffer no irregularity around him, he was as rigorous as he was wise. Then Jesus' disciples put forward the mildness and wisdom of their Master, to

which the others retorted that many disorders arose from such condescension, and they cited instances in proof of what they said. Jesus' disciples replied that their Master, too, had been educated by the Essenians and that, moreover, He had but lately returned from travelling. But John entered not into this discussion. I did not hear him saying anything more in that strain. They started together for the place of baptism, but after a few hours took different directions. As I listened to their conversation, I thought, "Men were then as they now are."

19. JESUS IN GOPHNA

Gur, where Jesus prayed alone in the inn, lay not very far from a city, Mageddo, and a field of the same name. I have clearly seen that, toward the end of the world, there will be fought in that field a battle with Antichrist. Jesus arose with the dawn, rolled up His couch, laid a coin on it, girded Himself, and went forth. His way led Him around many towns and villages, but He met no one, put up at no inn. He passed Mount Garizim near Samaria, which lay to the left, as He journeyed southward. Occasionally He ate a few berries and some other fruit, and in the hollow of His hand or with a concave leaf scooped up some water to quench His thirst.

Toward evening, Jesus entered Gophna, a city on Mount Ephraim. It was built upon very jagged foundations, some high, some low, numerous gardens and pleasure grounds scattered between the houses. Some relatives of Joachim dwelt here, but they had not maintained intimate communications with the Holy Family. Jesus put up at an inn where they washed His feet and gave Him some little refreshment. But soon there came to the inn some of His relatives accompanied by a couple of Pharisees of the better sort, and escorted Him to their own home, one of the handsomest houses in the city. The city itself was

of some importance, and possessed at this time jurisdiction over a portion of the country around. Jesus' relative was an official, and was much employed in writing. I think the city belonged to Samaria. Jesus was received with respect. There were several guests at His relative's house and all, standing or walking, took refreshments in a pleasure garden. Jesus slept here overnight.

It was a day's journey from Gophna to Jerusalem. There was a little river in this region. During the loss of the Boy Jesus in the Temple, the Holy Family went to Gophna in search of Him; for when they missed Him at Michmas, they thought He might perhaps have gone to His relatives there. Mary feared that He had fallen into the little river.

Jesus, having gone to the synagogue, asked for the writings of one of the Prophets, and taught of baptism and the Messiah. He proved to His hearers from the Prophets, that the time must have arrived for His appearance. He cited events which were to precede His coming, and which had actually been accomplished, alluding especially to one that had happened three years before. I do not now remember whether that particular event was a war, or whether it was that the scepter had passed from Juda. And so He went on enumerating proofs of accomplished signs which were to precede the coming of the Messiah. He mentioned also the multiplication of sects and the irreligious nature of so many of their ceremonies. He told them that the Messiah would be in their midst, and they would not know Him. He alluded, in words something like the following, to the connection existing between Himself and John: "There will be one who will point Him out (the Messiah), but ye will not acknowledge Him. Ye wish to see a conqueror, an illustrious personage, a man surrounded by magnificence and eminently learned companions. Ye will not recognize as the Messiah one that comes among you

destitute of wealth and authority, unattended by the pomp of worldly splendor and magnificence, one whose companions are unlettered peasants and laborers, whose followers are made up of beggars, cripples, lepers, and sinners."

In this way Jesus spoke at length, interpreting the Prophecies, and putting forth clearly the connection between Himself and John. Still, He never once said, *"I"*, but spoke of Himself in the third person. His instruction occupied the greater part of the day. His relatives concluded that He must be an envoy, a forerunner of the expected Messiah. On His return to their house, they referred to a book in His presence wherein they had recorded all that had happened in the Temple to Jesus, the Son of Mary, in His twelfth year. They were struck by the similarity between what He had then said and His teaching of today, and on perusal of that record they were still more astonished.

The father of the house was an aged widower. His two daughters, both widows, lived with him. I heard the two daughters talking together of the marriage of Joseph and Mary in Jerusalem, at which they had been present. They recalled the magnificence of that wedding, how well-off Anne had been, but how changed the circumstances of the family had become. They spoke just as people of the world are accustomed to do, a vein of blame and reproach running through their words, as if they of whom they were speaking had greatly degenerated. While thus conversing and, womanlike, recounting the particulars of the wedding and Mary's bridal dress, I saw a circumstantial vision of the whole ceremony and especially of the Blessed Virgin's ornaments. Meanwhile the men were hunting up what had been written years before about Jesus and His teaching as a Boy in the Temple. The parents of Jesus had anxiously sought Him here, and it was thus that the news of where and how He was found

had reached them. The affair had attracted much attention, especially as He was a relative of theirs.

While His relatives were still expressing surprise at the connection between His former and His present teaching, by which they were even more prejudiced in His favor, Jesus informed them that He must take leave and, in spite of their remonstrances, set out accompanied by several of the men. They had to cross a little river over a bridge of masonry on which trees were growing. They journeyed some hours to a plain covered with meadows. It was here the Patriarch Joseph was when Jacob sent him to his brethren in Sichem. The regions from which Jesus had lately come had also been much frequented by Jacob. Late in the evening Jesus entered a shepherd village this side of a small river, and His companions left Him. The village lay on both sides of the river, the part on the opposite bank being the larger. The synagogue was on this side. The Lord went to an inn where were assembled two sets of candidates for baptism. They were on their way through the desert to the appointed place. They had spread the news here of Jesus' coming. He conversed with them that evening, and they departed next morning. The servants washed the Lord's feet. He partook of a light repast, and then retired for prayer and rest.

20. JESUS CONDEMNS HEROD'S ADULTERY. THE JOURNEY OF THE HOLY WOMEN

Next morning Jesus went to the school, where many were assembled. He spoke, as usual, of the baptism and of the nearness of the Messiah whom they would not acknowledge. He reproached them for their obstinate adherence to old, meaningless customs, on which point these people had a special failing. They were, on the whole, tolerably simple-minded and received His remonstrances well. Jesus requested the High Priest of

the synagogue to conduct Him to the sick. He visited about ten, but cured none; for, in the neighborhood of Jerusalem, He had told Eliud and His five disciples that He would perform no more cures until He had been to the baptism. The sick in this place were mostly dropsical, gouty, and infirm women. Jesus exhorted them and told them separately what religious acts they should perform, according as their infirmities were a part punishment of sin. Some He ordered to purify themselves and go to the baptism.

There was a meal prepared for Him at the inn, at which many men of the place were present. Before the hour for it these men spoke of Herod, of his unlawful connection with his brother's wife, blaming him severely and inquiring into Jesus' opinion on the point in question. Jesus warmly censured Herod's conduct and denounced the sin of adultery, but He told them likewise that if they judged others, they would themselves be judged.

Now there were in this place many sinners. Jesus spoke with them privately and earnestly reproved them for living in adultery. He told many all their secret sins. Trembling with fear, they promised to do penance. Jesus went from here to Bethania, a distance of perhaps six miles, and again entered a mountainous region. It was the winter season, foggy and cloudy by day, and sometimes white frost by night. Jesus enveloped His head in a scarf, and journeyed straight on toward the east.

I saw Mary and four holy women leaving the house and wending their way through a field near Tiberias. They had with them two servants from the fishery. One went on ahead, the other followed, both laden with baggage which they carried on a pole across the shoulder, a pack in front and another behind. The four women were Johanna Chusa, Mary Cleophas, Mary Salome, and one of the three widows. They, too, were going to Bethania

by the usual route which ran by Sichem to the right. When Jesus passed it, it was on His left. The holy women walked generally in single file, a couple of steps apart. They went in this way probably because most of the roads, excepting the broad highways, were narrow, intended for foot passengers, and led through the mountains. They walked quickly with a firm step, not swaying from side to side, as the country people do here. Very probably this is because from early youth the inhabitants of that country are accustomed to making long journeys on foot. They had their gowns tucked up to about the middle of the calf, their lower limbs bandaged tightly down to the ankle, and bound to the soles of their feet were thick, padded sandals. Over the head was a veil, the ends of which were fastened into the scarf wound round the neck. This scarf was crossed on the breast, thence carried behind and caught in the girdle; sometimes the wearers ran their hands into its folds and there let them rest. The man, going on before the travellers, prepared the way for them. He opened the hedges, removed stones from the path, laid bridges, gave orders at the inns and, in fine, saw to everything. The one who followed put everything again into its first order.

21. JESUS IN BETHANIA

About six miles from Bethania, the road upon which Jesus was travelling again led through a mountainous country. That evening He entered a little village consisting of only one street, about half an hour in length, which ran across a mountain. Bethania was probably still three hours further on. One could see in the distance the region in which it lay, for it was a low plain. From this mountain stretched north and east a desert of about three hours in breadth toward the desert of Ephron. It was between these two deserts that I saw Mary and her companions tonight

putting up at an inn.

The mountain is that one upon which Joab and Abisai, in the persecution of Abner, stopped when the latter addressed them. It is called Amma, and lies to the north of Jerusalem. The place where Jesus was faced both north and east. I think it was called Giah. It was opposite the desert Gibeon, which began at the foot of the mountain and stretched off to the desert Ephron. It was about three hours long. Jesus arrived in the evening and entered a house to procure some refreshment. They washed His feet, and set before Him a drink and little rolls. Several persons soon gathered around Him. As He had just come from Galilee, they questioned Him about the Teacher from Nazareth, of whom they had heard so much from John and other sources. They asked also whether John's baptism was of any value. Jesus instructed them in His usual style, exhorted them to baptism and penance, and spoke of the Prophet from Nazareth and of the Messiah. He said that the latter would appear among them, but they would not acknowledge Him, yea, they would even persecute and illtreat Him. They must indeed remark that the time was come for His advent. He would not appear in splendor and triumph. He would be poor and would walk among the simple. The people of this place did not know Jesus, but they received Him well and expressed veneration for Him. Aspirants to baptism had passed through the place and had spoken of Him. After resting about two hours, He continued His journey accompanied by some of the good people.

He arrived in Bethania at night. Lazarus had been perhaps for some days at his house in Jerusalem on the west side of Mount Sion, the same side as Mount Calvary. But he must have heard from the disciples of Jesus' intended visit to Bethania, for he had come thither in time to receive Him. The castle in Bethania belonged in reality to Martha; but Lazarus loved to be there, so he and his sister kept house together. They were expecting Jesus, and a repast was in

readiness. Martha dwelt in a house on the other side of the courtyard. There were guests assembled in both houses. With Martha were Seraphia (Veronica), Mary Marcus, and an aged woman of Jerusalem who had been in the Temple when Mary entered and had left soon after. She had desired to remain, but God had other designs for her, and she married. With Lazarus were Nicodemus, John Marc, the only son of Simeon, and an old man named Obed, a brother or brother's son of the Prophetess Anna. All were, in secret, friends of Jesus, partly through John the Baptist, partly through the Holy Family, and again through the prophecies of Simeon and Anna in the Temple.

Nicodemus was a thoughtful, inquiring man, who was anxiously awaiting Jesus' coming. All had received the baptism of John, and all were secretly assembled here at Lazarus's invitation. Nicodemus afterward served Jesus and His cause, but in secret.

Lazarus had sent some of his servants to meet Jesus on the way. About thirty minutes from Bethania, Jesus came up with a trusty old servant who afterward joined the disciples. The old man prostrated on his face before Him, saying, "I am the servant of Lazarus. If I have found favor before Thee, my Lord, follow me to his house." Jesus bade him rise, and followed him. He was kind to the old man, but at the same time He conducted Himself in accordance with His dignity. It was just that way of acting that gave Him such power to attract. People loved the Man, but felt the God. The servant led Jesus to a porch near a fountain at the entrance of the castle, where all had been prepared for washing His feet and changing His sandals. He wore thick, green, padded soles which He now exchanged for a pair of stout ones with low, leather uppers. From that time He continued to wear these latter. The servant dusted and aired His garments. When the washing of His feet was over, Lazarus and his friends appeared, bringing to Jesus a light refreshment and something in a drinking cup. Jesus

embraced Lazarus and greeted the others, extending to them His hand. They served Him hospitably and escorted Him to the house. Sometime after, Lazarus conducted Him across the courtyard to Martha's dwelling. The women there knelt veiled before Him. Jesus raised them by the hand, and told Martha that His Mother was coming to await there His return from the baptism.

They all went back to Lazarus's where a meal was awaiting them. It consisted of roasted lamb, doves, vegetables, little rolls, honey, and fruits. On the table were cups, and the guests reclined on leaning stools, two and two. The women ate in an antechamber. Jesus prayed before the meal began and blessed the food. He was very grave, even a little sad. During the repast, He said that a time of trial was approaching, that He was about to begin a toilsome journey, which would come to a bitter end. He exhorted them, if they were His friends, to stand firm, for like Himself they would have much to suffer. He spoke so feelingly that they all wept, though they did not perfectly understand Him and knew not that He was God.

That want of understanding on the part of those around Jesus is always a subject of wonder to me, since I have seen innumerable testimonies of His Godhead and mission; and I cannot help asking why was not that, which I perceive so clearly, shown to those people. I have seen man created by God, Eve taken from his side and bestowed upon him as a wife, and both fallen from their first innocence. I have seen the Promise of the Messiah, the dispersion of mankind, the wonderful providence of God and His mysteries preparing the way for the coming of the Blessed Virgin. I saw the descent of the Blessing from which the Word became Flesh running like a path of light through all the generations of Mary's ancestors. At last I saw the angel's message to Mary and the ray of light from the Godhead which penetrated her at the instant the Saviour became Man. And after all this, how wonderful did it not seem to me, miserable, unworthy

sinner, to see those holy contemporaries and friends of Jesus in His presence—though loving and honoring Him—yet possessed by the thought that His Kingdom was to be an earthly one; to see them regarding Him, indeed, as the promised Messiah, and yet never dreaming that He was God Himself. He was to them only the son of Joseph and Mary, His Mother. None guessed that Mary was a virgin, for they knew not of her supernatural Immaculate Conception; indeed, they did not even know of the Mystery of the Ark of the Covenant. It was already a great deal, and a sign of special grace, that they loved Him and acknowledged Him. The Pharisees, although they knew of the prophecies of Simeon and Anna at the time of His Presentation in the Temple, and who had listened to His wonderful teaching in the Temple when still only a child, were perfectly obdurate. They had indeed made some inquiries at the time concerning the family of the Child and later on concerning His instructors; but they esteemed Him and His relatives too poor, too insignificant, too despicable. They wanted a Messiah in every way magnificent. Lazarus, Nicodemus, and many of the followers of Jesus entertained the secret belief that He was called with His disciples to take possession of Jerusalem, to free the Jews from the Roman yoke, and to establish them in a kingdom of their own. Truly, it was then as now, when each man might look upon him as a Saviour who would restore his fatherland to freedom and once again establish the beloved old government. Neither was it known at that time that the Kingdom which alone can help us, is not of this world of penance. Yes, they indeed rejoiced for the moment in the thought, "Now it will soon be all over with the glory of such or such a tyrant." They did not, however, venture to mention their thoughts to Jesus. They stood in great awe of Him; besides, they could read a fulfillment of their hopes in no trace of His behavior, in no word that He uttered.

After the meal, all retired to an oratory where Jesus

offered a prayer of thanksgiving that His time, His mission was now to begin. It was extremely affecting, and all shed tears. The women were present, but standing back. They recited together the usual prayers, after which Jesus gave them His blessing, and was conducted by Lazarus to His chamber for the night. This was a large room divided off into alcoves where the men slept; but these alcoves were more beautiful than those of ordinary houses. The beds were not rolled up, as they were in general; they were placed on a kind of stationary platform with a cornice in front ornamented with hangings and fringes. A fine mat was rolled up on the wall by the bed. It could, by means of a pulley, be drawn up or let down before the bed, thus concealing it when not in use, and forming a kind of slanting roof. Beside the bed was a small table, and in a niche of the wall stood a tall water vessel, along with a smaller one for drawing and pouring. A lamp projected from the wall, and on the arm of the same hung a toilet towel. Lazarus lighted the lamp, cast himself on his knees before Jesus, who again blessed him, and departed.

Silent Mary, the simple sister of Lazarus, did not make her appearance. Before others she never uttered a word; but when alone in her room or the garden, she talked aloud to herself and to all the objects around her, as if they had life. It was only before others that she was perfectly mute and still; her eyes cast down, she looked like a statue. On being saluted, however, she inclined and was very polite in all her bearing. When alone, she busied herself in various occupations, attending to her own wardrobe, and keeping all things in order. She was very pious, though she never appeared in the school. She prayed in her own chamber. I think she had visions and conversed with apparitions. Her love for her brother and sisters was unspeakable, especially for Magdalen. From her earliest years she had been what she now was. She had a female attendant, but she was perfectly neat in her person and surroundings with no trace of insanity to

be found about her.

No word had as yet been spoken in Jesus' presence in reference to Magdalen, who was then living at Magdalum in the height of her grandeur.

On the night that Jesus went to Lazarus's, I saw the Blessed Virgin, Johanna Chusa, Mary Cleophas, the widow Lea, and Mary Salome passing the night at an inn between the desert Gibea and the desert Ephraim, about five hours from Bethania. They slept under a shed enclosed on all sides by light walls. It contained two apartments. The front one was divided off into two rows of alcoves, of which the holy women took possession; the back served as a kitchen. Before the inn was an open hut in which a fire was burning. Here the male attendants slept or kept watch. The innkeeper's dwelling was not far distant.

On the following day, Jesus taught walking about the courtyards and gardens of the castle. He spoke earnestly, feelingly, and lovingly, though His manner was full of dignity and He uttered no unnecessary word. All loved Him and followed Him, though not without a sentiment of awe. Lazarus approached Him the most confidently. The other men were more reserved; they gazed on in admiration.

22. JESUS' INTERVIEW WITH SILENT MARY. HIS CONVERSATION WITH HIS MOTHER

Accompanied by Lazarus, Jesus went also to the abode of the women, and Martha took Him to her silent sister Mary, with whom He wished to speak. A wall separated the large courtyard from a smaller one, which latter, however, was still quite spacious. In it was an enclosed garden adjoining Mary's dwelling. They passed through a gate, and Jesus remained in the little garden while Martha went to call her silent sister. The garden was highly ornamental. In the center stood a large date tree, and all around were aromatic herbs and shrubs. On one side was

a fountain or rather a kind of tiny lake with a stone seat in the center. From the opposite edge to the seat was laid a plank, upon which silent Mary could cross and there sit under an awning and surrounded by the water. Martha went to her and bade her come down into the garden, for there someone was waiting to speak to her. Silent Mary was very obedient. Without a word, she threw her veil around her and followed her sister into the garden. Then Martha retired. Mary was tall and very beautiful. She was about thirty years old. She generally kept her eyes fixed on Heaven. If occasionally she glanced to one side where Jesus was, it was only a side glance and vaguely, as if she were gazing into the distance. Even when speaking of herself, she never used the pronoun, *"I,"* but always *"thou,"* as if she saw herself as a second person and spoke accordingly. She did not address Jesus nor cast herself at His feet. Jesus was the first to salute, and they walked together around the garden. Properly speaking, they did not converse together. Silent Mary kept her gaze fixed on high and recounted heavenly things, as if passing before her eyes. Jesus spoke in the same manner of His Father and to His Father. Mary never looked at Jesus, though while speaking she sometimes half turned to the side upon which He was walking. There was more a prayer, a song of praise, a contemplation, a revealing of mysteries than a conversation. Mary appeared as if ignorant of her own existence. Her soul was in another world while her body lived on earth.

Of their speech during that interview, I can remember that, glancing intuitively upon the Incarnation of Christ, they spoke as if gazing upon the Most Holy Trinity acting in that mystery. Their simple, and yet profoundly significant words I cannot recall. Mary gazing upon it, said, "The Father commissioned the Son to go down to mankind, among whom a Virgin should conceive Him." Then she described the rejoicings of the angels, and how Gabriel was sent to the Virgin. And so she ran through the nine angelic

choirs, who all came down with the bearer of the glad tidings, just as a child would joyously describe a procession moving before its eyes, praising the devotion and zeal of all that composed it. Then she seemed to glance into the chamber of the Virgin, to whom she spoke words expressive of her hope that she might receive the angel's message. She saw the angel arrive and announce the coming of the Saviour. She saw all and repeated all, as if uttering her thoughts aloud, gazing the while into the distance. Suddenly she paused, her eyes fixed on the Virgin who appeared to be recollecting herself before replying to the angel, and said very simply, "Then, thou hast made a vow of virginity? Ah, if thou hadst refused to be the Lord's Mother, what would have happened? Would there have been found another virgin?" Then addressing her nation, she exclaimed: "Had the Virgin refused, long wouldst thou, O orphaned Israel, still have groaned!" And now, filled with joy by the Virgin's consent, she burst forth into words of praise and thanksgiving, rehearsed the wonders of Jesus' birth and, addressing the Divine Child, said, "Butter and honey shalt Thou eat." She again repeated the Prophecies, recalled those of Simeon and Anna, etc., spoke with the different personages connected with them, and all this as if gazing upon those scenes, contemporary with them. At last, descending to the present, she said, speaking as if alone: "Now goest Thou on the painful, bitter way," etc. Although she knew that the Lord was at her side, yet she acted and spoke as if He were no nearer to her than all the other visions just recounted. Jesus interrupted her from time to time with prayer and thanksgiving, praising His Father and interceding for mankind. The whole interview was inexpressibly touching and wonderful.

Jesus left her. Relapsing into her usual silence and exterior apathy, she returned to the house. When Jesus went back to Lazarus and Martha, He said to them something like the following: "She is not without

understanding, but her soul is not of this world. She sees not this world, and this world comprehends her not. She is happy. She knows no sin."

Silent Mary, in her altogether spiritual state of contemplation, was really and truly oblivious to all that happened to her or around her. She was always thus abstracted. She had never before spoken in the presence of others as she had just done in that of Jesus. Before all others she kept silence, though not from pride or reserve. No; it was because she saw not those people interiorly, saw not what they saw, but gazed upon Redemption and the things of Heaven alone. When at times accosted by a learned and pious friend of the family, she would indeed utter some words audibly, though without understanding a single word of what had been said to her. Not having reference to or connection with the vision upon which she was interiorly gazing at the time, she heard without hearing; consequently her reply, bearing upon what was then engrossing her own attention, mystified her hearers. It was for this reason that she was regarded by the family as a simpleton. Her state necessitated her dwelling alone, for her soul lived not in time. She cultivated her little garden and embroidered for the Temple. Martha brought her her work. She was skillful with her needle, which she plied in uninterrupted musing and meditation. She prayed most piously and devoutly, and endured a kind of expiatory suffering for the sins of others, for her soul was often oppressed as if the weight of the whole world was upon her. Her dwelling was comfortably fitted up with sofas and different kinds of furniture. She ate little and always alone. She died of grief at the immensity of Jesus' Passion, which in spirit she foresaw.

Martha spoke to Jesus of Magdalen and her own great anxiety on her account. Jesus comforted her, telling her that Magdalen would certainly be converted, but that she must on no account weary of praying for her and exhorting her to change her life.

At about half-past one the Blessed Virgin arrived with Mary Chusa, Lea, Mary Salome, and Mary Cleophas. The servant had in advance announced their approach. Martha, Seraphia, Mary Marcus, and Susanna proceeded to that hall at the entrance of the castle where Jesus the day before had been received by Lazarus. They took with them refreshments and the vessels necessary for washing their guests' feet. After welcoming the newly-arrived and performing for them that duty of hospitality, the latter changed their dress, lowered their skirts, and put on fresh veils. All were clothed in undyed wool, yellowish-white or brownish. They partook of a light refreshment, and then accompanied Martha to her house.

Jesus and the men now presented themselves to salute the holy women, after which Jesus retired for an interview with the Blessed Virgin. He told her most earnestly and lovingly that He was about to begin His career, that He was now going to John's baptism whence He would return and once more be with her for a short time in the region of Samaria, but that then He would retire to the desert for forty days. When Mary heard Him speak of the desert, she became very uneasy. She besought Him not to go to so frightful a place where He would die of hunger and thirst. Jesus replied that henceforth she should not seek to deter Him by human considerations, for He must accomplish what was marked out for Him; a very different life was now about to commence for Him, and they who would adhere to Him must suffer with Him; that He must now fulfill His mission, and she must sacrifice all purely personal claims upon Him. He added that although He would love her as ever, yet He was now for all mankind. She should do as He said and His Heavenly Father would reward her, for what Simeon had foretold was about to be fulfilled—a sword should pierce her soul. The Blessed Virgin listened gravely. She was very much troubled, though at the same time strong in her resignation to God, for Jesus was very tender and loving.

That evening Lazarus gave a feast to which Simon the Pharisee, and some others of the sect were invited. The women ate in an adjacent room, which was separated by a grating from the men's dining hall, but within hearing of all that Jesus said. He taught of faith, hope, charity, and obedience. He said that they who desired to follow Him must not look back. They should practice what He taught and suffer the trials that might befall them, but that He would never abandon them. He again alluded to the thorny path before Him, to the buffetings and persecutions He would have to undergo, and impressed upon them the fact, that whoever called themselves His friends, would have to suffer with Him. His hearers, deeply touched, listened in wonder to His words, but what He said in allusion to His bitter Passion they did not rightly understand. They did not take His words in their simple and literal meaning, but looked upon them as the figurative expressions of prophecy. The Pharisees present, though less favorably disposed than the others, found nothing to carp at in Jesus' speech. This time, however, He spoke very moderately.

23. JESUS JOURNEYS WITH LAZARUS TO THE PLACE OF BAPTISM

The entertainment over, Jesus rested awhile and then started with Lazarus toward Jericho to the place of baptism. One of Lazarus's servants went on ahead with a lighted torch, for it was night. After walking for about half an hour, they reached an inn belonging to Lazarus where at a later period the disciples often stopped. This inn must not be confounded with that other of which I have often made mention, and at which also the disciples frequently put up. That one was farther on in an opposite direction. The hall in which Jesus and Mary were received by Lazarus on their arrival at his house, was the same in which Jesus was stopping and teaching before the resurrection of Lazarus when

Magdalen went to meet Him. On arriving at the inn, Jesus removed His sandals and went barefoot. Lazarus, touched with compassion, begged Him in consideration of the rough, stony roads not to do so. But Jesus gravely replied: "Let it be thus! I know what it behooveth Me to do," and so they entered into the wilderness. The desert, broken up by narrow chasms, stretched out before them a distance of five hours toward Jericho. Then came the fruitful vale of Jericho, also interspersed by wild tracts, about two hours' in breadth, whence to John's place of baptism was a journey of another two hours. Jesus walked more quickly than Lazarus, and was often an hour ahead of him. A multitude, among them some publicans whom Jesus had sent from Galilee to the baptism, were now on their return journey. They passed Jesus in the desert, though at some distance, on their way back to Bethania. Jesus stopped nowhere. He passed Jericho on His left and a couple of other places on the way, but paused at none.

Lazarus's friends, Nicodemus, Simeon's son, and John Marc, had spoken but little with Jesus. But to one another they were constantly interchanging words of admiration at His behavior, His wisdom, His human, yes, even His personal attractions. In His absence or when walking behind Him, they said to one another: "What a man! There never before was such a one, there never again will be another like Him! How earnest, how mild, how wise, how discerning, and yet how simple! But I cannot perfectly comprehend His words, though I accept them with the thought, 'He said it!' One cannot look Him in the face, for He seems to read one's thoughts. Look at His figure—how majestic in bearing! How swiftly He moves, and yet no undignified haste! Whoever walked like Him! How quickly He journeys from place to place, and yet shows no signs of weariness! He is always ready to start again for hours. What a man He has turned out to be!" Then they went on to speak of His childhood, His teaching in the Temple, and referred to the

dangers attendant on His first voyage when He had aided the sailors. But not one of them dreamed that he was speaking of the Son of God. They saw that He was greater than all other men, they honored Him, and stood in awe of Him; still He was to them only a man, though, indeed, a man full of prodigies. Obed of Jerusalem was an aged man, the fraternal nephew of the husband of old Anna the Prophetess. He was a pious man, one of the so-called Elders at the Temple, a member of the Sanhedrin. He was one of the secret disciples of Jesus and, as long as he lived, lent assistance to the Community.

JOHN PREACHING PENANCE AND BAPTIZING

1. JOHN LEAVES THE DESERT

John received from On High a revelation concerning the baptism, in consequence of which shortly before leaving the desert he dug a well within reach of the inhabited districts. I saw him on the western side of a steep precipice. On his left ran a brook, perhaps one of the sources of the Jordan which rises on Libanus in a cave between two ridges. It cannot be seen from a distance. To the right lay a level space in the midst of the wilderness, and there he dug a well. I saw him kneeling on one knee and supporting on the other a long roll of bark upon which he was writing with a reed. The sun was darting hot beams upon him as he knelt facing Libanus toward the west. While thus engaged, he became like one entranced. I saw him as if in ecstasy, and standing by him was a man who drew plans and wrote upon the roll. When John returned to consciousness, he read what had been written, and at once set vigorously to work at the well. The bark roll lay beside him on the ground, weighted by a stone at either end to prevent it from rolling together. John often examined it. It seemed as if all he had to do was there marked down.

Side by side with his vision of the well, I beheld a scene in the life of Elias. I saw him sitting in the desert, sad and dejected, on account of some fault he had committed. At last he fell asleep, and had a dream, in which it seemed to him that a little boy approached and pushed him with a stick, and that he feared falling into a well nearby. The

thrusts he received from the child were so violent as to send him rolling forward some steps. At this stage of the dream an angel awoke him and gave him to drink. This took place on the same spot upon which John now dug the well.

I recognized the signification of every layer of earth through which John dug and of every step in the work until its completion. All had some relation to human obduracy and its other characteristics, which he had to overcome before the grace of the Lord could take effect upon mankind. This work of John's was, like all his actions and his whole life, a symbol, a prefiguration. By it the Holy Spirit not only instructed him what he was to do, but *he really accomplished in its performance all that the work itself signified, God accepting the good intention which he had thereto associated.* The Holy Ghost urged John on in his work, as formerly the inspired Prophets.

He removed the sod from a wide circumference and dug out of the hard marl a large circular basin, which he very carefully and beautifully lined with stones, excepting in the center where it was dug to a little water. With the excavated earth, he formed around the basin a rim which he divided into five sections. Opposite the openings between four of these sections and at equal distances around the basin, he planted four slender saplings whose tops were covered with luxuriant foliage. These four trees were of different kinds, each bearing its own signification. But in the center of the basin, he set a very choice tree with narrow leaves; its blossoms hung in pyramidal clusters surrounded by a prickly calyx. This tree had long lain partially withered before John's cave. The four little trees were more like slender berry bushes. John protected their roots by little mounds of earth.

When the basin had been excavated down to the well, in which later on the central tree was planted, John hollowed out a channel from the brook near his cave to

the basin. Then I saw him gathering reeds in the wilderness, inserting one into the other and, through this conduit (which he covered with earth) conducting the waters of the brook to the basin. The reed pipe could be closed at pleasure.

He had made a path through the bushes down to one of the openings in the basin's rim. It ran all around the basin between it and the four trees I have just described. Before the opening at the entrance there was no tree, and on this side alone was access to the basin free; on all the others the path was hemmed in by bushes and rocks. John planted on the mounds at the foot of the four trees an herb well known to me. I was fond of it when a child and, whenever I found it, I used to transplant it to the neighborhood of my home. It has a tall, succulent stalk and bears brownish-red, globular blossoms. It is a very efficacious remedy for ulcers and such sore throats as that from which I am today suffering. John set around also various other plants and young trees. During his labor, he consulted from time to time the bark roll before him, and measured all off with a stick, for it seemed to me that every step of the work, even to the trees that he had planted, was therein sketched. I remember having seen in it a drawing of the middle tree.

John labored thus for several weeks and when he had finished, there was only a small quantity of water in the bottom of the basin. The middle tree, whose leaves had lately been brown and withered, had now become fresh and green. In a vessel formed of the bark of a large tree and whose sides had been smeared with pitch, John now brought water from another well and poured it into the basin. This water was from a well near one of the caves in which John had first dwelt. It had gushed from a rock upon which he struck with the end of his standard. I heard that he could not have built the fountain at that earlier dwelling place of his because it was too rocky

there, and that, too, had its own signification. After that he let as much water into the basin from the brook as was necessary. If the reservoir became too full, the water could flow off by the channels in the rim and refresh the vegetation of the surrounding surface.

I saw John stepping into the water up to the waist. With one hand he clasped the tree in the center while he struck the water with a little staff to the end of which he had fastened a cross and pennant. Every stroke sent the water in a spray above his head. At the same time, I saw descending upon him from above a cloud of light and, as it were, an effusion from the Holy Spirit, while angels appeared upon the rim of the basin and addressed to him some words. I saw that this was John's last labor in the desert.

That well was in use even after Jesus's death. When the Christians were obliged to flee, the sick and travellers were baptized there; it was frequented also as a place of devotion. It was at that time, that is during Peter's time, protected by a surrounding wall.

Soon after the completion of the baptismal well, John left the desert for the haunts of men. Wherever he went, he made a wonderful impression. Tall of stature, strong and muscular, though emaciated by fasting and corporal mortification, he presented an extraordinarily pure and noble appearance, his manner simple, straightforward, and commanding. His face was thin and haggard; his expression, grave and austere; his auburn hair in curls over his head, and his beard short. Around his waist was a tunic that reached to the knee, and his rough brown mantle appeared to be of three pieces. The back part was fastened around the waist by a strap, but in front it was open, leaving the breast uncovered and the arms free. His breast was rough with hair almost the color of his mantle, and in his hand he carried a staff bent like a shepherd's crook.

Coming down from the desert, he built first a little bridge over a brook. He took no notice of the crossing that lay at some distance, for he never turned out of his way, but worked straight on wherever he went. There was an old highway in those regions. He was near Cidessa here, and he instructed the people in the neighborhood. They were the first pagans that afterward went to his baptism. They lived in mud huts entirely neglected. They were the descendants of a mixed multitude who, after the destruction of the Temple, the last one before Jesus's coming, had settled here. One of the latest of the Prophets had foretold to them that they should remain in these parts until a man should come to them, a man like John, who would tell them what they should do. Later on they removed toward Nazareth.

John allowed nothing to prove an obstacle in his way. He walked boldly up to all he met, and spoke of one thing only, penance and the near coming of the Lord. His presence everywhere excited wonder and made the lightest grave. His voice pierced like a sword. It was loud and strong, though tempered with a tone of kindness. He treated all kinds of people as children. The most remarkable thing about him was the way in which he hurried on straight ahead, deterred by nothing, looking around at nothing, wanting nothing. It was thus I saw him hastening on his way through desert and forest, digging here, rolling away stones there, removing fallen trees, preparing resting places, calling together the people who stood staring at him in amazement, yes, even bringing them out of their huts to help him. I saw their looks of astonishment. He tarried long nowhere, but was soon in another place. He went along the Sea of Galilee, around Tarichea, down to the valley of the Jordan, then past Salem, and on through the desert toward Bethel. He passed by Jerusalem. He had never been in the Holy City; he gazed sadly upon it, and uttered lamentations over it. Entirely possessed by the

thought of his mission, on he went, earnest, grave, simple, full of the Holy Spirit, crying aloud the selfsame words: "Penance! Prepare! The Lord is nigh!" He entered the shepherd valley, and journeyed on to the place of his birth. His parents were dead, but some youths, his relatives on Zachary's side, resided there. They were among the first to join him as disciples. When he passed through Bethsaida, Capharnaum, and Nazareth, the Blessed Virgin did not see him, for since Joseph's death, she seldom went out of the house. But several male relatives of her family were present at his exhortations, and accompanied him some distance on his way.

During the three months immediately preceding the baptism, John twice made the circuit of the country announcing Him who was to come. His progress was made with extraordinary vehemence. He marched on vigorously, his movements quick though unaccompanied by haste. His was no leisurely travelling like that of the Saviour. Where he had nothing to do, I saw him literally running from field to field. He entered houses and schools to teach, and gathered the people around him in the streets and public places. I saw the priests and elders here and there stopping him and questioning his right to teach, but soon, astonished and full of wonder, they allowed him to proceed on his way.

The expression, "To prepare the way for the Lord," was not wholly figurative, for I saw John begin his mission by actually preparing the way and traversing the roads and different places over which Jesus and His disciples afterward travelled. He cleared them of stones and briars, made paths, laid planks across brooks, cleaned the channels, dug wells and reservoirs, put up seats, resting places, and sheds to afford shade in the various places where later on the Lord rested, taught, and acted. While thus engaged, the earnest, simple-hearted, solitary man—by his rough garments and conspicuous figure—attracted

the attention of the people, and excited wonder when he entered the huts sometimes to borrow a tool, sometimes even to claim assistance from the inmates. Everywhere he was soon surrounded by a crowd whom he boldly and earnestly exhorted to penance, and to follow the Messiah of whom he announced himself the precursor. I often saw him pointing in the direction in which Jesus was passing at that moment. But yet I never saw Jesus with him, although they were sometimes scarcely one hour apart. Once I saw him at the most only a short hour's distance from Jesus, crying out to the people that he himself was not the looked-for Redeemer, but only His poor precursor; but that there went the Saviour, and he pointed to Him. John saw the Saviour face to face only three times in his whole life. The first time that he did so, was in the desert when the Holy Family were journeying from Egypt. He had then been hurried by the Spirit to greet his Master whom, years before while still in his mother's womb, he had saluted. He felt the nearness of his Saviour, and he knew that He thirsted. The boy prayed and thrust his little staff into the ground, whereupon a plentiful stream sprang forth. He then hurried further on the road and took his stand by the running water, to watch Jesus, Mary, and Joseph as they passed by. When they appeared and as long as they remained in sight, he danced about with joy, waving his little standard.

The second time that John saw Jesus was at the baptism; and third was when, at the Jordan, he rendered testimony to Him as He was passing at a distance. I heard the Saviour speaking to His Apostles of John's great self-command; for even at the baptism he had restrained himself within the bounds of solemn contemplation, although his heart was almost bursting with love and desire. After the ceremony, he was more anxious to abase and humble himself than to yield to his love and seek for Jesus.

But John saw the Lord always in spirit, for he was

generally in the prophetic state. He saw Jesus as the accomplishment of his own mission, as the realization of his own prophetic vocation. Jesus was not to John a contemporary, not a man like unto himself. He was to him the Redeemer of the world, the Son of God made man, the Eternal appearing in time, therefore he could in no way dream of associating with Him. John felt also that he himself was not like his fellow men, existing in time, living in the world and connected with it; for even in his mother's womb had the Hand of the Eternal touched him, and by the Holy Spirit had he in a way superior to the relations of time, been brought into communication with his Redeemer. As a little boy he had been snatched from the world and, knowing nothing but what appertained to his Redeemer, had remained in the deepest solitude of the wilderness until, like one born anew, earnest, inspired, ardent, he went forth to begin his wonderful mission, unconcerned about aught else. Judea is now to him the desert; and as formerly he had had for companions the fountains, rocks, trees, and animals, as with them he had lived and communed, so now did he treat with men, with sinners, no thought of self arising in his mind. He sees, he knows, he *speaks* only Jesus. His word is: "He comes! Prepare ye the ways! Do penance! Receive the baptism! Behold the Lamb of God who beareth the sins of the world!" In the desert, blameless and pure as a babe in the mother's womb, he comes forth from his solitude innocent and spotless as a child at the mother's breast. "He is pure as an angel," I heard the Lord say to the Apostles. "Never has impurity entered into his mouth, still less has an untruth or any other sin issued from it."

John baptized in different places: first, at Ainon in the neighborhood of Salem; then at On opposite Beth-Araba on the west side of the Jordan, and not far from Jericho. That third place was on the east side of the Jordan, a couple of hours further north than the second. The last time

he baptized was at Ainon, whither he had returned. It was there that he was taken prisoner.

The water in which John baptized was an arm of the Jordan formed by a bend of the river to the east, and of about an hour in length. At some places it was so narrow that one could leap over it; at others it was broader. Its course must have changed here and there, for in many places I saw it dry. This bend of the river encircled pools and wells which were fed by its waters. One of these pools, separated by a dam from the arm of the river, formed the baptism place of John at Ainon. Under the dam ran pipes, by means of which the pool could be emptied or filled at pleasure. John himself had so arranged it. On one side of the pool, its waters flowed inland like a creek, and into this extended tongues of land. The aspirants for baptism stood in the water up to the waist between two of these tongues, supporting themselves by a railing that ran along before them. On one tongue stood John. He scooped up water in a shell and poured it on the head of the neophyte, while on the opposite tongue stood one of the baptized with his hand resting on the shoulder of the latter. John himself had laid his hand upon the first. The upper part of the body of the neophytes was not entirely nude; a kind of white scarf was thrown around them, leaving only the shoulders bare. Near the pool was a hut into which they retired for unrobing and dressing. I never saw women baptized here. The Baptist wore a long, white garment during the ceremony.

The region in which John baptized was an exceedingly charming and well-watered district called Salem. It lay on both sides of an arm of the Jordan, but Ainon was on the opposite side of the river. It was larger than Salem, further north and nearer the river. Around the numerous creeks and pools of this region were pasture grounds for cattle, and droves of asses grazed in the verdant meadows.

The country around Salem and Ainon was, as it were, free, possessing a kind of privilege established by custom, by virtue of which the inhabitants dared not drive anyone from its borders.

John had built his hut at Ainon on the old foundations of what was once a large building, but which had fallen to ruins, and was now covered with moss and overgrown by weeds. Here and there arose a hut. These ruins were the foundations of the tent castle of Melchisedech. Of this place in particular, I have had visions, all kinds of scenes belonging to early times, but I can now recall only this, that Abraham once had a vision here. He pulled two stones in position, one as an altar, and upon the other he knelt. I saw the vision that was shown to him—a City of God like the Heavenly Jerusalem, and streams of water falling from the same. He was commanded to pray more for the coming of the City of God. The water streaming from the City spread around on all sides. Abraham had this vision about five years before Melchisedech built his tent castle on the same spot. This castle was more properly a tent surrounded by galleries and flights of steps similar to Mensor's castle in Arabia. The foundation alone was solid; it was of stone. I think that even in John's time, the four corners where the principal stakes once stood were still to be seen. On this foundation, which now looked like a mount overgrown with vegetation, John had built a little reed hut. The tent castle in Melchisedech's time was a public halting place for travellers, a kind of charming resting place by the pleasant waters. Perhaps Melchisedech, whom I have always seen as the leader and counsellor of the wandering races and nations, built his castle here in order to be able to instruct and entertain them. But even in his time, it had some reference to baptism. It was also the place from which he set out to his building near Jerusalem, to Abraham, and elsewhere. Here it was, also, that he assembled the various races and

peoples whom he afterward separated and settled in different districts.

Jacob, too, had once lived at Ainon a long time with his herds. The cistern of the baptism pool was in existence at that early time, and I saw that Jacob repaired it. The ruins of Melchisedech's castle were near the water and the place of baptism; and I saw that in the early days of Christian Jerusalem a church stood on the spot were John had baptized. I saw this church still standing when Mary of Egypt passed that way when retiring into the desert.

Salem was a beautiful city, but it was ruined during a war, I think at the destruction of the Temple before the time of Jesus. The last Prophet, also, dwelt there awhile.

John, perhaps for about two weeks, had been attracting public attention by his teaching and baptizing, when some messengers sent by Herod from Callirrhoe came to him. Herod was at that time living in his castle at Callirrhoe, on the eastern side of the Dead Sea. There were numerous baths and warm springs in the vicinity. Herod wanted John to come to him. But John replied to the messengers: "I have much to occupy me. If Herod wishes to confer with me, let him come himself." After that I saw Herod going to a little city about five miles south of Ainon. He was riding in a low-wheeled chariot, and surrounded by a guard. From its raised seat he could command a view upon all sides as from a canopied throne. He invited John to meet him in the little city. John went to a man's hut outside the city, and thither Herod repaired alone to meet him. Of their interview, I remember only that Herod asked John why he dwelt in so miserable an abode at Ainon, adding that he would have a house built for him there. But to this John replied that he needed no house, that he had all he wanted and that he was accomplishing the will of One greater than he. He spoke earnestly and severely, though briefly, standing the while with his face turned away from Herod.

I saw that Simon, James the Less, and Thaddeus, the sons of Mary Cleophas by her deceased husband Alpheus, and Joses Barsabas, her son by her second marriage with Sabas, were baptized by John at Ainon. Andrew and Philip also were baptized by him, after which they returned to their occupations. The other Apostles and many of the disciples had already been baptized.

One day many priests and doctors of the Law came to John from the towns around Jerusalem intending to call him to account. They questioned him as to who he was, who had sent him, what he taught, etc. John answered with extraordinary boldness and energy, announced to them the coming of the Messiah and charged them with impenitence and hypocrisy.

Not long after, multitudes were sent from Nazareth, Jerusalem, and Hebron by the Elders and Pharisees to question John upon his mission. They made his having taken possession of the place chosen for baptism a subject of complaint.

Many publicans had come to John. He had baptized them and spoken to them upon the state of their conscience. Among them was the publican Levi, later called Matthew, the son of Alpheus by his first marriage, for he was a widower when he married Mary Cleophas. Levi was deeply touched by John's exhortations, and he amended his life. He was held in low esteem by his relatives. John refused baptism to many of these publicans.

2. HEROD'S SOLDIERS. DEPUTIES FROM THE SANHEDRIN. CROWDS OF NEOPHYTES COME TO JOHN

In Dothain, where Jesus had calmed the raving possessed, Jews and pagans had, since the Babylonian Captivity, dwelt together indiscriminately. On a hill in the vicinity, the heathens had their idols and a place of

sacrifice. The Jews, roused by the rumor of the advent of the Messiah who was to come from Galilee, would no longer suffer the heathens to dwell among them. The report had been spread both by John himself when journeying through those parts, and by those whom he had there baptized. A neighboring prince of Sidon had dispatched soldiers to the defense of the idols and Herod also sent troops thither to bring the people to order.

These troops were made up of the rabble. I saw them with Herod at Callirrhoe. They told him that they would first be baptized by John, but this was mere policy. They thought by so doing they would have more success among the people. Herod replied that it was not at all necessary to be baptized by John, especially as he wrought no miracles, and neither were they obliged to recognize his mission, but that they might make inquiries at Jerusalem. Then I saw them going to Jerusalem. They had among them chief men of three different ranks, whose office it was to propose the questions to John, and by that I saw they were of three different sects. They had an interview with the priests in the judgment hall in which Peter afterward denied the Lord. In it sat many judges, and it was full of people. The priests derided the soldiers' question, as to whether they should receive John's baptism or not. Their answer was that they might or they might not, it was all the same. About thirty of the soldiers went to John, who reproved them sharply as if to imply that he had little cause to hope for their amendment. He administered baptism to only a few of them in whom he perceived still a little good. These last also he sternly reproached for their dissimulation.

The multitude gathered at Ainon was very great. John baptized none for several days, being engaged in vehement and zealous preaching. Crowds of Jews, Samaritans, and heathens occupied the hills and ramparts around, separate from one another, some under shelter, some under sheds,

and some in the open air. John's pulpit was in the center of the encampment, and all listened to him as he preached. Their number amounted to many hundreds. They came to hear his teaching and receive baptism, after which they departed. Once, in particular, I saw many heathens, also people from Arabia and others from a land still farther east. They brought large asses and sheep with them. They had relatives around the country whom they visited here and there, and at last came to John.

In Jerusalem, the Sanhedrin held a great consultation about John, the result of which was that nine messengers were dispatched to him from three different authorities. Annas sent Joseph of Arimathea, also Simeon's eldest son, and a priest whose office it was to inspect the sacrifices; three members of the council, and three private citizens were also chosen for the mission. Their instructions were to question John as to who he was, and to summon him to appear in Jerusalem; for if his mission was authorized, he should first have presented himself at the Temple. They likewise found fault with his unseemly raiment and, moreover, with his administering baptism to the Jews when it was customary to do so only to heathens! Some believed that he was Elias returned from the other world.

Andrew and John the Evangelist were with the Baptist. Many of the disciples and most of the future Apostles excepting Peter, who had already been baptized, and Judas the Traitor (who, however, had been at the fishery around Bethsaida making inquiries concerning Jesus and John) were with John at this time.

For three days, John had not baptized; but he had just resumed that work as the messengers from Jerusalem arrived. They wanted an audience with him right away, but John replied roughly and shortly that they must wait until he was ready. When at last they gained a hearing, they represented to him that he acted entirely too independently, that he should present himself at Jerusalem, and

should adopt a less unsightly garb. When the envoys departed, Joseph of Arimathea and the son of Simeon remained with John and received from him baptism. There were many present whom John would not baptize; consequently they went to the envoys and charged John with partiality.

The future Apostles, returning to their own part of the country, told what they knew of John, and in consequence of his teaching, listened favorably to Jesus.

As Joseph of Arimathea was journeying back to Jerusalem, he met Obed, a relative of Seraphia (Veronica). He was a server in the Temple. Joseph, in answer to his questions, told him much about John. Obed then went and received the baptism. As a Temple server, he belonged to the number of the secret disciples. It was only at a later period that he followed Jesus openly.

3. JOHN RECEIVES AN ADMONITION TO GO TO JERICHO

I saw John crossing the Jordan to baptize the sick. He had only his linen scarf thrown around him and his mantle hanging from his shoulders. At one side hung a leathern bottle of baptismal water; on the other, the shell he used in baptizing. On the shore of the river opposite John's place of baptism, were many sick persons who had been brought thither, some in litters and some on a kind of wheelbarrow. They could not be taken across the river on the raft, and so they implored John to come to them. He did so attended by two of his disciples. He prepared a beautiful basin separated from the river by a dyke. This he did himself, for he always had a spade with him. Through a channel, which he could close at pleasure, he let in the water from the river and then poured into it the bottle of baptismal water that he had brought with him. He instructed the sick and then baptized them, pouring water out of a shell over them as they

lay on the edge of the basin. When he had finished, he returned to Ainon by the east bank of the Jordan.

Here I beheld an angel appear to him and tell him to go to the other side of the Jordan near Jericho, for the time was drawing nigh. *One* would soon arrive there, and he should announce His coming.

At this command, John and his disciples took down their tents at the place of baptism near Ainon. They journeyed for some hours along the east side of the Jordan, then crossed the river, pursued their course along the western bank for a short distance, and again pitched their tents. There was a bathing place here, consisting of pits lined with white masonry and connected with the Jordan by canals that could be opened or closed as needed. There were no islands in this part of the river.

This second baptism place lay between Jericho and Bethagla on the western side of the Jordan and opposite Beth-Araba, which was situated somewhat further down on the east side of the river. From this place of baptism to Jericho, the distance was about five miles. The direct road led through Bethania and a desert. There was an inn on the route, but built a short distance off from the road. This region was a pleasure resort. The water of the Jordan is beautiful, becoming so clear when allowed to stand. In many places also it is highly odoriferous owing to the blossoms that fall into it from the bushes in full bloom upon its banks. At times it is very shallow, one can see almost to the bottom, and I saw along the shore deep caves hollowed out of the rocks. I like so much to be in the Holy Land, though I never exactly understand the seasons there. When it is winter with us everything there is in full bloom, and in our summer they already have their second harvest. There is also a season of thick mists and heavy rains. There were about one hundred people with John, among them his disciples and numerous pagans. They all set to work preparing the place and building the tent. All sorts of things were

brought over from the baptism place at Ainon. All was now better arranged, and the sick were carried thither in beds.

It was in this part of the Jordan that Elias divided the waters with his mantle and passed over with Eliseus, who did the same on his return. Eliseus also rested here, and over this same spot the Children of Israel crossed.

From the Temple of Jerusalem messengers, both Pharisees and Sadducees, were now dispatched to John. He knew through the angel of their coming. When they reached the neighborhood of the Jordan, they sent a courier on before, to summon John to meet them at a place nearby. But he replied by their messenger that, if they wanted to speak with him, they might come to him. They did so, but John paid no attention to them. He went on teaching and baptizing. They listened for awhile and then withdrew. When John had finished, he ordered them to meet him under the shelter or tent that the disciples had erected.

And now, accompanied by his disciples and many others, he went to them. They put all kinds of questions to him, asking whether he was this one or that one, and I saw that he invariably answered in the negative. Then they asked who that *One* was of whom he spoke so much, for the old Prophecies were still remembered, and the rumor was current among the people that the Messiah had come. John answered that among them had arisen One whom they knew not, that he himself had never seen Him, and yet before his birth, he had been commanded by Him to prepare His ways and to baptize Him. If they would return at a certain time, he continued, they would behold Him there, for He was coming to receive baptism. Then he chided them severely, telling them that they had not come to the baptism, but merely for the purpose of seeing what was going on. They retorted that they now knew who he was, that he was baptizing without a mission, that he was a hypocrite clothed in rough garments, etc., and thus abusing him, they went their way.

Not long after, about twenty other messengers from the Sanhedrin arrived in Jerusalem. They were men of all conditions, among them some priests wearing caps and broad girdles and long scarfs hanging from the arm. The ends of these scarfs were rough as if trimmed with fur. They addressed John very earnestly, telling him that they had been sent to him by the whole Sanhedrin, to summon him to appear before the Council in order to prove his calling and mission. They urged as a proof of his having none, his want of obedience to the Sanhedrin. I heard John replying in plain terms, bidding them tarry a little while and they should see coming to him the One from whom he had his mission. He told them undisguisedly that the One to whom he so plainly referred had been born in Bethlehem and reared in Nazareth, that He had fled into Egypt, etc., but that he himself had never seen Him. The deputies of the Sanhedrin reproached John with maintaining a secret understanding with Jesus, asserting that their communications were carried on by means of trusty messengers. To this John replied that he could not show to their blind eyes the messengers between Jesus and himself, they could not be seen by them. Indignant at his words, the deputies departed.

Multitudes from all sides, heathens as well as Jews, came to John. Herod very often sent people to hear him, and they carried back to their master an account of his teaching.

All things were very beautifully arranged at this place of baptism. John, with the help of his disciples, had put up an immense tent in which the sick and weary found refreshment, and in which also instructions were given. They sang hymns. I heard them singing a Psalm that treated of the passage of the Children of Israel through the Red Sea.

By degrees there sprang up at this place a little village of huts and tents covered partly with skins, partly with rushes. The concourse of strangers was very great. They came from the most distant countries, even from the land of the Three Kings. They brought with them numbers of camels, asses,

and beautiful, little frolicsome horses. They always journey this way into Egypt. All encamped around John's baptism place to hear his teaching concerning the Messiah and to receive baptism.

From this place they proceeded in crowds to Bethlehem. Not far from the Crib Cave, off toward the shepherd field was a well of Abraham. He and Sara had dwelt for a period in this region, and during an illness he had had an eager craving after some water from this well. But when it was brought to him in a bottle, he mortified himself, denied himself the cooling draught for the love of God. In reward he was cured. The water of this well was hard to raise on account of its great depth. A large tree stood by it, and the well itself was near the spot upon which lay buried Maraha, Abraham's nurse. When he came to these parts, he brought her with him on a camel. This spot had, like Mount Carmel and Horeb, become a place of pilgrimage for devout Jews. The three Holy Kings had once prayed there.

There were not as yet many Galileans among John's followers, only a few of the subsequent disciples of Jesus. Many went from the region of Hebron, among them numbers of heathens. Therefore did Jesus in His discourses on His way through Galilee, so zealously exhort His hearers to go to John's baptism.

4. HEROD'S INTERVIEW WITH JOHN. THE CELEBRATION OF A FESTIVAL AT THE PLACE OF BAPTISM

The place at which John taught was about a short hour further on from where he was accustomed to baptize. It was one of the holy memorial places of the Jews, and was surrounded by walls like a garden inside and around which were rush-covered huts. In the center of this enclosure lay a stone upon the spot where the Children of Israel, when crossing the Jordan, had first rested the Ark

of the Covenant and celebrated a festival of thanksgiving. John had erected his tent for teaching, a large canopy of latticework covered with rushes, over this stone at whose base was the chair from which he taught. Here John was holding forth to his disciples when Herod came marching by, but he continued his discourse undisturbed by his presence.

Herod had gone to Jerusalem to meet his brother's wife, who had repaired thither with her daughter Salome, then about sixteen years old. He desired to marry the mother, and had in vain laid the question of the lawfulness of such a union before the Sanhedrin. The refusal of the Council to sanction his desires excited his wrath and, as he feared the public voice, he determined to silence it by the decision of the Prophet John. He doubted not that John, in order to win his favor, would approve the step he wished to take.

I saw Herod's cavalcade consisting of himself, Salome, the daughter of Herodias, her female attendants, and about thirty followers marching toward the Jordan. Herod and the women rode in a chariot. He had sent a courier on to John, but the latter would not suffer Herod to come to the place of baptism. He regarded him as a man who, with his women and followers, would defile the sacred ceremonies. He suspended the baptism therefore, and, followed by his disciples, went to the place destined for preaching. Here he spoke boldly on the question which Herod intended to propose. He said that Herod should wait for the One who was to come after him, that he himself would not baptize there much longer, for he must make way for Him whose precursor he was.

John's words were so pointedly directed against Herod, that the latter could not fail to see that his design was known. However, he caused a large roll of writings on the subject of his suit to be presented to John. The latter would not pollute the hand so often raised in baptism by

contact with them, and so they were laid before him. Then I saw Herod and his train indignantly leaving the place. He was still residing at the baths of Callirrhoe, some hours distant from John's place of baptism. He left behind him some of his followers with the writings in order to compel John to give his sanction to what they contained, but in vain. After Herod's departure, John returned to the place of baptism. The women in Herod's retinue were arrayed magnificently, though with tolerable modesty. Magdalen was more fantastic in her attire.

A three days' festival was now celebrated at the stone of the Ark of the Covenant where John's teaching tent had been erected. I cannot now say for certain whether it was to commemorate the passage of Israel through the Jordan, or some other event. John's disciples adorned the place with branches of trees, garlands, and flowers. Peter, Andrew, Philip, James the Less, Simon, and Thaddeus were there, and many of the subsequent disciples of Jesus. This spot was always regarded as sacred by the devout among the Jews, but at this time it was rather dilapidated. John had it repaired. He, as well as some of his disciples, were in priestly robes. Over a gray undergarment, the Baptist wore a white robe, long and wide, girded at the waist by a sash woven in yellow and white, the ends fringed. On either shoulder was a setting as if of two curved precious stones, upon which were engraven the names of the Twelve Tribes of Israel, six on each. On his breast was a square shield, yellow and white, fastened at the corners by fine golden chains. In this shield were set twelve precious stones each bearing the name of one of the twelve tribes. Around his shoulders hung a long linen scarf like a handtowel. It was a white and yellow stole fringed at the ends. His robe also was fringed with white and yellow silk balls like fruit. His head was uncovered, but under the neck of his robe he wore a narrow strip of woven stuff which could be drawn over the head like a

cowl, and which then hung over the forehead in a point.

Before the stone upon which the Ark of the Covenant had rested stood a small altar. It was not exactly square. In the center of the surface was a cavity covered by a grating, and below it a hole for ashes; on the sides were pipes, which looked like horns. There were present many disciples in white garments and broad girdles such as the Apostles used to wear in the early assemblies for divine worship. They served at the incense sacrifice. John burned several kinds of herbs, also spices, and I think some wheat on the portable altar of incense. All was decorated with green branches, garlands, and flowers. Crowds of aspirants to baptism were present.

The priestly garments and ornaments of the Baptist had all been prepared at this place of baptism. In those days there dwelt near the Jordan some holy women recluses, who worked at all kinds of necessary things and prepared the sacred robes of the Baptist. They were not baptized.

The ceremonies performed by John at this time reminded one of the opening of a new church. He wore a long, white garment when baptizing. He performed no manual labor, with the exception of completing the place for Jesus' baptism. He did all with his own hands, the disciples carrying to him the materials.

I saw John at this place holding forth in a long and vehement discourse. Arrayed in his priestly vestments, he stood above the tent, which was surrounded by galleries like the tents of the kings in Arabia. Tiers of seats were erected within the walls of the enclosure, and on them stood an innumerable crowd of listeners. John spoke of the Saviour, who had sent him and whom he had never seen, also of the passage through the Jordan. Incense was again offered in the tent, and fragant spices.

From Maspha down into Galilee the news had spread that John was to hold this great meeting for instruction, consequently multitudes of men were present. Almost all

the Essenians had come. Most of the people were clad in long, white garments. I saw married couples arriving, the wives sitting between panniers of doves on asses which the husbands led. The men offered bread; the women, doves. John stood during the ceremony behind a grating and received the loaves, which were laid on a grated table and the flour still clinging to them removed. They were then piled in pyramids on dishes, blessed by John, and raised on high as if for an offering. It was afterward cut into pieces and distributed among the people, they that came from the greatest distance receiving the largest portions, since they had the most need of it. The flour scraped from the loaves, and the crumbs of the cutting, fell through the grated table on a tray and were burned on the altar. The doves brought by the women were divided also. The ceremony occupied almost half a day. The whole festival lasted during the Sabbath and three days inclusively. At its conclusions, I saw John busied again at the place of baptism.

5. THE ISLAND UPON WHICH JESUS RECEIVED BAPTISM RISES OUT OF THE JORDAN

John delivered to his disciples at the Jordan a discourse upon the nearness of the Messiah's baptism. He told them that he had never seen Him, "But," said he, "I shall, as a proof of what I say, show unto you the place at which He will receive baptism. Behold, the waters of the Jordan will divide and from their midst an island will arise." At the same moment I beheld the waters of the river dividing and, on a level with its surface appeared a small, white island circular in shape. This happened at the spot over which the Children of Israel had crossed the Jordan with the Ark of the Covenant and at which also Elias had divided the waters with his mantle.

Wonder seized upon the beholders. They prayed and sang praises. John and his disciples laid great stones in the water. Upon them they placed branches and trees, over which they scattered fine, white gravel, thus forming from the shore to the island a bridge beneath which the water could flow. Then they planted twelve small trees around the island, connecting their upper branches in such a way as to form a kind of latticed arbor. Between the trees they set hedges of low bushes, of which numbers were found here and there along the Jordan. They had red and white blossoms, the fruit was yellow with a little crown like the medlar. These hedges looked very beautiful, for some were covered with blossoms, others full of fruit.

The new island, the spot upon which the Ark at the passage through the Jordan rested, appeared to be rocky and the bed of the river deeper than in Joshua's time. But when John called it forth for the place of Jesus' baptism, the water seemed to be much lower, so that I could not determine whether it had sunk or the island had risen.

To the left of the bridge, not in the middle of it, but nearer to the shore of the island, there was a deep hole in which welled up clear water. Some steps led down to it. Nearby rising above the surface of the water lay a smooth, red stone of triangular form, upon which Jesus was to stand, and to the right of it was a slender, fruit-bearing palm tree which He was to clasp with one arm during His baptism. The edge of the well was laid out in ornamental style and very beautifully wrought.

I saw that the Jordan was very much swollen when Joshua led the Israelites through it. The Ark of the Covenant was borne far ahead of the people. Among the twelve carriers and attendants were Joshua, Caleb, and one whose name sounded something like Enoi. When arrived at the Jordan, the forepart of the Ark, which was usually borne by two, was now taken charge of by one

alone, while the others supported the back. As soon as the leader set the foot of the Ark in the river, the rushing waters instantly stood still, rose up like galleries on either side, and continued rising and swelling, until like a mountain they could be seen far away in the region of the city of Zarthan. They flowed toward the Dead Sea leaving the bed of the river such that the carriers bore the Ark over dry-shod. The Israelites crossed in the same way, but at some distance from the Ark and further down the river.

The Ark of the Covenant was borne by the Levites far into the riverbed to a spot upon which were four square, blood-red stones arranged in order. On either side lay two rows of triangular stones, six in number. They were smooth, as if cut with a chisel. Besides these there were twelve others on each side. The twelve Levites set down the Ark of the Covenant on the four central stones and stepped, six to the right, six to the left, on the twelve lying near. These latter were triangular, the sharp end sunk in the earth.

There were twelve others still further off. They, too, were triangular, very large and massive, and were differently variegated, some of them marked with all kinds of figures and flowers. Joshua caused twelve men from the Twelve Tribes to be chosen to bear these stones on their shoulders to the shore, and thence to a place at some distance where they were deposited in a double row for a memorial. At a later period a city rose in the neighborhood of this spot. The names of the Twelve Tribes and of those that bore them were engraved on the stones. Those upon which the Levites stood were still larger than the others and, before the Israelites left the bed of the river, they were turned so that their point stood upward. The stones borne to the shore were no longer to be seen in John's time. Whether they lay buried in the earth or had been destroyed by war, I cannot now say. John, however, had pitched his tent between the sites of the double rows.

At a subsequent period, I think through the influence of Helena, a church was built on the spot.

The place upon which the Ark of the Covenant rested in the Jordan was the exact spot upon which, later on, was the baptismal well of Jesus on the island, which otherwise appeared to be destitute of water.

When the Israelites and the Ark of the Covenant had crossed and the twelve stones had been turned upward, the Jordan began again to flow.

The water in the baptismal well on the island was so low down that from the shore only the head and neck of him that was being baptized could be seen. The descent to the well was by a very gentle slope. The octangular basin, about five feet in diameter, was surrounded by a broad ledge in five sections upon which was standing room for several.

The twelve triangular stones, upon which the Levites had stood, extended to both sides of Jesus' baptismal well, their sharp ends rising out of the ground. In the well itself lay those four red ones upon which the Ark had rested. They were now below the surface of the water though in earlier times, when the waters of the Jordan were low, their points were distinctly visible.

Close to the edge of the well was a three-cornered pyramidal stone resting on the sharp end. It was on this that Jesus was standing at His baptism when the Holy Spirit came upon him. On His right, and close to the edge of the well, arose the slender palm tree which He clasped during the baptism; on His left stood the Baptist. This triangular stone upon which Christ stood was not one of the twelve that surrounded the inside of the well. I think John brought it himself from the shore. There was a mystery connected with it also. It was covered with all kinds of veining and flowers. The other stones, the twelve, were of different colors, and they, too, were pierced by innumerable veinings and covered with flowers. They were

larger than those carried to the land. It seems to me that they were precious stones that had been placed there by Melchisedech before the waters of the Jordan had begun to flow. But when he placed them there they were small. He had in this way laid the foundations of many subsequent buildings. These foundations had long lain cancelled by mud and earth, but when brought to light, they became holy places wherein something remarkable happened.

I think also that the gems worn by the Baptist in his breastplate at this feast had been taken either from those twelve stones or from those that had been removed to the shore.

6. NEW EMBASSY FROM JERUSALEM. HEROD AGAIN SEEKS AN INTERVIEW WITH JOHN

When John was once more busy at the place of baptism, I again saw about twenty deputies from all the authorities of Jerusalem approaching with the intention of calling him to account. They paused on the spot where the festival had been celebrated and sent word to him to appear, but John heeded not. Next day I saw them distant from the baptism place about a short half-hour. But John would not allow them so much as to enter the circle of the numerous dwellings on the outskirts of the enclosure. This was the circle that was hedged off. When he had finished his labors, I saw him speaking to the envoys, though standing at some distance from them. He spoke in his customary style, paying no attention to the questions put to him, but dwelling upon Him who would soon come to be baptized, who was greater then he and whom he had never seen.

Then I saw Herod sitting in a kind of chest upon a mule. He was accompanied by his brother's wife, with

whom he was then living. She was magnificently and shamelessly adorned, her hair in curls, her robes wide and flowing. She, too, rode a mule and was attended by a retinue of servants. I saw them coming into the neighborhood of the place of baptism. The wife, without dismounting, halted at some distance; but Herod alighted and approached on foot for a conference with John who, however, would not permit him to come nearer than was absolutely necessary. Herod expostulated with John for having pronounced against him a sentence of excommunication shortly after he laid before him the papers in defense of his unlawful connection. John had excluded him from all share in the baptism and the salvation of the Messiah if he refused to break off his shameful relations with his brother's wife. Herod inquired of John whether he knew a Man by the name of Jesus of Nazareth of whom the whole country was talking, whether or not he kept up communication with Him, and whether that Man was the One whose coming he was constantly announcing. He urged that John need not hesitate to inform him on these points, for that he intended to lay his case before Him. John answered that that Man would give him (Herod) just as little quarter as he himself did, that he (Herod) was and would always be an adulterer, that he might present his case where he would, but it would always remain adultery. When Herod asked John why he did not approach nearer to him and why he would speak to him only from a distance, John answered: "Thou wast blind before, but thy adultery has made thee still blinder. The nearer I approach to thee, the blinder wilt thou become. But when I shall be in thy power, thou wilt do that of which thou wilt have cause to repent." In these words of John lay the prophecy of his own death. Herod and the wife now left, very much irritated.

The time drew near for Jesus to come to the baptism, and I saw that John was greatly troubled in mind. It was

as if his time was now short. His manner of acting was no longer so spirited, and he became deeply depressed. By turns from Jericho, from Jerusalem, and from Herod came people deputed to drive John from the place of baptism. John's followers had pitched their encampment to a great distance around the place. The newcomers demanded of John that he should retire to the other side of the Jordan. Herod's soldiers broke down the hedges of the enclosure and drove the people away; but they did not proceed as far as John's tent, which lay between the two rows formed by the twelve stones. John's words to his disciples on this occasion were anxious and dejected. He earnestly longed for Jesus to present Himself at the baptism, for then, as he said, he would retire before Him to the opposite side of the Jordan. He told them that he would not much longer be among them, which words troubled them very much, for they did not want him to leave them.

When John was informed of Jesus' approach, he roused himself and with new courage began to baptize. Crowds came to him, chiefly those whom Jesus had exhorted to receive baptism, among them many publicans, also Parmenas and his parents from Nazareth. When John discoursed of the Messiah, saying that for Him he himself would soon make room, his words breathed so great humility as to cause real trouble to his disciples. The disciples whom Jesus had left in Nazareth also came to John. I saw them with him in his tent conversing about Jesus. John was so inflamed with ardent love for Jesus that he grew almost impatient at His not proclaiming Himself the Messiah openly and in unmistakable terms. When John baptized these disciples, he received the assurance of the nearness of the Messiah. He saw a cloud of light hovering over them, and had a vision of Jesus surrounded by all His disciples. From that moment, John became unspeakably joyous and expectant, constantly glancing into the distance, to see whether or not the Lord was yet in sight.

The island with the baptismal well had grown beautifully green, but no one went to it excepting John occasionally. The path over the bridge was usually kept barred.

7. JESUS BAPTIZED BY JOHN

Jesus, walking more quickly than Lazarus, reached John's place of baptism two hours before him. It was morning twilight when, on the road near the place, He caught up with a crowd of people who also were going to the baptism, and He walked on with them. They did not know Him, but they could not keep their eyes off Him, for there was something about Him very remarkable. When they reached the end of their journey, it was morning. A crowd more numerous than usual was assembled to whom John was with great animation preaching of the nearness of the Messiah and of penance, proclaiming at the same time that the moment was approaching for him to retire from his office of teacher. Jesus was standing in the throng of listeners. John felt His presence. He saw Him also, and that fired him with zeal and filled his heart with joy. But he did not on that account interrupt his discourse, and when he had finished he began to baptize.

He had already baptized very many and it was drawing on to ten o'clock, when Jesus in His turn came down among the aspirants to the pool of baptism. John bowed low before Him, saying: "I ought to be baptized by Thee, and comest Thou to me?" Jesus answered: "Suffer it to be so now, for so it becometh us to fulfill all justice that thou baptize Me and I by thee be baptized." He said also: "Thou shalt receive the baptism of the Holy Ghost and of blood." Then John begged Him to follow him to the island. Jesus replied that He would do so, provided that some of the water with which all were baptized should be poured into the basin, that all present should be baptized

at the same place with Himself, and that the tree by which He was to support Himself should be transplanted to the ordinary place of baptism, that all might share the same conveniences.

The Saviour now went with John and His two disciples, Andrew and Saturnin. Andrew had followed those disciples and adherents of the Lord whose conversation between Capharnaum and this place has been recorded above. They crossed the bridge to the island and into a little tent that, close to the eastern edge of the baptismal well, had been erected for the purpose of robing and disrobing. The disciples followed the Lord to the island, but at the far end of the bridge the people stood on the shore in great crowds. On the bridge itself three could stand abreast. One of the foremost in the latter position was Lazarus.

The baptismal well lay in a gently inclined, octangular basin the bottom of which was encircled by a similarly shaped rim connected with the Jordan by five subterranean canals. The water surrounded the whole basin, filling it through incisions made in the rim, three in the northern side serving as inlets, and two on the southern acting as outlets. The former were visible, the latter covered, for at this point were the place of action and the avenue of entrance. For this reason the water did not here surround the well. From this south side, sodded steps led down into it by an inclination of about three feet in depth.

In the water off the southern shore, was a red triangular, sparkling stone sunk close to the margin of the basin, the flat side toward the center of the well, the point toward the land. This side of the well upon which were the steps leading down into it, was somewhat higher than the opposite one. This latter, viz. the north side, was the one with the three inflowing canals. On the southwestern side was a step leading to the somewhat deeper part of the margin and on this side only was there access to the well. In the well, in front of the triangular stone, there stood a green tree which

had a slender trunk.

The island was not quite level. It was rather elevated toward the center and in some parts rocky. It was covered with moss and in the middle of it was the wide-spreading tree connected with which were the tops of the twelve trees planted around the edge of the island. Between every two of the trees, was a hedge of several small shrubs.

The nine disciples that were always with Jesus during His last days went down to the well with Him and took their stand on the ledge around it. Jesus entered the tent and there laid off, first, His mantle and girdle; then a yellow, woollen garment which was closed in front by laces; then that narrow, woollen strip which He wore around His neck and crossed over the breast, and which He was accustomed to wind around His head at night and in stormy weather. Retaining His brown, woven undergarment, He stepped forth and descended to the margin of the well, where He drew it off over His head. About His loins was fastened a broad linen band which was also wound around each limb for about half a foot. Saturnin received the garments of the Lord as He disrobed, and handed them to Lazarus, who was standing on the edge of the island.

And now Jesus descended into the well, and stood in the water up to His breast. His left arm encircled the tree, His right hand was laid on His breast, and the loosened ends of the white, linen binder floated out on the water. On the southern side of the well stood John, holding in his hand a shell with a perforated margin through which the water flowed in three streams. He stooped, filled the shell, and then poured the water in three streams over the head of the Lord, one on the back of the head, one in the middle, and the third over the forepart of the head and on the face.

I do not now clearly remember John's words when baptizing Jesus, but they were something like the following: "May Jehovah through the ministry of His cherubim and seraphim, pour out His blessing over Thee with wisdom,

understanding, and strength!" I cannot say for certain whether these last three words were really those that I heard; but I know that they were expressive of three gifts, for the mind, the soul, and the body respectively. In them was contained all that was needed to convert every creature, renewed in mind, in soul, and in body, to the Lord.

While Jesus ascended from the depths of the baptismal well, Andrew and Saturnin, who were standing to the right of the Baptist around the triangular stone, threw about Him a large linen cloth with which He dried His Person. They then put on Him a long, white baptismal robe.[1] After this Jesus stepped on the red triangular stone which lay to the right of the descent into the well, Andrew and Saturnin each laid one hand upon His shoulder, while John rested his upon His head.

This part of the ceremony over, they were just about mounting the steps when the Voice of God came over Jesus, who was still standing alone and in prayer upon the stone. There came from Heaven a great, rushing wind like thunder. All trembled and looked up. A cloud of white light descended, and I saw over Jesus a winged figure of light as if flowing over Him like a stream. The heavens opened. I beheld an apparition of the Heavenly Father in the figure in which He is usually depicted and, in a voice of thunder, I heard the words: "This is My beloved Son in whom I am well pleased."

Jesus was perfectly transparent, entirely penetrated by light; one could scarcely look at Him. I saw angels around Him.

But off at some distance on the waters of the Jordan, I saw Satan, a dark, black figure, as if in a cloud, and myriads of horrible black reptiles and vermin swarming around him. It was as if all the wickedness, all the sins, all the poison of the whole region took a visible form at the outpouring of the Holy Ghost, and fled into that dark

figure as into their original source. The sight was abominable, but it served to heighten the effect of the indescribable splendor and joy and brilliancy spread over the Lord and the whole island. The sacred baptismal well sparkled and glanced, foundations and margin and waters—a pool of living light. One could see the four stones that had once supported the Ark of the Covenant shining beneath the waters as if in exultation; and on the twelve around the well, those upon which the Levites had stood, appeared angels bending in adoration, for the Spirit of God had before all mankind rendered testimony to the living Foundation, to the precious, chosen Cornerstone of the Church around whom we as so many living stones, must build up a spiritual edifice, a holy priesthood, that thereby we may offer an acceptable, spiritual sacrifice to God through His beloved Son in whom He is well pleased.

Jesus then ascended the steps and entered the tent near the baptismal well. Saturnin brought the garments which Lazarus had been holding all this time, and Jesus put them on. When clothed, He left the tent and, surrounded by His disciples, took His stand on the open space near the central tree. John in joyous tones addressed the crowd and bore witness to Jesus that He was the Son of God and the promised Messiah. He cited the Prophecies of the Patriarchs and prophets now fulfilled, recounted what he had seen, reminded them of the voice of God which they had heard, and informed them that when Jesus returned he himself would retire. John referred also to the sacred memories that embalmed the spot upon which they were standing on account of the Ark of the Covenant's having rested here when Israel was journeying to the Land of Promise. Now, he continued, had they seen the Realization of the Covenant witnessed to by His Father, the Almighty God Himself. John referred all to Jesus, and called this day that had beheld the fulfillment of the desire of Israel blessed.

Meanwhile many newcomers had arrived on the spot,

and among them some friends of Jesus. I saw in the crowd Nicodemus, Obed, Joseph of Arimathea, John Marc, and others. John bade Andrew announce the baptism of the Messiah throughout Galilee. Then Jesus spoke, confirming in plain and simple words the truth John had proclaimed. He told them that He would withdraw from them for a short time, after which all the sick and afflicted should come to Him and He would heal and console them. They should in the meantime prepare themselves by penance and good works. He would withdraw for awhile, and then return to lay the foundations of that Kingdom which His Father had given to Him. Jesus made use of a parable when thus addressing the crowd, that of a king's son who, before taking possession of his throne, withdrew into solitude, there to prepare himself and implore the assistance of his father.

Among His numerous listeners were some Pharisees, who received His words with ridicule. "Perhaps, after all," they said, "He is not the carpenter's son, but the supposititious child of some king. Is He now about to return to His kingdom? Will He assemble His subjects and march upon Jerusalem?" The idea appeared to them foolish and absurd.

John recommenced his work, and continued throughout the whole day baptizing at the sacred well of Jesus all that were on the island. They were for the most part people who later on joined the Community of Jesus. They stepped into the water that covered the rim of the pool, the Baptist standing outside on the edge itself baptizing.

1. Before the baptism of Jesus, only a small white scarf was put upon the newly baptized; but after Jesus' baptism, a larger garment was used.

8. JESUS TRAVELS OVER LUZ AND ENSEMES TO VISIT THE TWO INNS AT WHICH THE HOLY FAMILY RESTED ON THEIR JOURNEY TO BETHLEHEM AND THEIR FLIGHT INTO EGYPT

Jesus journeyed that same day with His followers the distance of a couple hours toward Jerusalem to a little, obscure place whose name sounded like Bethel. There was a kind of hospital in the place and in it many sick. Jesus entered, and with His followers partook of some food. Several aged persons approached and saluted Him reverently as a Prophet, for they had heard from the lately baptized what John had proclaimed of Him. Accompanied by His disciples, Jesus visited the sick in their chambers consoling them and telling them that, if they would believe in Him, He would come again and cure them. But on this occasion He healed only one sick man, him of the third chamber. The poor man was greatly emaciated, his head covered with ulcers and white tetter. Jesus blessed him and bade him arise. The man obeyed and fell on his knees at Jesus' feet.

Andrew and Saturnin baptized many of this place. Jesus ordered a tub of water, large enough for a child perhaps, to be set on a stool in one of the rooms. I saw Him blessing the water and sprinkling something into it with a sprig. I think it was some of the baptismal water from the leathern bottle brought hither by the disciples. They that were to be baptized bared their shoulders to the breast, and lowered their head over the tub while Saturnin baptized them. I think the words he used were dictated to him by Jesus and were different from those employed by John; but I do not remember them clearly. Jesus celebrated the Sabbath in this place, after which Andrew and Saturnin went to Galilee.

Jesus proceeded to a city named Luz and, going into

the synagogue, held a long discourse during which He explained very many ancient mysterious symbols from the Scriptures. I remember that He spoke of the Children of Israel. After crossing the Red Sea, they had on account of their sins wandered so long in the desert, before being allowed to pass through the Jordan and into the Promised Land. Now was the actual fulfillment of what was then only typical, for the baptism in the Jordan had been symbolized by the passage of the Israelites through its waters. If they now remained true and observed God's commands, they should indeed be put into possession of the Promised Land and the City of God. Jesus spoke in a spiritual sense, signifying thereby the Heavenly Jerusalem. But His hearers dreamed only of an earthly kingdom and of deliverance from the Romans. Jesus then spoke of the Ark of the Covenant and of the severity of the Old Law, for whoever approached so near the Ark as to touch it instantly fell dead; but now was the Law fulfilled and grace poured forth in the Son of Man. Now, too, was being fulfilled that of which the angel's conducting Tobias back into the Promised Land was a figure; for they who, faithful to the commands of God, had so long pined in captivity were now to be introduced into the freedom of the Law of grace. Jesus referred also to Judith, the widow, who had delivered Bethuel from oppression by cutting off the head of Holofernes, the Assyrian, as he lay sunk in the fumes of wine. Now would the Virgin, foreseen from eternity, become great and exalted, while the proud heads that had once oppressed Bethuel would fall. By this Jesus signified the Church and her triumph over the powers of the world.

Still many other similitudes of a like bearing Jesus spoke, all which had now been fulfilled. But He never once said the words: "I am He." He spoke always as of a third person. Then He referred to His followers, saying that they should abandon all things and have no immoder-

ate care for their maintenance, for it was a far greater thing to be regenerated than to find nourishment for the body. But if they would be born again of water and the Holy Ghost, He who had regenerated them would also nourish them. They that follow Him, He said, must leave their relatives and live in continence, for it was not now the time for sowing, but for reaping. He spoke of the manna also. The people listened in astonishment and reverence, but interpreted all His teaching in an earthly and material sense.

Lazarus now departed. The other friends of Jesus had already left Him at the Jordan. The holy women, too, who had been staying with Susanna in Jerusalem, had gone away through the desert.

From Luz Jesus travelled southward with His disciples and crossed the desert. After journeying for some time, they came to a double row of date trees. As they passed under them, the disciples expressed a doubt as to whether they might gather and eat the fruit that had fallen. Jesus told them to eat it without scruple and henceforth not to be so constrained in acting, that they should cultivate purity of soul and holiness of speech rather than make so much account of that which went into the mouth.

I saw Jesus entering some houses that stood in a row off by themselves on the road. He there visited about twelve sick persons whom He consoled and some of whom He cured. Several of these last followed Him.

Jesus next entered a little town called Ensemes, whither many had come to meet Him. They now presented themselves before Him, for it had already been announced that the new Prophet was nigh. They came with their children by the hand, saluted Him solemnly, and prostrated before Him. Jesus told them kindly not to do that. He was conducted to their home by the most distinguished of the place. The Pharisees escorted Him thence to the synagogue, for they were well-disposed and rejoiced to have among them a Prophet. But when they learned from the

disciples that Jesus was the Son of Joseph, a carpenter of Nazareth, there arose in their breast all sorts of prejudices against Him, for they had at first thought that He was another Prophet. When Jesus spoke of the baptism they, in order to ensnare Him, asked which baptism was to be preferred, His own or John's. Jesus answered by repeating what John had said of his own baptism and, also, of that of the Messiah. "But," He added, "whoever despises the baptism of the Precursor will not honor that of the Messiah." Still Jesus never said: "I am He," but always spoke of Himself in the third person, calling Himself "The Son of Man," as the Gospel records. In the house to which He had been conducted, He partook of a meal, and before retiring for rest prayed with His disciples.

From Ensemes Jesus and His followers crossed the brook Cedron into Judah. For the most part He followed the by-ways and valleys, the indirect routes by which the Blessed Virgin and Joseph had journeyed to Bethlehem, and paused at those places where they had put up. The atmosphere was foggy and the season tolerably cool, while in the deep valleys might sometimes be seen snow or frost. On the sunny side, however, all was green and lovely, fruit still hanging on the trees and bushes. The Lord and His disciples ate of it on the way. Jesus avoided the large cities, because there was already much talk everywhere of His baptism, the circumstances attending it, and the testimony of John. The same rumors created a great stir in Jerusalem. Jesus intended to make His public appearance only after His return from the desert of Galilee. He made this little journey into these parts only through affection to certain individuals and with a view to induce them to go to the baptism. He was not always accompanied by all His disciples; sometimes only two were with Him. The others scattered among the houses of the shepherds lying off the road, and tried to rectify the notions of the occupants, for all were so partial to John that they looked upon Jesus as

merely His assistant, and called Him only "The Helper." The disciples related to them the apparition of the Holy Ghost, the words heard at the baptism, and the testimony rendered by John. They explained that the latter was only the preparer of the way of the Lord, and consequently so ardent and vehement, for it was his to break the way.

As a result of the disciples' exhortations, numbers of the shepherds and weavers dwelling around in the valleys came to Jesus to pay Him homage, and to listen under the trees and sheds to His short instructions. Jesus blessed and exhorted them.

Jesus explained to the disciples on the way the meaning of the words they had heard at the baptism, "This is My beloved Son." These words, said Jesus, were spoken by His Eternal Father of all who, free from sin, should receive the Baptism of the Holy Ghost.

This region was that through which Joseph and Mary had journeyed to Bethlehem. Joseph was familiar with it, for his father owned meadows in the country around. Joseph had indeed kept clear of Jerusalem by a day and a half's journey, and had shunned the other cities. As the shepherds' houses were to be met all along the road, he made only a few hours a day, for the Blessed Virgin found both sitting on the cross-saddle and continual walking very painful.

The chief places to which Jesus went were the houses of two shepherds at which during their journey His parents had asked admission. He went first to the one by whom Mary had been badly received. The master of the house was a rough, old man, and he refused hospitality to Jesus also. He looked like some of the peasants of our own day who say: "What more do I want? I pay my tithes, I go to church," and, for the rest, live as they list. And thus spoke the people of this house in Jesus' time. "What more do we want? We have our Law of Moses given to us by God Himself, and more than that we do not need." Then Jesus spoke

of the mercy and hospitality exercised by all the holy Patriarchs, for where would the Blessing and the Law then be had Abraham repulsed the angels that brought the former? The Lord spoke to them a parable: "He that had refused shelter when she knocked at his door to the travel-wearied Virgin, so soon to become a Mother, and had scorned the companion of her journey when so meekly seeking admission to the inn, had repulsed the Son also along with the salvation that He brought with Him." Jesus uttered these words so significantly that I saw them fall like a thunderbolt upon the heart of one present, for this was the house from which Mary and Joseph had been contemptuously repulsed when on their journey to Bethlehem. I recognized it at once. The most aged of the occupants became greatly distressed, for without naming Himself, Mary, or Joseph, Jesus had in this parable related what they had done.

Hereupon one of them cast himself at Jesus' feet, begging Him to tarry with them and accept refreshment, for, as he said, Jesus must surely be a Prophet, since He knew all that had happened here thirty years ago. But Jesus would accept nothing from them. He taught the shepherds who had assembled around Him, saying that one action is the type, the kernel of that which follows, that the roots of sin are destroyed by contrition and penance, and that by conversion man would be born anew in the Baptism of the Holy Ghost and bring forth fruits of eternal life.

From this place Jesus journeyed on through the valleys, teaching here and there as He went. The possessed cried after Him, but became silent upon His command.

He arrived at a second shepherd inn which stood on a hill. The Holy Family had been there also. The man of the house owned numerous herds. In rows of houses along the valleys, dwelt shepherds and tent weavers. Stretched in the open air were long strips of stuff upon which the weavers worked one to another. There were many flocks of sheep in

this region, and wild animals not a few. The doves went in flocks like hens, and there was another kind of bird, large with a long tail, very numerous here. In the wilderness ran animals with little horns like deer; they were not timid, but mixed up freely with the herds. Jesus was most cordially received. The people of the house with the neighbors and children went out joyously to meet Him, and cast themselves down before Him. The Blessed Virgin and St. Joseph had been most kindly entertained at this house, which was now kept by a couple of young people, children of the old householder. The latter was still alive, a little, stooped old man who carried a small shepherd staff. Jesus accepted food here: fruits, herbs which they dipped in sauce, and small rolls baked in the ashes. The members of this family were very pious and enlightened.

They introduced Jesus into the room wherein the Blessed Virgin had passed the night, and which they had long ago changed into an oratory. It was at first merely a retired corner of the house cut off by only a partition, but later they had so arranged it as to form a separate apartment with an entrance of its own. From a four-cornered, they had changed it into an eight-cornered room; the ceiling running up from the different corners formed a central obtuse point, from which hung a lamp. There was also in the roof an aperture that could be opened at pleasure. In front of the lamp was a narrow table, something like our Communion rail, upon which one could lean when in prayer. The room was very neat and beautiful like a chapel. The venerable old man led Jesus in and pointed out to Him the spot in which His Holy Mother had rested, also where Anne, His grandmother had slept; for she, too, had put up here on her journey to visit the Blessed Virgin in Bethlehem.

These people knew of the birth of Jesus, the adoration of the Three Kings, the prophecies of Simeon and Anna in the Temple, the flight into Egypt, and of the admirable

teaching of Jesus in the Temple. Several of these days they commemorated with prayer in their little chapel, for from the very beginning this family had sincerely believed, hoped, and loved. Like the simple peasants that they were, they questioned Jesus as to how things were then in Jerusalem, for they had heard that, among the great ones there, the report was current that the new Messiah would, in quality of King of the Jews, restore to them the scepter and free them from the Roman yoke. They asked Jesus whether, indeed, things would so turn out. Jesus answered their questions by a parable. "A young prince," He said, "had been sent by the king, his father, to take possession of his throne, to restore the Sacred Mystery, and to free his people from bondage. But they to whom he was sent would not recognize him as the king's son, they persecuted and maltreated him. Nevertheless, he would after a time be exalted, he would draw to himself in the kingdom of his father all that faithfully kept his commandments."

Many accompanied Jesus into the little chapel and there listened to His teaching. He also performed some cures here. The old shepherd conducted Him to one of his neighbors who had for long years been confined to bed with the gout. Jesus took her by the hand and commanded her to arise. She obeyed instantly and, casting herself on her knees, thanked the Lord, after which she followed her Benefactor to the door. The poor woman had been as crooked and stooped as Peter's mother-in-law.

Jesus asked to be taken down into a deep valley in which were many sick. He cured several, perhaps about ten, and consoled the rest.

John was still baptizing the crowds that continued to present themselves. The tree from Jesus' baptismal pool had been removed to the center of the large pool and had become beautifully green. This latter pool was reached by steps descending from the shore. Many tongues of land jut-

ted out into it, and on them the people in turn took their stand, descending on one side and ascending on the other.

When Jesus left the shepherd house, distant from Jerusalem about five hours, the people followed Him. They had associated with the shepherds who had visited Jesus in the Crib and, on that account, were so upright in intention.

The Lord and His disciples pursued their journey through byways and retired places. Here and there assembled around Him crowds of shepherds and laborers whom He instructed in similitudes borrowed from their own occupations. He exhorted them repeatedly to baptism and penance, and spoke of Redemption and the near coming of the Messiah.

I saw on Jesus' road a fertile spot on the declivity of the mountain and there, engaged in all kinds of field and vineyard labor, were many people. I saw plowing, sowing, planting going on, and heaps of corn being gathered together. It was very fruitful here although, as in other places, frost or snow covered the valleys. The corn was not put up in sheaves. The ears were cut off about one-half a foot in length and then bound together in the center, so that they piled up in heaps. They were not gathered in as had been done long before in the harvest, but were allowed to stand outdoors in heaps high and broad like hills. They were covered with straw when the rainy season came on, and the field was plowed up anew. The ears were afterward cut off with a curved knife, the straw pulled out and thrown on the heaps. Then I saw the gathering in, the ears piled on litters and borne away by four men. The straw remained lying in rows; it was afterward rolled into bundles, I think for burning. In other places they were plowing. The plow had no wheels, but was drawn by men. The one that I saw was like a sled on three sharp heavy runners, between two of which was the place for yoking. Usually the plow was not guided from

behind, but asses or men pulled it in front. The fields were plowed both in length and breadth. The harrows used by these people were three-cornered, the broad part in front. They seemed to work quite well. Where the soil was rocky, a little earth spread over it afforded sufficient support for vegetation. The sowers carried their sack slung round the neck, the two ends hanging on their breast. The plants that I saw set out were garlic, and a certain large-leaved plant used for seasoning, I think. One species is called dhurra.

The disciples gathered the people together on the way, and Jesus taught them in parables of plowing, sowing, and reaping. He spoke to the disciples of the seed they would scatter by means of Baptism. He appointed two, one of whom was Saturnin, to baptize shortly at the Jordan. He addressed them, saying: "This is the seed. And like unto the people before us, shall ye in two months begin your harvest." Then He spoke of the straw that was to be cast into the fire.

While Jesus was thus teaching, a crowd of laborers from Sichar came in sight along the road, carrying spades, pickaxes, and long poles. They looked like slaves, and appeared to be returning home from work on some public building or road. They halted at some distance and listened with a timid air to the words of Jesus, not daring to approach nearer to the Jews. But Jesus, raising His voice, bade them draw near, telling them that His Heavenly Father called all to Himself through Him; and then He spoke of the equality of all that do penance and receive Baptism. The poor creatures were so affected by Jesus' gentle words that, falling on their knees, they implored Him to come to Samaria and help them also. Jesus replied that He would indeed go to them, but not just yet, for He must now go away for awhile in order to prepare His Kingdom, of which His Father had sent Him to take possession.

And now the shepherds again conducted Jesus over all the roads and byways that His mother had traversed. But when they found that He was better acquainted with them than even they themselves, they exclaimed in wonder: "Lord, Thou art a Prophet! Thou art a filial Son, thus to know and trace the footsteps of Thy Blessed Mother!"

After Jesus had taught and exhorted the multitude, He went to the little city of Beth-Araba. It was afternoon when He and His disciples arrived. They proceeded to an open square, and Jesus mounted the stone pulpit under the trees. A crowd gathered around Him, and He taught. The people here were men of good will.

9. JESUS IN THE VALLEY OF SHEPHERDS NEAR BETHLEHEM

Jesus leaving Beth-Araba directed His steps, followed by many of His last audience, toward the valley of the shepherds about three and a half hours distant. Once I saw Him with the disciples under an open shed, eating corn and red berries, which they had gathered on the way. Then the disciples separated, each taking a different road, Jesus having appointed the place at which they should again join Him. As they went along, they told all whom they met about Jesus and exhorted them to penance and Baptism, if they had not already been baptized. Many of those whom they thus exhorted followed them to the appointed meeting place, there to listen to the teaching of Jesus. Jesus Himself took very circuitous routes, and I often saw Him passing half the night alone on the hills in prayer, so that the whole time of the journey was entirely filled up. I heard the disciples beseeching Him not to bring on an untimely death by the little care He took of His Body, His fasting, His going barefoot, His long night-watches during that cold, damp season. But Jesus reproved them gently and went gravely on His way.

Before daybreak I beheld Him and His disciples descending the mountain side into the valley of the shepherds. The shepherds dwelling around already knew of His coming. All had been baptized by John, and some even had had dreams and visions of the approach of the Lord. Several were on the watch for Him. They gazed uninterruptedly toward the point whence He might be seen coming down the mountain. Suddenly He appeared in sight. They beheld Him shining with glory and surrounded by light, descending into the valley, for many of these simple-hearted people were highly favored with grace. Instantly they sounded a horn, to arouse the more distant dwellers and summon them to the spot. This was their custom at every extraordinary occurrence. All hastened to meet the Lord. They knelt before Him, with head lowly bent, their long staves resting in their arms; many of them prostrated flat on their face. They wore short doublets to the knee, mostly of sheepskin, some open on the breast, others closed, their wallets hung on their shoulder. They greeted Jesus in words from the Psalms that foretold the coming of the Messiah and proclaimed Israel's gratitude for the fulfillment of the Promise. Jesus showed them great affection, and congratulated them on their happy state. Here and there He taught in the huts that lay around the broad meadow valley, His instructions turning upon the pastoral life which He treated in parables.

Then, followed by his hearers, He passed farther on through the valley toward Jerusalem to the shepherd tower. This tower stood on an eminence in the center of a field, its foundation being huge fieldstones. It consisted of a very high superstructure of beams, supported in part by the green trees around it. The walls were hung with mats. There were galleries and outside steps around it, and at various distances little, covered standing places like sentry boxes. From a distance it looked like a ship with high

masts and spreading sails; it also bore some resemblance to the towers in the land of the Three Kings from which they watched the stars. The whole country around could be scanned from this tower, even Jerusalem and the mountain upon which Jesus was at a later period tempted by Satan.

The shepherds made use of it to catch their herds and ward off threatening danger. Some of them with their families dwelt around it in a circle of about five hours in circumference, in farmhouses surrounded by gardens and field. But their general rendezvous was in the near neighborhood of the tower. Here they kept their various utensils, and here the herdsmen received their food. All along the base of the tower-hill were huts, and at some distance from it a large enclosed shed wherein the wives of the herdsmen dwelt and prepared the food. These women did not go forth with the rest to meet the Lord and His disciples, but later on they were instructed by Jesus. There were about twenty shepherds living around here. Jesus instructed them, called their attention to the happiness of their state of life, and told them that He had come to visit them because they had greeted Him in His infancy and had lovingly treated both Himself and His parents. He taught especially in parables of shepherds and herds, telling them that He, too, was a Shepherd, that He had under Him other shepherds who till the end of time should gather together, heal, and guide His flocks.

Then the shepherds told Jesus all about the glad tidings brought them by the angels, also about Mary, Joseph, and the Child. They had seen, they said, the image of the Child in the star that had hovered over the Crib Cave. They told of the Kings and how they in their turn had beheld the shepherd tower in the stars, and of the numerous gifts they had left here on their return to their own country. Many of them had been put to use both in the tower and in the surrounding huts, which were formed

of coarse canvas. Some of the old men present had in their youth been at the Crib. They repeated the story all over again to Jesus.

Next day Jesus and the disciples were escorted by the shepherds farther on toward Bethlehem to the dwellings of the sons of the three eldest shepherds to whom the angels at Christ's birth had first appeared, and who first had offered Him their homage of veneration. They were now dead and lay buried not far from the dwellings, which were about one hour's distance from the Crib Cave. Three sons of the old shepherds were still alive and they were themselves old men. They were held in great respect by all the others, their families being something like superiors over the rest, something similar to the Three Kings among their people. They received Jesus very humbly and joyfully, and led Him to the graves of their fathers. The site was an isolated hill covered by a vineyard; the base was surrounded by a kind of covered walk from which opened various caves and cellars. The cave containing the remains of the old shepherds was high up on the hill. The light entering from above disclosed the three graves which lay together in the ground, two parallel, the third lengthwise between them, thus I — I. They were closed by doors. The shepherds opened the graves for Jesus, and I saw the brown faces of the closely enveloped corpses. The space around the coffins was filled with little pebbles. The shepherd crooks lay in the coffins by their owners.

The shepherds also showed Jesus the treasure that they still had from the gifts of the Three Kings and which was concealed here in the cave. It consisted of little solid bars of gold and whole pieces of very costly stuffs embroidered in gold. They asked Jesus whether or not they should give it to the Temple. He answered by telling them to keep it for the Community which was to form the new Temple, and He foretold to them that there would one day be a

church erected over this tomb.[1] On this hill began a vineyard that extended toward Gaza. It was the usual burial-place of the shepherds.

From here the Lord was conducted to the place of His birth in the Crib Cave distant about an hour. Their way led through a remarkably beautiful meadow valley. Three paths ran through it between tracts of fruit trees trimmed into shape. The shepherds told on the way of the angelic *Gloria*, and I saw all again in pictures. The angels had appeared in three different places: first, to the three shepherds; then, on the following night, at the shepherd tower; and lastly, at the well near the spot at which Jesus had the day before been welcomed by the shepherds. Around the shepherd tower they appeared in greater numbers, large, wingless figures. The shepherds took Jesus into the tomb cave of Maraha, Abraham's nurse, near the great pine tree.

10. THE CRIB CAVE, A PLACE OF DEVOTION AMONG THE SHEPHERDS

The path to the Crib Cave ran along the east, from which side Bethlehem was not directly accessible, since no straight road led thither. The city could scarcely be seen from this side, for it was separated from the valley of the shepherds by dilapidated walls, and massive ruins of similar masonry between which ran deep ravines. The nearest direct entrance into the city was by the south gate that led to Hebron. Leaving this gate, one would have to go around toward the east in order to reach the region of the Crib. This region was contiguous to the valley of the shepherds from which one could go to it without entering Bethlehem. Both the Crib Cave and the adjoining caves belonged to the shepherds, who used them for storing their utensils and sheltering their cattle. No one from Bethlehem had any communication with this region,

neither road nor path leading thither. Joseph, whose father's house stood on the south side of the city, had often when a boy visited the shepherds here, concealed himself in the caves from his brothers, and spent therein much time in prayer.

When Jesus now visited the Crib in company with the shepherds, it was already very much changed, for they had fitted it up as a place of devotion. No one was allowed to step on the sacred ground; consequently a grated passage had been made around the cave, thus enlarging the space covered by it. Into this passage opened cells hewn in the rock. It was like a cloister. The ground and walls of the cave were covered with the tapestry and carpets left by the Kings. They were woven in colors, the principal figure in them being pyramids.[2] Two flights of steps ran from the passage up above the Crib Cave. The roof of the latter, wherein had once been oblique openings to admit light, had been entirely removed and replaced by a domelike cupola through which the light streamed. By one of the flights mentioned above, one could mount from the dome of the cave to the top of the hill and thence proceed toward Bethlehem. All these changes had been made with the means left by the Kings.

The Sabbath was just beginning and the lamps had been lighted in the Crib Cave when the shepherds brought Jesus hither. The Crib itself still occupied the same place. Jesus pointed out to the shepherds something that they did not know; viz., the exact spot upon which He was born. He gave them an instruction and they celebrated the Sabbath in the Cave. He told his hearers that His Heavenly Father had chosen this place for His nativity at the time of Mary's Immaculate Conception, and I saw that it had been the theater of several significant events of the Old Testament. Abraham and Jacob had been within its walls, and before them had Seth, the Child of Promise, been born therein of Eve after a penance of seven years. An angel appeared to

Eve on that occasion, telling her that this was the seed that God had given her in the place of Abel. Seth was for a long time hidden here and nursed, also in the Suckling Cave of Abraham's nurse Maraha; for, as Jacob's sons pursued Joseph, so did the brothers of Seth pursue him. The Suckling Cave was now Maraha's tomb.

The shepherds led Jesus into the adjacent cave also, where for a time the Holy Family had tarried. The fountain that had sprung up therein on the night of Christ's Nativity, they had beautifully enclosed, and they made use of its waters in sickness. Jesus commanded them to take some of the water away with them. On leaving the cave, He visited the shepherds' huts.

Saturnin baptized several aged men who were unable to go to the baptism of John. Into the water which they had brought from the fountain of the cave near the Crib, they poured some of Christ's baptismal water from the pool on the island in the Jordan. At John's baptism all confessed their sins publicly; but at that of Jesus each acknowledged his sins privately, gave proofs of contrition, and received pardon. The old men whom Saturnin baptized knelt, their shoulders bared to the breast, their head bowed over a large basin. In this manner they were baptized. The form made use of at this baptism was similar to that employed by John at the baptism of Jesus. But to the word Jehovah and the invocation of the three gifts, was added "and in the name of the One that has been sent."

1 This prediction was afterward fulfilled by St. Helena.

2. Probably many-colored triangles. The triangle was a favorite figure among the Jews for the ornamentation of walls. Sister Emmerich frequently refers to it, as, for instance, in Mary's little chamber at the Temple.

JESUS VISITS CERTAIN INNS, THE HALTING PLACES OF THE HOLY FAMILY ON THEIR FLIGHT INTO EGYPT

Jesus had spent His nights alone and in prayer. Upon leaving the shepherds He addressed His disciples, telling them that He was now going to make another journey to some people who had hospitably sheltered Him and His parents on their flight, that He would cure their sick and convert a sinner, that no footstep of His holy parents should remain unblessed, and that everyone who had shown them compassion and kindness on their flight, He would now seek out and lead to salvation. The mercy and benevolence of all such persons have been to them a pledge and a furtherance of salvation; their effects will continue forever. As now, He said, He was visiting all that had at that time shown charity to Him and His, so would His Heavenly Father be mindful of all that showed mercy and charity to even the most insignificant of His brethren. Jesus then appointed a place near the city and Mount Ephraim, where His disciples were to await His coming.

He now journeyed alone around Herod's dominions toward the desert near Anim, or Enzannim, a few hours from the Dead Sea. His way lay through a wild, though tolerably fertile region where, hedged in by enclosures, were pastured a great many camels divided into droves of forty. There was an inn for the accommodation of travellers through the desert, and to it Jesus went. Several huts and sheds stood nearby, and the proprietors of the inn owned many camels.

This inn was the last in Herod's dominions met by the Holy Family on their flight into Egypt. The people were a bad set who carried on thievery, but notwithstanding they had received the Holy Family kindly. The neighboring city contained many disorderly characters who had settled

there after some war.

Jesus went to the inn and asked hospitality. The proprietor was a man about fifty years old, called Reuben, who had been there at the time of the flight into Egypt. When Jesus glanced at him and addressed him, grace shot like a ray of light into his breast. The words of Jesus and His salutation fell upon him like a blessing, and deeply moved he exclaimed: "Lord, it is as if the Promised Land enters with Thee into my house!" Jesus replied that, if he would believe in the Promise and would not cast away from him its fulfillment, he would indeed share in the Promised Land. Then He spoke of good works and their consequences, telling him that He had now come to announce salvation to him, because he had kindly entertained His Mother and His foster-father so many years before when on their flight to Egypt. In like manner does every action, the good as well as the bad, bear its own fruit. At these words of Jesus, the man cast himself trembling on the ground before Him, saying: "Lord, whence is this to me, a poor, despised, miserable man, that Thou shouldst enter my house?" Jesus answered that He had come to cleanse sinners from their iniquity and lead them back to God. The man still spoke of his own baseness, and said that all the inhabitants of the place belonged to a miserable, lost generation; he also told Jesus of his poor, sick grandchildren. Jesus replied that if he would believe in Him and be baptized, He would restore his grandchildren to health. He washed Jesus' feet, and gave Him the best he had for His refreshment. When the neighbors came in, he told them who Jesus was and what He had promised. He had a relative among them who was named Issacher.

After that he conducted Jesus to his sick grandchildren who, some from leprosy and some from lameness, had become quite deformed. Jesus commanded the children to rise, and they stood up cured. He visited some women

also, who were sick of a bloody flux. Then He ordered a bath to be prepared. They got ready a large vessel of water under a tent. From one of the two flasks that He carried with Him strapped to His side under His outer robe, He poured into it some of the baptismal water from the Jordan, and blessed the whole. The sick were then ordered to bathe in it. They did so, and came forth cleansed and thanking the Lord. Jesus did not baptize them Himself, although this washing was equivalent to Baptism in case of death; but He exhorted them to go seek for the baptism at the Jordan.

When the people questioned Jesus, asking if the Jordan really possessed special virtue, He answered that the channel of the Jordan had been hollowed out and its course directed; that all holy places of this land had been allotted to special purposes by His Heavenly Father long before man had existed there, yea, even before the land or the Jordan had sprung forth from nothing. Very wonderful things spoke Jesus on this subject, and He instructed the women on marriage inculcating modesty and continency. He pronounced the degeneracy of the people of this place and the pitiful condition of the children, consequences of the illegitimate connections so common among them. He spoke of the parents' share in the corruption of their children, of arresting the evil by penance and satisfaction, and of the second birth in baptism.

Then He recounted to them all the kind offices they had performed for the Holy Family at the time of their flight, and gave them some information relative to the places at which they had rested and refreshed themselves. Mary and Joseph had with them on their flight a she-ass, as well as the ass upon which the Blessed Virgin rode. Jesus showed the people all their actions at the time of the flight, that is all the acts of kindness they had shown the Holy Family, as so many types of their present turning from sin to salvation. They prepared for the Lord a

repast from the best they had. It consisted of a kind of milk thick like white cheese, honey, rolls baked in the ashes, grapes, and birds.

Accompanied by some of these men, Jesus left Ainon and, returning by another route, arrived toward evening at a city built on both sides of a mountain, through which ran a rugged valley full of deep ravines. Both mountain and city bore the name of Ephraim, or Ephron. The mountain faced straight toward Gaza. Jesus had come through the country of Hebron. At some distance from the road that He travelled could be described a ruined city with a tower still standing, whose name sounded like Malaga.[1] About an hour's distance from this place was the grove Mambre whither the angels bore to Abraham the promise of a son, Isaac; also the double cave that Abraham bought from Ephren, the Hethite, and which afterward formed his tomb. The field that witnessed David's combat with Goliath was not far off.

Jesus, His escort having taken leave, wended His way around one side of the double city and met His disciples in the rugged valley road which had been designated by Him as the place of meeting. He conducted them out of the winding ravine into a very spacious cave in the wildest part of the mountain, to which no path led. It had afforded a resting place, the sixth in order, to the Holy Family on their flight into Egypt, and here Jesus and His disciples passed the night.

Jesus told this circumstance to the disciples, impressing upon them the sacred character of the place, while they were busying themselves making a fire. They struck a light by revolving one piece of wood inside another. One of the Prophets had frequently spent some time in this cave, in order to give himself more unreservedly to prayer. I think it was Samuel. David, too, while guarding his father's flocks around here, had made the cave a place of prayer and there received commands of God

through the ministry of angels. It was while thus engaged that he was admonished to slay Goliath.

When the Holy Family reached this cave, they were dejected and exhausted. The Blessed Virgin wept sadly. They were in want of all things, because they had fled by unfrequented ways, shunning the great cities and customary inns. They spent a whole day here recruiting their strength, and several wonders were vouchsafed them for their refreshment—a fountain sprang up in the cave, and a wild goat bounded in and allowed itself to be milked.

Jesus spoke to the disciples of the great tribulations in store for Him and all His followers, of the hardships here endured by Himself and His Blessed Mother, of the mercy of His Heavenly Father, and of the holiness of the place. He added that at some future day there would be a church built on the spot, and He blessed the cave as if consecrating it. The disciples had brought with them some fruit and rolls, and of them all partook.

1. Probably *Molada* is meant, or the *Malatha* of Josephus Flavius, 18, 7, 2.

11. JESUS GOES TOWARD MASPHA TO VISIT A RELATIVE OF ST. JOSEPH

When Jesus and His disciples left the cave, they struck off in the direction of Bethlehem. On this side of Ephron they entered an inn that stood among houses built apart, and there, after washing their feet, took some refreshment. The people were good and somewhat inquisitive. Jesus instructed them on penance, the nearness of Redemption, and of what they must do to follow Him. They asked Him why His Mother took that long journey from Nazareth to Bethlehem, since she could have been so comfortably cared for at home. Jesus answered by telling them of the Promise and that He was to be born in poverty at Bethlehem among the shepherds, since like a

shepherd He was to gather the flocks together. It was also for this same reason that now, after His Heavenly Father's testimony of Him, He visited these shepherd regions first.

From here Jesus turned His steps to the south side of Bethlehem about two hours distant, crossed a portion of the shepherd valley, and proceeded around the west side of the city, leaving Joseph's paternal house to the right. Toward evening He entered the now little city of Maspha, some hours from Bethlehem.

Maspha could be seen at a great distance, for on the highroads all around the city burned lights in iron lanterns. It was encompassed by walls and towers, and traversed by several streets. Maspha was long one of the principal places of devotion. Judas Maccabeus[1] had before battle held here a great prayer meeting in which he reminded Almighty God of all the outrageous decrees of the enemy, recalled to Him His own promises, and exposed the priestly garments before the assembled multitude. Then five angels appeared to him before the city and promised him victory. It was here also that Israel had assembled against the tribe of Benjamin, on account of an outrage and murder committed upon the wife of a travelling Levite. The infamous scene was enacted under a tree, which was afterward walled around, and no one went near it. In Maspha also Samuel had exercised his office of Judge; and here was found that Essenian cloister in which dwelt Manahem, who had foretold the scepter to Herod when the latter was only a boy. This cloister had been built by the Essenian Chariot, who lived about one hundred years before Christ. He was a married man from the country of Jericho. He had separated from his wife and both, he for men and she for women, had founded several communities of Essenians. He was a very holy man and died in a cloister founded by him not far from Bethlehem. He was the first to arise from his tomb at the death of Christ and appear to men.

Maspha was full of inns, and the arrival of a stranger was soon noised about the city; consequently Jesus had scarcely entered the inn when He was surrounded by a crowd. He was conducted to the synagogue where He explained the Law. Some of His hearers were spies whose intentions were insincere. They sought to draw Him out, because they had heard of His promise to lead the heathens also into the Kingdom of God, and that He had spoken among the shepherds about the Three Kings. Jesus' words on this occasion were very severe. He said that the days of the Promise were completed; and that all who would be born again in Baptism, would believe in Him whom the Father had sent, and would keep His commandments, should as well as His followers have a share in the Kingdom. But from the unbelieving Jews should the Promise be withdrawn and given over to the heathens.

I cannot repeat Jesus' words exactly, but they were to this effect: that He knew their intentions, that they were spies, that they might betake themselves to Jerusalem, and there tell all they had heard Him say.

Jesus had alluded to Judas Maccabeus and the several important events that had here taken place. His hearers boasted the magnificence of the Temple and the superiority of the Jews over the heathens. But Jesus explained to them that the end for which the chosen people had been called and their Temple erected was now attained, since the One promised by God through the Prophets was now come to establish the Kingdom of His Heavenly Father, and to raise to Him a new Temple.

After this instruction, Jesus left Maspha and went about an hour eastward. He reached first a row of houses, then came to a residence that stood alone and which belonged to one of Joseph's family. Joseph's father had married a widow with one son. This stepson had married and settled in this place, and his descendants now occupied the house alluded to. They had been baptized and had a family of

children. They received Jesus cordially and with every mark of deference. Several of the neighbors assembled at the house. Jesus gave an instruction after which He partook of a repast with them. The meal over, He retired with two of the men, Aminadab and Manasses. They questioned Him as to whether He was acquainted with their circumstances and whether they should follow Him right away. Jesus replied no, that they should for the present be numbered among His secret disciples. Then they knelt before Him, and He blessed them. Prior to His death, they publicly joined the disciples. Jesus stayed here overnight.

1. *Mach.* 3:46.

12. JESUS VISITS AN INN AT WHICH MARY STOPPED ON HER JOURNEY TO BETHLEHEM

From here Jesus and His disciples went on for a couple of hours till they came to a farmhouse which had been the last stopping place but one on Mary's journey to Bethlehem. It may have been about four hours' distance from the city. The men of the house came out to meet Jesus and, falling down before Him on the road, begged Him to enter. He was very cordially received. These people went almost daily to John's instructions and were all familiar with the wonders connected with the Lord's baptism. A warm bath was prepared for Jesus, also a repast, and a beautiful couch was made ready for Him that night. Jesus taught here.

The woman who had harbored the Holy Family here thirty years ago was still alive. But she was blind, and had been for many years almost bent double. She lived alone in the main building and her children, who lived nearby, sent her her food. When Jesus had performed His ablutions, He went to see the poor, old woman. He spoke to

her of compassion and hospitality, of good works that bear no merit, and of selfishness, placing her present afflictions before her as a punishment of the same. She was deeply touched, confessed her fault, and He cured her. He ordered her to bathe in the water He had just used. She did so, recovered her sight, and became straight and well. But Jesus commanded her to say nothing of her cure.

The people of this place questioned Jesus as to which was the greater, He or John. Jesus answered: "He of whom John gives testimony." Then they spoke of John's zeal and energy, also of the beautiful, manly figure of Jesus Himself. Jesus remarked that, three and a half years hence, they would see no beauty in Him, they would not even recognize Him so disfigured would He be. Of John's zeal and energy He spoke, likening him to one knocking at the house of a sleeping man, to rouse him for the coming of the Lord; to one breaking a path through the wilderness, that the king might safely travel over it; and lastly to an impetuous torrent that rushing along purifies the channel through which it flows.

13. "BEHOLD THE LAMB OF GOD"

Next morning at daybreak Jesus departed with His disciples, followed by the crowd that had gathered around Him. They wended their way toward the Jordan, distant from this point at least three hours. The Jordan flows through a broad valley that rises on either bank for the distance of about half an hour. The stone in the enclosed space whereon the Ark of the Covenant had rested, and where the recent festival was celebrated, was about an hour's distance from John's place of baptism, that is, taking it in a straight line toward Jerusalem. John's hut near the twelve stones was in direction of Beth-Araba and somewhat more to the south than the stone of the Ark of

the Covenant. The twelve stones lay one-half hour from the place of baptism and in the direction of Gilgal. Gilgal was on a gentle slope on the west side of the mountain.

From John's baptismal pool the view up both the shores, which were very fertile, was most lovely. The most delightful region, however, rich in fruits and teeming with abundance, was around the Sea of Galilee. But here, and also around Bethlehem, there were broader meadowlands, more husbandry, and a greater abundance of dhurra, garlic, and cucumbers.

Jesus had already passed the memorial stone of the Ark of the Covenant and was about one quarter of an hour beyond John's tent, before which the latter stood teaching. A gap in the valley disclosed this scene to the distant traveller, and Jesus in passing was for not longer than a couple of minutes visible to the Baptist. John was seized by the Spirit and, pointing to Jesus, he cried out: "Behold the Lamb of God, who taketh away the sins of the world!" Jesus passed, preceded and followed by His disciples in groups, the multitude lately gathered around Him in the rear. It was early morning. The people crowded forward at the words of John, but Jesus had already disappeared. They called after Him in acclamations of praise, but He was out of hearing.

When returned from their fruitless attempt to see Jesus, the people complained to John that Jesus had so many followers and that, as they had heard, His disciples had already begun to baptize. What, they asked, would be the outcome of all that. John made answer by repeating that he would soon resign his place to Jesus, since he was only a servant and precursor. These words were not at all acceptable to John's followers, who were somewhat jealous of Jesus' disciples.

Jesus now directed His steps toward the northwest, leaving Jericho on the right and proceeding to Gilgal about two hours distant from Jericho. He stopped at many

places on the way. The children followed Him singing songs of praise, and ran into the houses to bring their parents out.

14. JESUS IN GILGAL, DIBON, SOCOTH, ARUMA, AND BETHANIA

The region known as Gilgal comprised the whole of the elevated country above the low valley of the Jordan, and which was embraced by the inflowing streams of the Jordan for a circumference of five hours. But the city Gilgal, to which Jesus drew near before evening, lay scattered and interspersed by numerous gardens for the distance of about one hour, in the direction of the place to which John had retired to preach and baptize.

Jesus first entered the precincts of a sacred spot open to Prophets and Doctors of the Law. It was the place where Joshua had communicated something to the Children of Israel, namely, the six maledictions and six benedictions that had been revealed to Eliezer and himself by Moses before his death. The circumcision hill of the Israelites was nearby, and it, too, was enclosed by a wall.

I saw on this occasion the death of Moses. He died upon a low, but steep peak of Mount Nebo, which rises between Arabia and Moab. The camp of the Israelites flanked the mount, the outposts extending far into the valley around. A growth like ivy covered the whole mount. It was short and crisp, and grew in tufts like the juniper. Moses was obliged to support himself by it when climbing to the top of the peak. Joshua and Eliezer were with him. Moses had a vision from God that his companions saw not. He delivered to Joshua a roll of writing containing six maledictions and six benedictions, which the latter had to publish to the people when in the Promised Land. Then having embraced them, he commanded them to depart and not to look back. When they had gone,

Moses cast himself upon his knees with outstretched arms, and gently sank upon his side dead. I saw the earth open under him and enclose him as in a beautiful grave. When Moses appeared at the Transfiguration of Jesus on Thabor, I saw that he came from that place. Joshua read the six blessings and six maledictions before the people.

Many of Jesus' friends awaited Him in Gilgal: Lazarus, Joseph of Arimathea, Obed, a son of the widow of Nazareth, and others. There was an inn here, in which they set refreshments before the Lord and His companions after washing their feet.

Before the crowds here assembled, many of whom were on their way to John's baptism, Jesus gave an instruction. The spot chosen for the purpose was near the baths and place of purification built high up on the sloping, terraced shore of an arm of the Jordan. It was shaded by an awning, and all around were pleasure gardens ornamented with trees, shrubs, and green plots. Saturnin and two other disciples who had left John to follow Jesus baptized after Jesus had given an instruction on the Holy Ghost. He taught of the several attributes of the Holy Spirit, and pointed out the marks that distinguish one that has received Him.

John's baptism was preceded by only a summary confession of sins accompanied by proofs of contrition and a promise of amendment. But at the baptism of Jesus the acknowledgment of sin was not made in this general way. Everyone accused himself individually and mentioned his chief transgressions. Jesus exhorted to sincerity. He frequently proclaimed the sins of those that, through pride or false shame, concealed them thus to lead them to repentance.

Here also Jesus alluded to the passage over the Jordan and the ceremony of circumcision that had here been performed. It was in memory of this latter circumstance that baptism was now administered here and, through its

efficacy, He said, they should henceforth be circumcised in their heart. He spoke likewise of the fulfillment of the Law.

The baptized on this occasion were not immersed in the water, they only inclined their head over it; nor did they put on an entire baptismal garment, a white cloth only was placed on their shoulders. The disciples did not make use of a three-channelled shell like John's; but from the basin over which the neophyte inclined, they dipped up the water three times with the hand. Jesus had previously blessed it and poured into it some from His own baptismal well. About thirty were baptized at this time. They appeared radiant with joy after the ceremony, and declared that they truly felt that they had now received the Holy Ghost.

Jesus then proceeded with His followers amid the acclamations of the multitude to Gilgal, to celebrate the Sabbath in the synagogue, a very large, old building on the east side of the city. It was a four-cornered edifice, longer than broad, the angles filled in in such a way as to give it something of the appearance of an octagon. It contained three stories, in each of which was a school. A spiral, exterior flight of steps joined to the wall led up to each, and around each landing ran a little portico. High up in the rounded corners of the building were niches, in which one could stand and view the country far and near. The synagogue stood by itself with gardens cut off on both sides. In front of the entrance was a porch and a teacher's desk similar to that of the Temple in Jerusalem, and there was also an open court containing an altar upon which sacrifice had once been offered. There were likewise covered porches for women and children. One could easily detect the similarity of all these arrangements with those of the Temple, also that the Ark of the Covenant had once rested here and sacrifices been offered.

The school on the lowest story was the most beautiful

in its arrangements. At one end, in the spot corresponding to that occupied by the Holy of Holies in the Temple, stood an octagonal pillar around which were compartments containing rolls of writings. A table encircled the base of the pillar, and below that was a vault. Here it was that the Ark of the Covenant had once stood. The pillar was very beautiful, of polished white marble.

In the school on the first story, Jesus taught before the priests, the people, and the Doctors of the Law. Among other things He alluded to the fact that here the promised kingdom had been first established, but that idolatry so abominable had been practiced at a later period that scarcely could seven just souls be found among the inhabitants. Ninive, though five times greater, had been able to produce five just. Gilgal had been spared by God, therefore they should not now repulse Him who came to fulfill the Promise: they should do penance and through Baptism be born anew. Then taking the rolls from their places around the pillar, Jesus read and explained them.

After that He taught the young men in the school on the second story, and lastly the boys on the third. Coming down, He delivered another instruction to the women in an open space under a porch, and still another to the young maidens. To these last He spoke of modesty and chastity, of repressing curiosity, of modesty in dress, of veiling the hair, and of covering the head in the Temple and in the synagogue. He reminded them of the presence of God and the angels in holy places, and that the latter themselves veil their face before the Lord. He told them that in the Temple and synagogue there were myriads of angels hovering around the worshippers, and He explained why females should veil the head and hair. The children ran familiarly to Jesus. He blessed them and took them up in His arms. They were very much attached to Him. The joy and jubilation over Jesus were general in this place. As He left the school, the people ran from all

sides to meet Him, crying out, and exclaiming: "The Promise is fulfilled! May it remain with us. May it never forsake us!"

When Jesus had finished His instructions, the people were anxious to bring their sick to Him. But He dismissed them, saying that it was neither the time nor the place for that, He must now leave them, for He was called elsewhere. Lazarus and the friends from Jerusalem returned to their homes and Jesus took leave of the Blessed Virgin, telling her that He would see her again before He retired into the desert.

The Sanhedrin in Jerusalem again held a long consultation on the subject of Jesus. Everywhere they had spies bribed to give them information of His words and actions. The Sanhedrin consisted of seventy-one priests and doctors, of whom twenty were again divided into fives, thus forming so many subcommittees for deliberating and disputing together. They examined the genealogical register, and could in no way deny that Joseph and Mary were of the House of David and Mary's mother of the race of Aaron. But as they said, these families had fallen into obscurity, and Jesus strolled around with vagrants. He also defiled Himself with publicans and heathens, and sought the favor of slaves. They had heard, they said, of the familiar way in which He had spoken lately to the Sichemites, who were returning home from their work in the region of Bethlehem, and they thought that He must have designs to raise an insurrection with the aid of such hangers-on. Some gave it as their opinion that He was very likely an illegitimate child, because He had once proclaimed Himself the son of a king. Others declared that He must in some way receive secret training from the devil, for He often retired apart and spent the night alone in the wilderness or on the mountains. They knew what they were saying, for they had already inquired into all this. Among these twenty deliberators were some who

knew Jesus and His family very well, who were most favorably inclined toward Him, who were indeed His friends in secret. Nevertheless, they did not contradict what was said against Him. They kept silence in order to be the better able to serve Him and His disciples and to give them information of whatever might come to their knowledge. The majority of the committee concluded at last that Jesus was in communication with the devil from whom He received instruction, and this was the opinion they publicly proclaimed and which was spread throughout Jerusalem.

John's disciples announced to him the baptism that had lately taken place in Gilgal, representing the same as a usurpation of his rights. But in deepest humility John again repeated what he had often told them before; viz., that he would soon give place to his Lord, whose herald and precursor he had been. The disciples could not rightly understand his words.

With about twenty followers, Jesus left Gilgal and moved on to the Jordan which He crossed on a raft. All around on the beams of the raft were seats, and in the center two concave spaces in which they were accustomed to stand the camels that they might not slip between the beams into the water. Three camels could be so accommodated; but now there were none on board, the Lord and His disciples being the only passengers. It was night, and lighted torches stood in the hollow spaces. Jesus related the parable of the sower which, on the following day, He explained. The passage over the river occupied fifteen minutes at least, for the current at this point was very strong. They had to row some distance up the river, and then drift down to the spot at which they intended to land, and which was not directly opposite their starting point. The Jordan is a singular river; it cannot be crossed at all in many places, and its steep shores are pathless. It makes frequent and sudden bends, and often appears to flow straight past a place around which it is, in reality,

ing. Its bed in many places is rocky and its course consequently arrested. Its waters encircle numerous islands as they flow sometimes troubled, sometimes clear, according to the nature of its bed, here and there forming falls. The water of the Jordan is soft and tepid.

They landed near the settlement of the publicans. A highroad from the region of Kedar passed nearby and there, too, a lovely valley took its rise. The publicans, who had already received John's baptism, entertained Jesus; but several of His followers, surprised at their Master's intimacy with these despised people, stood shyly aloof. Jesus and His disciples spent the night here, accepting hospitality from the publicans, who were most deferential to them. Their houses stood on the side of the road that ran through the valley and not far from the Jordan; somewhat further on was the inn for the accommodation of merchants and their camels. There were many tarrying here at the time, on account of the next day's feast, that of Tabernacles; for although most of them were pagans, yet they were obliged to observe the festivals as days of rest. The publicans questioned Jesus as to how they should restore their unjustly acquired goods. He told them that they should be taken to the Temple, which however He meant only spiritually, for in reality He designated thereby His own community, the Church. There should, He said, be purchased with it a field near Jerusalem for the support of poor widows, and He explained to them why a field, illustrating by the parable of the sower.

Next day Jesus walked with them on the shore and in the country around, teaching again of the sower and the future harvest. He took His text from the feast of Tabernacles, which was then beginning, and which commemorated the vintage as well as the ingathering of the fruits of the field. From the publican village, Jesus pressed on further through the valley. On either side of the mountain

slope, for the distance of half an hour perhaps, were rows of houses in which the Feast of Tabernacles was being celebrated. These houses extended as far as Dibon in the environs of which indeed they appeared to be. By their side were erected the booths formed of green branches of trees and adorned with bushes, festoons, and clusters of grapes. On one side of the road were the tabernacles and the little tents of the women; on the other, the huts in which the animals were slaughtered. All the food was carried across the road. The children, adorned with garlands, went in bands from one tabernacle to another, singing and playing upon musical instruments. These last consisted of triangles furnished with rings which they tinkled, triangles spanned by cords, and a wind instrument from which arose spiral tubes.

Jesus paused here and there to teach. Refreshments were offered to Him and His disciples, grapes on sticks, two clusters on each. At the further end of this row of houses stood an inn which Jesus entered. Not far from the inn, between it and Dibon, was a broad, open space in the middle of the road. Here, surrounded by trees, arose the large and beautiful synagogue of Dibon.

On the next day Jesus taught in the synagogue, taking again the parable of the sower, alluding to the baptism and the nearness of the Kingdom of God. He spoke also of the feast of Tabernacles and of its celebration here, taking occasion to reprove the people for mixing up heathenish customs in their services, for some of the Moabites still dwelt in this place, and with them the Jewish people had intimate relations. When Jesus left the synagogue, He found in the open court numbers of sick who had been borne thither on litters. They cried out as soon as they saw Him: "Lord, Thou hast been sent from God! Thou canst help us! Help us, Lord!" He cured many. That evening a banquet was prepared in the inn for Jesus and His followers. There were many of the heathen

merchants near Jesus when He spoke of the call of the Gentiles, of the star that had appeared in the Land of the Kings, and of their going to visit the Child. Jesus left the place that night alone and went to pray on the mountain. He had engaged to meet His disciples the following morning on the road at the other side of Dibon. Dibon was six hours distant from Gilgal. It was rich in fountains and meadows, gardens and terraces, for it lay in the valley and up both sides of the mountain.

Jesus next went to Socoth where He arrived toward evening. An innumerable multitude gathered around Him, among them many sick. He taught in the synagogue, and allowed Saturnin and four other disciples to administer baptism. It took place at a spring in a rocky grotto facing westward toward the Jordan which, however, could not be seen from it as a hill intervened. But the spring was fed from the deep waters of the river. The light fell into the grotto from apertures in the roof. In front of it was an extensive pleasure garden beautifully laid out with small trees, aromatic shrubs, and well-kept lawns. In it was an ancient memorial stone commemorative of an apparition of Melchisedech to Abraham.

Jesus taught here of John's baptism, which He called a baptism of penance, and which would soon be discontinued. In its stead would be received the Baptism of the Holy Ghost and the remission of sin. He received from them a kind of general confession of their sins, and then some separately disclosed their predominant passions and transgressions. Many trembled at hearing Jesus accusing them of sins that they thought secret. After the confession Jesus laid His hands upon them as if giving absolution. They were not immersed when receiving baptism. A large basin of water was placed on Abraham's memorial stone, and over it the neophytes bowed with bared shoulders. The baptizers poured the water thrice from the hollow of their hand over the heads of the baptized, who were very

numerous at this place.

Abraham had once dwelt at Socoth with his nurse Maraha, and had owned fields in three different localities. Even here he had begun to share with Lot. It was here that Melchisedech first appeared to Abraham in the same way as did the angels. Melchisedech commanded him a threefold sacrifice of doves, long-beaked birds, and other animals, promising to come again and offer bread and wine in sacrifice. He told him what was going to happen to Sodom and to Lot, and pointed out to him several graces for which he should pray. Melchisedech at that time had no longer an earthly abode at Salem. Jacob also dwelt at Socoth.

From Socoth Jesus proceeded to Great Chorazin where, at an inn near the city, He had appointed to meet His Mother and the holy women. On the way thither He passed through Gersas where He kept the Sabbath, after which He went to an inn in the desert some hours from the Sea of Galilee. The proprietors dwelt nearby. The inn was still adorned as for the feast of Tabernacles, for the holy women had rented it some days previously and put all things in order. The necessary provisions were brought at their expense from Gerasa. Peter's wife was with them, also Susanna of Jerusalem, and all the others excepting Veronica. Jesus had an interview with His Mother alone. He told her that He was now on His way to Bethania, whence He would retire to the desert. Mary was grave and anxious. She begged Him not to go to Jerusalem for awhile, for she had heard of the council convened on His account.

Later on Jesus gave an instruction. The place chosen for it was a hill upon which was a stone seat formerly used for the same purpose. There were rows of people from the surrounding country and about thirty women present. They stood apart from the men. After the instruction Jesus told His followers that He must now leave them

for a time and that they, as well as the women, should disband until His return. He spoke of John's baptism soon to cease, and of the bitter persecution awaiting Him and His.

Jesus left the inn with about twenty disciples and followers, and journeyed some twelve hours southwest toward the city of Aruma near which an inn for Him and His friends was always in readiness. Martha, for whom the journey to Gerasa was her first expedition with the holy women, had prepared this inn for Jesus, and His friends in Jerusalem bore the cost. The steward and servants lived in the neighborhood. The holy women told Jesus of the inn before His departure. The city was about nine hours from Jerusalem and between six and seven from Jericho.

Some Essenians dwelt near the inn. They went to see Jesus, conversed and ate with Him. Jesus went to the synagogue and taught of John's baptism, which was a baptism of penance, a preliminary purification, a preparatory action such as was prescribed in the Law. It was different from the Baptism of Him whom John heralded. They that were baptized by John I did not see again baptized, until after the death of Jesus and the coming of the Holy Ghost when, for the most part, the ceremony was performed at the pool of Bethsaida. The Pharisees of this place asked Jesus by what signs they should know the Messiah, and He told them. He gave an instruction on the subject of mixed marriages with the heathens and Samaritans.

Judas Iscariot, subsequently the Apostle, here heard Jesus preaching. He had come alone and not with the other disciples. After listening to His instructions for two days, and passing remarks on the same with the disaffected Pharisees, he departed for a neighboring village which did not bear a very good name. There he gave an account of what he had heard, talking with an air of importance to a pious man of the place. The latter in consequence invited Jesus to visit him. Judas carried on some

kind of traffic. He was much occupied with writing, and held himself in readiness for general services of any kind.

When Jesus and His disciples arrived at the aforenamed place, which had been lately built and which on account of its mixed population was not in very good repute, Judas had departed. Herod owned a castle in the neighborhood. Something connected with the Benjaminites must have happened in this place, for there was a tree close at hand surrounded by a wall, and no one went near it. Abraham and Jacob had each offered sacrifice here, and hither had Esau withdrawn when at variance with Jacob on the subject of the Blessing. Isaac at that time was living near Sichar.

The man that had invited Jesus to these parts was called Jairus; he belonged to the married Essenians. He had a wife and several children, among the latter two sons named Ammon and Caleb. He had also a daughter whom Jesus at a later period cured of some disease, but he was not the Jairus of the Gospel. He was a descendant of Chariot the Essenian, who had founded the convents near Bethlehem and Maspha, and he was familiar with many circumstances of Jesus' youth and family. He and his sons went forth to meet Jesus, whom they received with marks of deference. Jairus was, on account of his charity, the chief man of this despised place. He helped the poor and, on certain days, gave instructions to the children and the ignorant, for they had here neither schools nor priests. He likewise cared for the sick. As usual, Jesus taught of the baptism of John, setting it forth as a preparatory baptism of penance, also of the near coming of the Kingdom of God. With Jairus He visited the sick, and consoled them, but He would not cure any. He promised to return in four months and cure them. In His instructions He alluded to the events that had taken place here, namely, the estrangement of Esau in anger from his brother, and the consequences following upon his rage. It was this that had

brought the place into ill-repute. Jesus told of the mercy of the Heavenly Father, who would realize all His promises in favor of those that would believe in the One sent by Him, would do penance, and be baptized and He showed how penance wards off the consequences of sin. Toward evening, accompanied about halfway by Jairus and his sons, Jesus went with His disciples to Bethania.

They stopped at an inn in the vicinity, and there Jesus gave His disciples a long instruction in which He alluded to the trials in store for Him and all His followers. He told them that they should now leave Him, and weigh well whether they would be able to stand by Him in His future sufferings.

Lazarus came out to meet Him. The disciples departed for their homes, Aram and Themeni alone accompanying Him to Bethania where many friends from Jerusalem were awaiting Him, among them the holy women and Veronica. Aram and Themeni were the nephews of Joseph of Arimathea on the mother's side. They had been John's disciples, but had followed Jesus when on His way to Gilgal He had passed John's place of baptism. Jesus gave an instruction at Lazarus's on the baptism of John, on the Messiah, on the Law and its fulfillment, and on the various sects among the Jews. His friends had brought with them from Jerusalem some rolls of writings from which Jesus explained to them the words of the Prophets relative to the Messiah. But only a few were present at this instruction, only Lazarus and some intimate friends.

Jesus advised with them on the subject of His future abode. They counselled Him not to remain in Jerusalem, telling Him all that was said of Him there. They proposed to Him Salem as proper for His residence, since but few Pharisees were in it. Jesus spoke of various places and of Melchisedech, whose figurative priesthood was soon to be realized. Melchisedech had laid out all the roads, founded all the places that in the designs of God the Son of Man

was afterward to travel over and evangelize. Jesus concluded by telling them that He would be found mostly around the Lake of Genesareth. This conference was held in a retired apartment that opened upon a garden attached to the baths.

Jesus had an interview with the women in a chamber fronting on the road that led to Jerusalem, and which had formerly been occupied by Magdalen. In obedience to Jesus' direction, Lazarus brought his silent sister Mary and left her alone with the Lord, the other women retiring in the meantime to the antechamber.

Silent Mary's bearing toward Jesus was somewhat different from that of the last interview, for she cast herself down before Him and kissed His feet. Jesus made no attempt to prevent her, and raised her up by the hand. With her eyes turned heavenward, she, as once before, uttered the most sublime and wonderful things, though in the most simple and natural manner. She spoke of God, of His Son, and of His Kingdom just as a peasant girl might talk of the father of the village lord and his inheritance. Her words were a prophecy, and the things of which she spoke she saw before her. She recounted the grave faults and bad management of the wicked servants of the household. The Father had sent His Son to arrange affairs and pay off all debts, but they would receive Him badly. He would have to die in great suffering, redeem His Kingdom with His own Blood, and efface the crimes of the servants, that they might again become the children of His Father. She carried out the allegory in most beautiful language, and yet in as natural a manner as if she were recounting a scene enacted in her presence. At times she was gay, at others sorrowful, calling herself a useless servant and grieving over the painful labors of the Son of the merciful Lord and Father. Another cause of sorrow to her was that the servants would not rightly understand the parable, although so simple and so true. She spoke of the Resur-

rection. The Son, she said, would go to the servants in the subterranean prisons also. He would console them and set them free, because He had purchased their Redemption. He would return with them to His Father. But at His second advent, when He would come again to judge, all those that had abused the satisfaction He had made and who would not turn from their evil ways, should be cast into the fire. She then spoke of Lazarus's death and resurrection: "He goes forth from this world," she said, "and gazes upon the things of the other life. His friends weep around him as if he were never to return. But the Son calls him back to earth, and he labors in the vineyard." Of Magdalen too she spoke: "The maiden is in the frightful desert where once were the children of Israel. She wanders in accursed places where all is dark, where never human foot has trod. But she will come forth, and in another desert make amends for the past."

Mary the Silent spoke of herself as of a captive, for her body appeared to her a prison, and she longed to go home. She was so straitened on all sides; not one around her understood her and they were, as it seemed to her, all blind. But, she said, she was willing to wait, she would bear her captivity submissively, for she deserved nothing better. Jesus spoke to her lovingly, consoling her and saying: "After the Pasch, when I again come here, thou shalt indeed go home." Then as she knelt before Him, He raised His hands over her and blessed her. It seemed to me that at the same time He poured over her something from a flask, but I cannot say whether it was oil or water.

Mary the Silent was a very holy person, but none knew or understood her. Her whole life was one uninterrupted vision of the work of Redemption, of which she spoke like an innocent child. No one guessed her interior life, and she was regarded as a simpleton. When Jesus signified to her the time of her death, viz., that she should, freed from captivity, at last go home, He anointed her for death.

From this we may conclude that anointing is more necessary for the body than some people generally think. Jesus pitied Silent Mary who, as a reputed simpleton, would have received no embalming. Her holiness was hidden. Jesus dismissed her, and she returned to her abode.

After this Jesus again instructed the men on the baptism of John and that of the Holy Ghost. I do not remember any very great difference between the first named and that bestowed by the disciples of Jesus. The latter, however, was a little more like that which at a later period was to take away sin. Nor did I ever see any of those that had been baptized by John rebaptized before the descent of the Holy Ghost.

The friends from Jerusalem returned to the city before the Sabbath, Aram and Themeni going in company with Joseph of Arimathea. Jesus had told them that He would retire awhile in order to prepare for the painful mission before Him, that of teaching, but He did not tell them that He was going to fast.

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THE LIFE OF JESUS CHRIST

and

BIBLICAL REVELATIONS

Volume II

JESUS IN THE DESERT. MARRIAGE FEAST OF CANA. JESUS CELEBRATES THE PASCH IN JERUSALEM FOR THE FIRST TIME

1. THE FORTY DAYS' FAST OF JESUS

Accompanied by Lazarus, Jesus went to the inn belonging to the latter situated near the desert. It was just before the hour at which the Sabbath began. Lazarus was the only one whom Jesus had told that after forty days, He would return. From this inn He began His journey into the desert alone and barefoot. He went at first, not toward Jericho, but southward toward Bethlehem, as if He wished to pass between the residence of Anne's relatives and that of Joseph's near Maspha. But He turned off toward the Jordan, shunned the different cities and villages by taking the footpaths around them, and passed that place near which the Ark had once stood and at which John had celebrated the feast.

About one hour's distance from Jericho, He ascended the mountain and entered a spacious grotto. This mountain rises to the southeast of Jericho, and faces Madian across the Jordan.

Jesus began His fast here near Jericho, continued it in different parts of the desert on the other side of the Jordan, and after the devil had borne Him to the top of the mountain, concluded it where it had been commenced. From the summit of this mountain, which is in some parts covered with low brushwood, in others barren and desolate, the view is very extended. Properly speaking, it is

not so high as Jerusalem, because it lies on a lower level; but rising abruptly from low surroundings, its solitary grandeur is the more striking. The height that commands the whole plateau upon which stand the Holy City and its environs is the Mount of Calvary, the loftiest point of which is almost on a level with the highest parts of the Temple. On the south side, the nearest to Bethlehem, Jerusalem is flanked by rocks dangerously steep. There was no gate on this side, the whole being taken up by palaces.

It was night when Jesus climbed that steep, wild mountain in the desert now called Mount Quarantania. Three spurs, each containing a grotto, rise one above another. Jesus climbed to the topmost of all, from the back of which one could gaze down into the steep, gloomy abyss below. The whole mountain was full of frightfully dangerous chasms. Four hundred years before, a Prophet, whose name I forget, had sojourned in that same cave. Elias, also, had dwelt there secretly for a long time and had enlarged it. Sometimes, without anyone's knowing whence he came, he used to go down among the inhabitants of the surrounding district to prophesy and restore peace. About twenty-five Essenians one hundred and fifty years ago dwelt on this mountain. It was at its foot that the camp of the Israelites was pitched when, with the Ark of the Covenant, they marched around Jericho to the sound of trumpets. The fountain whose water Eliseus rendered sweet was not far off. St. Helena caused these grottoes to be transformed into chapels. In one of them, I once saw on the wall a picture of the Temptation. At a later period a convent arose on the summit of the mountain. I wondered how the workmen could get up there. Helena erected churches on numerous sacred spots. It was she who built the church over Mother Anne's birthplace two hours from Sephoris. In Sephoris itself Anne's parents owned a house. How sad that most of these holy places have gone

to ruin, some even lost to memory! When as a young girl I used to go before the day through the snows of winter to Coesfeld to church, I used to see all those holy places so plainly. And I often saw how good men, to save them from destruction, would cast themselves flat in the road before the destroying soldiers.

The words of Scripture: "He was led by the Spirit into the desert," mean that the Holy Spirit, who descended upon Jesus at the moment of His baptism when He allowed His Humanity to be, in some measure, visibly penetrated by the Divinity, impelled Him to go into the desert to prepare as Man in close communication with His Heavenly Father for His vocation to suffering.

Jesus, kneeling in the grotto with outstretched arms, prayed to His Heavenly Father for strength and courage in all the sufferings that awaited Him. He saw all in advance, and begged for the grace necessary for each. All His afflictions, all His pains passed before me in vision, and I saw Him receiving consolation and merit for every one. A cloud of white light, large like a church, descended and hovered over Him. At the end of each prayer spirits approached Him. When close to Him, they assumed a human form, offered Him homage, and presented to Him consolation and promises from On High. I saw then that Jesus here in the desert acquired for us all our consolation, all our strength, our help, our victory in temptation; purchased for us merit in struggle and conquest; gave value to our fasting and mortifications; and offered to God the Father all His future labors and sufferings, in order to give worth to the prayers and spiritual works of all His faithful followers in the ages to come. I saw the treasure that He thereby laid up for the Church, and which she, in the forty days' fast, opens to her children. During this prayer, Jesus sweat Blood.

From this mountain Jesus went down again toward the Jordan to the country between Gilgal and John's place of

baptism, about an hour further on to the south. He crossed that narrow but deep part of the river on a beam, and journeyed on leaving Bethabara to the right. Crossing several highroads that led to the Jordan, He took the rugged mountain paths from the southeast through the wilderness. Proceeding through the valley leading to Callirrhoe, He crossed a small stream and climbed a mountain spur a little to the north where Jachza lies in a valley opposite. The Children of Israel defeated Sihon, king of the Amorrhites, here in a battle in which the Israelites were only three against sixteen. But God wrought a miracle in behalf of His people. A frightful noise swept over the Amorrhites and terrified them.

Jesus was now upon a very wild mountain range about nine hours from the Jordan, and far more savage and desolate than the one near Jericho, almost opposite to which it lies.

The Divinity of Jesus, as well as His mission, was hidden from Satan. The words: "This is My beloved Son in whom I am well pleased," were understood by Satan as spoken of a mere human being, a Prophet. Jesus had already been frequently and in many ways interiorly afflicted. The first temptation that He experienced was: "This nation is so corrupt. Shall I suffer all this and yet not perfect the work for which I came upon earth?" But with infinite love and mercy, He conquered the temptation in the face of all His torments.

Jesus prayed in the grotto sometimes prostrate, again kneeling, or standing. He wore His customary dress, but ungirded, loose and flowing, His feet bare. His mantle, a pair of wallets, and the girdle lay on the ground nearby. Daily was His labor of prayer different; daily did He acquire for us new graces, those of today unlike those of the preceding eve. Were it not for this labor of His, our resistance against temptation would never have been meritorious.

Jesus neither ate nor drank, but I saw Him strengthened by angels. He was not emaciated by His long fast, though He became perfectly pale and white.

The grotto was not quite on the summit of the mountain. In it was an aperture through which the wind blew chill and raw, for at that season it was cold and foggy. The rocky walls of the grotto were streaked with colored veins; had they been polished, one would have thought them painted. There was space enough in it to afford room for Jesus, whether kneeling or prostrate, without His being directly under the aperture. The rock outside was overgrown by straggling briars.

One day I saw Jesus prostrate on His face. His unsandaled feet were red, wounded by the rugged roads, for He had come to the wilderness barefoot. At times He arose, and again prayed lying prostrate. He was surrounded by light. Suddenly a sound from Heaven was heard, light streamed into the grotto, and myriads of angels appeared bearing with them all kinds of things. I was so afflicted, so overcome, that I felt as if pressed into the rocky wall of the grotto; and, filled with the sensation of one falling, I began to cry out: "I shall fall! I shall fall next to my Jesus!"

And now I beheld the angelic band bending low before Jesus, offering Him their homage, and begging leave to unfold to Him their mission. They questioned Him as to whether it was still His will to suffer as man for the human race, as it had been His will to leave the bosom of His Heavenly Father, to become incarnate in the Virgin's womb. When Jesus answered in the affirmative, accepting His sufferings anew, the angels put together before Him a high cross, the parts of which they had brought with them. It was in shape such as I always see it, of four pieces, as I always see the winepress of the cross. The upper part of the trunk, that is the part that arose between two inserted arms, was likewise separate. Five angels bore

the lower portion; three, the upper; three, the left and three, the right arm; three, the ledge whereon His feet rested; and three carried a ladder. Another had a basket full of ropes, cords, and tools, while others bore the spear, the reed, the rods, the scourges, the crown of thorns, the nails, the robes of derision—in a word, all that figured in His Passion.

The cross appeared to be hollow. It could be opened like a cupboard, and then it displayed the innumerable instruments of torture with which it was filled. In the central part, where Jesus' Heart was broken, were entwined all possible emblems of pain in all kinds of frightful instruments, and the color of the cross itself was heartrending, the color of blood.

The various parts presented different tints symbolical of the pain there to be endured, but all, like so many streams, converged to the heart. The different instruments were likewise symbolical of future pains.

In the cross were also vessels of vinegar and gall, as well as ointment, myrrh, and something like herbs, prefiguring perhaps to Jesus His death and burial.

There were also numbers of open scrolls like billets of about a hand in width. They were of various colors, and on them were written pains and labors to be realized by sufferings of innumerable kinds. The colors were significant of the several degrees and species of darkness which were to be enlightened and dissipated by that suffering. What was utterly lost was typified by black; aridity, dryness, agitation, confusion, negligence were symbolized by brown; red was significant of all that was heavy, earthly, sensual; while yellow betokened effeminacy and horror of suffering. Some of the scrolls were half yellow and half red; they had to be bleached entirely white. There were others white like currents of milk, and the writing on them shone and glittered. They signified the won, the finished.

These colored bands of writing were like the summing

up of all the pains that Jesus would have to endure in His mortal life, all His labors, all that the Apostles and others would cause Him to suffer.

Then there appeared before Him, as in a procession, all those men through whom were to come the most keenly felt sufferings He would have to endure, the malice of the Pharisees, the treason of Judas, the insults of the Jews at His bitter and ignominious death.

The angels arranged all, unfolded all before the Saviour, doing all with unspeakable reverence, like priests performing the holiest functions. While thus the entire Passion was unfolded and passed in detail before His gaze, I saw Jesus and the angels weeping.

On another occasion, I saw the angels placing before Jesus the ingratitude of men, the skepticism, the scorn, the mockery, the treachery, the denial of friends and of enemies up to the moment of His death and after it. All passed before Him in pictures, as also those sufferings and labors of His that would bear no fruit. But for His consolation, they showed Him likewise all that would be gained by them. As these pictures floated past, the angels pointed them out with a motion of the hand.

In all these visions of Jesus' Passion, I always saw His cross composed of five kinds of wood, the arms set in with a wedge under each, and a block upon which the feet were to rest. The piece above the head, on which was the inscription, I saw put on separately, for the trunk of the cross was too low to admit of the writing over the head. It fitted on like the cover on a needle case.

JESUS TEMPTED IN MANY WAYS BY SATAN

Satan knew not of the Divinity of Christ. He took Him for a Prophet. He had noted His holiness from early youth, as also that of His Mother. But Mary took no notice whatever of Satan. She never listened to a tempta-

tion. There was nothing in her upon which Satan could fasten. Though the fairest of women, the fairest of virgins, she never thought of a suitor excepting at the holy lottery, at the flowering of the rods in the Temple, when there was question of her marriage. That Jesus was wanting in a certain pharisaical severity toward His disciples in non-essential points, puzzled the wicked fiend. He took Him for a man, because the pretended irregularities of His disciples scandalized the Jews.

As Satan had often seen Jesus fired with zeal, he thought at one time to irritate Him by assuming the appearance of one of the disciples who had followed Him thither; and as he had also seen examples of His tenderness of heart, he tried at another time, under the form of a decrepit old man, to excite His compassion; and again as an Essenian, to dispute with Him. I saw him therefore at the entrance of the grotto under the form of the son of one of the three widows, a youth especially loved by Jesus. He made a noise to attract attention, thinking that Jesus would be displeased at His disciple's following Him against His prohibition. Jesus did not look toward him even once. Then Satan put his head in and began to talk, first of one thing, then of another, and at last of John the Baptist who, he said, was very indignant at Jesus for encroaching upon his rights, by allowing His disciples to baptize from time to time.

Foiled in this first ruse, Satan tried another. He sent seven, eight, or nine apparitions of the disciples into the grotto. In they came one after another, saying to Jesus that Eustachius had informed them that He was there, and that they had sought Him with so much anxiety. They begged Him not to expose His life in that wild abode, not to abandon them. The whole world was talking about Him, they continued, and He should not allow such and such things to be said. But Jesus' only reply was: "Withdraw, Satan! It is not yet time," and the phan-

toms disappeared.

Again Satan drew near under the form of a feeble old man, a venerable Essenian, toiling painfully up the steep mountain. The ascent seemed so difficult for him that, really, I pitied him. Approaching the grotto, with a loud groan he fell fainting from exhaustion at its entrance. But Jesus took no notice of him, not even by a glance. Then the old man arose with an effort, and introduced himself as an Essenian from Mount Carmel. He had, he said, heard of Jesus and, though almost worn out by the effort, had followed Him thither in order to sit with Him a little while and converse on holy things. He too knew what it was to fast and to pray, and when two joined their prayers to God, edification became greater. Jesus uttered a few words only, such as: "Retire, Satan! It is not yet time." Then I discovered that it was Satan, for as he turned away and vanished, I saw him becoming dark and horrible to behold. I felt like laughing when I thought of his throwing himself on the ground and of having to pick himself up again.

When Satan next came to tempt Jesus, he assumed the appearance of old Eliud. Satan must have known that His Cross and Passion had been shown to Jesus by the angels, for he said that he had had a revelation of the heavy trials in store for Him, and that he felt He would not be able to resist them. For a forty days' fast, he continued, Jesus was not in a state; therefore, urged by love for Him, he had come to see Him once more, to beg to be allowed to share His wild abode and assume part of His vow. Jesus noticed not the tempter, but raising His hands to Heaven, He said: "My Father, take this temptation from Me!" whereupon Satan vanished in a horrible form.

Jesus was kneeling in prayer when, after a time, I saw three youths approaching. They were those who, on His first departure from Nazareth, were with Him and who subsequently abandoned Him. They appeared to ap-

proach timidly. They cast themselves on the ground before Him, complaining that they could find no rest until He pardoned them. They begged Him to have mercy on them, to receive them again to favor, and allow them to share His fast as a penance for their defection, and they promised thenceforth to be His most faithful disciples. They had ventured into the grotto, and they surrounded Jesus with tears and loud lamentation. Jesus rose from His knees, raised His hands to God, and the apparitions vanished.

On another day as He knelt in the grotto praying, I beheld Satan in a glittering robe borne, as it were, through the air up the steepest and highest side of the rock. This precipitous, inaccessible side faced to the east; in it were some apertures opening into the grotto. Jesus glanced not toward Satan, who was now intent on passing himself off for an angel. But he was a poor imitation, for the light that enveloped him was far from transparent. It looked as if it had been smeared on, and his robe was stiff and harsh, while those of the angels are soft and light and transparent. Hovering at the entrance of the grotto, Satan spoke: "I have been sent by Thy Father to console Thee." Jesus turned not toward him. Then Satan flew around to the steep, inaccessible side of the grotto and, peering in through one of the apertures, called to Jesus to witness a proof of his angelic nature, since he could hover there without support. But Jesus noticed him not. Seeing himself foiled in every attempt, Satan became quite horrible, and made as if he would seize Jesus in his claws through the aperture. His figure grew still more frightful and he vanished. Jesus looked not after him.

Satan came next under the appearance of an aged solitary from Mount Sinai. He was quite wild, almost savage-looking, with his long beard and scanty covering, a rough skin being his only garment. But there was something false and cunning in his countenance as he climbed pain-

fully up the mountain. Entering the grotto, he addressed Jesus, saying that an Essenian from Mount Carmel had visited him and told him of the baptism, also of the wisdom, the miracles, and the present rigorous fasting of Jesus. Hearing which, notwithstanding his great age, he had come all the way to see Him, to converse with Him, for he himself had long experience in the practice of mortification. He told Jesus that He should now desist from further fasting, that he would free Him from what remained, and he went on with much more talk in the same strain. Jesus, looking aside, said: "Depart from Me, Satan!" At these words, the evil one grew dark and, like a huge, black ball, rolled with a crash down the mountain.

Then I asked myself how it was that Christ's Divinity remained so concealed from Satan. And I received the following instruction: I understood clearly that it was the most incomprehensible advantage for men that neither they nor Satan knew of Christ's Divinity, and that they were thereby to learn how to exercise faith. The Lord said one word to me that I still remember. *"Man,"* said He, *"knew not that the serpent tempting him was Satan; in like manner, Satan was not to know that He who redeemed man was God."* I saw too that the Divinity of Christ was not made known to Satan until the moment in which He freed the souls from Limbo.

On one of the subsequent days, I saw Satan under the form of a distinguished man of Jerusalem. He approached the cave in which Jesus was praying and told Him that sympathy had urged him to come to Him, for he felt assured that He was called to give freedom to the Jewish nation. Then he related all the reports, all the discussions rife in Jerusalem on His account, and told Him that he had come to offer his support in the good cause. He was one of Herod's officers, he said. Jesus might unhesitatingly accompany him back to Jerusalem, might even take up His abode in Herod's palace, where He

could lie concealed, gather His followers around Him, and set His undertaking on foot. And he urged Him to return with him at once. The pretended officer laid his proposal before Jesus in a multiplicity of words. Jesus looked not toward him, but continued earnestly to pray. Then I saw Satan retreating, his form becoming frightful, fire and smoke bursting from his nostrils, until at last he vanished.

When Jesus began to hunger, and especially to thirst, Satan appeared in the form of a pious hermit and exclaimed: "I am so hungry! I pray Thee give me of the fruits growing here on the mountain outside Thy grotto. I would pluck none of it without asking the owner" (pretending that he took Jesus for the owner), "then let us sit together and talk of good things." Not at the entrance of the grotto, but on the opposite side, that is, toward the east, and at a little distance, grew figs and berries, and another kind of fruit something like nuts, though with soft shells like those of the medlar. Jesus answered the false hermit: "Depart from Me! Thou art from the very beginning *the* liar. Harm not the fruit!" Then I saw Satan as a little somber figure hurrying off, a black vapor exhaling from him.

But he returned again in the form of a traveller, and asked Jesus for permission to eat of the fine grapes growing nearby, because they were so good for thirst. But Jesus gave him no answer, did not even look at him.

On the following day, Satan tempted Jesus again on the same head, only this time it was with a spring instead of fruit.

SATAN TEMPTS JESUS BY MAGICAL ARTS

Satan appeared to Jesus in the grotto as a magician and philosopher. He told Him that he had come to Him as to a wise man, and that he would show Him that he, too,

could exhibit marvels. Then he showed Him hanging on his hand a piece of apparatus like a globe, or perhaps still more like a bird cage. Jesus would not look at the tempter, much less into the globe as Satan desired, but turning His back on him, He left the grotto. I saw that a look into Satan's raree-show disclosed the most magnificent scenes from nature, lovely pleasure gardens full of shady groves, cool fountains, richly laden fruit trees, luscious grapes, etc. All seemed to be within one's reach, and all was constantly dissolving into ever more beautiful, more enticing scenes. Jesus turned His back on Satan, and he vanished.

This was another temptation to interrupt the fast of Jesus, who now began to thirst and to experience the pangs of hunger. Satan did not yet know what to think of Him. He was aware, it is true, of the Prophecies relating to Him and he felt that He exercised power over himself, but he did not yet know that Jesus was God. He did not know even that He was the Messiah whose advent he so dreaded, since he beheld Him fasting, hungering, enduring temptation; since he saw Him so poor, suffering in so many ways; in a word, since he saw Him in all things so like an ordinary man. In this Satan was as blind as the Pharisees. He looked upon Jesus as a holy man whom temptation might lead to a fall.

SATAN TEMPTS JESUS TO TURN STONES INTO BREAD

Jesus was now suffering from hunger and thirst. I saw Him several times at the entrance of the grotto. Toward evening one day, Satan in the form of a large, powerful man ascended the mountain. He had furnished himself below with two stones as long as little rolls, but square at the ends, which as he mounted he molded into the perfect appearance of bread. There was something more horrible

than usual about him when he stepped into the grotto to Jesus. In each hand he held one of the stones, and his words were to this effect: "Thou art right not to eat of the fruit, for it only excites an appetite. But if Thou art the beloved Son of God over whom the Spirit came at baptism—behold! I have made these stones look like unto bread. Do Thou change them into bread." Jesus glanced not toward him, but I heard Him utter these words only: "Man lives not by bread!" These were the only words that I caught distinctly. Then Satan became perfectly horrible. He stretched out his talons as if to seize Jesus (at which action I saw the stones resting on his arms), and fled. I had to laugh at his having to take his stones off with him.

SATAN CARRIES JESUS TO THE PINNACLE OF THE TEMPLE, AND THEN TO MOUNT QUARANTANIA. ANGELS MINISTER UNTO JESUS

Toward evening of the following day, I saw Satan in the form of a majestic angel sweeping down toward Jesus with a noise like the rushing wind. He was clad in a sort of military dress such as I have seen St. Michael wear. But in the midst of his greatest splendor, one might detect something sinister and horrible. He addressed boasting words to Jesus, something in this strain: "I will show Thee who I am, and what I can do, and how the angels bear me up in their hands. Look yonder, there is Jerusalem! Behold the Temple! I shall place Thee upon its highest pinnacle. Then do Thou show what Thou canst do, and see whether the angels will carry Thee down." While Satan thus spoke and pointed out Jerusalem and the Temple, I seemed to see them both quite near, just in front of the mountain. But I think that it was only an illusion. Jesus made no reply, and Satan seized Him by the shoulders and bore Him through the air. He flew low

toward Jerusalem, and placed Jesus upon the highest point of one of the four towers that rose from the four corners of the Temple, and which I had not before noticed. The tower to which Satan bore Jesus was on the west side toward Zion and opposite the citadel Antonia. The mount upon which the Temple stood was very steep on that side. The towers were like prisons, and in one of them were kept the costly garments of the High Priest. The roofs of these towers were flat, so that one could walk on them; but from the center rose a hollow, conical turret capped by a large sphere, upon which there was standing room for two. From that position, one could view the whole Temple below.

It was on the loftiest point of the tower that Satan placed Jesus, who uttered no word. Then Satan flew to the ground, and cried up to Him: "If Thou art the Son of God, show Thy power and come down also, for it is written: 'He has given His angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.'" Jesus replied: "It is written again: Thou shalt not tempt the Lord, thy God." Satan, in a fury, returned to Jesus, who said: "Make use of the power that hath been given thee!"

Then Satan seized Him fiercely by the shoulders, and flew with Him over the desert toward Jericho. While standing on the tower, I noticed twilight in the western sky. This second flight appeared to me longer than the first. Satan was filled with rage and fury. He flew with Jesus now high, now low, reeling like one who would vent his rage if he could. He bore Him to the same mountain, seven hours from Jerusalem, upon which He had commenced His fast.

I saw that Satan carried Jesus low over an old pine tree on the way. It was a large and still vigorous tree that had stood long ago in the garden of one of the ancient Essenians. Elias had once lived a short time in its vicinity.

The tree was back of the grotto and not far from the rugged precipice. Such trees used to be pierced three times in one season, and each time they yielded a little turpentine.

Satan flew with the Lord to the highest peak of the mountain, and set Him upon an overhanging, inaccessible crag much higher than the grotto. It was night, but while Satan pointed around, it grew bright, revealing the most wonderful regions in all parts of the world. The devil addressed Jesus in words something like these: "I know that Thou art a great Teacher, that Thou art now about to gather disciples around Thee and promulgate Thy doctrines. Behold, all these magnificent countries, these mighty nations! Compare with them poor, little Judea lying yonder! Go rather to these. I will deliver them over to Thee, if kneeling down Thou wilt adore me!" By adoration the devil meant that obeisance common among the Jews, and especially among the Pharisees, when supplicating favors from kings and great personages. This temptation of Satan was similar to that other one in which, under the guise of one of Herod's officers, he had sought to lure Jesus to take up His abode in the castle of Jerusalem, and had offered to assist Him in His undertaking. It was similar in kind, though more extended in degree. As Satan pointed around, one saw first vast countries and seas, with their different cities into which kings in regal pomp and magnificence and followed by myriads of warriors were triumphantly entering. As one gazed, these scenes became more and more distinct until, at last, they seemed to be in the immediate vicinity. One looked down upon all their details, every scene, every nation differing in customs and manners, in splendor and magnificence.

Satan pointed out in each the features of special attraction. He dwelt particularly upon those of a country whose inhabitants were unusually tall and magnificent-looking. They were almost like giants. I think it was Persia. Satan advised Jesus to go there above all to teach. He showed

Him Palestine, but as a poor, little, insignificant place. This was a most wonderful vision, so extended, so clear, so grand, and magnificent!

The only words uttered by Jesus were: "The Lord thy God shalt thou adore and Him only shalt thou serve! Depart from Me, Satan!" Then I saw Satan in an inexpressibly horrible form rise from the rock, cast himself into the abyss, and vanish as if the earth had swallowed him.

At the same moment I beheld myriads of angels draw near to Jesus, bend low before Him, take Him up as if in their hands, float down gently with Him to the rock, and into the grotto in which the forty days' fast had been begun. There were twelve angelic spirits who appeared to be the leaders, and a definite number of assistants. I cannot now remember distinctly, but I think it was seventy-two, and I feel that the whole vision was symbolical of the Apostles and the disciples. And now was held in the grotto a grand celebration, one of triumph and thanksgiving, and a banquet was made ready. The interior of the grotto was adorned by the angels with garlands of vine leaves from which depended a victor's crown, likewise of leaves, over the head of Jesus. The preparations were made rapidly, though with marvelous order and magnificence. All was resplendent, all was symbolical. Whatever was needed appeared instantly at hand and in its proper place.

Next came the angels bearing a table, small at first but which quickly increased in size, laden with celestial viands. The food and vessels were such as I have always seen on the heavenly tables, and I saw Jesus, the twelve chief spirits, and also the others partaking of refreshment. But there was no eating by the mouth, though still a real participation, a passing of the essence of the fruits into the partakers. All was spiritual. It was as if the interior signification of the aliments entered into the participants,

bearing with it refreshment and strength. But it is inexpressible.

At one end of the table stood a large, shining chalice with little cups around it, the whole similar to that which I have always seen in my visions of the institution of the Blessed Sacrament. But this that I now saw was immaterial, was larger. There was also a plate with thin disks of bread. I saw Jesus pouring something from the large chalice into the cups and dipping morsels of bread into it, which morsels and cups the angels took and carried away. With this the vision ended and Jesus, going out from the grotto, went down toward the Jordan.

The angels that ministered unto Jesus appeared under different forms and seemed to belong to different hierarchies. Those that, at the close of the banquet, bore away the cups of wine and morsels of bread, were clothed in priestly raiment. I saw at the instant of their disappearance, all kinds of supernatural consolation descending upon the friends of Jesus, those of His own time and those of after ages. I saw Jesus appearing in vision to the Blessed Virgin then at Cana, to comfort and strengthen her. I saw Lazarus and Martha wonderfully touched, while their hearts grew warm with the love of Jesus. I saw Mary the Silent actually fed with the gifts from the table of the Lord. The angel stood by her while she, like a child, received the food. She had been a witness of all the temptations and sufferings of Jesus. Her whole life was one of vision and suffering through compassion, therefore such supernatural favors caused her no astonishment. Magdalen, too, was wonderfully agitated. She was at the time busied with finery for some amusement. Suddenly anxiety about her life seized upon her, and a longing rose in her soul to be freed from the chains that bound her. She cast the finery from her hands, but was laughed at by those around her. I saw many of the future Apostles consoled, their hearts filled with heavenly desires. I saw

Nathanael in his home thinking of all that he had heard of Jesus, of the deep impression He had made upon him, and of how he had cast it out of his mind. Peter, Andrew, and all the others were, as I saw, strengthened and consoled. This was a most wonderful vision.

During Jesus' fast, Mary resided in the house near Capharnaum, and had to listen to all kinds of speeches about her Divine Son. They said that He went wandering about, no one knew where; that He neglected her; that after the death of Joseph it was His duty to undertake some business for His Mother's support, etc. Throughout the whole country the talk about Jesus was rife at this time, for the wonders attendant on His baptism, the testimony rendered by John, and the accounts of His scattered disciples had been everywhere noised abroad. Only once after this, and that was before His Passion, at the resurrection of Lazarus, were reports of Jesus so widespread and active. The Blessed Virgin was grave and recollected, for she was never without the internal vision of Jesus, whose actions she contemplated and whose sufferings she shared.

Toward the close of the forty days, Mary went to Cana, in Galilee, and stopped with the parents of the bride of Cana, people of distinction who appeared to be of the first rank. Their beautiful mansion stood in the heart of the clean and well-built city. A street ran through the middle of it, I think a continuation of the highroad from Ptolomais; one could see it descending toward Cana from a higher level. This city was not so irregularly and unevenly built as many others of Palestine. The bridegroom was almost of the same age as Jesus and he managed his mother's household with the cleverness of an old married man. The parents of the young people consulted the Blessed Virgin upon all the affairs of their children and showed her everything.

John was at this time constantly occupied in administer-

ing baptism. Herod did his best to procure a visit from him, and he likewise sent messengers to draw him out on the subject of Jesus. But John paid very little attention to him, and went on repeating his old testimony of Jesus. From Jerusalem also, messengers were again sent to call him to account concerning Jesus and himself. John answered as usual that he had never laid eyes on Him when he began his own career, but that he had been sent to prepare for Him the way.

Since Jesus' baptism, John taught that through that baptism and the descent of the Holy Spirit upon Him, water had been sanctified and out of it much evil had been cast. Jesus' baptism had been like an exorcism of the water. Jesus had suffered Himself to be baptized in order to sanctify water. John's baptism had in consequence become purer and holier. It was for this end that Jesus was baptized in a separate basin. The water sanctified by contact with His Divine Person had then been conducted to the Jordan and into the public pool of baptism, and of it also Jesus and His disciples had taken some for Baptism in distant towns and villages.

2. JESUS GOES TO THE JORDAN, AND ORDERS BAPTISM TO BE ADMINISTERED

At break of day Jesus went over the Jordan at the same narrow place which He had crossed forty days before. Some logs lay there to facilitate a passage. This was not the usual crossing place, the terminus of the public road, but a neighboring one. Jesus proceeded along the east bank of the river up to a point directly opposite John's place of baptism. John at that moment was busy teaching and baptizing. Pointing straight across the river, he exclaimed: "Behold, the Lamb of God who taketh away the sins of the world."[1] Jesus then turned away from the shore and returned to Bethabara.

Andrew and Saturnin, who had been standing near John, hurried over the river by the same way that Jesus had passed. They were followed by one of the cousins of Joseph of Arimathea, and two others of John's disciples. They ran after Jesus, who, turning, came to meet them, asking what they wanted. Andrew, overjoyed at having found Him once more, asked Him where He dwelt. Jesus answered by bidding them follow Him, and He led them to an inn near the water and outside of Bethabara. There they entered and sat down. Jesus stayed all this day with the five disciples in Bethabara, and took a meal with them. He talked of His teaching mission about to begin and of His intention to choose His disciples. Andrew mentioned to Him many of his own acquaintances whom he recommended as suitable for the work, among others Peter, Philip, and Nathanael. Then Jesus spoke of baptizing here at the Jordan, and commissioned some of them to do so. Whereupon they objected that there was no convenient place around those parts. The only suitable locality was where John was baptizing, and it would never do to interfere with him. But Jesus spoke of John's vocation and mission, remarking that his work was well nigh its completion, and confirming all that John had said of himself and of the Messiah.

Jesus alluded also to His own preparation in the desert for the mission of teaching that was before Him, and of the preparation necessary before undertaking any important work. Jesus was cordial and confidential toward the disciples, but they were humble and somewhat shy.

Next morning Jesus went with the disciples from Bethabara to a group of houses that stood near the river ferry. Here He taught in presence of a small audience. After that He crossed the river and taught in a little village of about twenty houses, distant perhaps one hour from Jericho. Crowds of neophytes and John's disciples kept coming and going, to hear His words and report

them to the Baptist. It was near midday when Jesus taught here.

After the Sabbath Jesus commissioned several of the disciples to cross the Jordan and go up the river to the distance of about one hour from Bethabara, there to prepare a pool for Baptism. The site chosen by Jesus was that upon which John, when going down from Ainon, had baptized before he had crossed to the west bank of the river opposite Bethabara.

The people of this place wanted to give Jesus an entertainment, but He would not stay. He crossed the Jordan and returned to Bethabara where He celebrated the Sabbath and taught in the synagogue. He ate with the principal of the school and slept in his house.

The baptismal pool which John had used just before he removed near Jericho was soon put in order again by the disciples. It was not quite so large as that just mentioned. It had an elevated margin and a projecting tongue of land on which the baptizer could stand. A small canal surrounded it, and from this the water could be turned into the basin.

There were now as many as three pools for Baptism: that above Bethabara, that of Jesus on the lately formed island in the Jordan, and that in use by John.

On Jesus' arrival, He poured into the baptismal pool some of the water from the well on the island where He Himself had been baptized, and blessed it. Andrew had brought the water with him in a flask. The neophytes became unusually touched and agitated. Andrew and Saturnin administered Baptism, but not by complete immersion. The neophytes stood in the water near the edge of the pool, the sponsors' hands upon their shoulders, while the baptizers, dipping the water up in the hollow of their hand, poured it thrice over them, baptizing in the name of the Father and of the Son and of the Holy Ghost. John baptized somewhat differently. He used a

three-channeled shell for dipping up the water. Crowds were baptized at this time, most of them from Peraea.

Jesus, standing on a little green hill nearby, instructed the people on penance, baptism and the Holy Ghost. He said: "When I was baptized, my Father sent down the Holy Ghost and uttered the words, 'This is My beloved Son in whom I am well pleased.' These words are addressed to everyone that loves his Heavenly Father and is sorry for his sins. Upon all that will be baptized in the name of the Father and of the Son and of the Holy Ghost, He sends His Holy Spirit. They then become His sons in whom He is well pleased, for He is the Father of all that receive His Baptism and to Him by the same are born again."

It is always a subject of astonishment to me that the Gospel narratives of the facts in Jesus' life are so short; for instance, it records the meeting of Jesus with Peter as happening close upon Andrew's following Jesus after the testimony of John; while in reality, Peter was at the time not in that part of the country, but in Galilee. But still more wonderful is it to read of the Last Supper and the Passion's following so closely the triumphal entrance of Jesus into Jerusalem, celebrated by us on Palm Sunday, since I always see so many days, and hear Jesus delivering so many instructions between the two events. So I think that Jesus remained here fourteen days before going to Galilee.

Andrew had not as yet been formally received as a disciple; indeed, Jesus had not even called him. He had come of himself, had offered himself, for he would gladly be near Jesus. He was more eager to serve, more ready to offer service than Peter. Peter was ever ready to quiet himself with the thought: "Oh, I am too weak for that! That is beyond my strength," and so went about his own affairs. Saturnin and the two nephews of Joseph of Arimathea, Aram and Themeni, had, like Andrew,

followed Jesus of their own accord.

John's place of baptism was daily becoming less frequented, and many more of his disciples would have gone over to Jesus, had they not been prevented by some others, pertinacious characters, who took it hard that so many of his disciples abandoned John. They complained to him about it, saying that Jesus had no right to baptize in those parts, that He was encroaching upon John's privilege, etc. John had some difficulty in convincing them to the contrary. He told them that they should call to mind his words and how he had always foretold what was now happening. He repeated that his duty was only to prepare the way, which done, he was to desist entirely from the work, and that that would be soon, since the way was almost prepared. But his disciples were greatly attached to him and they would not understand his words. Jesus' baptismal place was already so crowded that He told His disciples they should on the morrow move further down the river.

With about twenty companions, among them Andrew, Saturnin, Aram, and Themeni, Jesus left Bethabara and went over the Jordan at the usual crossing place where the passage was easy. Leaving Gilgal on the right, He went to a very densely settled place called Ophra, situated in a narrow mountain valley. Hither flocked the merchants from the regions beyond Sodom and Gomorrha. With their camels laden with merchandise they passed to the east side of the Jordan, where they were baptized by John. There was at this place a byway leading from Judea to the Jordan. Ophra was in many respects quite forgotten. It was between three and four hours from John's place of baptism, not quite so far from Jericho, and from Jerusalem about seven hours. It was not exposed to the influence of the sun; consequently, though well built, it was cold. The inhabitants were made up of merchants, publicans, and smugglers. They were

not exactly wicked, but they were indifferent, and as is often the case among traders and innkeepers, they cleared great profits. It seemed as if they made something off everyone that passed through their city. As yet they had paid little attention to John's baptism; they hungered not after salvation. Things went on here as in places of which it is said: Business thrives there.

When they approached Ophra, Jesus sent the nephews of Joseph of Arimathea on ahead, in order to get the key of the synagogue and to call the people to the instruction. Jesus always entrusted such messages to these youths, for they were very clever and amiable. At the entrance of the city, the possessed and lunatics ran around Jesus, crying out: "Here comes the Prophet, the Son of God, Jesus Christ, our enemy! He will drive us out!" Jesus commanded them to be silent and to cease their frantic gestures. All became quiet and followed Him into the synagogue, to which He had to go from almost one end of the city to the other. There He taught till evening, going out only once to take some refreshment. His theme was, as usual, the nearness of the Kingdom of God and the necessity of Baptism. In vigorous words He warned the inhabitants to awake from their indifference and fancied security, lest judgement should come upon them. He spoke in strong terms against their usury, their smuggling, and such sins as are common to publicans and merchants. His hearers did not contradict Him, though they were not very well disposed. They were captives to their gains. Still some of them were really touched and very much changed by His teaching. That evening several of the most important men of the city, as well as some of the humblest class, called upon Jesus at the inn. They had resolved to receive baptism, and on the following day they went to John.

Next morning Jesus and His disciples left Ophra and returned to Bethabara. On the way they separated,

Andrew and the greater number being sent on ahead by the same route by which they had come; while Jesus with Saturnin and Joseph of Arimathea's nephew went on toward John's place of baptism, He took the same road as at the time upon which John rendered to Him the first public testimony after His baptism. On the way He entered some of the houses, taught their occupants, and exhorted them to Baptism. They reached Bethabara in the afternoon, where Jesus again delivered an instruction at the place of Baptism. Andrew and Saturnin baptized the crowds that succeeded one another. Jesus' teaching was generally the same; viz., that to all that did penance and were baptized His Heavenly Father had said: "This is My beloved Son," and that, in truth, all then became God's children.

Most of those who now received Baptism were under the jurisdiction of the Tetrarch Philip, who was a good man. His people were tolerably happy, and therefore had thought little about receiving Baptism.

From Bethabara Jesus, with three disciples, went up through the valley to Dibon, where He had lately been for the Feast of Tabernacles. He taught in some houses, also in the synagogue, which was somewhat distant from the city on the road running through the valley. Jesus did not enter Dibon itself. He stayed overnight at a poor, retired inn which indeed was little more than a shed where the field laborers from the country around obtained food and lodging. It was now seed time on the sunny side of the valley, the crops of which were to ripen about the Pasch. They had to dig the ground here, for it was made up of soil, sand, and stone. They could not use the implement generally employed in breaking up the ground. Part of the standing-out harvest was now gathered in for the first time. The inhabitants of this valley, which was about three hours in length, were good people, of simple habits, and well inclined toward Jesus.

In the synagogue, as also among the field laborers, Jesus related and explained the parable of the sower. He did not always explain His parables. He often related them to the Pharisees without an explanation.

Andrew and Saturnin with some other disciples went afterward to Ophra, to confirm in their good resolutions those that Jesus had roused by His teaching.

When Jesus left the inn near Dibon, He started southward for Eleale about four hours distant, taking a road two hours farther to the southeast of the Jordan than that by which He had come thither from Bethabara. He arrived with about seven disciples, and put up with one of the Elders of the synagogue. When the Sabbath began, He taught in the synagogue taking for His subject a parable upon the waving branches of a tree scattering around their blossoms and bearing no fruit. By this parable Jesus intended to rebuke the inhabitants who for the most part had not become better after having received John's baptism. They allowed the blossoms of penance to be scattered by every wind without bearing fruit. Such were they here. Jesus chose this similitude because these people found their support chiefly in the cultivation of fruit. They had to carry it far away for sale, as no highroad passed near their isolated city. They were also largely engaged in coarse embroidery and the manufacture of covers.

Up to the present Jesus had met no contradiction. The people of Dibon and the country around loved Him, and said that never before had they heard such a teacher. The old men always likened Him to the Prophets of whose teaching they had heard from their forefathers.

After the Sabbath Jesus went about three hours westward to Bethjesimoth on the east side of a mountain, the sunny side, about one hour from the Jordan. Andrew and Saturnin with some others of John's disciples met Him on the way. Jesus spoke to them of the Children of Israel

who had formerly encamped here, and of Josue and Moses who had instructed them, applying it to the present time and to His own teaching. Bethjesimoth was not a large place, but it was very fruitful, especially in wine.

Just as Jesus arrived, some demoniacs, who had been confined together in a house, were led out into the open air. All at once they began to rage and to cry: "There He comes, the Prophet! He will drive us out!" Jesus turned, enjoined silence upon them, commanded their fetters to fall, and that they should follow Him into the synagogue. Their chains fell miraculously and the poor creatures became quite calm. They cast themselves down before Jesus, thanked Him, and followed Him into the synagogue. There He taught in parables of the culture of the vine and its fruitfulness, after which He visited and cured many sick in their homes. Bethjesimoth did not lie on any highroad. The people had to carry their fruit to market themselves.

Jesus healed here for the first time since His return from the desert. On account of the cures wrought among them, the people were instant in their prayers for Him to remain. But He departed. With Andrew, Saturnin, Joseph of Arimathea's nephews, and others, about twelve in all, He went in an oblique line toward the north until He reached the public ferry leading to the highroad of Dibon, over which He had crossed in going from Gilgal to Dibon at the Feast of Tabernacles. It takes tolerably long to cross the river at this point, because the steep bank directly opposite does not afford a landing place. From here Jesus and His little company journeyed on for about an hour over the base of a mountain in the direction of Samaria, until they arrived at a small place consisting of only one row of houses and which had no school.

It was occupied entirely by shepherds and kind-hearted people, who were habited in almost the same style as the

shepherds I saw at the Crib. Jesus taught in the open air on a little elevation whereon a teacher's chair of stone was erected. The people here had received John's baptism.

1. *Jn.* 1:36.

3. JESUS IN SILO, KIBZAIM, AND THEBEZ

I next saw Jesus in Silo, a city built around a high, steep rock with an extended plateau on a gently rising mountain range. On this plateau, the highest elevation of the mountain range, in early times after the departure from Egypt and during the journey through the desert, the Tabernacle with the Ark of the Covenant had rested. There was a large space surrounded by a wall partly in ruins, and in it might still be seen the remains of the little building that had been erected over the Tabernacle. On the spot whereon the Ark had stood, under a roof which rested upon open arches, was a pillar similar to the one in Gilgal, and under it a kind of vault excavated in the rocky foundation. Not far from the spot occupied by the Ark was a place for offering sacrifice and a covered pit for the reception of the refuse of the slaughter, for they were permitted to offer sacrifice here three or four times in the year. The synagogue also was built on this enclosed space of the plateau, from which was presented a widely extended view. From it one could see the plateau of Jerusalem, the Sea of Galilee, and far over many mountains.

Silo itself was a somewhat dilapidated and not very populous city. It possessed two schools, one belonging to the Pharisees, the other to the Sadducees. But the people were not good; they were arrogant, full of self-conceit and false assurance. At some distance from the city gate with its dilapidated towers, stood an Essenian cloister

now fallen to ruin, and nearer to the city was the house wherein the Benjaminites had confined the virgins whom, at the Feast of Tabernacles, they had brought captive to Silo.[1]

Jesus with His twelve companions put up at a house at which travelling teachers and prophets were privileged. It was adjoining the schools and dwellings of the Pharisees and Scribes, who had a kind of seminary here. About twenty of these Scribes in their long robes and girdles, with long, rough tufts hanging from their sleeves, gathered around Jesus. They feigned not to know Him, and spoke of Jesus as of a third person using all kinds of cutting speeches, such as: "Now, how will it be? There are two baptisms, that of John and that of Jesus, the carpenter's son of Galilee. Which, now, will be the right baptism?" They went on to say that they had heard also that women attached themselves to the mother of this carpenter's son; for instance, a widow with her two sons. These latter, at the instigation of their mother, joined the followers of Jesus, while she herself went with His Mother, and so they travelled about. But as for themselves, they needed not such novelties. They had the Promise and the Law. All this they did not express bluntly and rudely, but with a semblance of mock friendship for Jesus. He answered their pointed speeches by saying that He was the One of whom they were speaking. And when they referred to the voice heard at His baptism, He informed them that it was the voice of His Heavenly Father, who was the Father of everyone who would repent of his sins and be regenerated by Baptism.

Then, affecting to consider it a very sacred place, they expressed unwillingness to allow Jesus and His disciples to enter the enclosure where formerly the Ark of the Covenant had stood. But Jesus, heedless of their opposition, entered. He reproached them with having, on account of their wickedness, lost the Ark of the Covenant;

that now, preserving only the remembrance of it, they were still just as bad; that they had always violated the Law in the past, as well as in the present; and that, as the Ark had been withdrawn from the keeping of their ancestors, so now would the fulfillment of the Law be taken from themselves. As these men showed a desire to dispute with Him on some points of the Law, He stood them out, two by two, and interrogated them like children, proposing to them many deep questions in the Law. They were unable to answer; so, confused and angry, muttering and nudging one another with the elbow, they began to slink away. Then Jesus led them to the covered pit in which had been thrown the refuse of the sacrifice. He ordered them to uncover it and told them in a similitude that they were like unto that pit, inwardly full of ordure and rottenness and unfit for sacrifice, though outwardly clean, their unsightliness covered over by a fine exterior. He reminded them that from this very spot, as punishment of the sins of their forefathers, the Holy Ark had been taken away. They all left the place in anger.

When Jesus taught in the synagogue, He insisted especially upon the reverence due the aged and love toward parents. He spoke warmly on these points, for the people of Silo had long been in the wicked habit of slighting, despising, and disowning their aged parents.

A road led to Silo from Bethel on the south. Lebona was not far distant, and to Samaria from Bethel, it may have been from eight to nine hours. The Prophet Jonas lies buried at Silo.

When Jesus left Silo from the opposite side of the city, the northwest, Andrew, Saturnin, and Joseph of Arimathea's nephews separated from Him, and proceeded on ahead to Galilee. Jesus with some disciples of John, then in His company, directed His steps to Kibzaim, where He arrived before the Sabbath. Kibzaim lay in a valley between two branches of a mountain range that

extended through the middle of the country, and assumed in this place almost the exact shape of a wolf's claw. The people were good, hospitable souls, and well-inclined to Jesus, whose coming they were expecting. Kibzaim was a Levitical city. Jesus put up near the school with one of the head men.

There arrived also to salute Jesus, Lazarus, Martha, Johanna Chusa, the son of Simeon (who was employed at the Temple), and the old servant of the first named. They were on their way to the wedding at Cana, and had been informed by messengers that they would here meet Jesus. Jesus, from the very first, always treated Lazarus with distinction and as a very dear friend. And yet I never heard Him ask: How is such or such a one of thy relatives or acquaintances?

Kibzaim was a solitary place hidden away in a corner of the mountain. The inhabitants subsisted chiefly by the cultivation of fruits. The manufacture of tents and carpets was also carried on, and many were engaged in sandal-making. Jesus spent the Sabbath here, and cured several sick persons by a word of command. Some were dropsical and others simpletons. They were brought on litters to Jesus and set down in front of the school. Jesus took a repast at the house of a distinguished Levite. After the Sabbath He went again to Sichar, where He arrived late, and passed the night at an inn appointed for Him. Lazarus and his party went from Kibzaim straight to Galilee.

Early next morning, Jesus went from Sichar northeastwardly toward Thebez. In Sichar, or Sichem, He could not teach. There were no Jews there. The inhabitants were made up of Samaritans and some others who had settled there either after the Babylonian Captivity, or in consequence of a war. They used to go up to the Temple at Jerusalem, though they did not join in the Jewish sacrifices. Near Sichem is that beautiful field which Jacob

bought for his son Joseph. A part of it already belonged to Herod of Galilee. A boundary consisting of stakes, a rampart of earth, and a path ran through the valley.

Thebez was quite an important city, traversed by a highway and possessed of considerable trade. Heavily laden camels, their burdens rising high upon their backs, came and went. It was something wonderful to see those animals with their packs like so many little towers, climbing slowly over the mountain, their head at the end of the long neck moving from side to side before their lofty burden. Raw silk formed a chief staple of trade. The people of Thebez were not bad, nor were they prejudiced against Jesus, but they were neither simple nor childlike. They were indifferent, as well-to-do tradespeople often are. The priests and Scribes were content with themselves and indifferent to others. As Jesus entered the city, the possessed and the lunatics raised their cry: "There comes the Prophet of Galilee! He has power over us! He will drive us away!" Jesus commanded them silence, and instantly they became quiet. Jesus put up near the synagogue whither the crowds followed Him, bringing with them their sick, of whom He healed many. That evening He taught in the school and celebrated the Feast of Dedication, which then began. In the school and in all the houses seven lights were lit, also outdoors in the fields and on the roads near the shepherds' huts were little burning tufts of something on the ends of stakes. Thebez was admirably situated on the mountain. At some distance, one could see the mountain road running through it and the laden camels climbing up; but near the city the view was hidden.

Andrew, Saturnin, and Joseph's nephews had already left Silo and gone to Galilee. Andrew had been up among his relatives at Bethsaida. He had informed Peter that he had again found the Messiah, who was taken on His way up to Galilee, and that he would take him (Peter) to Him.

All went now to Arbela, called also Betharbel, to see Nathanael Chased, who was there on business, and to induce him to go with them to celebrate the feast at Gennabris. Chased resided at that time in Gennabris in a high house that, with several others, stood by itself outside the city. The disciples spoke much to him of Jesus. Andrew had purposely taken them there for the feast because he, as well as they, counted upon Nathanael. They were eager to hear his opinion, but Nathanael appeared rather indifferent to the whole affair.

Lazarus had brought Martha and Johanna Chusa to Mary then at Capharnaum, whither she had come from Cana. They set off again for Tiberias where they hoped to meet Jesus. Simeon's son was one of the escorts, and the bridegroom of Cana went also to meet the Lord. This bridegroom was the son of the daughter of Sobe, the sister of Anne. His name was Nathanael. He did not belong to Cana, though he was married there. Gennabris was a populous city. A highway ran through it, and there was much business and traffic carried on, especially in silk. It was in the country, a couple of hours from Tiberias, from which it was separated by mountains. To reach it, one had to go somewhat southward between Emmaus and Tiberias, and then turn to the latter. Arbela was between Sephoris and Tiberias.

1. *Judges* 21:19-24.

4. FIRST FORMAL CALL OF PETER, PHILIP, AND NATHANAEL

Jesus departed before daybreak from Thebez. He and His disciples proceeded at first eastward, and then turning to the north, journeyed along the base of the mountain and through the valley of the Jordan toward Tiberias. He passed through Abelmahula, a beautiful city, where the

mountain extends more to the north. It was the birthplace of Eliseus. The city is built on a spur of the mountain, and I noticed the great difference between the fruitfulness of its sunny side and its northern one. The inhabitants were tolerably good. They had heard of the miracles wrought by Jesus at Kibzaim and Thebez, so they stayed with Him on the way, begging Him to tarry with them and heal their sick. The excitement became almost tumultuous, but Jesus did not stay with them long. This city was about four hours from Thebez. Jesus passed near Scythopolis and on to the Jordan.

As He was journeying from Abelmahula, He met near a little city about six hours from Tiberias, Andrew, Peter, and John. Leaving the other friends in Gennabris, these three had come on to meet Jesus. Peter and John were in this part of the country upon some business connected with their fishery. They intended to proceed direct to Gennabris, but Andrew persuaded them to go first to meet the Lord. Andrew presented his brother to Jesus, who among other words said to him: "*Thou art Simon, the son of Jonas; thou shalt be called Cephas.*" This was said at the first salutation. To John, Jesus addressed some words relative to their next meeting. Then Peter and John went out to Gennabris, while Andrew accompanied Jesus into the environs of Tarichaea.

John the Baptist had by this time abandoned his place of baptism on this side of the Jordan. He had crossed the river and was now baptizing about one hour to the north of Bethabara, at the place whereon Jesus had lately allowed the disciples to baptize and where John himself had baptized at an earlier period. John had made this change to suit the convenience of the people from the region under Philip the Tetrarch. Philip was a good-natured man. Many of his people desired baptism, but were unwilling to cross the Jordan to receive it. Among them were many of the heathens. The last visit that Jesus

made to this part of the country had roused in numbers the desire after baptism. Another reason also influenced John to baptize where Jesus' disciples had lately been similarly engaged, and that was to show that there was no disunion between him and Jesus.

When Jesus with Andrew reached the neighborhood of Tarichaea, He put up near the lake at a house belonging to Peter's fishery. Andrew had previously given orders for preparations to be made for Jesus' reception. Jesus did not go into the city. There was something dark and repulsive about the inhabitants, who were deeply engaged in usury and thought only of gain. Simon, who here had some employment, had with Thaddeus and James the Less, his brothers, gone for the feast to Gennabris, where James the Greater and John were. Lazarus, Saturnin, and Simeon's son came here to meet Jesus, as also the bridegroom of Cana. The last named invited Jesus and all His company to his marriage.

The principal motive that led Jesus to pass a couple of days in the vicinity of Tarichaea was that He desired to give the future Apostles and disciples time to communicate to one another the reports circulated about Himself, and especially what Andrew and Saturnin had to relate. He desired also that, by more frequent intercourse, they should better understand one another. While Jesus traversed the country around Tarichaea, I saw Andrew remaining in the house. He was busy writing letters with a reed upon strips of parchment. The writings could be rolled into a little hollow, wooden cylinder and unrolled at pleasure. I saw men and youths frequently entering the house, and seeking employment. Andrew engaged them as couriers to convey to Philip and his half-brother Jonathan, also to Peter and the others at Gennabris, letters notifying them that Jesus would go to Capharnaum for the Sabbath and engaging them to meet Him there.

Meanwhile a messenger arrived from Capharnaum beg-

ging Andrew to solicit Jesus to go thither right away, for a messenger from Cades had been there awaiting Him for the past few days. This man wanted to ask Jesus for help.

Accordingly, with Andrew, Saturnin, Obed, and some of John's disciples, Jesus set out from the fisherhouse near Tarichaea to Capharnaum. This last named city was not close to the lake, but on the plateau and southern slope of a mountain. On the western side of the lake, the mountain formed a valley through which the Jordan flowed into the lake. Jesus and His companions went separately, Andrew with his half-brother Jonathan, and Philip—both of whom had come in answer to his notification—walked together. Jonathan and Philip had not yet met Jesus. Andrew spoke enthusiastically to them. He told them all that he had seen of Jesus, and protested that He was indeed the Messiah. If they desired to follow Him, he added, there was no need of their presenting to Him a formal petition to that effect; all they had to do was to regard Him attentively, and He, seeing their earnest wish, would give them a hint, a word to join His followers.

Mary and the holy women were not in Capharnaum itself, but at Mary's house in the valley outside the city and nearer to the lake. It was there that they celebrated the feast. The sons of Mary Cleophas, Peter, James the Greater, and his brother John had already arrived from Gennabris with others of the future disciples. Chased (Nathanael), Thomas, Bartholomew, and Matthew, however, were not present. But there were many other relatives and friends of the Holy Family who had been invited to Cana for the wedding, celebrating the Sabbath here, because they had been notified that Jesus was expected.

Jesus along with Andrew, Saturnin, some of John's disciples, Lazarus, and Obed, stopped at a house belonging to the bridegroom Nathanael. Nathanael's parents were dead. They had left a large patrimony to their son.

The future disciples, just come from Gennabris, experienced a certain shyness in Jesus' company. They were actuated in this by the influence Nathanael Chased's opinion had over them and then again, by the thought of the wonderful things they had heard of Jesus from Andrew and some others of John's disciples. They were restrained also by their own natural bashfulness and likewise by the remembrance of what Andrew had told them; viz., that they were not to make advances themselves, but merely pay attention to the teaching of Jesus, for that would be sufficient to make them decide to follow Him.

For two whole days had the messenger from Cades been waiting here for Jesus. Now he approached Him, cast himself at His feet, and informed Him that he was the servant of a man of Cades. His master, he said, entreated Jesus to return with him and cure his little son who was afflicted with leprosy and a dumb devil. This man was a most faithful servant; he placed his master's trouble before Jesus in very pathetic words. Jesus replied that He could not return with him, but still the child should receive assistance, for he was an innocent boy. Then He directed the servant to tell his master to stretch himself with extended arms over his son, to recite certain prayers, and the leprosy would disappear. After which, he, the servant himself, should lie upon the boy and breathe into his mouth. A blue vapor would then escape from the boy and he would be freed from dumbness. I had a glimpse of the father and servant curing the boy, as Jesus had directed.

There were certain mysterious reasons for the command that the father and the servant should stretch themselves alternately upon the boy. The servant himself was the true father of the child, of which fact, however, the master was ignorant. But Jesus knew it. Both had therefore to be instrumental in freeing the child from the penalty of sin.

Cades was about six hours from Capharnaum, on the boundary toward Tyre and west of Paneas. It was once

the capital of the Canaanites, but was now a free city whither the prosecuted might flee from justice. It bordered on a region called Kabul, which had been presented by Solomon to the king of Phoenicia. I saw this region ever dark, gloomy, dismal. Jesus always shunned it when going to Tyre and Sidon. I think robbery and murder were freely carried on in it.

When on the Sabbath Jesus taught in the synagogue, an unusually large crowd was assembled to hear Him, and among His audience were all His friends and relatives. His teaching was entirely novel to these people, and quite transporting in its eloquence. He spoke of the nearness of the Kingdom of God, of the light that should not be hidden under a bushel, of sowing, and of faith like unto a mustard seed. He taught, not in naked parables, but with explanations. The parables were short examples and similitudes, which He used to explain His doctrine more clearly. I have indeed heard Him in His teaching making use of a great many more parables than are related in the Gospel. Those there recorded are such as He most frequently used with explanations more or less varied to suit the occasion.

After the close of the Sabbath, Jesus went with His disciples into a little vale near the synagogue. It seemed intended for a promenade or a place of seclusion. There were trees in front of the entrance, as well as in the vale. The sons of Mary Cleophas, of Zebedee, and some others of the disciples were with Him. But Philip, who was backward and humble, hung behind, not certain as to whether he should or should not follow. Jesus, who was going on before, turned His head and, addressing Philip, said: "Follow Me!" at which words Philip went on joyously with the others. There were about twelve in the little band.

Jesus taught here under a tree, His subject being "Vocation and Correspondence." Andrew, who was full

of zeal for his Master's interests, rejoiced at the happy impression made upon the disciples by the teaching of Jesus on the preceding Sabbath. He saw them convinced that Jesus was the Messiah, and his own heart was so full that he lost no opportunity to recount to them again and again all that he had seen at Jesus' baptism, also the miracles He had wrought.

I heard Jesus calling Heaven to witness that they should behold still greater things, and He spoke of His mission from His Heavenly Father.

He alluded also to their own vocation, telling them to hold themselves in readiness. They would, He continued, have to forsake all when He called them. He would provide for them, they should suffer no want. They might still continue their customary occupations, because as the Passover was now approaching He would have to discharge other affairs. But when He should call them, they should follow Him immediately. The disciples questioned Him unrestrainedly as to how they should manage with regard to their families. Peter, for instance, said that just at present he could not leave his old stepfather, who was also Philip's uncle. But Jesus relieved his anxiety by His answer, that He would not begin before the Paschal feast; that only insofar as the heart was concerned, should they detach themselves from their occupations; that exteriorly they should continue them until He called them. In the meantime, however, they should take the necessary steps toward freeing themselves from their different avocations. Jesus then left the vale by the opposite end, and went to His Mother's house, one of a row that stood between Capharnaum and Bethsaida. His nearest relatives accompanied Him, for their mothers also were with Mary.

Very early the next morning, Jesus with His relatives and disciples started for Cana. Mary and the other women went by themselves, taking the more direct and shorter route. It was only a narrow footpath running for the most

part over a mountain. The women chose it as being the more private. It was besides wide enough for them, as they usually walked single file. A guide went on ahead, and a servant followed at some distance. Their journey was to the southwest of Capharnaum, almost seven hours.

Jesus and His companions took a more circuitous route through Gennabris. The road was broader and better suited to conversation. Jesus taught along the way. He often halted, gave utterance to some truth, and then explained it. This road was more to the south than that which Mary took. It was almost six hours by it from Capharnaum to Gennabris, at which place it turned southward, and three hours more took the traveller to Cana.

Gennabris was a beautiful city. It had a school and a synagogue. There was also a school of rhetoric, and the trade carried on was extensive. Nathanael had his office outside the city in a high house that stood by itself, though there were others at some distance around it. In spite of the invitation received from the disciples to that effect, he did not go into the city to meet Jesus.

Jesus taught in the synagogue and, with some of the disciples, took a luncheon at the house of a rich Pharisee. The rest of the disciples had already continued their journey to Cana. Jesus had commissioned Philip to go to Nathanael and bring him to meet Him on the way.

Jesus was very honorably treated at Gennabris, and the inhabitants were eager to keep Him with them longer. They brought forward as a reason for His doing so that He was one of their own countrymen, and also that He should have compassion on their sick. But Jesus soon left them and proceeded to Cana.

Meantime Philip had gone to Nathanael's office, in which he found several clerks, Nathanael being in a room upstairs. Philip had never before spoken of Jesus to Nathanael, since he, Nathanael, had not accompanied his

friends to Gennabris. They were, however, well acquainted with each other, and Philip, full of joy, was enthusiastic when speaking of Jesus. "He is," he said, "the Messiah of whom the Prophets have spoken. We have found Him, Jesus of Nazareth, the Son of Joseph."

Nathanael was of a bright, lively disposition, energetic and self-reliant, consequently frank and sincere. In reply to Philip's remarks, Nathanael said: "Can anything very good come from Nazareth?" He knew the reputation of the Nazareans, that they were of a contradictory spirit and were not distinguished for the wisdom of their schools. He thought that a man who had been educated there might indeed shine in the eyes of his credulous and simple-minded friends, but that he could never satisfy his own pretentious claims to learning. But Philip bade him come and see for himself, for Jesus would soon pass that way to Cana. Nathanael accordingly accompanied Philip down by the short road to that house which stood a little off the highway to Cana. Jesus, with some of His disciples, was standing where the road branched off into the highway. Philip, since Jesus' injunction to follow Him, had been as joyous and unrestrained as before he had been timid. Addressing Jesus in a loud voice as they approached, he said: "Rabbi! I bring you here one who has asked: 'What good can come from Nazareth?' " But Jesus, turning to the disciples who were standing around Him, said as Nathanael came forward: "Behold! A true Israelite, in whom there is no guile!" Jesus uttered the words in a kind, affectionate manner. Nathanael responded: "How dost Thou know me?" meaning to say: How knowest Thou that I am true and without guile, since we have never before spoken to each other? Jesus answered: "Before Philip called thee, I saw thee when thou wast standing under the fig tree." These words Jesus accompanied by a significant look at Nathanael intended to recall something to him.

This glance of Jesus instantly awoke in Nathanael the remembrance of a certain passerby whose warning look had endued him with wonderful strength at a moment in which he was struggling with temptation. He had indeed been standing at the time under a fig tree on the pleasure grounds around the warm baths, gazing upon some beautiful women who, on the other side of the meadow, were playing for fruit. The powerful impression produced by that glance, and the victory which Jesus had then enabled him to gain, were fixed in his memory, though perhaps the form of the Man to whom he owed both the one and the other had faded from his mind. Or he may indeed have recognized Jesus without being aware that the warning glance had been designedly given. But now that Jesus reminded him of it and repeated the significant glance, Nathanael became greatly agitated and impressed. He felt that Jesus in passing had read his thoughts, and had been to him a guardian angel. Nathanael was so pure of heart that a thought contrary to the holy virtue had power to trouble his soul. He recognized, therefore, in Jesus his Saviour and Deliverer. This knowledge of his thoughts was enough for his upright, impetuous, and grateful heart, enough to make him, on the instant, joyfully acknowledge Jesus before all the disciples. Humbling himself before Him as he uttered those significant words, Nathanael exclaimed: "Rabbi! Thou art the Son of God! Thou art Israel's King!" Jesus responded: "Thou believest now because I have said that I saw thee under the fig tree. Verily, thou shalt greater wonders see!" And then turning to all, He said: "Verily! Ye shall see the heavens open and the angels of God ascending and descending over the Son of Man!" The other disciples, however, did not understand the real import of Jesus' words concerning the fig tree, nor did they know why Nathanael Chased had so quickly declared for Jesus. It was like a matter of conscience hidden from all excepting

John, to whom Nathanael himself intrusted it at the marriage feast of Cana. Nathanael asked Jesus whether he should at once leave all things and follow Him, for that he had a brother, to whom he could make over his employment. Jesus answered him as He had the others on the preceding evening, and invited him to Cana for the marriage feast.

Then Jesus and His disciples proceeded on their way to Cana, Nathanael Chased meanwhile returning home to prepare for the wedding, for which he set out on the following morning.

5. THE WEDDING AT CANA

Cana, situated on the west side of a hill, was a clean, pleasant place, not so large as Capharnaum. It had a synagogue to which were attached three priests. Near it was the public house at which the wedding was to be held. It had a forecourt planted with trees and shrubs. From this house to the synagogue, the street was adorned with leafy festoons and arches from which hung garlands and fruits. The festal hall extended from the entrance of the house back to and beyond the fireplace, a high wall with ledges in it, which was now adorned like an altar with vases and flowers and gifts for the bride. Almost a third of this spacious hall was behind the fireplace, and there the women sat at the wedding banquet. The beams supporting the upper story were likewise hung with garlands, and there were means of ascent in order to light the lamps fastened to them.

When Jesus with His disciples arrived near Cana, He was most deferentially received by Mary, the bride's parents, the bridegroom, and others that had come out to meet Him. Jesus with His familiar disciples, among them the future Apostles, took up His abode in an isolated house belonging to the maternal aunt of the bridegroom.

This aunt also was a daughter of Anne's sister Sobe. She held the mother's place to the bridegroom during the wedding ceremonies. The bride's father was named Israel and was a descendant of Ruth of Bethlehem. He was an opulent merchant, who carried on a large freighting business. He owned warehouses and great inns and storing places along the highroads for supplying caravans with fodder. His employees were numerous, for most of the inhabitants of Cana earned their living by working for him; in fact, all business transactions were wholly in the hands of himself and a few others. The bride's mother was a little lame; she limped on one side and had to be led.

All the relatives of St. Anne and Joachim had come from around Galilee to Cana, in all over one hundred guests. Mary Marcus, John Marcus, Obed, and Veronica had come from Jerusalem. Jesus Himself brought about twenty-five of His disciples with Him.

Long ago had Jesus, in His twelfth year at the children's feast held in the house of St. Anne upon His return from the Temple, addressed to the bridegroom words full of mysterious significance on the subject of bread and wine. He had told him that at some future day He would be present at his marriage. Jesus' participation in this marriage, like every other action of His earthly career, had, besides its high, mysterious signification, its exterior, apparent, and ordinary motives. More than once had Mary sent messengers to Jesus begging Him to be present at it. The friends and relatives of the Holy Family, judging from a human view, were making such speeches as these: "Mary, the Mother of Jesus, is a lone widow. Jesus is roaming the country, caring little for her or His relatives, etc., etc." It was on this account, therefore, that Mary was anxious that her Son should honor His friends by His presence at the marriage. Jesus entered into Mary's views and looked upon the present as a fitting opportunity to disabuse them of their erroneous ideas. He undertook

also to supply one course of the feast, and so Mary went to Cana before the other guests and helped in the various preparations. Jesus had engaged to supply all the wine for the feast, wherefore it was that Mary so anxiously reminded Him that the wine failed. Jesus had also invited Lazarus and Martha to Cana. Martha assisted with Mary in the preparations, and it was Lazarus who defrayed (a circumstance known only to Jesus and Mary) all the expenses assumed by Jesus at the feast. Jesus had great confidence in Lazarus, and willingly received everything from him, while Lazarus was only too happy to give to Jesus. He was up to the last like the treasurer of the Community. During the whole feast, he was treated by the bride's father as a person of special distinction, and he even personally busied himself in his service. Lazarus was very refined in his manners, his whole demeanor earnest, quiet, and marked by a dignified affability; he spoke little, and his bearing toward Jesus was full of loving devotedness.

Besides the wine, Jesus had also engaged to supply one course of the banquet, which course consisted of the principal viands, such as birds of all kinds, fruits, and vegetables. For all these provision had been made. Veronica had brought with her from Jerusalem a basket of the choicest flowers and the most skillfully made confections. Jesus was like the Master of the feast. He conducted all the amusements, which He seasoned with His own instructions. He it was, too, who arranged the whole order of the wedding ceremonies. He directed that all guests should amuse themselves on those days according to the customs usual on such occasions, but at the same time draw some lesson of wisdom from their various enjoyments. Among other things, He ordered that twice in the day the guests should leave the house, to amuse themselves in the open air.

Then I saw the wedding guests in a garden, the men and women separate, amusing themselves with conversation and games. The men reclined in circles on the

ground. In the center were all kinds of fruit which, according to certain rules, they threw at one another. The thrower aimed at making it fall into certain holes or circles, while the others sought to prevent its doing so. I saw Jesus with cheerful gravity taking part in the game. Frequently He smilingly uttered a word of wisdom that made His hearers wonder. Deeply impressed, they received it in silence, the less quick to perceive its meaning asking for an explanation from their neighbor. Jesus had the inner circle and decided the prizes, which He awarded with beautiful and sometimes quite astonishing remarks. The younger of the guests amused themselves by running and leaping over leafy festoons and heaps of fruit. The women sat apart and played also for fruit, the bride's seat being always between Mary and the bridegroom's aunt.

There was also performed a kind of dance. Children played on musical instruments and sang choruses at intervals. The dancers, both the men and the maidens, held scarfs with which they touched one another when dancing in rows or in rings. Without those scarfs they never touched one another. Those of the bride and bridegroom were black, the others were yellow. At first, the bride and bridegroom danced alone, then all danced together. The maidens wore veils, but partly raised over the face; their dresses were long in the back, but a little raised in front by means of laces. There was no leaping nor springing in the dance, as is customary amongst us. It was more a moving in all kinds of figures, accompanied by frequent swaying of the person and keeping time to the music with the hands, the head, and the whole body. Though perfectly modest and graceful, it reminded me of that swaying of the Pharisaical Jews at prayer. None of the future Apostles took part in the dance; but Nathanael Chased, Obed, Jonathan, and some others of the disciples entered into it. The female dancers were the maidens only. The order observed was quite extraordinary, and a spirit of

tranquil joyousness prevailed among the guests.

During those days of rejoicing, Jesus had frequent private interviews with those disciples that were later on to become His Apostles. But the others were not neglected. Jesus often walked with them and with all the other guests in the country around and instructed them. The future Apostles often explained Jesus' teachings to their companions. This going abroad of the guests facilitated the preparations for the feast indoors. Several of the disciples, however, and even Jesus Himself at times, were present at the preparations going on in the house, helping to arrange this or that, and besides, several of them had a part in the bridal procession.

Jesus intended to manifest Himself at this feast to all His friends and relatives. He wished also that all whom He had chosen up to the present, should become known to one another and to His own relatives. This could be done with greater freedom on such an occasion as this marriage festival.

Jesus taught likewise in the synagogue before the assembled guests. He spoke of the enjoyment of lawful pleasures, of the motives through which they might be indulged, and of the moderation and prudent reserve that ought to accompany them. Then He spoke of marriage, of husband and wife, of continence, of chastity, and of spiritual unions. At the close of the instruction, the bridal pair stepped out in front of Jesus, and He addressed each separately.

THE NUPTIAL CEREMONY. THE WOMEN'S GAME. THE MEN'S LOTTERY

On the third day after Jesus' arrival, at about nine o'clock in the morning, the marriage ceremony was performed. The bride had been adorned by her bridemaids. Her dress was something like that worn by the Mother of God at her espousals. Her crown, too, was similar, though

more richly ornamented. But her hair was not netted in strands so fine as was that of Mary, the braids were fewer and thicker. When fully attired, she was presented to the Blessed Virgin and the other women.

The bride and bridegroom were conducted processionally from the house of festivity to the synagogue and back again. Six little boys and as many little girls with garlands and wreaths headed the procession. Then came six larger boys and six larger girls with flutes and other musical instruments. On their shoulders stood out some kind of stiff material like wings. Twelve young maidens accompanied the bride as bridemaids, and the same number of youths the bridegroom. Among the latter were Obed, Veronica's son, Joseph of Arimathea's nephews, Nathanael Chased, and some of John's disciples, but none of the future Apostles.

The nuptial ceremony was performed by the priest in front of the synagogue. The rings exchanged by the young pair had been presented to the bridegroom by Mary after Jesus had blessed them for her. I remarked something at this marriage that had escaped me at the nuptials of Joseph and Mary; viz., the priest pierced the left ring finger of both bridegroom and bride with a sharp instrument, just at the place where the ring was to be worn. Then he caught in a glass of wine two drops of blood from the bridegroom and one from the bride. The contents of the glass the young couple then drank in common, and afterward gave away the glass. After this many other articles, such as scarfs and other pieces of clothing, were bestowed upon the poor gathered around. When the bridal pair were reconducted to the festal house, Jesus Himself received them.

Before the wedding banquet I saw all the guests again assembled in the garden. The women and maidens sat on a carpet in an arbor and played for fruit. They passed from one to another a little, triangular tablet on the edge

of which were inscribed certain letters, and which was provided also with an index. The tablet was rested on the lap, the index twirled, and the point over which it paused determined the prizes.

But for the amusement of the men, I beheld a wonderful game, contrived by Jesus Himself in the summerhouse. In the center of the house stood a round table with as many portions of flowers, leaves, and fruits placed around the edge as there were players. Jesus had, beforehand and alone, arranged these portions, each with reference to some mysterious signification. Above the surface of the table was a movable disk with a slot in it. The portion of fruit or flowers over which the slot rested when the disk was revolved, became the prize of him who had turned it. In the center of the table, a vine branch laden with grapes rose out of a bundle of ears of wheat. The longer the disk was turned, the higher rose the grapes and wheat. Neither the future Apostles nor Lazarus took part in the game. I was told at the time that whoever had received a call to teach or who was to be favored with greater knowledge than his companions, should not engage in the game: he should watch the results and be ready to season them with instructive applications. Thus would gravity and hilarity mutually temper each other.

In this game arranged by Jesus, there was something very wonderful and more than fortuitous, for the prize that fell to the players severally was significant of his own individual inclinations, faults, and virtues. This Jesus explained to each as the prize he had won was assigned him. Each prize was, as it were, a parable, a similitude upon the winner himself, and I felt that with the fruit he actually received something interiorly. All were touched and animated by the words of Jesus, perhaps also by the partaking of the fruit whose significant properties were now producing their effect. What Jesus said about each prize was quite unintelligible to all that it did not concern. It

was received by the bystanders as only a pleasant, pointed remark. But each felt that the Lord had cast a deeply penetrating glance into his own interior. The same thing happened here as at Jesus' words to Nathanael relative to that gazing under the fig tree. They had sunk deep into Nathanael's soul, while from the others their meaning remained hidden.

I remember even yet that mignonette was one among the flowers, and that Jesus, when awarding his prize to Nathanael Chased, said to him: "Now canst thou understand that I was right in saying to thee: Thou art a true Israelite in whom there is no guile."

I saw one of the prizes producing most wonderful effects. Nathanael, the bridegroom, won a remarkable piece of fruit. There were two pieces on a single stem: one was like a fig, the other, which was hollow, more like a ribbed apple. They were of a reddish color, the inside white and streaked with red. I have seen similar in Paradise.

I perceived that the bystanders were very much surprised when the bridegroom won that fruit, and that Jesus spoke of marriage and of chastity, and dwelt upon the hundredfold fruit of the latter. And yet in all that Jesus said on these subjects, there was nothing that could shock the Jewish ideas on the score of marriage. Some of the Essenian disciples, James the Less for instance, comprehended better than the others the deep significance of His words.

I saw that the guests wondered more over that prize than over any other, and I heard Jesus saying that those fruits could produce effects far greater than was the remarkable signification attached to them. After the bridegroom and bride had eaten the fruit they had won, I saw the former become very much agitated. He grew pale, and a dark vapor escaped from him, after which he looked to me much brighter and purer, yes, even

transparent when compared with what he had been before. The bride, too, who at a distance was sitting among the women, became after eating her piece of fruit quite faint. A dark shadow appeared to go out from her. The fruit that the bridal pair ate bore some reference to chastity.

There were certain penances connected with the different prizes. I remember seeing both the bride and bridegroom bringing something away from the synagogue, and performing certain devotions. Nathanael Chased's prize was a little bunch of sorrel.

In each of the other disciples, there awoke after eating their prizes his predominant passion. It struggled a little for the mastery, and then either departed, or the possessor became by the combat strengthened against its assaults. The vegetable kingdom before the Fall was endowed with certain supernatural virtues, but since the taint of sin the power of plants remains for man a secret. The form, the taste, the effects of the various herbs and fruits, are now but simple vestiges of the virtues they possessed before sin touched them. In my visions, I have seen upon the celestial tables fruits such as they were before the Fall. But their peculiar attributes were not always quite clear to me. Such things appear confused to our darkened understanding rendered even more obtuse by the customs of ordinary life.

When the bride fainted, her attendants relieved her of some of her heaviest ornaments. From her fingers they drew several of her numerous rings. Among them was a gold funnel-shaped shield worn like a thimble on the middle finger. They removed also the bracelets and chains from her arms and breast. The only ornament she retained beside the marriage ring, which the Blessed Virgin had given, was a gold pendant from the neck. It was in shape something like an oblong arch on the plain of which was inlaid something in brown, like that of the wedding ring

of Mary and Joseph. On that brown ground reclined a figure attentively considering a flowerbud which it held in its hand.

The game in the garden was followed by the nuptial banquet. That part of the spacious hall of the festal house on this side of the adorned fireplace, was divided into three spaces by two movable screens so low that the guests reclining at the different tables could see one another. In each of these compartments was a long, narrow table. Jesus reclined at the head of the middle one, His feet toward the fireplace. At the same table sat Israel, the bride's father, Lazarus, the male relatives of Jesus, and those of the bride. The other wedding guests, along with the disciples, sat at the two side tables. The women sat in the space back of the fireplace, but where they could hear all that Jesus said. The bridegroom served at table, assisted by the steward, who wore an apron, and by several servants. The women were waited upon by the bride and some maid servants.

When the viands were brought in, a roasted lamb, the feet bound crosswise, was set before Jesus. When the bridegroom brought to Jesus the little case in which lay the carving knife, Jesus bade him recall that children's entertainment after the Paschal feast, at which He had related the parable of a marriage, and had foretold to him that He would be present at his (the bridegroom's) marriage. These words were intended for Nathanael alone. On hearing them, he became very thoughtful, for he had quite forgotten the circumstance. Jesus was at the banquet as He had been during the whole celebration, very cheerful and always ready with a word of instruction. He accompanied every action with an explanation of its spiritual signification, and spoke of hilarity and the enjoyment of the feast. He remarked that the bow must not always be bent, that the field must sometimes be refreshed by rain, and upon each He uttered a parable. As He

carved the lamb, most wonderful words fell from His lips. He spoke of separating the lambs from the flocks, not for the greater advantage of the little animals thus chosen, but that they should die. Then He alluded to the process of roasting in which the meat was divested of its rawness by the fire of purification. The carving of each member signified, as He said, the manner in which they who would follow the Lamb should separate from their nearest relatives according to the flesh. When to each one He had reached a piece and all were partaking of it, He said that the lamb had been separated from its companions and cut into pieces, that it might become in them a nourishment of mutual union, so too must he that would follow the Lamb renounce his own field of pasture, put his passions to death, and separate from the members of his family. Then would he become, as it were, a nourishment, a food, to unite by means of the Lamb his fellow men to the Heavenly Father. Before every guest was a plate or a little wheaten cake. Jesus set a dark brown plate with a yellow rim before Himself, and it was afterward handed around. I saw Him at times holding up a little bunch of herbs in His hand, and giving some instruction upon it.

Jesus had engaged to supply the second course of the banquet as well as the wine, and for all this His Mother and Martha provided. This second course consisted of birds, fish, honey confections, fruits, and a kind of pastry which Veronica had brought with her. When it was all carried in and set on a side table, Jesus arose, gave the first cut to each dish, and then resumed His place at table. The dishes were served, but the wine failed. Jesus meanwhile was busy teaching. Now when the Blessed Virgin, who had provided for this part of the entertainment, saw that the wine failed, she went to Jesus and reminded Him that He had told her that He would see to the wine. Jesus, who was teaching of His Heavenly Father, replied: "Woman, be not solicitous! Trouble not thyself and Me!

My hour is not yet come." These words were not uttered in harshness to the Blessed Virgin. Jesus addressed her as "Woman," and not as "Mother," because, at this moment as the Messiah, as the Son of God, He was present in divine power and was about to perform in presence of all His disciples and relatives an action full of mystery.

On all occasions when He acted as the Incarnate Word, He ennobled those that participated in the same by giving them the title that best responded to the part assigned them. Thus did the holiness of the divine action shed, as it were, some rays upon them and communicate to them a special dignity. Mary was the "Woman" who had brought forth Him whom now, as her Creator, she invokes on the occasion of the wine's failing. As the Creator, He will now give a proof of His high dignity. He will here show that He is the Son of God and not the Son of Mary. Later on, when dying upon the Cross, He again addressed His weeping Mother by the appellation of Woman, "Woman, behold thy son!" thereby designating John.

Jesus had promised His Mother that He would provide the wine. And here we see Mary beginning the rôle of *mediatrix* that she has ever since continued. She places before Him the failure of the wine. But the wine that He was about to provide was more than ordinary wine; it was symbolical of that mystery by which He would one day change wine into His own Blood. The reply: "My hour is not yet come," contained three significations: first, the hour for supplying the promised wine; secondly, the hour for changing water into wine, thirdly, the hour for changing wine into His own Blood.

But Mary's anxiety for the wedding guests was now entirely relieved. She had mentioned the matter to her Son, therefore she says confidently to the servants: "Do all that He shall tell you."

In like manner does the Church, the Bride of Jesus, say to Him: "Lord, Thy children have no wine." And Jesus

replies: "Church" (not *Bride*), "be not troubled, be not disquieted! My hour is not yet come." Then says the Church to her priests: "Hearken to His words, obey all His commands, for He will always help you!"

Mary told the servants to await the commands of Jesus and fulfill them. After a little while Jesus directed them to bring Him the empty jugs and turn them upside down. The jugs were brought, three water jugs and three wine jugs, and that they were empty was proved by inverting them over a basin. Then Jesus ordered each to be filled with water. The servants took them off to the well which was in a vault in the cellar, and which consisted of a stone cistern provided with a pump. The jugs were earthen, large and so heavy that when full it took two men to carry them, one at each handle. They were pierced at intervals from top to bottom by tubes closed by faucets. When the contents to a certain depth were exhausted, the next lower faucet opened to pour out. They were only tipped up on their high feet.

Mary's words to Jesus had been uttered in a low tone, but Jesus' reply, as well as His command to draw water, was given in a loud voice. When the jugs filled with water had been placed, six in number, on the side table, Jesus went and blessed them. As He retook His place at table, He called to a servant: "Draw off now, and bring a drink to the steward!" When this latter had tasted the wine, he approached the bridegroom and said: "Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now." He did not know that the wine was provided by Jesus as was also this whole course of the feast. That was a secret between the Holy Family and the family of the bridal pair. Then the bridegroom and the bride's father drank of the wine, and great was their astonishment. The servants protested that they had drawn only water, and that the drinking vessels and glasses on the ta-

ble had been filled with the same. And now the whole company drank. The miracle gave rise to no alarm or excitement; on the contrary, a spirit of silent awe and reverence fell upon them. Jesus taught much upon this miracle. Among other things, He said that the world presents the strong wine first, and then deceives the partially intoxicated with bad drinks; but it was not so in the Kingdom that His Heavenly Father had given Him. There pure water was changed to costly wine, as lukewarmness should give place to ardor and intrepid zeal. He alluded also to that banquet at which in His twelfth year, after His return from teaching in the Temple, He had been present with many of the guests now assembled, and who were then mere boys. He reminded them that He had on that occasion spoken of bread and wine, and had related the parable of a marriage at which the water of tepidity would be changed into the wine of enthusiasm. This, He said, was now fulfilled. He told them that they should witness greater miracles than this; that He would celebrate several Paschs, and at the last would change wine into Blood and bread into Flesh, and that He would remain with them till the end to strengthen and console. After that meal they should see happen to Him things that they could not now understand, even were He to explain them. Jesus did not say all this in plain terms. He hid it under parables, which I have forgotten, though I have given their sense. His listeners were filled with fear and wonder, and the wine produced a change in all. I saw that, not by the miracle alone, but also by the drinking of that wine, each one had received strength, true and interior, each had become changed. This change was similar to that wrought in them at an earlier stage of the entertainment by the eating of the fruit. His disciples, His relatives, in a word, all present were now convinced of Jesus' power and dignity, as well as of His mission. All believed in Him. Faith at once took possession of every heart. All became

better, more united, more interior. This same effect was produced in all that had drunk of the wine. *Jesus at this wedding feast was, as it were, in the midst of His community for the first time. There it was that He wrought that first miracle in their favor and for the confirmation of their faith. It is on that account that this miracle, the changing of water into wine is recorded as the first in His history; as that of the Last Supper, when His Apostles were staunch in the Faith, was the last.*

At the close of the banquet, the bridegroom went to Jesus and spoke to Him very humbly in private. He told Him that he now felt himself dead to all carnal desires and that, if his bride would consent, he would embrace a life of continence. The bride also, having sought Jesus alone and expressed her wish to the same effect, Jesus called them both before Him. He spoke to them of marriage, of chastity so pleasing in the sight of God, and of the hundredfold fruit of the spirit. He referred to many of the Prophets and other holy persons who had lived in chastity, offering their bodies as a holocaust to the Heavenly Father. They had thus reclaimed many wandering souls, had won them to themselves as so many spiritual children, and had acquired a numerous and holy posterity. Jesus spoke all this in parables of sowing and reaping. The young couple took a vow of continence, by which they bound themselves to live as brother and sister for the space of three years. Then they knelt before Jesus, and He blessed them.

On the evening of the fourth day of the marriage, the bride and bridegroom were conducted to their home in festal procession. Lights arranged so as to form a letter were carried. Children went before carrying on strips of cloth two wreaths of flowers, an open one and a closed one, which they tore to pieces and scattered around in front of the house of the newly-married couple. Jesus had gone on ahead. He received them at the house and blessed

them. The priests also were present. Since the miracle wrought by Jesus at the banquet, they had become very humble, and gave Him precedence everywhere.

On the Sabbath spent at Cana, Jesus taught twice in the synagogue. He alluded to the wedding feast and to the obedience and pious sentiments of the bridal couple. On leaving the synagogue, He was accosted by the people, who threw themselves at His feet and implored Him to cure their sick.

Jesus performed here two wonderful cures. A man had fallen from a high tower. He was taken up dead, all his limbs broken. Jesus went to him, placed the limbs in position, touched the fractures, and then commanded the man to rise and go to his home. The man arose, thanked Jesus, and went home. He had a wife and children. Jesus was next conducted to a man possessed by the devil, and whom He found chained to a great stone. Jesus freed him. He was next led to a woman, a sinner, who was afflicted by a bloody flux. He cured her, as also some others sick of the dropsy. He healed seven in all. The people had not dared to crowd around Him during the marriage festivities; but now that it was rumored that He was going away after the Sabbath, they could no longer be restrained. Since the miracle of the marriage feast, the priests did not interfere with Jesus. They allowed Him to do all that He wished. The miracles, the cures just related happened in their presence alone, for the disciples were not there.

6. JESUS IN CAPHARNAUM AND AT THE LAKE OF GENESARETH

The Sabbath over, Jesus went that night with His disciples to Capharnaum, the bridegroom, his father, and several others accompanying Him a part of the way. The poor had been bountifully supplied at the marriage feast,

for nothing appeared a second time on the table; whatever was left was immediately given away.

For two fasting days that occurred immediately after the Sabbath, I saw the cooking done in advance.

All the fires were covered, and the windows not absolutely necessary were closed. In the homes of the rich, there were little receptacles on the hearth in which, covered with hot ashes, the food kept warm. Jesus kept these fasts in Capharnaum where, too, He taught in the synagogue. Twice a day, the sick were brought to Him, and He cured them. The disciples from Bethsaida went home, but some of them afterward returned. Jesus traversed the country around teaching, but in the hours of rest He stayed with Mary.

Andrew, Saturnin, Aram, Themeni, and Eustachius were sent by Jesus to the great baptismal place on the Jordan this side of Jericho. It had been abandoned by John, and the disciples were now to baptize there. Jesus went with them a part of the way, and then turned off to Bethulia where He cured the sick and taught. From there He walked back between seven and eight hours toward Hanathon, northwest of Capharnaum, in whose vicinity there was a mountain formerly used by the Prophets for teaching. It had a gentle elevation of about an hour, and on it was a space arranged in olden times for teaching. It consisted of a high stone seat surrounded by stakes, over which a tent could be stretched as a protection against sun and rain. The space thus enclosed could accommodate a large audience. The tent was removed at the end of the instructions. From the mountainridge arose three hills, one of which was the Mount of Beatitudes. From the place where Jesus taught was a widely extended view: the Sea of Galilee lay below the observer, and he could see far around toward Nazareth. Some parts of the mountain were fertile and inhabited, but not so where Jesus taught. It was surrounded by the foundations of a ruined

wall, upon which might still be seen the remains of several towers. Around the mountain lay Hanathon, Bethanat, and Nejel. Their proximity leaves the impression that they were formerly but one large city.

Jesus had with Him three disciples: one the son of the widowed aunt of the bridegroom of Cana; the second the son of the other widow; and the third Peter's half-brother Jonathan. The people were summoned by them to Jesus' instruction on the mountain. Jesus taught here of the diverse spirits in men of different places, yea, even of the same family, and of the spirit that they should receive through Baptism. By this last spirit, they should all become one; one in penance, satisfaction, and expiation, as well as one with the Heavenly Father. Then He gave them some signs by which they might be able to recognize in what degree they had received the Holy Spirit in Baptism. He taught also on prayer and individual petitions. I was astonished to hear Him explaining several petitions of the Lord's Prayer, although as a whole He had not yet repeated it. This instruction lasted from noon till evening, when He went down to Bethanat and stayed there overnight. The preceding night He had spent in Hanathon.

On the following day Jesus went from Bethanat toward the lake. Five more of John's disciples had come to Jesus in Bethanat. They were from Apheca, the native city of St. Thomas, situated in a region to the north on the Mediterranean. They had long been with John; but now they followed Jesus.

Toward noon I saw Jesus and His disciples on a little hill about one half-hour from the lake, between Bethsaida and the spot where the Jordan flows into it. They commanded a view of it upon which they saw Peter, John, and James in their boats. Peter owned a large ship, and on it were his servants; but he was at the time in a small one which he was steering himself. John

and James, in company with their father, owned a large ship and several small ones. I saw Andrew's little boat near those of Zebedee, but he himself was at the Jordan. When the disciples remarked their friends on the lake, they wanted to go down to call them. But Jesus would not allow it. I heard the disciples asking: "How can those men down there still go around fishing after seeing what Thou hast done and hearing Thy teaching?" But Jesus answered: "I have not yet called them. They, and especially Peter, carry on a large business upon which many depend for subsistence. I have told them to continue it, and in the meantime hold themselves in readiness for My call. Until then I have many things to do. I have also to go to Jerusalem for the Pasch."

About six and twenty dwellings were on the west side of the hill, occupied principally by peasants and the families of the fishermen. As Jesus approached these houses, a possessed person cried after Him: "There He goes! Here He comes! The Prophet before whom we must flee!" and soon He was surrounded by a crowd of such creatures, clamoring and raving, who were followed by their keepers. Jesus commanded them to be at peace and to follow Him. Then He went up on the hill and taught. There were about one hundred people, including the possessed, around Him. He spoke of evil spirits, of how to resist them, and of reformation of life. The possessed were freed from the spirits that held them. They became perfectly calm, they wept, they thanked, and declared that they could now recall nothing of what had happened to them during the time of their possession. Among these poor creatures were some who had been brought chained together from different parts of the country around, their friends having heard that there was on His way thither a Prophet as holy as Moses. After all their trouble, they would have missed Jesus had not one broken loose and cried after Him.

From this place Jesus went to join His Mother between Capharnaum and Bethsaida, the former of which was a little to the north and not far from the hill mentioned above. That evening when the Sabbath began, Jesus taught in the synagogue of Capharnaum. A feast was being celebrated. It had some reference to Tobias, who had frequented this part of the country and had done much good. He had also bequeathed property to the schools and synagogues. Jesus gave an instruction on gratitude.

After the Sabbath, Jesus returned to His Mother with whom He conversed alone far into the night. He spoke of His future movements: He would first go to the Jordan, then celebrate the Pasch at Jerusalem, afterward call His Apostles, and make His public appearance. He predicted the persecution He should endure at Nazareth, alluded to His career after that, and explained in what way she and the other women should bear a part in it. There was at that time in Mary's house, a woman already far advanced in years. She was the same poor widowed relative whom Anne had sent to Mary, to take the place of a servant to her in the Crib Cave. She was now so old that Mary rather served her than she Mary.

With eight disciples, Jesus set out before break of day on His journey to the place of baptism on the Jordan. Their way ran to the east of the lake and over the hill whence they had seen the boats of the Apostles. The Jordan here flows through a deep bed. About one half-hour before its discharge into the lake, the river is spanned by a bridge high and steep. This the Lord and His disciples crossed. On the other side, in a retired corner near the lake, lay a little fishery surrounded by numerous outstretched nets. It was called Little Corozain. Not quite an hour northward from the lake was Bethsaida-Julias. Great Corozain was a couple of hours east of the lake, and there dwelt Matthew the Publican.

Jesus travelled down the eastern shore of the lake and

remained overnight in Hippos. Next morning He went on to Gadara in whose neighborhood He cured a man possessed. The unfortunate creature was being led after Him bound, but he freed himself and set up the cry: "Jesus, Thou Son of David! Jesus! Whither goest Thou? Thou wilt drive us away!" Jesus stood still, commanded the devil to be silent and to depart from the man, indicating at the same time whither he should go.

A couple of hours from Gadara, Jesus again crossed the Jordan, and went on toward the southwest, leaving Scythopolis to the left. He crossed Mount Moreh to Jezrael, a city on the west side of the plain Esdrelon. Jesus cured numbers there openly before the synagogue. But He stayed a few hours only in Jezrael, so that Magdalen who, at the earnest entreaty of Martha, had come with her to see Jesus, did not find Him on her arrival. She heard only of His miracles from the lips of those whom He had cured. The sisters here separated, and Magdalen retraced her steps to Magdalum.

The next place in which I saw Jesus was Hai, not far from Bethel, and about nine hours distant from the place of baptism. Hai had in ancient times been destroyed, and later partly restored. It was a retired little place. Jesus cured and taught there.

Among the Pharisees of Hai were some that had been present in the Temple at the teaching of Jesus in His twelfth year. They now referred to it as to a piece of consummate hypocrisy. He had, they said, in the synagogue of learned men taken His place on the ground among the scholars, disputed with them, and then, as if demanding information on the words of His opponents, had called upon the teachers with such questions as these: "What think you? Tell us, when will the Messiah come?" Having drawn them thus into the manifestation of their opinion, He ended by a show of His own superior knowledge. They now put to Jesus the plain question whether He was

whether He was not that Child.

7. JESUS PERMITS BAPTISM TO BE GIVEN AT THE JORDAN

From Hai Jesus departed for John's former baptismal place, on the Jordan three hours from Jericho. Andrew and many of the disciples had come about an hour's distance to meet Him. Several of John's disciples, some also from Nazareth, were here. Some of them went on ahead to the little village of Ono, about an hour's distance from the place of baptism, and gave notice that Jesus would there celebrate the Sabbath and cure the sick. They told the people that Jesus was continuing John's work and teaching, and that openly and effectively He perfected that for which John had laid the foundation. Outside of Ono and about one half-hour from the baptismal place there was a private inn for Jesus' accommodation. Lazarus had purchased it for Him and had placed there a man to see to the cooking, though Jesus usually took His meals cold. This inn served Him as a stopping place when in that part of the country, and from it He went around to the neighboring villages teaching and baptizing. When He reached Ono for the Sabbath, He taught in the synagogue and cured many sick persons who had been brought thither, among them a poor, emaciated woman suffering from a bloody flux.

In these last days, Herod frequently went to John, but the latter always treated him with contempt as an adulterer. Herod interiorly acknowledged that John was right, but his wife was furious against John. John baptized no more, and Jesus was now the whole subject of his preaching. All the candidates for Baptism, he sent across the Jordan to Him.

At the place of Baptism, many changes had been made by the disciples sent thither from Cana, and all in accord-

ance with Jesus' orders. It now presented a festal appearance, and things were better arranged than when John was there. On account of the crowds desirous of crossing, the ferry was removed to a lower point of the river, at a greater distance from that large circular enclosure which John had arranged in the open air around the baptismal pool. The spot upon which Andrew, Saturnin, and the other disciples baptized in turn upon Jesus' command, was the little island upon which He Himself had been baptized. It was now covered by a large awning. While the disciples baptized, Jesus taught and prepared the aspirants for Baptism. The pool in which Jesus had been baptized was now very much changed. The five canals leading from the Jordan into the pool, and which had at first been covered, were now uncovered, and the four stones from the center, as well as the large, three-cornered, red-veined one at the edge upon which Jesus was standing when the Holy Spirit came upon Him, had all been removed. They had been taken to the new place of Baptism.

That the spot upon which Jesus had been baptized was the same as that upon which the Ark of the Covenant had stood, that the stones in the Baptism pool were those upon which it had rested in the bed of the Jordan, were facts known only to Jesus and John, and of which neither had spoken. So, too, the Lord was the only one who knew that these stones now formed the foundation of the baptismal basin. The Jews had long forgotten the resting place of these stones, and it was not made known to the disciples. Andrew had hewn a circular basin in the three-cornered stone which rested on the four others in a cavity filled with water which surrounded the stones like a canal. This water, as also that in the basin of the three-cornered stones, had been brought from the baptismal pool of Jesus, and Jesus had blessed it. When the aspirants stood in the canal around the triangular basin,

the water reached up to their breast.

Near the place of Baptism was a kind of altar upon which lay the baptismal garments. Two of the disciples imposed hands upon the shoulders of the neophytes while Andrew or Saturnin, sometimes another, dipped the hollow hand three times into the basin and poured the water over their head baptizing them in the name of the Father and of the Son and of the Holy Ghost. The baptizers, as well as those that imposed hands, wore long white robes girdled, and from their shoulders hung long white strips like broad stoles. John was accustomed to baptize from a triple-channeled shell from which the water flowed in three streams, and the words he used were of Jehovah and of Him that had been sent, somewhat different from those now uttered by the disciples at Baptism. None of those that had been baptized by John were here rebaptized; but I think that after the descent of the Holy Ghost, at the Baptism administered at the Pool of Bethsaida, they were again baptized. Nor were there here any women as yet baptized. The Baptism with triple immersions I saw for the first time at the Pool of Bethsaida.

There was an opening in the awning just above the basin of Baptism. The neophytes stood at the side, the baptizer and sponsors on the corner of the stone.

Jesus taught from an elevated teacher's stand in the open air. During the heat of the day, a tent or awning was stretched over it. The subjects of Jesus' discourse were Baptism, penance, the approach of the Kingdom of God, and of the Messiah, whom they should seek not among the distinguished of this world, but among the poor and lowly. He designated this Baptism a cleansing, a washing away, while John's baptism was one of penance. He spoke also of a Baptism of fire, a Baptism of the Spirit, which was yet to come.

The bushes and trees that John had planted in the form

of an arbor around the baptismal pool rose above them all. On the pointed top I saw a figure like a little child. It appeared to be rising out of the trunk of a vine, its little arms outstretched in the act of scattering yellow apples with one hand, and roses with the other. It was a remnant of the adornments of the festival that celebrated the commencement of Jesus' baptizing mission.

Jesus was now gone with several of His disciples southward from the place of Baptism and toward the west of the Dead Sea. He had entered the region in which Melchisedech sojourned when he measured off the Jordan and the mountains. Long before Abraham, he had conducted the Patriarch's forefathers thither. But the city that they built had been destroyed with Sodom and Gomorrha. I saw at that time, at about half an hour's distance inland from the Dead Sea, in the midst of a desolate region where immense caves and black, jagged rocks met the gaze, the dilapidated walls and towers in the ruined city Hazezon Thamar. Where now appears the Dead Sea, was before the submersion of those godless cities, only the river Jordan. It was here about a quarter of an hour broad. The people, who dwelt in caves and ruined buildings of all kinds at some distance from the sea, were not real Jews. They were slaves belonging to wandering tribes that had settled in those parts, and for whom they were obliged to perform all the field labor. They were poor and humble and very greatly neglected. They looked upon Jesus' arrival among them as an inconceivable favor, and gave Him a very loving reception. He cured many of them.

At the present day that region is not so desolate as it was in the time of Jesus, but in very early ages it was indescribably fruitful and lovely. It was in Abraham's time changed by the formation of the Dead Sea from one of the most magnificent regions into a dreary desert. The shores of the Jordan were then walled in with freestone

and on them once stood a great number of cities and towns, beautiful mountains and hills rising up between them. The whole region was covered with groves of date palms, vineyards, orchards, and fields of grain. Its fruitfulness surpassed description. Previously to the formation of the Dead Sea, the Jordan had, just below its greatest depth, divided into two branches between the cities that were afterward submerged. One of these branches flowed eastward, receiving in its course the waters of many smaller streams; the other watered the desert through which the Holy Family fled into Egypt, as far as the region of Mara, where Moses had rendered the bitter waters sweet, and where Anne's ancestors had sojourned. There were salt mines in the neighborhood of those cities, but they exercised no deleterious influence upon the waters of the numerous springs around. The tribes dwelling at a considerable distance in this region that afterward became so desolate, used the water of the Jordan and found it excellent.

The remote ancestors of Abraham, who had been settled in Hazezon by Melchisedech, had become very degenerate, and Abraham was, by a second exercise of God's mercy, led to the Promised Land. Melchisedech had been in these parts long before the Jordan existed. He had measured off and determined everything. He often came and went, and sometimes he was accompanied by a couple of men, who appeared to be slaves.

Jesus went afterward with His disciples in a direction leading to Bethlehem. After His Baptism He crossed the valley of the shepherds. The people depended upon the caravans that passed through for their principal support. It is about four hours from Bethania and on the boundary between Judah and Benjamin.

There were in Betharaba many possessed. They ran about outside the city crying out that Jesus was coming. Jesus commanded them to cover themselves, and in a few

moments they had made aprons of leaves. Jesus delivered them from the evil spirits and, on entering the city, sent back to them messengers with clothes. There were some among them whose body used suddenly to swell to a great size.

Andrew and five other disciples had left the place of Baptism and preceded the Lord to Betharaba in order to announce His coming and to give notice that He would there celebrate the Sabbath.

Jesus and His disciples put up at a private inn, one of those free inns, such as in those times were always found in the different cities for the accommodation of travelling teachers and rabbis. Lazarus, Joseph of Arimathea, and others from Jerusalem had come hither to meet Jesus.

Jesus taught in the synagogue, also from a stone seat that stood in a public place intended for such use, and on all the streets and corners, for the crowds were too great for the school to accommodate. He healed numerous sick of different kinds whom the disciples brought to Him, making a way for them through the crowd. Lazarus and Joseph of Arimathea stood in the distance.

At the close of the Sabbath, the Lord returned to Ono with His disciples. They passed through the little town of Bethagla, one of the stopping places of the Children of Israel after they had crossed the Jordan, for they did not all cross at one and the same place. They went over in bands at different points of the dry bed of the river. When arrived at Bethagla, they arranged their clothing and girded themselves. Jesus passed the stone of the Ark of the Covenant where John had celebrated the feast.

Lazarus and Joseph of Arimathea returned to Jerusalem. Nicodemus had not come. He was more reserved, on account of the office that he held, but he served Jesus in secret, and to the end notified the little Community of any danger that threatened.

The next day was the first feast of the new moon, and

I saw that the serving class and civil functionaries in Jerusalem had a holiday. It was kept as a festival of joy, a day of rest, consequently there was no baptizing on it.

The flags for the Feast of the New Moon were waving from long flagstaffs on the roof of the synagogue. Large knots were made at intervals on the staves between which the folds of the streamers opened in the breeze. The number of knots signified to those at a distance what month had just begun. Such flags were unfurled also as signals of victory or of danger.

The whole day Jesus was busy preparing for Baptism the people who had gathered there on the eve and encamped around; but there was no baptizing, because a feast was being celebrated in commemoration of the death of a wicked King (Alexander Jannaeus). The place of Baptism had been very beautifully arranged and adorned. Andrew and the other disciples began very early on the following day the Baptism of those that Jesus had prepared the day before.

The preceding evening Lazarus had returned with Obed, Simeon's son, and with them Jesus started very early the next morning for the neighborhood of Bethlehem, passing between Bethagla and Ophra, which was more to the west. Jesus took this journey with Lazarus in order to hear what reports were circulating about Himself at Jerusalem, also to give him some instructions, which he was to transmit to the little Community, as to how they should conduct themselves under certain circumstances. They took the road once trodden by Joseph and Mary when going to Bethlehem, and in about three hours reached a row of poor, isolated dwellings belonging to shepherds. Lazarus told Jesus all that was being said about Him at Jerusalem, and that they spoke of Him in a manner partly derisive, and partly inquisitive. They said that they would see whether He would come to Jerusalem for the Pasch and, if He did,

whether He would as daringly perform His miracles in a great city as among the credulous people of Galilee. He told Jesus also of the spying of the Pharisees and of what they reported of Him in different places. Jesus relieved Lazarus's anxiety on these points, and drew his attention to various passages in the Prophets wherein all this had been foretold. He said that He would be about eight days longer at the Jordan, would then return to Galilee, then go to Jerusalem for the Pasch, and after that call His disciples. Jesus consoled Lazarus on the subject of Magdalen, of whom He said that already there had fallen upon her soul a spark of salvation, which would entirely consume her.

They spent the greater part of the day among the shepherd dwellings, at which they were entertained with bread, honey, and fruit. There dwelt here only about twenty-one women of the shepherd class, all widows. Some had grown sons, who supported them in their old age. Their dwellings were merely cells separated from one another by hedges of living brushwood. Some of these women had visited the Crib Cave at the birth of Christ and offered gifts. Jesus taught here. He entered some of the cells and cured the sick inmates. One was very old and emaciated, and lay upon a couch made of leaves. Jesus led her forth by the hand. The women had a refectory and dormitory in common.

Lazarus and Obed went back to Jerusalem, while Jesus continued visiting and curing the sick. Toward three in the afternoon, I saw Him again at the place of Baptism.

8. JESUS IN ADUMMIN AND NEBO

Jesus, with most of His disciples, passed through Bethagla to Adummin, a place hidden away in a frightfully wild, mountainous region, broken by innumerable ravines. The road running along by the rocks

was in some places so narrow that even an ass could scarcely tread it. It was about three hours from Jericho, in a district so retired on the boundary between Benjamin and Juda that I never before noticed it. It was wonderfully steep. It was a refugial city for murderers and other malefactors, who found here protection from capital punishment. They were either kept in custody until they reformed or employed in the quarries and in the most painful field labors. The place received on this account the appellation "The Path of the Red, the Bloody." This city of refuge was in existence even before David's time. During the first persecution of the Community after Jesus' death, it came to an end. Later on, a convent was built there to serve as a stronghold, or fortress, for the first religious guardians of the Holy Sepulcher.[1] The people subsisted by the culture of the vine and other fruits. It was a frightful wilderness, consisting chiefly of naked rocks, which sometimes toppled from their base, carrying down with them the clinging vines.

The road proper from Jericho to Jerusalem did not run through Adummin, but westward of it, on which side there was no access to the city. But that from Bethagla to Adummin was intersected by another running from the shepherd valley to Jericho, and at about one half-hour's distance from Adummin. Near this crossroad was a very narrow and dangerous pass, designated by a stone as the spot where long before had really happened the fact upon which Jesus based the parable of the good Samaritan and the man that had fallen among robbers. As Jesus was approaching Adummin, He turned a little out of the way with His disciples, to give an instruction on that memorable spot. Seated on the stone chair and surrounded by the disciples and the people of the immediate neighborhood, He taught, taking for His text the incident just quoted. He celebrated the Sabbath in Adummin and taught in the synagogue, relating a parable that referred to the advan-

tages offered to malefactors by the refugial city, all which He applied to the grace of doing penance on this earth. He also cured several persons, most of them dropsical. The Sabbath over, Jesus and the disciples returned to the place of Baptism.

Next evening Jesus went with His disciples to the city of Nebo, situated on the opposite side of the Jordan at the foot of Mount Nebo, whose height is such that several hours are necessary to reach the summit. Messengers had previously been sent to implore Him to enter the city and teach. The population was a mixed one, Egyptians, Moabites, and Israelites that had in former times defiled themselves with idolatry. They had been aroused by John's preaching, but had not had the courage to go over to Jesus' place of Baptism. I think they dared not. On account of some crime of their forefathers (of what kind I no longer remember), they were held by the Jews in great contempt. They dared not go about freely, but to certain places only. They now came to Jesus humbly begging Him to baptize among them. The disciples had brought from the baptismal pool, water in leathern bottles, which they had left under the care of some guards.

Nebo was about one half-hour from the Jordan, from which it was separated by a mountain, and between five and six hours from Macharus. The country around was not fertile. To reach Nebo, one must, after crossing the river, climb the mountain and then descend on the other side. Just opposite the place of Baptism stands the mountain, affording no place for a landing, and behind was the city Nebo. It was tolerably large, the foundation hilly, and separated by a valley from the mount of the same name. There was still here a heathen temple, but it was closed and something built around it.

Jesus, from a teacher's chair and out in the open air, prepared the people for Baptism, which the disciples ad-

ministered. The baptismal basin was placed over a cistern into which the neophytes stepped, and which was filled with water to a certain height. The disciples had brought with them the baptismal robes, rolled up and wrapped around their person, which were put on the neophytes during the ceremony. They floated around them on the water. After the Baptism a kind of little mantle was placed on their shoulders. At John's baptism, it was something like a stole and as wide as a hand-towel, but at the Baptism of Jesus, it was more like a real little mantle on which was fastened a stole like a lappet trimmed with fringe. Among the newly baptized were mostly tender youths and very old men, for many of the middle-aged were postponed until they should become less unworthy. Jesus healed many sick of fevers and many dropsical who had been carried thither on litters. The possessed among the heathens were not so numerous as among the Jews.

Jesus blessed also the drinking water, which was not good here. It was muddy and brackish. It was collected among the rocks whence it was brought in bottles and poured into a reservoir. Jesus blessed it crosswise, and rested His hand upon several different points of the surface.

On their return journey to the inn outside Ono, Jesus and the disciples spent the greater part of the day on the road, only one hour long, from Nebo to the Jordan ferry. Jesus taught the whole way. The road was bordered by huts and tents in which the people from Nebo sold to travellers fruit and distilled wine. It was these vendors that Jesus instructed. Before evening He returned with the disciples to His inn at the place of Baptism.

Jesus went afterward through the surrounding district, instructing the peasants singly and in crowds. Among them were many good souls, who during the time that

John was baptizing here supplied the crowds with food. Jesus appeared to be seeking out everyone, even those in the most remote corners, for He was soon to leave these parts and go on to Galilee.

He stopped for a while at the house of a rich peasant whose fields covered a whole mountain. On one side the harvest was ripe, when on the other they were just about to sow. Jesus taught in a parable of sowing and harvesting.

There was here an old, dilapidated teacher's chair formerly used by the Prophets. The peasants had restored it very handsomely, and from it Jesus delivered His instructions.

Several such places for teaching had been restored since John had here baptized. He had ordered it, for that, too, was a part of *his preparing the way.* These teaching chairs had here, as with us the pictures of the Stations, quite gone to ruin since the times of the Prophets. Elias and Eliseus had frequented this part of the country. Jesus celebrated in Ono the morning of the Sabbath, which was followed by a feast that must have had some connection with fruit. I saw whole basketfuls carried during those days into the synagogue and town halls.

The arrangements at the place of Baptism had already been taken apart and stowed away by the disciples. Near the spot upon which the stone of the Ark of the Covenant lay, there were now scattered around about twenty dwellings. Bethabara was not close to the shore, but about one half-hour from the ferry; one could see it however. From the ferry to John's present place of baptism beyond Betharaba was a good hour and a half's distance.

I saw Jesus going from house to house at Ono. At first I knew not for what reason, but later I heard that it was on account of the tithes, to the paying of which He was urging the people. He reminded them also of the

alms which it was customary to give on the feast of fruit trees now beginning. That evening He celebrated the Sabbath in the synagogue where He taught. After that began the preparations for the new year's fruit festival. It was a threefold feast: first, it commemorated the rising of the sap in the trees; secondly, because today tithes of all the fruits were offered; and lastly, it was a feast of thanksgiving for the fertility of the soil. Jesus gave an instruction upon all these points. They ate much fruit, and gave to the poor whole figures of fruit that were built up on the tables. About twenty new disciples had, up to the present, come to Jesus.

1. Sister Emmerich refers to those early religious congregations founded by the first Bishops of Jerusalem for the protection of the Holy Sepulcher.

9. JESUS CURES IN PHASAEL THE DAUGHTER OF JAIRUS THE ESSENIAN. MAGDALEN'S FIRST CALL TO CONVERSION

At the close of the feast, Jesus left Ono with twenty-one disciples and journeyed to Galilee. His way led through the region in which Jacob had owned a field, and among those shepherd houses, from one of which Joseph and Mary had been so harshly turned away on their journey to Bethlehem. He visited the occupants of the inn that had extended hospitality to the holy travellers, and instructed them; with those of the inhospitable one, He stayed overnight and admonished them to be converted. The woman of the house was still alive, though on a sickbed. Jesus cured her. Then He passed through Aruma where He had before been. Jairus, a descendant of the Essenian Chariot, dwelt in the neighboring and somewhat despised place, Phasael. He had some time previously begged Jesus to cure his sick

daughter, and Jesus had promised to do so, though not just then. Although his daughter was dead, Jairus now dispatched a messenger to meet Him and remind Him of His promise. Jesus sent His disciples on ahead after appointing a certain place where they should again meet Him, and He Himself accompanied Jairus's messenger back to Phasael.

When He entered the house of Jairus, the daughter lay wrapped in the winding-sheet ready for burial, her weeping friends around her. Jesus ordered the neighbors to be called in, and the winding-sheet and linens to be loosened. Then taking the dead girl by the hand, He commanded her to arise. She did so, and stood before Him. She was about sixteen years old and not good. She had no love for her father, although he prized her above all things. He was charitable and pious, and shrank not from communication with the poor and despised. That was a source of vexation to his daughter. Jesus roused her from death both of soul and body. She reformed, and some time after joined the holy women. Jesus warned those present not to speak of the miracle they had witnessed. It was through the same desire of secrecy that He had not allowed the disciples to accompany Him. This was not the Jairus of Capharnaum whose daughter also was, at a later period, raised from the dead by Jesus.

On leaving Phasael, Jesus turned His steps to the Jordan which He crossed, and continued His journey northward through Peraea as far as Socoth, where He recrossed to the west side of the river and went on to Jezrael.

Jesus taught in Jezrael and performed many miracles before a great concourse of people. All the disciples from Galilee were here assembled to meet Him. Nathanael Chased, Nathanael the bridegroom, Peter, James, John, the sons of Mary Cleophas, all were there.

Lazarus, Martha, Seraphia,[1] and Johanna Chusa, who had come before from Jerusalem, had visited Magdalen at her castle of Magdalum to persuade her to go with them to Jezrael in order to see, if not to hear, the wise, the admirable, the most eloquent, and most beautiful Jesus, of whom the whole country was full. Magdalen had yielded to the persuasions of the women and, surrounded by much vain display, accompanied them thither. As she stood at the window of an inn gazing down into the street, Jesus and His disciples came walking by. He looked at her gravely as He passed with a glance that pierced her soul. An unusual feeling of confusion came over her. Violently agitated, she rushed from the inn and, impelled by an overpowering sense of her own misery, hid in a house wherein lepers and women afflicted with bloody flux found a refuge. It was a kind of hospital under the superintendence of a Pharisee. The people of the inn from which Magdalen had fled, knowing the life she was leading, cried out: "That's the right place for her, among lepers and people tormented with bloody flux!"

But Magdalen had fled to the house of the leprous through that feeling of intense humiliation roused in her soul by the glance of Jesus, for she had made her way into that respectable position among the other women through a motive of pride, not wishing to stand in the crowd of poor, common people. Accompanied by Lazarus, she returned to Magdalum with Martha and the other women. The next Sabbath was there celebrated by them, for Magdalum could boast a synagogue.

1. Veronica.

10. JESUS IN CAPHARNAUM, GENNABRIS, AND CHISLOTH-THABOR

Toward evening Jesus went for the Sabbath to Capharnaum, though not till after He had visited His Mother. He taught there, and again took up His abode in the house belonging to the bridegroom of Cana. The disciples were gathered here. Jesus preached all the next day and till the close of the Sabbath.

Numbers of sick and possessed were brought to Him from the country around. He cured them openly before all His disciples, and drove the devils out in presence of an ever-increasing crowd. Messengers came from Sidon begging Him to go back with them, but He put them off kindly until a future day. The crowd became so great that at the close of the Sabbath Jesus left Capharnaum with some of His disciples, and escaped into a mountainous district about an hour to the north of the city. It was situated between the lake and the mouth of the Jordan, and was full of ravines. Into one of these He retired alone to pray. This is the same mountain range from one of whose spurs, when returning lately from the mount of Bethanat with His disciples, they had seen the ships of Peter and Zebedee on the lake.

The disciples that accompanied Him went down to the dwellings of the fishermen near the lake in order to apprise them of Jesus' coming. Andrew had stayed behind in Capharnaum, teaching and explaining to the assembled multitude.

In the evening Jesus went to His Mother's house between Bethsaida and Capharnaum, whither had come Lazarus with Martha and the other women from Jerusalem. They were on their way from Magdalum and had called to take leave of Mary before returning to Jerusalem. He said that Martha was too anxious, that Magdalen had been very deeply affected, yet she would,

notwithstanding, relapse once more into her old ways. She had not yet laid aside her fine attire, for, as she declared, one in her position could not dress so plainly as the other women, etc. As there now began in the city a fast of thanksgiving for the death of a man who, in violation of the Law, had caused certain images to be set up in the Temple, Jesus taught again in Capharnaum. Again were brought to Him the sick, of whom He cured many, and again did messengers come to invite Him to other places. There were at this time some very ill-disposed Pharisees around Him and they contradicted Him on several points. They asked Him what would come of all that excitement, for the whole country was in commotion on His account, since He was teaching publicly and daily swelling the numbers of His followers. Jesus rebuked them severely, and told them that He was about to teach and act still more openly.

On that evening began a fast in commemoration of the great victory gained by the other tribes over that of Benjamin, on account of some shameful transgression. I saw that in the country of Phasael, where Jesus had lately raised to life the daughter of Jairus, as also in Aruma, Givea, etc., this day was kept with special strictness, since they had been the theater of those events. I saw that the women in those places made a certain offering and took a prominent part in the fast of atonement.

That night Jesus, with Andrew, Peter, the sons of Mary Cleophas and of Zebedee, was conducted by Nathanael Chased to Gennabris, his own dwelling place. Nathanael had established there an inn for Jesus. He did not enter Nathanael's house which, however, He passed on the way to the city. Nathanael the bridegroom and his wife also visited Capharnaum and Jezrael at this time.

The place of Baptism near Ono was guarded in turn by the inhabitants. Jesus taught in Gennabris and cured some raging possessed. A road for traffic ran through the

city. The inhabitants were not so docile as those nearer the lake. Although they did not openly contradict Jesus, yet many received His teaching coldly.

Besides the future Apostles, Jonathan, Peter's half-brother, was also in Gennabris. The other Apostles had scattered around Capharnaum and Bethsaida relating all that they had seen and heard of Jesus.

From Gennabris Jesus went with the future Apostles to Bethulia, about three hours distant, five from Tiberias, and not far from Jezrael. It lay on a height so steep that one might fancy it was ready to topple down at any moment. The fragments of its walls were so broad that a wagon could be driven on them. The road from here to Nazareth passed Mount Thabor, from which it was only a couple of hours to the south.

Nathanael Chased had at this time given over his office in Gennabris to his brother, or cousin. He was, for the future, to follow Jesus.

When Jesus entered Bethulia, the possessed began to cry after Him on the street. On arriving at the marketplace, He stood still near a teacher's chair and sent some of His disciples with directions to the superior of the synagogue to have the doors on all sides of the school opened. Others were sent from house to house to call the occupants to the instruction. The synagogue was surrounded by doors between the columns, and it was customary to throw them open when the crowd was exceptionally great. Jesus taught here of the tiny grain of wheat that must be cast into the earth. During His stay He abode in an inn that had been prepared for Him. The Pharisees here did not indeed openly contradict, but they murmured, and Jesus knew that they did so, because they feared He would celebrate the Sabbath among them. He told His disciples this, and that He would keep it about a couple of hours further on, at a place to the northwest toward Thabor. I cannot now recall the name of that

place, but the inhabitants were engaged in dyeing silk for fringes and tassels.

Jesus also cured the sick there. All the disciples that had remained behind met here again.

As Jesus, on account of the murmuring of the Pharisees, left Bethulia, He taught outside of the city at the distance of about a quarter of an hour where there was a teacher's chair of stone. Ruined walls lay around, and the place looked as if it might once have belonged to the city proper. At about three in the afternoon, Jesus arrived at Chisloth, which was almost three hours distant, at the foot of Mount Thabor. Andrew and the others had preceded Him in order to arrange the inn. A great multitude from the whole country around had gathered at Chisloth, among them numbers of shepherds with their crooks and merchants on their way from Sidon and Tyre. Jesus' miracles and preaching were already noised throughout the land. All crowded to the places where He taught; and when it became known that He purposed celebrating the Sabbath at Chisloth, they flocked thither to hear Him.

Wherever Jesus now appeared great excitement prevailed. They called after Him, cast themselves down before Him, and pressed around Him in order to be able to touch Him; consequently He came and went suddenly and unexpectedly, thus to escape the crowd. Frequently He separated from His disciples on the road, sent them by another route, and went on Himself alone. In the towns and villages, they often had to open a way for Him through the crowd. Nevertheless He permitted many to draw near and touch Him, and many a one was thereby interiorly aroused, converted, or cured.

In the evening Jesus retired to the inn prepared for Him by the disciples outside of Chisloth-Thabor, where He had already been twice before. Chisloth was perhaps seven hours from Nazareth, though in a direct line about

five. As the roads of this country are so winding, running as they do through the valleys, and as the inhabitants determine distances sometimes by the length of the roads between two places, and sometimes by what it might appear to one gazing down from the mountains, their statistics on that point seldom agree. Galilee was thickly dotted with cities and towns, but from no elevated point could more than a few be seen.

Chisloth-Thabor was chiefly a commercial mart in which were some rich merchants and a great number of poor people. Many of them were dyers of raw silk which was afterward manufactured into fringes and tassels for sacred vestments. These dyers in earlier times were found principally at Tyre on the sea, but later many of them removed here. The rich merchants employed the poor in their factories. I saw here likewise some people who appeared to be slaves.

The disciples, with thick ropes run through stakes, had cut off a space in front of the inn in order to keep back the crowd. It was from that space that Jesus preached. As among His audience there were many of the rich merchants from the city, He taught upon riches and the danger attending the love of gain. Their position, He told them, was more perilous than that of the publicans, who more easily than they would reform. Saying these words, Jesus pointed to the ropes that separated Him from the crowd, and uttered the words: " A rope like one of those would go more easily into the eye of a needle than a rich man into the Kingdom of Heaven." The ropes were camel's hair, as thick as one's arm, and drawn four times through the stakes around the enclosure. The rich people defended themselves by saying that they gave alms out of all their profits. But Jesus replied that alms that have been expressed from the sweat of the poor bring down no blessing. This instruction was not pleasing to His hearers.

Chisloth was a Levitical city made over by the tribe of

Zabulon to the Levites of the race of Merari. The most celebrated school of the whole country was here. It was very large and all its exercises were conducted with solemnity. When on the Sabbath Jesus taught in the synagogue, the priests assisted at the discourse. They handed Him the rolls of Scripture or read the passages that He indicated, upon which He questioned and explained. There was also singing, but not of the Pharisaical kind. I heard the voice of Jesus sweetly sounding among all the others, but I do not remember having heard Him singing alone.

Next morning Jesus taught in the school of Chisloth. Andrew instructed the children in an adjacent hall, and recounted to the strangers crowding in all that he had seen and heard of Jesus. Jesus took for His subject vanity and presumption. He performed no cures that day because, as He said, they thought themselves better than others, and attributed to their own merit His coming to teach in their city; whereas He would have them know that He had been led thereto by His knowledge of their misery and His desire to humble and convert them.

The preaching ended, Jesus went out into the court in front of the synagogue, in which there were little cells belonging to it. They were like sentry boxes in a courtyard. Here, He cured of convulsions and other ills numerous children brought to Him by their mothers. He cured them because they were innocent. He cured several women also who humbled themselves before Him, saying: "Lord, hearken to my fault, my transgression!" They cast themselves down in the hall before Him and bewailed their sins. Among them were some afflicted with a bloody flux, and others tormented by evil inclinations from which they implored to be freed.

That evening Jesus celebrated the Sabbath in the school and afterward ate at the inn. His future Apostles and intimate friends were with Him at the same table, and the disciples not engaged in serving were in adjoining apart-

ments. The next day He celebrated the Sabbath in the synagogue, and in front of it healed many sick. He also visited and cured in their homes many that could not be carried to Him. The disciples assisted Jesus in this, bringing the sick, leading them to Him, raising them up, and making room for them. They executed His commissions and delivered His messages.

All the travelling expenses, as well as the alms, were up to the present furnished by Lazarus, and Simeon's son Obed kept the accounts.

The little cells before the synagogue that looked like sentry boxes were in the courtyard where, through a grating, the women spoke in private to Jesus. It was the custom for female sinners, penitents, or women that had contracted legal impurity to receive in these cells consolation from the priests.

There was no city upon Mount Thabor, but there were bulwarks, walls, and something like a vacant fortress, whither at times the troops retired. On the evening after the Sabbath, Jesus and His most intimate disciples, the future Apostles, were entertained by a Pharisee who had been touched and converted by the teaching of Jesus. Next day Jesus, with His disciples, was present at a great banquet, given in His honor in the public feast hall by the most distinguished men of the place. Jesus taught here also, and on the same evening left the city for Jezrael, which was not much more than three hours' distance from Chisloth-Thabor.

In Jezrael, Jesus' relatives and the disciples from Bethsaida, including Andrew and Nathanael, took leave of Him in order to visit their homes. He indicated to them where they should again meet. About fifteen of the younger disciples still remained with Him while He taught here and performed some cures. There were all kinds of religious and secular schools in Jezrael, for it was a large city. Jesus took Naboth's vineyard for the subject of one of His discourses.

From Jezrael Jesus went one hour and a half southward to a field in a valley, two hours long and as many broad, wherein were numerous orchards surrounded by low hedges. It was an uncommonly productive and charming fruit region. There were numerous tents here standing in couples at different intervals, and occupied by people from Sichar who guarded and gathered in the fruit. I think it was a kind of service that they were obliged to take turns in rendering. About four occupied one tent. The women dwelt together apart from the men, for whom they did the cooking. Jesus instructed these people under a tent. There were here most beautiful springs and abundant streams, which flowed into the Jordan. The principal source came from Jezrael. It formed in the valley a charming spring, over which a kind of chapel was built. From this spring house the stream divided into several others throughout the vale, united with other waters, and at last emptied into the Jordan. There were about thirty custodians whom Jesus instructed, the women remaining at some distance. He taught of the slavery of sin, from which they should free themselves. They were inexpressibly rejoiced and touched that He had come to them. He was so loving and condescending to these poor people that I had to shed tears myself over it. They set before Jesus and the disciples fruit, of which they ate. In some parts of the valley the fruit was already ripe, in others the trees were only in blossom. There were some brown fruits like figs, but growing in clusters like grapes, also yellow plants from which they prepared a kind of pap.[1] In this valley rises Mount Gilboa, and here also was Saul slain in battle against the Philistines.

1. From the description, we may presume that the plant to which Sister Emmerich alludes was a species of maize; and the *brown fruits* were, very probably, the fruit of the date palm. She mentioned likewise *durrha* and several plants used as salads. The whole region south of Gezrael she describes as teeming with fruitfulness.

11. JESUS IN SUNEM, ULAMA, AND CAPHARNAUM

In the evening Jesus went through Jezrael and about three hours further to Sunem, an open place on a hill. Some of the disciples had gone on before, in order to make arrangements with the landlord of the inn at the entrance of the city. The fertile valley through which Jesus had just passed lay to the south of Jezrael. He went through a part of Jezrael without attracting notice, and then turned northward toward Sunem. Near this city, that is at a distance of one to two hours, are two others, one of which Jesus had passed on His way from Chisloth-Thabor to Jezrael.

The inhabitants of Sunem depended upon weaving for their livelihood. They wove narrow edging of twisted silk, plain or interspersed with flowers. Sunem did not lie in the vale of Esdrelon, but rather where the mountains took their rise.

The multitude that here pressed around Jesus was simply astonishing, and it was ever on the increase. The people surrounded Him everywhere, cast themselves down before Him, crying and shouting that a new Prophet had arisen, One sent by God! Many were sincere in their acclamations, but others followed through curiosity and shouted merely to swell the noise. The crowd was so dense that it was almost like an insurrection, and because here in Galilee the excitement was daily increasing, Jesus resolved soon to leave it. Sunem was the native city of the beautiful Abisag who had served David in his old age. Eliseus also had had an inn here at which he frequently stopped and in which he had recalled the dead son of his hostess to life. A vision of the same was vouchsafed me, that I might know the place. This city possessed also a free inn for certain travellers. It had been founded as a memorial of Eliseus. I

know not, however, whether it was the house that the Prophet once occupied, or whether it was another built upon the same site. Jesus taught on this day in the synagogue and visited many of the houses to console and cure the sick. Sunem was built rather irregularly around a hill whose summit overlooked the city. A road led up the hill. The houses upon it decreased in size with the ascent, the highest being mere huts. The top of the hill was crowned by an open space upon which stood a teacher's seat. It was surrounded by palings over which an awning could be stretched for protection from the sun.

When Jesus, on the morning of the following day, started with His disciples for the teacher's chair, the whole place was alive with excitement. They had brought numbers of sick in litters, and had placed them all along the road leading up the hill. Jesus ascended through the clamoring multitude, healing as He went. The people had mounted to the roofs, the better to see and hear all that He would do and say. From the teacher's chair on the top of the hill the view was magnificent, stretching off toward Thabor. Jesus inveighed against the pride and presumption of the Sunemites who, instead of being converted, doing penance, and keeping the Commandments of God, broke forth into vain shouts over the Prophet that had come among them, the Sent from God, for they attributed His coming as an honor due their own merit, whereas He had come in order to convince them of their sins.

About three in the afternoon Jesus left Sunem. Taking a northerly direction, He reached, in about three hours, a large and closely built city with a less ancient appearance than Sunem. It was enclosed by walls so broad that trees flourished upon them. This city was called Ulama and was about five hours southeast of Thabor. Arbela was about two hours to the north. The rough roads of the surrounding mountains were covered with sharp, white

pebbles, on which account there were made in Ulama numbers of soles to bind as a protection under the feet. The city was built on a mountain, surrounded by other mountains, and in an altogether impassable region. Vines covered those mountains from base to summit. I have seen upon them plants as high as a tree, their tangled branches as thick as one's arm. They produce large, pyriform fruits like gourds, and from them flasks are made.[1] Ulama did not appear so old as other cities; indeed, there was something about it that even made it look unfinished. The inhabitants did not bear the stamp of old Jewish simplicity, they appeared to be aiming at greater culture and refinement. It was as if the Romans or some other nation had formerly sojourned among them. Here as elsewhere, the concourse of people was very great, for they knew that Jesus was about to celebrate the Sabbath in Ulama. Several of the disciples had rejoined Jesus, among them Peter's half-brother Jonathan and the sons of the widows. They numbered, in all, twenty. Peter, Andrew, John, James the Less, Nathanael Chased, and Nathanael the bridegroom had also come. Jesus had directed them to do so that they might hear His instructions and assist Him in His ministrations to the sick, rendered difficult by the turbulence of the multitude. The people had found out the way by which Jesus was to come, and they went forth to welcome Him, carrying green branches and strewing leaves. They had stretched across the road long strips of stuff which they lowered for Him to step over, while shouts of joy proclaimed the advent of the Prophet. The chief officers of the place maintained order and formally saluted Jesus in the name of the city. There were in Ulama many possessed, who clamored violently after Jesus and shouted His name. But He commanded them to be silent. Even at the inn they allowed Him no rest. They ran about raging and screaming, until He again ordered them to be silent and had them removed.

Ulama had three schools: one of jurisprudence; another for youths; and the third, the synagogue. Jesus entered different houses, to cure and to console. Then He taught in the school, speaking especially upon simplicity and of the respect due to parents; for in both of these particulars the people of this place were wanting. He rebuked them severely also for their pride. Vain at the thought of a Prophet's coming among them, they were by their presumption depriving themselves of the benefits attached to these days of penance and instruction.

The Sabbath over, the distinguished men of the place gave Jesus an entertainment in the grand public hall. The Apostles and disciples that had gone home limited themselves to a mere visit to their relatives. They had then called upon Mary, with whom the holy women were becoming more and more intimate.

The Baptist was still in the same place, his followers constantly diminishing. Herod had several times been to see him and had frequently sent his officers for the same purpose.

At nine o'clock on the morning after the Sabbath, Jesus went with His disciples to a mountain along which was a pleasure garden or bathing place, about a quarter of an hour from the city. The garden was almost as large as the cemetery of Dülmen.[2] It had pavilions and little summer houses, a beautiful fountain, and a place for instruction. Jesus had directed the sick, of whom there were numbers, to be transported thither from the city, for He could not, on account of the crowd, cure in the latter place. The disciples busied themselves in the maintenance of order, and the sick on their litters were placed around under tents and in the pavilions. The crowds that followed from the city were so great that many could not even reach the garden. The magistrates and priests also kept order. Jesus passed from litter to litter curing many. When I say *many*, I generally mean about thirty. When I say *a few* or *several*, I

mean about ten. Jesus taught and alluded to the death of Moses, whose anniversary would soon be celebrated by a fast day, when their food already cooked would be placed under the ashes, and when they would eat, as was usual on such days, a particular kind of bread. He also referred to the Promised Land and its fertility, which was to be understood not only of the material sustenance of the body, but also of the spiritual nourishment of the soul; for it was also fruitful in Prophets and oracles from God, the fruit of which would be penance and the salvation promised to all that would embrace it.

This instruction ended, I saw Jesus going into a building nearby wherein the possessed had been assembled. He entered to find them raging and shouting. They were for the most part young people, some of them only children. Jesus caused them to be placed in a row, commanded silence, and with one word freed them from the evil spirit. Some of them fell fainting. Their parents and friends were present, and to all Jesus addressed some words of exhortation and instruction.

After Jesus had taught in the synagogue, He left the city unnoticed, the disciples having gone before Him. He knew how to manage that. Without entering any of the cities on the way, they proceeded toward Capharnaum. Jesus was about to leave Galilee on account of the great excitement there prevailing. He travelled with the disciples the livelong night, and arrived at His Mother's in the morning. Peter's wife and sister were there, also the bride of Cana and other women. The house that Mary occupied here was for the most part like its neighbors and very roomy. She was never alone. The widows lived nearby and the women from Bethsaida and Capharnaum, between which these houses were, gathered around her as also one or other of the disciples. I saw them keeping the fast with signs of mourning, the women being veiled. Jesus taught in the synagogue of Capharnaum, the disciples and holy women

being present.

Capharnaum was situated, measuring in a straight line over the mountain, about one hour from the Sea of Galilee, but two hours if one went through the valley and through Bethsaida on the south. About a good half-hour on the road from Capharnaum to Bethsaida were the houses, in one of which Mary dwelt. A beautiful stream flows from Capharnaum to the lake. Near Bethsaida it branched off into several arms, rendering the land very fruitful. Mary conducted no household, she owned neither cattle nor fields. She lived as a widow upon the gifts of her friends, engaged in spinning, sewing, knitting with little wooden needles, praying, consoling, and instructing the other women.

Jesus, on the day of His arrival, had a private interview with His Mother. She wept over the great danger threatening Him on account of the excitement everywhere produced by His teachings and miracles, for she had been informed of all the murmurs and calumnies uttered against Him by those that would not presume to say them to His face. But Jesus told her that His time was come, that He would soon leave those parts and go down to Judea where, after the Pasch, still greater vexation would arise on His account.

That evening there began in Capharnaum a feast of thanksgiving for rain. The synagogue and other public buildings were gaily ornamented with young green trees and pyramids of foliage, while from the galleries on the roof of the synagogue and other large edifices, a wonderful, many-toned instrument was sounded. The servants of the synagogue, people like our sextons, played on it. It looked like a bag about four feet in length in which were several pipes and trumpet mouthpieces. When the bag was not distended with wind, these pipes and tubes lay together, one upon another. But when it was inflated by the breath of a man blowing into one of the mouthpieces,

two other men raised it up and (either by blowing the breath, or by means of a bellows) introduced air into it. Then by opening and closing the different valves of the pipes, which arose in several directions, a shrill-sounding, many-voiced tone was produced. Those standing at the side of the instrument blew into it at certain intervals.

Jesus delivered in the synagogue an extremely touching discourse upon rain and drought. In it He told of Elias, who prayed on Mt. Carmel for rain and six times questioned his servant as to what he saw. The seventh time, the servant replied that he saw a little cloud rising out of the sea. It became larger and larger until at last it bore rain to the whole country. Then Elias journeyed through the whole land. Jesus applied those seven questionings of Elias to the space of time before the fulfillment of the Promise. The cloud He explained as a symbol of the present and the rain as an image of the coming of the Messiah, whose teaching should spread everywhere and bear new life to all. Whoever thirsted should now drink, and whoever had prepared his field should now receive rain. This was said so touchingly, so impressively that all His hearers, as well as Mary and the other holy women, wept.

The people of Capharnaum were at that time very well disposed. There were three priests attached to the synagogue and near it was the house in which they dwelt. Jesus and His intimate disciples often took their meals with them, for a certain degree of hospitality was always extended to the teacher who had taught in the synagogue.

That evening and early the next morning, I heard them playing again on that wonderful instrument. The feast was celebrated all the next day, but only by the children and young people, who enjoyed themselves heartily. The evening of the feast, Jesus took leave of the disciples related to Him, as also those from Bethsaida, because early the next day He was to depart from Capharnaum and go

down into Judea. He took with Him only about twelve, those from Nazareth, those from Jerusalem, and those that had come from John.

1. Probably a large species of bottle gourd, the Calabash, not known to Sister Emmerich. Our supposition is confirmed by her words: "It forms no real wood."
2. Dülmen, the little town in which Sister Emmerich's last years were spent.

12. JESUS IN DOTHAIN AND SEPHORIS. FROM A DISTANCE, HE HELPS THE SHIPWRECKED

After the Feast of Thanksgiving Jesus, with about twelve disciples, travelled in a southeasterly direction from Capharnaum, as if between Cana and Sephoris. Mary and eight of the holy women, among them Mary Cleophas, the three widows, the bride of Cana, and Peter's sister, accompanied Him to a little city where they took a meal together and then parted from Him. In the neighborhood of this place was the pit into which Joseph was cast by his brethren. The place was called Dothain. But there was another and a much larger Dothain in the vale of Esdrelon, about four hours to the north of Samaria. This Dothain was a little place, and the people lived chiefly by providing for the wants of the merchants travelling through their city. It lay at the end of a little valley large enough to afford pasturage for about eighty head of cattle. At the other side stood that great building in which Jesus had once calmed the possessed; this time He did not enter. Dothain is an hour and a half northeast of Sephoris and between four and five hours from Mt. Thabor.

The disciples had gone on before, to prepare the inn. About eight men, some of them priests, came out to meet

Jesus and the holy women, and escort them to the public hall of entertainment. No one lived in it, but already everything was prepared for a repast. Before the entrance there was spread in honor of Jesus a carpet upon which He had to walk. They washed His feet. The women ate apart, back of the fireplace. Jesus and the disciples reclined at table and partook of only cold viands, such as little rolls and honey, green salad steeped in sauce, and fruits. Their drink was water mixed with balsam. Little flasks of the same were presented to Jesus and the women to take away with them. The priests from the city remained standing during the repast and served the guests with uncommon love and humility, while Jesus spoke of Joseph, who had here been sold. It was an indescribably touching scene. I could not restrain my tears. It appeared to me so strange that I should behold it so near to me, and yet could not enter as I so longed to do. I wanted to do this and that, but I could not. Immediately after the repast, the holy women departed for Capharnaum.

Jesus took leave of His Mother in private, and then bade goodbye to the others. I have remarked that when alone Jesus always embraced His Mother on His arrival or departure, but before others He merely extended His hand or inclined His head. Mary wept. She was still very youthful looking, tall and delicately built. Her forehead was very high, her nose rather long, her eyes very large and mildly downcast, her lips of a beautiful red, her complexion rather dark, but beautiful, and her cheeks lightly tinged with the color of the rose.

Jesus tarried a while longer teaching in the inn, and the men, who would accept no remuneration for the repast, accompanied Him on His departure as far as Joseph's Well, which was at that time not such as it was when Joseph was let down into it. Then it was only an empty pit, its mouth surrounded by green bushes and vines, but now it was a spacious, four-cornered reservoir,

like a little pool, under a roof supported by pillars. It was full of water and in it was kept an abundance of fish. I saw some that lifted their heads up so curiously, not pointed like those we see. But they were not so large as similar ones in the Sea of Galilee. There was no visible supply of water to the well. There was a fence around it, and it was guarded by people living near. Jesus entered the springhouse with His companions. The whole way He had taught of Joseph and his brethren, and He continued the same discourse at the well, which I saw Him blessing as He left. His escort now returned to Dothain, while He and His disciples went on for about a good hour to Sephoris, where He stopped with the sons of Anne's sister.

Sephoris was built on a mountain in the midst of mountains. It was larger than Capharnaum, and there were many separate residences standing around in the environs. Jesus was not very well received by the Doctors of the synagogue, and I heard wicked people, of whom there were many in this city, calumniating Him, saying that He was wandering about instead of staying with His Mother. Jesus performed no cures here, and held Himself very much aloof; still, on the Sabbath He preached in the synagogue and went to an inn nearby for His meals. He visited many private individuals and families, principally Essenians, however, whom He exhorted and consoled, for many of the wicked inhabitants ridiculed and slandered them, on account of their affection for Him. Jesus told several of those that lived in the environs, as also some of His own relatives, not to follow Him just then, but to remain His friends in secret, and to continue their good works until the end of His career. His relatives did much good here and contributed also to the support of the Blessed Virgin, to whom they sent all kinds of necessaries. I saw Jesus conversing with these different families in so affectionate and intimate a way that I have no

words to describe it. His deportment, so full of love, touched me to tears.

That night I saw something else that appeared to me surprising and inexpressibly affecting. There happened on that night a great windstorm in the Holy Land, and I saw Jesus with many others in prayer. He prayed with outstretched hands that danger might be averted. Then I had a glance at the Sea of Galilee, which was lashed by the tempest, the ships of Peter, Andrew, and Zebedee being in distress. The Apostles were, as I saw, asleep in Bethania, their servants alone being on the ships. And lo! As Jesus stood praying, I saw an apparition of Him there upon the ships, now on one, now on the other, and then again upon the raging billows. It was as if He were laboring among them, holding back the vessels, warding off the danger. He was not there in person, for I did not see Him going, but He stood above the sufferers, He hovered on the waves. The sailors did not see Him, for it was His spirit assisting them in prayer. Nobody knew anything about His being there, though He was really helping them. Perhaps the sailors believed in Him and called on Him for help.

13. JESUS IN NAZARETH. THE THREE YOUTHS. THE FEAST OF PURIM

From Sephoris Jesus took a byway around some country houses to Nazareth about two hours distant, teaching and consoling as He went. Among the disciples now with Him were two or three youths, sons of Essenian widows. Arrived at Nazareth, He put up with some acquaintances, and without being remarked visited several good people. The Pharisees, with an outward show of respect but inwardly full of malice, called upon Jesus to ask Him what He now purposed doing and why He did not stay with His Mother, which questions He answered gravely and

sharply. Preparations were going on all around for the fast day observed in remembrance of Esther, also for that of the Feast of Purim immediately to follow. Jesus taught very zealously in the synagogue.

That night I again saw Jesus praying with outstretched arms, and again appearing on the Sea of Galilee to bear help in a storm. This time the distress was much greater, and many more vessels were in danger. I saw Jesus laying His hand on the helm without the helmsman's seeing Him. The three rich youths of Nazareth who had once before vainly proferred their petition to Him to be received as disciples came to Him again, reiterating their request. They almost knelt to Him, but He sent them away after pointing out certain conditions that had to be fulfilled before He would allow them to join His disciples. Jesus knew well that their views were wholly terrestrial, and that they could not understand Him. They wanted to follow Him because they saw in Him a philosopher, a learned Rabbi. After a time spent in His school, they could, as they thought, shine with a more brilliant reputation and do honor to their city Nazareth. They were besides somewhat vexed at seeing Him giving the preference to the poor sons of Nazareth rather than to themselves.

Until far into the night I saw Jesus with the old Essenian, Eliud of Nazareth. The holy man looked as if he would soon die of old age. He was no longer able for much, indeed he was almost bedridden. Jesus leaned on His arm at the bedside and talked with him. Eliud was entirely absorbed in God.

At the commencement of the Feast of Purim, a musical instrument, which stood on three feet, was again played on the roof of the synagogue. It was hollow with pipes running through it, the ends extending both above and below. By pushing the pipes in and out, the music was produced. Children also were playing on harps and

flutes. Today in commemoration of Esther, the women and young maidens enjoyed certain rights and privileges in the synagogue. They were not separated from the men, they could even approach where the priests were. There was a procession in the synagogue of children dressed fancifully, some in white, others in red. Then a maiden entered wearing around her neck an ornament somewhat frightful looking. It was a blood-red circle around her throat, as if she had been beheaded, and from it hung on her white garments, numerous knots of blood-red threads like so many streaks of blood from the wounded neck. She wore a magnificent mantle borne by train-bearers, and appeared to be enacting the principal part in some drama. Children and maidens followed her. She wore a high, pointed ornament on the forepart of her head and a long veil. In her hand she carried something, whether a sword or a scepter, I do not know. She was tall, and a maiden of great beauty. I do not know for certain what distinguished character she represented. It might, I think, have been Esther, or again, Judith, though not that Judith who slew Holofernes, for there was with her a maiden, who carried a beautiful basket containing presents for the chief priest. She presented to him many precious little shields, such as the priests wore sometimes on the forehead or the breast. In one corner of the synagogue, concealed by a curtain, lay upon a bed of state the effigy of a man, whose head the maiden struck off and took to the chief priest. Then, making use of the privilege granted to females on that day, she rebuked the priests for the principal faults they had committed during the year. That done, she withdrew. This privilege to rebuke the priests belonged to the women on certain other feasts also.

In the synagogue they read in turn from separate rolls the Book of Esther, Jesus also taking His turn to read. The Jews, especially the children, had little wooden

tablets with hammers. When they pulled a string, the hammer struck a name inscribed on the tablet, while at the same time holders uttered some words. They did this as often as the name of Aman was pronounced.

There were also great banquets. Jesus was present at that given to the priests in the grand public hall. The adornments of this feast were similar to those of the Feast of Tabernacles. There were numbers of wreaths, roses as large as one's head, pyramids made up entirely of flowers, and quantities of fruit. A whole lamb was on the table, and I gazed in wonder at the magnificence of the plates, glasses, and dishes. There was one kind of dish many-colored and transparent, like precious stones. They looked as if formed of interwoven threads of colored glass. There was today a great exchange of gifts, consisting principally of jewels and handsome articles of apparel, such as robes, maniples, veils for the head, and sashes trimmed with tassels. Jesus, too, was presented with a holiday robe trimmed in like manner. But He would not keep it; He passed it to another. Many others likewise bestowed their presents on the poor, who were very bountifully remembered that day.

After the banquet, Jesus and His disciples walked with the priests to the pleasure gardens, and the beautifully adorned teaching places near Nazareth. They had with them three rolls of writings, and I saw again the Book of Esther, out of which they read in turn. Crowds of youths and maidens followed them, but the latter listened to the discourse only at a distance. I saw also on that day men going around and taking up a tax.

From Nazareth Jesus and His disciples went to Apheca about four hours distant, but returned to Nazareth for the following Sabbath and visited the dying Eliud. The priests of Nazareth could not comprehend where Jesus, in so short an absence, had come by so much knowledge. They could find nothing reprehensible in His teaching,

though many were secretly envious of Him. They escorted Him part of the way when He left Nazareth with His disciples.

14. JESUS AT LAZARUS'S ESTATE NEAR THIRZA AND AT HIS HOME IN BETHANIA

Jesus, taking the road travelled by the Holy Family on the occasion of their flight into Egypt, arrived with His disciples at the little place not far from Legio where the Holy Family had put up and where lived a set of despised people like slaves. Jesus bought some bread here, and as He divided it, it was multiplied in His hands; but the miracle created no excitement, since He did not tarry long and performed it, as it were, in passing.

Proceeding on His journey, He was met by Lazarus, John Marc, and Obed, who had come for that purpose. With them Jesus went on to Lazarus's villa near Thirza, about five hours distant. They arrived unnoticed and by night, and found all things ready for their reception. The villa was on a mountain toward Samaria, not far from Jacob's field. A very old Jew, who went barefoot and girt, was the steward, an office he had held even when Mary and Joseph stopped here on their journey to Bethlehem. It was at this same villa that Martha and Magdalen, in Jesus' last year when He was teaching in Samaria, showed Him hospitality and implored Him to come to their brother Lazarus who was sick.

Near that estate of Lazarus was the then small city of Thirza, situated in a lovely region about seven hours' journey from Samaria. The morning sun, to which Thirza was exposed, rendered it extremely fruitful in grain, wine, and orchard fruits. The inhabitants were engaged chiefly in agriculture, the products of which they carried to a distance for sale. The city was once large and

handsome and the residence of kings, but the palace had been consumed by fire and the city ruined by war. One king, Amri, had made that property of Lazarus his home until the building of Samaria, whither he then removed. The people of Thirza were in Jesus' time very pious and lived very retired in their little, isolated city. I think there are some remains of it even in our own day. The inhabitants were very reserved in their intercourse with the Samaritans.[1] Jesus taught in the synagogue of Thirza, but performed no cures.

On the Sabbath began the Feast of the Dedication of the Temple of Zorobabel. It was not so solemn as the dedication feast of the Machabees, though in the houses, in the streets, out in the fields among the shepherds, and in the synagogue there were numbers of lights and fires. Jesus spent the greater part of the day in the synagogue with all the disciples. His meals were taken at Lazarus's, but He ate sparingly. The greatest portion of the food was distributed to the poor of Thirza, of whom there were large numbers. Such distributions were constantly made during His stay. The city still possessed, in ancient walls and towers, some remains of its former greatness. It is probable that the house of Lazarus, which was now fifteen minutes from the city, was formerly comprised within its limits, for the gardens were interspersed with all kinds of ruined walls and foundations. Lazarus inherited this property from his father. Here as elsewhere, he was held in great honor and esteem as a very wealthy and pious, yes, a very enlightened man. His deportment rendered him very distinguished from other men. He was remarkably grave and spoke very little, but that little with great mildness and to the point.

When the feast was over, Jesus left Thirza with Lazarus and the disciples, and proceeded on His journey to Judea. The direction was that taken by Mary and Joseph when going to Bethlehem, though the road was

not exactly the same, but it ran through the same region, through the mountains near Samaria. I saw them climbing a high mountain on a night that was lovely, mild and clear, a beneficent dew bathing the whole region. There were about eighteen companions with Jesus, and they walked two and two, some before Him, some behind Him, and some at His side. When the breadth of the road permitted, Jesus often stood still to instruct them and to pray. A great part of the night was spent on this journey. Toward morning they rested and took a light repast, after which carefully shunning the cities and towns, they continued their way over a mountain on which the air blew keen and cold.

Not far from Samaria, I saw Jesus going along with about six of His disciples. A young man from the city cast himself down on the road before Him, saying: "Saviour of men, Thou that art to free Judea and restore to her her former glory," etc. Thinking that Christ was about to found an earthly kingdom, he begged to be received into the number of His followers in the hope of being appointed to some post of distinction. He was an orphan, but had inherited large possessions from his father, and he held some kind of an office in Samaria. Jesus treated him very graciously. He told him that on his return He would say whether He would receive him or not, that He was pleased with his good will and humility, and that He had nothing to say against what he alleged, etc. But I saw that Jesus knew how greatly the young man was attached to his riches and that, wishing to give him a lesson, He would not vouchsafe him an answer until after He had chosen the Apostles. The young man came once more to Jesus and that second visit is recorded in the Gospel.

In the evening before the Sabbath began, I saw them arrive at the shepherd inn between the two deserts, about four or five hours from Bethania. Mary and the holy

women stayed there overnight when they went to Bethania, to see Jesus before the Baptism. The shepherds from the country around gathered together bringing gifts and other necessaries. The inn was transformed into an oratory, a lamp was lighted, and there they remained. Jesus taught here and celebrated the Sabbath. While travelling on this mountainous and lonely road, He stopped likewise at the place where Mary on her journey to Bethlehem had suffered so from the cold and where afterward she had been miraculously warmed.

Jesus and His disciples spent the whole of the Sabbath among these shepherds, who were so happy to have Him and so deeply moved by His presence. Even Jesus Himself appeared brighter among these simple, innocent people. After the Sabbath He went on to Bethania four hours distant.

1. *3 Kings* 16:24.

15. JESUS' FIRST PASCHAL CELEBRATION IN JERUSALEM

While at Bethania, Jesus occupied the same room at Lazarus's as formerly. It was the family oratory and was fitted up like a synagogue. In the center stood the usual desk with the prayer rolls and Scriptures. Jesus' sleeping chamber was a little room adjoining.

The morning after His arrival, Martha went to Jerusalem to notify Mary Marcus and the other women that Jesus was coming with her brother to the house of the former. Jesus and Lazarus arrived toward midday. There were present at the dinner besides Veronica, Johanna Chusa, and Susanna, the disciples of Jesus and of John belonging to Jerusalem, John Marc, Simeon's sons, Veronica's son, and Joseph of Arimathea's nephews, about nine men in all. Nicodemus and Joseph

were not there. Jesus spoke of the nearness of the Kingdom of God, of His disciples' call, of their following Him, and even hinted at His own Passion.

John Marc's house was beyond the city, on the eastern side and opposite the Mount of Olives. Jesus did not have to enter the city in order to reach it. That evening He returned with Lazarus to Bethania. Here and there in Jerusalem it was noised about that the new Prophet of Nazareth was in Bethania, and many rejoiced at the news, though there were others whom it displeased. In the gardens and on the roads of the Mount of Olives there were loitering here and there people, among them some Pharisees, to see Jesus as He passed. They may have heard accidentally or found out in Bethania that He was to return to the city. But no one accosted Him. Some hid timidly behind the hedges and peeped out after Him. They said to one another: "There is the Prophet of Nazareth, Joseph the carpenter's Son!"

On account of the approaching feast, numbers were at work in the gardens and on the hedges. All was being arranged and ornamented, the paths cleared, the hedges clipped and tied up. From all sides poor Jews and laboring people with asses laden with baggage were wending their way to Jerusalem. During the feast they hired by the day in the city and gardens. Simon, who later on was forced to help Jesus carry His Cross, was one of these people.

The next day Jesus was again in Jerusalem. He was at a house near the Temple, that of Obed, the son of Simeon, also at another opposite the Temple, one in which old Simeon's family had once dwelt. There He partook of a repast that had been prepared and sent by Martha and the other women. The disciples belonging to Jerusalem, about nine in number, and some other devout men were present, but not Nicodemus and Joseph of Arimathea. Jesus spoke very lovingly and earnestly of the near com-

ing of the Kingdom of God. He had not yet gone to the Temple.

He went fearlessly about the city, clad in a long, white robe of woven material such as Prophets usually wore. Sometimes there was nothing remarkable in His appearance, and He passed along without attracting attention, but at others He looked quite extraordinary, His countenance shining with a supernatural light. When in the evening He returned to Bethania, some of John's disciples came to Him, among them Saturnin. They saluted Him and told Him on the part of John that very few now came to him for baptism, but that Herod still continued to harass him. That same evening Nicodemus went to Bethania and heard at Lazarus's the instruction given by Jesus.

On the following morning Jesus went to Simon the Pharisee's, an inn or public house in Bethania. He gave an entertainment at which Nicodemus, Lazarus, John's disciples, and the disciples from Jerusalem met. Martha also and the women of Jerusalem were present. Nicodemus scarcely said a word in Jesus' presence. He behaved with reserve and listened in astonishment to His words. But Joseph of Arimathea was more open-hearted, and sometimes even put questions to Jesus. Simon the Pharisee was not a bad man, though as yet very wavering. He held to Jesus' party on account of his friendship for Lazarus, but at the same time he desired to stand well with the Pharisees.

During the meal Jesus made many allusions to the Prophets and the fulfilling of their Prophecies. He spoke of the wonders attending the conception of John the Baptist, of God's protecting him from Herod's massacre of the children, and of his now being engaged preparing the ways. He drew their attention to man's indifference respecting the completion of the time marked by the Prophets. "It was fulfilled thirty years ago, and yet who

thinks of it excepting a few devout, simple-minded people? Who now recalls the fact that three Kings, like an army from the East, followed a star with childlike faith seeking a newborn King of the Jews, whom they found in a poor child of poor parents? Three days did they spend with these poor people! Had their coming been to the child of a distinguished prince, it would not have been so easily forgotten!" Jesus, however, did not say that He Himself was that Child.

Accompanied by Lazarus and Saturnin, He visited the homes of several poor, pious sick people of the working class in Bethania, and cured about six of them. Some were lame, some dropsical, and others afflicted with melancholy. Jesus commanded those that He cured to go outdoors and sit in the sun. Up to this time there was very little excitement about Jesus in Bethania, and even these cures produced none. The presence of Lazarus, for whom they felt great reverence, kept the enthusiasm of the people in check.

That evening, upon which began the first day of the month Nisan, there was a feast celebrated in the synagogue. It appeared to be the Feast of the New Moon, for there was a kind of illumination in the synagogue. There was a disc like the moon which, during the recitation of prayers, shone with ever-increasing brilliancy, owing to the lights lit one after another by a man behind it.

The next day Jesus was present at divine service in the Temple with Lazarus, Saturnin, Obed, and other disciples. A ram was sacrificed. The appearance of Jesus in the Temple produced a peculiar excitement among the Jews. The strangest part of it was that each concealed the impression made upon him; no one mentioned to his neighbor the wonderful effect of Jesus' presence upon him. This was a divine dispensation, in order to allow the Saviour to fulfill His mission. Had they imparted their

thoughts to one another, it would have given rise to open anger; but as it was, hatred and rage struggled with gentler emotions in the hearts of many, while others felt within them an almost imperceptible desire to know Jesus better, and took steps to do so through the mediation of others. This was a fast day in memory of the death of Aaron's children.

The disciples and many other devout persons were gathered together at Lazarus's. Jesus taught in a large hall in which was a teacher's chair. He continued the discourse begun in the house of Simon the Pharisee in which He had spoken of the Three Kings, and He drew the attention of His hearers to other facts of the past. He said: "It is now about eighteen years ago since a little *bachir*" (by which Jesus must have meant a young scholar) "argued most wonderfully with the Doctors of the Law who, in consequence, were filled with wrath against the Child." And then He related to them the teachings of the little *bachir*.

Jesus with Obed, who served in the Temple, and the other disciples of Jerusalem, went again to the Temple for the celebration of the Sabbath. They stood two by two among the young Israelites. Jesus wore a white, woven robe with a girdle, and a white mantle like those used by the Essenians, but there was something very distinguished about Him. His clothing looked remarkably fresh and elegant, probably because *He* wore it. He chanted and prayed from the parchment rolls in turn with the others. There were some prayer leaders present. The people were again struck at the sight of Jesus. They were astonished, they wondered at Him, though without having said a word to Him. Even among themselves they did not speak openly of Him, but I saw the wonderful impression made on many. There were three instructions or discourses delivered: one on the children of Israel, another on their departure from Egypt, and a third on the

Paschal lamb. On one of the altars was a sacrifice of incense. The priest could not be seen, though the fumes and the fire were visible. The fire could be seen through a kind of grating upon which there was something like a Paschal lamb surrounded by rays and ornaments through which sparkled the fire. This altar stood near the Holy of Holies, its horns apparently entering it. I saw Pharisees praying, some of them wearing wrapped around one arm a long, narrow band that had perhaps once been used as a veil.

About two in the afternoon, Jesus went with His companions into an apartment in the court of Israel, where a repast of fruit and rolls had been prepared. The rolls were twisted like cues, or plaited hair. A steward had been engaged to see to everything. All necessaries could be bought or ordered in the precincts of the Temple itself, and strangers had the right to avail themselves of the privilege. The Temple was so large that it seemed like a little city, and in it one could procure everything. During this repast, Jesus gave an instruction. When the men had finished, the women took some refreshment.

I learned on that day what before I had not known; viz., that Lazarus held a position in the Temple, as amongst us a burgomaster may also be a church warden. He went around with a box and took up a collection. Jesus and His followers remained the whole afternoon in the Temple. I did not see Him back in Bethania before about nine o'clock that night. There were innumerable lamps and lights in the Temple on this Sabbath.

Mary and the other holy women had now left Capharnaum to go to Jerusalem. Their route lay toward Nazareth and passed Thabor, from which district other women came to join them, and then off through Samaria. They were preceded by the disciples from Galilee and followed by servants with the baggage. Among the disciples were Peter, Andrew, and their half-brother Jonathan, the sons of

Zebedee, the sons of Mary Cleophas, Nathanael Chased, and Nathanael the bridegroom.

On the fourth of Nisan, Jesus spent the whole morning in the Temple with about twenty disciples, after which He taught at Mary Marcus's and took a luncheon. He afterward returned to Bethania and went with Lazarus to Simon the Pharisee's. Already many of the lambs brought to the Temple had been rejected by the priests.

Jesus was again in the Temple and in the afternoon taught at Joseph of Arimathea's not far from the home of John Marcus, and near a stonecutter's yard. It was a retired quarter of the city and little frequented by Pharisees. At this period no one feared to be seen in company with Jesus, for hatred against Him had not yet been manifested.

Jesus continued to show Himself still more freely and boldly throughout Jerusalem and in the Temple. He went in with Obed even to the place between the altar of sacrifice and the Temple, where an instruction was being delivered to the priests relative to the Pasch and its ceremonies. The disciples remained back in the court of Israel. The Pharisees were greatly annoyed at seeing Him present at that instruction. Jesus also addressed the people on the streets.

The crowds flowing into Jerusalem kept continually increasing, especially workmen, day laborers, servants, and dealers in the necessaries of life. Around the city and on the open places, crowds of huts and tents had been erected for the accommodation of the multitudes flocking for the Pasch. Many lambs and other cattle had been brought into the city, from the former of which selections had already begun. Numbers of heathens also came to Jerusalem for the feast.

Jesus taught and cured openly in Bethania, even sick strangers were brought to Him. Some relatives of Zachary from the country of Hebron came to invite Him to

thither.

He went up again to the Temple. When the priests left after the services, on the place where He was standing among His disciples, Jesus taught them and other good people upon the nearness of the Kingdom of God, the Paschal solemnity, the approaching fulfillment of all the Prophecies and symbols, yes, even of the Paschal lamb itself. His words were earnest and severe, and several priests who were still going here and there in the Temple, were troubled at His discourse and secretly annoyed. Jesus then went back to Bethania, and that night, accompanied by some of the disciples, left with the envoys for Hebron, about four hours to the south.

Preparations for the feast were actively going on in the Temple, and many changes were being made in the interior. Halls and corridors were opened, stands and partitions were removed. The altar could now be approached from many sides, and everything presented quite a different appearance.

Jesus, with the disciples and Zachary's relatives, proceeded to Hebron by the route running between Jerusalem and Bethlehem. It was at most a journey of five hours. Passing through Juttah, Jesus entered the neighboring city, Hebron, where He taught and quietly cured many sick. He returned to Bethania for the Sabbath. His way led high over mountains, whose exposure to the sun made it very hot. The disciples that had come from John to Jesus in Bethania, now went back to the former.

Jesus went to the Temple on the Sabbath and with Obed penetrated into the court containing the teacher's chair, from which later on He also taught. Priests and Levites were sitting on the circular seats around the chair, from which a discourse on the Paschal festival was being delivered. The entrance of Jesus threw the assembly into consternation, especially when He started objec-

tions and asked questions to which not one of them could answer. Among other things, He told them that the time was approaching when the symbolical Paschal lamb would give place to the reality, then would the Temple and its services come to an end. The language of Jesus was figurative, and yet so clear that my thoughts instantly reverted to the words of the *Pange lingua, "et antiquum documentum novo cedat ritui."* When they questioned Him as to how He knew that, He answered that His Father had told Him, but He did not say who that Father was.

The Pharisees were highly displeased, though at the same time full of astonishment. They did not venture to contradict Him. Access to that part of the Temple was not permitted to all, but Jesus had entered in quality of Prophet. In His last year He even taught therein.

After the Sabbath, Jesus went to Bethania. I had not as yet seen Him conversing with Mary the Silent. Her end, I think, was near, for she appeared greatly changed. She was lying on the ground on a gray carpet, supported in the arms of her maids, and she was in a kind of swoon. She appeared to me to have drawn nearer to this world of ours, as if she had ever been absent in spirit, but now she appeared to have been brought back again to life. She was now to know that this Jesus here in Bethania, who lived in her own time and in her own vicinity, was He who had to suffer so cruelly. She was still alive in order to experience through compassion, in her own person, the sufferings of Jesus, after which she was soon to die.

On the night of Saturday, Jesus visited her and conversed long with her. Part of the time she sat up on her couch, and part of the time walked around her chamber. She had now the perfect use of her senses. She distinguished between the present and the future, she recognized in Jesus the Saviour and the Paschal Lamb, and she knew that He was to suffer frightfully. All this made

her inexpressibly sorrowful. The world appeared to her gloomy and an insupportable weight. But most of all was she grieved at man's ingratitude, which she foresaw. Jesus spoke long with her of the approach of the Kingdom of God and His own Passion, after which He gave her His blessing and left her. She was soon to die. She was tall and extraordinarily beautiful, white as snow and shining with light. Her hands were like ivory, her fingers long and tapering.

Next morning, Jesus cured openly in Bethania many that had been brought to Him, among them some strangers that had come up for the feast. Some were lame, some were blind. There came to Him also several men connected with the Temple who called Him to account for His actions and conduct. Who, they asked, had authorized Him on the preceding day to take part in the conference held in the Temple? Jesus answered them very gravely, and again spoke of His Father. The Pharisees dared not enter the lists against Him. They felt a certain terror in His presence; they did not know what to make of Him. But next day, Jesus taught again in the Temple. All the Galilean disciples that had been at the marriage feast in Cana had now come to Jesus. Mary and the holy women were stopping with Mary Marcus. Lazarus bought many of the lambs that had been rejected as not fit for the feast and had them slaughtered and divided among the poor day laborers and other workmen.

16. JESUS TURNS THE VENDORS OUT OF THE COURTS OF THE TEMPLE. THE PASCHAL SUPPER. DEATH OF MARY THE SILENT

When Jesus, with all His disciples, went to the Temple, He found there, ranged around the court of the suppliants, dealers in green herbs, birds, and all kinds of

eatables. In a kindly and friendly manner, He accosted them and bade them retire with their goods to the court of the Gentiles. He admonished them gently of the impropriety of taking up a position where the bleating of the lambs, and the noise of the other cattle would disturb the recollection of the worshippers. With the help of the disciples, He assisted the dealers to remove their tables to the places that He pointed out to them.

On this day, Jesus cured many sick strangers in Jerusalem, chiefly poor, lame working people who dwelt in the neighborhood of the Cenacle on Mount Zion. There was an astonishingly great multitude gathered in Jerusalem. The city was surrounded by a perfect encampment of huts and tents. On the large, open places ran building after building, forming long streets wherein all things could be had in large quantities, such as tents, everything necessary for their erection, and whatever was needed for the eating of the Paschal lamb. There were other stores, also, in which such things could be bought or hired. Crowds of day laborers and poor people from all parts of Israel were busied carrying the above mentioned articles here and there, and putting them up. These people had been at work a long time in Jerusalem, clearing away whatever might block up the streets, clipping the hedges, opening the roads, leveling and measuring off the grounds for encampments, and putting up booths and stalls. In the same way for weeks before, the roads and bad crossing places in the country around were being repaired and made ready for travel. All these preparations referred to the Paschal lamb, just as the Baptist's *preparing of the ways* referred to the true Lamb of God.

When Jesus again went up to the Temple with His disciples, He admonished the dealers a second time to withdraw. Since all the passages were open on account of the immolation of the Paschal lamb soon to take place, many

had again crowded up to the court of the suppliants. Jesus bade them withdraw, and shoved their tables away. He acted with more vehemence than on the last occasion. The disciples opened a way for Him through the crowd. Some of the dealers became furious. With violent gesticulations of head and hands they resisted Him, and then it was that Jesus, stretching out His hand, pushed back one of the tables. They were powerless against Him, the place was soon emptied, and all things carried to the exterior court. Then Jesus addressed to them words of warning. He said that twice He had admonished them to remove their goods, and that if He found them there again, He would treat them still more severely. The most insolent insulted Him with: "What will the Galilean, the Scholar of Nazareth, dare to do? We are not afraid of Him." These taunts began at the moment of their removal. Many were standing around looking at Jesus in amazement. The devout Jews approved His action and praised Him in His absence. They also cried out: "The Prophet of Nazareth!" The Pharisees, who were ashamed and angry at what had occurred, had for days past privately warned the people to refrain from attaching themselves to the stranger during the feast, not to run after Him, nor even to speak much about Him. But the people had become more and more interested in Jesus, for there were already many among them who had heard His teaching or had been cured by Him.

As Jesus left the Temple, He passed a cripple in one of the courts. The man cried after Him. Jesus cured him, and he who had been lame going into the Temple joyfully proclaimed Jesus as his benefactor. Upon this, great excitement arose.

John the Baptist did not come to the feast. He was not a Jew under the Law, nor was he at all like other men. He was, as it were, a *voice* clothed with flesh. He had at this time a fresh concourse of aspirants to baptism on ac-

count of the multitudes going to Jerusalem.

All was very quiet in Jerusalem that evening. The people were busy in their own homes with cleansing out the leaven and preparing the unleavened bread. All the cooking utensils were covered and hung away. This was done also at Lazarus's on Mount Sion, where Jesus and His followers were to eat the Paschal lamb. Jesus Himself was present at these preparations, He gave instructions upon them, and all was done by His direction; but the minutiae were not so punctiliously observed as among the other Jews. Jesus explained of what it all was a figure, and how it should be practiced, showing them at the same time what the Pharisees, through want of understanding, had added.

Jesus did not appear in the Temple the next day. He remained in Bethania. I thought, as so many vendors had again crowded into the Temple, something would surely have happened to them had He been there. That afternoon the Paschal lambs were slaughtered in the Temple, and that with indescribable order and celerity. Everyone brought his Paschal lamb on his shoulder, and took his place in order, for there was room enough for all. There were three courts around the altar in which they could stand, but the space between it and the Temple was not open to the people. They that did the slaughtering were behind railings, a table with all that was necessary for their work before them; but they were placed so close to one another that the blood of one lamb sprinkled the neighboring butcher. Their clothes were full of blood. The priests were ranged in several rows up to the altar, passing basins from hand to hand, some full of blood, others empty. Before disemboweling a lamb, the Israelites pressed and kneaded it in a certain way. Then the butcher standing next in order held the animal, while his neighbor with a light grasp easily tore out the intestines.

The flaying was done very expeditiously. They loosened a little piece of skin and fastened it to a round stick provided for the purpose. Then they hung the lamb around their neck, with both hands twisted the stick around, and the skin rolled up on it. Toward evening the slaughter was over. The evening sky was blood-red.

Lazarus, Obed, and Saturnin slaughtered the three lambs that Jesus and His friends were to eat. The meal was taken at Lazarus's on Mount Sion. It was a large building with two wings. The oven for roasting was in the dining hall, but it was very different from the hearth in the cenacle. It was higher, like the fireplace in Anna and Mary's house, also like that at Cana. In the thick, perpendicular wall that formed it, were holes wherein the lamb was fastened. It was stretched out and pinned in place with wooden skewers, just as if crucified. The hall was beautifully ornamented and the table, at which they ate in three groups, was exactly like a horizontal cross. At the upper and shorter end of the cross, upon which were many dishes of bitter herbs, Lazarus sat. The Paschal lambs were placed one on each of the arms of the cruciform table and one toward the middle of the lower beam. Jesus, Peter, Saturnin, and Obed sat as follows: Jesus and Peter opposite each other at the left arm of the table, Obed at the right arm, and Saturnin at the lower beam. Around Jesus stood His relatives and the disciples from Galilee, around Obed and Lazarus those from Jerusalem, while John's disciples gathered around Saturnin. There were present, in all, over thirty.

The Paschal supper was very different from Jesus' last Paschal supper, more strictly Judaical. Each here held a staff in his hand, was girded as for a journey, and all ate in haste. Jesus had two staves placed crosswise before Him. They chanted Psalms and, standing, quickly consumed the Paschal lambs. Later on they placed themselves at table in a recumbent position. This supper was

different also from that customary among the other Jews at this feast. Jesus explained all to the guests, but omitted the ceremonies that had been added by the Pharisees. He carved the three lambs Himself and served at table, saying that He did it as their servant. They remained together far into the night, singing and praying.

Jerusalem was so still and solemn during that whole day. The Jews not engaged in the slaughtering of the lambs remained shut up in their houses, which were ornamented with dark green foliage. The immense multitude of people were, after the slaughtering, so busy in the interior of their homes, and all was so still that it produced upon me quite a melancholy impression.

I saw on that day also where all the Paschal lambs for the numerous strangers, of whom many were encamped before the gates, were roasted. Both outside and inside the city, there were built on certain places long, low walls, but so broad that one could walk on them. In these walls were furnace after furnace, and at certain distances lived men who attended to them, and received a small remuneration for their services. At these furnaces, travellers and strangers could, at the different feasts, or at any other time, roast their meat and cook any kind of food. The consuming of the fat of the Paschal lambs went on in the Temple far into the night. After the first watch, the altar was purified, and the doors thrown open at a very early hour the next morning.

Jesus and His disciples spent the night in prayer and with but little sleep at Lazarus's on Mount Sion. The disciples from Galilee slept in the wings of the building. At daybreak they went up to the Temple, which was lighted by numerous lamps, and to which the people were already flocking from all parts with their offerings. Jesus took His stand in one of the courts with His disciples, and there taught. A crowd of vendors had again pressed into the court of the suppliants and even into that of the

women. They were scarcely two steps from the worshippers. As they still came crowding in, Jesus bade the newcomers to keep back, and those that had already taken their position to withdraw. But they resisted, and called upon the guard nearby for help. The latter, not venturing to act of themselves, reported what was taking place to the Sanhedrim. Jesus, meantime, persisted in His command to the vendors to withdraw. When they boldly refused, He drew from the folds of His robe a cord of twisted reeds or slender willow branches and pushed up the ring that held the ends confined, whereupon one half of it opened out into numerous threads like a discipline. With this He rushed upon the vendors, overthrew their tables, and drove back those that resisted, while the disciples, pressing on right and left, shoved His opponents away. And now came a crowd of priests from the Sanhedrim and summoned Jesus to say who had authorized Him to behave so in that place. Jesus answered that, although the Holy Mystery had been taken away from the Temple, yet it had not ceased to be a sacred place and one to which the prayer of so many just was directed. It was not a place for usury, fraud, and for low and noisy traffic. Jesus having alleged the commands of His Father, they asked Him who was His Father. He answered that He had no time then to explain that point to men and even if He did they would not understand, saying which He turned away from them and continued His chase of the vendors.

Two companies of soldiers now arrived on the spot, but the priests did not dare to take action against Jesus. They themselves were ashamed of having tolerated such an abuse. The crowd gathered around declared Jesus in the right, and the soldiers even lent a hand to remove the vendors' stands and to clear away the overturned tables and wares. Jesus and the disciples drove the vendors to the exterior court, but those that were modestly selling

doves, little rolls, and other needful refreshments in the recesses of the wall around the inner court, He did not molest. After that He and His followers went to the court of Israel. It may have been between seven and eight in the morning when all this took place.

On the evening of this day, a kind of procession went out along the valley of Cedron, to cut the first fruits of the harvest.

Jesus on one of the succeeding days cured in the court of the Temple about ten persons, some lame, some mute, and it gave rise to great excitement, for the cured filled the whole place with their acclamations of joy. Again He was summoned to answer for His conduct, which He did in severe words. The people were enthusiastic in His favor. After the divine service, Jesus and the disciples attended the instruction given in a hall of the Temple. The text was from one of the Books of Moses. Jesus offered some objections, for it was a kind of conference in which questions might be raised. He silenced His opponents, and gave an explanation of the disputed points very different from what had before been given.

During all these days Jesus hardly saw His Mother. She was staying with Mary Marcus, passing the livelong day in anxiety, tears, and prayer on account of the excitement roused by the appearance of her Son. Jesus kept the Sabbath at Lazarus's, in Bethania, whither He had retired after the tumult occasioned by the cures wrought in the Temple. After the Sabbath, the Pharisees went to the house of Mary Marcus in Jerusalem, thinking to find Jesus there and to take Him into custody. They were, however, disappointed. They did not find Him, but only His Mother and the other holy women whom, as the followers of Jesus, they commanded with harsh words to leave the city. The Mother of Jesus and the other women became greatly troubled at hearing this, and in tears hurried to Martha in Bethania. Mary, weeping, entered the

room wherein Martha was with her sick sister, Mary the Silent. The latter was again quite rapt in ecstasy. All that she had hitherto seen in spirit, she now beheld about to be fulfilled. She could no longer endure the pain it caused her, and she died in the presence of Mary, Mary Cleophas, Martha, and the other women.

Nicodemus, in spite of the open persecution directed against Jesus, visited Him during these days by invitation of Lazarus. I saw Jesus during the night reclining beside him on the ground and instructing him. Before daybreak both started for Jerusalem, where they went to Lazarus's on Sion. Here came Joseph of Arimathea also to see Jesus. He conversed with them. They humbled themselves before Him, telling Him that they did indeed discern that He was more than human, and they pledged Him lasting fidelity. Jesus commanded them secrecy, and they begged Him to remember them kindly.

After that all the other disciples who had eaten the Pasch with Him came to Jesus. He gave them His commands and instructions for the near future. Extending to Him their hands, they wept, making use of the narrow scarf they wore around the neck or wound around the head to dry their tears.

FROM THE CLOSE OF THE FIRST PASCH TO THE CONVERSION OF THE SAMARITAN WOMAN AT JACOB'S WELL

1. THE LETTER OF KING ABGARUS

From Bethania, where Jesus had for some time remained in concealment, He went to the place of Baptism near Ono. The arrangements were still in good order, owing to the care of its custodians. The disciples gathered around Jesus, and crowds of people came streaming in. As Jesus was teaching before the multitude, part of whom were standing, others sitting on wooden platforms in a circle around Him, a stranger approached mounted on a camel. He was followed by six attendants, who rode on mules. They halted at the tents, some distance from the place of instruction. It was an embassy from King Abgarus, who was sick, and who had sent presents to Jesus with a letter in which he implored Him to come to Edessa to cure him. He had had an eruption that had settled in his feet and rendered him lame. Travellers returning to their homes had told him about Jesus and His miracles, of the testimony of John, and the wrath of the Jews at the last Paschal solemnity, all which had excited in him a great longing to be cured by Jesus.

The young man commissioned to bear the king's letter to Jesus was an artist, and he had received commands to bring back Jesus' portrait if He would not come Himself. I saw him vainly trying to reach Jesus. He pressed sometimes here, sometimes there through the crowd, both to hear the instruction and to paint Jesus' likeness. Then

Jesus bade one of the disciples to make room for the man that was going around people unable to push his way to the front, and He pointed out a platform nearby to which he should be conducted. The disciple brought the envoy forward, and placed him and his attendants where they could see and hear. They had with them gifts of woven stuffs, thin plates of gold, and very beautiful lambs.

The envoy, overjoyed at being able at last to see Jesus, at once produced his drawing materials, rested his tablet on his knee, regarded Jesus with great admiration and attention, and set to work. The tablet before him was white as if made of wax. He began by sketching with a pencil the outlines of Jesus' head and beard. Then it looked as if he spread over his work a layer of wax in which to receive the impression of the sketch. After that he resumed his sketching, touched again and again with his pencil, again took the impression, and so continued, but without ever perfecting his work. As often as he glanced at Jesus, he seemed lost in amazement at the countenance he beheld, and was forced to begin anew. Luke did not paint in exactly this way. He used a brush also. The picture this man was producing appeared to me to be somewhat in relief; one could trace it by the touch.

Jesus continued His discourse a while longer, and then sent the disciple to say to the envoy that he might now approach and deliver his message. The envoy came down from the platform whereon he was sitting, followed by his attendants with the presents and lambs. His doublet was short, almost like those of the Three Kings, and he wore no mantle. The picture at which he had been working was hanging by a strap on his left arm. It was like a shield in the form of a heart. In the right hand he held the king's letter. Casting himself on his knees before Jesus, he bowed low, as did also his attendants, and said: "Thy slave is the servant of Abgarus, King of Edessa. He is sick. He sends Thee this letter, and prays Thee to accept

these gifts from him." Then the slaves approached with the presents. Jesus replied to the envoy that the good intentions of his master were pleasing to Him, and He commanded the disciples to take the gifts and distribute them among the poorest of the assembled crowd. Then He unfolded the letter and read it. I do not remember all that was in it, but only that the king referred to Jesus' power to raise the dead, and begged Him to come and cure him. The part of the letter containing the writing was stiff; the envelope pliable, as if of some kind of stuff, either leather or silk. I saw, too, that it was bound by a string.

When Jesus had read the letter, He turned the other side of the stiff part and, drawing from His robe a coarse pencil out of which He pushed something, He wrote several words in tolerably large characters, and then folded it again. After that He called for some water, bathed His face, pressed the soft stuff in which the letter had been folded to His sacred countenance, and returned it to the envoy. The latter applied it to the picture he had vainly tried to perfect, when behold! The likeness instantly became a facsimile of the original. The artist was filled with delight. He turned the picture, which was hanging by a strap, toward the spectators, cast himself at Jesus' feet, arose, and took leave immediately. But some of his servants remained behind and followed Jesus who, after this instruction, crossed the Jordan to the second place of Baptism which John had abandoned. There these new followers were baptized.

I saw the envoy on his way home passing a night outside a city near which were long stone buildings like brick kilns. Very early the next morning some of the workmen hurried to the spot, because they had seen there a bright light like a fire. Something remarkable then took place in connection with the picture, and a great crowd of people gathered on the spot. The artist exhibited to them his picture, as well as the cloth with which Jesus had dried His

face, and which, too, had received the imprint of His features. Abgarus came some distance through his gardens to meet his envoy. He was indescribably touched at Jesus' letter and the sight of His picture. He immediately amended his life and dismissed the numerous concubines with whom he had sinned.

I saw again that, after the death of Abgarus's son, in the reign of a wicked successor, the portrait of Jesus, which had been publicly exposed, was concealed by a pious Bishop. He placed it in a niche, a burning lamp before it, and walled up the aperture. After a long time, the picture was discovered, and then it was found that the stone that concealed it from sight also bore its imprint.

2. JESUS ON THE CONFINES OF SIDON AND TYRE

Jesus went from Ono with the disciples to the middle place of Baptism, that above Bethabara and opposite Gilgal. There He permitted Andrew, Saturnin, Peter, and James to baptize. Immense crowds were coming and going, rousing in consequence fresh excitement among the Pharisees. They dispatched letters to the Elders of all the synagogues throughout the country, directing them to deliver over Jesus wheresoever He might be found, to take the disciples into custody, to inquire into their teachings, and inflict punishment upon them. But Jesus, accompanied by only a few disciples, left the place of Baptism, and journeyed through Samaria and Galilee on the confines of Tyre. The rest of the disciples separated and returned to their homes. About the same time, Herod ordered his soldiers to bring John to Callirrhoe, where he kept him confined for about six weeks in a vault of his castle. Then he set him free.

While Jesus, with a few of His disciples, was crossing the valley Esdrelon on His way through Samaria,

Bartholomew passed. Returning home to Debbaseth from the baptism of John, he fell in with some of the disciples, and Andrew spoke to him enthusiastically of the Lord. Bartholomew listened with delight and reverence, and Andrew, whose joy it was to add intelligent men to the number of the disciples, went forward to Jesus and spoke to Him of Bartholomew, who was desirous of following Him. Just at this moment, Bartholomew passed. Andrew pointed him out to Jesus who, glancing toward Bartholomew, said to Andrew: "I know him; he will follow Me. I see good in him, and I shall call him in time." Bartholomew dwelt in Debbaseth not far from Ptolomais. He was a writer. I saw that he met Thomas soon after, to whom in turn he spoke of Jesus and whom he inclined in His favor.

Jesus had to endure great privations on this hurried journey. Saturnin, or some other one of the disciples, had charge of a basket of bread. Several times I saw Jesus steeping the hard crust in water, in order to be able to eat it. In Tyre He put up at an inn near the gate on the land side of the city. He had come over a high mountain ridge. Tyre was a very large city. To one approaching from a distant height, it looked as if hanging from a mountain and momentarily in danger of being detached. Jesus did not enter the city. He kept along the wall on the land side where there were not so many people. The wall was very thick. In it was built the inn, and on top of it ran a road. Jesus wore a brownish robe and a white woollen mantle. He went here and there, but only to the houses of the poor built in the wall. Saturnin and one other disciple had come with Jesus to Tyre. Peter, Andrew, James the Less, Thaddeus, Nathanael Chased, and all the disciples that had been with Him at the marriage feast of Cana followed. They travelled in separate bands, and met Jesus in the Jewish meeting house, situated in another quarter of Tyre, to which led a broad canal bordered with trees.

To this house, with which the school was connected, belonged a large bathing garden, which ran down even to the water that cut off this quarter of the city from the mainland. The bathing garden was surrounded by a wall, inside of which was a quickset hedge of bushes cut in figures. In the middle of the garden was an open portico containing numerous passages and little apartments, and around it was the spacious bathing cistern full of flowing water. There was in the middle of it a pillar with steps and hand supports, by means of which one could descend into the water to any depth. This place was inhabited by aged Jews, who were despised on account of their religion or origin, although they were good, pious men.

It was touching to see Jesus saluting the disciples on their arrival. He passed among them giving His hands first to one, then to another. They were full of respectful confidence, for they regarded Him as an extraordinary, supernatural Being. They were indescribably joyous at seeing Him again. He delivered to them a long instruction, after which they told Him all that had happened to them. They took a meal together consisting of bread, fruit, honey, and fish which the disciples had brought with them.

The disciples, some in Jerusalem, some in Gennabris, were called to account by the Pharisees before large assemblies on the subject of Jesus, His doctrine and designs, and their own intercourse with Him. They were molested in many ways. Once I saw Peter, Andrew, and John with their hands bound, but a slight effort burst their bonds asunder, as if by a miracle. They were then allowed to return to their homes in peace.

Jesus exhorted them to constancy and told them to begin to free themselves more and more from their avocations, and to spread, as far as they could, His doctrine among the people of their district. He added that He would soon be with them again, and that He would

resume His public teaching when He should have rejoined them in Galilee.

After the departure of the disciples, Jesus held in the school of the bathing garden an instruction and exhortation before a numerous assembly of men, women, and children. He spoke of Moses, of the Prophets, and of the near coming of the Messiah. He interpreted to them the meaning of the drought that had fallen upon the country in the time of Elias, the Prophet's prayer for rain, the uprising clouds, and the showers that fell, and He showed how all this was soon to be realized. He spoke also of water and of purification, healed many of the sick, and directed them to receive the baptism of John. He cured many boys who had been brought to Him on beds. He plunged several of them, holding them by the arms, into the water, Saturnin having poured into it from a bottle some other water that Jesus had blessed. The two disciples baptized these children. There were other boys approaching manhood, who went down into the cistern and, holding to the column, plunged themselves under the water, and in this way were baptized. I noticed here several circumstances unlike what I had generally seen on such occasions. Many of the adults had to remain standing at a distance. The ceremony went on until night closed in.

3. JESUS IN SICHOR LIBNATH

When Jesus left Tyre, He proceeded alone on His way. He had sent both the disciples with orders to Capharnaum, also to John the Baptist. He went from ten to eleven hours south of Tyre to the city Sichor Libnath, through which He had already passed on His journey hither. The Waters of Merom, with the two cities Adama and Seleucia, lay to the east on His left. Sichor Libnath, called also Amichores, or "City built upon the Waters,"

was a couple of hours inland from Ptolomais on a small, muddy lake, one side of which was rendered inaccessible by high mountains. From this lake arose the little, sandy stream Belus, which empties into the sea near Ptolomais. The city was so large that I cannot conceive why so little is known of it. The Jewish city Misael was not far off. This is the country that Solomon bestowed upon King Hiram. Sichor was free, though with some little dependence on Tyre. There was much cattle raising going on in these parts. I saw numbers of large sheep with fine wool. They could swim over the water. Beautiful woollen goods were woven here and dyed in Tyre. I saw no tilling of fields, but only the cultivation of orchards. There grew in the water a kind of grain with very large stalks. Bread was made of the grain. I think they were not obliged to sow seed for this plant, it sprang up wild. A road led from Sichor to Syria and Arabia, but there was no highway to Galilee. Jesus had come to Tyre by an indirect route.

There were two great bridges outside of Sichor: the one, high and long to enable the inhabitants to cross when the whole country was inundated; the other lower, affording a convenient passage under the arches formed by the upper one. The houses were built high and so constructed that, when the city was submerged, the people could take refuge on the roofs under tents. Most of the inhabitants were heathens. I saw little flags waving from several buildings with pointed towers, which I took for pagan temples. I was astonished to see here so many Jews, although held in contempt by their neighbors, occupying handsome houses. I think they were exiles.

The house in which Jesus put up was outside the city and on the side by which He had come. He had, however, to cross water to reach it. There was a synagogue nearby. It seemed as if Jesus, on His journey to Tyre, had announced His return by this route, for the people of the house at which He stopped appeared to be expecting

Him. They came out to meet Him and received Him with marks of reverence. They were Jews, the father an aged man, and the family large. They occupied a very beautiful house which, like a palace, had many wings, and smaller buildings around it. Through respect for Jesus, the master of the family conducted Him not into his own house, but into one of the neighboring dwellings, where he washed His feet and showed Him hospitality.

I saw a great procession of all kinds of laboring people, men, women, and lads, a mixed crowd of heathens, some brown, some black (very likely slaves of this man) coming from their work. They filed into a large open place and took their food. They had with them all kinds of shovels and carts, and carried on their shoulders little, light boats like troughs. These last were provided with a seat and rudder, and contained fishing tackle. These laborers were employed in building and repairing bridges and banks. They received food in earthen vessels, also vegetables and birds; the flesh of the latter some of them ate raw. Jesus had them brought before Him. He spoke to them kindly, and they were delighted to see such a Man.

Two old Jews came to Jesus with some rolls of the Scriptures. They took a repast with Him, and He explained to them many things that they were very desirous to know. They were instructors of youth.

The rich Jew and master of the house at which Jesus stopped was named Simeon, and was from the region of Samaria. Either he or his forefathers had interested themselves in the temple on Mount Garizim, and had associated with the Samaritans, and were on that account driven from their country. They had settled here.

Jesus taught a whole day at the house of His host in an open court surrounded by columns, over which an awning was stretched. The master of the house came and went. There were gathered in the court very many Jews, men and women of all ages. I did not see Jesus performing any

cures; indeed, there were no sick nor cripples. The people here were lank and lean, but very tall. Jesus gave an instruction on Baptism, and promised to send some of His disciples hither to baptize. Accompanied by the master of the house, He went out on the road by which the slaves had returned from their work. He spoke to them, encouraged them, and explained to them a parable. There were many good people, who were very much touched. They again received food and wages. It reminded me of the parable that speaks of the lord of the vineyard paying the day laborers. The slaves dwelt in a row of huts about a quarter of an hour from Simeon's. It was some kind of serfdom that they were discharging by their labor for Simeon.

On one of the following days, after Jesus had been preaching from early morn and the Jews had gone away, about twenty pagans came to Him. For several days they had been asking to be allowed to do so. Simeon's was about half an hour from the city, and the heathens dared not approach beyond a certain tower or arch. But Simeon himself brought these newcomers to Jesus, whom they saluted reverently and begged Him to instruct them. He spoke for a long time with them in a hall, so long indeed that the lamps were lighted before He finished. He consoled them, told them in a parable of the holy Three Kings, and said that light would one day shine upon the heathens.

When the two disciples whom Jesus had sent to Capharnaum returned to Him at Sichor, they told Him that the four disciples whom He had summoned were coming. Jesus went a journey of from three to four hours over a mountain to meet them, and came up with them at an inn on Galilean territory. There were, besides those that He had called, seven others and among them John. Some women also had come with them, of whom I recognized Mary Marcus of Jerusalem and the maternal aunt of

the bridegroom Nathanael. Those called were Peter, Andrew, James the Less, and Nathanael Chased. Although it was already dark, Jesus walked with the four and the two other disciples back to Sichor, but the seven that had not been called returned to Galilee. It was an exceedingly delightful night—the sky was clear and a delicious fragrance embalmed the air. They walked sometimes all together, sometimes before or after Jesus, who then went on alone. Once they rested in the midst of a very fertile region under trees laden with fruit, and in the neighborhood of green meadows and running brooks. As they started again, there rose up from the meadow a flock of birds and accompanied them on their way. They were almost as large as hens, had red beaks and long pointed wings like those with which angels are painted, and as they flew, they kept up the funniest twittering. The birds followed them even into the city, and there lighted among the reeds in the water. They could run on the water like waterfowl. It was a touching sight—the beautiful night, Jesus pausing from time to time to pray or to teach, and the birds settling around the little party of travellers. Thus did they climb the mountain and descend on the other side. Simeon came forward to meet them, washed the feet of all, presented them a cup to drink and a morsel to eat in the vestibule, and then conducted them into his house. The birds, or waterfowl, belonged to Simeon; they flew around like pigeons. Jesus taught here during the whole day, and in the evening they celebrated the Sabbath in Simeon's house, which was very high. Besides Jesus and the disciples, there were present about twenty Jews. The synagogue was in a subterranean vault, and arranged in perfect order. A flight of steps led down to it. A leader sang and read in the synagogue, after which Jesus delivered a discourse. The disciples slept in the same house with Jesus.

Their sleep was only a few hours long, for the gray

dawn found them again on their way. They journeyed through crooked mountain passes to a little Jewish city in the land of Chabul, where dwelt some other Jewish exiles who had frequently implored to be allowed to return to their country, but the Pharisees would not permit it. Long had they sighed for a visit from Jesus, though they deemed themselves unworthy of it, and for that reason had refrained from sending for Him. But now Jesus went of His own accord. The winding mountainous roads made it a journey of from five to six hours.

When they neared the little Jewish city, two of the disciples went on ahead to notify the Ruler of the synagogue of Jesus' coming. Although it was the Sabbath, Jesus had undertaken this journey, for here in the country, when necessity intervened, He did not strictly observe this law. He went to the Rulers of the synagogue, who received Him with great humility. They washed His feet, also those of the disciples, and offered them a luncheon. Then Jesus had Himself taken around to all the sick, about twenty of whom He cured. Among them were people quite deformed and lame, women afflicted with a flux of blood, others blind, dropsical, and leprous, also many children.

As He went along the street, several possessed cried out after Him and He freed them from the evil spirit. Order and silence reigned throughout the city. The disciples helped their Master. Some assisted the cured to rise, some instructed the crowd that followed Jesus and gathered around the doors of the houses into which He had entered. Before curing some of the sick, Jesus exhorted them to faith and amendment of life; others who already believed, He cured at once. Raising His eyes to Heaven, He prayed over them; some He touched, over others He passed His hand. I saw, too, that He blessed water and sprinkled the people with it, directing the disciples to do the same to the house. In one of the houses He and the disciples accepted a little wine and a morsel of bread.

Many of the cured, rising up, cast themselves at His feet, and then followed Him joyously, as we here follow the Blessed Sacrament, though always reverently and at a distance. But to others again, Jesus gave a command to remain in their homes.

He directed some of the cured to bathe in the water that He had blessed; these were the children and the leprous. Jesus went to a well near the synagogue and blessed it, casting in at the same time salt that He had previously blessed. This well was very deep; a flight of steps led down to it. He taught on this occasion of Eliseus, who with salt had rectified the water near Jericho; then He explained the signification of salt. He furthermore commanded that the people, when sick, should use the water of the well for bathing purposes. He always blessed in the form of a cross. While He was thus engaged, the disciples held His mantle, which He sometimes laid off, and handed Him the salt that He threw into the water. He performed all these ceremonies with great gravity and recollection.

During this vision, I saw interiorly that a similar power to heal is given to priests. Some of the sick were brought to Jesus on beds, and He cured them. He delivered a discourse in the synagogue, but He took no repast, for the whole day was spent in teaching and healing. On the evening after the Sabbath, He left the place with His disciples. On taking leave of the inhabitants, who were distressed to see Him go, He ordered them not to follow Him, and they obeyed humbly. He had blessed and purified the water for them, because it was bad and full of snakes and animals with thick heads and long tails. About two hours from this place Jesus and His disciples put up at a large inn among the mountains where they ate and slept. On their journey to the Jewish city, they had passed this inn at some distance.

The next day, crowds of people bringing their sick

gathered in the mountain inn, for they knew that Jesus was come. They were people that lived in huts and caves on opposite sides of the mountain. On the west side, toward Tyre, dwelt the heathens, who also had come; and on the east side, poor Jews. Jesus gave an instruction in which He spoke of purification, of ablutions, and of penance, and cured about thirty persons.

The heathens remained at a distance, and Jesus did not teach them until the others had retired. He addressed to them a consoling instruction that lasted till after midday. These poor people had little gardens and plantations around their caves. Their principal nourishment was sheep's milk, which they made into cheese and ate like bread. The fruits of their gardens, as also those that they gathered growing wild, they carried around the country for sale. Many of them likewise furnished the dwellers, in the little city where Jesus had on the preceding day blessed the water, with good water which they carried thither in leathern bottles. Some other places were provided by them in like manner. There were many lepers among these people, for whom Jesus blessed water in which they might bathe.

Toward evening Jesus returned to Sichor Libnath, where he again taught and announced that on the following day He would baptize. In the court of the large mansion belonging to Simeon, there was a round, shallow basin from which the water overflowed into a surrounding trench. Here, too, the water was not good; it had a bad taste. Jesus blessed it, casting into it at the same time salt in lumps like stones. In this region there was a whole mountain formed of salt.

In that basin, which had previously been drained and cleansed, the Baptism of about thirty persons took place. The master of the house with all the males of his household, some other Jews of the place, many of the heathens that had lately been with Jesus, and some of the slaves

from the huts, were baptized. These last Jesus had on several different occasions instructed when returned from their work. The pagans were the last to be baptized. They had to prepare themselves for the ceremony by certain purifications. Jesus poured from a flask into the baptismal basin some of the Jordan water, which the disciples always carried with them, and then He blessed it. The trench around the basin was filled high enough for the neophytes to stand in it up to the knees in water.

Before administering Baptism, Jesus prepared the aspirants by a long instruction. These latter wore long, gray mantles with hoods over the head, something like the mantles worn in prayer. When about to step into the trench around the basin, they laid aside the mantle. Their loins were covered, as also the back and breast, while from the shoulders fell a little open mantle like a scapular. A disciple laid one hand upon the shoulder of the neophyte, the other upon his head. The baptizer, in the name of the Most High, poured over his head several times from a flat shell water dipped from the basin. First Andrew baptized, then Peter, who was afterward relieved by Saturnin. The heathens were baptized last. The ceremony, including the preparations, continued until near evening.[1]

When the people had retired, Jesus and the disciples left the place separately. They met again on the road and went eastward toward Adama on Lake Merom, resting by night in the beautiful high grass under the trees.

1. Upon the signification of pagan baptism, see p. 335.

4. JESUS IN ADAMA. MIRACULOUS CONVERSION OF AN OBSTINATE JEW

Although Adama did not appear very distant, still Jesus and the disciples had to journey some hours up a river

before reaching a crossing place. There was no ferryman, but only a raft of beams, something like a gridiron, which lay on the shore for the accommodation of travellers. Toward noon the little troop reached Adama, which was hemmed in on all sides by water. On the eastern side of the city lay Lake Merom. The city was surrounded by a stream, which was at five different points crossed by bridges. At the bathing gardens, the stream again united with the lake. The steep shores of the low lake were covered with thick reeds and undergrowth, and its waters were muddy except in the middle where those of the Jordan flowed. The country around was infested by wild beasts.

As Jesus, with the disciples, approached the bathing garden near the city, several distinguished men of the place came forward to meet Him. They had been awaiting His coming in the garden. They conducted Him into the city and to a large open square, in the center of which stood the governor's palace. It had a spacious forecourt, on both sides of which and in the rear ran rows of low buildings. The court was cut off from the street by a railing of shining metal made into various colored plates. Here they washed the feet both of Jesus and the disciples, brushed and shook their mantles, and presented them with a luncheon of small fruits and herbs. It was an old custom of the people of Adama to conduct all that visited their city to this castle, where they interrogated them. If they were pleased with them, they treated them hospitably in the hope of attracting blessings upon themselves; but if they were not favorably impressed by their guests, they did not hesitate to cast them into prison. Adama, with about twenty little districts, belonged to a province under the jurisdiction of one of the Herods. The inhabitants of the city were Samaritan Jews who, in consequence of their schism, had embraced sundry perverse notions. Still, there was no idolatry practiced among them, and heathens liv-

ing here had to carry on their idol worship in secret.

After that, Jesus was conducted by the men that had received Him outside the city to the synagogue, a building of three stories. There He found a great part of the Jews assembled, the women in the background. First they prayed and chanted canticles to God, that to His honor they might understand all that Jesus was about to say to them. Then Jesus began His discourse. He spoke of the Divine Promises, of their mutual dependence and their realization, and of grace which, He said, was never allowed to go to waste. If he to whom, on account of the merit of his ancestors, some grace was given, would not receive it, it was passed on to the next most deserving. He told them also of a good action performed by their ancestors in this city so long before that it was to them almost unknown, but the happy results of which they were still experiencing. Their forefathers had once harbored some strangers and exiles.

Jesus and the disciples put up at a large inn near the gate by which they had entered the city.

In the neighborhood of the bathing garden outside, though more to the south, was a place for teaching. It consisted of a green hill in the center of a large, open space in which were trees planted in rows five deep, whose dense shade afforded protection from the sun. On the hill and overshadowed by a tree, was a teacher's chair beautifully hewn out of stone. It was a very delightful place and was known as the "Place of Grace," because the people believed that here a great favor had once upon a time been accorded them. To the north of the city was another place of which there was a popular saying expressive of some great calamity that had come upon them.

The disciples went into the houses throughout the city, inviting the people to the "Place of Grace," where Jesus was about to deliver a great discourse. On the evening before, a banquet was given in the public hall of the

Governor's court. About fifty citizens were present and five tables were spread. Jesus was at that of the most distinguished, and the disciples were scattered among the guests at the other tables. I think Jesus and the disciples also contributed something to the entertainment. Plants like little trees in pots adorned the table. Jesus taught during the meal, going from table to table and speaking to all the guests. When the tables were cleared of all but their ornamental foliage, and grace said, all present ranged in a half-circle before Jesus, who delivered an instruction and invited them to come next morning to the "Place of Grace," where He would discourse to them more at length.

Next day toward nine in the morning, Jesus set out with the disciples for the place of instruction, where over one hundred distinguished men were gathered under the shade of the trees. In the outer circle were some women also. On the way thither, Jesus and the disciples arrived at the palace of the Governor who, in magnificent robes and attended by his officers, was just about setting out for the same place. But Jesus commanded him not to go in such array, but to make his appearance like the other men in a long mantle and penitential garb. The mantle was of dyed wool. They wore also a scapular of one piece in the back but open on the breast, the two held in place over the shoulders by a narrow strap. The two pieces, front and back, were black with the names of the seven capital sins wrought into them in different colors. The women were veiled. When Jesus stepped up on the teacher's chair, the people bowed reverently. The Governor and the most distinguished men of the city stood close to the chair.

The disciples, standing in the outer circles, had each around him a group of men and women receiving instructions. Jesus first raised His eyes to Heaven and prayed aloud to His Father, from whom all graces flow, that His teaching might fall upon hearts repentant and sincere. He

directed the people to repeat His words after Him, which they did. His discourse lasted without interruption from nine in the morning till about four in the afternoon. Once only there was a pause, during which they brought Him a little refreshment, a glass of wine and a morsel of bread. The listeners came and went, according as their business in the city demanded. Jesus taught of penance and Baptism, of which He here spoke principally as of a spiritual purification and cleansing. No women were baptized before Pentecost, though among the children admitted to Baptism were little girls of from five to eight years old, but no grown girls. The mysterious signification connected with this, I no longer remember. Jesus spoke also of Moses, of the broken tables of the Law, of the golden calf, and of the thunder and lightning on Sinai.

When he had made an end of speaking and the instruction was quite finished, many of the people including the Governor having returned to the city, a tall, prepossessing old Jew with a long beard stepped boldly up to the teacher's chair and thus addressed Jesus: "Allow me now to speak with Thee. Thou hast enumerated twenty-three truths when, in reality, there are twenty-four," and he proceeded to name them one after another and to argue with Jesus on the point. But Jesus replied: "Desiring thy conversion, I have suffered thee here. I might have sent thee away before the whole crowd, since thou didst come hither uninvited. Thou sayest that there are twenty-four truths, and that I have taught only twenty-three. But thou hast already added three to my number, for I taught twenty only." And then Jesus counted up twenty truths according to the letters of the Hebrew alphabet, although it was by the same manner of reckoning that His opponent had proved that there were twenty-four. He then descanted upon the sin and punishment of those that add something to the truth. But the old Jew would by no means acknowledge his error, and he was supported by some

present who were glad to hear Jesus contradicted. But Jesus said to him: "Thou hast a beautiful garden. Bring Me some of the best and soundest of its fruits. They will rot away as a sign that thou art in the wrong! Thou hast an erect, robust body. Thou shalt grow crooked if thou art wrong, that thou mayest see how the noblest gifts are ruined and deformed as soon as additions are made to the truth! But if thou canst show forth some such prodigy, we shall admit that there are twenty-four truths."

Thereupon the old Jew hurried with his associates to the garden but a short way off. In it was to be found all that was rare and costly in the shape of fruits, plants, and flowers. All kinds of choice animals and birds were there in cages, and in the center was a large basin in which were kept rare fish for the delight of the beholder. The old man, with the help of his friends, quickly gathered the most magnificent fruits, yellow apples, and bunches of ripe grapes, which they put into two little baskets; the small fruits they put into a cut-glass dish that looked as if made of threads of colored glass intersecting one another. Besides that, he took with him in latticed baskets various birds and rare animals of the size of a hare, or a little kitten.

All this time Jesus continued to speak of the evil of obstinacy and of the ruinous consequences attendant upon arbitrary additions to the truth.

When now the old Jew and his companions placed around Jesus' chair the rare flowers and animals in the baskets and cages, intense excitement prevailed in the crowd. But when he proudly and obstinately maintained his first assertion, the words of Jesus were fulfilled in all that he had brought. The fruit began to stir and from all sides broke forth horrible maggots and worms that soon devoured it, so that of a magnificent apple, nothing more could be seen than a tiny piece of peel on the head of a squirming maggot. The beautiful birds and other rare

animals began to grow faint and exude matter from which were formed worms that turned and gnawed their flesh, now become red and raw. The sight was so disgusting that the crowd, which had pressed forward through curiosity, began to turn away with expressions of horror, and this all the more as the old Jew, turning pale and perfectly yellow, became shrunken on one side.

At this miracle the people set up a frightful noise and clamor, and the old Jew bewailing himself acknowledged his error and implored Jesus for mercy. There was so great a tumult that the Governor of the city, who had returned home, had to be called to quell the disturbance. As for the old Jew, he loudly proclaimed his fault and confessed that he had indeed tampered with the truth.

In consideration of the man's vehement sorrow and his entreaties to all present to pray for him that he might be cured, Jesus blessed the fruits and animals that had been brought to Him. All were immediately restored to their first state, including the man himself, who cast himself in tears at Jesus' feet, giving thanks.

He was so truly converted that he became one of the most faithful of Jesus' followers and the instrument of many other conversions. In a spirit of penance, he shared with the poor a great part of the magnificent fruits of his garden. This miracle made a deep impression upon all that had now returned from the city, whither they had gone to take something to eat. And indeed such a miracle was necessary here; for these people, as is often the case among nations of mixed origin, were obstinate in maintaining opinions that had been proved to them to be erroneous. They sprang from Samaritans who had entered into mixed marriages with heathens, and who had, in consequence, been banished from Samaria. They were fasting today not on account of the destruction of the Temple of Jerusalem, but on account of their own expulsion from Samaria. They, indeed, acknowledged and lamented their

having fallen into error, but at the same time they cared not to abandon it.

They had given Jesus an extraordinarily gracious reception, because many signs contained in an old tradition received by them from the heathens had been fulfilled, and in accordance with the same, they were now expecting some great favor from God to befall them.

This promise had been made at the place afterward named the "Place of Grace." I know only this, that these heathens had once in great affliction prayed on that spot with hands raised to Heaven, and that it had been foretold to them that when new streams should flow into the lake and another into the bathing spring, when the city should have extended as far as the spring, then should the favor be received. And now all these signs had been fulfilled. There flowed at this time, I think, five new streams either all into the lake, or some into it and some into the Jordan nearby. Another sign was fulfilled in the taking place of some change in an arm of the Jordan, and a new stream of good water had begun to flow into the well at the "Place of Grace."

It was at this place that Jesus was about to baptize and it was, very probably, to this that all the prophecies concerning the water referred. The water here, too, was bad. The city had also extended entirely on this side. The northern side lay low and black, full of exhalations arising from its marshes; only some poor heathen outcasts dwelt there in little huts. But toward the southeast of the city were many new houses, gardens, and buildings all the way to the "Place of Grace." The place was low and the country around level. By a change in the river banks and the sudden elevation of a mountain, an arm of the Jordan had bent its course westwardly as far as the garden, where it united with a little stream, and then flowed back into its bed. This bend covered a considerable area. The waters of the Jordan flowing hither constituted one of the afore-

mentioned signs.

As Jesus on the following day was again teaching in the synagogue, in the center of which stood a magnificent chest containing the rolls of the Law, the Jews entered barefoot. Ablutions were prohibited on that day, therefore after the instruction of the preceding eve, they had washed and bathed. Above the clothes of the day before, they wore in the synagogue a long, black mantle with a hood and train. It was open at the sides and fastened with cords. On the right arm hung two rough, black maniples, and on the left arm one. They prayed and chanted in a mournful tone, enveloped themselves for awhile in sacks, open in front, and prostrated face downward in the galleries around the synagogue. The women practiced similar penances in their homes.

The fires had been covered the day before. Not till evening did I see any meal taken, and then it was at an uncovered table in the inn where Jesus ate with His disciples alone. The others took theirs in the large hall of the court. The meal consisted entirely of cold viands brought from the Governor's house. Jesus spoke words of instruction on the subject of eating. Many people, among them the lame and crippled, came in turn to the table upon which were some shallow dishes filled with ashes. The old Jew who had been converted gave many of the best of his magnificent fruits to the poor.

On the next day also, the Sabbath, Jesus again taught in the synagogue and after the instruction walked with His disciples and about ten Jews to the mountain north of the city. The country in that direction was wild and savage. The little party tarried awhile under the trees in front of a house and partook of some food and drink offered them by its inmates.

Jesus gave His companions all kinds of rules for their direction for, as He said, He would soon leave them to return but once again. Among other things, He exhorted

them not to make so many motions when at prayer, a custom here carried to excess; and above all, not to be so severe toward sinners and heathens, to be more lenient to them. Thereupon He related the parable of the unjust steward, proposing it to them in the form of an enigma. They wondered at it, and He asked them why the conduct of the steward should be praised. It appeared to me that Jesus symbolized the synagogue by the unjust steward and the other debtors by the heathens and the various sects. The synagogue should reduce the debt of the sects and heathens while she is furnished with power and grace; viz., while she undeservedly and unjustly possesses opulence in order that, when she is herself about to be ejected, she may flee to the mediation of the kindly treated debtors.

5. THE PARABLE OF THE UNJUST STEWARD

Even as a child, I saw this and the other parables passing like living scenes before my eyes, and I used to think that, here and there, I recognized occasional figures from them in the life around me. And so it happened also with this steward whom I have always seen as a hunchback with a reddish beard, a receiver of revenues. I used to see him running very briskly and rapidly among the undertenants, making them sign their contracts with a pen. I saw the unjust steward living in a tent castle, in the desert of Arabia, not far from the place where the Children of Israel murmured. His lord, who dwelt far away across Mount Libanus, owned here on the frontiers of Palestine a corn and olive plantation. On either side of the field lived two peasants to whom it was rented. The steward was a diminutive, humpbacked fellow, very cunning and full of expedients. He thought: "The lord will not come yet awhile," and so he feasted freely and let things go as they would. The two peasants were pretty much of the

same stamp, and spent their time in carousing. All on a sudden, I saw the lord coming. Far over a high mountain range, I saw a magnificent city and palace from which a most beautiful road led straight to the plantation. Then I saw the king and his whole court coming down with a great caravan of camels and little, low chariots drawn by asses. I saw all this very much as I see paths coming down from the heavenly Jerusalem. The king was a heavenly king who owned a wheat and olive field on this earth. But he came in the manner of the patriarchal kings, attended by a great retinue. I saw him coming down from on high, for that little fellow, the steward, had been accused to him of dissipating his revenues.

The lord's debtors were two persons in long coats buttoned all the way down. The steward wore a little cap. The castle of the latter was nearer the desert than the wheat and olive plantation, on either side of which the peasants lived. That was more toward the land of Canaan, and formed a triangle with the castle. And now came the lord down over the cornfield. The two debtors had squandered the fruits of the field with the steward, although toward their dependents they were hard and exacting. They were two bad parish priests, and the steward a bishop far from good; or again, it was like a worldling putting his affairs in order. The steward, having espied the coming of his lord while yet he was a long way off, fell into the greatest anxiety. He prepared a grand feast, and became very active and servile. When the lord arrived, he thus addressed the steward: "Why, what is this that I hear of thee, that thou dost squander my property! Render an account, for thou shalt no longer be my steward!" Then I saw the steward hurriedly summoning the two peasants. They presented themselves carrying rolls, which they opened. He questioned them as to the amount of their indebtedness, for of that he was utterly ignorant, and they showed it to him. With the crooked reed

that he held in his hand, he made them quickly change the sum to a lesser amount, for he thought: "When I shall be discharged, I shall find shelter with them and have whereon to live, for I cannot work."

I saw now the peasants sending their servants to the lord with camels and asses laden with sacks of corn and baskets of olives. They that had charge of the olives carried money also, little metal bars done up in packages, larger or smaller according to their sum, and fastened together with rings. But the lord, glancing at the packages, saw by what he had before received that these were far too small, and from the false account rendered, he understood the design of the steward. Turning to his courtiers, he said with a laugh: "See, the man is shrewd and cunning. He intends to make friends of those under him. The children of the world are wiser in their doings than the children of light, who rarely do for good what the former do for evil, who rarely take as much trouble for a reward as this man has done for punishment." Then I saw that the hunchbacked knave was discharged from his office and banished into the desert. The soil there was metallic (yellow, hard, unfruitful ferruginous sand, ocher), its only vegetation the alder tree. He was at first quite confounded and troubled, but I saw that he afterward set to work to chop wood and to build. The two peasants also were sent away, though to them somewhat better places amidst the sand of the desert were allotted. But the poor underservants, formerly the victims of cruel extortion, were now entrusted with the care of the field.

6. JESUS AND THE DISCIPLES INVITED TO TEACH AND BAPTIZE IN SELEUCIA

Jesus and the disciples separated and went in different directions throughout the whole city of Adama. Jesus took the central portions for Himself, while the disciples went

to the most distant quarters even as far as the homes of the heathens. They stopped at almost every house inviting the people, who were already prepared, to go on the following day to the Baptism, and on the day after to the great instruction that Jesus was to deliver in a larger grassy enclosure, on the other side of the lake near Seleucia. The invitations were accompanied by words of instruction. The disciples were thus occupied until dusk, when they left the city and proceeded along the western side of the lake to where some fishing vessels were lying. They went on board, and instructed the fishermen who were fishing by torchlight on the broad side of the lake below the spot where the Jordan flowed into it. The glare of the torches allured the fish, which were then taken with hooks and darts. The disciples told the fishermen to bring their fish over to the green square near Seleucia, where the instruction was to be held, and they should be well rewarded. The green square, of which they made mention, was a kind of zoological garden surrounded by a wall and a hedge. Wild animals taken alive were confined there, consequently it was provided with all kinds of dens and cages for that purpose. The place belonged to Adama and was about one hour and a half from Seleucia.

When morning dawned, Jesus joined the disciples, and they went back to the city together by a roundabout way on which were several huts. Invitations and instructions were given at these huts as at the other houses. Arrived at the city, Jesus and the disciples went to the residence of the Governor, which stood in an open square, and there took some refreshment. The repast consisted of little rolls joined in pairs, and small fish with upright heads. These last were served in a many-colored, shining glass dish formed like a ship. Jesus laid one of the fishes on a roll before each of the disciples. All around the edge of the table were cavities hollowed out like plates, and into them the portions were put.

After the repast, Jesus gave an instruction in the hall opening on the court in presence of the Governor and his household, all of whom were to be baptized. After that He went to the place of instruction outside the city where He found many already waiting for Him, and there, too, He taught in preparation for Baptism. The people in bands came and went by turns, proceeding from this place to the synagogue where they prayed, sprinkled their head with ashes, and did penance. They repaired afterward to the bathing garden near the "Place of Grace," where two by two they performed their ablutions in a bathhouse separated from each other by a curtain.

When the last band had left the place of instruction, Jesus and His disciples followed. The baptismal well was that into which the water from the arm of the Jordan flowed. The basin here, as in other places, was surrounded by a canal so broad as to afford a passage for two, and from it five conduits connected with the basin. These conduits could be opened or closed at pleasure, and at the side of each ran a path over the little canal. In the center of the basin rose a stake which, by a crosspiece that reached to the bank, could be made to open and close the basin.

This reservoir with its five canals had not been especially constructed for the Baptism. The number five was a frequent recurrence in Palestine, and the five aqueducts leading to the Pool of Bethsaida, to John's fountain in the desert, to the baptismal well of Jesus, bore reference no doubt to the five Sacred Wounds, or to some other mystery of religion.

Jesus here gave instructions as an immediate preparation for Baptism. The neophytes were clothed in long mantles which they laid aside at the moment of stepping into the canal, retaining only the covering for the loins and the little scapular on the breast. Water from the basin had been let into the canal. On the pathways over it stood

the baptizers and the sponsors. The water was thrice poured from a shallow dish over the head in the name of Jehovah and Him whom He had sent. Four disciples baptized at the same time, two others imposing hands as sponsors. This ceremony, with the instructions of Jesus in preparation for it, lasted until evening. Many of the aspirants to Baptism were not admitted to its reception.

At daybreak next morning, the disciples embarked for Seleucia and the appointed place nearby. The lake at some distance from Adama took the figure of a violin, narrowing off to about fifteen minutes in breadth. Seleucia, a city of only moderate importance, was, however, a well-fortified place, being surrounded by two walls and an intervening rampart. On the northern side, especially, it was so steep as to be wholly inaccessible; in that quarter the pagan soldiers dwelt. The women lived to themselves in a separate part of the city in long rows of buildings, each occupying a private apartment. The few Jews here residing were very greatly oppressed. They lived in miserable holes in the walls, and had to perform the lowest and most painful labors on the canals and marshes.

I saw no synagogue here but only a round temple, which stood on a circle of pillars upon which were enormous figures in the attitude of supporting the building. In the center was an immense column, in which were the steps that led up into the edifice. Underneath were subterranean vaults, wherein the urns containing the ashes of the dead were deposited. Nearby was a somber-looking place in which they were accustomed to consume the bodies of their dead. In the temple were idols of serpents with human faces, human figures surmounted by dogs' heads, and one holding the moon and a fish.

The soil around these parts was not very productive, though the inhabitants were remarkably industrious. They made all kinds of cordage for the harness of horses as well

as various kinds of armor, everything necessary for military equipments.

The disciples went around in Seleucia inviting the people to the instruction and to partake of the repast prepared at the appointed place. Meanwhile, Jesus went for the same purpose through the pagan quarters at Adama. Then the disciples repaired to the grassy enclosure of the zoological garden, which was beautifully sodded and filled with flowers and bushes, and there, with the fishermen who kept their fish in a cistern, prepared the meal. The tables were broad beams about two feet wide, that had been drawn up out of the lake. Back of the garden were furnaces in which the fish were roasted. It appeared as if meals were often prepared here, for in the caves around were kept a number of flat stone plates, which looked as if formed by nature, and upon which the viands were served up. There were at this repast bread, fish, herbs, and fruit.

When all had been prepared and about a hundred of the pagan men were assembled, Jesus came over the lake. He was followed by about twelve Jews, the Governor, and several heathens from Adama. He taught on a hill. The Governor and the other Jews took part in the management of the repast, and served at table with the disciples. Jesus taught of man's twofold composition, body and soul, and of the nourishment of both the one and the other. The people were free either to listen to His instruction or to partake of the meal. Jesus granted that permission to try them. Some went straight to the table and others soon followed, so that about a third only remained to hear. Jesus taught of the vocation of the heathens and told about the Three Kings, whose history was not unknown to these people.

When the meal and instruction were over, Jesus went toward evening with the disciples and Jews to Seleucia, an hour and a half to the south and at some distance from

the lake. The people had already returned thither. Here Jesus and His party were received by the most distinguished men of the city, and a luncheon was served for their refreshment. After that they were conducted into the city and Jesus saluted and instructed the heathen women, who had assembled in a square not far from the gate in order to see Him. They were clothed as Jewesses, though not so modestly veiled. Like most of the people of this region, they were not tall, but stout and robust.

Jesus entered a large public hall wherein a banquet had been prepared in His honor. There was a great deal of feasting going on in these parts. Jesus, the disciples, and the Jews sat by themselves at one of the tables. At first, the Jews were unwilling to partake of the entertainment. But Jesus told them that what entered the mouth did not sully the man, and added that they who would not eat with Him, would not follow His doctrine. He taught unweariedly during the whole of the entertainment.

The heathens used tables higher than those of the Jews and also small single ones. They sat crosslegged on cushions, like the people in the land of the Three Kings. The viands consisted of fish, herbs, honey, fruit, also flesh meat roasted brown.

Jesus so impressed them by His teaching that they were very much grieved when He had to leave. They begged Him so earnestly to remain with them that He allowed Andrew and Nathanael to do so. The heathens were very curious when there was question of novelty. It was already dusk when He left them.

The houses in which the women dwelt faced on a broad street, though their rear was built in the wall or the rampart of the fortification. Some of them were very beautiful, separated at intervals by gardens and squares in which the women carried on their domestic affairs and did their washing. Jesus addressed them in their usual meeting place.

In Seleucia, also, Jesus spoke of the Baptism as of a purification; and when they wished to detain Him longer, He told them that they were at present incapable of understanding more.

From Seleucia Jesus returned to Adama. In the synagogue a feast of thanksgiving was celebrated by the newly baptized who occupied the places of honor and chanted canticles of praise. Numbers of others were baptized when Andrew and Nathanael returned from Seleucia. The converted Jew exhibited naught but humility and a desire to render assistance to Jesus, delighted to act as servant and messenger on all occasions.

A great number of sick had been unable to attend Jesus' instructions and the Baptism; consequently, with Saturnin and the disciple who was related to Him, He went to hunt them up in their homes. The other disciples started for the cities Azor, Cades, Berotha, and Thisbe, all from two to three hours north of Adama, in order to invite the inhabitants to the instruction which Jesus was going to deliver on a gently rising mountain on the road from Cades to Berotha. On the top of that mountain, which was covered with vegetation, and in an open space surrounded by a wall stood a chair used from remote times for teaching. In some places the disciples went to the chief magistrates and called upon them to invite the people to the instruction that the Prophet from Galilee would deliver on the mountain the day after the Sabbath, while in others, they themselves went to the houses and invited the occupants to the instruction.

Meanwhile, Jesus was going around in Adama among the rich and the poor, Jews and heathens, healing the dropsical, the lame, the blind, and those afflicted with a bloody flux. I was especially surprised at the sight of ten possessed men and women, all of them pure Jews. I never saw so many possessed among the heathens. Some of these ten were of distinguished families. They were con-

fined in grated chambers in their own houses, either in the house or the forecourt. As Jesus was coming toward them, they began crying and raging in a frightful manner, but on a nearer approach, they became quiet and stared at Him perplexedly. I saw Him, by His glance alone, driving all the devils from them. They left them under a visible form, a vapor which afterward assumed the shadow of an abominable human figure, and then disappeared. The bystanders were amazed at the sight; the former possessed turned pale and sank down unconscious. Jesus addressed some words to them, took them by the hand, and commanded them to rise. Then, as if coming out of a dream, they sank on their knees giving thanks, and rose up changed men. Jesus then exhorted them and mentioned the faults they should correct.

When the disciples returned to Adama, they took a meal with Jesus at the chief magistrate's. They had purchased fish and bread at the places they had visited, and ordered them to be delivered at the mount of instruction. The food was intended for the audience. Jesus received presents from many people and various places. I saw little bars of gold that looked like twigs. These gifts were devoted to the purchase of food for the multitude. Jesus had not broken His fast since the last meal taken at Seleucia.

On the Sabbath He taught in the synagogue of Adama. There was here also a party formed against Jesus. They sent two Pharisees to where John was teaching in order to hear what he had to say about Jesus, and thence to Bethabara and Capharnaum to inform some of their friends that He was now going around among them baptizing and making disciples. When these messengers returned, they spoke against Jesus and spread the calumnies they had heard, but their efforts gained no adherents to their own party.

Once the magistrates of Adama interrogated Jesus as to

what He thought of the Essenians. They wanted to tempt Him, because they pretended to have remarked in His sentiments some similarity to those of that sect, and also because James the Less, His relative and who was then with Him, was an Essenian. They brought all kinds of accusations against them, condemning chiefly their retired life and their celibacy. Jesus answered in very general terms: One could, He said, find nothing to reproach in those people; if they were called to such a life, they deserved great praise. Everyone has his own vocation; were a cripple to aim at walking upright, he would hardly succeed. When the magistrate objected that so few families were raised up by them, Jesus enumerated a great many Essenian families and spoke of their well-bred children. He alluded to the married state, first of the good, then of the bad. He neither took part with the Essenians, nor did He accuse them. The people did not comprehend Him, though they saw that He had family connections among the Essenians and kept up intercourse with them.

7. JESUS PREACHING ON THE MOUNTAIN NEAR BEROTHA

Before daybreak of the night between the Sabbath and Sunday, Jesus left Adama. He had taken leave of the people after the exercises of the Sabbath, though without saying that He was not to return, and He now went with His disciples and several of the Jews to the mountain appointed for the instruction. He left Adama by the gate through which He had entered, and that was over a bridge. Had they gone by another, they would have had to ferry over the river that ran from Azor to Cades, and which near Adama flowed into the Jordan. They left Cades to the right, and proceeded westward over gently rising mountain terraces. This region had high mountain

ridges that formed great plateaus. There were fewer ravines and isolated peaks than in southern Palestine. Thisbe was to the left of the little troop on very high ground. Tobias once lived in Thisbe and had there given in marriage his wife's brother, or brother-in-law. He had also been in Amichores, the water city. He might have taken up his abode there permanently, were it not that he preferred to go into captivity, in order to be useful to his people. Elias, too, had been in Thisbe, and Jesus had once before journeyed through it.

The multitude was already gathered upon the mountain. On the preceding evening, people had gone thither after the Sabbath and put the place in order. On the summit was an enclosed space in which stood a teacher's chair. The people living on the sides of the mountain had been busied preparing for the tents, and already the stakes and cords were at hand. They had carried them up and stretched the awnings over the teacher's chair and other available spots around. The place was one of historic interest, for Joshua had here celebrated a feast of thanksgiving after his successful siege of the Canaanites. Water had been transported hither in leathern bottles, and bread and fish in baskets. These baskets were like our beehives; they could be placed one above another, and in the several compartments various things could be put without danger of mixing.

As Jesus was going up through the crowd to the summit of the mountain, shouts greeted Him on every side: "Thou art the true Prophet! The Helper!" etc., and as He passed along, they bowed low before Him. It may have been nine o'clock when He reached the summit, for it was six to seven hours from Adama to this place.

Many possessed had been led up the mountain. They were raging and shouting. When Jesus saw them, He commanded them silence, and by His command and the glance of His eye, they became calm and were freed from

the evil one.

When Jesus had reached the tribune and the crowd had been brought to order and silence by the disciples, He first invoked His Heavenly Father, from whom come all good gifts, the people likewise praying. Then He began His instruction. He made allusion to what had there occurred, spoke of the children of Israel, of Joshua's once appearing in these parts and freeing them from the Canaanites and from paganism, and of the destruction of Azor. Of all these events Jesus explained the spiritual meaning. Thus came truth and light to them anew, with grace and mildness to free them from the power of sin. He exhorted them not to resist as did the Canaanites, that God's punishment might not come upon them as it had done upon Azor. He also related a parable of which He again made use on a later occasion. It is in the book of the Gospels, I think, something about wheat and husbandry. He taught also of penance and the coming of the Kingdom, speaking significantly of Himself and the Heavenly Father as He had done in the neighboring towns.

The sons of Johanna Chusa and Veronica came here to Jesus. They had been sent by Lazarus, to warn Him against the two spies whom the Pharisees had despatched from Jerusalem to Adama. The disciples brought them to Jesus during a pause in the instruction. He told them not to be at all disquieted on His account, that He would fulfill His mission, and He thanked them for their devotedness, etc. The spies sent by the Pharisees were also on the mountain with the disaffected Jews from Adama. Jesus did not address them, but He said aloud in the course of His instruction that enemies would lie in wait for Him and persecute Him, still they would not succeed in hindering Him from accomplishing what the Father in Heaven had entrusted to Him. He would soon appear among them again to announce the Kingdom of

God and the truth.

Many mothers were present with their children, demanding Jesus' blessing. But the disciples were disquieted and thought, on account of the presence of the spies, that He should not give it. Jesus, however, reproved them for their anxiety, saying that He regarded the intention of the mothers as good, and that the children would thereby derive benefit, and so He went down through the rows that they formed and gave them His benediction.

The instruction lasted from ten in the morning till near evening, when the people were ranged in order to take some food. On one side of the mountain there were grated fires whereon the fish were roasted. The order observed was beautiful. Not only the inhabitants of each separate city encamped together, but even the residents of the same streets were divided into families with their neighbors. To the guests of each street, one man was appointed to bring and divide the food. Each person or one person in each group, had a leather cover which, being spread out, served for plates. They had with them also such things as are used at table: bone knives and spoons with jointed handles. Some had brought gourds, others cups of bark, in which they received water from the leathern bottles, while others, there and then, quickly formed for themselves such cups if they had not done so on the way. The superintendents received the food from the disciples, and divided each portion among the four or five sitting together, laying the fish and bread on the leathern cover before them. Jesus had blessed the food before it was divided, and by virtue of that blessing it was multiplied, otherwise it would have been far from sufficient for the two thousand for whom it was intended. Each group received a small portion only, but all were satisfied after eating, and much remained over to be collected into baskets and carried off by the poor.

There were some Roman soldiers going around among

instructions from him, for he had soldiers under his command. Perhaps they had been charged to bring him information of Jesus, for they went to the disciples and begged some of the blessed bread, to take with them to Lentulus. On receiving it, they stowed it away in the knapsacks that hung from their shoulders.

It was already dark and torches lighted when the meal was over. Jesus blessed the multitude and left the mountain with the disciples, from whom, however, He soon separated. They took a shorter route back to Bethsaida and Capharnaum, while He with Saturnin and that disciple, His relative, went southward to a city lying off from Berotha, called Zedad, and spent the night at an inn outside the city.

8. JESUS PASSES THROUGH GATHHEPER TO CAPHARNAUM

On the night between Monday and Tuesday, I saw Jesus in the mountains with Saturnin and that other disciple. As He walked alone in prayer and they questioned Him about it, He spoke to them of prayer in private, illustrating by the example of the serpent and scorpion: "Were a child to ask for a fish, the father would not give him a scorpion," etc. During these days, I saw Him again in various little places among the shepherds healing and exhorting, also in Gath-Opher, Jonas's birthplace, and where some of His own relatives lived. He wrought cures in this latter place also, and then toward evening went as far as Capharnaum.

How indefatigable was Jesus! With what ardor He inspired the disciples and Apostles! At first they were often overcome by fatigue; but now what a difference! The disciples while travelling along the highways went forward to meet some and to hunt up the others, to instruct them themselves or invite them to attend Jesus' instructions.

Lazarus, Obed, Joseph of Arimathea's nephews, the bridegroom of Cana, and some other disciples, had arrived at Mary's house near Capharnaum. There were present also about seven women, relatives and friends, awaiting the return of Jesus. They went in and out the house and gazed along the road, to catch the first sight of Him. And now came some of John's disciples with the news of their master's imprisonment, which filled the hearts of the little company with anxiety. The disciples then went on to meet Jesus with whom they came up not far from Capharnaum, and made known to Him their errand. He consoled them, and continued His way to His Mother's alone. He had sent His disciples on in advance. Lazarus came out to meet Him, and washed His feet in the vestibule.

When Jesus entered the apartment, the men bowed low before Him. He greeted them, and went up to His Mother, to whom He stretched out His hands. She, too, most lovingly and humbly inclined to Him. There was no rushing into each other's arms; their meeting was full of tender and ingenuous reserve, which touched all present and made upon them the holiest impression. Then Jesus turned toward the other women, who lowered their veils and sank on their knees before Him. He was accustomed to give His blessing at such meetings and leavetakings.

I saw now a repast made ready, and the men reclining around the table, the women at one end sitting cross-legged. They spoke indignantly of John's imprisonment, but Jesus rebuked them. He said that they should not be angry and pass sentence upon it, for that it had to be. Were John not removed from the scene, He Himself would not be able to begin His work and go to Bethania. Then He told them of the people among whom He had been. Of Jesus' coming, none knew excepting those present and the confidential disciples. Jesus slept with the

other guests in a side building. He appointed the disciples to meet Him after the next Sabbath at a house, high and solitary, in the neighborhood of Bethoron.

I saw Him conversing with Mary alone. She was weeping at the thought of His exposing Himself to danger by going to Jerusalem. He comforted her, telling her that she must not be anxious, that He would accomplish His mission, and that the sorrowful days had not yet come. He encouraged her to persevere in prayer, and exhorted the others to refrain from all comments and judgments upon John's imprisonment and the action of the Pharisees against Himself, for such proceedings on their part would only increase the danger, that the Pharisees' manner of acting was permitted by Divine Providence, though thereby they were working out their own destruction.

Some mention was made of Magdalen also. Jesus again told them to pray for her and think of her kindly, for she would soon be converted and become so good as to be an example for many.

Early next morning, Jesus went to Bethania with Lazarus and about five of the disciples belonging to Jerusalem. It was the beginning of the Feast of the New Moon, and I saw floating from the synagogues of Capharnaum and other places, long streamers of knotted drapery and festoons of fruit on the principal houses.

9. JOHN THE BAPTIST ARRESTED BY HEROD AND IMPRISONED AT MACHAERUS

Herod had once before caused the Baptist to be arrested at the place of baptism and brought to him where he kept him in custody some weeks in the hope of intimidating him and leading him to a change of sentiment. But through fear of the immense crowds that were hurrying to hear John, he had released him. John then retired to the place where he had formerly baptized near Ainon

and opposite Salem. It was one hour and a half east of the Jordan and about two hours south of Socoth. The baptismal well was in the region of a lake, about a quarter of an hour long, from which two streams, after bathing the foot of a hill, flowed into the Jordan. On this hill were the remains of an old castle, whose towers were still habitable, and scattered around were gardens and walks and other dwellings. Between the lake and the hill was John's baptismal well. In the center of the spacious, caldron-shaped summit of the hill, John's disciples had raised an awning over a terraced elevation formed of stone, and it was there that he taught. This region was under Philip's jurisdiction. But it ran like a point into Herod's country, who on that account was somewhat reserved in executing his designs against John.

An uncommonly great concourse of people had assembled to hear John: whole caravans from Arabia on camels and asses, and hundreds of people from Jerusalem and all Judea, both men and women. The crowds came and went by turns, covered the caldron-shaped plateau, encamped at the base of the hill, and stood on the heights around. The most beautiful order was established and maintained by John's disciples. Those nearest the preacher reclined on the ground, those behind them sat on their heels, while the outer rows stood; in this way all could see. The heathens were separated from the Jews, and the men from the women, who always stood back in the last row. On the slope of the hill were other groups squatting, head and arms resting on their knees, or again, clasping one knee and lying or sitting on the other hip.

Since his return from Herod, John was as if penetrated by a new spirit. His voice sounded usually sweet, and yet was so powerful and far-reaching that every word was understood. He again wore his mantle of skins, and was more roughly clothed than at On where he had sometimes appeared in a flowing robe. His teaching was of Jesus and

His persecution in Jerusalem. Pointing toward Upper Galilee where Jesus was at that instant going about working miraculous cures, John said: "But He will soon reappear in those parts. His persecutors will gain nothing over Him until His mission shall have been fulfilled."

Herod also and his wife came with a guard of soldiers to John's place of instruction. He had travelled from his castle of Livias twelve hours, passing near Dibon where he had to cross two branches of a little river. As far as Dibon the road was good, but after that it became very rough and difficult, properly speaking fit only for foot-passengers and beasts of burden. Herod rode upon a long, narrow chariot on which one could recline or sit sideways. There were several with him. The wheels proper were heavy, low, round disks without spokes, though there were other larger ones and rollers at the back. The road was so uneven that on one side the chariot rested on the high wheels, and on the other upon low ones. The journey was a painful one. Herod's wife, along with her ladies in waiting, rode upon a similar chariot. They were drawn by asses preceded and followed by soldiers and courtiers.

Herod had undertaken this journey because John was now preaching again, and that more boldly and zealously than before. He was anxious to hear him and learn whether he said anything personally against himself. His wife was only waiting for an opportunity to excite him to extreme measures against John; she hid her crafty designs, however, under a fair appearance. Herod had still another motive in making this journey. He knew that the Arabian king Aretas, father of his repudiated first wife, had come hither to John and, to escape observation, had mingled with the disciples. He wanted to see whether Aretas had any design to stir up the people against himself. His first wife, a good and very beautiful lady, had returned to her father who, having heard of John's teaching and of his opposition to Herod's unlawful desires, had come to

satisfy himself of the truth of what had been told him. But anxious to attract no attention, he was dressed simply, like John's disciples with whom he identified himself.

Herod alighted at the old castle on the hill and sat during John's instruction upon the graded terrace in front. His wife, surrounded by her guards and attendants, sat on cushions under an awning. John was preaching in a loud voice and at that moment crying out to the people that they should not be scandalized at Herod's second union, that they should honor him without imitating him. These words pleased Herod at first, though on second thought they irritated him. The force with which John spoke was indescribable. His voice was like thunder, and yet sweet and intelligible. He seemed to be exerting himself for the last time. He had already warned his disciples that his days were drawing to a close, but that they should not abandon him, they should visit him when in prison. For three days he had neither eaten nor drunk. The whole time had been spent in teaching, proclaiming aloud his testimony to Jesus, and in rebuking Herod for his adultery. The disciples implored him to discontinue and take a little nourishment, but he listened not; he was wholly under the spirit of inspiration.

The view from the height upon which John taught was uncommonly beautiful. One could see off in the distance the Jordan, the cities lying around, fields, and orchards. There must have been here in days gone by a great building, for I could still see stone arches like those of bridges, overgrown with thick green moss. Two of the towers of the castle at which Herod stopped, had been lately restored and it was in them that he lodged. This region was rich in springs and the baths were kept in perfect order. The water that supplied them was brought through a skillfully constructed, vaulted canal from the hill upon whose summit John taught. The baptismal pool was oval in form and encircled by three beautiful green terraces

through which five pathways were cut. This region was indeed much smaller, but richer in appearance than that of Bethsaida at Jerusalem, which is here and there rendered unsightly and impure by reeds and by the leaves that fall into it from the surrounding trees. The baptismal pool lay behind the hill, and about one hundred and fifty feet beyond was the great pond in which were numbers of fish. They seemed to be crowding to the side at which John was teaching, as if they wanted to hear. On the pond were little skiffs, trunks of trees hollowed out, large enough at most for two men only, with seats in the middle for fishing. John ate only a little poor honey. When he took food with his disciples, it was always in very small quantities. He prayed alone, and spent much of the night gazing up to Heaven.

John knew that the time of his arrest was near; therefore had he spoken as if under inspiration and as if taking leave of his auditors. He had announced Jesus more clearly than ever. He was now coming, he said; consequently he himself should retire and they should go to Jesus. He, John, was soon to be apprehended. They were, he continued addressing his audience, a hard and indocile people. They should recall how he had come at first and prepared the ways for the Lord. He had built bridges, made foot paths, cleared away stones, arranged baptismal pools, and conducted thither the water. He had a difficult task, struggling against stony earth, hard rocks, and knotty wood. And these labors he had had to continue toward a people stubborn, obdurate, and unpolished. But they whom he had stirred up should now go to the Lord, to the well-beloved Son of the Father. They whom He received would be truly received; they whom He rejected should indeed be rejected. He was coming now to teach, to baptize, to perfect what he himself had prepared. Then turning toward Herod, John earnestly reproached him several times before the people for his scandalous connection.

Herod, who both reverenced and feared him, was inwardly furious, though preserving a cool exterior.

The instruction was ended and the crowd began to disperse on all sides, the people from Arabia and Aretas, Herod's father-in-law going with them. Herod had not caught sight of him. Herod's wife had already gone, and now he himself departed, concealing his rage and taking a friendly leave of John.

John sent several disciples to different quarters with messages, dismissed the others, and retired to his tent to give himself up to prayer. It was already dark and the disciples had departed, when about twenty soldiers, after placing guards on all sides, surrounded the tent and one entered. John told him that he would follow quietly, that he knew his time had come and that he must make way for Jesus, they needed not to fetter him, for he would willingly accompany them, and that, in order to avoid a tumult, they should lead him away with as little noise as possible. And so the twenty men hurried him off at a rapid pace. He had only his rough mantle of skins thrown about him, and his staff in his hand. Some of his disciples met him as he was being led away. He took leave of them with a glance, and bade them visit him in his imprisonment. But soon the disciples and people mobbed together and cried aloud: "They have arrested John!" and then arose weeping and lamentations. They wanted to follow, but they knew not what direction to take, for the soldiers had turned quickly out of the usual way and proceeded southward by an unknown route. Intense excitement, grief, and mourning prevailed. The disciples scattered and fled in all quarters just as they did later, at the time of Jesus' arrest, and the news was soon spread throughout the whole country.

After marching with the soldiers the whole night, John was conducted first to a tower at Hesebon. Toward morning some soldiers of the place came to meet the prisoner,

for it was already known there that John had been arrested, and the people were gathering together in groups. The soldiers who had charge of John seemed to be a kind of bodyguard to Herod. They wore helmets, their breasts and shoulders protected by armor formed of metal plates and rings, and they bore long lances in their hands.

The people of Hesebon gathered in crowds before John's prison, and the guards had enough to do to drive them off. The upper part of the tower had several exterior openings. John stood in his prison crying in a voice loud enough to be heard without. His words were to this effect, that he had prepared the ways, had broken rocks, had directed streams, had dug fountains, had built bridges; he had had to cope with obstacles the most adverse and contradictory, and it was owing to the obstinacy of those whom he now addressed that he had been arrested. But they should turn to Him whom he had announced, to Him who would soon come by the paths he himself had made straight. When the Master approached, then should they who had prepared His way withdraw, and all should turn to Jesus, the latchets of whose shoes he himself was not worthy to loose. "Jesus," he continued, "is the Light, the Truth, and the Son of the Father," etc. He called upon his disciples to visit him in his confinement, for no one would yet venture to lay hands upon him, his hour was not yet come. John uttered the above in a voice as loud and distinct as if he were addressing the multitude from an orator's stand. Again and again the guard dispersed the crowd, but the throng soon reassembled, and John's instructions recommenced.

He was afterward led by the soldiers from Hesebon to the prison of Machaerus, the access to which was up a high and steep mountain. He rode with several in a low, narrow, covered chariot like a box, drawn by asses. Arrived at Machaerus, the soldiers conducted him up the steep mountain path to the fortress. But they did not enter

by the principal gate, but through a postern in the wall nearby, which overhanging moss almost concealed. Traversing a passage somewhat inclined, they reached a brazen door which opened into another that ran under the gateway of the fortress, and thence led into a large underground vault. It was lighted from above and was clean, though destitute of every species of comfort.

From the place of baptism, Herod went to his castle of Herodium, which had been built by Herod the Elder, and where once, for mere sport, he had caused some persons to be drowned in a pond. Here, filled with dejection, Herod hid himself away and would see nobody, although many had already presented themselves to express to him their disapproval of John's arrest. A prey to inquietude, he shut himself up in his own apartments.

After some time John's disciples, provided they came in small numbers, were allowed to approach the prison, converse with him, and pass things to him through the grating. But if many came together, they were turned away by guards. John ordered the disciples to go on baptizing at Ainon, until Jesus came to establish Himself there for the same purpose. The prison was large and well-lighted, but its only resting place was a stone bench. John was very serious. His countenance always wore an expression of thoughtfulness and sadness. He looked like one that loved and heralded the Lamb of God, but who knew the bitter death in store for Him.

10. JESUS IN BETHANIA. INNS ESTABLISHED FOR THE ACCOMMODATION OF JESUS AND THE DISCIPLES ON THEIR JOURNEYS. THE PEARL LOST AND FOUND

With Lazarus and the five disciples belonging to Jerusalem, Jesus traversed the road from Capharnaum to Bethania through the region of Bethulia. But to Bethulia

itself, which lay high in the distance, they did not go. Their way ran around it toward Jezrael, outside of which Lazarus owned a kind of accommodation inn with a garden.

The disciples had gone on ahead and prepared a luncheon. One of the trusty servants of Lazarus had charge of the place. It was early in the morning when they washed their feet here, shook the dust from their clothes, ate something, and took a little rest. From Jezrael they went over a little river, leaving Scythopolis and afterward Salem to the left, crossed a mountain spur, and approached the Jordan. Continuing their course southward, they crossed the river below Samaria and, because it was already night, rested some hours on an eminence of the river's bank where some faithful shepherds dwelt. Before daybreak next morning they started again and directed their steps between Hai and Gilgal through the desert of Jericho. Jesus and Lazarus journeyed together, while the disciples went ahead by another route. Jesus and Lazarus walked the whole day by unfrequented paths without touching at any place, not even at the inn that Lazarus owned on this side of the desert. When within a few hours of Bethania, Lazarus went on ahead and Jesus continued His journey alone.

There were assembled at Bethania with Lazarus and the five disciples from Jerusalem, about fifteen disciples and followers of Jesus and seven women: Saturnin, Nicodemus, Joseph of Arimathea, his nephews, Simeon's sons, and those of Johanna Chusa, Veronica, and Obed respectively. Among the women were Veronica, Johanna Chusa, Susanna, Mary Marcus the widow of Obed, Martha, and the discreet old servant of the last named, who afterward joined the holy women who cared for the wants of the Lord and His disciples. All were gathered in a large, subterranean vault of Lazarus's castle, quietly and, it seemed, secretly awaiting the coming of Jesus.

Toward evening He arrived and entered the garden by a back gate. Lazarus went out to meet Him in a reception hall, where he washed His feet. There was here a deep basin connected with the house by pipes, through which Martha poured tepid water for the use of their Guest. Jesus, sitting on the rim of the basin, immersed His feet, which Lazarus washed and dried. After that he shook out Jesus' garments, put on His feet fresh sandals, and handed Him a little food and drink.

Then Jesus accompanied Lazarus through a long, shady walk up to the house and down into the vaulted chamber. The women drew their veils and bowed low on their knees before Him, while the men inclined profoundly. Jesus greeted all and blessed them, after which they took their place at table. The women sat on cushions at one side of the table, their feet crossed under them.

Nicodemus was remarkably impressed and very desirous of hearing every word of Jesus. The men spoke indignantly of John's imprisonment. But Jesus said that it had to be, it was the will of God, and that they should not speak of such things in order not to attract attention and thereby give rise to danger. If John had not been removed from the scene of action, He Himself would not yet have been able to labor here. The blossoms must fall, if the fruit is to appear.

Then they spoke angrily of the spying and persecution set on foot by the Pharisees, whereupon Jesus again commanded them to be at peace. He deplored the action of the Pharisees and related the parable of the unjust steward. The Pharisees, too, were unjust stewards, though not so prudent as the subject of the parable, therefore would they have no resource on the day of reckoning.

After the meal, they retired to another apartment where lamps were lighted. Jesus prayed aloud, and they began the exercises of the Sabbath. After that Jesus conversed awhile with the men, and all retired to rest.

When silence reigned in the house and the inmates were sunk in slumber, Jesus arose from His couch and went out unperceived to the cave on Mount Olivet in which, on the day before His bitter Passion, He would wrestle in prayer. He prayed several hours to His Heavenly Father for strength to accomplish His work, and before daybreak returned unnoticed to Bethania.

The sons of Obed, who were servers in the Temple, now returned with some others to Jerusalem, but the rest of the guests remained quietly in the house, and none but themselves knew of Jesus' presence.

During the meal today, Jesus told them of His stay among the people of Upper Galilee, at Amead, Adama, and Seleucia. And as the men in their zeal vehemently inveighed against the sects, He reproved them for their bitterness, and related to them a parable. He told them of a man who on the way to Jericho had fallen among robbers, and who had received more pity from a Samaritan than from a Levite. I have always heard this parable related in the same way, though with different applications. He spoke also of the calamities about to befall Jerusalem.

At night when all were asleep, Jesus went again to pray in the cave on the Mount of Olives. He shed many tears and endured intense fear and anguish. He was like a son going forth to great labors, and who first threw himself on the bosom of his father to receive strength and comfort. My guide told me that whenever Jesus was in Bethania and had an hour to spare, He used to go to that cave to pray. This was a preparation for His last agony on Mount Olivet. It was also shown to me that Jesus chiefly on Mount Olivet prayed and sorrowed, because Adam and Eve when driven from Paradise had here first trodden the inhospitable earth. I saw them in that cave sorrowing and praying, and it was on this mountain, which Cain was cultivating for the first time, that he became so enraged as to resolve to kill Abel. I thought of Judas. I saw Cain

murdering his brother in the vicinity of Mount Calvary, and on Mount Olivet called by God to account for the same. Daybreak found Jesus back again in Bethania.

The Sabbath over, that took place on account of which principally Jesus had come to Bethania. The holy women had heard with sorrow what hardships Jesus and His followers had had to endure upon their journeys, and that Jesus especially, on His last hurried journey to Tyre, had suffered such want; they had heard of His having to soften the hard crusts, which Saturnin had begged on the way, in order to be able to eat them. They had therefore offered to establish inns and furnish them with all that was necessary. Jesus accepted their offer, and came hither to make with them the necessary arrangements. As He now declared that He would henceforth publicly teach everywhere, Lazarus and the women again offered to establish inns, especially since the Jews in the cities around Jerusalem, instigated by the Pharisees, would furnish nothing to Him and His disciples. They also begged the Lord to signify to them the principal stopping places on His journeys and the number of His disciples, that they might know how many inns would be needed and what quantity of provisions to supply.

Jesus replied by giving them the route of His future journeys, also the stopping places, and the probable number of disciples. It was decided that about fifteen inns should be made ready and entrusted to the care of confidential persons, some of them relatives either of Lazarus or of the Holy Family. They were scattered throughout the whole country, with the exception of the district of Cabul toward Tyre and Sidon.

The holy women then consulted together as to what district each should see to and what share each should take in the new establishments, to supply furniture, covers, clothes, sandals, etc., to provide for washing and repairing, and to attend to the furnishing of bread and other

necessaries. All this took place before and during the meal. Martha was in her element.

After the meal Jesus, Lazarus, the other friends, and the holy women assembled secretly in another of the subterranean halls. Jesus sat on a raised seat at one side of the hall, the men standing and sitting around Him; the women were on the opposite side on steps covered with carpets and cushions. Jesus spoke of the mercy of God to His people. He had sent them Prophets one after another whom they had disowned and ill-treated; now they would reject the Supreme Grace, and He predicted what would betide them. After He had dwelt upon this at length, some of His hearers said to Him: "Lord, relate this to us in a beautiful parable," and Jesus told them the parable of a king who after all his servants had been killed by the unfaithful vinedressers, sent his son into the vineyard where he too was murdered.

Some of the men withdrew at the close of this instruction and Jesus went with others into the hall and walked up and down. Martha, who was passing to and fro, approached Him and had a long talk about her sister Magdalen. She related what she had heard of her from Veronica, and her own consequent anxiety.

While Jesus was walking up and down the hall with the men, the women sat playing a kind of lottery for the benefit of their new undertaking. On the elevated platform was a table on rollers around which they sat. The plane of the table, which projected into five angles like the rays of a star, covered a box about two inches in depth. From the five points to the center of this partitioned box, ran deep furrows on the surface, and between them were slits connecting the interior. Each of the women had some long strings of pearls and many other little precious stones. Each in turn placed some of them in one of the furrows on the table. Then resting a delicate little bow on the outer end of the furrow, she shot a tiny arrow at the

nearest pearl or stone. The shock received by this one communicated itself to the rest, which rolled into the other furrows or dropped through the holes into the compartments in the interior of the box. When all the pearls and stones had been shot from the surface, the table, which was upon rollers, was agitated to and fro, by which movement the contents fell into other little compartments which could be drawn out at the edge. Each of these little drawers had previously been assigned to one of the players, so that when the holy women drew them out, they saw at once what they had won for their new undertaking or which jewel they had lost. Obed had died not long before and his widow was still mourning for him. Before the baptism, he had been at Lazarus's with Jesus.

During the game the holy women lost a very precious pearl that had fallen down among them. All moved back and looked for it most carefully. When at last they found it and were expressing their joy, Jesus came over to them and related the parable of the lost drachma and the joy of the owner upon finding it again. From their pearl, lost, carefully sought, and joyfully found, He drew a new similitude to Magdalen. He called her a pearl more precious than many others that, from the lottery table of holy love, had fallen and were going to destruction. "With what joy," He exclaimed, "will ye find again the precious pearl!" Then the women, deeply moved, asked: "Ah, Lord! Will that pearl be found again?" and Jesus answered: "Seek ye more earnestly than the woman in the parable sought the lost drachma, or the shepherd his stray sheep." Profoundly touched at this answer, all promised to seek after Magdalen more diligently than after their lost pearl, and assured Him that their joy upon finding her would far exceed what they now felt. Some of the women begged the Lord to receive among His disciples the young man of Samaria who, after the Pasch, had besought this favor of Him on the road to that city. They praised his

great wisdom and virtue. I think he was related to one of them. But Jesus replied that He could not count upon him as he was blinded by love of riches.

That evening several of the men and women began their preparations to go to Bethoron, where Jesus was to preach next day. That night Jesus again retired secretly to the Mount of Olives and prayed with His whole heart and soul, after which He went with Lazarus and Saturnin to Bethoron, about six hours off. It was then one hour past midnight. They cut through the desert on their way. When about two hours distant from Bethoron, they were met by the disciples whom Jesus had appointed to join Him there, and who had arrived at the inn near Bethoron the day before. They were Peter, Andrew, and their half-brother Jonathan, James the Greater, John, James the Less, and Judas Thaddeus, who was with them now for the first time, Philip, Nathanael Chased, also the bridegroom of Cana, and one or two of the widow's sons. Jesus rested with them under a tree in the desert for a long time, and gave them an instruction. He spoke again on the parable of the lord of the vineyard who had sent his son to the vinedressers. At the conclusion of the discourse, they proceeded to the inn and took something to eat. Saturnin had received from the women a purse of money with which to procure provisions for the little party.

11. JESUS IN BETHORON. THE HARDSHIPS AND PRIVATIONS OF THE DISCIPLES

It was toward eight o'clock in the morning when Jesus arrived in Bethoron. A couple of the disciples went to the dwelling of the Elders and demanded the keys of the synagogue, as their Master wanted to deliver an instruction; others scattered through the streets and summoned the people to the school, while Jesus went with the rest to the synagogue, which was soon filled with auditors. He taught

again in severe terms on the parable of the lord of the vineyard whose servants were murdered by the unfaithful vinedressers, whose son whom he had sent to them shared the same fate, and who at last gave the vineyard into the hands of others. He spoke likewise of the persecution of the Prophets and the imprisonment of John, saying that they would persecute Him also and lay hands upon Him, and He ended by predicting the judgment and woe that were to come upon Jerusalem. This discourse occasioned great excitement among the Jews. Some rejoiced, while others muttered angrily to one another: "Whence came this Man so unexpectedly here? No one knew of His arrival!" And some who had heard that there were women, followers of Jesus, at the inn in the valley, went out to question them on the designs of their Master.

Jesus cured several that were sick of a fever, and after some hours left the city.

Veronica, Johanna Chusa, and Obed's widow had arrived at the inn, and prepared a luncheon. Jesus and the disciples partook of it standing, after which they girded themselves and recommenced their journey. Jesus taught on this same day in Kibzaim on similar subjects as at Bethoron, also in some small shepherd settlements. All the disciples were not present in Kibzaim, but they met again at a large house belonging to a shepherd. It was surrounded by outbuildings and stood on the confines of Samaria. Mary and Joseph had been hospitably received there on their journey to Bethlehem, after having vainly sought admittance elsewhere. Here Jesus and the disciples, about fifteen in all, ate and slept. Lazarus and the women had returned to Bethania.

On the next day Jesus and the disciples sometimes together, sometimes in separate groups, passed rapidly through several large cities and small towns that lay in a district of some hours in extent. Gabaa and Najoth, about four hours from Kibzaim, were among them. In none of

these places did Jesus take time to go to the synagogues to teach, but instructed the crowds that gathered to hear Him on hills in the open air, on the public places, and in the streets. Several of the disciples remained with Jesus, while the others scattered through the valleys and shepherd villages to call the dwellers to the places which Jesus was to pass. The whole day's work was performed with incredible hardship and fatigue, with constant going from place to place. Jesus cured many sick, some of whom were carried to Him, but others cried out themselves for His aid. There were some lunatics among them. Many possessed ran clamoring after Him, but He commanded them to be silent and to retire.

What made that day's work still more wearisome, was the bad dispositions of the people and the insults of the Pharisees. These places, being near Jerusalem, were full of people who had taken part against Jesus. It was then as it is now in little places, they talk of everything without understanding anything. It was to such people that Jesus suddenly appeared with His band of disciples and His grave and denunciatory preaching. He repeated the instructions delivered at Bethoron, spoke of the graces now offered for the last time, after which would come the day of Justice, and again alluded to the ill-usage of the Prophets, the imprisonment of John, and the persecution directed against Himself. He brought forward above all the parable of the Lord of the vineyard, who had now sent His Son. He said that the Kingdom would soon come and the King's Son would enter into possession of it. He often cried, "Woe!" to Jerusalem and to them that would not receive His Kingdom, would not do penance. These severe and menacing discourses were interrupted by many acts of charity and by the cure of the sick. In this way, Jesus journeyed from place to place.

The disciples had much to endure, and it was often very hard for them. On reaching a town or village and an-

nouncing the coming of Jesus, they often heard the scornful words: "What! Is He coming again! What does He want? Whence comes He? Has He not been forbidden to preach?" And they laughed at them, derided and insulted them. There were, indeed, a few that rejoiced to hear of Jesus' coming, but they were very few. No one ventured to attack Jesus Himself, but wherever He taught, surrounded by His disciples, or proceeded along the street followed by them, the crowd shouted after them. They stopped the disciples and plied them with impertinent questions, pretending that they had misunderstood or only half comprehended His severe words, and demanding an explanation. Meanwhile other cries resounded, cries of joy at some cure just wrought by Jesus. This scandalized the crowd and they fell back and left Him. And so He continued till evening these rapid and fatiguing marches without rest or refreshment.

I noticed how weak and human the disciples still were in the beginning. If during Jesus' instructions, they were questioned as to His meaning, they shook their head as if they had not understood what He really meant. Nor were they satisfied with their condition. They thought to themselves: "Now we have left all things, and what have we for it but all this tumult and embarrassment? Of what kind of a kingdom is He always speaking? Will He really gain it?" These were their thoughts. They kept them concealed in their own breast, though often manifesting discouragement in their countenance. John alone acted with the simplicity of a child. He was perfectly obedient and free from constraint. And yet the disciples had seen and were still witnessing so many miracles!

It was indeed touching to think that Jesus knew all their thoughts, and yet acted as if wholly ignorant of them. He changed nothing in His manner, but calmly, sweetly, and earnestly went on with His work.

Jesus journeyed far into the night of that day. When on

this side of a little river that forms the boundary of Samaria, He and His disciples stopped for the night among some shepherds from whom they received little or nothing. The river water was not fit for drinking. It was a narrow stream and here, not far from its source at the foot of Garizim, made a rapid turn toward the west.

12. JESUS AT JACOB'S WELL NEAR SICHAR. DINA, THE SAMARITAN

On the following day Jesus crossed the little river and, leaving Mount Garizim to the right, approached Sichar. Andrew, James the Greater, and Saturnin accompanied Him, the others having scattered in different directions. Jesus went to the Well of Jacob, on a little hill in the inheritance of Joseph to the north of Mount Garizim and south of Mount Ebal. Sichar lay about a quarter of an hour to the west in a valley which ran along the west side of the city for about an hour. About two good hours northward from Sichar stood the city of Samaria upon a mountain.

Several deeply rutted roads ran from different points around the little hill and up to the octangular buildings that enclosed Jacob's Well, which was surrounded by trees and grassy seats. The springhouse was encircled by an open arched gallery under which about twenty people could find standing room. Directly opposite the road that led from Sichar and under the arched roof was the door, usually kept shut, that opened into the springhouse proper. There was an aperture in the cover of the latter, which could be closed at pleasure. The interior of the little springhouse was quite roomy. The well was deep and surrounded by a stone rim high enough to afford a seat. Between it and the walls, one could walk around freely. The well had a wooden cover, which when opened disclosed a large cylinder just opposite the entrance and

lying across the well. On it hung the bucket which was unwound by means of a winch. Opposite the door was a pump for raising the water to the top of the wall of the springhouse, whence it flowed out to the east, south, and west under the surrounding arches into three little basins dug in the earth. They were intended for travellers to perform their ablutions and wash their feet, also for watering beasts of burden.

It was toward midday when Jesus and the three disciples reached the hill. Jesus sent them on to Sichar to procure food, for He was hungry, while He Himself ascended the hill alone to await them. The day was hot, and Jesus was very tired and thirsty. He sat down a short distance from the well on the side of the path that led up from Sichar. Resting His head upon His hand, He seemed to be patiently waiting for someone to open the well and give Him to drink. And now I saw a Samaritan woman of about thirty years, a leathern bottle hanging on her arm, coming up the hill from Sichar to draw water. She was beautiful, and I remarked how briskly and vigorously, and with what long strides she mounted the hill. Her costume appeared somewhat studied, and there was an air of distinction about it. Her dress was striped blue and red embroidered with large yellow flowers; the sleeves above and below the elbow were fastened by yellow bracelets, and were ruffled at the wrist. She wore a white stomacher ornamented with yellow cords. Her neck was entirely concealed by a yellow woollen collar thickly covered with strings of pearl and coral. Her veil, very fine and long, was woven of some rich, woollen material. It hung down her back, but by means of a string could be drawn together and fastened around her waist. When thus worn, it formed a point behind and on either side folds in which the elbows could comfortably rest. When both sides of the veil were fastened on the breast, the whole of the upper part of her person was enveloped as if in a mantle. Her

head was bound with fillets that entirely concealed the hair. From her headdress there arose above the forehead something like a little tower or a crown. Tucked up behind it lay the forepart of the veil which, when let down over her face, reached to the breast.

She had her large, brownish goat or camel-hair apron with its open pockets, thrown up over her right arm, so that the leather bottle hanging on that arm was partly concealed. This apron was similar to those usually worn at such work as drawing water. It protected the dress from the bucket and water bottle.

The bottle was of leather, and like a seamless sack. It was convex on two sides, as if lined with a firm, arched, wooden surface; but the two others, when the bottle was empty, lay together in folds like those of a pocketbook. On the two firm sides were leather-covered handles through which ran a leather strap used for carrying it on the arm. The mouth of the bottle was narrow. It could be opened like a funnel for receiving the contents, and closed again like a work pouch. When empty, the bottle hung flat on the side, but when filled it bulged out, holding as much as an ordinary water bucket.

It was under this guise that I saw the woman briskly ascending the hill, to get water from Jacob's Well for herself and others. I took a fancy to her right away. She was so kind, so frank, so openhearted. She was called Dina,[1] was the child of a mixed marriage, and belonged to the sect of Samaritans. She lived in Sichar, but it was not her birthplace. Her peculiar circumstances were unknown to the inhabitants, among whom she went by the name of Salome. Both she and her husband were very much liked on account of their open, friendly, and obliging manners.

The windings of the path by which she mounted the hill prevented Dina's seeing the Lord until she actually stood before Him. There was something startling in the sight as He sat there exhausted and all alone on the path leading

to Jacob's Well. He wore a long, white robe of fine wool like an alb, bound with a broad girdle. It was a garment such as the Prophets wore, and which the disciples usually carried for Him. He made use of it only on solemn occasions when He preached, or fulfilled some Prophecy.

Dina coming thus suddenly upon Jesus was startled. She lowered her veil and hesitated to advance, for the Lord was sitting full in her path. I saw passing through her mind the characteristic thoughts: "A man! What is he doing here? Is it a temptation?" She saw that Jesus was a Jew as, beaming with benevolence, He graciously drew His feet back, for the path was narrow, with the words: "Pass on, and give Me to drink!"

These words touched the woman, since the Jews and the Samaritans were accustomed to exchange only glances of mutual aversion, and so she still lingered, saying: "Why art Thou here all alone at this hour? If anyone should happen to see me here with Thee, he would be scandalized." To which Jesus answered that His companions had gone on to the city to purchase food. Dina said: "Indeed! The three men whom I met? But they will find little at this hour. What the Sichemites have prepared for today, they need for themselves." She spoke as if it were either a feast or a fast that day in Sichar, and named another place to which they should have gone for food.

But Jesus again said: "Pass on, and give Me to drink!" Then Dina passed by Him. Jesus arose and followed her to the well, which she unlocked. While going thither, she said: "How canst Thou, being a Jew, ask a drink from a Samaritan?" And Jesus answered her: "If thou didst know the gift of God and who He is that sayeth to thee: 'Give Me to drink,' thou wouldst perhaps have asked of Him, and He would have given thee living water."

Then Dina loosened the cover and the bucket, meanwhile saying to Jesus, who had seated Himself on the rim of the well: "Sir, thou hast nothing wherein to draw, and

the well is deep. Whence then hast Thou living water? Art thou greater than our father Jacob who gave us this well, and drank thereof himself and his children and his cattle?" As she uttered these words, I had a vision of Jacob's digging the well and the water's springing up. The woman understood Jesus' words to refer to the water of this well and so, as she was speaking, she put the bucket on the cylinder, which turned heavily, lowered it and drew it up again. She pushed up her sleeves with the bracelets until they puffed out high above the elbow, and in this way with bare arms she filled her leather bottle out of the bucket. Then, taking a little vessel made of bark and shaped like a horn, she filled it with water and handed it to Jesus, who sitting on the rim of the well drank it and said to her: "Whosoever drinketh of this water, shall thirst again, but he that shall drink of the water that I shall give him, shall not thirst forever. Yes, the water that I will give him, shall become in him a fountain of water springing into life everlasting."

Dina replied eagerly: "Sir, give me that living water, that I may no more thirst nor have to come with so much fatigue to draw." She was struck by His words "living water" and had a presentiment, though without being fully conscious of it, that Jesus meant by the "living water" the fulfillment of the Promise. And so it was under prophetic inspiration that she uttered her heartfelt prayer for that living water. I have always felt and understood that those persons with whom the Redeemer treated are not to be considered as mere individuals. They perfectly represented a whole race of people, and they did so, because they belonged to the plenitude of time. And so in Dina the Samaritan, there stood before the Redeemer the whole Samaritan sect, so long separated from the true faith of Israel, from the fountain of living water.

Jesus at the Well of Jacob thirsted after the chosen

souls of Samaria, in order to refresh them with the living waters from which they had cut themselves off. It was that portion of the rebellious sect still open to salvation that here thirsted after this living water and, in a certain way, reached out an open hand to receive it. Samaria spoke through Dina: "Give me, O Lord, the Blessing of the Promise! Help me to obtain the living water from which I may receive more consolation than from this temporal Well of Jacob, through which alone we still have communication with the Jews."

When Dina had thus spoken, Jesus said to her: "Go home, call thy husband, and come back hither!" and I heard Him give the command twice, because it was not to instruct her alone that He had come. In this command the Redeemer addressed the whole sect: "Samaria, call hither him to whom thou belongest, him who by a holy contract is lawfully bound to thee." Dina replied to the Lord: "I have no husband!"

Samaria confessed to the Bridegroom of souls that she had no contract, that she belonged to no one. Jesus replied: "Thou hast said well, for thou hast had five husbands, and he with whom thou now livest is not thy husband. Thou hast spoken truly." In these words the Messiah said to the sect: "Samaria, thou speakest the truth. Thou hast been espoused to the idols of five different nations, and thy present alliance with God is no marriage contract."[2] Here Dina, lowering her eyes and hanging her head, answered: "Sir, I see that Thou art a Prophet," and she drew down her veil. The Samaritan sect recognized the divine mission of the Lord, and confessed its own guilt.

As if Dina understood the prophetic meaning of Jesus' words: "and he with whom thou livest is not thy husband," that is, thy actual connection with the true God is imperfect and illegal, the religion of the Samaritans has by sin and self-will been separated from God's covenant

with Jacob; as if she felt the deep significance of these words, she pointed toward the south, to the temple not far off on Mount Garizim, and said questioningly: "Our Fathers adored on that mountain, and you say that Jerusalem is the place where men must adore?" Jesus replied with the words: "Woman! Believe Me, the hour cometh when neither in Garizim nor in Jerusalem wilt thou adore the Father." In this reply He meant to say: "Samaria, the hour cometh when neither here nor in the sanctuary of the Temple will God be adored, because He walks in the midst of you," and He continued: "You adore that which you know not, but we adore that which we know, for salvation is of the Jews." Here He related to her a similitude of the wild, unfruitful suckers of trees, which shoot forth into wood and foliage, but produce no fruit. It was as if He had said to the sect: "Samaria, thou hast not security in thy worship. Thou hast no union, no sacrament, no pledge of alliance, no Ark of the Covenant, no fruit. The Jews, from whom the Messiah will be born, have all these things, the Promise, and its fulfillment."

And again Jesus said: "But the hour cometh and now is when the true adorers will adore the Father in spirit and in truth, for the Father wills such to adore Him. God is a spirit, and they that adore Him must adore Him in spirit, and in truth." By these words the Redeemer meant: "Samaria, the hour cometh, yea, it now is, when the Father by true adorers will be honored in the Holy Ghost and in the Son, who is the Way and the Truth." Dina replied: "I know that the Messiah cometh. When He is come, He will tell us all things." In these words here at the Well of Jacob, spoke that portion of the Samaritan sect, which might lay some legitimate claim to the Promise: "I hope for, I believe in the coming of the Messiah. He will help us." Jesus responded: "I am He, I who now speak to thee!"

By this He said to all Samaria that would be con-

verted: "Samaria! I came to Jacob's Well athirst for thee, thou water of this well. And when thou didst give Me to drink, I promised thee living water that would never let thee thirst again. And thou didst, hoping and believing, make known to Me thy longing for this water. Behold, I reward thee, for thou hast allayed My thirst after thee by thy desire after Me! Samaria, I am the Fountain of living water. I who now speak to thee, am the Messiah."

As Jesus pronounced the words: "I am the Messiah," Dina, trembling with holy joy, gazed at Him in amazement. But suddenly recovering herself, she turned and, leaving her water bottle standing and the well open, she fled down the hill to Sichar, to tell her husband and all whom she met what had happened to her. It was strictly forbidden to leave the Well of Jacob open, but what cared Dina now for the Well of Jacob! What cared she for her bucket of earthly water! She had received the living water, and her loving, joyous heart was longing to pour its refreshing streams over all her neighbors. But as she was hurrying out of the springhouse, she ran past the three disciples who had come with the food and had already been standing for some time at a little distance from the door, wondering what their Master could have to say for so long with a Samaritan woman. But through reverence for Him, they forebore to question. Dina ran down to Sichar and with great eagerness said to her husband and others whom she met on the street: "Come up to Jacob's Well! There you will see a man that has told me all the secret actions of my life. Come, He is certainly the Christ!"

Meanwhile the three disciples approached Jesus, who was still by the well, and offered Him some rolls and honey out of their basket, saying: "Master, eat!" Jesus arose and left the well with the words: "I have meat to eat which you know not." The disciples said to one another: "Hath any man brought Him to eat?" and they

thought to themselves: "Did that Samaritan woman give Him to eat?" Jesus would not stop to eat, but began descending the hill to Sichar. The disciples followed, eating. Jesus said to them as He went on before: "My meat is to do the will of Him that sent Me, that I may perfect His work." By that He meant, to convert the people of Sichar, after whose salvation His soul hungered. He spoke much more to the same purport.

When near the city, Dina the Samaritan again appeared hurrying back to meet Jesus. She joined Him respectfully, but full of joy and frankness, and Jesus addressed many words to her, sometimes standing still and sometimes moving slowly forward. He unfolded to her all her past life with all the dispositons of her soul. She was deeply moved and promised that both she and her husband would abandon all and follow Him. He pointed out to her many ways by which she could do penance for her sins and repair her scandals.

Dina was an intelligent woman of some standing in the world, the offspring of a mixed marriage, a Jewish mother and a pagan father, born upon a country seat near Damascus. She had lost her parents at an early age, and had been cared for by a dissolute nurse by whom her evil passions had been fostered. She had had five husbands one after another. Some had died of grief, others had been put out of the way by her new lovers. She had three daughters and two half-grown sons, all of whom had remained with the relatives of their respective fathers when their mother was obliged to leave Damascus.

Dina's sons at a later period joined the seventy-two disciples. The man with whom she was now living was a relative of one of her former husbands. He was a rich merchant. As Dina followed the Samaritan religion, she had induced the man to remove to Sichar, where she superintended his household and lived with him, though without being espoused to him. They were looked upon

in Sichar as a married couple. The husband was a vigorous man of about thirty-six years with a ruddy face and a reddish beard. There were many things in Dina's life similar to those of Magdalen's, but she had fallen more deeply than the latter. Still I once saw that in the beginning of Magdalen's evil career at Magdalum, one of her lovers lost his life at the hand of a rival. Dina was an uncommonly gifted, open-hearted, easily influenced, pleasing woman of great vivacity and impetuosity, but she was always disturbed in conscience. She was living now more respectably, that is with this her reputed husband, in a house that stood alone and surrounded by a moat, near the gate leading from Sichar to the spring house. Though not held in contempt by the inhabitants, still they did not have much communication with her. Her manners were different from theirs, her costume elaborate and studied, all which, however, they pardoned in her as she was a stranger.

While Jesus was speaking with Dina, the disciples followed at some distance, wondering what He could have to say to the woman. "We have brought Him food, and that with a good deal of difficulty. Why, now, does He not eat?"

When near Sichar, Dina left the Lord and hurried forward to meet her husband and many of the citizens, who came pouring out of their houses, all curiosity to see Jesus. Full of joy, they exulted and shouted salutations of welcome to Him. Jesus, standing still, motioned with His hand for silence, and addressed them kindly for some moments, telling them among other things to believe all that the woman had told them. Jesus was so remarkably gracious in His words, His glance was so bright and penetrating that all hearts beat more quickly, all were borne toward Him, and they were instant in their solicitations for Him to enter and teach in their city. He promised that He would do so, but for the present passed on.

This scene took place somewhere between three and four o'clock in the afternoon.

While Jesus was thus addressing the Samaritans outside the gate, all the other disciples, among them Peter, who in the morning had gone on commissions in a different direction, returned to their Master. They were surprised and not any too well pleased to see Him talking so long with the Samaritans. They felt somewhat embarrassed at it, for they had been reared in the preconceived idea that they were to have no communication with these people, consequently they had never before seen anything like this. They felt tempted to take scandal at it. They reflected upon the hardships of yesterday and the day before, on all the scorn and insult, on the cruel treatment that they had endured. They had expected an easier time, since the women of Bethania had advanced so much money for that end. Seeing now this intercourse with the Samaritans, they thought to themselves it was certainly no wonder when things went on in this way that they were not better received. Their heads were always full of extravagant, worldly fancies of the Kingdom that Jesus was to establish, and they thought if all this should become known in Galilee, they would indeed be derided.

Peter had in Samaria a long conversation with that young man who wanted to join the disciples, but who was still wavering. He afterward spoke with Jesus on the subject.

Jesus went with them all about a half-hour around the city to the north, and there rested under some trees. On the way thither the Lord had been conversing with them about the harvest, a subject which He now continued. He said, "There is a proverb often on the lips, 'yet four months, and the harvest cometh.' Sluggards are ever desirous of putting off their work, but they should look around and see all the fields standing white for the harvest." Jesus meant the Samaritans and others who were ripe for conversion. "Ye, disciples, are called to the har-

vest, though ye have not sown. Others have sown, namely, the Prophets and John and I Myself. He that reapeth, receiveth wages and gathereth fruit for eternal life, that both He that soweth and he that reapeth may rejoice together. For in this is the saying true, that it is one man that soweth and it is another that reapeth. I have sent you to reap that in which you did not labor. Others have labored and you have entered into their labors." In this way Jesus spoke to the disciples in order to encourage them to the work. They rested only a short time and then separated, Andrew, Philip, Saturnin, and John remaining with Jesus, while the others went on to Galilee passing between Thebez and Samaria.

Jesus, leaving Sichar to the right, journeyed about an hour southward to a field around which were scattered twenty shepherd huts and tents. In one of the larger huts, the Blessed Virgin and Mary Cleophas, the wife of James the Greater, and two of the widows were awaiting Him. They had been there the whole day, having brought with them food and little flasks of balsam. They now prepared a meal. On meeting His Mother, Jesus extended both hands to her, while she inclined her head to Him. The women saluted Him by bowing their head and crossing their hands on their breast. There was a tree in front of the house, and under it they took the meal.

Among the shepherds dwelling around these parts were the parents of the youths whom Jesus, after the raising of Lazarus, took with Him on His journey to Arabia and Egypt. These people had come to Bethlehem in the suite of the three Holy Kings, had on account of the hasty departure of the latter remained behind in this country, and had married some of the shepherds' daughters in the valley near Bethlehem. Shepherd settlements like that just mentioned were frequent in the winding valleys between this place and Bethlehem. The people dwelling here cultivated also the field of Joseph's inheritance which

they had rented from the Sichemites. There were many of them gathered here, but no Samaritans.

The first noteworthy incident that took place here was the Blessed Virgin's begging Jesus to cure a lame boy whom some of the neighboring shepherds had brought thither. They had before doing so implored Mary's intercession. Such things happened very often, and it was quite affecting to see her asking Jesus for these favors. Jesus commanded that the boy should be brought, and the parents bore him on a little litter to the door of the house in which Jesus was. The child was about nine years old. Jesus addressed some words of exhortation to the parents and, as they fell back, somewhat timidly awaiting the result, the disciples gathered around Jesus. He spoke to the boy, leaned a little over him, then took him by the hand and raised him up. The boy jumped out of the litter, took a few steps, and then ran into the arms of his parents, who cast themselves with him at Jesus' feet. The crowd uttered cries of joy, but Jesus reminded them to thank the Heavenly Father. He then addressed a short instruction to the assembled shepherds and took with the disciples a light repast, which the women had prepared in an arbor under the great tree in front of the house. Mary and the women sat apart at the end of the table. I am under the impression that this house was taken for one of the private inns, and was prepared and served by the holy women of Capharnaum.

There approached now, and that rather timidly, several persons from Sichar, among them Dina, the woman of the well. They did not venture to draw near, because they were not accustomed to have intercourse with the Jewish shepherds. Dina, however, made bold to advance first, and I saw her talking with the women and the Blessed Virgin. After the repast, Jesus and the disciples took leave of the holy women, who immediately set about preparing for their return journey to Galilee whither Jesus

Himself was to go the next day but one.

Jesus now returned with Dina and the other Samaritans to Sichar, a city not very large, but with broad streets and open squares. The Samaritan house of prayer was a finer looking building, more ornamented than the synagogues of small Jewish places. The women of Sichar were not so reserved as the Jewish women; they communicated more freely with the men. As soon as Jesus entered Sichar, He was surrounded by a crowd. He did not go into their synagogue, but taught walking around here and there on the streets, and in one of the squares where there was an orator's chair. Everywhere was the concourse of people very great, and they were full of joy at the Messiah's having come to them.

Dina, though very much moved and very recollected, was of all the women the one that approached nearest to Jesus. Her neighbors now looked upon her with special regard, as she had been the first to find Jesus. She sent the man with whom she was living to Jesus, who spoke to him a few words of exhortation. He stood before Jesus quite embarrassed, and ashamed of his sins. Jesus did not tarry long in Sichar, but went out by the opposite gate and taught here and there among the houses and gardens that extended for some distance along the valley. He put up at an inn distant from Sichar a good half-hour, promising, however, to return to the city on the following day and give them an instruction.

When Jesus went again to Sichar, He taught the whole day, dividing the time between the orator's chair in the city and the hills outside, and in the evening He taught again in the inn. From the whole country around came crowds to hear Him, and they followed Him from place to place. The cry was: "Now He is teaching here! Now He is teaching there!" The young man of Samaria also listened to the instructions, but he did not speak with Jesus.

Dina was everywhere foremost, everywhere made her way through the crowd to Jesus. She was very attentive, very earnest, and deeply impressed. She had had another interview with Jesus and was now about to separate from her reputed husband. They had resolved for Jesus' sake to consecrate all their riches to the poor and the good of the future Church. Jesus told them how to proceed in the affair. Many of the Samaritans were profoundly touched by what they had seen and heard, and they said to Dina: "Thou hast spoken truly. We have now heard Him ourselves. He is the Messiah!" The good woman was quite out of herself, and so in earnest, so joyous! I have always loved her dearly.

Here as in former places, Jesus took for the subjects of His discourse: the imprisonment of John, the persecution of the Prophets, the Precursor charged to prepare the ways, and the son sent to the vineyard, but who was murdered by the wicked servants. He declared plainly that the Father had sent Him. He taught also upon all that He had said to the woman at the well, namely, the living water, Mount Garizim, salvation from the Jews, the nearness of the Kingdom and the Judgment, and the punishment inflicted upon the wicked servants who had put to death the son of the lord of the vineyard. Many of His hearers questioned Him as to where now they should be baptized and cleansed, since John was imprisoned. Jesus answered that John's disciples were again baptizing near Ennon across the Jordan, and that, until He Himself should appear there with His disciples to give Baptism, they should go thither. On the following day, accordingly, crowds flocked to Ennon.

Next day Jesus taught at the inn and on the surrounding hills. His audience consisted of laborers, of all kinds of people, and those slaves whom, after His baptism, He had once consoled in the field of the shepherds near Bethabara. There were present also many spies sent by

the Pharisees from the environs around. They listened to Him with anger in their hearts, stuck their heads together, and muttered jeeringly. But they did not attempt to accost Him, and He took no notice of them. Several Samaritan Doctors and others remained unmoved by His words, receiving them into a disaffected heart.

1. In the Roman Martyrology she is called Photina.
2. These words of Jesus refer to the five different pagan colonies with their idolatry, placed by the King of the Assyrians in Samaria after the greater part of its inhabitants had been led into the Babylonian Captivity. What remained of the original people of God in Samaria, had become mixed up with the heathens and their idol-worship.

13. JESUS IN GINNAEA AND ATAROTH. HE CONFOUNDS THE WICKEDNESS OF THE PHARISEES

When Jesus with His five disciples left the inn near Sichar, He journeyed leaving Thebez to the right and Samaria to the left, six hours further on to the city of Ginnaea, or Ginnim, situated in a valley on the boundary of Samaria and Galilee. Late in the evening they entered Ginnaea, their garments still tucked up and, as the Sabbath had begun, they went straight to the synagogue. The disciples who had journeyed on before them were likewise present. On leaving the synagogue, they went all together to a country seat belonging to Lazarus and which lay up among the mountains. Nearby was Little Thirza, where Jesus had already put up, and where also Mary and Joseph on their journey to Bethlehem had received lodgings. The steward, a man whose manners breathed the simplicity of ancient times, had many children. Jesus and His disciples spent the night there. The country seat may have been about three-quarters of an hour distant from Ginnaea. The holy women, on their return journey from Sichar, had spent the night in

Thebez. The day of Jesus' arrival here, the day before the Sabbath, was a fast in expiation of the murmuring of the Children of Israel. On the Sabbath Jesus taught in the synagogue. The passages read from Holy Scripture referred to the journey through the Wilderness, the parcelling out of the Land of Canaan, and to something in Jeremias. Jesus interpreted all as bearing reference to the nearness of the Kingdom of God. He spoke of the murmuring of the Children of Israel in the desert, saying that they would have taken a much shorter way to the Promised Land, had they kept the Commandments that God gave them on Sinai, but on account of their sins they were obliged to wander, and they that murmured died in the desert. And so, too, would they among His present hearers wander in the desert and die therein, if they murmured against the Kingdom that was now at hand and with it the final mercy of God. Their life had been an image of that wandering in the desert, but they should now go by the shortest way to the promised Kingdom of God, which would be pointed out to them. He referred also to the dissatisfaction of the Children of Israel with the judgeship of Samuel, their clamoring after a king, and their receiving one in Saul. Now, when the Prophecy was fulfilled, when on account of their impiety the scepter had passed from Juda, they were again sighing for a king and for the re-establishment of the kingdom. God would send them a King, their true King, just as the lord of the vineyard had sent his own son after his servants had been murdered by the unfaithful vinedressers. But in the same way would they, too, expel their King and put Him to death. He also explained those verses of the Psalms that speak of the cornerstone rejected by the builders, applying them to the son of the lord of the vineyard, and spoke of the punishment that would fall upon Jerusalem. The Temple, He said, would not exist much longer, and Jerusalem itself would soon

be unrecognizable. He referred likewise to Elias and Eliseus.

There were twelve obstinate Pharisees at this instruction, and when it was over they disputed with Jesus. They pointed to a roll of parchment, and asked what was meant by Jonas's lying three days in the whale's belly. Jesus answered: "In like manner will your King, the Messiah, lie three days in the grave, descend into Abraham's bosom, and then rise again." They laughed at that. Then three of the Pharisees came forward and, full of hypocrisy, said: "Venerable Rabbi, you speak always of the *shortest way.* Tell us, which is that shortest way?" Jesus answered: "Know ye the Ten Commandments given on Sinai?" They answered: "Yes." He went on: "Observe the first of them, and love your neighbor as yourself. Lay not upon those under you heavy burdens that you do not impose upon yourselves. That is the way!" They replied: "We know all that!" Jesus rejoined: "That ye know all this and yet do nothing of it, constitutes your guilt, therefore will ye be chastised." And He reproached them for burdening the people with unnecessary prescriptions while they themselves did not observe the Law itself, for that was especially the case in this city. He alluded also to the priestly robes prescribed by God to Moses, and of their mysterious signification. He convicted them of their nonfulfillment of these matters, for which they substituted many perversions and external forms. The Pharisees were highly exasperated, but they could not get the better of Jesus. They repeated to one another: "He is the Prophet from Nazareth! The carpenter's Son, forsooth!" Most of them left the synagogue before Jesus had concluded His discourse. One only remained till the end and invited Jesus and His disciples to a repast. He was better than the rest, though still a lurker.

Some sick persons had been brought and placed out-

side the synagogue, and the Pharisees requested Jesus to cure them, that thereby they might see a sign. But Jesus refused to perform any cure, saying that they would not believe in Him, therefore they should see no sign. Their real aim was to tempt Him to heal on the Sabbath, that they might have something for which to bring an action against Him.

When the Sabbath was over, most of the disciples from Galilee returned to their homes, but Jesus with Saturnin and two other disciples went back to Lazarus's country seat. How touching to see Him giving instructions to the children of the steward and those of the neighbors, first to the boys and then to the girls. He spoke of obedience to parents and of reverence for old age. The Father in Heaven had appointed for them their fathers; as much as they honored them, so much also would they honor their Heavenly Father. He spoke likewise of the children of the sons of Jacob and of these of Israel, telling how they had murmured and for that reason had not been allowed to enter the Promised Land, a land that was so beautiful. Then He pointed to the fine trees and fruits in the garden, and told them of the heavenly Kingdom promised to them that keep the Commandments of God. It was far more glorious and beautiful than the lovely garden in which they were; that garden, compared with the heavenly one, was nothing more than a desert. They must then be obedient and submit thankfully to the decrees of God in their regard; they must never murmur, that thereby they might not be excluded from the Kingdom of Heaven; they must not doubt concerning the beauty of that Kingdom, as the Israelites did in the desert; they must believe it to be far above, yes, a thousand times more magnificent than what they then saw before them; and lastly, they should have it often in their thoughts, in order to merit it by their daily toil and labors. During these instructions Jesus had the smaller ones right in

front of Him. He lifted some of them up to His breast, or encircled a couple of them with His arms.

From Lazarus's country seat, Jesus went with the three disciples again southward about four hours, back toward Ataroth, one of the chief cities of the Sadducees, lying among the mountains. The Sadducees of this place, like the Pharisees of Gennabris, had in consequence of what had taken place at the Pasch persecuted the disciples, imprisoned several of them and tormented them with judicial interrogatories. Some of them also had lately been in Sichar and had listened insidiously to Jesus' instructions in which He had censured the harshness of the Pharisees and Sadducees toward the Samaritans. They had then resolved upon a plan to ensnare Jesus, and it was in pursuance of the same that they had engaged Him to celebrate the Sabbath of Ataroth. But He knew of their doings, and so went by a different route to Ginnaea. They had, however, concerted with the Pharisees of Ginnaea and, on the morning of the Sabbath, they sent messengers to say to Jesus: "Thou hast taught beautiful things concerning the love of one's neighbor. Thou sayest that one should love his neighbor as himself. Come, then, to Ataroth and heal one of our sick. If Thou showest us this sign, we, as well as the Pharisees of Ginnaea, will all believe in Thee and we shall spread Thy doctrines throughout the country."

Jesus knew their wickedness and the plot they had laid to entrap Him. The man whom, as they pretended, they wanted Him to cure, had already for several days lain stiff and dead, but they declared to all the people of the city that he was only in a trance. His wife herself did not know that he was dead. Had Jesus raised him up, they would have said that he was not dead. They went to meet Jesus and conducted Him to the house of the dead man, who had been one of the leaders of the Pharisees and had been most active in annoying the disciples. They were

carrying the corpse on a litter out into the street as Jesus came up. There were about fifteen Sadducees and a crowd of people standing around. The corpse presented quite a fine appearance, for they had opened and embalmed it, the better to deceive Jesus. But Jesus said: "This man is dead and dead he will remain." They replied that he was only in a trance, and if he was indeed dead, he had only just now died. Jesus responded: "He denied the resurrection of the dead, therefore he will not now arise! Ye have filled him with spices, but behold, with what spices! Uncover his breast!" Thereupon I saw one of them raise the skin like a lid from the dead man's breast, when there broke forth a swarm of worms, squirming and straining to get out. The Sadducees were furious, for Jesus rehearsed aloud and openly all the dead man's sins and delinquencies, saying that these were the worms of his bad conscience, which he had in life covered up, but which were now gnawing at his heart. He reproached them with their deceit and evil design, and spoke very severely of the Sadducees and of the judgment that would fall upon Jerusalem and upon all that would not accept salvation. They hurried the corpse back again into the house. The scene was one of frightful alarm and confusion. As Jesus with the disciples was going to the gate of the city, the excited rabble cast stones after them. They were incited thereto by the Sadducees whom the discovery of the worms and their own wickedness had infuriated.

Among the wicked mob, there were, however, some well-intentioned persons who shed tears. In a bystreet lived some infirm women sick with a bloody flux. They believed in Jesus, and from a distance implored His aid, for, as unclean, they dared not approach Him. Knowing their need, He compassionately went through their street. When He had passed, they followed in His footsteps kissing them. He looked around upon them, and they were

Jesus went on for almost three hours to a hill in the neighborhood of Engannim, a place lying almost in a line with Ginnaea, though in another valley some hours to the south. It was on the direct route to Nazareth through Endor and Naim, about seven hours from the latter.

Jesus spent the night on this hill, in the shed of a public inn where, too, He took some refreshment brought from Galilee by the disciples who had come thither to meet Him. They were Andrew, the bridegroom Nathanael, and two servants of the so-called centurion of Capharnaum. They urged Jesus to hurry, as the man's son was so ill. Jesus replied that He would go at the right time.

This centurion was a retired officer who had once been Governor of a part of Galilee under Herod Antipas. He was a well-disposed man and, in the late persecution, had protected the disciples against the Pharisees; he had also provided them with money and other necessaries. As yet, however, he was not quite believing, although he put faith in the miracles. He was very desirous of one in behalf of his son, both through natural affection and also to put the Pharisees to shame. The disciples likewise were eager for it, saying with him: "Then the Pharisees will be furious! Then they will see who He is that we follow!"

It was in this spirit that Andrew and Nathanael had undertaken the commission to Jesus, who knew well the bottom of their heart. He gave another instruction the next morning when the two servants of the centurion were converted. They were pagan slaves, and had brought food with them. They now returned with Andrew and Nathanael to Capharnaum.

14. JESUS IN ENGANNIM AND NAIM

From the inn on the hill Jesus proceeded to Engannim, which was not far off. He was accompanied by Saturnin, by the son of the bridegroom of Cana's maternal aunt, and by the son of the widow of Obed of Jerusalem, a youth of about sixteen years. Jesus had some distant relatives in this place. They were Essenians of Anne's family. They received Jesus very respectfully and as an intimate friend. They dwelt apart at one side of the city, and led a very pure life, many of them being unmarried and living together as in a cloister. They, however, no longer strictly observed the ancient discipline of the Essenians; they dressed like others and frequented the synagogue. They supported in Engannim a kind of hospital that was full of the sick and suffering of all sects, and where the poor were fed at long tables. They received all that presented themselves, supported them, and cared for them. In the dormitories of the sick, they always put the bed of a bad man between two good ones that, by their exhortations, they might try to make him better. Jesus visited this hospital, and healed some of the sick.

Jesus taught the whole day in the synagogue of Engannim. Crowds had come thither from the country around, and because the synagogue could not accommodate them all, they remained in troops outside. When one crowd came out, another went in. Jesus taught here as at other places on this journey, only not so severely since these people were well-disposed. It was then as now, the people of the different localities being well or ill-disposed according to the good or bad dispositions of their priests.

Jesus told them that He would cure the sick after the instructions. He taught of the nearness of the Kingdom and of the coming of the Messiah, citing passages from the Scriptures and the Prophets and proving that the time had arrived. He mentioned Elias, his words and his visions,

giving the date of the latter, and telling His hearers that the Prophet had raised an altar in a grotto to the honor of the Mother of the future Messiah. He made a calculation of the time which could be no other than the present, warned them that the scepter had been taken from Juda, and recalled to them the journey of the Three Kings. Jesus referred to all these facts in a general way, as if speaking of a third person, making no mention at all of His Mother and Himself. He spoke also of compassion, recommending them to treat the Samaritans kindly, and explained the Parable of the Samaritan, though without mentioning Jericho. He told them of His own experience of the Samaritans, that they were more willing to assist the Jews than the Jews them. He related the circumstance of the Samaritan woman, of her giving Him to drink (a piece of courtesy that a Jew would not so easily have shown a Samaritan), and how well her people in general had received Him. He taught here also of the chastisement in store for Jerusalem and the Publicans, of whom some dwelt in the country around.

While Jesus was teaching in the synagogue, numbers of sick from the city and the whole surrounding district were brought thither. They were laid on litters and cushions under awnings all along the streets by which Jesus was to pass, their friends standing by them. It was the rule that all sick of the same disease should be placed together. It was like a great fair of suffering people.

Jesus came out from the instruction, passed along through the sick, who humbly implored His aid, and while instructing and admonishing cured about forty persons, lame, blind, dumb, gouty, dropsical, fever-stricken, etc. I did not see any possessed here. As the multitude was so great, Jesus went upon a little hill that was in the city, and there taught; but the throng at last became such that the people pressed into houses, mounted to the roofs, and even broke down the walls.

Seeing this confusion, Jesus disappeared in the crowd, left the city, and took a steep byway into the mountains where there was a solitary place. His three disciples followed, but after long seeking found Him not till night. He was praying. They asked Him how they, too, should occupy themselves in prayer, and He gave them in few words some petitions of the "Our Father," for instance: "Hallowed be Thy Name! Forgive us our trespasses as we forgive those that trespass against us, and deliver us from evil!" He added: "Now say these words and put them in practice," and He gave them on this point some admirable instructions. They were very faithful in following His injunction whenever He did not converse with them or when He walked alone.

The disciples always carried with them now some food in pouches, and when other wayfarers passed, even off on the byways, they hurried after them in obedience to the words of Jesus, and shared with them, especially if they were poor, whatever they needed.

Engannim was a Levitical city. It was built on the declivity of a valley that extended toward Jezrael across the claw of a mountain range that ran in an easterly direction. A brook flowed northward through the valley. The inhabitants carried on spinning and the manufacture of cloth for priests' vestments. They made also tassels, silk fringes, and balls for trimming the borders of these robes, upon which the women sewed. The people here were very good.

Jesus passed Jezrael and Endor, and toward evening arrived at Naim. He went unnoticed to an inn outside the city.

The widow of Naim, the sister of the wife of James the Greater, had been informed by Andrew and Nathanael of Jesus' near approach, and she was awaiting His arrival. With another widow she now went out to the inn to welcome Him. They cast themselves veiled at His feet. The widow of Naim begged Jesus to accept the offer of

the other good widow, who wished to put all she possessed into the treasury of the holy women for the maintenance of the disciples and for the poor, whom she herself also wanted to serve. Jesus graciously accepted her offer, while He instructed and consoled her and her friend. They had brought some provisions for a repast, which along with a sum of money they handed over to the disciples. The latter was sent to the women at Capharnaum for the common treasury.

Jesus took some rest here with the disciples. He had on the preceding day taught in Engannim with indescribable effort and had cured the sick, after which He had journeyed thence to Naim, a distance of about seven hours. The widow, lately introduced to Jesus, told Him of another woman named Mary who likewise desired to give what she possessed for the support of the disciples. But Jesus replied that she should keep it till later when it would be more needed. This woman was an adulteress, and had been, on account of her infidelity, repudiated by her husband, a rich Jew of Damascus. She had heard of Jesus' mercy to sinners, was very much touched, and had no other desire than to do penance and be restored to grace. She had visited Martha, with whose family she was distantly related, had confessed to her her transgression, and begged her to intercede for her with the Mother of Jesus. She gave over to her also a part of her wealth. Martha, Johanna Chusa, and Veronica, full of compassion for the sinner, interested themselves in her case, and took her at once to Mary's dwelling at Capharnaum. Mary looked at her gravely and allowed her to stand for a long time at a distance. But the woman supplicated with burning tears and vehement sorrow: "O Mother of the Prophet! Intercede for me with thy Son, that I may find favor with God!" She was possessed by a dumb devil and had to be guarded, for in her paroxysms she could not cry for help and the devil drove her into fire or

water. When she came again to herself, she would lie in a corner weeping piteously. Mary sent in behalf of the unhappy creature a messenger to Jesus, who replied that He would come in good time and heal her.

JESUS' TEACHING MISSION IN THE COUNTRY OF GENESARETH AND ON THE BANKS OF THE JORDAN

1. THE MESSENGERS OF THE CENTURION OF CAPHARNAUM

From Naim Jesus, leaving Nazareth on the left, journeyed past Thabor to Cana, where He put up near the synagogue with a Doctor of the Law. The forecourt of the house was soon full of people who had anticipated His coming from Engannim, and were here awaiting Him. He had been teaching the whole morning, when a servant of the Centurion of Capharnaum with several companions mounted on mules arrived. He was in a great hurry and wore an air of anxiety and solicitude. He vainly sought on all sides to press his way through the throng of Jesus, but could not succeed. After several fruitless attempts, he began to cry out lustily: "Venerable Master, let Thy servant approach Thee! I come as the messenger of my lord of Capharnaum. In his name and as the father of his son, I implore Thee to come with me at once, for my son is very sick and nigh unto death." Jesus appeared not to hear him; but encouraged at seeing that some were directing Jesus' attention to him, the man again sought to press through the crowd. But not succeeding, he cried out anew: "Come with me at once, for my son is dying!" When he cried so impatiently, Jesus turned His head toward him and said loud enough for the people to hear: "If you see not signs and wonders, you do not believe. I know your case well. You want to boast of

a miracle and glory over the Pharisees, though you have the same need of being humbled as they. My mission is not to work miracles in order to further your designs. I stand in no need of your approbation. I shall reserve My miracles until it is My Father's will that I should perform them, and I shall perform them when My mission calls for it!" And thus Jesus went on for a long time, humbling the man before all the people. He said that that man had been waiting long for Him to cure his son, that he might boast of it before the Pharisees. But miracles, Jesus continued, should not be desired in order to triumph over others, and He exhorted His hearers to believe and be converted.

The man listened to Jesus' reproaches without being at all disturbed. Not at all diverted from his design, he again tried to approach nearer, crying out: "Of what use is all that, Master? My son is in the agony of death! Come with me at once, he may perhaps be already dead!" Then Jesus said to him: "Go, thy son liveth!" The man asked: "Is that really true?" Jesus answered: "Believe Me, he has in this very hour been cured." Thereupon the man believed and, no longer importuning Jesus to accompany him, mounted his mule and hastened back to Capharnaum. Jesus remarked that He had yielded this time; at another time He would not be so condescending.

I saw this man not as invested with the royal commission, but as himself the father of the sick boy. He was the chief officer of the Centurion of Capharnaum. The latter had no children, but had long desired to have one. He had, consequently, adopted as his own a son of this his confidential servant and his wife. The boy was now fourteen years old. The man came in quality of messenger, though he was himself the true father and almost indeed the master. I saw the whole affair, all the circumstances were clear to me. It was perhaps on account of them that

Jesus permitted the man to importune Him so long. The details I have just given were not publicly known.

The boy had long sighed after Jesus. The sickness was at first slight and the desire for Jesus' presence arose from the feeling entertained against the Pharisees. But for the last fourteen days, the case becoming aggravated, the boy had constantly said to his physicians: "All these medicines do me no good. Jesus, the Prophet of Nazareth, alone can help me!" When the danger had become imminent, messages had been dispatched to Samaria by means of the holy women, while Andrew and Nathanael had been sent to Engannim; and at last the father and steward himself rode to Cana, where he found Jesus. Jesus had delayed to grant his prayer, in order to punish what was evil in his intentions.

It was a day's journey from Cana to Capharnaum, but the man rode with such speed that he reached home before night. A couple of hours from Capharnaum, some of his servants met him and told him that the boy was cured. They had come after him to tell him that if he had not found Jesus, he should give himself no further trouble, for the boy had been suddenly cured at the seventh hour. Then he repeated to them the words of Jesus. They were filled with astonishment, and hurried home with him. I saw the Centurion Zorobabel and the boy coming to the door to meet him. The boy embraced him. He repeated all that Jesus had said, the servants that accompanied him confirming his words. There was great joy, and I saw a feast made ready. The youth sat between his adopted father and his real father, the mother being nearby. He loved his real father as much as he did the supposed one, and the former exercised great authority in the house.

After Jesus had dismissed the man of Capharnaum, He cured several sick persons, who had been brought into a court of the house. There were some possessed among

them, though not of the vicious kind. The possessed were often brought to Jesus' instructions. At first sight of Him, they fell into frightful raging and threw themselves on the ground, but as soon as He commanded them to be at peace, they became quiet. After some time, however, they seemed no longer able to restrain themselves, and began again to move convulsively. Jesus made them a sign with His hand, and they again recovered themselves. The instruction over, He commanded Satan to go out of them. They lay, as was usual on such occasions, for about two minutes as if unconscious, and then, coming to themselves, thanked Jesus joyfully, not exactly knowing what had happened to them. There are such good possessed, people of whom the demon has taken possession by no fault of their own. I cannot clearly explain it, but I saw on this occasion, as well as upon others, how it happens that a guilty person may, by the mercy and long-sufferance of God be spared, while Satan takes possession of one of his weak, innocent relatives. It is as if the innocent took upon himself a part of the other's punishment. I cannot make it clear, but it is certain that we are all members of one body. It is as if a healthy member, in consequence of a secret, intimate bond between them, suffers for another that is not sound. Such were the possessed of this place. The wicked are much more terrible and they cooperate with Satan, but the others merely suffer the possession and are meanwhile very pious.

Jesus afterward taught in the synagogue. There were present from Nazareth several Doctors of the Law, and they invited Him to return with them. They said that His native city was ringing with the great miracles He had wrought in Judea, Samaria, and Engannim; that He knew very well the opinion prevalent in Nazareth that whoever had not studied in the school of the Pharisees could not know much; therefore they desired Him to come and teach them better. They thought by these arguments to

seduce Jesus. But He replied that He would not yet go to Nazareth, and that when He did, they would not obtain what they were now demanding.

After the instruction in the synagogue, Jesus was present at a great feast in the house of the father of the bride of Cana. The bride and bridegroom with the widowed aunt of the latter were there. Nathanael the bridegroom had joined Jesus as a disciple on His coming to Cana, and had helped to keep order during the instruction and the curing of the sick. The bridegroom and bride dwelt alone. They carried on no housekeeping, for they received their meals from the parents of the latter. Her father limped a little. They were good people. Cana was a clean, beautiful city on a lofty plateau. Several highways ran through it, and one straight to Capharnaum, about seven hours distant. The road inclined a little before reaching Capharnaum.

After the feast, Jesus returned to His abode and again healed several sick persons who were patiently awaiting Him. He did not always cure in the same way. Sometimes it was by a word of command, sometimes He laid His hands upon the sick, again He bowed Himself over them, again He ordered them to bathe, and sometimes He mixed dust with His saliva and smeared their eyes with it. To some He gave admonitions, to others He declared their sins, and others again He sent away without being cured.

2. JESUS IN CAPHARNAUM

When Jesus, with the disciples who had accompanied Him to Cana, left for Capharnaum, He was followed by Nathanael, whose wife with her aunt and others had already gone on before. The road, about seven hours in length, was tolerably straight. It ran by a little lake like that of Ennon, around which lay country seats and gar-

dens. The magnificently fruitful region of Genesareth began here, and in many places there were watchtowers.

When Jesus approached the environs of Capharnaum, several possessed began to rage outside the gate and to call into the city: "The Prophet is coming! What does He want here? What business has He with us?" But when He reached the city, they ran away. A tent had been erected outside. The Centurion and the father of the boy came out to meet Jesus, the child walking between them. They were followed by the entire family, all the relatives, servants, and slaves. These last were pagans who had been sent to Zorobabel by Herod. It was a real procession, and all cast themselves down before Jesus giving thanks. They washed His feet and offered Him a little luncheon, a mouthful to eat and a glass of wine. Jesus spoke some words of admonition to the boy, laying His hand on his head as he knelt before Him. He now received the name of Jesse, whereas he had before been called Joel. The Centurion's name was Zorobabel. He earnestly besought Jesus to stay with him while at Capharnaum and to accept a feast in His honor. But Jesus refused, still reproaching him with his desire to see a miracle in order to vex others. He said: "I should not have cured the boy, had not the faith of the messenger been so strong and urgent." And thereupon Jesus went on His way.

But Zorobabel had a great banquet prepared to which all the servants and laborers of his numerous gardens around the city were called. The miracle had been related to them, and all deeply moved believed in Jesus. During the entertainment the domestics and many of the poor, to whom presents had been made, entoned a song of praise and thanksgiving in the entrance porch.

The news of the miracle soon spread throughout Capharnaum. Zorobabel sent an account of it to the Mother of Jesus and the Apostles. I saw the latter again busy at their fisheries. I saw the news taken also to

Peter's mother-in-law, who was then lying sick.

Jesus went around Capharnaum to His Mother's dwelling, where about five women together with Peter, Andrew, James, and John were assembled. They went out to meet Him, and there were great rejoicings at His coming and His miracles. He took a meal here, and then went straight back to Capharnaum for the Sabbath. The women remained at home.

A great concourse of people and many sick were gathered at Capharnaum. The possessed ran crying about the streets as Jesus approached. He commanded them to be silent, and passed along through them to the synagogue. After the prayer, a stiff-necked Pharisee by the name of Manasses was called upon, for it was his turn to read the Scriptures aloud. But Jesus told them to give Him the roll, that He would do the reading. They obeyed, and He read from the beginning of the First Book of Moses down to the account of the murmuring of the Children of Israel. He spoke of the ingratitude of their fathers, of the mercy of God toward them, and of the nearness of the Kingdom, warning them to beware of acting as their fathers had done. He explained all the errors and crooked ways of their fathers by a comparison with their own erroneous notions, drawing a parallel between the Promised Land of those far-off times and the Kingdom now so near. Then He read the first chapter of Isaias, which He interpreted as referring to the present. He spoke of crime and its punishment, of their long waiting for a Prophet, and of how they would treat Him now that they had Him. He cited the various animals, all of which knew their master, although they, His hearers, knew Him not. He spoke of the One that longed to help them, picturing to them the woeful appearance He would present in consequence of their outrages upon Him, also of the punishment in store for Jerusalem, and of the small number of the elect when all this would take place. The

Lord would, nevertheless, multiply them while the wicked would be destroyed. He called upon them to be converted, saying that even were they all covered with blood, if they cried to God and turned from their evil ways, they would become clean. Again He referred to Manasses who had given so much scandal, who had committed so much iniquity before the Lord; therefore had God permitted him in punishment to be led away captive to Babylon, where he had been converted, had cried to God for pardon, and had received a share in the Promise. Jesus then opened the Scriptures as if by accident at Isaias,[1] and read the passage: "Behold a virgin shall conceive," which He applied to Himself and the coming of the Messiah.

He had given the same explanation at Nazareth some time before His baptism, whereupon His hearers had mocked, saying: "We never saw Him eating much butter and honey when with His father, the poor carpenter."

The Pharisees and many others of Capharnaum were not well satisfied at Jesus' having spoken to them so severely about ingratitude; they had expected some pleasant, flattering words on the score of the good reception they had extended to Him. The instruction lasted tolerably long and, when Jesus was going out of the synagogue, I heard two of the Pharisees whispering to each other: "They have brought some sick. Let us see whether He will dare to heal them on the Sabbath." The streets had been lighted with torches, and many of the houses illuminated with lamps. Some, however, were dark; they were the homes of the evil-minded. Wherever Jesus passed, He found sick in front of the houses and lights by them; some had been carried to the door in the arms of their relatives, while near them stood others bearing torches. There was great bustling to and fro in the streets, and shouts of joy were heard on all sides. Many of the possessed cried after Jesus, and He delivered them with a word of command. I saw one of them with a fearful

countenance and bristling hair springing toward Him in rage and fury, and crying out: "Thou! What dost Thou want here? What business hast Thou here?" Jesus repulsed him, saying: "Withdraw, Satan!" And I saw the man dashed to the ground as if his neck and every bone in his body were broken. When he rose up, he was quite changed, quite gentle, and he knelt at Jesus' feet weeping and thanking. Jesus commanded him to be converted. I saw Him curing many as He thus passed along.

After that Jesus went with the disciples to His Mother's. It was night. On the way Peter spoke of his household affairs: He had neglected many things connected with his fishery, from which he had been so long absent; he must provide for his wife, his children, and his mother-in-law. John replied that he and James had to take care of their parents, and that was more important than the care of a mother-in-law. And so they bandied words freely and jocosely. Jesus observed that the time would soon come when they would give up their present fishing, in order to catch fish of another kind. John was much more childlike and familiar with Jesus than the others. He was so affectionate, so submissive in all things, without solicitude or contradiction. Jesus returned to His Mother's; the others, to their homes.

Early next day Jesus left His Mother's, which was about three-quarters of an hour from Capharnaum in the direction of Bethsaida, and went to the first-named city with His disciples. The road was at first somewhat of an ascent, but near Capharnaum it began to decline. Before reaching the gate of the city, the traveller came to a house belonging to Peter, who had allotted it to Jesus and the disciples and placed in it a pious old man as steward. It was about an hour and a half from the lake. All the disciples from Bethsaida and the country around were gathered in Capharnaum, whither also Mary and the holy women had come. Numbers of sick were ranged along

the streets by which Jesus was to pass. They had been brought the day before, but had not been cured. Jesus healed a great many on His way to the synagogue in which, during His instruction, He related a parable. When He left the synagogue, He still continued teaching, and several persons threw themselves at His feet begging pardon for their sins. Two of them were adulteresses who had been put away by their husbands, and there were four men, among them the seducers of those women. They burst into tears and wanted to confess their sins before the multitude. But Jesus replied that their sins were already known to Him, that a time would come when the open confession of them would be necessary, but at present it would only scandalize their neighbor and attract upon them persecution. He exhorted them to watch over themselves that they might not relapse into sin, but if they should be so unhappy as to do so, not to despair, but to turn to God and do penance. He forgave them their sins, and when the men asked to which baptism they should go, to that of John's disciples, or wait for His own, He told them to go to the former.

The Pharisees present wondered very much that Jesus should undertake to forgive sin, and called Him to account for it. But Jesus silenced them by His answer, that it was easier for Him to forgive sins than to heal, for to him that sincerely repents, sin is forgiven, and he will not lightly sin again; but the sick who are cured in body often remain sick in soul, and make use of their body to relapse into sin. Then they asked Him whether the husbands of those women whose sins had been forgiven should take back their once-repudiated wives. Jesus answered that time did not permit Him to discuss that point, but later on He would instruct them upon it. They questioned Him also upon His curing on the Sabbath. Jesus defended Himself with the query: "If one of you had an animal that should fall into a well on the Sabbath,

would you not draw it out?"

In the afternoon Jesus retired with all His disciples to the house outside Capharnaum, where the holy women were already assembled. They partook of an entertainment, which the Centurion Zorobabel had provided. He and Salathiel, the father of the boy, reclined at table with Jesus and the disciples, while Jesse, the boy, served. The women sat at a separate table. Jesus taught. They brought the sick to Him, making their way into the house, yes, even crowding with cries for help into the dining hall. He cured many. The meal over, Jesus returned to the synagogue, and I heard Him discoursing, among other things, of Isaias and his Prophecy to King Achaz: "Behold, a virgin shall conceive and give birth to a son," etc. *(Is.* 7:14).

When He left the synagogue, He cured numbers on the streets, and that until night had closed. Among them were many women afflicted with a bloody flux. Sad and mournful, they stood at a distance enveloped in their veils, not daring to approach Jesus or the crowd around Him. Jesus knew their suffering, turned toward them, and healed them with a glance. He never touched such sufferers. There was some mystery in the prohibition to that effect which I cannot now express. A fast day began on that evening.

When Jesus returned with His disciples to His Mother's, the question arose as to whether they should go with Him next morning to the lake, and I heard Peter excusing himself on account of the bad state of his barque.

The people whose sins Jesus had forgiven were clothed in penitential garb and enveloped in large veils. From the last Sabbath but one, the Jews wore black and the whole time was a season of penance commemorative of the destruction of Jerusalem, hence the severity of Jesus' words when speaking of the chastisement awaiting that city. On leaving Capharnaum, the road ran by a large

building surrounded by water. Here the dangerous possessed were shut up at night. As Jesus went by, they raged and cried: "There He goes! What does He want? Is it that He thinks to drive us out?" When Jesus responded: "Be silent, and remain until I come again. Then it will be your time to retire," they became quiet.

When Jesus left the city, the Pharisees and magistrates held a meeting at which the Centurion Zorobabel was present. They deliberated upon all they had seen, upon what they should do, what line of conduct they should pursue with respect to Jesus. They said: "What commotion, what agitation this Man creates! Peace is no longer found in the land! The people leave their daily avocations and follow His menacing speeches. He is constantly talking of His Father, but is He not from Nazareth? Is He not the Son of a poor carpenter? Whence comes it that He has so great assurance and audacity? Upon what does He rest His titles? He heals on the Sabbath, thus disturbing its peace! He forgives sins! Is His power from On High? Has He some secret arts? How has He become so familiar with the Scriptures, so ready in explaining them? Was He not reared in the school of Nazareth? Perhaps He is connected in some way with foreigners, with a strange nation! He is always speaking of the approaching establishment of a kingdom, of the nearness of the Messiah, of the destruction of Jerusalem. Joseph, His father, was of illustrious birth; but perhaps He is not Joseph's Son, or He may be the supposititious Child of some other, of some powerful man who wants to get a foothold in our country, and thus become master in Judea. He must have some great protector, some secret resources upon which to count, else He could never be so bold, so audacious, He would never act with such disregard of legitimate authority and established customs, just as if He had a perfect right to do so. He absents Himself for long periods at a time. Where and among

whom is He then? Whence has He His knowledge and His skill in working miracles? What must we do about Him?" And so they went on discharging their wrath and interchanging conjectures. The Centurion Zorobabel alone remained calm; he even had some influence in pacifying the rest. He urged them to patience. "Wait," said he. "If His power is from God, He will certainly triumph; but if not, He will come to naught. So long as He cures our sick and labors to make us better, we have reason to love Him and to thank Him who sent Him."

Early next day Jesus went with about twenty of His disciples toward the lake, not by the direct road, but off to the south around the height upon which Mary's house stood toward the west. That elevation, though separated from it by a valley, was only a projection from the foot of a mountain chain running northward. Jesus chose this route as being better suited to teaching. There were many beautiful brooks running down from the height into the lake, and the little river near Capharnaum flowed along in this direction. This part of the country was watered and fertilized by the numerous streams that flowed around Bethsaida. Jesus paused several times with His disciples to rest in those pleasant spots, and often stood still to teach of the tithes. The disciples complained of the great severity with which the tithes were levied at Jerusalem, and asked whether it would not be well to suppress them. Jesus answered that God had commanded the tenth part of all the fruits of the earth to be given to the Temple and its servers, in order to remind men that they had not the propriety, but only the usufruct of them; even of vegetables and green things, the tenth part ought to be given by abstaining from their use. Then the disciples spoke of Samaria, expressing their regret for having perhaps hurried His departure thence. They did not know, they said, that the people of Samaria were so anxious to receive His teaching, so disposed to receive Him

well; had it not been for their importunity, He might have remained longer among them. To this Jesus replied that the two days He had spent in Sichar were sufficient, that the Sichemites were hot-blooded and quickly roused, but of all that had been converted, it was likely that only about twenty would remain steadfast. The coming great harvest He would resign to them, the disciples.

Touched by Jesus' last instructions, the disciples spoke compassionately of the Samaritans, recalling to their praise the history of the man that had fallen among robbers near Jericho. Priest and Levite had passed by, the Samaritan alone had taken him up and poured wine and oil into his wounds. This fact was generally known. It had really happened in the neighborhood of Jericho. From their compassion for the wounded man and their rejoicing over the kind dispositions of the Samaritans, Jesus took occasion to relate to them another parable of the same kind. He began with Adam and Eve, and recounted their Fall in simple words, as given in the Bible. They had, He said, been driven from Paradise, had sought refuge with their children in a desert full of robbers and murderers, and like the poor man of the parable, lay there struck and wounded by sin. Then did the King of Heaven and earth make use of all means in His power to procure help for poor humanity. He had given them His Law, had sent them chosen priests and Prophets with all that was necessary to cure their ills. But suffering humanity had been helped by none of these aids, it had even at times rejected them with contempt. At last the King sent His own Son in the guise of a poor man, to help the fallen race. And then Jesus described His own poverty, no shoes, no covering for the head, no girdle, etc., and yet He pours oil and wine into the poor traveller's wounds in order to heal them. But they who with full power had been sent to cure the wounds of the sufferer, had not had pity on him; they had seized the

King's Son and put Him to death, killed Him who had poured oil and wine into the sufferer's wounds. Jesus related this parable to His disciples that, reflecting upon it, they might express their thoughts, and He might clear up any misconceptions they might have concerning it. But they did not understand Him. Noticing that He had described the King's Son under characteristics that belonged to Himself, they began to entertain all kinds of thoughts and to whisper among themselves: "Who can that Father of His be of whom He is always speaking?" Then Jesus touched upon the solicitude they had expressed on the preceding day for the loss experienced by the neglect of their fisheries, and compared it with the disposition of the King's Son. He had abandoned all things and, when others in their abundance had left the wounded man to die, He had anointed him with oil and wine. And He went on: "The Father will not abandon the servants of His Son. They shall receive all back with a rich reward when He gathers them around Him in His Kingdom."

In the midst of these and similar instructions, they reached the lake a little below Bethsaida, where lay the barques of Peter and Zebedee. A part of the shore was entirely fenced in, and up on the bank were little mud cabins for the fishermen's use. Jesus went down to it with His disciples. On the ships were the heathen slaves, but no Jews were engaged in fishing because of the fast day. Zebedee was in one of the huts on the shore. Jesus told those in the ships to discontinue their fishing and come to land. He was at once obeyed, and then He gave them an instruction.

Jesus afterward proceeded up the lake toward Bethsaida, a half-hour distant. Peter's license to fish embraced about an hour's distance along the shore. Between the harbor and Bethsaida was a little bay into which emptied several streams, branches of that which

flowed from Capharnaum through the valley, and which received in its course other rivulets and creeks. It formed a great pool outside Capharnaum. Jesus did not go to Bethsaida. He went to the west and then by the north side of the valley to Peter's house, which stood on the eastern side of that high ground upon whose opposite side was Mary's dwelling.

Jesus entered with Peter. Mary and the other holy women were already there. The other disciples did not go in. They waited nearby in the garden, or went on ahead to Mary's. As Peter entered the house with Jesus, he said: "Master, we have had a fast day, but Thou hast fed us." Peter's house was very neatly built with forecourt and garden. It was very long, and on the roof, one could promenade and enjoy a beautiful view toward the lake. I saw neither Peter's step-daughter nor his wife's sons. They may have been at school. His wife was with the holy women. Peter had no children by her. His mother-in-law was a tall, thin woman, so weak and sickly that, in going around the house, she had to lean against the walls for support.

Jesus held a long conference with the women on the subject of the house they had hired up on the borders of the lake, where He intended often to be. He warned them against extravagance and indiscretion, though they were to guard likewise against anxiety and solicitude. As for Himself, He said, He needed very little, it was chiefly for the disciples and for the poor they should provide. Leaving Peter's, He crossed with His disciples to His Mother's. There He conversed for some time and then went out alone to pray.

The stream of Capharnaum flowed along by Peter's house. He could in his little boat, in the middle of which was a seat, sail down to the lake with his fishing tackle.

When the holy women heard from Jesus that He was going to Nazareth for the coming Sabbath, a distance of

nine or ten hours, they did not like the idea. They begged Him to remain where He was, or at least to come back soon. Jesus replied that He did not think He would stay long at Nazareth, since the inhabitants would not be very well pleased with Him for not complying with their wishes. He mentioned several points upon which they would reproach Him, and drew His Mother's attention to them, adding that He would let her know if things turned out as He said.

1. "Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey." (*Is.* 7:14, 15).

3. JESUS IN BETHSAIDA

From Mary's, Jesus went with the disciples along the north side of the valley to the declivity of the mountain which stretched on to Bethsaida, distant not quite an hour. The holy woman also left Peter's house and went to that of Andrew at the northern extremity of Bethsaida. It was in good condition, though not so large as Peter's.

Bethsaida was a little fishing place. Only the central part of the city extended some distance inland; the two extremities stretched around the lake like slender arms. From Peter's fishery, one could see it lying off toward the north. The inhabitants were made up for the most part of fishermen, blanket weavers, and tentmakers. They were people, simple and untutored, reminding me of our turfcutters. The blankets were made of goats' and camels' hair. The long hairs from the camel's neck and breast fell over the edges and shone so beautifully that they looked like fringe and lace.

The old Centurion Zorobabel had not come to Bethsaida. He was too infirm for so long a walk. He might indeed have gone on horseback, but then he would have missed Jesus' instructions on the way; besides, he

was not yet baptized. Bethsaida was full of people from the surrounding towns and villages, along with strangers from the other side of the lake, from the country of Corozain and Bethsaida-Julias.

Jesus taught in the synagogue, which was not a very large building. He spoke of the nearness of God's Kingdom, saying in very plain words that He Himself was the Monarch of that Kingdom, and arousing the usual amount of wonder in His disciples and hearers. As on the preceding days, He taught in general terms and cured many sick who had been brought and laid outside the synagogue. Several possessed cried after Him: "Jesus of Nazareth! Prophet, King of the Jews!" He commanded them silence, for the time had not yet come to make Him known.

When Jesus had finished teaching and healing, He went with His disciples to Andrew's to get something to eat. But He did not go in—He said that He had another kind of hunger. Taking with Him Saturnin and another of the disciples, they went up the shores of the lake about seven minutes' walk from Andrew's. There in a lonely hospital were some poor lepers, simpletons, and other miserable, forlorn creatures languishing, quite forgotten by the rest of the world; some of them were entirely nude. No one from Bethsaida had followed Jesus for fear of contracting impurity. The cells of these poor creatures were built around a court. They never left them, their food being given them through an aperture in the door. Jesus commanded the superintendent of the hospital to bring out the miserable patients. The disciples covered all in need with the clothing they had brought with them. Then Jesus instructed and consoled them, going from one to another around the circle, and healing many by the imposition of His sacred hands. He passed some in silence, others He commanded to bathe or fulfill different prescriptions. The cured sank on their knees before Him,

giving thanks with abundant tears. It was truly touching. These people were utterly neglected. Jesus took the superintendent back to Andrew's to dine with Him. As they were leaving the hospital, the relatives of some of the cured presented themselves from Bethsaida bringing them clothes. They took them joyfully first to their homes and next to the synagogue, to give thanks to God.

There was a grand dinner prepared at Andrew's consisting of fine, large fish. They ate in an open hall, the women at a separate table. Andrew himself served. His wife was very active and industrious, rarely leaving the house. She carried on a kind of trade in net weaving, employing a number of poor girls for the work. The greatest system and order reigned throughout her establishment. Among those so employed were some poor, fallen women, once honorable wives, but afterward repudiated for misconduct. They had no place of refuge, and so the good mistress, pitying their distress, gave them work, instructed them in their duty, and prevailed upon them to implore the mercy of God.

That evening Jesus taught in the synagogue, and then recommenced His journeying with the disciples. He passed many sick, but without curing them, for, as He said, their time had not yet come. After taking leave of His Mother, He returned with all His disciples to the house near Capharnaum that Peter had placed at His service. Jesus conversed there a long time with His disciples, and then left them to go spend the night in prayer on a hill, which tapered to a point and was covered with cypresses.

Capharnaum lay in a half-circle up on a mountain. It had numerous vineyards and terraced gardens. On the top of the mountain grew wheat, thick and stout as rushes. It was a large and pleasant place. It had once been still more extensive, or another city had stood in the vicinity, for not far off I saw all kinds of ruins like

tokens of a destructive war.

4. JESUS IN AND AROUND LESSER SEPHORIS. HIS DIFFERENT WAYS OF CURING THE SICK

Jesus went from Capharnaum to Nazareth, the Galilean disciples accompanying Him for about five hours. He instructed them on the way concerning their future vocation. He counseled Peter to leave the borders of the lake, take up his abode in his house near Capharnaum, and give up his business. They passed several cities, also the little lake with the country seats around it. In a shepherd field two possessed men came running to Jesus and implored to be cured. They were the owners of the herds browsing around, and were only now and then tormented by the devil. Just at that time they were free from his influence. Jesus would not cure them, but commanded them first to amend their ways. He made use of an example: If a man was sick from overloading his stomach, and wanted to get well in order to indulge in new excesses, what would they think of him? The men turned away quite ashamed. The disciples left Jesus a couple of hours from Sephoris and returned to Peter's, Saturnin among them. There were only two with Him now. They were from Jerusalem, and were on their way home. Jesus went to Lower Sephoris, or Lesser Sephoris, and put up with the relatives of St. Anne. It was not, however, at Anne's paternal home, for that was between this Sephoris and Upper Sephoris, the latter distant about an hour. There were many houses lying around in a circle of five hours, all belonging to the city of Sephoris. Jesus did not go at this time to Upper Sephoris, where were schools of the various sects and tribunals of justice.

There were not many rich people in Lower Sephoris. They manufactured cloth and the rich women made silk

tassels and laces for the service of the Temple. The whole region was like an enchanting garden, consisting of many little hamlets with country seats, gardens, and walks scattered among them. Greater Sephoris was a far more important place; it was very large and possessed many castles. The country around was lovely and abounded in springs. The cattle were of extraordinary size.

Jesus' relatives had three sons, one of whom, by name Colaja, was His disciple. The mother wanted Jesus to admit the others also into the number of His disciples, and brought forward the sons of Mary Cleophas as an argument in her own favor. Jesus gave her room to hope. After the death of Christ, these sons were ordained to the priesthood at Eleutheropolis by Joses Barsabas, the Bishop of that place.

Jesus taught in the synagogue before a great concourse assembled from the country around. He went also with His cousins out of the city, and gave instructions here and there to little crowds of people that followed Him or were waiting for Him. On His return He cured many sick persons outside the synagogue, then entering, He taught of marriage and divorce. He reproached the Doctors with having made additions to the Law. He pointed to a certain place in a roll of parchment, accused one of the oldest among them of having inserted it, convicted him of fraud, and commanded him to erase the passage. The old man humbled himself before Jesus, even prostrating at His feet in presence of all the others, acknowledged his fault, and thanked for the lesson just received.

Jesus spent the night in prayer. From the house of His relatives in Lesser Sephoris He went to that which had in former times belonged to Anne's father. It was situated between Lesser Sephoris and Greater Sephoris. There was now only one disciple with Him. The present occupants of the house were, in consequence of frequent mar-

riages, no longer related to Jesus. There was only one old woman who could still claim relationship. She was dropsical and bedridden. Her usual companion was a little blind boy, who sat by her bedside. Jesus prayed with the old woman, making her repeat after Him. He laid His hand for an instant on her head, then on the region of the stomach. She began to grow faint, remained unconscious for about a minute, and then found herself quite relieved. Jesus ordered her to rise. The dropsy had not entirely disappeared, but the woman could walk, and soon after, without difficulty, through copious perspiration and the healthful action of nature, she was entirely freed from her trouble. She interceded with Jesus for the blind boy. He was about eight years old, and had never seen nor spoken, although he could hear. The old woman praised his piety and obedience. Jesus put His forefinger into the child's mouth, then breathing upon His thumbs or moistening them with saliva, He held them upon the closed eyes of the boy while He prayed, His eyes raised to Heaven. Suddenly the child opened his eyes, and the first object he beheld was Jesus His Redeemer! Out of himself with joy and amazement, he threw himself into Jesus' arms, stammering his thanks, and then fell weeping at His feet. Jesus admonished him affectionately to be obedient and to love his parents. He told him that if, when blind, he had exercised those virtues, he should more faithfully practice them now that he could see, and never use his eyes to sin. Then in came the parents and the whole family, and there were intense joy and thanksgiving.

Jesus did not always operate His cures in the same manner, though performing them in much the same way as the Apostles, the saints, and the priests after them down to our own day. He laid hands upon and prayed with the sick, but His action was quicker than that of the Apostles. He performed His cures and other miracles as

models for His followers and disciples. He always made the manner of their performance conform to the evil and the special needs of those that had recourse to Him. He touched the lame, their muscles were loosened, and they stood upright. The broken parts of fractured members He placed together, and they united. He touched the leprous, and immediately at the touch of His divine hand, I saw the blisters drying and peeling off, leaving behind the red scars. These, little by little, though more quickly than was usual in ordinary cures, disappeared. The greater or less merit of the invalid often determined the rapidity of his cure. I never saw a humpback instantly become straight, nor a crooked bone suddenly become a perfectly formed one. Not that Jesus could not have produced such effects, but His miracles were not intended as spectacles for a gazing multitude. They were works of mercy, they were symbolical images of His mission, a releasing, a reconciliation, an instruction, a development, a redeeming. As He desired man's cooperation in the work of his own Redemption, so too did He demand from those that asked of Him a miraculous cure their own cooperation by faith, hope, love, contrition, and reformation of life. Every state had its own manner of treatment. As every malady of the body symbolized some malady of the spiritual order, some sin or the chastisement due to it, so did every cure symbolize some grace, some conversion, or the cure of some particular spiritual evil. It was only in presence of pagans that I saw Jesus sometimes operating more astonishing, more prodigious miracles. The miracles of the Apostles and of saints that came after them were far more striking than those of Our Lord and far more contrary to the usual course of nature, for the heathens needed to be strongly affected, while the Jews needed only to be freed from their bonds. Jesus often cured by prayer at a distance, and often by a glance, especially in the case of women afflicted by a bloody

flux. They did not venture to approach Him, nor dared they do so according to the Jewish laws. Such laws as carried with them some mysterious signification He followed, others He ignored. Jesus went afterward to a school situated at an equal distance from Nazareth and from Lesser Sephoris. Parmenas, the disciple from Nazareth, went thither to meet Him. He had been one of the companions of Jesus' boyhood, and he would have joined the disciples at once, were it not for his aged parents at Nazareth. He supported them by executing commissions.

There were many Doctors and Pharisees in the school of Lesser Sephoris and Greater Sephoris, also some people who had assembled to argue with Jesus on that passage relating to divorce which He had declared unlawful, and for the insertion of which passage He had reprehended the Doctor in the synagogue. That reprehension of Jesus had been very badly received in Greater Sephoris, for the addition made to the Law on that point was in keeping with the teaching of the Pharisees. In this city divorces were obtained on most insignificant pretexts, and there was even an asylum for the reception of repudiated wives. The Doctor who had been guilty of the interpolation had transcribed a roll of the Law and inserted little false interpretations here and there. They disputed a long time with Jesus, affirming that they could not understand how He could presume to expunge that passage. He reduced them to silence, though not to the acknowledgment of their error, as He had done the first. He showed them the prohibition against any interpolation, and consequently the obligation of expunging such a passage. He demonstrated to them the falsity of their explanations, and sharply rebuked them for the facility with which the marriage bond was dissolved in their city. He enumerated some cases in which it would be quite unlawful for the the husband to put away his wife, but

said that if one party could not live in peace with the other, they might with permission separate. The stronger party, however, ought not without cause drive away the weaker one against the will of the latter. But Jesus' words did not effect much among His opponents. They were vexed and proud, but they could not gainsay His arguments. The Doctor of the Law who had been reprimanded and converted by Jesus in Lower Sephoris separated entirely from the Pharisees and made known to the people that he would for the future teach the Law without addition. If they were unwilling to retain him on those conditions, he would withdraw. The interpolated passage in the Law of divorce ran as follows: "If before marriage one of the parties has had illicit communication with a third person, the marriage is invalid. The third person has the right to claim the one with whom he or she has sinned, even though the parties of the present marriage desire to remain united." Jesus inveighed against this, and declared the law of divorce to have been given to a barbarous people only. Two of the most distinguished Pharisees engaged in the dispute were precisely in that predicament. They were preparing to avail themselves of that interpolation with regard to divorce, and therefore had they been zealous in proclaiming that part of their so-called law. This fact was not publicly known, but Jesus knew it and therefore He said to them: "In defending this distortion of the Law, are you not perhaps defending your own case also?" at which words they fell into a fury.

5. JESUS IN NAZARETH. THE PHARISEES WANT TO CAST HIM DOWN A MOUNTAIN

Jesus went from this place to Nazareth, the distance being about two hours. He taught outside the city in the

dwelling belonging to the children of His deceased friend, Eliud the Essenian. They washed His feet, gave Him some refreshment, and remarked how rejoiced the Nazarenes would be at His coming. Jesus replied that their joy would be of short duration, since they would not care to hear what He must say to them, and then He went into the city. Someone had been appointed to wait for Him at the gate. Scarcely had He made His appearance when several Pharisees and a crowd of people came forward to meet Him. They received Him very ceremoniously and wanted to conduct Him to a public inn where they had prepared for Him a feast of welcome before the Sabbath. But Jesus refused to partake of it, saying that He had just now other work on hand. He went immediately to the synagogue, whither He was followed by the Pharisees and a concourse of people. The hour of the Sabbath had not yet sounded.

Jesus taught of the coming of the Kingdom and the fulfillment of the Prophecies. Asking for the Book of Isaias, He unrolled it and read as follows: "The Spirit of the Lord is upon Me, because the Lord hath anointed Me: He hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up."[1] The manner in which Jesus read this text gave His hearers to understand that it was spoken of Himself, that the Spirit of God had descended upon Himself, that He Himself had come to announce salvation to poor, suffering humanity, that all wrong should be made right, widows should be consoled, the sick cured, sinners forgiven. His words were so beautiful, so loving that, wondering and full of joy, they said one to another: "He speaks as if He Himself were the Messiah!" They were so carried away with admiration for Him that they became quite vain of the fact that He belonged to their own city. Jesus went on teaching after the Sabbath began. He spoke of the voice

of the Precursor in the desert, and said that all things should be made even, the crooked ways straight, etc.

The instructions over, Jesus accepted a meal that had been prepared for Him. The people behaved toward Him in a very friendly manner, and told Him that they had many sick whom He must cure. Jesus excused Himself. But they thought that He meant: "Not today. Wait till tomorrow." After the meal, He returned to the Essenians outside the city. As they were congratulating Him upon the kind reception He had received, He told them to wait till the following day when they would have another story to tell.

When Jesus went next morning to the synagogue, a Jew whose turn it was to read was about to take the roll of Scriptures. But Jesus desired them to hand it to Him. He taught from Deuteronomy, chapter 4, of the obedience due to the Commandments, from which nothing must be taken and to which nothing must be added. He reminded them that, although Moses had zealously repeated to the Children of Israel all that God commanded, yet they had frequently violated His ordinances. The Ten Commandments presented themselves in the course of the reading, and Jesus explained the first, that on the love of God. He spoke very severely, reproaching them with the additions they made to the Law, laying burdens upon the poor people, and not fulfilling the Law itself. He assailed them so sharply on this point that they became angry, for they could not say that He was uttering falsehood. But they murmured and said one to another: "How does He dare all at once to speak so boldly! He has been away from His native city only a short time, and now He wants to pass Himself off for some extraordinary personage. He speaks as if He were the Messiah. But we know His father, the poor carpenter, well, and we know Him too. Where did He learn the Scriptures? How can He dare presume to interpret for us?" And so they went on,

growing more and more excited against Him, for they were mortified to have been thus convicted before all the people.

But Jesus quietly continued His teaching, and went when it suited Him out to the Essenian family. Here He was visited by the sons of the rich man, the youths who some time previously had so earnestly asked to be received among the disciples, and whose parents were aiming only at worldly renown and science for them. They pressed Jesus to dine with them, but He declined. Then they renewed their entreaties to be received among His followers, saying that they had fulfilled all that He had on a former occasion commanded them. Jesus replied: "If ye have done that, there is no need of becoming My pupils. You are yourselves masters," and with these words He dismissed them.

Jesus ate and taught in the family circle of the Essenians, who told Him in how many ways they were annoyed by their neighbors. He counseled them to remove to Capharnaum, where He Himself would dwell in the future.

Meantime the Pharisees had consulted together, had incited one another against Jesus, and had come to the determination that, if He spoke so boldly again that evening, they would show Him that He had no right to do so in Nazareth, and would perpetrate upon Him what had so long been desired in Jerusalem. Still they were not without hope that He would yield to their wishes and, through respect for them, work some miracle in their presence. When He returned to the synagogue for the close of the Sabbath, He found lying in front of it some sick who had been brought there by order of the Pharisees. But He passed through them without curing any. He went on with His discourse in the synagogue, speaking of the plenitude of time, of His own mission, of the last chance of grace, of the depravity of the Pharisees

and the punishment in store for them if they did not reform, and impressed upon them the fact of His own coming to help, to heal, and to teach. They became more and more displeased, especially when He said: "But ye say to Me, 'Physician, cure Thyself! In Capharnaum and elsewhere, Thou hast wrought miracles. Do the same here in Thy native city!' But I say to you no prophet is accepted in his own country." Then comparing the present to a time of famine and the different cities to poor widows, He said: "There was great famine throughout the land in the time of Elias, and there were many widows in those days, but the Prophet was sent to none but the widow of Sarepta. And there were many lepers in the days of Eliseus, but he cleansed none but Naaman the Syrian," and so Jesus compared their city to a leper who was not healed. They became terribly furious at being likened unto lepers, and, rising up from their seats, they stormed against Him and made as if they would seize Him. But He said: "Observe your own laws and break not the Sabbath! When it is over do what you propose to do." They allowed Him to proceed with His discourse, though they kept up the murmuring among themselves and addressed scornful words to Him. Soon after they left their places and went down to the door.

Jesus, however, continued to teach and explain His last words, after which He, too, left the synagogue. Outside the door, He found Himself surrounded by about twenty angry Pharisees who laid hands on Him, saying: "Come on up with us to a height from which Thou canst advance some more of Thy doctrines! There we can answer Thee as Thy teaching ought to be answered." Jesus told them to take their hands off, that He would go with them. They surrounded Him like a guard, the crowd following. The moment the Sabbath ended, jeers and insults arose on all sides. They raged and hooted, each trying to outdo his neighbor in the number and quality of

his scoffing attacks upon Jesus. "We will answer Thee!" they cried. "Thou shalt go to the widow of Sarepta! Thou shalt cleanse Naaman the Syrian! Art Thou Elias? And art Thou going to drive up to Heaven? Well, we'll show Thee a good starting place! Who art Thou? Why didst Thou not bring Thy followers with Thee? Ah, Thou wast afraid. Was it not here that Thou, like Thy poor parents, gained Thy daily bread? And now that Thou hast whereon to live, wilt Thou turn us to scorn! But we will listen to Thee! Thou shalt speak in the open air before all the people, and we will answer Thee!" and thus shouting and raging they led Jesus up the mountain. He, meanwhile, quietly went on teaching as usual, answering their vain talk with passages from Holy Scripture and significant words that sometimes put them to shame, and at others threw them into greater rage.

The synagogue was in the western part of Nazareth. It was already dark and two of the crowd bore torches. They led Jesus around by the eastern side of the synagogue, then turned into a broad street that ran westward out of the city. Ascending the mountain, they reached a lofty spur which on the northern side overlooked a marshy pool, and on the south formed a rocky projection over a steep precipice. It was from this point they were in the habit of precipitating malefactors. Here they intended once more to call Jesus to account, and then to hurl Him down. The abyss ended in a narrow ravine. They were not far from the scene of action when Jesus, who had been led as a prisoner among them, stood still, while they continued their way mocking and jeering. At that instant I saw two tall figures of light near Jesus, who took a few steps back through the hotly pursuing crowd, reached the city wall on the mountain ridge of Nazareth, and followed it till He came to the gate by which He had entered the evening before. He went straight to the house of the Essenian. The good people had not been anxious about His safety. They

believed in Him and were expecting His return. He spoke to them of the late occurrence, reminded them that He had foretold it, again bade them go to Capharnaum and, after about half an hour, left the city in the direction of Capharnaum.

Nothing was more laughable than the perplexity, the alarm, the silly plight of the Pharisees when, all on a sudden, they found Jesus no more among them. The cry was raised: "Halt! Where is He? Halt!" The crowd came rushing on, the Pharisees pressed back upon them, the narrow path became a scene of confusion and uproar. They laid hold of one another, they squabbled and shouted, they ran to all the ravines, and poked their torches into the caves, thinking that He had hidden therein. They endangered neck and limb in their fruitless search, and one upbraided the other for having allowed Him to slip away. Quiet was not restored until long after Jesus had left the city, and then they set guards upon and around the whole mountain. Returning to the city, the Pharisees said: "Now we have seen what He is—a magician. The devil has helped Him. He will soon spring up again in some other place, and throw all around Him into confusion."

Jesus had ordered His disciples to leave Nazareth at the close of the exercises in the synagogue, and await Him at a certain place on the road to Tarichaea. Saturnin and other disciples from Capharnaum had received the same directions. All met Jesus at dawn and with Him took a little rest in a retired vale. Saturnin had brought some bread and honey. Jesus told them of what had taken place at Nazareth, and bade them be calm and obedient, in order not to interfere with His work by stirring up too great excitement among the populace of different cities. Then they took a retired route through the valleys and past cities toward the effluence of the Jordan from the Sea of Galilee. A large, fortified city lay at

the southern extremity on a tongue of land not far from the outlet of the Jordan. A large bridge and a dam led to it. Between the city and the lake was a gently sloping plain covered with verdure. The city was called Tarichaea.

1. *Is.* 61:1.

6. CURE OF LEPERS AT TARICHAEA. JESUS INSTRUCTS HIS DISCIPLES IN SIMILITUDES

Jesus did not go into the city. Taking a bypath, He drew near the southern wall not far from the gate. On the exterior side of this wall was a row of huts built purposely for the leprous. As Jesus approached them, He said to the disciples: "Stand at some distance and call out the lepers. Tell them to follow Me, and I will cleanse them! When they come out, do ye stand at a distance that ye may not be alarmed nor contract stain. Moreover do not speak of what ye shall see, for ye remember the fury of the Nazarenes. Ye must not scandalize anyone." Then Jesus went on a little toward the Jordan while the disciples called to the sick: "Come out and follow the Prophet of Nazareth! He will help you!" When the disciples saw the poor sufferers coming out of their huts, they hurried away. Jesus, turning out of the road that led to the city, walked slowly toward the region of the Jordan. Five men of different ages answered the disciples' invitation and issued from the cells in the city wall. They were clothed in white garments long and wide, but wore no girdle. On their head was a cowl from which fell over the face a black flap with holes in it for the eyes. They followed Jesus in single file to a retired spot, where He paused. There the first threw himself at His feet and kissed the hem of His robe. Jesus turned, laid His hand upon the leper's head, prayed over him, blessed him, and bade him

step aside. He did in like manner to the second, and so on even to the fifth and last. They now removed their masks, uncovered their hands, and the crust of the leprosy peeled entirely off. Jesus warned them against the sins by which they had brought upon themselves that sickness, told them how they should henceforth conduct themselves, and commanded them not to say anything about His having cured them. But they replied: "Lord, Thou didst come so suddenly to us! So long have we hoped for Thee, so long sighed for Thee, and we had no one to tell Thee of our misery, no one to bring Thee to us! Lord, Thou didst come to us so unexpectedly! How can we restrain our joy? How can we be silent about Thy miracle!" Jesus repeated that they must not speak of it until they had fulfilled the Law. They should show themselves to the priests that they might see they were clean, offer the prescribed sacrifices, and perform the prescribed purifications; then they might proclaim their cure. At these words the five men again fell on their knees giving thanks, and then went back to their cells. Jesus continued His way to the Jordan and there rejoined the disciples. These five lepers were not closely confined. There was a certain space marked out for them around which they could go. No one went near them, and it was only from a distance that anyone spoke to them. Their food was deposited in a certain place on platters, which were not used a second time. The lepers broke and buried them. A new dish of little value was given them with every fresh supply of food.

Jesus walked with the disciples some distance toward the Jordan through delightful groves and avenues, and in a retired spot rested and took some refreshment. After that they crossed the river in a little boat. Boats of this kind lay at intervals along the shore for the accommodation of travellers, who could by that means ferry themselves over. The workmen, living at different distances

along the shore, saw that the boats were taken back to where they belonged. Jesus, with the four disciples, did not journey close to the lake, but up toward the east, to the city of Galaad. The four disciples with Him were Parmenas of Nazareth, Saturnin, and two brothers: one called Tharzissus, the other Aristobolus. Tharzissus afterward became the Bishop of Athens. Aristobolus later on was associated to Barnabas. I heard that with the word "brother"; but he was his spiritual brother only. He was a great deal with Paul and Barnabas, and I think he became a bishop of Britany.[1] Lazarus had brought the two brothers to Jesus. They were foreigners, I think Greeks, whose father had settled lately in Jerusalem. They were shipping merchants. Some of their slaves, or servants, when journeying with a caravan, had gone with their beasts of burden to hear John's teaching and had been baptized by him. It was by means of these servants that the young men's parents heard of John and Jesus. Taking their sons, they went themselves to John, and both father and sons were baptized and circumcised, after which the whole family removed to Jerusalem. They were not without means, but later on they relinquished all their wealth in favor of the rising community of Christians. Both the young men were tall, dark-complexioned, and clever; both had received a polite education. They were fine-looking young men, active and skillful at arranging things and making all comfortable on journeys.

A little river watered the country up which Jesus was now journeying, and at a certain place He crossed it. The Prophet Elias had once been in these parts. Jesus recalled the fact and, during the whole journey, instructed the disciples in simple similitudes borrowed from various conditions of life, from the several professions, from the groves and stones and plants and places that presented themselves on the road. The disciples questioned Him upon all that had happened to Him in Sephoris and Nazareth. He

spoke to them of marriage in connection with the dispute He had had with the Pharisees, at Sephoris, upon the question of divorce. The conjugal bond is indissoluble. Divorce was granted by Moses in favor of a barbarous, sinful people only.

The disciples questioned Jesus also upon the reproach made Him by the Nazarenes, that He had no love for His neighbor, and in His own city, which ought to be the nearest and dearest to Him, He would work no cures. They asked if one's fellow townsmen should not be looked upon as neighbors. Then Jesus gave them a long instruction upon the love of the neighbor, proposing to them all kinds of similitudes and questions, the former of which He drew from different states of life in the world. He dwelt long upon them and pointed out place after place that rose up in the distance, and said in which such or such an industry was especially pursued. He spoke, too, of those that were to follow Him. They were, He said, to leave father and mother, and yet obey the Fourth Commandment. They must treat their native city as He had done Nazareth, if so it deserved of them, and still exercise the love of the neighbor. God, their Heavenly Father, and He who had been sent by Him, had the first claim to their love. Then He spoke of the love of the neighbor such as the world understands it, and of the publicans of Galaad (which city they were then passing), who loved those most that paid them the highest tax. He pointed afterward to Dalmanutha, which lay to the left, and said: "Those tentmakers and carpet-weavers love as their neighbor those that buy many tents from them, but their own poor they leave without shelter."

He then borrowed a comparison from the sandalmakers, which had reference to the vain curiosity of the people of Nazareth. "I have no need," He said, "of their homage which they clothe in beautiful colors like the variegated sandals in the workshop of the sandalmaker,

but which will afterward be trodden underfoot in the mud." And again, pointing to a certain city, He said: "They are like the sandalmaker of that city. They slight and disparage their own children, and so the latter are forced to go abroad. But when among strangers they have learned a new style of making beautiful, green sandals, their fellow citizens recall them through desire to see their work. They boast of the new-fashioned articles which, like the glory attached to them, are soon to be trodden underfoot." Then Jesus put the question: "Suppose a traveller tears one of his sandals and goes to a sandalmaker's to buy one. Will the latter present him with the other one, also?" In this way Jesus drew comparisons from fishermen, architects, and other avocations.

The disciples asked Him where He intended to fix His abode, whether He would build a house in Capharnaum. He answered that He would not build upon sand, and He mentioned another city that He had to found. I could not so well understand the conversation between Jesus and the disciples when they were walking; when they were seated I could hear better. I remember this much, however, that Jesus expressed His desire for a little boat, that He might go here and there upon the lake. He wanted to teach on water as well as on land.

They now went into the country of Galaaditis. Abraham and Lot had sojourned here, and even at that early period had divided the country between them. Jesus referred to that circumstance. He told the disciples also that in order to avoid scandalizing anyone, they should not speak of the lepers who had lately been cleansed. He warned them to be particularly circumspect now to cause no excitement, for the Nazarenes would certainly stir up alarm and hatred. He told them that on the Sabbath He would again teach in Capharnaum. They should then have a chance to see the love of the neighbor and the gratitude of men exemplified, for the welcome extended

to Him this time would be very different from that received on the occasion of the cure of the Centurion's son.

They may have been journeying for some hours to the northeast around a curve of the lake, when they arrived near Galaad to the south of Gamala. As in most of the cities in this district, the population was made up of heathens and Jews. The disciples were disposed to enter the city. But Jesus told them that, if He went to the Jews of the place, they would neither welcome Him nor give Him anything; and if to the heathens, the Jews would be scandalized and would pursue Him with calumny. He predicted the entire destruction of the city, saying that iniquity abounded in it.

The disciples spoke of a certain Agabus, a prophet living at that time in Argob, a city of that region. For a long time, he had had numerous visions of Jesus and His doings, and had lately uttered some prophecies regarding Him. Later on Agabus joined the disciples. Jesus informed them that Agabus was the son of Herodian parents, who had reared him in the errors of their sect, but he had afterward rejected them. He called the sects beautifully covered sepulchers full of corruption.

The Herodians were numerous on the west side of the Jordan in Perea, Trachonitis, and especially in Ituraea. They lived very privately and had some kind of mysterious organization by which they secretly helped one another. Many poor people applied to them, and received immediate relief. These Herodians were outwardly great sticklers for the prescriptions of the Pharisees; in secret they aimed at freeing Judea from the Roman yoke, and consequently were closely attached to Herod. They were something like the modern freemasons. I understood from Jesus' words that they feigned to be very holy and magnanimous, but in reality they were hypocrites.

Jesus and the disciples remained at some distance from

Galaad at an inn resorted to by publicans. Quite a number of them were gathered there at the time, to whom the heathens paid taxes on their imported goods. They did not appear to know Jesus, and He did not address them. He taught, however, of the nearness of the Kingdom, and of the father who had sent his son into the vineyard. He gave them very clearly to understand that He Himself was the Son, adding that all who do His will are children of the Father. But these last words perplexed them. Jesus exhorted them to Baptism. Many were converted, and asked whether or not they should be baptized by John's disciples. He answered that they should wait patiently until His own disciples baptized in those parts. The disciples also asked their Master today whether His Baptism was different from that of John, because they had received the latter. Jesus, in His answer, made a distinction between the two, calling John's a baptism of penance.

In Jesus' instruction to the publicans, something entered relating to the Trinity, something about the Father, the Son, and the Holy Ghost in their Unity, though expressed in other terms. The disciples were not at all reserved before the publicans of this place.

As Jesus when in Nazareth had stopped with the Essenians, a circumstance that drew upon Him the reproaches of the Pharisees, the disciples put questions to Him concerning that sect. I heard Jesus answering in sentences expressive of praise, though interrogative in form. Mentioning various ways by which justice and fraternal love might be wounded, He asked after each: "Do the Essenians do this? Do the Essenians do that?" etc.

Near Galaad some possessed, who were running around in a desolate region outside the city, began to cry after Jesus. They were perfectly abandoned. They robbed and killed anyone that ventured within their reach, and committed diverse kinds of excesses. Jesus looked back after

them and gave them His blessing. They instantly ceased to rave, were freed from the evil spirit and, hurrying to Him, fell at His feet. He exhorted them to penance and Baptism, though bidding them wait for the latter until His disciples should go to Ennon to baptize. The country about Galaad was rocky, of a white, brittle formation.

Jesus and the disciples went from here across the mountain, to the south of which lay Gamala, and took a northwesterly direction to the lake. He passed Gerasa which, at about one hour's distance, lay between two ridges of the mountain. Nearby was a kind of morass formed from a brook whose waters were dammed up, and whose only outlet into the lake was through a ravine. Jesus related to the disciples some incidents connected with this place: The people of Gerasa had once upon a time ridiculed a Prophet, on account of his misshapen form, whereupon he had said to them: "Listen, O ye that insult my misfortune! Your children shall remain obdurate when One greater than I shall teach and heal in this place. Troubled at the loss of their unclean herds, they will not rejoice at the salvation that is offered them." This was a prophecy regarding Jesus Christ and the driving of Satan into the swine.

Jesus told the disciples what awaited Him in Capharnaum: that the Pharisees of Sephoris, exasperated by His teaching upon divorce, had sent their emissaries to Jerusalem; that the Nazarenes had joined their complaints to theirs; and that a whole troop of Pharisees from Jerusalem, Nazareth, and Sephoris was now despatched to Capharnaum, to be on the watch for Him and to dispute against Him.

Just at this moment they encountered several immense caravans of heathens with mules and oxen. The latter had great, thick jaws, broad, heavy horns, and went along with lowered head. It was a trading caravan going from Syria into Egypt. They had come over into the country of

Gerasa partly in ships, and partly over the bridge of the Jordan higher up. There were many among them who had joined the caravan for the purpose of hearing the Prophet. A company waited upon Jesus to know whether the Prophet would teach in Capharnaum. But He told them that they should not now go to Capharnaum, but encamp on the declivity of the mountain to the north of Gerasa, whither the Prophet would soon go. There was something in Jesus' tone and manner that made them respond: "Master, Thou too art a Prophet!" and His glance roused in them the doubt as to whether He might not Himself be the one for whom they were in search.

When Jesus entered the inn outside Gerasa with His disciples there to lodge, the crowd of heathens and travellers was so great that He left at once, but the disciples stayed with the heathens, talking to them of the Prophet and instructing them.

Gerasa lay on the declivity of a valley about an hour and a half from the lake. It was larger and cleaner than Capharnaum and, like almost all the cities of these parts, it had a mixed population of heathens and Jews. The former had their own temples. The latter formed the poor and oppressed portion of the inhabitants, although they had their synagogue and Rabbi. There was much business carried on and the trades were numerous, for the caravans from Syria and Asia passed through Gerasa going down into Egypt. I saw before the city gate a long building, seven and a half minutes in length, wherein were manufactured long iron bars and pipes. They forged the bars flat, and then soldered them together into a circular form. Leaden pipes also were made. The furnaces at which they worked were not fed with wood, but with some kind of a black mass dug out of the earth. The iron they used came from Argob.

The heathens of the caravan had encamped to the north of Gerasa and on the southern side of the rising mountain.

To the same place some heathens belonging to the city had come, also some Jews; but these latter stood apart by themselves. The heathens were differently clad from the Jews, their tunics reaching only halfway down the lower limbs. Some of them must have been rich, for I saw women who had their hair so braided with pearls as to form a perfect cap. Some wore it on the top of the head above their veil, braided with pearls into a little basket.

Jesus ascended the mountainside, where walking about He taught the crowds. He went among them, here and there, and at times He stood still, keeping up a kind of conversation with the travellers. He addressed them questions, which He answered Himself in words full of instruction. He asked, for instance: "Whence are ye? What impelled you to take this journey? What do ye expect from the Prophet?" and then He taught them what they must become, in order to share in salvation. He said: "Blessed are they that have journeyed so long and so toilsome a way, to seek salvation! But woe to them among whom it arises and who will not receive it!" He explained the Prophecy of the Messiah and the call of the heathens, told of that of the Three Kings (of whom these people knew) and also of their expedition in obedience to it.

In the caravan were some people from that country and city where the envoy of Abgarus of Edessa had stayed overnight near the brick kilns, on his return journey with Jesus' picture and letter. Jesus did not cure any sick here. The strangers were for the most part well-disposed, but there were some among them who regretted having undertaken such a journey. They had expected to hear something very different from the Prophet's words, something more flattering to the senses.

After these instructions, into which Jesus introduced many similitudes, He went with His four disciples to dine with a Jewish Doctor of the Law, a Pharisee, who dwelt outside the city. He had invited Jesus to be his guest,

though his pride prevented his appearing at the instruction given the heathens. There were present at table some other Pharisees from the city. They received Jesus in a friendly manner which, however, was only feigned, for they were hypocrites. A circumstance occurred during the course of the meal that gave Jesus a suitable opportunity for telling them the truth. A heathen slave, or servant, laid upon the table a beautiful dish of many colors filled with confectionery, made of spices kneaded together in the shape of birds and flowers. One of the guests raised the alarm. There was, he said, something unclean on the dish, and he pushed the poor slave back, called him opprobrious names, and put him last among the other servants. Jesus interposed: "Not the dish, but what is in it is full of uncleanness." The master of the house replied: "Thou mistakest, those sweetmeats are perfectly clean and very costly." Jesus responded in words like these: "They are truly unclean! They are nothing else than sensual pleasures made of the sweat, the blood, the marrow, and the tears of widows, orphans, and the poor," and He read them a severe lesson upon their manner of acting, their prodigality, their covetousness, and their hypocrisy. They grew wrathy, but could make no reply. They quitted the house, leaving Jesus alone with the host. This latter was very smooth and affable toward Jesus, but it was all hypocrisy. He was hoping in this way to entrap Him and get something at last to report against Him to the committee at Capharnaum.

Toward evening Jesus again taught the heathens on the mountain. When they asked Him whether they should be baptized by John and expressed a wish to settle in Palestine, Jesus counseled them to put off their Baptism until better instructed. He told them, moreover, to go first of all across the Jordan to Upper Galilee and into the region of Adama, where they would find good people and heathens already instructed, and where He Himself would

again teach. It was dark and Jesus taught by torchlight. The instruction over, He left His hearers, and went to the shore of the lake and down to the spot where Peter's men were waiting for Him with a boat. It was late. The three sailors made use of lights when they disembarked about half an hour below Bethsaida-Julias. Peter and Andrew, with the help of their servants, had built especially for His use the little boat in which Jesus had crossed. They were not only mariners and fishermen, but shipbuilders also.

Peter owned three vessels, one of them very large, as long as a house. Jesus' little boat held about ten men. It was oval in form, almost like an egg. In the forepart and stern were enclosed places for storing, and affording accommodations for washing the feet. In the center rose the mast with poles extended from it to the sides of the vessel for support; above and around these poles swung the sails. The seats were ranged around the mast. Jesus often taught from this little barque, which He used likewise to cross from point to point and to sail about among the other ships. The large vessels had around the lower part of the mast decks formed like terraces, or galleries, one above another. They were supported by posts placed at regular intervals, so that a view could be had through them from side to side. They were furnished with canvas curtains that could be drawn so as to form separate compartments like little cells. The poles supporting the mast had projecting rounds to facilitate climbing, and on either side of the vessel were floating chests, or barrels like wings or fins, to prevent its being overturned in a storm. They could be filled with water or emptied, according as it was necessary for the ship to ride more lightly or sink to a greater depth. The fish caught was sometimes preserved in them. At either end of the vessel were movable planks which, on being shoved out, facilitated access to the casks, to neighboring boats, or to the nets. When not in use for fishing purposes, the vessels were held in readiness to transport

caravans and travellers across the lake. The sailors and servants of the fishermen were, for the most part, pagan slaves. Peter owned some.

1. Dorotheus writes it "Bethania." (First Edition of *Das Leben Jesu.)*

7. JESUS IN PETER'S HOUSE. MEASURES TAKEN BY THE PHARISEES. CURES

Jesus landed above Bethsaida not far from the house of the lepers where Peter, Andrew, John, James the Greater, James the Less, and Philip were awaiting His coming. He did not go with them through Bethsaida, but took the shorter route over the height to Peter's dwelling in the valley between that city and Capharnaum, where Mary and the other women were assembled. Peter's mother-in-law was in bed sick. Jesus went to see her, but did not cure her yet. They washed the Master's feet and then sat down to a meal, during which the conversation turned principally upon the fact that, from the several most famous schools in Judea and Jerusalem, fifteen Pharisees had been sent to Capharnaum to spy Jesus' actions. From the larger places, two had been sent; from Sephoris only one; and from Nazareth came that young man who had several times begged of Jesus to be admitted to His disciples, and whom Jesus had again rejected at His last visit to His native city. He had married lately, and was now appointed Scribe of the commission. Jesus said to the disciples: "Behold, for whom you interceded! He desired to become My disciple, and yet he is now come to lay snares for Me!" This young man wanted to join Jesus through a motive of vanity and, not being allowed to do so, he took part with Jesus' enemies. The Pharisees forming the commission were empowered to remain for some time in Capharnaum. Of those that came in pairs, one

returned to report, the second remaining to spy Jesus' conduct and teaching. They had already held a meeting before which the Centurion Zorobabel, the son, and father had to appear and answer interrogatories respecting the boy's cure and Jesus' doctrine. They could neither deny the cure nor challenge the doctrine, nevertheless they could not reconcile themselves to what had happened. They were angry because Jesus had not studied under them; they found fault with His frequenting the company of common people, such as the Essenians, fishermen, publicans, and sinners; they were indignant at His presuming to teach without a mission from Jerusalem, from the Sanhedrin; they were offended at His not having recourse to themselves for counsel and instruction; and they could not endure that He was neither Pharisee nor Sadducee, that He taught among the Samaritans, and cured on the Sabbath day. They were in short furious at the thought that to render Him justice would be to denounce and condemn themselves. The young man from Nazareth was a violent enemy of the Samaritans, whom he persecuted in many ways.

Jesus' friends and relatives did not want Him to teach in Capharnaum on the Sabbath. Even His Mother was full of anxiety, and she expressed her opinion that it would be more advisable for Him to go to the other side of the lake. From such objections, Jesus turned aside with a few brief words and without explanations.

There were in Bethsaida and Capharnaum immense numbers of sick, of heathens, and Jews. Several troops of the travellers that Jesus had lately met on the other side of the lake were here awaiting Him. Near Bethsaida were large open inns covered with reeds, some for heathens, some for Jews. Above this place were the heathen baths; below were the Jewish.

Peter accommodated many of the Jewish sick in the precincts of his dwelling, and Jesus next morning healed

a large number of them. Jesus had said to Peter the evening before that he should leave his fishery on the following day and help Him to fish after men; soon would He call upon him to quit it entirely. Peter obeyed, though not without some inward embarrassment. He was always of the opinion that life with the Master was too high for him, he could not understand it. He believed in Jesus, he saw His miracles, he shared freely his substance with the other disciples, he did willingly all that was enjoined upon him, but yet he felt unfit for such a vocation. He thought himself too simple, too unworthy, and to this was added a secret anxiety for the welfare of his business. Sometimes also it was very vexatious to him to find himself the object of such railleries as, "He is only a poor fisherman, and yet look at him going around with the Prophet! And his house is a perfect rendezvous for fanatics and seditious persons. See how he neglects his business!" All this made it a struggle for Peter since, though full of faith and love, he was not at that time so enthusiastic, so zealous as Andrew and the other disciples. He was timid and humble, attached to his ordinary occupations, and in his simplicity would have preferred being left in the peaceful discharge of them.

Jesus went from Peter's dwelling over the mountain ridge to the north side of Bethsaida. The whole road was full of sick, pagans and Jews, separate however, the leprous far removed from all others. There were blind, lame, dumb, deaf, paralytic, and an exceedingly large number of dropsical Jews. The ceremony of curing was performed with the greatest order and solemnity. The people had already been two days here, and the disciples of the place, Andrew, Peter, and the others whom Jesus had notified of His coming, had arranged them comfortably in the nooks, retired and shady, and the little gardens on the road. Jesus instructed and admonished the sick, who were carried or led and ranged around Him in groups. Some desired to confess their sins to Him, and He stepped with them to a more

retired spot. They sank on their knees before Him, confessing and weeping. Among the heathens were some that had committed murder and robbery on their journeys. Jesus passed by some, leaving them lying unnoticed for a time while He turned to others; but afterwards coming back to them, He exclaimed: "Rise! Thy sins are forgiven thee!" Among the Jews were adulterers and usurers. When Jesus saw in them proofs of repentance, He imposed on them a penance, repeated some prayers with them, laid His hands upon them, and cured them. He commanded many to purify themselves in a bath. Some of the heathens He ordered to receive Baptism or to join their converted brethren in Upper Galilee. Band after band passed before Him, and the disciples preserved order.

Jesus went through Bethsaida also. It was crowded with people, as if upon a great pilgrimage. He cured here in the different inns and along the streets. Refreshments had been prepared in Andrew's house. I saw some children there: Peter's stepdaughter and some other little girls of about ten years, two others between eight and ten, and Andrew's little son who wore a yellow tunic with a girdle. There were also some females of advanced age. All were standing on a kind of covered porch outside the house, speaking of the Prophet, asking whether He would soon come, and running from side to side to see whether He were in sight. They had assembled here in order to get a glimpse of Him, though ordinarily the children were kept under greater restraint. At last Jesus passed, turned His head toward them, and gave them His blessing. I saw Him going again to Peter's and curing many. He cured about one hundred on that day, pardoned their sins, and pointed out to them what they should do in the future.

I saw again that Jesus exercised many different manners of curing, and that probably He did so in order to instruct the disciples as to how they should act, also the ministers of the Church till the end of time. All the actions of Jesus, even

His sufferings, appeared to be of a purely human nature. There were no sudden, no magical transformations in the cures He wrought. I saw in them a certain transition from sickness to health analogous to the nature of the malady and the sins that had given rise to it. I saw stealing upon those over whom He prayed or upon whom He laid His hand a certain stillness and inward recollection, which lasted for some moments, when they rose up as if from a slight swoon, cured. The lame rose without effort and cast themselves cured at His feet, though their full strength and agility returned to some only after a few hours, to others not for days. I saw some sick of the dropsy who could totter toward Him without assistance, and others who had to be carried. He generally laid His hand on their head and stomach and pronounced some words, after which they at once arose and walked. They felt quite relieved, the water passing from them in perspiration. The leprous, on being cured, immediately lost the scales of their disease, though still retaining the red scars. They that recovered sight, speech, or hearing, had at first a feeling of strangeness in the use of those senses. I saw some swollen with gout cured. Their pains left them, and they could walk, but the swelling did not go down at once, though it disappeared very soon. Convulsions were cured immediately and fevers vanished at His word, though their victims did not instantly become strong and vigorous. They were like drooping plants regaining freshness in the rain. The possessed usually sank into a short swoon from which they recovered with a calm expression of countenance and quite worn-out, though freed from the evil one. All was conducted quietly and methodically. Only for unbelievers and the malevolent had the miracles of Jesus anything frightful in them.

The heathens present on this occasion had been influenced to come chiefly by people that had been to the baptism and teaching of John, and by other heathens from Upper Galilee where Jesus had formerly taught and cured.

Some had already received John's baptism, and some had not. Jesus did not order them to be circumcised. When questioned on this point, He instructed them upon the circumcision of the heart and the senses, and taught them how to mortify themselves. He spoke to them of charity, temperance, frugality, ordered them to keep the Ten Commandments, taught them some parts of a prayer like the petitions of the Lord's Prayer, and promised to send them His disciples.

8. JESUS TEACHES AND CURES IN CAPHARNAUM

On the preceding evening, flags with knots and strings of fruit were raised on the synagogues and public buildings of Bethsaida, to herald the last day of the month Ab. With the Sabbath, the first day of the month Elul began. Next morning after Jesus had healed many sick Jews in Bethsaida, He went with the disciples to Peter's, near Capharnaum. The women had preceded Him thither, and crowds of sick were again awaiting Him. There were two deaf men into whose ears Jesus put His finger. Two others were brought forward, who could scarcely walk, besides which their arms were perfectly stiff and their hands swollen. Jesus laid His hand on them and prayed; then grasping them by both hands, He swung their arms up and down, and they were cured. The swelling did not, however, disappear at once, but only after a couple of hours. He exhorted them for the future to use their hands for the glory of God, for it was sin that had reduced them to this state. He cured many others, and then went into the city for the Sabbath.

The concourse of people at Capharnaum was very great. The possessed had been released from their place of confinement and ran crying out along the streets to meet Jesus. He commanded them to be silent and delivered them; whereupon, to the astonishment of the multitude, they

followed Him quietly to the synagogue and listened to His instruction. The Pharisees, and among them those fifteen from the other cities, sat around His chair, forced to treat Him with respect and hypocritical reverence. They gave Him the Scriptures, and He taught from *Isaias* 49, that God had not forgotten His people. He read aloud: "If even a woman should forget her child, yet would not God forget His people"; and then explained from the following verses that the impiety of men could not restrain God, could not hinder Him from realizing His thoughts of mercy. The time of which the Prophet speaks, that the eyes of God are always on the walls of Sion, had now come, now should the destroyers flee and the builders commence their labor. The Lord would gather together nations to ornament His sanctuary. There will be so many good and pious souls, so many benefactors and leaders of the poor nations that the sterile synagogue will say: Who has begotten to me so many children? The Gentiles shall be converted to the Church, the kings of the earth shall serve her! The God of Jacob shall snatch from the enemy, from the perverted synagogue, her children; and they that like murderers lay hands on the Saviour, shall rage against one another, and choke one another. *(Isaias* 50:1 *et seq.)* Jesus explained this as referring to the destruction of Jerusalem, since it would not receive the Kingdom of grace. God demands whether He has separated from the Synagogue, whether He has given her a bill of divorce, whether He has sold His people. Yes, on account of their sins, have they been sold! On account of her transgressions, has the Synagogue been abandoned! He has called, He has warned, and no one has heeded. But He is the mighty God, He can cause Heaven and earth to tremble. Jesus applied all to His own time. He showed that all had been led astray, those that had been forsaken by the Synagogue. And then, as if speaking to Himself, He uttered the words of this passage of Isaias: "The Lord hath given me a learned tongue, that I should know how to uphold by

word him that is weary: He hath opened His ears to Him in the morning to hear His commands, and He hath not resisted." The Pharisees took these words as foolish self-praise, though they were ravished by His preaching, and said to one another at the end of it: "Never before has any Prophet so taught!" They whispered, nevertheless, some malicious remarks into one another's ears. Jesus went on with the explanation of this passage: "I have given My body to the strikers, and My cheeks to them that plucked them," applying it to the persecutions that He had already endured and to what He had still to suffer. He spoke of the ill-treatment He had received at Nazareth, saying: "Let him who can condemn Me, come forward!" His enemies, He said, would grow old and come to naught in their vain teachings, the Judge would come upon them. The godly would hear His voice, while the ignorant, the unenlightened should call to God and hope in Him. The Day of Judgment would come, and they that had kindled the fire would go to ruin.[1] This passage, also, Jesus explained of the destruction of the Jewish people and Jerusalem.

The Pharisees had not a word to reply. They listened in silence, transported by His words, though occasionally whispering a jeering remark into their neighbor's ear. Jesus then explained something from Moses as He always did at the termination of His sermons, and added a parable, which He addressed more particularly to the disciples and to the faithless young Scribe of Nazareth. The parable was that of the talent put out at interest, for the young Scribe was vain of his acquirements. He was humbled interiorly by it, but not improved. Jesus related the parable in terms similar to, though not quite the same as those given in the Gospel.

In front of the synagogue, Jesus cured the sick on the streets, and then went with His disciples to Peter's outside the city gate. Nathaniel Chased and the bridegroom, also Thaddeus, had come hither from Cana for this Sabbath. Thaddeus was often in Capharnaum, for he travelled a

great deal throughout the country, dealing in fishing nets, sailcloth, and tackling. That night the house was again full of sick persons, and separated from the rest were several women afflicted with a flow of blood. Some women, completely enveloped, were brought on portable beds by their friends. They were pale and emaciated, and had already sighed long after Jesus' help. This time I saw that He imposed hands on the sufferers, and blessed them. Then He commanded those on the beds to throw off their covers and arise. They obeyed, one helping the other. Jesus exhorted them and bade them adieu. During the night, He retired to pray.

The spying Pharisees had not spoken openly in Capharnaum of the object of their mission; even the Centurion Zorobabel had been questioned only secretly. They had sufficient pretexts to account for their presence: The Jews were in the habit of going from one place to another for the celebration of the Sabbath, especially if a distinguished Doctor was expected to preside; it was customary, besides, for crowds to retire into the country of Genesareth, to rest from business and enjoy the beauty and luxuriance that everywhere abounded.

On the following day Jesus went very early to Capharnaum. There was an innumerable concourse gathered before the synagogue, among them crowds of sick, of whom He healed many. When He entered the synagogue wherein the Pharisees were assembled, some possessed who were present began to cry out after Him. One in particular, more noisy than his fellows, went running toward Him crying: "What have we to do with Thee, Jesus of Nazareth? Thou hast come to destroy us! I know that Thou art the Holy One of God!" Jesus commanded the demon to be silent and to go out of the man. The latter, tearing himself, ran back among his companions, but the devil, uttering great cries, went out of him. The man then became perfectly calm, and cast himself at Jesus'

feet. Many of those present, and especially the disciples, said in the hearing of the Pharisees, who were scandalized at what they saw: "What kind of a new doctrine is this? Who can this Teacher be? He has power over the impure spirits!"

The crowd was so dense, there were so many sick in and around the synagogue, that Jesus had to take His stand on a spot to be seen and heard not only from within, but also from the court, which was crowded. The Pharisees stood around Him inside, while Jesus turned toward the court to address the people. Sometimes He turned toward the interior of the synagogue, and again toward those outside. The halls around the building were open for the accommodation of the immense throng of hearers, who filled not only the court, but mounted the steps leading to the flat roofs of the buildings that enclosed it. Below were the cells and oratories reserved for penitents and those that came to pray. There were some places specially reserved for the sick.

Jesus again clearly and energetically expounded Isaias, applying all to their own time and to Himself. The times, He said, were fulfilled and the Kingdom was near. They had always longed after the fulfillment of the Prophecies, they had sighed for the Prophet, the Messiah, who would relieve them of their burdens. But when He would come, they would not receive Him, because He would fail to realize their erroneous notions of Him. Then taking the signs of the coming of the Prophet for whose accomplishment they always sighed, those signs that were still read from the Scriptures in their synagogues and for which they prayed, He proved that they had all been fulfilled. He said: "The lame shall walk, the blind see, the deaf hear. Is there not something of this now? What mean these gatherings of the Gentiles to hear instruction? What do the possessed cry out? Why are the demons expelled? Why do the cured praise God? Do not the wicked per-

secute Him? Do not spies surround Him? But they will cast out and kill the Son of the Lord of the vineyard, and how shall it be with them? If ye will not receive salvation, yet shall it not be lost. Ye cannot prevent its being given to the poor, the sick, to sinners and publicans, to the penitent, and even to the Gentiles in whose favor it shall be taken from you." Such was the substance of Jesus' discourse. He added: "That John whom they have imprisoned ye acknowledge to be a Prophet! Go to him in his prison and ask him for whom did he prepare the ways and of whom did he bear witness?" While Jesus spoke, the rage of the Pharisees increased, and they whispered and muttered together.

During Jesus' discourse, four distinguished men of Capharnaum, sick of an unclean malady, were carried by eight others less sick to the synagogue and placed in such a position in the court that Jesus could see them and they could hear His teaching. On account of their sickness, they were allowed to enter only by one particular gate, but that being just at present obstructed by the crowd, the eight semi-invalids had to lift them in their beds to a place over a wall and force their own way through the crowd, which at once retreated before the unclean sickness. When the Pharisees saw the newcomers, they became angry and began to snarl at them as public sinners suffering from an unclean malady. They spoke aloud against them, asking what kind of irregularity was this, that such people should venture into their vicinity? When their remarks ran through the crowd and reached the objects of them, the poor sick men became sad and frightened lest Jesus, being informed of their sins, should refuse to cure them. They were full of contrition, and had long sighed for Jesus' assistance. But when Jesus heard the murmuring of the Pharisees, He turned on the instant to where the sick men were lying in fear and anxiety, addressed His discourse to the crowd in the court and, cast-

ing a look full of earnestness and love on the sufferers, cried out to them: "Your sins are forgiven you!" At this the poor men burst into tears, while the Pharisees, highly exasperated, growled out: "How does He dare say so? How can He forgive sins!" Jesus said: "Follow Me down there, and see what I am going to do! Why are ye offended at My doing the will of My Father? If ye do not want salvation yourselves, yet should you not grudge it to the repentant! Ye are angry that I cure on the Sabbath? Does the hand of the Almighty rest on the Sabbath day from doing good and punishing evil? Does He not feed the hungry, cure the sick, and shed around His blessings on the Sabbath? Can He not send sickness on the Sabbath? May He not let you die on the Sabbath? Be not vexed that the Son does the will and the works of His Father on the Sabbath!" When He reached the sick men, He ordered the Pharisees to stand in a row at some distance, saying: "Stay here, for to ye these men are unclean, though to Me not, since their sins have been forgiven them! And now, tell Me. Is it harder to say to a contrite sinner, 'Thy sins are forgiven thee,' than to say to a sick man, 'Arise, and carry thy bed hence'? " The Pharisees had not a word to answer. Then Jesus approached the sick men, laid His hands on them one after the other, uttered a few words of prayer over them, raised them up by the hand, and commanded them to render thanks to God, to sin no more, and to carry away their beds. All four arose. The eight who had carried them and who were themselves half-sick, had become quite vigorous, and they helped the others to throw off the covers in which they were wrapped. These latter appeared to be only a little fatigued and embarrassed. Putting together the poles of their portable beds, they shouldered them, and all twelve went off through the wondering and exulting crowd joyfully entoning the song of thanksgiving: "Praised be the Lord God of Israel! He

has done great things to us. He has had mercy on His people, and has cured us by His Prophet!"

But the Pharisees, full of wrath and deeply mortified, hurried away without taking leave of the Saviour. Everything about Jesus exasperated them: His actions and His manner of performing them, that He was not of the same opinion with them, that He did not esteem them just, wise, and holy, that He associated with people whom they despised. They had a thousand objections to make to Him; namely, that He did not keep the fasts strictly, He associated with sinners, pagans, Samaritans, and the rabble at large, that He was Himself of mean extraction, that He gave too much liberty to His disciples and did not keep them in proper respect—in a word, everything in Him displeased them. Still they could bring no special charge against Him. His wisdom and His astonishing miracles they could not deny; consequently, they took refuge in ever-increasing rage and calumny. When one considers the life of Jesus in detail, the priests and people of His time are found to be pretty much the same as they are nowadays. If Jesus actually returned to earth, from many Doctors of the Law, from many politicians, He would have to endure still worse things.

The sickness of the lately cured consisted in a discharge of impure humors. They were, before their cure, quite exhausted and motionless, as if they had had an apoplectic stroke. The eight others were partially lame on one side. The beds consisted of two poles with feet, a crosspiece in the middle, on which a mat was stretched. They rolled the whole together, and carried them on their shoulders like a couple of poles. It was a touching sight—those men going through the crowd singing!

1. *Is.* 1:11.

9. JESUS CURES PETER'S MOTHER-IN-LAW. PETER'S GREAT HUMILITY

Jesus now went without delay with the disciples out of the city gate and along the mountain to Peter's in Bethsaida. They had urged Him to do so, for they thought that Peter's mother-in-law was dying. Her sickness had very much increased, and now she had a raging fever. Jesus went straight into her room. He was followed by some of the family; I think Peter's daughter was among them. He stepped to that side of the bed to which the sick woman's face was turned, and leaned against the bed, half-standing, half-sitting, so that His head approached hers. He spoke to her some words, and laid His hand upon her head and breast. She became perfectly still. Then standing before her, He took her hand and raised her into sitting posture, saying: "Give her something to drink!" Peter's daughter gave her a drink out of a vessel in the form of a little boat. Jesus blessed the drink and commanded the invalid to rise. She obeyed and arose from her low couch. Her limbs were bandaged, and she wore a wide nightdress. Disengaging herself from the bandages, she stepped to the floor and rendered thanks to the Lord, the entire household uniting with her.

At the meal that followed, she helped with the other women and, perfectly recovered, served at table. After that, Jesus, with Peter, Andrew, James, John, and several of the other disciples, went to Peter's fishery on the lake. In the instruction He gave them, He spoke principally of the fact that they would soon give up their present occupations and follow Him. Peter became quite timid and anxious. He fell on his knees before Jesus, begging Him to reflect upon his ignorance and weakness, and not to insist on his undertaking anything so important, that he was entirely unworthy, and quite unable to instruct others. Jesus replied that His disciples should have no

worldly solicitude, that He who gave health to the sick would provide for their subsistence and furnish them with ability for what they had to do. All were perfectly satisfied, excepting Peter who, in his humility and simplicity, could not comprehend how he was for the future to be, not a fisherman, but a teacher of men. This, however, is not the call of the Apostles related in the Gospel. That had not yet taken place. Peter had nevertheless already given over a great part of his business to Zebedee. After this walk by the lake, Jesus again went to Capharnaum and found an unusual number of sick around Peter's house outside the city. He cured many, and taught again in the synagogue.

As the concourse of people continued to increase, Jesus, without being noticed, disengaged Himself from the crowd, and went alone to a wild but very pleasant ravine which extended to the south of Capharnaum, from Zorobabel's mansion to the dwellings of his servants and workmen. In it were grottos, bushes, and springs, numerous birds, and all kinds of tame, rare animals. It was a skillfully cared-for solitude belonging to Zorobabel, besides being a part of that garden of pleasure, Genesareth, thrown open to the public. Jesus spent the night alone and in prayer, the disciples being ignorant of His whereabouts.

Early next morning, He left the wilderness, but not to return to Capharnaum. He ordered Peter and another of the disciples who had come to seek Him to send Parmenas, Saturnin, Aristobolus, and Tharzissus to a certain place where He would meet them, and thence go to the Baths of Bethulia. He went around the height of the valley on which lay Magdalum, which He passed a couple of hours eastward to the left. On the south side of this height was the city of Jetebatha.

10. JESUS AT THE BATHS OF BETHULIA AND IN JETEBATHA

At first I thought that Jesus was going to Gennabris, situated among the mountains, about three hours west of Tiberias. But He did not go there, but to the north side of the valley where was the fountain of Bethuel. A great many wealthy and distinguished people from Galilee and Judea owned villas and gardens here, which they occupied in the beautiful season of the year. On the south side of the lake, formed by the northern declivity of the heights of Bethuel, were rows of houses and warm baths, those toward the east being the warmer. The baths had one large reservoir in common, around which were private apartments formed by tents; in them were tubs sunk to a greater or lesser depth in the water, according to the convenience of the bathers. These private apartments communicated with the reservoir. There were many inns in the neighborhood of the baths. A private house and garden could also be hired for the season with everything else free. The revenues belonged to the city of Bethulia, and were used principally to keep up the baths. The waters of the lake were uncommonly pure, clear as a mirror to the very bottom, which was paved with beautiful, little white pebbles. It was fed by a stream from the east which flowed from the baths in the valley of Magdalum. The lake swarmed with little pleasure boats, which in the distance looked like ducks. On the north side of the lake, but facing south, were dwellings for the accommodation of female visitors at the baths. Their walks and pleasure grounds, however, were near the brook that flowed through those of the men. Both sides of the valley formed a gentle declivity toward the lake. From the dwellings and baths there ran around the lake, crossing and opening into one another, shady avenues, embowered walks with wide-stretching trees and luxuriant foliage, among

which lay meadows of very high and beautiful grass, orchards, vegetable gardens, and grounds for riding and games. The view was enchantingly beautiful—hills and mountains, all teeming with the most exuberant fertility, rich especially in grapes and fruits. The second harvest of the year was now ripe.

Jesus remained on the side of the lake by which He had come, and put up at a traveller's inn. People soon gathered around Him, and He taught them with great sweetness outside the inn. Many women were among His hearers. Next morning I saw a number of little boats coming over from the south side of the lake where the bathers were. It was a deputation of the most distinguished men come to invite Jesus courteously to return with them and preach. Jesus ferried across with them and went to an inn where they presented Him with a little luncheon. He taught in the cool of the morning and evening under shady trees, on a hill not far from the inn. Most of His hearers stood around Him, the women on one side veiled. The order observed was truly pleasing. The people were, for the most part, well-bred and well-inclined, cheerful and good-humored. As there were no factions among them, one did not fear to give vent to his feelings before the others, consequently they were all most reverential and attentive to Jesus. They were perfectly carried away and rejoiced by His very first discourse. He taught of purification by water, of the union, equality, and the feeling of confidence that reigned among them, of the mystery of water, of the washing away of sin, of the bath of baptism as administered by John, of the charity and good understanding that ought to unite the baptized, the converted, etc. He borrowed, moreover, subject matter and graceful similitudes from the lovely season, from the country around, the mountains, trees, fruit, and herds, in short from everything they saw about them. I saw His audience around Jesus in

a circle, and at times exchanging places with newcomers to whom He repeated the substance of His last discourse.

I saw some gouty invalids moving slowly about. They were mostly government officials and officers who were enjoying a vacation. I recognized them by the uniforms they wore when leaving for their different garrisons around the country. During their stay at the baths, all were dressed alike with nothing to distinguish them from other people. The men wore fine, yellow woollen stuff made into tunics of four separate skirts, one above the other, the lower one wrapped into a kind of trousers down to the knees; some went barefoot, others wore sandals. The upper part of the body was covered with a scapular open at the sides and bound at the waist by a broad girdle. The shoulders were covered with an armflap that reached halfway to the elbow; the head was uncovered. They played at games, fighting with little sticks and armed with shields made of leaves. They attacked one another in rows and also singly, aiming at pushing their opponents from their places. They ran toward a goal for a wager, jumped over ropes, sprang through hoops upon which all sorts of glittering things were hanging. These they were not to touch in passing through, otherwise they tinkled and fell off. The contestant for the prize lost in proportion to the number thus displaced. The prizes consisted of fruit which I saw lying ready for the winners. I saw some playing on reed flutes; others had long, thick reeds through which they gazed into the distance and into the lake. Sometimes they blew balls or little arrows through them, as if they were shooting after fishes. I saw that these reeds were flexible; they could be bent to form a ring and then hung on the arm. I saw them also sticking glass globes of different colors on the ends of the reeds and waving them to and fro, thus reflecting the light of the sun. The whole landscape was mirrored in the globes, but in an inverted position. When

the globes were revolved, the whole lake appeared to be passing overhead. This greatly diverted the beholders.

The fruits, and especially the grapes, were truly magnificent. I saw some persons very respectfully and courteously bringing some of the finest to Jesus.

The dwellings of the women were on the opposite side of the valley; but their baths were on this side, more toward the east and out of sight of those of the men. On the banks of the stream that flowed into the lake, I saw little boys in short, white woollen tunics with willow switches of various colors in their hands, driving flocks of different kinds of aquatic birds. The water from the stream and lake was conducted up to the inns on the height and also to the baths. It was received in channels from which it was raised to higher reservoirs, and from them to others, and so on. I saw the women also playing at different games on the green. They were very modestly clothed in fine, white woollen wrappers that fell around them in numerous folds and were girded twice, over the breast and again at the waist. The wide sleeves could be raised or lowered by means of buckles. Around the wrists they had large, stiff frills with many folds, like the tail of a peacock. Their headdress consisted of a cap of circular puffs graduated lower and narrower, wound with silk or small feathers of natural whiteness. It looked like a snail's shell made of feathers. It was tied behind and a long point made of tassels hung down the back. They wore no veil, but over the face were two sections of finely plaited, white, transparent stuff like half fans, which reached to below the nose, and had holes for the eyes. They could lower them in part if they wished to guard against the sun, or throw them entirely back. Before men they were lowered.

I saw the women amusing themselves lustily at the following game. Each had a girdle ending in a ring, or a loop, around her waist. They formed a circle, each hold-

ing her neighbor fast by the loop with one hand, the other being free. A trinket was concealed in the grass and they turned round here and there in a circle until one of the players spied it. When she stopped to pick it up, the others in the circle gave a sudden jerk; those following likewise stooped after the treasure, each one trying not to fall. Sometimes they tumbled over one another amid shouts of laughter.

Bethulia was situated on a plateau in a mountainous region, solitary and wild. It was an hour and a half south of the lake. Above it was a great, rough-looking tower and many ruined walls and towers. Once upon a time, the city must have extended much further and been very strongly fortified. Trees were now growing on those walls, upon which vehicles could be driven, and I saw the visitors at the baths promenading on them. The city lay high up around the mountain. Here it was that Judith became illustrious. The camp of Holofernes stretched from the lake through the ravine of Jetebatha around to Dothan, a couple of hours to the south of Bethulia. From Jetebatha also there were visitors at the baths. They did not wait to hear Jesus' instructions but, returning to Jetebatha, spread the news of His presence in Bethulia. Jetebatha was situated about an hour and a half to the southeast, built in the bosom of the mountains as in an immense cave. Before it rose a mountain from which the descent into the city was over deep, wild ditches. It appeared to be built in a deep quarry, the mountain hanging high over it. To the north of this mountain, not quite two hours distant, was Magdalum, on the edge of a deep dale, with its surroundings of avenues, gardens, and towers of all kinds stretching off into the middle of it. Between the mountain and Magdalum were still standing the remains of the channel of an aqueduct through whose arches one could look far off into the country. The channel was now overgrown by vines and foliage. Southward

from Jetebatha rose another wild mountain pierced right and left by broad ravines. It was a region full of wonderful hiding places. There were numerous Herodians in Jetebatha. In a wall of the fortifications they had a secret meeting place. The sect was composed of shrewd, intelligent people ranged under a secret superior. They had signs whereby they recognized one another, and the chiefs could also tell (how, I do not now know) if a member had betrayed anything. Secret enemies of the Romans, they were plotting a revolution in favor of Herod. Although in reality followers of the Sadducees, yet in the exterior they conformed to the Pharisees, thinking in this way to draw over both parties to their designs. They knew indeed that the time had come for the appearance of the Messiah, the King of the Jews, and they resolved to make use of the general belief for the furtherance of their ends. Exteriorly and through motives of cunning, they were very bland and tolerant, though really treacherous sneaks. They had, properly speaking, no religion at all; but under the cloak of piety, they labored at the founding of an independent kingdom of this world, and Herod supported them in their intrigues.

When the synagogue of Jetebatha heard of Jesus' presence in the neighborhood, they sent two Herodians to the baths of Bethulia, to find out what sort of a person He was and to invite Him to Jetebatha. Jesus, however, gave them no decided answer as to whether He would go or not. About seven of the disciples that had journeyed with Him a couple of weeks before met Him here again. Two of them were John's disciples, some relatives of his who also were disciples, from the country of Hebron, and one was a cousin from Lesser Sephoris. They had been seeking Him in Galilee, and had now found Him. During those days, I saw Jesus speaking confidentially with several of the guests at the baths. There must have been some of His own followers among them.

When the Herodians returned to Jetebatha, one of them set about preparing the people in case Jesus should come to their city. He told them that Jesus, the Prophet of Nazareth, who was now nearby at the Baths of Bethulia, would probably visit their city for the coming Sabbath. He was the one who had made a great uproar in Capharnaum on the preceding Sabbath and on the Sabbath before that in Nazareth. He warned them not to be seduced by Him, not to applaud Him, not even to let Him speak for any length of time, but to interrupt Him with murmurs and contradictions whenever He said anything singular or unintelligible; and so the people were prepared for Jesus' coming.

Jesus delivered at the Baths of Bethulia another discourse full of beauty and simplicity. Numbers of men formed around Him a circle in which He moved about among them. At a distance in the background, several men lame with the gout were timidly standing. They had come to make use of the baths, but had not yet ventured to approach Jesus. Jesus repeated what He had taught yesterday and the day before, exhorting His audience to purification from sin. All hearts were touched and turned to Him. Many exclaimed: "Lord, who could hear Thee and resist Thy words!" Jesus replied: "Ye have heard much about Me, and now ye listen to My words. Who do ye think I am?" Some said: "Lord, Thou art a Prophet!" Others answered: "Thou art more than a Prophet! No Prophet ever taught such things as Thou dost teach. None has ever done the things that Thou hast done!" But others, again, kept silence. Jesus, penetrating the thoughts of these last, pointing to them, said: "These men's thoughts are the right ones." Someone then said: "Lord, Thou canst do all things! Is it not so? They said that Thou hast even raised the dead, the daughter of Jairus. Is it so?" The speaker alluded to that Jairus who dwelt in a city not far from Gibea, where Jesus had at an earlier

period instructed the poor, depraved inhabitants. Jesus answered the question addressed to Him by a simple "Yes!" and then His questioner went on to inquire why Jairus still remained in so disreputable a place. Thereupon Jesus began to speak of fountains in the desert, applying the similitude to the necessity of the weak for a powerful leader. Jesus' hearers were full of confidence and they questioned Him with simplicity. Then He asked them: "What do ye know of Me? What evil do men say of Me?" Some answered: "They complain that Thou dost not discontinue Thy works on the Sabbath day and that Thou healest the sick on that day." Then Jesus, pointing to a little neighboring field near a pond, in which shepherd boys were guarding tender lambs and other young cattle, said: "See those young shepherd boys and their tender lambs! If one of the little animals should fall into the pond on the Sabbath and bleat for help, would not all the others stand around the brink bleating piteously also? Now, the poor little shepherds could not help the lamb out. But supposing the son of the master of the flocks were passing by—supposing he had been charged to look after the lambs and see to their pasture—would he not be touched with pity at the sound of the poor little thing's bleating? Would he not hasten to draw it out of the mire?" Here all raised their hands like children at catechism, and cried out: "Yes, yes! He would!" Jesus went on: "And if it were not a lamb, if it were the fallen children of the Heavenly Father, if it were your own brethren, yes, if it were yourselves! Should not the Son of the Heavenly Father help you on the Sabbath?" All cried out again: "Yes! Yes!" Then Jesus pointed to the men sick of the gout standing afar off, and said: "Behold your sick brethren! Shall I not help them if they implore My assistance on the Sabbath day? Shall they not receive pardon of their sins, if they bewail them on the Sabbath day? If they confess them on the Sabbath and cry to their Father

in Heaven?" With uplifted hands, they all cried out: "Yes, yes!"

Then Jesus motioned to the gouty patients, and they moved slowly and heavily into the circle. He spoke a few words to them on faith, prayed for awhile, and said: "Stretch out your arms!" They stretched out their afflicted arms toward Him. Jesus passed His hand down them, breathed for an instant on their hands, and they were cured, were able to use their limbs. Jesus commanded them to bathe, and warned them to abstain from certain drinks. They cast themselves at His feet giving thanks, while the whole assembly sang canticles of praise and glory.

Jesus wanted to depart, but they begged Him to remain with them. They were full of love and good intentions, they were very much impressed. He told them that He had to proceed further and fulfill His mission. They accompanied Him a part of the way with the disciples. He dismissed them with His blessing, and went on to Jetebatha about an hour and a half to the east.

It was afternoon when Jesus arrived at His destination. He washed His feet and took a luncheon at an inn outside the city. The disciples went before Him into Jetebatha to the chief of the synagogue, and requested the key for their Master, who wished to teach. The people hurriedly gathered in crowds, and the Doctors of the Law and the Herodians were all expectancy to ensnare Him in His doctrine. When He had taken His place in the synagogue, they put to Him questions upon the approach of the Kingdom, the computation of time, the fulfilling of the weeks of Daniel, and the coming of the Messiah. Jesus answered in a long discourse, showing that the Prophecies were now fulfilled. He spoke, too, of John and his Prophecies, whereupon they took occasion to warn Him hypocritically to be careful as to what He said in His instructions, not to set aside the Jewish customs, and to take

a lesson from John's imprisonment! What He said of the fulfillment of the weeks of Daniel, of the near coming of the Messiah, and of the King of the Jews, was excellent and quite in accordance with their own ideas. But, as He told them, *they* might seek where they would, they would still nowhere find the Messiah. Jesus had, though rather vaguely, applied the Prophecies to Himself. They understood Him well enough, but they pretended that such things could not happen to anyone, and that they had failed to catch His meaning. In reality they wanted to force Him to speak out more clearly, so that they might get something of which to accuse Him. Jesus said to them: "How ye play the hypocrite! What turns ye away from Me? Why do ye despise Me? Ye lay snares for Me, and ye seek to form new plots with the Sadducees, as ye did in Jerusalem at the Pasch! Why do ye caution Me, citing John and Herod?" Then He cast into their face Herod's shameful deeds, his murders, his dread of the newborn King of the Jews, his cruel massacre of the Innocents, and his frightful death, the crimes of his successors, the adultery of Antipas, and the imprisonment of John. He spoke of the hypocritical, secret sect of the Herodians who were in league with the Sadducees, and showed them what kind of a Messiah and what sort of a Kingdom of God they were awaiting. He pointed to different places in the distance, saying: "They will be able to do nothing against Me until My mission is fulfilled. I shall twice traverse Samaria, Judea, and Galilee. Ye have witnessed great signs wrought by Me, and seeing still greater, ye shall remain blind." Then He spoke of judgment, of the death of the Prophets, and of the chastisement that was to overtake Jerusalem. The Herodians, that secret society, seeing themselves discovered, blanched with rage when Jesus referred to Herod's misdeeds and laid open the secrets of the sect before the people. They were silent and, one by one, left the synagogue, as did also the Sadducees who

here had charge of the schools. There were no Pharisees in Jetebatha.

Jesus now found Himself alone with His seven disciples and the people. He continued to teach some time longer, and many were very much impressed. They declared that they had never listened to such instructions, and that He taught better than their own teachers. They reformed their lives, and followed Him later. But a large part of the people, instigated by the Sadducees and Herodians, murmured against Him and raised a tumult. Jesus therefore left the city with the disciples and went southward through the valley, and then up for a couple of hours into a harvest field between Bethulia and Gennabris. Here He put up at a large farmhouse, whose occupants were well known to Him. The holy women had often stayed here overnight on their journeys to Bethania, and the messengers between them and the Saviour used to put up at the same place.

11. JESUS IN THE HARVEST FIELD OF DOTHAIN AND IN GENNABRIS

Jesus in the harvest field of Dothain taught of reaping, gleaning, and binding into sheaves. This was the field in which later on He and the disciples plucked the ears of wheat. He went around the field, here and there, talking of seeds and stony soil, for such was the character of this region. He said that He was come to gather the good ears, and explained the parable of rooting up the tares at the harvest. He likened the harvest to the Kingdom of God. He instructed at intervals during the work and while going from one field to another.

The stalks remained standing high, the ears only having been cut off and bound together in the form of a cross.

In the evening after the harvest, Jesus from a hilltop delivered a long discourse before the laborers. Borrowing

a similitude from a brook that flowed in their vicinity. He applied it to the life, gentle and beneficent, of some men; He spoke of the flowing waters of grace, and of the conducting of those waters to our own field, etc. He sent John's two disciples to Ennon with a commission to say to His own disciples there that they should go to Machaerus and calm the people, for He knew that an insurrection had broken out in that place. Aspirants to baptism had crowded to Ennon; immense caravans had arrived. But when they found out that the Prophet had been arrested, they proceeded to Machaerus, their numbers increasing on the way. They raged and shouted, crying for John to be released, that he might instruct and baptize them. They even threw stones at Herod's palace, all the approaches to which the guards hastily closed. Herod pretended that he was not at home.

That evening Jesus put up near Gennabris in another farmhouse, and taught again of the grain of mustard seed. The master of the house complained to Him of a neighbor who for a long time had encroached upon his field and in many ways infringed his rights. Jesus went to the field with the owner, that he might point out to Him the injury done. As the present state of affairs had lasted some time, the damage was considerable, and the owner complained that he could not do anything with the trespasser. Jesus asked whether he still had sufficient for the support of himself and his family. The man answered, yes, that he enjoyed competency. Upon hearing this, Jesus told him that he had lost nothing, since properly speaking nothing belongs to us, and so long as we have sufficient to support life, we have enough. The owner of the field should resign still more to his importunate neighbor, in order to satisfy the latter's greed after earthly goods. All that one cheerfully gives up here below for the sake of peace, will be restored to him in the Kingdom of his Father. That hostile neighbor, viewed from his own standpoint, acted rightly,

for his kingdom was of this world, and he sought to increase in earthly goods. But in Jesus' Kingdom, he should have nothing. The owner of the field should take a lesson from his neighbor in the art of enriching himself, and should strive to acquire possessions in the Kingdom of God. Jesus drew a similitude from a river which wore away the land on one side and deposited the débris on the other. The whole discourse was something like that upon the unjust steward, in which worldly artifice and earthly greed after enrichment should furnish an example for one's manner of acting in spiritual affairs. Earthly riches were contrasted with heavenly treasures. Some points of the instruction seemed a little obscure to me, though to the Jews, on account of their notions, their religion, and the standpoint from which they viewed things, all was quite plain and intelligible. To them all was symbolical.

The field in which lay Joseph's Well was in this neighborhood, and Jesus took occasion from the circumstance just related to refer to a somewhat similar struggle recorded in the Old Testament. Abraham had given far more land to Lot than the latter had demanded. After relating the fact, Jesus asked what had become of Lot's posterity, and whether Abraham had not recovered full propriety. Ought we not to imitate Abraham? Was not the kingdom promised to him, and did he not obtain it? This earthly kingdom, however, was merely a symbol of the Kingdom of God, and Lot's struggle against Abraham was typical of the struggle of man with man. But, like Abraham, man should aim at acquiring the Kingdom of God. Jesus quoted the text of Holy Scripture in which the strife alluded to is recorded,[1] and continued to talk of it and of the Kingdom before all the harvest laborers.

The unjust husbandman likewise was present with his followers. He listened in silence and at a distance. He had engaged his friends to interrupt Jesus from time to time with all kinds of captious questions. One of them asked

Him what would be the end of His preaching, what would come of it all. Jesus answered so evasively that they could make nothing out of His words. They were, however, something to this effect: If His preaching seemed too long to some, to others it was short. He spoke in parables of the harvest, of sowing, of reaping, of separating the tares from the good grain, of the bread and nourishment of eternal life, etc. The good husbandman, the host of Jesus, listened to His teaching with a docile heart. He ceased to accuse his enemy, later on gave over all he possessed into the treasury of the rising Church, and his sons joined the disciples.

There was much talk here of the Herodians. The people complained of their spying into everything. They had recently accused and arrested here at Dothain and also in Capharnaum several adulterers, and taken them to Jerusalem where they were to be judged. The people of Dothain were well pleased that such persons should be removed from among them, but the feeling of being continually watched was very distasteful to them. Jesus spoke of the Herodians with perfect freedom. He told the people to beware of sin, also of hypocrisy and criticizing others. One should confess his own delinquencies before sitting in judgment upon his neighbor. Then Jesus painted the ordinary manner of acting among the Herodians, applying to them the passage from the Prophet Isaias read in the synagogue on the preceding Sabbath, which treats of dumb dogs that do not bark, that do not turn away from evil, and that tear men in secret. He reminded them that those adulterers were delivered over to justice while Herod, the patron of their accusers, lived in the open commission of the same crime, and He gave them signs by which they might recognize the Herodians.

There were in several of the huts nearby some men who had received injuries during their labor. Jesus visited them, cured the poor creatures, and told them to go to the

instruction and resume their work. They did so, singing hymns of praise.

Jesus sent some shepherds from Dothain to Machaerus with directions to John's disciples to induce the people to disperse, for their rebellion, He said, might render John's imprisonment more rigorous, or even give occasion for his death.

Herod and his wife were in Machaerus. I saw that Herod caused the Baptist to be summoned to his presence in a grand hall near the prison. There he was seated surrounded by his guard, many officers, Doctors of the Law, and numerous Herodians and Sadducees. John was led through a passage into the hall and placed in the midst of guards before the large, open doors. I saw Herod's wife insolently and scornfully sweeping past John as she entered the hall and took an elevated seat. Her physiognomy was different from that of most Jewish women. Her whole face was sharp and angular, even her head was pointed, and her countenance was in constant motion. She had developed a very beautiful figure, and in her dress she was loud and extreme, also very tightly laced. To every chaste mind she must have been an object of scandal, as she did everything in her power to attract all eyes upon her.

Herod began to interrogate John, commanding him to tell him in plain terms what he thought of Jesus who was making such disturbance in Galilee. Who was He? Was He come to deprive him (Herod) of his authority? He (Herod) had heard indeed that he (John) had formerly announced Jesus, but he had paid little attention to the fact. Now, however, John should disclose to him his candid opinion on the subject, for that Man (Jesus) held wondrous language on the score of a Kingdom, and uttered parables in which He called Himself a King's Son, etc., although He was only the son of a poor carpenter. Then I heard John in a loud voice, and as if addressing

the multitude, giving testimony to Jesus. He declared that he himself was only to prepare His ways; that compared with Him, he was nobody; that never had there been a man, not even among the Prophets, like unto Jesus, and never would there be one; that He was the Son of the Father; that He was the Christ, the King of Kings, the Saviour, the Restorer of the Kingdom; that no power was superior to His; that He was the Lamb of God who was to bear the sins of the world, etc. So spoke John of Jesus, crying in a loud voice, calling himself His precursor, the preparer of His ways, His most insignificant servant. It was evident that his words were inspired. His whole bearing was stamped with the supernatural, so much so that Herod, becoming terrified, stopped his ears. At last he said to John: "Thou knowest that I wish thee well. But thou dost excite sedition against me amongst the people by refusing to acknowledge my marriage. If thou wilt moderate thy perverse zeal and recognize my union as lawful before the people, I shall set thee free, and thou canst go around teaching and baptizing." Thereupon John again raised up his voice vehemently against Herod, rebuking his conduct before all the assistants, and saying to him: "I know thy mind! I know that thou recognizest the right and tremblest before the judgment! But thou hast sunk thy soul in guilty pleasures, thou liest bound in the snares of debauchery!" The rage of the wife at these words is simply indescribable, and Herod became so agitated that he hastily ordered John to be led away. He gave directions for him to be placed in another cell which, having no communication outside, would prevent his being heard by the people.

Herod was induced to hold that judicial examination because of his anxiety, excited by the tumult raised by the aspirants to baptism and the news brought him by the Herodians of the wonders wrought by Jesus.

The whole country was discussing the execution in

Jerusalem of certain adulterers from Galilee who had been denounced by the Herodians. They dwelt upon the fact that sinners in humble life were brought to justice while the great ones went free; and that the accusers themselves, the Herodians, were adherents of the adulterous Herod who had imprisoned John for reproaching him with his guilt. Herod became dispirited. I saw the execution of the adulterers mentioned above. Their crimes were read to them, and then they were thrust into a dungeon in which was a small pit. They were placed at its edge. They fell upon a knife which cut off their heads. In a vault below waited some jailers to drag away the lifeless trunks. It was some kind of a machine into which the condemned were precipitated. It was in this same place that James the Great was executed at a later period.

On the following day Jesus was again teaching among the harvesters when Andrew, James, and John arrived. Nathanael was at his house in the suburbs of Gennabris. Jesus informed His disciples that He would next go through Samaria to the place of baptism on the Jordan. The well of Dothain, at which Joseph was sold, was not far from the field in which Jesus was then teaching.

The people of the place asked whether or not they did rightly in supporting the poor, crippled laborers that could no longer work. Jesus answered that in acting thus they acquitted themselves of a duty, but they should not pride themselves upon it, otherwise they would lose their reward. Then He entered the huts of the sick, cured many of them, bade them attend the instruction and return to their work. They obeyed, praising God.

Jesus then went to the synagogue in Gennabris for the Sabbath. Gennabris was as large as Munster, and about one hour's distance from the mountain upon whose heights lay the harvest field in which Jesus had last taught. It was situated toward the east on a slope covered with gardens, baths, and pleasure resorts. On the side by

which Jesus arrived, it was defended by deep ditches of standing water. After half an hour Jesus and the disciples reached the walls and tower gates of the city precincts, where were gathered many disciples from the country around. With about twelve of them, Jesus entered the city, where numbers of Pharisees, Sadducees, and especially Herodians had assembled for the Sabbath. They had undertaken with crafty words to entrap Jesus in His speech. They said among themselves that such a project would be more difficult to carry out in small places, since in such Jesus was more daring, but among them the thing could be easily managed. They congratulated themselves beforehand, quite sure of the success of their plans. The crowd present, having been intimidated by these enemies of Jesus, held their peace and made no manifestation upon Jesus' arrival. He entered the city quietly, and the disciples washed His feet outside the synagogue. The Doctors of the Law and the people were already assembled inside. They received Him coolly, though with some hypocritical demonstrations of respect, and permitted Him to read aloud and interpret the Scriptures. He opened at *Isaias* 54, 55, 56, from which He read and explained some sentences, treating of God's establishing His Church, of what it cost Him to build it, of the obligation of all to drink of her waters and, though without money, to go and eat of her bread. Men, said Jesus, sought earnestly to satisfy their hunger in the synagogue, but no bread was there to be found. The Word come forth from the mouth of God—namely, the Messiah—should accomplish His work. In the kingdom of God, that is, in the Church, strangers and Gentiles should, if they had faith, labor and bear fruit; Jesus called the Gentiles eunuchs because, unlike the Patriarchs, they had not concurred in the lineage of the Messiah. He applied numerous texts of the Prophet to His Kingdom, to the Church, and to Heaven. He compared the Jewish teachers

of His own day to dumb dogs which, instead of keeping guard, think but of fattening themselves, of eating and drinking immoderately. By these words He meant the Herodians and Sadducees who, lurking in secret, attack people without barking, yes, even assault the pastors of the flock. Jesus' words were very sharp and incisive.

Toward the close of His discourse, He read from *Deuteronomy* 11:29, of the blessing upon Garizim and the curse upon Hebal, and of many other things connected with the Commandments and the Promised Land. These different passages Jesus applied to the Kingdom of God.

One of the Herodians stepped up to Him and very respectfully begged Him to say a word upon the number of those that would enter His Kingdom. They thought to entrap Him by this question, because on the one side, all by circumcision had a share in the Kingdom; and on the other, while rejecting many of the Jews, He had spoken even of Gentiles and eunuchs as having a part in it. Jesus did not give them a direct answer. He beat around and at last struck upon a point that made them forget their former question. To another question put to Him, His answer consisted of a series of interrogations: How many of those that had wandered in the desert entered the land of Canaan? Nevertheless, had not all gone through the Jordan? How many really entered into possession of the land? Had they conquered it entirely, or were they not obliged to share it with the Gentiles? Would they not one day be chased out of it? Jesus added, moreover, that no one should enter into His Kingdom excepting by the narrow way and the gate of the Spouse. I understood that by this were signified Mary and the Church. In the Church we are regenerated by Baptism; from Mary was the Bridegroom born, in order that through her He might lead us into the Church, and through the Church to God. He contrasted entrance by the gate of the Spouse with

entrance through a side door. It was a similitude like unto that of the Good Shepherd and the hireling *(John* 10:1 *et seq.)*. He added that entrance is permitted only by the door. The words of Jesus on the Cross before He died, when He called Mary the Mother of John and John the son of Mary, have a mysterious connection with this regeneration of man through His death.

Not having succeeded that evening in ensnaring Jesus, His enemies resolved to postpone further attempts until the close of the Sabbath. It is indeed wonderful! When Jesus' enemies were concocting their schemes, they could boast of how they would catch Him and pin Him down in His doctrine; but as soon as He presented Himself before them, they could bring nothing against Him; they were amazed and almost persuaded of the truth of His words, though at the same time full of rage.

Jesus quietly left the synagogue. They conducted Him to a repast with one of the Pharisees, where, too, they could neither attack nor surprise Him. He spoke here a parable of a feast to which the master of the house had invited the guests at a certain hour, after which the doors were closed and tardy comers were not admitted.

The repast over, Jesus went with the disciples to sleep at the house of another Pharisee, an upright man and an acquaintance of Andrew. He had honestly defended those disciples, among them Andrew, who, in consequence of what had happened at the Pasch, had been brought before the court of justice. He had lately become a widower. He was still young, and soon after he joined the disciples. His name was Dinocus, or Dinotus. His son, twelve years old, was called Josaphat. His house was to the west and outside the city. Jesus had come to Gennabris from the south. He had descended the cultivated neighboring heights of Dothain, which lay more to the south than Gennabris, and then secretly turned back to the latter city. The Pharisee's house was on the west side,

as I have said, while Nathanael's was on the north toward Galilee.

I saw today that Herod, after John's judicial hearing, sent officers to the tumultuous people. They were commissioned to deal very gently with them, to tell them not to be disquieted on John's account, but peaceably to return to their homes. The officers assured them that John was very well and kindly treated. They said, moreover, that Herod had indeed changed his prisoner's cell, but it was only that he might have him nearer to himself. In disobeying the orders given them to disperse quietly, they might cast suspicion upon their master and render his imprisonment more painful. They should therefore go home at once, for he would soon resume his work of baptizing. The messengers from Jesus and John arrived just as Herod's officers were haranguing the crowd, and they too having delivered similar messages, the people scattered by degrees. But Herod was a prey to the greatest anxiety. The execution of the adulterers in Jerusalem had reminded the public of his own adulterous marriage. They murmured loudly over John's imprisonment for having spoken the truth and maintained the Law, according to which those poor criminals had been put to death in Jerusalem. Herod had moreover heard of Jesus' miracles and discourses in Galilee, and it had also reached his ears that He was now coming down to the Jordan to teach. He was in great dread lest the excited populace might thereby be still more stirred up. Under the influence of these feelings, I saw him calling a meeting of the Pharisees and Herodians, to deliberate upon some means of restraining Jesus. The result of the conference was that he sent eight of the members to give Jesus to understand in the most delicate manner possible that He should confine Himself, His miracles, and His teaching to Upper Galilee and the far side of the lake; that He should not enter Herod's dominions in Galilee,

and still less that part of the country around the Jordan under his jurisdiction. They were to intimidate Him with the example of John, since Herod might easily feel himself constrained to make Him share John's captivity. This commission started for Galilee that same day.

Next morning Jesus again taught in the synagogue and without much contradiction, for His enemies had resolved to wait for the afternoon instruction when they might attack Him all together. He again chose His texts alternately from *Isaias* and *Deuteronomy*. Occasion offered to speak of the worthy celebration of the Sabbath, and He dwelt upon it at length. The sick of Gennabris had been so intimidated by the threats of the Herodians that they did not dare to implore Jesus to help them.

Jesus spoke also in the synagogue of the embassy sent by Herod to lie in wait to catch Him in His speech. "When they come," said He, "ye may tell the foxes to take word back to that other fox not to trouble himself about Me. He may continue his wicked course and fulfill his designs in John's regard. For the rest, I shall not be restrained by him. I shall continue to teach wherever I am sent in every region, and even in Jerusalem itself when the time comes. I shall fulfill My mission and account for it to My Father in Heaven." His enemies were very much incensed at His words.

In the afternoon Jesus and the disciples left the house of Dinotus the Pharisee, to take a walk. When they reached the gate near which was Nathanael's house, Andrew went in and called him out. He came and presented to Jesus his cousin, a very young man to whom he intended to resign his business, in order to follow Jesus uninterruptedly. I think he attached himself to Jesus irrevocably at that time.

After their walk, they entered the city at the side upon which the synagogue was situated. About twelve poor day laborers, sick from hard work and privation, having

heard of the cure of cases like their own effected by Jesus in the harvest field, had dragged themselves from the country to the city in the hope of receiving a similar favor. They had stationed themselves in a row outside the synagogue, ready to cry to Jesus for help as He passed. Jesus approached, and said to them in passing some words of comfort. To their entreaties to help them, He bade them have patience. Close behind Him followed the Doctors of the Law, who were enraged that these strangers had dared petition Jesus for a cure since up to this time they had succeeded in restraining the sick of the city from a similar proceeding. They roughly repulsed the poor, miserable creatures, telling them under cloak of a good intention that they must not excite trouble and disturbance in the city; that they must take themselves off right away, for Jesus had important questions to treat with themselves; there was now no time for Him to busy Himself with them. And as the poor men could not retire quickly enough to suit their wishes, they had them removed by force.

In the synagogue Jesus taught chiefly of the Sabbath and its sanctification. The Commandment to that effect was contained in the passage from Isaias read on that day. After teaching some time, He pointed to the deep moats around the city near which their asses were grazing, and asked: "If one of those asses should fall into a moat on the Sabbath day, would ye venture to draw it out on the Sabbath day in order to save its life?" They were silent. "Supposing it was a human being that fell in, would ye venture to help him out?" Still they were silent. "Would ye allow salvation of body and soul to be meted out to yourselves on the Sabbath day? Would ye permit a work of mercy to be performed on the Sabbath day?" Again they were silent. Then said Jesus: "Since ye are silent, I must take it for granted that ye have nothing to oppose to My doctrine. Where are those poor men who

implored My help outside the synagogue? Bring them hither!" As they whom He addressed showed no inclination to obey, Jesus said: "Since ye will not execute My orders, I shall have recourse to My disciples." At these words, His enemies changed their minds, and sent messengers to seek for the sick men. Soon the poor creatures made their appearance, dragging in slowly. It was a pitiful sight. There were about twelve of them, some lame, and some so frightfully swollen with dropsy that even their puffed-up fingers stood wide apart from one another. They entered rejoicing and full of hope, although they had shortly before departed very sad, on account of the rebuff received from the Doctors of the Law.

Jesus commanded them to stand in a line, and it was touching to see the less afflicted placing those worse than themselves in front, that Jesus might cure them first. Jesus descended a couple of steps and called the first up to Him. Most of them were paralyzed in the arms. Jesus silently prayed over them, His eyes raised to Heaven, and touched their arms, gently stroking them downward. Then He moved their hands up and down, and ordered them to step back and give thanks to God. They were cured. The dropsical could scarcely walk. Jesus laid His hand on their head and breast. Their strength instantly returned, they were able to retire briskly, and in a few days the water had entirely disappeared.

During this miraculous healing the people began to press forward in crowds, among them many other poor, sick creatures who, uniting their voices with those of the cured, proclaimed aloud the praises of God. The concourse was so great that the Doctors of the Law, filled with shame and rage, had to give place to the people, and some of them even left the synagogue. Jesus went on instructing the multitude until the close of the Sabbath. He spoke to them of the nearness of the Kingdom, of

penance and conversion. The Scribes with all their opposition and cunning had not another word to say. It was extremely ridiculous to see those men, who had so loudly boasted to one another, not once daring to open their mouths. They could not in even the least thing carry their point against Jesus, they could not answer even His simplest question.

After the Sabbath, a great banquet was spread in one of the public pleasure resorts of the city. It was intended to celebrate the close of the harvest, and Jesus with His disciples was invited. The guests were made up of the most distinguished citizens of the place, also many visitors to the city, and even some rich peasants. At several tables, laden with the products of the harvest, all kinds of fruit and grain and even poultry were eaten. Whatever had yielded an abundant crop was here represented with profusion. The flocks also yielded their share to the entertainment. Some of the animals were roasted ready to be eaten, while others were slaughtered and ready for cooking, as symbols of abundance.

The first places had been assigned to Jesus and His disciples, notwithstanding which, a haughty Pharisee had put himself foremost. When Jesus went to the table, He asked him in a low voice how he had come by the place that he occupied. The Pharisee replied: "I am here because it is the praiseworthy custom of this city for the learned and distinguished to sit first." Jesus responded: "They that strive after the first places upon earth, shall have no place in the Kingdom of My Father." The Pharisee, quite ashamed, resigned the seat for a lower one, though at the same time he tried to make it appear that he did so on an inspiration of his own. During the repast Jesus spoke of some things regarding the Sabbath, especially of that passage of *Isaias* 58:7: "Deal thy bread to the hungry, and bring the needy and the harborless into thy house," and asked whether it was not customary

at such feasts, feasts of thanksgiving for a plentiful harvest, to invite the poor as guests and let them take part. He expressed His surprise at their having omitted that custom. "Where," He asked, "are the poor?" "Since," He continued, "ye have invited Me, have given Me the first place, have made Me the Master of your feast, it behooves Me to see about the guests that have a right to be present. Go, call in those people that I cured, and bring all the rest of the poor!" But as they were in no hurry to fulfill Jesus' commands, His disciples hastened out and collected the poor in all the streets. They soon came trooping in, and Jesus and the disciples gave up their seats to them, while the Scribes, one by one, slipped out of the hall. Jesus, the disciples, and some right-minded people among the guests served the poor at table. When their meal was over, they divided among them all that was left, to the great joy of the recipients. Then Jesus and His followers returned to the house of Dinotus the Pharisee on the west side of the city, and there rested.

The next day crowds of sick from Gennabris itself and from the country around came to the house at which Jesus was staying, and He devoted the whole morning to their cure. They were mostly paralyzed in their hands and dropsical. The son of the Pharisee Dinotus, at whose house Jesus was stopping, was about twelve years old, and was named Josaphat. When his father gave up all to follow Jesus, he accompanied him. The Jewish boys wore a long tunic gored on both sides, buttoned in front and laced down to the feet. When more grown, they exchanged the long tunic for a shorter one like those of their elders, and bound their limbs in something like pantaloons. When the boys' tunic was girded at the waist, it hung in gathers; but it was usually worn flowing like a loose shirt, though often it was tucked up a little. When Jesus took leave of Dinotus, He pressed him to His Heart, and the man shed many tears.

Jesus with Nathanael, Andrew, James, Saturnin, Aristobulus, Tharzissus, Parmenas, and about four other disciples, went between two to three hours southward through the valleys. They spent the night under an empty shed belonging to the harvesters, on a declivity between two cities. The one on the left was called Ulama; that to the right was, I think, named Japhia. The distance between Ulama and Tarichaea was about the same as between Gennabris and Tiberias. The city to the right was less elevated than Bethulia, and was at a good distance from it, but to one far away, the mountain between them not being visible, Bethulia appeared to rise above and directly behind Japhia. The locality seemed to lie quite near to Jesus' route as He journeyed along, but the road soon made a bend that hid it from sight.

That field in which Jesus instructed the harvesters was the very same in which Joseph met his brethren with their herds, and the long four-cornered well the same into which he was let down.

1. *Gen.* 13:7 *et seq.*

12. JESUS IN ABELMAHULA

Next morning Jesus left the shed under which He had passed the night, and journeyed with His disciples about five hours to the south. It was almost two o'clock when they reached the little city Abelmahula, where the Prophet Eliseus was born. It lay on one of the heights of Mount Hermon, its towers rising to the summit of the mountain ridge. It was only a couple of hours from Scythopolis, and to the west ran the valley of Jezrael. With the city of Jezrael itself, Abelmahula lay in a straight line. Not far from Abelmahula, and nearer the Jordan, was the town of Bezech. Samaria was several hours to the southwest. Abelmahula was in or upon the

confines of Samaria, but inhabited by Jews.

Jesus and His disciples sat down on the resting place outside the city, as travellers in Palestine were accustomed to do. Hospitable people from the city used then to take them to their houses for entertainment. And thus it happened now. Some people going by recognized Jesus. They had seen Him once before when He was journeying through these parts at the feast of Tabernacles. They hurried into the city and spread the news. Soon out came a well-to-do peasant with his servants, bringing to Jesus and the disciples bread and honey and something to drink. He invited them into his house, and they followed him. They having arrived there, he washed their feet and provided them with fresh garments while their own were being shaken and brushed. Then he ordered a repast straightaway to be prepared, and to it he invited several Pharisees with whom he was on good terms. They soon made their appearance. The host showed himself hospitable and friendly to a degree, though he was a rascal in disguise. He wanted to be able to boast before the people of the city that he had entertained the Prophet in his house, and to offer to the Pharisees an opportunity to sound Jesus. They thought they could do that better when alone with Him at table than in the synagogue before the people.

But hardly was the table set when all the sick of the place, all that were able to be moved, appeared before the house and gathered together in the courtyard—to the great displeasure of the owner, as well as of the Pharisees. The former hurried out to drive them away, but Jesus, turning from the table with the words: "I have other food after which My soul hungers," followed, His disciples after Him, and began curing the sick. There were among them several possessed who set up a shout after Jesus. He cured them with a glance and a word of command. Many others were lame in one or both hands.

Jesus passed His hand down their arms and raised them up and down. On the head and breast of the dropsical He laid His hand. Others were consumptive, others were covered with small, though not infectious sores. Some He ordered to bathe. To others He commanded certain works, and told them that they would be perfectly well in a few days. Far in the background, and leaning against the wall for support, stood several women afflicted with an issue of blood. They were veiled and, in their shame, ventured only now and then to cast a sidelong glance toward Jesus. When they raised a fold of their veil for this purpose, the countenance disclosed bore signs of suffering. At last Jesus approached them, touched and cured them, and they cast themselves at His feet.

The whole crowd set up shouts of joy and intoned hymns of thanksgiving. The Pharisees inside had closed all the doors and windows of the house. They sat down to table vexed and disappointed, but jumped up from time to time to peep through the lattice. The work of healing went on for so long that, when they wanted to go home, they were forced to pass through the courtyard filled with the sick, the cured, and the exulting crowd. The sight stabbed them to the very heart. The crowd became at last so great that Jesus had to take refuge in the house until they had dispersed.

It was already dusk when five Levites presented themselves to invite Jesus and the disciples to pass the night in the schoolhouse over which they presided. The guests of the pharisaical peasant took leave of him with thanks for his hospitality. Jesus gave him a short exhortation before leaving, and made use of an expression similar to those He had used among the Herodians, something about foxes. But the man preserved his friendly exterior. Jesus and the disciples partook of a little luncheon in the schoolhouse. They slept in a long corridor on which carpets had been spread, their couches separated from one

another by movable screens. There was a boys' school in one part of the building, and in another, young pagan girls desirous of embracing Judaism received thorough instruction. This school was in existence even in Jacob's time. When Jacob was persecuted in diverse ways by Esau, Rebecca sent him secretly to Abelmahula where he owned herds and servant, and dwelt in tents. Rebecca established there a school for the young Canaanite girls and other Gentile maidens. Like Esau, his children, his servants, and others of Isaac's family intermarried with these Gentiles. Rebecca, who held such alliances in abhorrence, had the young girls that desired it instructed in this school in the customs and religion of Abraham. The ground on which the school was built belonged to her.

Jacob long remained hidden at Abelmahula. When Rebecca was questioned as to his whereabouts, she used to answer that he was far away herding flocks for strangers. At times he returned secretly to see her, but on Esau's account she had to keep him hidden. Jacob dug a well near Abelmahula, the same by which Jesus had been seated before entering the city. The people held it in great reverence and always kept it covered. He had also made a cistern in the neighborhood. It was long, four-cornered, and had a flight of steps leading down into it. Later on, Jacob's abode became known. Rebecca noticed that, like Esau, her younger son was likely to espouse a Canaanite wife, so she and Isaac sent him to her native place to his Uncle Laban, where he served for Rachel and Lia.

Rebecca had established the school so far from her own home in the land of Heth because Isaac had so many quarrels with the Philistines, who did all in their power to ruin him. She had confided the direction of the school to a man from her own country, Mesopotamia, and to her nurse who, I think, was his wife. The young

girls dwelt in tents and were instructed in all that a wife in a migratory household of the pastoral times ought to know. They learned the religion of Abraham and the special duties of wives of his race. They had gardens in which they planted all kinds of running vines, such as gourds, melons, cucumbers, and a kind of grain. They had very large sheep whose milk was used for food. They were taught also to read, but this as well as writing came very hard to them. The writing of those days was done in a very strange way on thick brown tablets, not on rolls of skin as in later times, but upon the bark of trees. I saw them peeling it off, and burning the letters into it. They had a little box full of zigzag compartments, which I saw shining on the surface, and filled with all kinds of metal signs. These the writer heated in a flame and burnt one after another into the bark tablet. I saw the fire in which they heated the metal. It was the same as that used for boiling, roasting, and baking, also for giving light. Upon seeing it used in this last way, I thought: "They do indeed place their light here under a bushel." In a vessel, whose form reminded me of the headdress that many of the pagan idols wore, there burned a black mass. A hole was bored in the middle of it, for the passage of air, perhaps. The little round towers encircling the vessel were hollow, and into them some part of the cooking could be placed. Over the pan of coals, something like a cover was turned upside down. It was tapering toward the top and pierced by a number of holes. On this, too, was a circle of little towers in which things could be warmed. All around this bushel-like cover were openings with sliding screens. When they wanted light, all they had to do was to open one of these little windows and the glare from the flame shone forth. They always opened them toward the quarter from which no draught came, a precaution very necessary in tents. Below the coal pan, was a little place for ashes in which they could bake flat

cakes, and on top of the whole arrangement water could be boiled in shallow vessels. This they drew off for bathing, washing, and cooking. They could also broil and roast on these stoves. They were thin and light, could be carried on journeys, and easily moved from place to place. It was over such stoves that the metal letters were heated before being burnt into the tablets of bark.

The people of Canaan had black hair and were darker than Abraham and his countrymen, who were of a ruddy, olive complexion. The costume of the Canaanite women was different from that of the daughters of Israel. They wore a wide tunic of yellow wool down to the knee. It consisted of four pieces which could be drawn together by a running string below the knee, thus forming a kind of wide pantalet. It was not bound around the upper part of the limbs like that of the Jewish women, but its wide folds fell front and back from the waist to the knee. The upper part of the body was covered with a similarly doubled lappet that fell over the breast and back. The pieces were bound together on the shoulders, forming a sort of wide scapular, likewise open on both sides and fastened around the waist with a belt, above which it hung loose like a sack. The whole costume from shoulder to knee looked like a wide sack bound at the waist and ending abruptly below the latter. The feet were sandaled and the lower limbs wound crosswise with straps, through the openings of which the skin could be seen. The arms were covered with pieces of fine, transparent stuff which, by several shining metal rings, were formed into a sleeve. They wore on the head a pointed cap of little feathers, from the top of which hung something like the crest of a helmet ending in a large tuft. These people were beautiful and well-made, but much more ignorant than the Children of Israel. Some of them had long mantles also, narrow above and wide below. The women of Israel wore over a kind of bandage wrapped around the body a

long tunic, and lastly a long gown fastened in front with buttons. They wound their heads in a veil or with several rows of ruffs, such as are worn nowadays around the neck.

I saw that they studied in Rebecca's time the religion of Abraham: the creation of the world, about Adam and Eve and their entrance into Paradise, Eve's seduction by Satan, and the Fall of the first man and woman by their violation of the abstinence commanded them by God. By the eating of the forbidden fruit arose sinful appetites in man. The young girls were taught also that Satan had promised our first parents a divine illumination and knowledge, but that after sin they were blinded. A film was drawn over their eyes; they lost the gift of vision they had possessed. Now they had to labor in the sweat of their brow, bring forth children in pain, and with difficulty acquire the knowledge of which they had need. They learned, too, that to the woman a son was promised who should crush the serpent's head. They were taught about Abel and Cain and the latter's descendants, who became degenerate and wicked. The sons of God, seduced by the beauty of the daughters of men, formed unions with them from which sprang a mighty, godless race of giants, powerful in enchantment and the art of magic, a race that discovered and taught to others all kinds of pleasure and false wisdom, all that buried the soul in sin and tore it away from God, a race that had so seduced and corrupted men that God resolved to destroy them all with the exception of Noe and his family. This people had fixed their principal abode on a high mountain range up which they ever pressed higher and higher. But in the Deluge that mountain was submerged, and a sea now covers its site. They (the scholars of Rebecca's school) learned also all about the Deluge, about Noe's escape in the ark, about Sem, Cham, and Japhet, about Cham's sin, and the reiterated wickedness of men at the

Tower of Babel. They were told of the building of that Tower, of its destruction, of the confusion of tongues, and of the dispersion of men now become enemies to one another. All this recalled to the youthful minds of the scholars the impiety of the giants on that high mountain, those wicked, powerful men, those dealers in witchcraft, and they saw the fatal consequences of unions forbidden by the Law of God. Necromancy and idolatry were practiced likewise at the Tower of Babel.

By such teachings were the converted Gentile maidens warned against alliances with idolaters, idle efforts after necromancy and the hidden arts, against the seductions of the world, sensual delights, vain adornments—in a word, against all that did not lead to God. They were taught to look upon such things as tending to those sins on whose account God had once destroyed mankind. They were, on the other hand, instructed in the fear of God, obedience, subjection, and in the faithful, simple exercise of all duties devolving upon the pastoral life. They were also taught the Commandments that God gave to Noe, for instance, abstinence from uncooked meat. They learned of God's having made choice of the race of Abraham, to make of his descendants His chosen people from whom the Redeemer was to be born. For this purpose He had called Abraham from the land of Ur, and had set him apart from the infidel races. They were told of God's sending *white men* to Abraham, that is, men who appeared white and luminous. These men had confided to Abraham the Mystery of God's Blessing, owing to which his posterity was to be great above all the nations of the earth. The transmitting of that Mystery they referred to only in general terms, as of a Blessing from which Redemption should spring. They were told also about Melchisedech's being a *white* man like those sent to Abraham, of his sacrifice of bread and wine, and of his blessing Abraham. The chastisement inflicted by God

upon Sodom and Gomorrha formed a part of the instruction given.

When Jesus visited the school, the young girls were computing a chronological table upon the coming of the Messiah. All agreed in their reckoning, which brought the result down to their own time. Just at that moment, in stepped Jesus and His disciples, a circumstance that produced a very powerful impression upon the scholars. Jesus took up the subject then engrossing their attention, and explained to them with the utmost clearness that the Messiah was already come, though not yet recognized. He spoke of the unknown Messiah, and of the signs that were to herald His coming, and that had already been fulfilled. Of the words: "A virgin shall bring forth a son," Jesus spoke only in veiled terms, since those children were too young to comprehend them. He exhorted them to rejoice that they lived in a time after which the Patriarchs and Prophets had so long sighed. He dwelt upon the persecutions and sufferings the Messiah was to endure, and explained some texts of Prophecy to that effect. He told them to be on the watch for what would take place in Jericho at the approaching feast of Tabernacles. He spoke of miracles, and particularly of the curing of the blind. He made for them also a chronology of the Messiah, spoke of John and of the baptism, asked whether they too wanted to be baptized, and, lastly, related to them the parable of the lost drachma.

The girls sat in school cross-legged, sometimes with one knee raised. Each was provided with a kind of table and bench combined. She leaned sideways against the one, and when writing, supported her roll on the other. They often stood while listening to the instruction given them.

In the house at which Jesus put up there was also a boys' school. It was a kind of orphanage, an institution for the education of children abandoned by their parents.

There were some of Jewish parentage who had been rescued from slavery, in which they had grown up without instruction in the religion of their forefathers. Both Pharisees and Sadducees taught in the school. Little girls also were received, the youngest of whom received instruction from the larger ones.

At the moment of Jesus' entrance into this school, the boys were making some calculation connected with Job. As they could not readily do it, Jesus explained it and wrote it down for them in letters. He also explained to them something relating to measure, two hours of distance or time, I do not now know which. He explained much of the Book of Job. Some of the rabbis at this period attacked the truth of the history therein contained, since the Edomites, to which race Herod belonged, bantered and ridiculed the Jews for accepting as true the history of a man of the land of Edom, although in that land no such man was ever known to exist. They looked upon the whole story as a mere fable, gotten up to encourage the Israelites under their afflictions in the desert. Jesus related Job's history to the boys as if it had really happened. He did so in the manner of a Prophet and Catechist, as if He saw all passing before Him, as if it were His own history, as if He heard and saw everything connected with it, or as if Job himself had told it to Him. His hearers knew not what to think. Who was this Man that now addressed them? Was He one of Job's contemporaries? Or was He an angel of God? Or was He God Himself? But the boys did not wonder long about it, for they soon felt that Jesus was a Prophet, and they associated Him with Melchisedech, of whom they had heard and of whose origin man knows not. Jesus spoke likewise of the signification of salt. He made it clear by a parable, and related that of the Prodigal Son. The Pharisees arrived during Jesus' instructions, and were highly displeased to find Him applying to Himself all the signs and

Prophecies quoted by Him in reference to the Messiah.

That evening Jesus went with the Levites and the children to take a walk outside the city. The little girls followed last, in the charge of the larger ones. Jesus, letting the boys go on ahead, stood still from time to time until these little ones came up, and then instructed them in examples drawn from nature, from all the objects around them, the trees, fruits, flowers, bees, birds, sun, earth, water, flocks, and field labors. In indescribably beautiful words, He next taught the boys about Jacob and the well that he had dug in that locality. He told them that now the living water was about to be poured upon them, and how perfidious a thing it was to fill up, choke up the well, as the enemies of Abraham and Jacob had done. He applied it to those that wanted to suppress the doctrine and miracles of the Prophets, namely, the Pharisees.

When on the following morning Jesus went to the synagogue, He found there all the Pharisees and Sadducees of the place, as also a great concourse of people. He opened the Scriptures and expounded the Prophets. Some of the Pharisees and Sadducees obstinately disputed with Him, but He put them all to shame. A man whose arms and hands were paralyzed had meantime been slowly making his way to the door of the synagogue. He had been so long trying, and had at last succeeded in getting a position by which Jesus must pass on going out. One of the Pharisees eyed the poor creature with displeasure, and ordered him away. As he refused to obey, they tried to push him out. But he supported himself as well as he could against the door and looked piteously at Jesus, who was on a high seat at a considerable distance from the entrance and separated from him by an immense crowd. Jesus turned toward him and said: "What do you desire of Me?" The man answered: "Master, I implore Thee to cure me. Thou canst do it, if Thou wilt!" Jesus replied:

"Thy faith hath saved thee. Stretch forth thy hands above the people," and in that moment the man was healed at a distance. He raised up his hands praising God. Then Jesus said: "Go home, and raise no excitement!" But the man replied: "Master, how can I be silent on so great a benefit?" and he went out and told it to all that he met. And now crowds of sick gathered before the synagogue, and Jesus cured them as He passed out. After that He dined with the Pharisees who, in spite of their inward displeasure, always treated Him courteously. This was part of their policy, that they might the more easily entrap Him. He performed more cures that evening.

13. JESUS GOES FROM ABELMAHULA TO BEZECH

Next morning found Jesus still at the school of Abelmahula. He was quite surrounded by the little girls who crowded close upon Him, holding on to His garments and clasping His hand. He was unspeakably kind to them, and exhorted them to obedience and the fear of God. The larger ones stood back. The disciples present were somewhat annoyed and uneasy. They were anxious for their Master to take His departure. According to their Jewish notions, such familiarity with children was not becoming in a Prophet, and they feared it would injure His reputation.

Jesus did not trouble Himself about their thoughts. After He had instructed all the children, addressed some exhortations to the larger ones, and encouraged their teachers in their good resolutions, He directed one of the disciples to give the little girls a present, and each in effect received two small coins fastened together. I think they were two drachmas. Then Jesus blessed them all in general and left the place with the disciples, starting eastward toward the Jordan.

During the journey Jesus taught in a field before some huts where a crowd of laborers and shepherds had gathered. About four o'clock that afternoon, they reached the neighborhood of Bezech about two hours east of Abelmahula and near the Jordan. It was like two distinct cities, lying as it did on both sides of a stream that flowed into the Jordan. The country around was hilly and rugged, the houses stood somewhat scattered. Bezech was less a city than two united villages. The inhabitants lived to themselves with very little intercourse with strangers. They were chiefly engaged in husbandry, and they leveled their rugged and hilly farmlands with great labor. They also manufactured agricultural implements for sale, and wove coarse carpets and canvas for tents.

About an hour and a half from this place, the Jordan made a bend toward the west, as if about to flow straight to Mount Olivet. It turned back, however, thus forming a kind of peninsula on its eastern bank, upon which stood a row of houses. In coming from Galilee to Abelmahula, Jesus had to cross a little river. Ennon was on the opposite side of the Jordan, about four hours, perhaps, from Bezech.

Jesus taught in an inn outside the city, the first of those erected for His and the disciples' accommodation that He had met on this journey since leaving Bethania. It was in the charge of a pious, upright man, who went out to meet the travellers, washed their feet and gave them refreshments, after which Jesus entered the city. The superintendents of the school came out into the street to receive Him, and He visited several houses and cured the sick.

There were now thirty disciples with Jesus. Those from Jerusalem and its environs had arrived with Lazarus, and several of John's disciples had come. Some of the latter were just from Machaerus with a message to Jesus from their master, a pressing request to reveal Himself more clearly and to say only that He was the Messiah. Among

these messengers of John was the son of the widower Cleophas. I think he was Cleophas of Emmaus, a relative of Cleophas, the husband of Mary's eldest sister. Another of these disciples was Judas Barsabas, related to Zachary of Hebron. His parents, though living now in Cana, had once dwelt in Nazareth. Among these disciples of John, I still recall others. The sons of Mary Heli, the eldest sister of the Blessed Virgin, were John's disciples. They were born so long after their sister Mary Cleophas that they were scarcely older than her sons. They clung to the Baptist until he was beheaded, and then joined the disciples of Jesus.

The married couple who directed the inn at Bezech were good, devout people. They observed continence by virtue of a vow, although they were not Essenians. They were distant relatives of the Holy Family. During His stay here, Jesus had several private interviews with these good people.

All the friends and disciples ate and slept with Jesus in the newly erected inn. They found ready for them, thanks to the forethought of Lazarus and the holy women, table furniture, covers, carpets, beds, screens, and even sandals and other articles of clothing. Martha had near the desert of Jericho a house full of women whom she kept busy preparing all these things. She had gathered together many poor widows and penniless girls, who were striving to lead a good life. There they lived and worked together. All was carried on quietly and unknown to the public. It was no little thing to provide for so many inns and so many people and to superintend them constantly—above all, to send messengers around to them, or give them personal attention.

Next morning Jesus delivered a long and magnificent discourse on a hill in the middle of the city, where the inhabitants had erected for Him a teacher's chair. The crowd was great, and among them were about ten

Pharisees, who had come from the places around with the intention of catching Jesus in His words. His teaching here was mild and full of love, for the people, who were well disposed, had profited by John's visit and instructions, and especially by the baptism which many of them had received. Jesus exhorted them to remain contented with their humble condition, to be industrious, and to show mercy to their neighbor. He spoke of the reign of grace, of the Kingdom, of the Messiah, and more significantly than ever of Himself. He alluded to John and his testimony, to his imprisonment and the persecution directed against him. He spoke likewise of the royal adulterer for the denunciation of whom John had been cast into prison, though in Jerusalem certain men guilty of the same crime, but who had carried on their evil doings less openly than Herod, had been condemned and executed. Jesus spoke significantly and to the point. He gave particular admonitions to each condition, age, and sex. A Pharisee having asked whether He was going to take John's place, or whether He was the one of whom John had spoken, Jesus answered indirectly and reproached the questioner with his evil intention to entrap Him.

After that Jesus gave a very touching instruction to the boys and girls. He counseled the boys to bear with one another. If one should strike a companion or throw him down, the ill-treated party should bear it patiently and think not of retaliating. He should turn away in silence, forgiving his enemy, and his love should become twice as great as it was before, yes, for they should show affection even to enemies. They should not covet the goods of others. If a boy wanted the pen, the writing materials, the plaything, the fruit belonging to his neighbor, the latter should relinquish not only the object coveted, but give him still more if allowed to do so. They should fully satisfy their neighbor's cupidity if permitted to give the

things away, for only the patient, the loving, and the generous should have a seat in His Kingdom. This seat Jesus described to them in childlike terms as a beautiful throne.

He spoke of earthly goods which a man must give up in order to attain those of Heaven. Among other admonitions to the girls, He warned them not to seek to excel others, not to envy others for their fine clothes, but to be gentle and obedient, to love their parents and fear God.

At the close of the public instruction, Jesus turned to His disciples, consoled them with more than ordinary tenderness, and exhorted them to bear all things with Him and not to be preoccupied with the cares of this world. He promised that they should be richly rewarded by their Father in Heaven and, with Himself, should possess the Kingdom. He spoke to them of the persecutions that He and they would have to suffer, and said plainly: "If the Pharisees, the Sadducees, or the Herodians should love or praise ye, it would be a sign that ye had wandered from My teachings and were no longer My disciples." He mentioned those sects with significant nicknames. Then He praised the people of the place, particularly for their charitable compassion, for they often took poor orphans from the school at Abelmahula into their service. He congratulated them on the new synagogue they had built by contribution, in which some of the devout souls of Capharnaum also had joined. Then He cured many of their sick, took a repast with all the disciples at the inn, and in the evening when the Sabbath began, went to the synagogue.

Jesus taught in the synagogue from *Isaias* 51:12, "I, I myself will comfort you." He spoke against human respect, telling them that they should not fear the Pharisees and other oppressors, but remember that God had created them and preserved them till the present. He explained the words: "I have put My words in thy

mouth," to mean that God had sent the Messiah, that this Messiah was God's Word in the mouth of His people, that this Messiah gave utterance to God's Word, and that they themselves were God's people. Jesus applied all this so clearly to Himself that the Pharisees whispered among themselves that He was palming Himself off for the Messiah. Then He said that Jerusalem should awaken from her intoxication, for the hour of wrath had passed and that of grace had dawned. The unfruitful synagogue had given birth to not one that could lead and raise up the poor people, but now should sinners, hypocrites, and oppressors be chastised and oppressed in their turn. Jerusalem should arise, Sion should awaken! Jesus applied all in a spiritual sense to the pious and holy, to the penitent, to those that through the Jordan—that is, through Baptism—should go into the Promised Land of Canaan, into the Kingdom of His Father. The uncircumcised, the impure, the licentious, the sinful should no longer corrupt the people. He taught of Redemption and of the Name of God, which should now be announced among them. Then from *Deuteronomy* 16, 17, and 18, He spoke of judges and public officers, of prevarication and bribery, and inveighed vehemently against the Pharisees. After that He cured many sick outside the synagogue.

The next day Jesus again taught in the synagogue, taking His texts from *Isaias* 51 and 52, and from *Deuteronomy* 16-21. He spoke of John and the Messiah. He gave signs by which the latter might be recognized, and they were different from those by which He usually designated Him. He said plainly that He Himself was the Messiah, for many of His hearers were already, through the teaching of John, well prepared for the announcement. Jesus based this part of His discourse upon *Isaias* 52:13-15. He said: "The Messiah will gather ye together. He will be full of wisdom, He will be exalted and

glorified. Many of ye have shuddered at the thought of Jerusalem's being laid waste and desolate under the rule of the Gentiles, and in like manner will your Redeemer be persecuted and despised by men. He will be a man without repute among other men. And yet He will baptize, will purify the Gentiles. He will teach kings, who will be silent before Him, and they to whom He has not been announced will both hear of Him and see Him." Then Jesus recounted all that He had done, all the miracles He had wrought since His baptism, the persecution He had undergone at Jerusalem and Nazareth, the contempt He had endured, the spying and scornful laughter of the Pharisees. He alluded to the miracle at Cana, to the healing of the blind, the dumb, the deaf, the lame, and to the raising from the dead of the daughter of Jairus of Phasael. Pointing in the direction of Phasael, He said: "It is not very far from here. Go and ask whether I say the truth!" Then He continued: "Ye have seen and known John. He proclaimed himself the precursor of the Messiah, the preparer of His ways! Was John an effeminate man, one given to the softness and delicacy of high life? Was he not rather reared in the wilderness? Did he dwell in palaces? Did he eat of costly dishes? Did he wear fine clothing? Did he make use of flattering words? But he called himself the precursor—then did not the servant wear the livery of his Lord? Would a king, a rich, a glorious, a powerful king such as ye expect your Messiah to be, have such a precursor? And yet ye have the Redeemer in your midst, and ye will not recognize Him. He is not such as your pride would have Him, He is not such as ye are yourselves, therefore ye will not acknowledge Him!"

Jesus then turned to *Deuteronomy* 18:18-19: "I will raise them up a prophet out of the midst of their brethren . . ." "And he that will not hear his words, which he shall speak in my name, I will be the

revenger," and He delivered a powerful discourse upon these texts. No one dared oppose a word to His teaching. He said: "John lived solitary in the desert. He mingled not with men, and ye blamed the life he led. I go from place to place, I teach, I heal, and that too ye blame! What kind of a Messiah do ye want? Each one would like to have a Messiah according to his own ideas! Ye resemble children running in the streets. Each makes for himself the instrument he likes best. One brings forth low, bass notes from the horn he has twisted out of bark, and another screeches high on his flute of reeds." Then Jesus named all kinds of playthings used by children, saying that His hearers were like the owners of those toys. Each wanted to sing upon his own note, each was pleased with his own toy alone.

Toward evening, when Jesus left the synagogue, He found a great crowd of sick waiting for Him outside. Some were lying on litters over which awnings had been stretched. Jesus, followed by His disciples, went from one to the other, curing them. Here and there appeared some poor possessed, raging and crying after Him. He delivered them as He passed, and commanded them to be silent. There were paralytics, consumptives, the deaf, the dumb, and the dropsical with tumors or scrofulous swellings on their neck. Jesus healed all, one after the other, by the imposition of hands, though His manner and touch were different in different cases. Some were entirely cured at once, a little weakness alone remaining; others were greatly relieved, the perfect cure following quickly according to the nature of the malady and the dispositions of the invalid. The cured moved away chanting a Psalm of David. But there were so many sick that Jesus could not go around among them all. The disciples lent their aid in raising, supporting, and disembarrassing them of their wrappings and covers. At last Jesus laid His hands on the head of Andrew, of John, and of Judas Bar-

sabas, took their hands into His own, and commanded them to go and, in His name, do to some of the sick as He had done. They instantly obeyed and cured many.

After that, Jesus and the disciples returned to the inn, where they took a repast at which no stranger was present. Jesus blessed the food. A great part of it was left, and this He sent to the poor heathens encamped outside Bezech and to the other poor. The disciples had instructed the pagans belonging to the caravans.

Immense multitudes had assembled in Bezech from both shores of the Jordan. All that had heard John were now eager to hear Jesus. The heathen caravans, though on their way to Ennon, had come hither to hear Him. Bezech was about three-quarters of an hour from the Jordan, on a swiftly flowing stream which divided the city into two parts.

14. JESUS LEAVES BEZECH AND GOES TO ENNON. MARY OF SUPHAN

Jesus still taught and cured in the country around the inn. The neophytes, the pagan caravan, and many others took their way to the Jordan with the intention of crossing. The ferry was an hour and a half to the south of Bezech, below a city called Zarthan, which was one hour's distance from the first named, and lower down on the Jordan. On the opposite side of the river, between Bezech and Zarthan, was a place called Adam. It was near that city of Zarthan that the Jordan had ceased to flow while the children of Israel were crossing. Solomon once had some vases cast here. That industry was still carried on. West of the bend that the Jordan makes in this neighborhood was a mountain extending off to Samaria, and in it was a mine from which was obtained a metal something like that which we call brass. Jesus taught all along the route. When questioned as to

whether He intended to teach in Zarthan, He answered: "There are other localities that need it more. John was often there, so ye may ask the people whether he feasted and lived on dainty fare." The Jordan was here crossed by a great ferry, just below which began the detour of the river toward the west. After crossing, Jesus and His followers went on for about two hours eastward and along the northern bank of a little stream that flowed into the Jordan somewhere below the ferry. Then they crossed another stream near which lay Socoth to their left, looking as if they had just stepped over it. They rested under tents between Socoth and Ennon, which places may have been about four hours apart. If they had again crossed the river and gone up a little distance, they could have seen Salem, which was hidden from them by the hilly bank. It was opposite Ennon, and somewhat below the middle of another bend of the Jordan westward.

Crowds innumerable were collected at Ennon. The pagans were encamped between the hill upon which it was built, and the Jordan. There were ten Pharisees present, some from Ennon, some from other places, among them the son of Simeon of Bethania. Some of them were reasonable enough and animated by upright intentions.

The little city of Ennon lay on the north side of the hill, as if built up entirely of beautiful villas. On this side and beyond the city was the source of the basin destined for Baptism, which was on the east side of the hill. The stream was conducted through the hill in metal pipes, which could be closed and opened when needed. There was a springhouse over the source.

The Pharisees, among them the son of Simon the Leper, came out to this place to meet Jesus and the disciples. They welcomed them cordially and politely, led them into a tent, washed their feet, brushed their garments, and presented them refreshments of honey, bread, and wine. Jesus congratulated them on the good disposi-

tions of many among them though, as He said, it grieved Him that they belonged to that sect. He accompanied them to the city where He soon came to a court in which a crowd of sick of all kinds, some natives of the city, some strangers, were awaiting His arrival. Some were lying under tents, others were in the halls that opened into the court. Many could walk, and Jesus helped them one after another with imposition of hands and words of admonition. The disciples assisted in bringing the sick forward, in raising them and freeing them from their covers, etc. The Pharisees and many others were present. Several women stood at a distance, pale and enveloped in their mantles. They were afflicted with an issue of blood. When Jesus had finished with the rest, He approached them, laid His hands upon them, and cured them. Among the sick were paralytics and dropsical; consumptives, some with abscesses on their necks and other parts of the body (though not such as to render them unclean); the deaf and the dumb; in a word, sufferers of all kinds.

At the extremity of this court was a large portico opening into the city. I saw in it many spectators, Pharisees and women. To the Pharisees of Ennon, since there were upright souls among them and also because they had received Him frankly and respectfully, Jesus showed a certain indulgence that He had not exhibited in other places. He wished thereby to make void the reproach that He associated only with publicans, sinners, and vagrants. He wanted to show them that He would pay them due honor if they demeaned themselves properly and with upright intentions. They showed great activity in preserving order among the people on this occasion, and Jesus allowed them to do it.

While Jesus was busy curing the sick, a beautiful woman of middle age and in the garb of a stranger entered the large portico by the gate leading from the city. Her head and hair were wound in a thin veil woven with

pearls. She wore a bodice in shape somewhat like a heart, and open at the sides, something like a scapular thrown over the head and fastened together around the body by straps reaching from the back. Around the neck and breast it was ornamented with cords and pearls. From it fell, in folds to the ankle, two deep skirts, one shorter than the other. Both were of fine white wool embroidered with large, colored flowers. The sleeves were wide and fastened with armlets. To the shoulder straps that connected the front and back of the bodice was attached the upper part of a short mantle that fell over the arms. Over this flowed a long veil, of the whiteness of wool.

The woman, ashamed and anxious, entered slowly and timidly, her pale countenance bespeaking confusion and her eyes red from weeping. She wanted to approach Jesus, but the crowd was so great that she could not get near Him. The Pharisees keeping order went to her, and she at once addressed them: "Lead me to the Prophet, that He may forgive my sins and cure me!" The Pharisees stopped her with the words: "Woman, go home! What do you want here? The Prophet will not speak to you. How can He forgive you your sins? He will not busy Himself with you, for you are an adulteress." When the woman heard these words, she grew pale, her countenance assumed a frightful expression, she threw herself on the ground, rent her mantle from top to bottom, snatched her veil from her head and cried: "Ah, then I am lost! Now they lay hold of me! They are tearing me to pieces! See, there they are!" and she named five devils who were raging against her, one of her husband, the other four of her paramours. It was a fearful spectacle. Some of the women standing around raised her from the ground, and bore her wailing to her home. Jesus knew well what was going on, but He would not put the Pharisees of this place to shame. He did not interfere, but

quietly continued His work of healing, for her hour had not yet come.

Soon after, accompanied by the disciples and Pharisees, and followed by the people, Jesus went through the city to the hill upon which John had formerly taught. It was in the center of moss-covered ramparts and there were some buildings around. On the side by which they approached was a half-ruined castle, in one of whose towers Herod took up his abode during John's teaching. The whole hill was already covered with the expectant crowd. Jesus mounted to the place where John had taught. It was covered with a large awning open on all sides. Here He delivered a long discourse in which He spoke of the mercy of God to men, particularly to His own people. He ran through the entire Scriptures, showed God's guidance of His chosen nation, His promises to them, and proved that they were all being realized in the present. Jesus did not, however, say so openly at Ennon as He had done at Bezech that He was Himself the Messiah. He spoke also of John, his imprisonment and his mission. One crowd of listeners was at intervals supplanted by another, that all might hear His words. Jesus questioned some of them as to why they wanted to receive Baptism, why they had put it off till the present, and what they thought the ceremony to be. He divided them into classes, some of which were to be baptized at once, and others only after further instruction. I remember the answer of one group of neophytes to the question why they had delayed till now. One of the number said: "Because John constantly taught that a Man was to come who would be greater than himself. We waited consequently in order to receive still greater grace." At these words, all that approved the response raised their hands. They formed a special class to receive more particular instructions as preparation for Baptism.

The discourse ended at about three o'clock in the

afternoon. Then Jesus and the disciples went with the Pharisees down the hill and into the city, where a great entertainment had been prepared for Him in one of the public halls. But when He drew near the hall, He stopped short, saying: "I have another kind of hunger," and He asked (though He already knew) where that woman lived whom they had sent away from Him in the morning. They pointed out the house. It was near the hall of entertainment. Jesus left His companions standing where they were, while He went forward and entered the house through the courtyard.

As Jesus approached, I saw the fearful torture and affliction of the woman inside. The devil, who had possession of her, drove her from one corner to another. She was like a timorous animal that would hide itself. As Jesus was traversing the court and drawing near to where she was, she fled through a corridor and into a cellar in the side of the hill upon which her house was built. In it was a vessel like a great cask, narrow above and wide below. She wanted to hide herself in it, but when she tried to do so, it burst with a loud crash. It was an immense earthen vessel. Jesus meantime halted and cried: "Mary of Suphan, wife of . . ." (here He pronounced her husband's name, which I have forgotten) "I command thee in the Name of God to come to Me!" Then the woman, enveloped from head to foot, as if the demon forced her still to hide in her mantle, came creeping to Jesus' feet on all fours, like a dog awaiting the whip. But Jesus said to her: "Stand up!" She obeyed, but drew her veil tightly over her face and around her neck as if she wanted to strangle herself. Then said the Lord to her: "Uncover thy face!" and she unwound her veil, but lowering her eyes and averting them from Jesus as if forced to do so by an interior power. Jesus, approaching His head to hers, said: "Look at Me!" and she obeyed. He breathed upon her, a black vapor went out of her on

all sides, and she fell unconscious before Him. Her servant maids, alarmed by the loud bursting of the cask, had hurried thither and were standing nearby. Jesus directed them to take their mistress upstairs and lay her on a bed. He soon followed with two of the disciples that had accompanied Him, and found her weeping bitter tears. He went to her, laid His hand on her head, and said: "Thy sins are forgiven thee!" She wept vehemently and sat up. And now her three children entered the room, a boy about twelve years old, and two little girls of about nine and seven. The girls wore little short-sleeved tunics embroidered in yellow. Jesus stepped forward to meet the children, spoke to them kindly, asked them some questions, and gave them some instruction. Their mother said: "Thank the Prophet! He has cured me!" whereupon the little ones fell on the ground at Jesus' feet. He blessed them, led them one by one to their mother, in order of age, and put their little hands into hers. It seemed to me that, by this action, Jesus removed from the children the disgrace, and thus legitimatized them, for they were the fruits of adulterous unions. Jesus still consoled the woman, telling her that she would be reconciled with her husband, and counseling her thenceforth to live righteously in contrition and penance. After that He went with the disciples to the entertainment of the Pharisees.

This woman was from Suphan in the land of Moab. She was a descendant of Orpha, the widow of Chelion, and daughter-in-law of Noemi, who upon the latter's advice did not go with her to Bethlehem, though Ruth, the widow of Orpha's other son Mahalon, accompanied Noemi thither. Orpha, the widow of Chelion, who was the son of Elimelech of Bethlehem, married again in Moab, and from that union sprang the family of Mary the Suphanite. She was a Jewess and rich, but an adulteress. The three children that she had with her at the time of her conversion were illegitimate. Her legiti-

mate children had been retained by their father when he repudiated his unfaithful wife, their mother. She was living at this time in a house of her own at Ennon. For a long time she had conceived sentiments of sorrow for her disorders and had done penance, her conduct being so reserved and proper that she had won the esteem of even the most respectable women of Ennon. The Baptist's preaching against Herod's unlawful connection had strongly affected her. She was often possessed by five devils. They had again seized upon her when, as a last resource, she had gone to the court where Jesus was curing the sick. The rebuff of the Pharisees and their words, which in her deep dejection she had taken as true, had driven her to the brink of despair. Through her descent from Orpha, Ruth's sister-in-law, she was connected with the House of David, the ancestral line of Jesus. It was shown me how this stream, deviating in her from its course and troubled by her abominable sins, was purified anew in her by the grace of Jesus and flowed once more in its direct course toward the Church.

Jesus went into the entertainment hall in which were the Pharisees and the rest of the disciples, and took His place with them at table. The Pharisees were somewhat displeased that Jesus had left them and gone to seek the woman whom they had so harshly repulsed that morning before so many people. But they said nothing, fearing to receive a reproof themselves. Jesus treated them with much consideration during the meal, and taught in numerous similitudes and parables. Toward the middle of the entertainment, the three children of the Suphanite entered in their holiday dresses. One of the little girls bore an urn full of odoriferous water, the other had a similar one of nard, and the boy carried a vessel. They entered the hall by the door opposite the unoccupied side of the table, cast themselves down before Jesus, and set their presents on the table in front of Him. Mary herself

followed with her maids, but she dared not approach. She was veiled, and carried a shining crystal vase with colored veins like marble in which, surrounded by upright sprays of delicate green foliage, were various kinds of costly aromatics. Her children had offered similar vases, but smaller. The Pharisees cast forbidding glances upon the mother and children. But Jesus said: "Draw near, Mary!" and she stepped humbly behind Him, while her children, to whom she had handed it, deposited her offering beside the others on the table. Jesus thanked her. The Pharisees murmured as later on they did at Magdalen's present to Jesus. They thought it a great waste, quite opposed to economy and compassion for the needy; however, they only wanted something to bring against the poor woman. Jesus spoke to her very kindly, as also to the children, to whom He presented some fruit which they took away with them. The Suphanite remained veiled and standing humbly behind Jesus. He said to the Pharisees: "All gifts come from God. For precious gifts, gratitude gives in return what it has the most precious, and that is no waste. The people that gather and prepare these spices must live." Then He directed one of the disciples to give the value of them to the poor, spoke some words upon the woman's conversion and repentance, restored her to the good opinion of all, and called upon the inhabitants of the city to treat her affectionately. Mary spoke not a word, but wept quietly under her veil the whole time. At last she cast herself in silence at Jesus' feet, rose, and left the dining hall.

Jesus took this occasion to give some instruction against adultery. Which among them, He asked, felt himself free from spiritual adultery. He remarked that John had not been able to convert Herod, but that this poor woman had of her own accord turned away from her evil life, and then He related the parable of the sheep lost and found. He had already consoled the woman in her own house,

assuring her that her children would turn out well, and holding out to her the hope that she should one day join the women under Martha's supervision and work for the benefit of the inns. I saw the disciples after the entertainment giving abundantly of what was left to the poor. Jesus then went down to the west side of the hill of Ennon where the camp of the heathens lay at some distance. There was also, I think, a tent inn on this side. There Jesus instructed the heathens. Ennon was in the dominion of Herod, but it belonged, like a property across the boundary, to the Tetrarch Philip. Many soldiers of Herod were again there trying to find out news for their master.

15. JESUS IN RAMOTH-GALAAD

From Ennon Jesus went with twelve disciples to the Jabok and the neighboring places. Andrew, James, John, and some other disciples remained at Ennon, in order to baptize at the pool of Baptism east of the hill. The water ran from the hill into the baptismal basin, formed a little lake behind it, watered some meadows as a little brook, and then fell into a reservoir on the north of Ennon from which it could be turned at pleasure into the Jordan.

I saw Jesus with the disciples teaching in a city about one hour east of Socoth and on the south side of the Jabok. Among the numerous sick that He healed was a man who since his birth had one eye closed. Jesus moistened it with His saliva. The eye opened, and the man enjoyed perfect sight.

Jesus crossed the Jabok, which flows through a valley, and turned to the east until He came into the vicinity of Mahanaim, a nice, clean city in two sections. He sat down by the well outside, and soon out came the Elders of the synagogues and the chief men of the city with goblets, food, and drink. They bade Jesus welcome, washed His and the disciples' feet, poured ointment on Jesus' head,

gave Him and the disciples a little luncheon, and conducted Him with great love and simplicity into the city. Jesus delivered a short discourse upon the Patriarch Jacob and of all that had happened to him in those parts. Most of these people had been baptized by John. A patriarchal simplicity reigned in all the cities around this region, and many of the ancient customs were still observed. Jesus did not tarry long here, only time enough to receive the honors paid Him on His route.

From Mahanaim He went along the northern bank of the Jabok for about an hour eastward to the place where Jacob and Esau met. The valley here sinks deep. During the whole way Jesus taught His disciples. After some time they recrossed to the southern bank not far from where two little streams united to form the Jabok. Then they continued their journey for about a mile to the east with the desert of Ephraim on their right.

After traversing the valley they found, upon a mountainridge to the east of the forest of Ephraim, Ramoth-Galaad, a beautiful city, clean and regularly built. In it the heathens had their own quarter and temple. The sacred services were celebrated by Levites. One of the disciples went on ahead to announce Jesus' approach. The Levites and others of distinction were already awaiting Him in a tent near the well outside the city. They washed the newcomers' feet, gave them the usual refreshments as a pledge of hospitality, and conducted them into the city. There they found a crowd of poor sick gathered on an open square to implore Jesus' help. He cured many of them. That evening He taught in the synagogue, for it was the beginning of the Sabbath that commemorated the sacrifice of Jephte's daughter, which in this city was celebrated as a mourning and national festival. There were crowds of young maidens and other people from the country around.

Jesus and the disciples took a repast with the Levites

and stayed overnight in a house near the synagogue. There were in these parts no special inns prepared for Jesus. In Ennon, Kamon, and Mahanaim they were hired in advance, and the number of guests limited. Ramoth was built in terraces on a hill behind which, in a little vale flanked by a steep, rocky wall, was the quarter of the city inhabited by the pagans. They had a temple. One could always recognize their abodes by the figures erected on the roofs. On the roof of this temple was a whole group. The central figure wore a crown and stood in a reservoir or fountain, holding a basin in its hand. Around it were several figures of children dipping up the water and pouring it from one to another until at last it fell into the basin held by the middle finger.

The cities in this region were more beautiful, more neatly built than the old Jewish ones. The streets were laid off in the form of a star, all verging to a central point, and the extremities were rounded, thus making the circumference assume something of a zigzag form, as did also the city walls. Ramoth-Galaad was formerly a city of refuge for criminals.[1] There was a large solitary building in which they were lodged, but at the time of Jesus' visit it had fallen to ruin and appeared to be no longer used. They made tapestry here, embroidered with figures of all kinds of animals and flowers, partly for trade, and partly for the use of the temple. I saw numbers of women and young maidens working at it in long tents. The costume of the people resembled more the patriarchal style, and they were very clean. Their clothing was of fine wool.

Jesus assisted at a solemn memorial feast of the sacrifice of Jephte's daughter. He went with His disciples and the Levites to a beautiful open square outside the city to the east where preparations for the festival had been made. The inhabitants of Ramoth-Galaad were already assembled and ranged in large circles. Here were still the hill and the altar upon which Jephte's daughter was im-

molated. In front of it was a semicircle of grassy seats for the maidens, and nearby were seats for the Levites and magistrates of the city. All went in a long and orderly procession to their places. The young girls of Ramoth and many from the neighboring cities assisted at the feast in robes of mourning. One young girl, clothed in white and veiled, personated Jephte's daughter herself. A troop of others clad in somber robes, their faces veiled to the chin and wearing black, fringed sashes on the forearm, represented her lamenting companions. Tiny girls scattering flowers and playing on little flutes mournfully headed the procession in which three lambs were led. The ceremonies were long and of the most touching nature. They comprehended different parts, chanting, religious instructions, and representations of the sad drama, while Psalms and songs commemorative of it were sung. The maiden that personated Jephte's daughter was comforted and lamented in chorus by her companions, though she herself was sighing only after death. Among the Levites also in some of the choirs of singers, there seemed to be held a conference upon the heroine's fate; but she presented herself before them and in earnest words begged to be allowed to accomplish the vow. They made use of different rolls of writing in the different scenes, some parts being recited from memory, others read from the rolls.

Jesus took an active part in the celebration. He personated the supreme Judge, or High Priest, and besides the speeches assigned His role, He delivered instructions before and during the ceremonies. Three lambs were sacrificed in memory of Jephte's daughter, their blood sprinkled around the altar, and the roasted flesh given to the poor. Jesus gave the young maidens some words of instruction on the danger of yielding to vanity. I understood from it that Jephtias would have been liberated had she not been so vain.

The feast lasted until afternoon. During the whole cele-

bration, the maidens successively replaced one another in personating Jephtias. As soon as one finished her part, the next in order rose from the stone seat upon which she had been sitting in the midst of the circle, retired with her into a tent nearby, and assumed the costume of the victim, that worn by her at the moment of immolation.

The tomb of the young heroine was on a neighboring hill, and on it the lambs were sacrificed. It was a four-cornered sarcophagus opening on top. When the fat of the lambs and the other portions to be sacrificed were almost consumed, what was left of the victims was introduced slantingly into the opening, that with the ashes it might fall into the tomb. When the lambs were slaughtered, I saw the blood sprinkled around the altar, and the maidens putting, with a little rod, a drop of it on the end of the long, narrow veil hanging over their shoulder. Jesus said: "Jephtias! Thou shouldst have thanked God in the retirement of thine own home for the victory He had granted thy people. But becoming vain and seeking praise as a hero's daughter, thou didst with frivolous ornaments and festive sounds go forth boasting before the other daughters of the land."

When the festive ceremonies were ended, all retired to a pleasure garden nearby where arbors and tents had been erected and an entertainment prepared. Jesus took part in it. He placed Himself at the table at which the poor were fed, and related a parable. The maidens ate in the same tent, but separated from the others by a screen about three feet high. Lying at table, one could not see over it, though to one standing, it did not obstruct the view. After the meal Jesus with the Levites, the disciples, and many others returned to the city, where numbers of sick were patiently awaiting His coming. He cured them, as well as some lunatics and others afflicted with melancholy. He taught in the synagogue, taking for His subject Jacob and Joseph and the selling of the latter to the Egyptians. He

said: "One day another also shall be sold by one of His brethren. But He will pardon His penitent brethren and in the time of famine feed them with the Bread of Eternal Life." On that same evening, some of the pagans outside the city accosted the disciples very humbly, asking them whether they too might hope to share in the great Prophet's teachings. The disciples informed Jesus of their desire, and He promised to go to them in the morning.

Jephte was the natural son of an idolatrous mother. Driven by his father's legitimate children from Ramoth, called also Maspha, he lived in the neighboring land of Tob. He joined some military adventurers and led a life of brigandage. His pagan wife died young, leaving him an only daughter, who was beautiful and extraordinarily talented, but rather given to vanity. Jephte was an exceedingly rash, absolute, and determined man, eager for victory, and strongly wedded to his own word. He was more like a pagan hero than a Jew. He was an instrument in the hand of God. Fired with desire to conquer and rule the land from which he had been expelled, he made that solemn vow to offer to the Lord as a holocaust the first one that should come out of his own house on his victorious return. He dreamed not that it would be his only daughter; as for the rest of his family, he had no love for them.

Jephte's vow was not pleasing to God; nevertheless He permitted it, decreeing that its fulfillment should be a chastisement upon both father and daughter and cut off the posterity of the former from Israel. His daughter would perhaps have been perverted by the success and elevation of her father; but as it was, she did penance during two months and died for God. It is probable that she also influenced her father to a better way of thinking and made him more faithful to God. The daughter went out followed by a long train of maidens with songs and flutes and timbals to meet her father. It was at a whole hour's

distance from the city that she met him, still she was the first whom he saw belonging to his own family. When she discovered her misfortune, she entered into herself and asked for a reprieve of two months, that she might retire into solitude to prepare by penance for her sacrifice, and to mourn with her companions over her virginal death, which would deprive her father of posterity in Israel. With several of her young companions she went into the mountains opposite the valley of Ramoth, where for two months she dwelt under a tent in prayer, fasting, and sackcloth. The maidens of Ramoth took turns in staying with her. She mourned especially her vanity and thirst for glory. The rulers held council as to whether she could be freed from death, but it was not possible since her father had sworn a solemn oath. It was consequently a vow that could in nowise be commuted. I saw too that the daughter herself desired its fulfillment, and petitioned for it in words both wise and touching.

Her sacrifice was accompanied by every mark of grief, her companions chanting songs of mourning around her. She was seated on the same spot upon which the memorial feast was celebrated. Here again a council was held for the purpose of delivering her from death, but stepping forward, she expressed her wish to die, just as I had seen at the feast. She was clothed in a long, white garment that closely enveloped her from the breast to the feet; but from her head to her breast she wore a transparent, white veil through which could be seen her face, neck, and shoulders. She walked courageously to the altar. Her father hurried from the scene without bidding her adieu. Then she drank something red from a vessel presented her. I think it was something to render her unconscious. One of Jephte's warriors was deputed to give the deathblow. His eyes were bandaged as a sign that he did not incur the guilt of murder, since he would not see the blow that was to kill the victim. She was then laid on

his left arm, and he pierced her throat with a short, sharp weapon. She had no sooner drunk the red liquid than it produced its effect, for she was perfectly unconscious when laid on the warrior's arm. Two of her young companions, who also were in white and appeared to act as bridemaids, caught the blood in a dish and poured it on the altar. She was afterward enveloped by her companions in a winding sheet and laid at full length on the altar, the upper surface of which was grated. A fire was kindled below and, when her garments were burned and the whole looked like a blackened mass, some men raised the grate with the corpse upon it. They rested the grate upon the edge of an open tomb nearby, and then gently raising the grate, let the body slide down into it. The tomb was then closed. It was still to be seen even in Jesus' time.

The companions of Jephtias and many of the assistants steeped their veils and handkerchiefs in her blood, while others gathered up the ashes of the holocaust. Before Jephtias made her appearance in her sacrificial habiliments, her young companions had retired with her into a tent where she bathed and was prepared for the ceremony.

It was to the north of Ramoth, over two hours' distance in the mountains that Jephtias and her companions met her father. They were mounted upon little asses adorned with ribands and hung with tinkling bells. One rode in front of Jephtias, one on either side, and the rest followed with songs and music. They sang the canticle of Moses upon the defeat of the Egyptians. As soon as Jephte descried his daughter, he rent his garments and became inconsolable. Jephtias herself did not give way to grief, but learned with calmness the fate that awaited her.

When she and her companions left her father's house for the wilderness, taking with them such food only as was allowed for a fast, Jephte spoke to his daughter for the last time. This was in a certain manner the beginning of the sacrifice. At the moment of parting, he laid his hand,

as was customary in offering sacrifice, upon his daughter's head with the simple words: "Go forth! Thou wilt never have a spouse!"—to which she responded: "No, I shall never have a spouse!"—and he never again spoke to her. After his daughter's death, Jephte had a beautiful monument erected in Ramoth and a little temple built over it. He ordered a memorial festival to be annually celebrated on the anniversary of his daughter's immolation as a remembrance of his sad vow and a warning to others against such rashness. (*Jg.* 11:39-40).

Jephte's mother was a pagan who had been converted to Judaism. His wife was the daughter of a man born from the illicit union of a Jew with an idolatress. On his expulsion from his native place, his daughter did not accompany him. She remained in Ramoth where, meanwhile, her mother died. When, in time of danger, Jephte was recalled to Tob by his compatriots, he did not return into the city of his birth. He assembled the people and concerted measures with them in the camp outside of Maspha. His own home and his only daughter he did not see. When he made that vow, he never thought of her, but of his other relatives who had repudiated him, and therefore God punished him.

The feast lasted four days. Jesus with His disciples visited also the pagan quarters in Ramoth. The people met Him with marks of reverence at the head of their street. Not far from their temple was an open-air space used for public discourses. Several of the sick and aged had been brought thither, the former of whom Jesus healed. They that had solicited a visit from Him appeared to be learned men, priests, and philosophers. They knew about the journey of the Three Kings, and of their having seen the birth of the King of the Jews in the stars, for they, too, had a similar expectation and were likewise engaged in the observation of the stars. Not far from here was a kind of observatory similar to that in the land of the

holy Three Kings, and from it they gazed at the stars. They had long sighed for instruction, and now they received it from Jesus Himself. He spoke to them of very profound mysteries, even of the Most Holy Trinity. I heard these words that especially astonished me: *"There are three that give testimony: the water, the spirit, and the blood, and these three are one."* He spoke of the Fall of man, of the promised Redeemer, of the guidance of mankind, of the Deluge, of the passage through the Red Sea and the Jordan, and of Baptism. He told them that the Jews had not obtained entire possession of the Promised Land, that many heathens still dwelt therein, but that He was now come to take possession of all that remained and unite it to His Kingdom—not, however, by the sword, but by charity and grace. His words made so deep an impression upon many of His hearers that He sent them to Ennon to be baptized. Seven aged men that could no longer travel, Jesus allowed to be baptized at once by two of the disciples. A basin was brought and placed before them while they stood up to the knees in the water in a bathing cistern near at hand. Above the basin was placed a railing upon which they could lean. Two of the disciples laid their hands on the neophyte's shoulders while Mathias, a disciple of John, poured on their heads, one after another, water from a shell at the end of which was a handle. Jesus dictated to the disciples the form of words they should use. The old men were clothed in beautiful white garments, all very neat and clean.

Then Jesus gave an instruction to the people in general, taking for His subject chastity and marriage. To the women He spoke especially of obedience, of humility, and the education of their children. These people were well-disposed. They conducted Jesus most affectionately back to the Jewish quarter, where He went to the synagogue and healed the sick that He found before it. The Levites were not well pleased at Jesus' having visited the

heathens. In the synagogue, where Jephte's festival was still being celebrated, Jesus taught of the call of the Gentiles. He said that many of them would rank higher in His Kingdom than the children of Israel, and that He was come to unite with the rightful possessors of the Promised Land, by grace, instruction, and Baptism, the idolaters whom the Israelites had not expelled. He spoke also of Jephte's victory and vow.

While Jesus was preaching in the synagogue, the maidens were celebrating their feast at the monument that Jephte had erected to his daughter. It had been rebuilt, and every year at the recurrence of the festival was beautified by the contributions of the young girls. It stood in a round temple with an opening in the roof. In the center of this temple was a smaller one of the same form. It consisted of a kind of cupola supported by columns, in one of which was concealed a staircase leading up to it. Around the cupola wound a spiral walk upon which was a representation of the triumphal procession of Jephtias, the figures being the height of a child. This piece of workmanship was of light material, but shining like polished metal. The base supporting it was of open work, through which the figures appeared to be gazing down into the little temple. The top of the cupola was crowned by a circular, metal platform from which a kind of ladder, consisting of a pole with projecting rods on either side, led up to the roof of the exterior temple. From this roof the view over the city and surrounding country was very extended. The platform at the top of the ladder was wide enough to allow two girls holding on to the pole to make a turn around it hand in hand. A pedestal in the center of the smaller temple supported a white marble figure of Jephte's daughter seated on a chair of the same material, just as she appeared before her immolation. Her head reached to the first coil of the spiral-shaped cupola. Around the base of the statue, there was space enough for

three men to walk abreast.

The columns surrounding the little temple were connected together by beautiful grates. The exterior was of stone veined in different colors. The coils of the cupola varied in degrees of whiteness from bottom to top, the upper ones of the purest white.

In the temple around this monument, the young girls now celebrated Jephtias's feast. The maiden's statue held a handkerchief to the eyes with one hand as if shedding tears, while the other hanging listlessly at her side held a flower or broken branch. The young girls' celebration was conducted with order. Sometimes they stretched curtains from the outer circle of the temple to the interior of the monument and took their places in little groups apart to pray and sigh and mourn in silence, their eyes fixed on the statue. Sometimes they sang together in chorus, sometimes in alternate choirs. Again, they passed two by two before the statue, strewing flowers, adorning it with wreaths and, as if to console Jephtias, chanting hymns on the shortness of life. I remember the expressions: "Today for me! Tomorrow for thee!" Then they sang the praises of Jephtias's fortitude and resignation, lauding her highly as the price of their victory. Then they mounted in groups by the serpentine walk up to the top of the cupola where they sang triumphal songs. Some went up to the roof of the exterior temple, looked out over the country as if to catch a glimpse of the conquering hero, and pronounced the fearful vow. The procession then returned lamenting to the monument, mourned over the young virgin, and consoled her on the privation of the privileges of maternity. The exercises were interspersed with canticles of thanksgiving to God and reflections upon His justice, the various scenes being accompanied by very touching pantomimes, expressive by turns of joy, grief, and devotion. A grand entertainment was prepared for the young girls in the temple. I saw them not reclining at

one table, but sitting in tiers of three, one above another, all around the temple, with little round tables at their side. They sat cross-legged. They had all kinds of wonderful dishes and viands made up into figures—for instance, that of a lamb lying on its back and filled with fruit and other eatables.

1. *Deut.* 4:43, *Jos.* 20:8.

16. JESUS LEAVES RAMOTH AND GOES TO ARGA, AZO, AND EPHRON

After assisting at an entertainment given Him by the Levites, Jesus with seven disciples and some people belonging to Ramoth went northward and crossed the Jabok. After climbing the mountains westward for about three hours, they arrived at the ancient kingdom of Basan and reached a city with two very steep mountains on one side and a long one on the other. It was called Arga and belonged to the district Argob, in the half-tribe Manasses. An hour and a half or two hours eastward from Arga, near the source of the brook Og, was situated a great city named Gerasa. To the southeast of this and on an elevated site one could see Jabesch-Galaad. The country around was stony. At a distance one might think there were no trees in these parts, but many sections were covered with low, green bushes. The kingdom of Basan commenced here, and Arga was its first city. The family of the half-tribe of Manasses extended a little farther to the south. About an hour northward of the Jabok, I saw a boundary marked off by stakes.

Jesus stayed overnight with His companions about half an hour from the city in a public inn situated on a grand highway that ran from the east toward Arga. The disciples had food with them. In the night when all were asleep, Jesus arose and went alone into the open air to

pray. Arga was a large, populous, and extraordinarily clean city. Like most of the cities in these parts where pagans form a portion of the population, it was built in the form of a star, the streets wide and straight. The mode of life was quite different from that observed in Judea and Galilee, the customs being much better. Levites were sent hither from Jerusalem and other localities to teach in the synagogue. They were changed from time to time, for if those sent did not give satisfaction, the people had the right to complain, and thus get others. People of bad conduct were not allowed to go at large. They were sent to a place of punishment and there detained. The inhabitants did not carry on private housekeeping, that is, they did not prepare their food in their own houses. They had large public kitchens where all was cooked and whither they went either to get their food and carry it to their homes, or to partake of it in halls adjoining. They slept on the roofs of their houses under tents. There were large dyeing establishments in this city, for they were skillful in the art of coloring, producing especially beautiful violets. The manufacture and embroidery of large carpets were also carried on here with more skill and to a greater extent than in Ramoth. Between the city and the wall ran tent after tent where women sat and worked at long strips of stuff stretched before them. On account of the delicate nature of their employments, the people of Arga were famed of old for their exceedingly great cleanliness. Quantities of oil of superior quality were produced around Arga. The olive trees grew in long rows neatly tied to trellises. Down in the valleys toward the Jordan, the people had numbers of camels and excellent pasture grounds. There grew also in this region a precious wood, which was used in the building of the Ark of the Covenant and the table of showbread. The bark of the tree that produced it was smooth and beautiful, the branches hung like those of the

willow, the leaves were like pear leaves, though very much larger, green on one side and on the other covered with some gray-colored stuff. It bore berries like the fruit of the dogrose, though larger. The wood was exceedingly hard and tough, and could be split into very fine strips like bark. When dry and bleached, it became firm and beautiful and almost indestructible. The tree contained a very fine pith, which was extracted by incisions so as to leave in the center of the inmost plank only a delicate, reddish vein. The wood was made into little tables, and used for all kinds of inlaid work. They dealt also in myrrh and other spices, although these did not grow there. They obtained them from the caravans that often unloaded their camels and rested here for weeks at a time. They pressed the spices into balls and prepared them to be used by the Jews in embalming the dead. The cows and sheep of Arga were very large.

When on the following morning Jesus and His disciples went toward Arga, the Levites and chief men of the city met Him with every mark of respect, conducted Him to a tent, washed His feet, and presented Him refreshments. Some of the disciples had gone on before Jesus to apprise the townspeople of His coming. He taught in the synagogue, after which He cured a great many sick, among them numbers of consumptives. He went likewise to many of the sick in their homes. Toward three o'clock a dinner was spread. Jesus dined with the Levites in a public hall, the dishes having been brought thither from the eating house. In the evening, He taught again in the synagogue, for it was the commencement of the Sabbath. Next morning He gave another discourse, speaking at length of Moses in the wilderness on Mounts Sinai and Horeb, of the construction of the Ark of the Covenant, of the table of showbread, etc. As the ancestors of His hearers had sent offerings for the same, Jesus alluded to them as symbolical. He exhorted them now, in the time

of their fulfillment, to bring heart and soul as an offering by penance and conversion, and He showed them the connection between that offering of their forefathers and their own present condition. But I do not remember it. The substance of this discourse was as follows:

While Jesus was speaking, I had an extended and circumstantial vision of the departure of the Israelites from Egypt. I saw that Jethro, the father-in-law, and Sephora, the wife of Moses, dwelt in Arga with the two sons and a daughter of the latter. I saw Jethro with the wife and children of Moses journeying to join him on Mount Horeb. Moses received them most joyfully, and related all the miracles wrought by God for the deliverance of His people from Egypt, whereupon Jethro offered sacrifice. I saw too that Moses at this time settled the disputes of all the Israelites himself, but Jethro counseled him to nominate subordinate judges. He then returned home, leaving Sephora and her sons with Moses. I saw Jethro recounting in Arga all the wonders he had seen, and many were thereby roused to great reverence for the God of the Israelites. Then Jethro sent Moses presents and offerings on camels, to which the Argites had contributed. The presents consisted of fine oil, which was afterward burned before the tabernacle; very fine, long strands of camel's hair for spinning and weaving into covers and curtains; and most beautiful setim wood, which was afterward made into the poles of the Ark of the Covenant and the table for the showbread. I think, too, they sent a species of grain out of which the showbread was made. It was made from the pith of a reedlike plant, from which long before I saw Mary making pap.

On the Sabbath Jesus taught in the synagogue from *Isaias* and from *Deuteronomy* 21:26. He spoke also of Balac and the Prophet Balaam. I saw many things connected with both, but I cannot now recall them. That

evening in the Sabbath instructions, He related from the Law of Moses, which had previously been read, the history of Zambri and the Madianite stabbed by Phineas. (*Num.* 25:7.)

(Here Anne Catherine repeated in an admirable manner, although she had never heard nor read them, a number of the Laws of Moses as set forth in *Deuteronomy* 21:26. They were those that especially corresponded to her own position in childhood and the ideas peculiar to the occupations connected with it; for instance, the law forbidding one that has found a bird's nest to take the parent birds as well as the young; that which commands the gleanings of the harvest to be left for the poor; that which prohibits pledges to be taken from the poor, or borrowing from them, etc. Jesus touched upon all these points, dwelling at length upon the law that forbids defrauding laborers of their wages, because the people of Arga lived by labor. Sister Emmerich was rejoiced when told that all those laws could be found in the Bible, and she wondered at having heard them so correctly.)

The Sabbath over, Jesus went to an inn belonging to the pagans who had sent Him, by the disciples, a most pressing invitation to that effect. He was received with great humility and affection. He instructed them upon the call of the heathens, telling them that He was now come to gain over those that had not been conquered by the Israelites. They questioned Him upon the fulfillment of the prophecy that the scepter should be taken away from Juda at the time of the Messiah, and He gave them an answer full of instruction. They knew the story of the Three Kings, and begged for Baptism. Jesus explained what the ceremony meant, that it was to be for them a preparation for their sharing in the Kingdom of the Messiah. These good pagans were travellers, and had been a couple of weeks at Arga, awaiting the arrival of a caravan. They numbered five families, about thirty-seven

souls in all. They could not go to the Baptism at Ennon, for fear of missing the caravan. They asked Jesus where they should take up their future residence, and He indicated to them the place. I never heard Him speaking to the heathens of circumcision, but He always insisted on continence and the obligation of having but one wife.

These heathens were at once baptized by Saturnin and Judas Barsabas. They stepped into a bathing cistern, and bowed over a large basin in front of it which Jesus had blessed. The water was thrice poured over their head.

All were clothed in white. After the ceremony they presented to Jesus golden bracelets and earrings for the money box of the disciples. Those articles formed the principal part of their commerce. They were changed into money, which by Jesus' orders was distributed to the poor. Jesus taught again in the synagogue, cured the sick, and dined with the Levites.

After the meal, accompanied by several people, Jesus went a couple of hours farther on to the north to a little place named Azo, where were many people gathered for the celebration of a feast commemorative of Gideon's victory begun that evening. Jesus was received outside the city by the Levites. They washed His feet and offered Him to eat, after which He went into the synagogue and taught.

In Jephte's time, Azo was a fortified city, but was destroyed during the war that called him from the land of Tob. It was in Jesus' time a very clean little place, the houses in one long row. There were no heathens in it, and the inhabitants were singularly good, industrious, and well-behaved. They had many olive trees skillfully planted on terraces outside the city, and which they carefully tended. Stuffs were also fabricated and embroidered here. The manner of living was the same as at Arga. The people of Azo looked upon themselves as Jews of exceptional purity, since they lived entirely apart

from the pagans. Everything was very clean in Azo. The road led down through a gently sloping valley, in which lay the city flanked on the west by a mountain.

When Deborah ruled in Israel and Sisara was slain by Jahel, there lived for a long time at Maspha a woman disguised as a man. She was descended from a woman who had survived the destruction of the tribe of Benjamin to which she belonged. This descendant assumed male attire and knew so well how to conceal her sex as to arouse the suspicion of no one. She had visions, she prophesied, and often served the Israelites in quality of spy. But whenever they employed her in that way, they met with defeat. The Madianites were encamped at that time near Azo, and that woman went out to them in the dress of a distinguished military officer. She called herself Abinoem after one of the heroes present at the defeat of Sisara. She passed unperceived through several quarters of the camp, spying as she went. At last she entered the general's tent and expressed her readiness to deliver all Israel into his hands. She had been accustomed to abstain from wine and to conduct herself with great reserve and circumspection. But upon this occasion she became intoxicated, and her sex was discovered. They nailed her hand and foot to a plank, and cast her into a pit with the words: "May even her name be here buried with her!"

It was from Azo that Gedeon went out against the camp of the Madianites. Gedeon was a very handsome, powerful man of the tribe of Manasses. He dwelt with his father near Silo. Israel was in a critical condition at that time. The Madianites and other idolatrous tribes overran the country, laid waste the fields, and carried off the harvest. Gedeon, a son of Joas the Ezrite, dwelling in Ephra, was very brave and liberal. He often threshed his wheat before his neighbors and generously divided it among the needy. I saw him going out at early morn before daybreak, while the dew still lay on the ground, to a very

large tree with spreading branches under which his threshing floor lay concealed. The oak covered with its broad branches the wide rocky basin in which it stood. This basin was surrounded by a mound-like wall that reached to the branches of the tree, so that a person standing at the foot of the oak was as if in a large vaulted cave and could not be seen from without. The trunk was, as it were, formed of many single branches wound together. The soil was firm and rocky. Around in the walls were large cavities in which the grain was stored in casks of bark. The threshing was done with a cylinder that revolved on wheels around the tree, and on it were wooden hammers that fell upon the grain. High up in the tree was a seat from which one could see around. The Madianites pitched their tents from Basan down across the Jordan, and even to the very field of Esdrelon. The valley of the Jordan swarmed with grazing camels, which circumstance greatly served Gedeon's purpose. He reconnoitered for several weeks, and with his three hundred men, moved slowly toward Azo. I saw him slipping unperceived into the camp of the Madianites, and listening to what was said in one of the tents. Just at that moment, a soldier exclaimed to one of his companions: "I have been dreaming that a loaf of bread fell down the mountain and crushed our tent." The other answered: "That is a bad omen! Gedeon will certainly fall upon us with his Israelites." On the following night, Gedeon and his handful of warriors, with lighted torches in one hand and the trumpets upon which they were blowing in the other, pressed into the camp. Other bands did the same from opposite sides. The enemy became panic-stricken. They turned their swords against one another, while being slain and routed on all sides by the Children of Israel. The mountain from which the bread rolled down, as seen in the soldier's dream, was directly back of Azo and it was from there that Gedeon made his attack in person.

The annual commemoration of Gedeon's victory was now being celebrated in Azo. Outside the city was a large oak on a hill and at its foot an altar of stone. Between this tree and the mountain from which the soldier had seen the bread rolling down, the disguised prophetess lay buried. This tree was different from our oaks. It bore a large fruit with a green husk, under which was an exceedingly hard kernel in a little cup like our acorns. The Jews of Azo used these kernels for the tops of their walking sticks. For the accommodation of the large concourse of people, there was from that tree down to the city a whole row of tabernacles made of foliage and adorned with all kinds of fruit.

Jesus and the disciples went with the Levites in procession to the Ark. Five little he-goats, their necks adorned with red wreaths, were led in advance of the cortège. When they reached the oak, they were shut up in little grated caverns cut out of the side of the hill around the tree. Little cakes were also carried thither for sacrifice, and trumpets were blown. Different passages of Gedeon's life were read from rolls, and canticles of victory sung. Then the goats were slaughtered and cut up, several pieces along with some of the cakes being laid upon the altar around which the blood was sprinkled. A Levite blew fire from a tube into the wood lying under the grating of the altar, in memory of the angel's having enkindled Gedeon's sacrifice with a rod.[1]

Jesus delivered a discourse to the assembled crowd, and thus the morning passed. In the afternoon He went with the Levites and the principal citizens to a valley south of the city where, around a little fountain, were a public bathing place and pleasure garden. In a garden apart were the women and maidens playing at games and enjoying themselves. An entertainment had been prepared here and, according to an ancient custom, the upper tables were assigned to the poor. Jesus took His place at

one of them. He related the parable of the Prodigal Son and told of the calf that his father commanded to be slaughtered for him. He passed the night under a tent on the roof of the synagogue, for the people of this place were accustomed to sleep on the roofs.

The feast was continued during the next day. The tabernacles of foliage were intended for the Feast of Tabernacles also, which was to begin in about fourteen days. Next morning Jesus delivered an instruction in the synagogue, and outside the school cured many blind, many consumptives, and several harmless possessed. After that He partook of a dinner and then left the city, accompanied by the Levites and others, about thirty in all.

The road led first over that mountain from which the soldier had seen the barley loaf rolling down into the camp of the Madianites.[2] Then the travellers climbed by a defile over another mountain narrow, long, and high, on the opposite side of which they journeyed northward through the valley for about an hour. They reached at last a pleasant little lake near which rose some buildings belonging to the Levites of Azo. A brook flowed through it and down through the valley into the Jordan. About six hours northeastwardly from this point was Betharamphtha-Julias built around a mountain.

Jesus partook of a luncheon by the lake. It consisted of roasted fish, honey, bread, and a beverage of balm from a little jug, all of which the party had with them. The lake was about three hours' distance from Azo. All along the route, Jesus had related parables of the sower and the stony soil, for it was over such they were then journeying. He also related another of fishes and how to catch them. There were some little boats on the lake fishing with drawnets, the capture being intended for the poor.

An hour and a half distant was Ephron. It could not be seen from here, though the high mountains in its vicinity

were distinctly visible. Jesus now took leave of those that had accompanied Him from Azo, and proceeded to Ephron. Azo was the best place He had met on His way in these parts. Jesus was as usual received outside of Ephron by the Levites of the place, and here too were found already waiting for Him a crowd of sick. They lay in wooden chests to which handles were attached for convenience in carrying. Jesus cured them all. Ephron lay on the southern height of a narrow pass through which flowed a stream down into the Jordan. The latter could be seen far away through the defile. The stream of which I speak was often dried up. Opposite Ephron rose a narrow but lofty mountain. It was upon it that Jephte's daughter with her maids awaited the signal of her father's victory, namely, the rising of a column of smoke. The moment she descried it, she hurried back to Ramoth whence with great pomp she set out to meet her father. Jesus instructed and cured many here.

The Levites of this place belonged to an ancient sect called Rechabites. Jesus reproached them for the hardness and severity of their opinions, and advised the people not to observe many of their prescriptions. In His instruction He alluded to the punishment of those Levites of Bethsames that had irreverently (too curiously) gazed upon the Ark of the Covenant which had been brought back by the Philistines.[3] The Rechabites were descended from Jethro, the father-in-law of Moses. In early times they lived under tents, carried on no husbandry, and abstained from the use of wine. They exercised the office of chanters and gatekeepers in the Temple. Those men that near Bethsames had, contrary to orders, gazed upon the returning Ark and had for so doing been punished with death, were Rechabites who there dwelt under tents. Jeremias tried once, but in vain, to make them drink wine in the Temple. He afterward held up to Israel as an example the obedience of these men to their laws. In

Jesus' time they no longer dwelt under tents, though they still preserved many of their peculiar customs. They wore a hairy ephod (a scapular) as a cilicium [hair shirt] next their skin, and over that a garment made from the skins of beasts. Their outer robe was white, beautiful and clean, and was confined by a broad girdle. One of the points in which they differed from the Essenians was in their better mode of dressing. Their rules relating to purity were excessively strict, and they had very singular customs with regard to marriage. They passed judgment after examining blood drawn from the candidate for marriage. According to this test they decided whether he should marry or not, enjoining it upon some of their sect and forbidding it to others. In early times they were to be found in Argob, Jabesch, and in Judea. They offered no opposition to the words of Jesus, but took His instructions and His reproaches alike humbly and in good part. He reprehended them most of all for their unmerciful severity to adulterers and murderers to whom they granted no quarter. There were on this mountain many foundries and forges. They made pots and gutters, also water pipes. These last were formed of two pieces soldered together.

1. *Jgs.* 6:21.
2. *Jgs.* 7:13.
3. *1 Kgs.* 6:15 *et seq.*

17. JESUS IN BETHARAMPHTHA-JULIAS. ABIGAIL, THE REPUDIATED WIFE OF PHILIP THE TETRARCH

From Ephron, Jesus went with His disciples and several of the Rechabites about five hours to the north to Betharamphtha-Julias, a beautiful city situated on a height. On the way He gave an instruction near a mine

from which was obtained the copper that was wrought in Ephron. There were some Rechabites in Betharamphtha, and among them priests. Those of Ephron appeared to me to be under their jurisdiction.

The city was large and extended far around a mountain. The western part was inhabited by Jews, the eastern and a portion of the heights by idolaters. The two quarters were separated by a walled-in road and a pleasure garden full of shady walks. High on the mountain arose a beautiful castle with its towers, its gardens, and trees. It was occupied by a divorced wife of the Tetrarch Philip, who had settled upon her all the revenues of this part of his territory. She was descended from the kings of Gessur, and had with her five daughters already well grown. She was named Abigail and, although tolerably advanced in years, was still active and beautiful. Her disposition was full of goodness and benevolence.

Philip was older than Herod of Pera and Galilee. He was a pagan of peaceable inclinations, but a lover of pleasure. He was half-brother of the other Herod, born of a different mother, and had first married a widow with one daughter. When Abigail's husband was dispatched by Philip to a war or to Rome, I know not which, he left his wife behind. She meanwhile was seduced by Philip, who married her, whereupon her husband died of grief. When after some years Philip's first wife, whom he had repudiated for the sake of Abigail, was about to die, she begged him on her deathbed to have pity at least on her daughter. Philip, who had by this time grown tired of Abigail, married his step-daughter, and banished Abigail and her five daughters to Betharamphtha, called also Julias in honor of a Roman empress. Here she occupied herself in doing good. She was favorably disposed toward the Jews, and cherished a great desire after truth and salvation. She was, however, under the watchful guardianship of some of Philip's officers, who had to render an

account of her. Philip had one son, and his present wife was much younger than himself.

Jesus was received cordially and hospitably in Betharam. The morning after His arrival He cured many sick Jews, and taught that evening in the synagogue, as also on the next morning, His instructions turning upon the tithes and the offering of the firstborn, and the sixtieth of Isaias.[1]

Abigail was held in esteem by the inhabitants of Betharamphtha. She sent gifts down from her castle to the Jews for the more honorable entertainment of Jesus and His disciples. On the first of the month of Tisri the new year was celebrated, which fact was announced from the roof of the synagogue by all kinds of musical instruments, among them harps and a number of large trumpets with several mouthpieces. I saw again one of those wonderful instruments I had formerly seen on the synagogue of Capharnaum. It was filled with wind by means of a bellows. All the houses and public buildings were adorned on this feast day with flowers and fruit. The different classes of people had different customs. During the night many persons, most of them women clothed in long garments and holding lighted lanterns, prayed upon the tombs. I saw too that all the inhabitants bathed, the women in their houses and the men at the public baths. The married men bathed separate from the youths, as also the elder women from the maidens. As bathing was very frequent among the Jews and water not abundant, they made use of it sparingly. They lay on their back in tubs and, scooping up the water in a shell, poured it over themselves; it was often more like a washing than a bath. They performed their ablutions today at the baths outside the city, in water perfectly cold. Mutual gifts were interchanged, the poor being largely remembered. They commenced by giving them a good entertainment, and on a long rampart were deposited numerous gifts for them,

consisting of food, raiment, and covers. Every one that received presents from his friends bestowed a part of them upon the poor. The Rechabites present superintended and directed all things. They saw what each one gave to the poor and how it was distributed. They kept three lists, in which they secretly recorded the generosity of the donors. One of these lists was called the Book of Life; another, the Middle Way; and the third, the Book of Death. It was customary for the Rechabites to exercise all such offices, while in the Temple they were gatekeepers, treasurers, and above all, chanters. This last office they fulfilled on today's feast. Jesus also received presents in Betharamphtha of clothing, covers, and money, all of which He caused to be distributed among the poor.

During the feast Jesus went to visit the pagans. Abigail had pressed Him earnestly to come to see her, and the Jews themselves, upon whom she bestowed many benefits, had begged Him to have an interview with her. I saw Jesus with some of His disciples crossing the Jewish quarter of the city to that of the pagans. He reached the public pleasure grounds, pleasant and shady, that lay between the two quarters, and where the Jews and pagans usually met when necessary. Abigail was already there with her suite, her five grown daughters, many other heathen maidens, and some pagan followers. Abigail was a tall, vigorous woman of about fifty years, almost the same age as Philip. She wore an expression of sadness and anxious yearning. She sighed after instruction and conversion to a better life, but she knew not how to set about its attainment, for she was not allowed to act freely and was jealously watched by her wardens. She cast herself at Jesus' feet. He raised her up and, walking up and down, instructed her and her companions. He spoke of the fulfillment of the Prophecies, of the vocation of the Gentiles, and of Baptism. From all the

places at which Jesus had been since He left Ennon proceeded caravans of Jews and Gentiles thither in uninterrupted succession, to receive Baptism from the disciples left there for that purpose. Andrew, James the Less, John, and the disciples of John the Baptist were all busy administering Baptism. Messengers were constantly going and coming between them and the imprisoned Baptist.

Jesus received from Abigail the customary marks of honor. She had appointed Jewish servants to wash His feet and to offer Him the refreshments usually extended to strangers as tokens of welcome. She very humbly begged His pardon for desiring an interview with Him, but, as she said, she had so long sighed after His instructions. She begged Him to take part in an entertainment she had prepared in His honor. Jesus was very condescending toward all, but especially toward Abigail herself. His every word and glance made a strong impression on her soul. She was full of anxiety, and was not without some glimmering of the truth. This instruction to the pagans lasted till nearly afternoon. Then at Abigail's invitation Jesus passed to the east side of the city not far from the pagan temple. There were many baths in the vicinity and a kind of public feast going on, for the heathens also celebrated the new moon today with special magnificence. In coming hither Jesus took the road that separated the two quarters of the city, the Jewish from the heathen. In the abodes formed in the walls were many poor, sick pagans lying in chests full of straw and chaff. The destitute among the heathens were numerous. As yet Jesus cured none of their sick.

On the pleasure grounds of the heathens, where the entertainment was prepared, Jesus taught for a long time, sometimes walking around, and again during the meal. He made use of all kinds of parables relating to animals, in order to illustrate to them their own vain and fruitless lives. He spoke of the unwearied and often useless labor

of the spider, of the active industry of the ant and wasp, and placed before them as a contrast the beautifully ordered work of the bee. The viands of the entertainment, at which Abigail assisted in person, reclining at the table, were for the most part distributed at Jesus' request to the poor. There were also on this day great solemnities in the pagan temple, a very magnificent building with large open porticos on five sides through which was afforded a view into the interior. It was capped by a high cupola. There were many idols in the different halls of the temple, the principal one being named Dagon. The upper part of its body was like a human being, the lower part like a fish. There were others in the form of animals, but none so beautiful as the idols of the Greeks and Romans. I saw young maidens hanging wreaths on and around the idols, then singing and dancing before them, while the pagan priests burnt incense on a little three-legged table. On the cupola was a very wonderful and ingenious piece of mechanism which revolved the whole night. It was a brilliant globe covered with stars. As it slowly revolved, it could be seen from the interior of the temple as well as from without. It represented something connected with the course of the stars and the new moon, or the new year. The globe revolved slowly. When it had reached one of the extreme points in its orbit, the songs and rejoicings in the temple ceased on the opposite side, to be taken up on that to which the globe had turned.

Not far from the festive scene where Jesus had been entertained was a large pleasure garden, and in it were the young girls amusing themselves at various games. Their robes were slightly raised and their lower limbs strapped with bands. They were armed with bows, arrows, and little spears wreathed with flowers. A kind of race course had been ingeniously formed of branches, flowers, and decorations of all kinds, along which the girls ran, shooting their arrows at the same time after the

birds that were fastened here and there for that purpose, and darting their spears at the different animals, the kids and little asses, that were fenced in around the course. On this festal race course was a horrible idol with broad, open jaws like a beast, and hands hanging before it like a human being. It was hollow, and under it blazed a fire. The animals killed by the girls were placed in its jaws, where they were consumed, their ashes falling into the fire below. Those that had escaped the darts of the young huntresses were set aside and regarded as sacred. The priests laid upon them the sins of the people and set them free. It was something like the Jewish scapegoat. Were it not for the torture of the animals, so painful to behold, and the horrible idol, the fleetness and skill of the young girls would have been a very pleasing sight. The feast lasted till evening and, when the moon rose, animals were offered in sacrifice. When night closed, the whole temple and Abigail's castle were ablaze with torches.

Jesus taught again after the repast. Many of the heathens were converted and went to Ennon for Baptism. That evening Jesus went up the mountain by torchlight and had an interview with Abigail in the portico of her castle. Near her were some of Philip's officers, who watched her constantly. Her every action was on that account one of constraint, and she gave the Lord to understand her embarrassing position by the look she cast upon those men. Jesus, however, knew her whole interior and the bonds that held her captive. He had compassion upon her. She asked whether she might hope for pardon from God. One thing in particular constantly harassed her, namely, her infidelity to her lawful husband and his death. Jesus comforted her, saying that her sins would be forgiven her, she should continue her good works, persevere and pray. She was of the race of Jebusites. These heathens were accustomed to allow their deformed children to perish, and were very superstitious about the

signs that accompanied their birth.

In all the places through which Jesus had passed lately, preparations were busily going forward for the Feast of Tabernacles. They were transporting lathwork from place to place and putting up light tents and huts made of foliage here and there on the roofs of Betharamphtha. The maidens were busied with plants and flowers which they put into water and set in the cellars to keep fresh. There were so many fast days before the feast, and so much was needed on account of the entertainments given upon it, that everything had to be prepared some time before. Such cares were entrusted to many of the poor, who received food and money in return for their services. When all was over they were entertained at a grand feast and again recompensed. In all these places no open shops were to be seen. Outside the Temple in Jerusalem, there were some places around upon which stood shops; in other cities, here and there, but chiefly at the gate, was a tent in which covers were sold. One never saw in Palestine people sitting together in the public houses. Here and there in the corner of a wall might be seen a man standing with a leathern bottle or pitcher. The traveller in passing got his little jug replenished, but rarely did he sit down to drink. A drunkard was never seen on the streets. The water vendors carried a pole across the shoulder on which were hung two leathern bottles, one in front, the other behind. As for dishes and vessels of iron, to procure them a man had to mount his ass and go to where they were fabricated.

On the following day Jesus cured, on the walled-in road between the Jewish and the heathen quarters, all the poor, sick pagans who were lying so miserably in the cavities of the wall, and the disciples distributed alms among them. After that until the time of His departure, Jesus taught in the synagogue. As the feast then celebrated was likewise commemorative of the sacrifice of

Isaac, Jesus spoke of the true Isaac, but His hearers did not understand Him. In all these places, He alluded very significantly to the Messiah, though without saying in express terms that it was Himself.

1. *Deut.* 26-30. *Is.* 60.

18. JESUS IN ABILA AND GADARA

Jesus with the disciples and accompanied by the Levites went three hours to the northwest toward a deep dale through which the brook Karith flowed to the Hieromax. In this dale lay the beautiful city of Abila built around the source of the brook Karith. The Levites accompanied Him to a mountain that stood halfway on the road, and then went back to Betharam. It was three o'clock in the afternoon when the Levites of Abila, among whom were several Rechabites, received Jesus outside the city. Three of the disciples from Galilee were with the Levites awaiting His arrival. They conducted Him at once into the city and to a very lovely fountain, the source of the brook Karith. The beautiful little edifice, supported by columns that had been built over the source, formed the central point, to which ran colonnades connecting it with the synagogue and other public buildings. The city was built on both sides of the gently rising height. The streets ran from these central buildings in the form of a star so that from every one of them the fountain could be seen. It was at this fountain that the Levites washed the feet of Jesus and the disciples, and offered them the customary refreshments. In the neighboring gardens and on the buildings around were men and maidens busily preparing for the Feast of Tabernacles.

From here Jesus accompanied the Levites northward about half an hour outside the city into the valley to

where a broad, stone bridge was built over the stream. On it, in memory of Elias, was a low pedestal, or column, surmounted by a cupola resting on eight pillars. The pedestal supported a pulpit to which the teacher mounted by steps. Both banks of the narrow stream were cut in tiers to afford seats for the audience, and both were now crowded with people. In addressing them Jesus turned from side to side that all might hear.

Today was a feast in this city commemorative of Elias, of something that had happened to him here by the stream. The instruction was followed by a banquet at the baths and pleasure garden outside the city. The festival ended with the Sabbath, because on the following day a fast was kept in remembrance of the murder of Godolias.[1] The sound of trumpets was still heard during the day.

On the declivity of the mountain west of the city of Abila I saw a very beautiful sepulcher in front of which was a little garden. In the latter were assembled the women belonging to three families of Abila. They were celebrating a solemnity in honor of the dead. They sat on the ground closely veiled, wept, uttered lamentations, and frequently prostrated with the face to the earth. They killed several birds of very beautiful plumage, plucked them, and burned the lovely, shining feathers on the tomb. The flesh was afterward given to the poor. The tomb was that of an Egyptian woman from whom the mourners had descended. Before the departure of the Children of Israel, there lived in Egypt an illegitimate relative of the Pharaoh then reigning. She was very favorably disposed toward Moses, and rendered great services to the Israelites. She was a prophetess, and she it was that had discovered Joseph's mummy to Moses on the last night of his stay in Egypt. Her name was Segola, and she was the mother of Aaron's wife, from whom, however, he separated and married Elizabeth, the

daughter of Aminadab of the tribe of Juda. The repudiated wife also was connected in some way with Aminadab, but how I do not now know. She had by her mother Segola, as well as by Aaron himself, been richly dowered. Taking with her large treasure, she accompanied the Israelites on their departure and married a second time during their stay in the desert. She afterward attached herself to the Madianites, especially to the family of Jethro. Her descendants settled near Abila where they dwelt under tents, and it was here that she was buried. After the time of the Prophet Elias, Abila was built, and it was then that those descendants settled there. I did not see the city in Elias's time; it may have been destroyed before him. There were still three families of those descendants in Abila, and they were celebrating today the anniversary of the death of their ancestress, Segola's daughter, whose mummy had been transported hither from the desert and entombed. The women made an offering of their earrings and other trinkets to the Levites in memory of their deceased relative. Jesus praised her from the pulpit of Elias and spoke of the goodness of Segola, her mother. The women listened attentively from where they stood behind the men. There were numbers of poor at the banquet in the bathing garden, and every guest was obliged before partaking of the viands to give something from his own plate to his poor neighbor.

I saw the Levites conducting Jesus next day into a great court all around which were cells. Here were found about twenty patients, some of them deaf and dumb, others blind from their birth, who were cared for by attendants and two physicians. It was a kind of hospital. The deaf and dumb were exactly like children. Each had a little garden in which he amused himself and raised flowers. Soon all gathered around Jesus, laughing and pointing with their finger to their mouth. Jesus stooped

and wrote all kinds of signs in the sand with His finger. They watched Him attentively and, at every mark He made, pointed around them to this or that object. It was in this way that He made them understand something about God. I know not whether He formed letters or figures, or whether the mutes had ever before been instructed in that way. After that Jesus put His finger into their ears and touched them under the tongue with His thumb and forefinger. They shuddered as if a shock thrilled through their whole being, they gazed around, they heard, they wept, they stammered, they talked, they cast themselves down at Jesus' feet, and broke forth into a most touching, monotonous chant of a few words. It sounded almost like that sweet singing I heard in the caravan of the holy Three Kings.

Then Jesus turned to the blind men who were standing still in a row. He prayed and laid His two thumbs on their eyes. They opened their eyes, fixed them upon their Saviour and Redeemer, and mingled their songs of praise with those of the once deaf and dumb, but who could now extol His goodness and listen to His words. Oh, what a charming, what a joyous scene! No words can describe it! The whole city crowded in joy and jubilation to hail Jesus as He came forth from the court surrounded by the miraculously cured, whom He had ordered to bathe.

After that, Jesus, with the disciples and Levites, traversed the city to the pulpit of Elias. The excitement throughout the city was great. At the news of the miracles just wrought, several possessed had been set at large. On a corner of one of the streets some women, poor simpletons, ran after Jesus, chattering and repeating the words: "Jesus of Nazareth! Prophet! Thou art a Prophet! Thou art Jesus! Thou art the Christ! The Prophet!" They were harmless fools. Jesus commanded them to be silent, and they became quiet. He laid His hand on their heads, and they fell on their knees in tears. Silent and confused,

they allowed themselves to be quietly led away by their friends. Then several possessed pressed raging through the crowd as if to tear Jesus to pieces. He cast upon them a single glance, and they fell like whining dogs at His feet. With a word of command, He drove the devil forth. They sank down unconscious, a dark vapor escaped from them, and then they arose weeping and thanking and were led to their homes by their friends. Jesus generally ordered such persons to perform certain purifications. He again taught from the pulpit on the brook, alluding in the course of His instruction to Elias, to Moses, and to the departure of the Israelites from Egypt. He spoke of the cures that had just been effected in their midst, and of the Prophecies which declared that in the Messiah's time the dumb would speak and the blind see. He also made allusion to those that saw these signs and yet would not acknowledge them.

I saw on that occasion many things connected with Elias. He was a tall, spare man with hollow, reddish cheeks, a bright, piercing glance, a long, thin beard, and a bald head with only a circle of hair around the back. On the top of his head were three large protuberances almost of the form of bulbs, one in the middle, two somewhat toward the forehead. He wore a garment made of two skins fastened together on the shoulder, open at the sides, and bound around the waist with a cord. Over his shoulders and around his knees hung the hair of the beast's skin. He carried a staff in his hand. His shins were far darker than his face. He was nine months in Abila, and two years and three months in Sarepta with the widow. While at Abila, he dwelt in a cave on the eastern slope of the valley not far from the brook. I saw how the bird brought him food. At first there arose a little dark figure like a shadow out of the earth, holding in its hand a thin cake. It was neither man nor beast, it was the evil one come to tempt the Prophet. Elias would not

touch the bread, but bade the tempter begone. Then I saw a bird coming to the vicinity of his cave with bread and other food, which it hid under the leaves, as if for itself. It must have been a waterfowl, for it was web-footed. Its head was somewhat broad, and by the side of the beak hung bags something like pockets, and under the beak hung a craw. It made a cracking noise with its bill, like a stork. I saw that this bird was quite at home with Elias, so much so that on a sign from the Prophet it came and went. I saw him pointing to it right and left. I have often seen the same kind of bird with the hermits, also with Zozimus and Mary of Egypt.[2] When Elias was with the widow of Sarepta, besides the oil and meal that never decreased, other food was sometimes brought him by ravens.

Jesus went with the Levites to the cave of Elias. On the eastern declivity of the valley under a broad, overhanging cliff was a narrow rocky bank upon which Elias, under shelter of the upper rock, used to sleep on a couch overgrown with moss. When the Sabbath, on the fourth of the month Tisri, began, and the fast was over, there was an entertainment in the bathing gardens, at which again the poor were fed.

Next morning, after Jesus had again taught and cured the sick in the synagogue, He went with the disciples, the Levites, the Rechabites, and some of the citizens to the western heights of the mountain. There making a circuit of about an hour, He went through the vineyards giving instructions. On this mountain range, as far as Gadara, were numerous rocky projections like mounds. Some had been raised by nature, others formed by the hand of man, and around them vines were planted, the vinestocks as thick as one's arm. They were planted far apart and threw out their branches to a great distance. The bunches of fruit were often as long as one's arm, while the single grapes were large as plums. The leaves were larger than

those of our vines, though small when compared with the fruit. The Levites put many questions to Jesus upon different portions of the Psalms that treated of the Messiah. They said: "Thou art certainly the greatest Prophet after the Messiah! Thou canst explain these points to us." Among other things there was question of the words: *"Dixit Dominus Domino meo,"* and of him that with blood-besprinkled garments trod the wine press alone.[3] Jesus explained all to them with its profound signification and applied it to Himself. During this little instruction they sat around one of the vinehills eating grapes. The Rechabites, however, would not touch the fruit, because they were forbidden to drink wine. But Jesus challenged them upon their abstinence and commanded them to eat, saying that if they sinned by so doing, He would take the guilt upon Himself. When they brought forward their Law as an excuse for not complying, I heard them saying that Jeremias, on the command of God, had once forbidden it and they had obeyed. But now that Jesus ordered otherwise, they hearkened to His word. Toward evening they returned to the city, and assisted at another entertainment to which the poor were admitted. Then Jesus taught in the synagogue and afterward went to the house of the Levites, where He passed the night on the roof under a tent.

Attended by the Levites, Jesus went from Abila to Gadara and reached the small Jewish quarter of the city in the evening. It was separate from the larger pagan quarter which had as many as four idolatrous temples. I knew at once that Gadara was a heathen city from seeing the idol of Baal standing under a large tree. Jesus was well received here. There were Pharisees and Sadducees among the inhabitants, also a Sanhedrim for the country around, although the male Jews of the place numbered from three to four hundred only. Jesus found some Galilean disciples awaiting Him in Gadara. They were

Nathanael (Chased), Jonathan, Peter's half-brother, and I think Philip. Jesus put up at the inn outside the Jewish quarter, where already a great number of arbors had been erected for the Feast of Tabernacles.

Next morning when Jesus went to the synagogue to preach He was met by a great crowd of sick, who had assembled outside to wait for Him, and also by several raging possessed. The Pharisees and Sadducees, though apparently well-disposed, wanted to drive these people away. They should not be so importunate, they said, it was not the time for that. But Jesus very graciously interposed. "Let them remain," He said, "for it was for them that I came," and He cured many of them.

The Jewish Sanhedrim of Gadara were meantime deliberating whether or not they should allow Jesus to teach, since so much was said against Him. They unanimously resolved to permit Him to do so, for they had heard Him very well spoken of, especially after the cure of the son of the Centurion of Capharnaum.

The disciples lately arrived spoke to Jesus of another person at Capharnaum who greatly needed His assistance.

In the synagogue Jesus taught of Elias, of Achab and Jezabel, and of the idol of Baal erected in Samaria. In speaking of Elias, Jesus said that he had not received bread from ravens, because he had been disobedient. There was also some allusion made to King Balthasar of Babylon, who had desecrated the sacred vessels and had seen the writing on the wall. Jesus taught long and earnestly from Isaias, most strikingly applying the Prophet's words to Himself and uttering profound thoughts upon His own approaching Passion and victory. He spoke of the wine press, of the red, bloody garments, of the lonely worker, of the nations trodden down in wrath. He had previously spoken of the rebuilding of Sion, of the watchmen upon the walls of the Holy City, and I felt that He

was alluding to the Church. To me His teaching, though so profound and earnest, was so clear, and yet the Jewish Doctors, though surprised and deeply affected, failed to understand Him. That night they met together, consulted the Scriptures, weighed and compared various passages. They thought that He must surely be allied to some neighboring nation, and that He would soon return with a powerful army and conquer Judea.

The idol Baal, under a wide-spreading tree outside the entrance of the pagan quarter, was of metal. It had a broad head and an immense mouth. The head went up in a point like a sugarloaf, and around it was a wreath of leaves like a crown. The idol, short, broad, and chunky, looked like an ox sitting upright. In one hand it held a bunch of corn, and in the other some kind of plant, perhaps grapes, or something similar. There were seven openings in its body, and it sat in a kind of cauldron in which a fire could be lighted under it. On its feasts, the idol was clothed.

Gadara was a stronghold. The pagan quarter was tolerably large and somewhat sheltered by the highest peak of the mountain, at whose northern base were warm baths and beautiful buildings.

On the following morning as Jesus was curing numbers of sick outside the city, the priests approached to salute Him. "Why," said He addressing them, "Why were ye so disturbed last night over My teaching of yesterday? Why should ye tremble before an army, since God protects the just? Fulfill the Law and the Prophets! Why then should ye fear?" Jesus again taught in the synagogue as on the preceding day.

Toward noon a pagan woman timidly approached the disciples and implored them to bring Jesus to her house that He might cure her child. Jesus went with several of His disciples into the pagan quarter. The woman's husband met Him at the gate and led Him into the house.

The wife cast herself at Jesus' feet, saying: "Master, I have heard of Thy wonders and that Thou canst perform greater prodigies than Elias. Behold, my only boy is dying, and our Wise Lady cannot help him. Do Thou have pity on us!" The boy, about three years old, lay in a little crib in the corner. The evening before, the father had taken the child into the vineyard and he had eaten a few grapes. Soon after, the boy became sick, and the father had to take him back home whimpering loudly. The mother had held him all night in her arms, vainly trying to relieve him. He already wore the appearance of death, indeed he looked as if he might really be dead. At this point the mother had hastened to the Jewish quarter to implore Jesus' aid, for the heathens had heard of the cures wrought by Him on the day before. Jesus said to her: "Leave Me alone with the child, and send to Me two of My disciples!" Then came Judas Barsabas and Nathanael the bridegroom. Jesus took the boy from his crib into His arms, laid him on His breast, breast to breast, pressed him to Himself, bowed His face upon the face of the child, and breathed upon him. The child opened his eyes and rose up. Then Jesus held him out in His arms and commanded the two disciples to lay their hands upon the child's head and to bless him. They obeyed, and the child was cured. Jesus then took him to the anxiously waiting parents who, embracing the child, cast themselves down at Jesus' feet. The mother cried out: "Great is the God of Israel! He is far above all the gods! My husband has already told me that, and henceforth I will serve no other god!" A crowd soon gathered and several other children were brought to the Lord. He cured one little boy of a year old by the imposition of hands. Another of seven years was a simpleton and subject to convulsions arising from possession by the evil one. The child did not endure any violent assaults, but he was often paralyzed and speechless. Jesus blessed him

and ordered him a bath of three different waters: some from the warm spring of Amathus north of the base of the mountain of Gadara, some from the brook Karith near Abila, and lastly some from the river Jordan. The Jews of these parts kept on hand some of the water of the Jordan taken from the point over which Elias had crossed. They preserved it in leathern bottles, and used it in cases of leprosy.

The pagan mothers complained of the frequent illness of their children and of the little assistance they derived from their priestess in such trials. Jesus commanded the priestess to be summoned before Him. She obeyed reluctantly, for she did not want to enter Jesus' presence. She was closely enveloped in veils. Jesus ordered her to draw near. But she would not look at Him, she turned her face away and behaved exactly like the possessed. She was irresistibly forced to turn away from the glance of Jesus, though at His command she approached. Jesus, addressing the pagan men and women before Him, said: "I will show you now what wisdom you reverence in this woman and what is her skill," and He commanded the spirits to leave her. Thereupon a black vapor issued from her and all kinds of figures: noxious insects, snakes, toads, rats, dragons withdrew from her like shadows. It was a horrible sight. Jesus exclaimed: "Behold what doctrine ye follow!" The woman fell upon her knees weeping and sobbing. She was now quite changed, quite tractable, and Jesus ordered her to disclose by what means she had tried to cure the children. With many tears and half reluctantly she obeyed. She told that she had been taught to make the children sick by charms and witchcraft, that she might afterward cure them for the honor of the gods. Jesus then commanded her to accompany Him and the disciples to where the god Moloch was kept, and He directed several of the pagan priests to be called. A crowd had gathered, for the news of the child's cure was

soon spread. The place to which Jesus now went was not a temple, but a hill surrounded by tombs. The god was in a subterranean vault in the midst of them. The vault was closed on top by a cover. Jesus told the pagan priests to call forth their god. When by means of machinery, they had caused the idol to rise into sight, Jesus expressed to them His regret that they had a god that was unable to help himself.

Then turning to the priestess, He commanded her to rehearse the praises of her god, tell how she served him, and what reward he gave her. Like Balaam the Prophet, the woman began to repeat aloud before all the people the horrors of Moloch's worship and the wonders of the God of Israel. Jesus then directed the disciples to upset the idol and to shake it violently. They did as commanded. Jesus said to the pagans: "Behold the god that ye serve! Behold the spirits that ye adore!" and in the sight of all present, there appeared all kinds of diabolical figures issuing from the idol. They trembled convulsively, crept around for awhile, and vanished into the earth among the tombs. The idolaters gazed at the scene in affright and confusion. Jesus said: "If we cast your god down again into his den, he will surely go to pieces." The priests implored Jesus not to destroy their idol, whereupon He allowed them to raise it as before and lower it into its place. Most of the idolaters were deeply touched and ashamed, especially the priests, although some were very indignant. The people were, however, on Jesus' side. He gave them a beautiful instruction and many were converted. Moloch was seated like an ox on his hind legs, his forepaws stretched out like the arms of one who is going to receive something upon them, but by means of machinery he could be made to draw them in. His gaping mouth disclosed an enormous throat, and on his forehead was one crooked horn. He was seated in a large basin. Around the body were several projections

like outside pockets. On festival days long straps were hung around his neck. In the basin under him fire was made when sacrifices were to be offered. Around the rim of the basin numbers of lamps were kept constantly burning before the god. Once upon a time it was customary to sacrifice children to him, but now they dared no longer do so, and animals of all kinds were offered in their stead. They were consumed in the openings of his body or cast into his yawning jaws. The sacrifice most agreeable to him was an Angora goat. There was also a machine by which the priests and others could descend to the idol in the subterranean vault among the tombs. The worship of Moloch was, however, no longer in great repute. He was invoked chiefly for purposes of sorcery and especially by the mothers of sick children. Each pocket around his person was consecrated to special sacrifices. Children used to be laid on his arms and consumed by the fire under him and in him, for he was hollow. He drew his arms in when the victim was deposited upon them, and pressed it tightly that its screams might not be heard. There was machinery in the hind legs by which he could be made to rise. He was surrounded with rays.

1. *4 Kgs.* 25:22-25.
2. The Hebrew word which is translated as "raven" ("corous," *3 Kgs.* 17) signifies, according to the interpreters of Holy Scripture, various kinds of birds, among them a *corvus aquaticus* with colored feathers and a long beak. See Calmet, *Diction. S. Script.* S. V. *corvus.*
3. *Is.* 63:3.

19. JESUS IN DION AND JOGBEHA

The heathens whose children Jesus had cured asked Him whither they should remove, for they were determined to renounce idolatry. Jesus spoke to them of Baptism, exhorting them in the meantime to remain tranquil and persevere in their good resolutions. He spoke to them of God as of a

father to whom we must sacrifice our evil inclinations, and who asks no other offering from us than that of our own heart. When addressing the pagans, Jesus always said to them more plainly than He did to the Jews, that God has no need of our offerings. He exhorted them to contrition and penance, to thanksgiving for benefits received, and to compassion toward the suffering. Returned to the Jewish quarter, He terminated the exercises of the Sabbath and took a repast, after which began a fast in atonement for the adoration of the golden calf. It was celebrated on the 8th of Tisri because the 7th, the fast day proper, fell this year on the Sabbath.

Jesus left the city the next afternoon. The pagans whose children He had cured thanked Him again outside their own quarter. He blessed them, and with twelve disciples went down through the valley to the south of Gadara. He crossed a mountain and reached a little stream flowing from the range below Betharamphtha-Julias where the mines were. It was three hours from Gadara to the inn near the stream at which Jesus and the disciples put up. The Jews dwelling around that part of the country were engaged in gathering in the fruits. Jesus instructed them. There was also a band of pagans near the stream busy gathering white flowers from a blooming hedge, but it was not the flowers alone that they gathered, but also great, ugly beetles and other insects. When Jesus approached them, they drew back as if in fear. It was shown me that these insects were intended for the idol Beelzebub at Dion. I saw the idol outside the gate of the city, sitting under a large willow. It had a figure something like a monkey with short arms and slender legs, and it was seated like a human being. Its head was pointed and furnished with two little horns bent like a crescent, and the face with its extremely long nose was horrible. The chin was short but projecting, the mouth large and like that of a beast, the body lank, the legs long and thin with clawed toes. It wore an apron. In one hand it grasped a

vessel by the stem, and in the other held a butterfly just escaping the larva. The butterfly, which was something like a bird and something like a disgusting insect, shone with variegated colors. Around the head of the idol and just above the forehead was a wreath of loathsome beetles and flying vermin, forming as it were a compact mass, one appearing to hold the other fast. Above the forehead and in the center of the pointed head between the horns sat one of those disgusting things larger and more hideous than the others. They were glittering, and they radiated all the colors, but they were horrible, venomous things with long bodies, horns, feelers, and stings. When Jesus drew near to the pagans that were seeking these insects for the idol, the whole crown flew asunder like a dark swarm and hid in the holes and corners around the country, while all kinds of frightful black spirits crept with them, frightened, into the holes. They were the wicked spirits that were honored in Beelzebub with those beetles.

On the following forenoon, Jesus reached Dion, that is the Jewish quarter, which was much smaller than that of the pagans. The latter was beautifully situated on the declivity of a mountain and had several temples. The Jewish quarter was entirely distinct from it. Where Jesus arrived outside the city the arbors were, for the most part, finished. Under one of them He was ceremoniously received by the priests and magistrates of the place, His feet washed, and the customary refreshments offered. Immediately after, He went out among the sick, numbers of whom were lying and standing under the arbors that had been erected from this spot to the city. The disciples assisted and kept order. There were sick of all kinds: lame, dumb, blind, dropsical, and paralyzed. Jesus cured and exhorted many. There were some that stood upright on three-legged crutches, and there were other crutches upon which the invalid could rest without using the feet. These latter were almost like go-carts. At last Jesus came to the sick women. They were lying, lean-

ing, and sitting nearer the city under a long arbor that had been erected over a terraced bank. This bank was covered with beautiful, fine grass that hung like soft, silky hair, and over it was spread a carpet. There were several women afflicted by an issue of blood. They were closely veiled and remained at a distance. Others were hypochondriacal, their faces wan and sallow, their countenance sad and gloomy. Jesus addressed them graciously and cured them one after another. He gave each at the same time hints and admonitions suited to her case for correcting her several imperfections, for avoiding such and such sins, and He instructed all as to what penances to perform. He also blessed and cured several children presented to Him by their mothers. This work lasted until the afternoon and ended amid general rejoicings. The cured went away singing canticles of thanksgiving, joyously and merrily carrying their beds and crutches. They returned to the city processionally in beautiful order as they had been cured, accompanied by their rejoicing relatives, friends, and attendants. Jesus with the disciples and Levites walked in their midst. The humility and gravity of Jesus on such occasions are inexpressible. The women and children led the procession chanting the fortieth Psalm of David: "*Blessed is He that understandeth concerning the needy and the poor.*" They went to the synagogue and thanked God, after which they took a meal under an arbor. It consisted of fruit, birds, honeycomb, and toasted bread. When the Sabbath began, all went in mourning garments to the synagogue, for the great Feast of Atonement then commenced for the Jews.

Jesus delivered in the synagogue a discourse on penance. He spoke against those that limit themselves to corporal purification without restraining the evil desires of the soul. Some of the Jews disciplined themselves under their wide mantles around the thighs and legs. The pagans of Dion also celebrated a feast with an enormous quantity of incense. The very seats upon which they sat were placed over

burning perfumes.

I saw, too, the celebration of the Feast of Atonement in Jerusalem, the numerous purifications of the High Priest, his arduous preparations and mortification, the sacrifices, the sprinkling of blood, the burning of incense, also the scapegoat, and the casting of lots for the two goats. One was for sacrifice, the other was chased away into the desert with something containing fire tied to its tail. It ran wildly through the wilderness, and at last plunged down a precipice. This desert, which was once traversed by David, commenced above the Mount of Olives. The High Priest was today violently agitated and troubled; he would have been glad if another could have performed the duties of his office instead of himself. He was full of dread at the moment of entering the Holy of Holies, and he earnestly begged the people to pray for him. The people thought he must have committed some sin, and felt very anxious lest some calamity might befall him in the Holy of Holies. The truth was, his conscience smote him for the share he had had in the murder of Zachary, the father of John. This sin was chastised with interest in the person of his son-in-law, who passed sentence of death on Jesus. I do not think this High Priest was Caiaphas, but his father-in-law.

The Holy Mystery was no longer in the Ark of the Covenant. There were in it only some little linen napkins and the various compartments. This Ark of the Covenant was new and quite different in form from the first. The angels were different. They were seated and surrounded by a triple scarf; one foot was raised, the other hung at the side of the Ark, and the crown was still between them. There were all kinds of sacred things in the Ark, such as oil and incense. I remember that the High Priest burned incense and sprinkled blood, that he took one of the little linen cloths from the Ark, that he mixed some blood (which he either drew from his finger or had on

his finger) with water, and then presented it to a row of priests to drink. It was a kind of figure of Holy Communion. I saw also that the High Priest, chastised by God, was become very miserable and was struck with leprosy. There was great consternation in the Temple. I heard a most impressive lesson read in the Temple from Jeremias and at the same time I saw many scenes in the life of the Prophet and much of the horrors of idolatry in Israel.

I saw also during another reading in the Temple that Elias, after his death, wrote a letter to King Joram. The Jews would not believe it. They explained it in this way: They said that Eliseus, who brought the letter to Joram, had given it to him as a prophetical letter bequeathed to himself by Elias. I began myself to think it very strange, when suddenly I was transported to the East and, in my journey, passed the Mountain of the Prophets, which I saw covered with ice and snow. It was crowned with towers, presenting perhaps the appearance it wore in the time of Joram. I went on then eastwardly to Paradise, and saw therein the beautiful, wonderful animals walking and gamboling around. There, too, were the glistening walls and, lying asleep on either side of the gate, Henoch and Elias. Elias was in spirit gazing upon all that was then going on in Palestine. An angel laid before him a roll of fine, white parchment and a reed pen. Elias sat up and wrote, resting the parchment on his knees. I saw a little chariot something like a chair, or throne, coming over an eminence, or around by some steps from the inside of the garden. It was drawn by three marvelously beautiful white animals. I saw Elias mount it and, as if on a rainbow, journey quickly to Palestine. The chariot stood still over a house of Samaria. I saw Eliseus inside praying, his eyes raised to Heaven. I saw Elias letting the letter fall before him, and Eliseus bearing the same to King Joram. The animals were harnessed to Elias's

chariot, one in front and two behind. They were indescribably lovely, delicately formed animals of the size perhaps of a large roe, snow-white, with long, white, silken hair. Their limbs were very slender, their head always in motion, and on their forehead was an elegant horn bent somewhat toward the front. On the day that Elias was taken up to Heaven, I saw his chariot drawn by the same kind of animals.

I saw also the history of Eliseus and the Sunamitess. Eliseus performed prodigies even more wonderful than those of Elias, and in his dress and manners there was something more elegant and refined. Elias was wholly a man of God with nothing in his manners modelled after other men. He was something like John the Baptist; they were men of the same stamp. I saw also how Giezi, the servant of Eliseus, ran after the man whom his master had cured of leprosy (Naaman). It was night and Eliseus was asleep. Giezi overtook Naaman at the Jordan and demanded presents from him in the name of his master.

On the next day Giezi was pursuing his work as if nothing had happened (he was making light wooden screens to be used as partitions between sleeping apartments) when Eliseus asked him: "Where hast thou been?" and exposed to him all that had taken place the previous night. The servant was punished with leprosy, which he transmitted to his posterity.

As the idolatry practiced by the human race, the adoration of animals and idols in the early times, the repeated lapsing of the Israelites into the same, and the great mercy of God in sending them the Prophets were shown me, and I was wondering how men could adore such abomination, I had a vision in which I saw that the same abomination still exists on the earth, though in a form less material, more spiritual. I saw innumerable visions throughout the whole world of idolatry infecting even Christianity, and I saw it indeed in almost all the

forms in which it was formerly practiced. I saw priests adoring serpents in presence of the Most Blessed Sacrament, their different passions assuming the various forms of those serpents. I saw all kinds of similar animals by the side of learned and distinguished men. They adored them while at the same time they *thought themselves above all religion!* I saw toads and all kinds of hateful creatures near poor, low, depraved people. I saw also entire churches in the practice of idolatry, namely, a dark, reformed church in the North with empty, horrible altars upon which stood ravens receiving the adoration of the congregation. The people saw not indeed such animals, but they were adoring them in their own conceits and haughty self-sufficiency. I saw ecclesiastics for whom little distorted figures, little pugs, etc., were turning the leaves of their breviary while they recited the Holy Office. Yes, I saw with some even the idols of ancient times, such as Moloch and Baal. They were placed on the table among their books, and held sway over them. I have seen them even presenting morsels of food to those men who despised the holy simplicity of the children of God, and made a mockery of it.

I saw that such horrors are as rife in our own day as in the past, and that the visions of idolatry vouchsafed me were not accidental. If the ungodliness and idolatry of men of our own day could assume a corporeal form, if their thoughts and sentiments could be reduced to exterior acts, we should find the same idols existing now as in days gone by.

When Jesus again left Dion, several heathens from the pagan quarter approached Him very timidly. They had heard of the wonderful cures He had effected in Gadara, and they now brought their children to Him. Jesus cured them and induced the parents to determine to receive Baptism. After that He went with twelve disciples five hours to the south and over the brook that flowed down

from the vale of Ephron. One half-hour to the south of this brook lay Jogbeha, a little, unknown place, quite hidden away in a hollow behind a forest. It was founded by a Prophet, a spy of Moses and Jethro, whose name sounds like Malachai. He is not, however, one and the same with the last Prophet, Malachias. Jethro, the father-in-law of Moses, employed him as a servant. He was exceedingly faithful and prudent, on which account Moses sent him to explore this country. He had come two years before Moses arrived himself, had explored the country for miles around even as far as the borders of the lake, and had given an account of all that he saw. Jethro at that time dwelt near the Red Sea, but upon Malachai's report, he went with the wife and sons of Moses to Arga. Malachai was at last pursued as a spy. They hunted him to kill him. There was no city here in those times, only a few people living in tents. Malachai took refuge in a morass, or cistern, and an angel appeared and helped him. He brought him upon a long strip of parchment the command to continue three years longer reconnoitering the country. The inhabitants, that is those who lived in the tents, provided him with clothes such as they themselves wore, long, red tunics and jackets of the same color. Malachai also explored the country around Betharamphtha. He lived for some time among the tent-dwellers of Jogbeha, and by his superior intelligence rendered them great assistance.

In the hollow in which Jogbeha was hidden was a ditch filled with water and quite covered with reeds, and on the spot in which Malachai lay concealed was a well that had been filled up. It began later on to bubble and cast out quantities of sand with occasional columns of vapor and sometimes pebbles. By degrees was formed around the well a hill, which was soon clothed with verdure. The morass was filled up by earth brought from a neighboring mountain, and buildings were erected upon

it. Thus arose around the well, which was covered by a beautiful spring house, the city of Jogbeha, which name signifies: "It will be elevated." The marshy cistern must have been built around in far earlier times, for lying near were the moss-covered ruins of walls in which were still discernible the holes destined probably for fish. There were other ruins in this locality like the foundation of an ancient tent castle. Malachias taught the inhabitants to use black mineral pitch in building.

Jesus was very graciously received in the isolated city of Jogbeha. Living apart from the other inhabitants was a sect called Karaites. They wore long, yellow scapulars, white garments, and aprons of rough skin. The youths wore shorter clothes and had their limbs wound with strips of stuff. There were about four hundred of these men. Once upon a time they were of far more importance, but suffered much from the oppression of enemies. They were of the race of Esra and a descendant of Jethro. One of their teachers had a great dispute once with a distinguished pharisaical Doctor. They clung strictly to the letter of the Law and rejected oral additions, led a life very simple and plain, and had all their goods in common. If a member withdrew from the community, he had to abandon whatever goods or property he had brought to it. There were no poor among them, for they mutually assisted one another; even strangers were supported by them. They reverenced old age, and among them were many aged persons, whom the young treated with the greatest deference. They called those holding a distinguished position "ancients." The Karaites were sworn enemies of the Pharisees, who added all sorts of oral traditions to the Law, though in some points they were somewhat similar to the Sadducees. In their manners and customs, however, they were different, being far stricter. One of them belonging to this place had married a woman of the tribe of Benjamin and on that account

had been driven from the community. It was at the time of the great strife with that tribe. They suffered nothing in the least resembling an image, and they believed that the souls of the deceased passed into other bodies, even into those of the lower animals. They delighted in the thought of the beautiful animals in Paradise. They were in expectation of the Messiah, after whom they earnestly prayed, but they looked for Him to come as a worldly monarch. They regarded Jesus as a Prophet. They observed great cleanliness, but did not adhere to the numerous purifications, the throwing away of dishes, and similar annoying observances not in the Law. They followed the Law religiously, though interpreting it much more freely than did the Pharisees.

They lived here quietly, having little communication with other people, permitting neither luxury nor vanity, and supporting themselves by their modest labor. A great many willow trees grew in these parts, from which they wove baskets and beehives, for there were many bees around here. They also made coarse covers, and light wooden vessels, all working together under long tents. Their arbors for the Feast of Tabernacles now at hand stood already prepared outside the city. They entertained Jesus with honey and bread baked in the ashes. Jesus taught here. He instructed them in all things, and they listened to Him very reverently. He expressed to them the wish that they should live in Judea, and praised the reverence of their children toward their parents, of the scholars for their teachers, and the regard they entertained for age. He also commended their attention to the poor and the sick, for whom they provided in well-arranged hospitals.

FROM THE SECOND FEAST OF TABERNACLES TO THE FIRST CONVERSION OF MAGDALEN

1. JESUS IN ENNON AND SOCOTH. MARY OF SUPHAN. CONVERSION OF AN ADULTERESS

From Jogbeha, Jesus went through Socoth to Ennon, a distance of about an hour along a pleasant road, enlivened by the camps of the caravans and the pilgrims going to Baptism. It was already lined with long rows of tents covered with foliage, and the people were still busied with preparations, because with the close of the coming Sabbath, the Feast of Tabernacles began. Jesus taught at intervals on the way. Just outside Ennon they had erected a beautiful tent, and a solemn reception was prepared for Jesus by Mary the Suphanite. The most distinguished personages of the city were present, also the priests, and Mary with her children. The men washed the feet of Jesus and His disciples, and costly refreshments were offered them, according to custom. Mary's children and others of their age presented the viands. The women, closely veiled, prostrated before Jesus, their faces on the ground. He saluted and blessed them graciously. Mary, with tears of joy and gratitude, invited Jesus to repair to her house. When He entered the city, Mary's children, two girls and a boy, and others of their age with long garlands of flowers and scarfs of woollen stuff walked before Him and at His side.

Jesus, accompanied by His disciples, entered the court-

yard of Mary's house, passing under a flowery arch erected for the occasion. Mary again cast herself at His feet, weeping and thanking, her children following her example. Jesus caressed the little ones. Mary told Him that Dina the Samaritan had been there, and that the man with whom she had been living up to that time had received Baptism. Mary knew Dina, since her own husband and three legitimate children lived in Damascus. She and the Samaritan had together sounded Jesus' praises. She was radiant with joy, and showed Jesus many costly robes for the use of the priests, and a high miter which she herself had made for the Temple, for she was incredibly skillful at such work, and rich in money and property. Jesus was very gracious toward her. He spoke to her of her husband, advising her to go back to him, to be reconciled with him, for her presence near him would prove of use, and her illegitimate children could be provided for elsewhere. He directed her also to send a messenger to her husband to request him to come to her. On leaving her house Jesus went to the place of Baptism, where He mounted the pulpit and taught the people.

Lazarus, Joseph of Arimathea, Veronica, Simeon's sons, and some disciples from Jerusalem had come hither for the Sabbath. Andrew, John, and some of the Baptist's disciples were still here, but James the Less had gone back. The Baptist had again sent messengers to Jesus urging Him to go to Jerusalem and to say openly before the whole world who He was. John was now so impatient, so anxious, because though so powerfully impelled to announce Jesus, he was unable to do so.

When the Sabbath began, Jesus taught in the synagogue, taking for His subjects the creation of the world, the waters, and the Fall of man. He alluded very significantly to the Messiah, commenting in the most striking manner upon *Isaias* 42:5-43, and applying the same to

Himself and the Jewish people. After the Sabbath, there was an entertainment given to Jesus at the public banqueting hall. It had been prepared by Mary of Suphan. The tables, as well as the hall, were beautifully decorated with foliage and flowers and lamps. The guests were numerous and among them were many whom Jesus had cured. The women sat on one side behind a screen. During the meal Mary went forward with her children and placed costly perfumes on the table. She then poured a flask of odoriferous balm over Jesus' head, and cast herself down before Him. Jesus received these attentions graciously, and related parables. No one found fault with Mary, for all loved her on account of her munificence.

Next morning Jesus cured several sick persons, and taught in the synagogue. He also taught in a place to which those pagans that had received Baptism and those still in expectation of the same were admitted. In His latter instruction He spoke so feelingly, so naturally, of the lost son, that one would have thought Him the father who had found his son. He stretched out His arms, exclaiming: "See! See! He returns! Let us make ready a feast for him!" It was so natural that the people looked around, as if all that Jesus was saying were a reality. When He mentioned the calf that the father had slaughtered for the newly found son, His words were full of mysterious significance. It was as if He said: "But what would not be that love which would lead the Heavenly Father to give His own Son as a sacrifice, to save His lost children." The instruction was addressed principally to penitents, to the baptized, and to the pagans present, who were depicted as the lost son returning to his home. All were excited to joy and mutual charity. The fruit of Jesus' teaching was soon apparent at the celebration of the Feast of Tabernacles, in the good will and hospitality shown by the Jews to their pagan brethren. In the afternoon Jesus with His disciples and a

crowd of the inhabitants took a walk outside the city and along by the Jordan, through the beautiful meadows and flowery fields in which the tents of the heathens stood. The parable they had just heard, that of the Prodigal Son, formed the subject of conversation, and all were cheerful and happy, full of love toward one another.

The exercises of the Sabbath were today brought to a close at an earlier hour than usual. Jesus again taught and cured some sick before its close. Then all went out of the city, or rather to a quarter somewhat remote, for it was built very irregularly, the streets broken up by open squares and gardens. And now was celebrated a great feast. The tabernacles were arranged in three rows and adorned with flowers, green branches, all kinds of devices formed of fruit, streamers, and innumerable lamps. The middle row was occupied by Jesus, the disciples, the priests, and the chief men of the city disposed in numerous groups. In one of the side rows were the women, and in the other the school children, the youths, and the maidens forming three distinct bands. The teachers sat with their pupils, and every class had its own chanters. Soon the children, crowned with flowers, surrounded the tables with flutes and chimes and harps, playing and singing. I saw also that the men held in one hand palm branches on which were little tinkling balls, and branches of willow with fine, narrow leaves, also the branches of a kind of bush such as we cultivate in pots. It was myrtle. In the other they held the beautiful yellow Esrog apple. They waved their branches as they sang. This was done three times: at the commencement, in the middle, and at the end of the feast. That kind of apple is not indigenous to Palestine; it comes from a warmer clime. It may indeed be found here and there in the sunny regions, but it is not so vigorous nor does it ripen to maturity. It was transported hither by caravans from warm countries. The fruit is yellow and like a small

melon; it has a little crown on top, is ribbed and somewhat flat. The pulp in the center of the fruit is streaked with red, and in it closely packed together are five little kernels, but no seed vessel. The stalk is rather curved, and the blossoms form a large, white cluster like our elderberry. The branches below the large leaves strike root again in the earth, whence new ones spring up and thus an arbor is formed. The fruit rises from the axil of the leaves.

The pagans also took part in this feast. They, too, had their tabernacles of green branches, and those that had received Baptism took their places next to the Jews, by whom they were cordially and hospitably entertained. All were still influenced by the impressions received at the instruction upon the Prodigal Son. The meal lasted until late into the night. Jesus went up and down along the tables instructing the guests, and wherever anything was needed supplying the want through one of the disciples. Joyous sounds of conversation and merriment arose from all sides, occasionally interrupted by prayer and canticles. The whole place was ablaze with lights. The roofs of Ennon were covered with tents and tabernacles, and there the occupants of the houses slept at night. In the tabernacles outside the city many poor people and servants, after the feast was over and all had gone to rest, passed the night as guards.

Jesus, accompanied by the disciples and many others, returned from Ennon to Socoth, which was at no great distance. The greater part of the way was covered with tabernacles and tents, for many from the surrounding districts celebrated the feast here, and the caravans, which were constantly coming and going, were now resting for the feast. The whole length of the road was like one triumphal march. Behind the tabernacles were stands covered with awnings at which provisions could be purchased. It took Jesus several hours to traverse this

road, for He was everywhere saluted and from time to time He stood still to instruct. He did not reach the synagogue of Socoth till toward evening. Socoth on the north bank of the Jabok was a beautiful city, and had a very magnificent synagogue. Besides the Feast of Tabernacles, there was another celebrated today in Socoth, that of the reconciliation of Jacob and Esau. The whole day was devoted to it, and there were visitors from all the country around. Among the school children at Ennon were some of the orphans from the school of Abelmahula, who were now in Socoth, having come for the feast of today. It was the real anniversary of Jacob and Esau's reconciliation, which, according to the Jewish tradition, had taken place on this day.

The synagogue, one of the most beautiful that I have ever seen, was rendered still more gorgeous today by its festal decorations of countless crowns, flowery garlands, and lovely, sparkling lamps. It was lofty and supported by eight columns. On both sides of the edifice ran corridors communicating with the buildings that comprised the dwellings of the Levites and the schools. One end of the synagogue was more elevated than the rest, and here toward the center rose an ornamented pillar with little cases and projections running up around it, in which were kept the rolls of the Law. Behind the pillar was a table, and near it a curtain that could be drawn to cut off the neighboring space from the rest of the synagogue. A couple of steps farther back was a row of seats for the priests, with one more elevated in the middle for the preacher. Back of these seats stood an altar of incense above which, in the roof of the synagogue, was an opening; and behind this altar, at the far end of the edifice, were tables upon which the offerings were deposited. The men, ranged according to their classes, stood in the center of the synagogue. To the left, on a slight elevation and separated by a grating, was the place for the women;

and on the right was that of the school children grouped in classes, the boys and girls separate.

The feast of today celebrated the reconciliation between God and man. There was a general confession of sin made either in public or private, according to individual desire. All gathered round the altar of incense, offered gifts of expiation, received a penance from the priests, and made voluntary vows. This ceremony bore a striking resemblance to our Sacrament of Penance. The priest from the teacher's chair spoke of Jacob and Esau, who had today been reconciled with God and each other, also of Laban and Jacob who had again become friends and offered a sacrifice to the Lord, and he earnestly exhorted his hearers to penance. Many of those present had by John's teaching and that of Jesus during the past days been very much touched, and were waiting only for this great festival to do penance. Some men, whose consciences reproached them with grave faults, went through the door in the grating near the teacher's chair around behind the altar, and laid on the tables their offerings, which a priest received. Then, returning to the priests in front of the pillar containing the Law, they confessed their sins either publicly to the assembled priests, or privately to one of their own choice. In the latter case, both priest and penitent retired behind the curtain, the confession was made in a low voice, a penance imposed, and at the same time incense was cast upon the altar. If the smoke arose in a certain way, the people took it as a sign of the genuineness of the penitent's contrition and of the pardon accorded his sins. The rest of the Jews chanted and prayed during the confessions. The penitents made a kind of profession of faith, promising fidelity to the Law, to Israel, and to the Holy of Holies. Then they prostrated and confessed their sins, often with abundant tears. The female penitents followed after the men, and their offerings were received by the priests. Then retiring behind a

grating, they called for a priest and confessed.

The Jews accused themselves of sins against the Ten Commandments and of all violations of established usages. There was something singular in their confession, which I hardly know how to repeat. They bemoaned the sins of their forefathers. They spoke of a soul prone to sin received from their progenitors, and of another, a holy one, received from God. They appeared indeed to speak of two distinct souls. The priests in their exhortation likewise said something to the same effect, namely, "May their" (the ancestors') "sinful soul remain not in us, but may our holy soul remain in us!" I cannot now recall what was said of the influence mutually exerted by these two souls upon, and by, and in, each other. Jesus next spoke. He touched upon this same point, but treated it differently from the Doctors. He said that it should indeed be so no longer. The sinful soul received from their forefathers should not remain in them. It was a touching instruction, clearly signifying that Jesus Himself was about to make satisfaction for all souls. They also lamented the sins of their parents, as if knowing that all kinds of evils had descended to them through their progenitors, as if through them they were still in possession of the sad heritage of sin.

The penitential exercises had already begun when Jesus arrived. He was received at the entrance of the synagogue, and for awhile He remained standing at one side on the platform among the Doctors, one of whom was preaching. It was about five o'clock when He arrived. The offerings of the penitents consisted of all sorts of fruits, money, articles of clothing for the priests, pieces of stuff, silken tassels and knots, girdles, etc., and principally of frankincense, some of which was burned at once.

And now I witnessed a touching spectacle. While the confessions were going on and the offerings were being

made by the penitents, I noticed a distinguished-looking lady in a private seat near the secluded place of penance. Her seat was cut off from the rest by a grating. I noticed her troubled and agitated appearance. Her maidservant was nearby, having just deposited on a stool at her mistress' side a basket containing the gifts intended for the offering. The lady was impatient for her turn to come, and when at last she could no longer restrain her agitation and desire for reconciliation, she arose, drew her veil and, preceded by her maid with the offerings, passed through the grating and straight to the priests, into a place to which entrance was forbidden to women. The wardens tried to prevent her, but the maid would not be stopped. She forced her way in, exclaiming: "Make way! Make way for my mistress! She wants to make her offering, she wants to do penance! Make way for her! She wants to purify her soul!" The lady, agitated and bowed down by sorrow, advanced toward the priests, threw herself on her knees, and begged to be reconciled. But they told her to withdraw, they could not hear her there. One of them however, younger than his brethren, took her by the hand, saying: "I will reconcile thee! If thy corporal presence belongs not here, not so thy soul, since thou art penitent!" Then turning with her toward Jesus, he said: "Rabbi, what sayest Thou?" The lady fell on her face before Jesus, and He answered: "Yes, her soul has a right to be here! Permit this daughter of Adam to do penance!" and the priest retired with her into the curtained enclosure. When she reappeared, she prostrated in tears upon the ground, exclaiming: "Wipe your feet on me, for I am an adulteress!" and the priests touched her lightly with the foot. Her husband, who knew nothing of what was transpiring, was sent for. At his entrance, Jesus occupied the teacher's chair, and His words sank deep into the man's heart. He wept, and his wife, veiled and prostrate on the ground before him, confessed her guilt. Her

tears flowed abundantly, and she appeared to be more dead than alive. Jesus addressed her: "Thy sins are forgiven thee! Arise, child of God!" and the husband, deeply moved, reached out his hand to his penitent wife. Their hands were then bound together with the wife's veil and the long, narrow scarf of the husband, and loosened again after they had received a benediction. It was like a second nuptial ceremony. The lady was now, after her reconciliation, quite inebriated with joy. At the moment her offerings were presented, she had cried out: "Pray! Pray! Burn incense, offer sacrifices, that my sins may be forgiven!" and she falteringly repeated various passages from the Psalms, while being conducted to her place by the priests.

Her offering consisted of many costly fruits such as they were accustomed to use at the Feast of Tabernacles. They had been carefully arranged in the basket, so that they would not injure one another by pressure. There were also borders, silk tassels, and fringes for priestly vestments. She at the same time committed to the flames several magnificent silk robes in which her vanity had arrayed itself for the gaze of her paramour. She was a tall, robust, beautifully formed woman of an ardent and vivacious temperament. Her deep contrition and voluntary avowal of guilt had won for her forgiveness, and her husband was heartily reconciled with her. She had had no children by her illicit connection, had been the first to dissolve her sinful bonds, and had won over her paramour to penance. She did not, however, make him known either to the priests or to her husband. It was forbidden to the latter to make inquiries, and to her to name the guilty one. The husband was a pious man; he forgave and forgot with all his heart. The multitude present did not indeed catch the details of the scene. Still they saw the interruption, they saw that something extraordinary was transpiring, and they heard the lady's cry for prayer

and sacrifice. All prayed earnestly for her, and rejoiced over a soul doing penance. The people of this place were very good, as they generally were on the east side of the Jordan, for they had retained more of the manners and customs of the ancient patriarchs.

Jesus continued teaching in beautiful and touching language. I recall distinctly His allusion to the sins of our forefathers and our own share in the same, and He rectified the ideas of some of His auditors on that subject. Once He used the expression: "Your fathers have eaten grapes, and your teeth have been set on edge."

The schoolteachers were then questioned upon the faults of their pupils, while the latter were reminded that if they accused themselves and were sorry, they would be forgiven.

There were many sick outside the synagogue and, although it was not customary for them to enter on the Feast of Tabernacles, yet Jesus directed the disciples to bring them into the corridor between the sacred building and the dwellings of the Doctors. At the close of the feast, the whole synagogue having long before been lighted up with lamps, He went out into the corridor and cured many of them. At the moment Jesus entered the corridor, a messenger appeared from the lately reconciled lady, begging Jesus to grant her a few words. Jesus went to her and retired apart with her a few instants. She threw herself at His feet and exclaimed: "Master, he with whom I sinned, implores Thee to reconcile him to God!" and Jesus promised to see him there in that same place after the repast.

The curing of the sick was followed by an entertainment in honor of the feast, and given on one of the open squares of the city. Jesus, the disciples, the Levites, and the most distinguished personages of the city took their places under a large and beautiful bower that formed the center of many others, the men and women separate. The

poor were not forgotten. Everyone sent the best from his own table to them. Jesus went around from table to table, not excepting that of the women. The reconciled sinner was full of joy, as were also her female friends. They gathered around her, heartily wishing her every happiness. As Jesus was making the rounds of the tables, she seemed to be very uneasy about something, and frequently cast anxious glances toward Him, hoping that He would not forget His promise to reconcile the partner of her guilt, for she knew that he was already waiting at the place designated. When Jesus drew near to where she sat, He quieted her anxiety, telling her that He knew what was troubling her and bidding her rest assured that all would be well in its own good time. When the guests separated for their homes, Jesus started for His lodgings near the synagogue. He was met by the man who had been waiting in the corridor for Him, and who now threw himself at His feet and confessed his sin. Jesus exhorted him to sin no more and imposed on him as penance to give the priests every week for a certain time something for a charitable purpose. He was not obliged to make public offerings, but to mourn his sin in private.

When Jesus returned from Socoth to Ennon, He gave instructions at the place of Baptism, cured the sick, and visited the Gentiles. Several little parties of neophytes were baptized. There were still standing here some of the arrangements John had made when baptizing for the first time at the Jordan near On, a tent and the baptismal stone. The neophytes leaned over a railing, their heads over the baptismal pool. Jesus received the confessions of many and granted them absolution from their sins, a power which He had imparted to some of the older disciples—for instance, to Andrew. John the Evangelist did not yet baptize. He acted as witness and sponsor.

Before Jesus again left Ennon with His disciples, He had an interview with Mary the Suphanite in her own

house. He gave her salutary advice. Mary was entirely changed. She was full of love, zeal, humility, and gratitude; she busied herself with the poor and the sick. When journeying after her cure through Ramoth and Basan, Jesus had sent a disciple to Bethania to inform the holy women of it and of her reconciliation, in consequence of which announcement Veronica, Johanna Chusa, and Martha had been to visit her.

On His departure from Ennon, Jesus received rich presents from Mary and many other people, all of which were at once distributed to the poor. The gateway by which He left the city was decorated with an arch of flowers and garlands. The assembled crowd saluted Him with songs of praise, and He was met outside the city by women and children who presented Him with wreaths. This was one of the customs at the Feast of Tabernacles. Many of the citizens accompanied Him beyond the city limits. For two hours His road ran to the south, through the valley of the Jordan, and on this side of the river. Then it wound for about half an hour to the west, then turned again to the south and led to the city of Akrabis, which was situated upon a ridge of the mountain.

2. JESUS IN AKRABIS, SILO, AND KOREA

Jesus was received in ceremony outside of Akrabis, for the inhabitants were expecting His coming. The tabernacles of green branches were ranged for some distance beyond the city, and into one of the largest and most beautiful they conducted Jesus for the customary washing of feet and offering of refreshments. Akrabis was rather a large place, about two hours from the Jordan. It had five gates, and was traversed by the highway between Samaria and Jericho. Travellers in this direction had to pass through Akrabis, consequently it was well supplied with provisions and other necessaries. Outside the gate at

which Jesus arrived were inns for the accommodation of caravans. Tabernacles were erected before each of the five gates, for each quarter of the city had its own gate.

Next day Jesus made the rounds of the city, visited all the tabernacles, and gave instructions here and there. The people observed many customs peculiar to this festival; for instance, they took only a mouthful in the morning, the rest of the repast being reserved for the poor. Their employment during the day was interrupted by canticles and prayers, and instructions were given by the Elders. These instructions were now delivered by Jesus. On His coming and going, He was received and escorted by little boys and girls carrying around Him garlands of flowers. This, too, was one of their customs. The residents of the different quarters sometimes went from their own tabernacles to those of their neighbors, either to listen to the instructions or to assist at an entertainment. On such occasions they went processionally, carrying garlands such as were borne by Jesus' escort.

The women were busied with all sorts of occupations in the tabernacles. Some were sitting embroidering flowers on long strips of stuff, others were making sandals out of the coarse, brown hair of goats and camels. They attached their work to their girdle as we do our knitting. The soles were furnished with a support like a heel both before and behind, also with sharp points, in order to aid in climbing the mountains. The people gave Jesus a very cordial reception, but the Doctors of the Law were not so simple-hearted as their confreres at Ennon and Socoth. They were indeed courteous in their manner, but somewhat reserved.

From Akrabis Jesus went to Silo, distant only one hour in a direct line toward the southwest; but as the road winds first down into the valley and then over the mountain, it makes the distance a good two hours. The inhabitants of Silo, like those of Akrabis, were assembled in the

tabernacles outside the gates of the city. They, too, knew of Jesus' coming and were waiting for Him. They saw Him and His companions from afar, climbing up the winding road that led to their city. When they perceived that He was not directing His steps to the gate nearest to Akrabis, but was going around the city more to the northwest, to that which led from Samaria, they sent messengers to announce the fact to the people of that quarter. These latter received Him into their tabernacles, washed His feet, and presented the customary refreshments. He went immediately to the central height of the city, where once the Ark of the Covenant had rested, and taught in the open air from a teacher's chair very beautifully wrought in stone. Here, too, were tabernacles and houses of entertainment, in which latter everything needed in the former was cooked in common. Men were performing this duty, but they appeared to me to be slaves and not real Jews.

The day following was one of the most solemn of the feast, though I do not know whether what I saw here was a purely local custom or one practiced generally. One of the Doctors of the Law annually on this day delivered from the teacher's chair a castigatory sermon, to which not one of his hearers dared offer the least contradiction. It was pricipally for the purpose of delivering this sermon that Jesus had come here today. All the Jews, men, women, youths, maidens, and children had assembled to hear Him. They had come processionally from their different tabernacles, carrying festoons and garlands of leaves between the various divisions and classes. The teacher's chair, under an awning decorated with foliage, crowned a terraced eminence. Jesus taught until midday. He spoke of the mercy of God toward His people, of Israel's revolts and turpitude, of the chastisements awaiting Jerusalem, of the destruction of the Temple, of the present time of grace, the last that would be offered

them. He said that if the Jews rejected this last grace, never to the end of time should they as a nation receive another, and that a much more frightful chastisement should fall upon Jerusalem than it had ever yet experienced. The whole discourse was calculated to inspire fear. All listened silent and terrified, for Jesus very clearly signified, as He explained the Prophecies, that He Himself was the One who was to bring salvation. The Pharisees of the place, who were not of much account and who, like those of Akrabis, had received Jesus with a show of hypocritical reverence, kept silence, though filled with wonder and irritation. The people, however, applauded Jesus and sang His praises. Jesus spoke likewise of the Scribes, their misrepresentations of the Holy Scriptures, their false interpretations and additions.

That evening a public entertainment was given in the tabernacles on the eminence. But Jesus was not present at it. He went down to the tabernacles of the poor, where He consoled and instructed. Wherever there were no Pharisees to spy their actions, the people pressed around Jesus, cast themselves at His feet, paid Him homage, confessed their sins, and made known their needs. He consoled them and gave them advice. It was a touching sight to see all this going on in the darkness of night among the tabernacles, from which shone forth a faint and trembling glimmer. No lights were to be seen for, on account of the draught, the lamps had been covered with screens, and the yellow glare they cast lit up the green foliage, the fruits, and the people in a manner quite strange to behold. From the height of Silo, many places around could be distinctly seen, and everywhere shone the glimmering light of the tabernacle-feast, while the sound of singing came from far and near. Jesus did not perform any cures here. The Pharisees kept the sick back, and the people appeared to be afraid. Here as in Akrabis, the song of the Pharisees, when they heard of

Jesus' coming, was: "What new doctrine is He now going to bring us? What design has He in coming here?"

From Silo Jesus took a southwestwardly direction and went down for one and a half hours to Korea, a place that could be seen from the height of the former city. It had neither walls nor ramparts. The Pharisees of Korea went out some distance beyond the city to meet Jesus, taking with them one of their fellow citizens who had been blind from his birth. They thought to tempt Jesus. The blind man had over his garments, around his shoulder, and over his head a wide scarf like a linen cloth. He was a tall, handsome man. As Jesus drew near, to the astonishment of the bystanders, the blind man turned toward Him and cast himself at His feet. Jesus raised him and questioned him on his religion, the Ten Commandments, the Law, and the Prophecies. The blind man answered more intelligently than any had dared to hope—yes, he even seemed to utter prophecies. He spoke of the persecution awaiting Jesus, saying that He must not yet go to Jerusalem, because there His enemies would put Him to death. All present were struck with fear. The crowd gathered around was great. Jesus asked him whether he desired to see the tabernacles of Israel, the mountains and the Jordan, his own parents and friends, the Temple, the Holy City, and lastly Himself, Jesus, who was then standing before him. The blind man answered that he already saw Him, that he had seen Him as soon as He drew near, and he described His appearance and dress. "But," he continued, "I do desire to see all other things, and I know that, if Thou wilt, Thou canst give me sight." Then Jesus laid His hand on the man's forehead, prayed, and with His thumb made the Sign of the Cross on his closed eyelids, raising them at the same time. Thereupon the man cast off the scarf from his head and shoulders, looked gladly and wonderingly around, and exclaimed: "Great are the works of the Almighty!" He

fell at Jesus' feet, who blessed him. The Pharisees looked on in silence, the relatives of the blind man gathered around him, the crowd intoned Psalms, while the blind man himself in a prophetic strain spoke and chanted alternately of Jesus and the fulfillment of the Promise. Jesus went on into the city, where He healed many sick and restored sight to others that were blind, whom He found in the space between the houses and the earthen mounds. The usual courtesies of washing the feet and offering refreshments had already been tendered to Him in one of the tabernacles outside the city. The blind man, who accompanied Jesus the whole way, continued to speak under prophetic inspiration of the Jordan, of the Holy Spirit who had descended upon Him, and of the voice from Heaven.

That evening Jesus preached in the synagogue for the Sabbath. He spoke of the family of Noe, of the building of the ark, of the vocation of Abraham, and expounded the passages of Isaias in which mention is made of God's covenant with Noe, and of the rainbow as a sign in the heavens.[1] As He spoke I saw all very distinctly: the whole life and all the generations of the Patriarchs, the branches that separated from the parent stock, and the idolatry that arose from them. When I am actually gazing upon such things, all seems clear and natural, but when out of vision, when returned to the routine of daily life, I am saddened by its weary interruptions and can no longer comprehend what I have seen with the eye of the spirit. Jesus spoke likewise of the erroneous interpretation of the Scripture and of false computation of time. He proved by His own reckoning, which was quite simple and clear, that all things in the Scriptures could be made accurately to accord. I cannot understand how such things could have been thrown into confusion, while others had been totally forgotten.

One section of Korea lay upon a terraced mountain;

the other, connected with the first by a row of small houses, extended eastward into a deep mountain dale. Some Pharisees and many sick from Silo were here awaiting Jesus. Although Korea lay a little more to the west than Akrabis, yet it was still nearer to the Jordan as the river made a bend in this locality. It was not a large place and the people were not rich. They did cheap basketwork, made beehives and long strips of straw matting, some coarse, some fine. The straw or reeds were bleached and of the best. They made also whole screens like entire walls of this matting for separating sleeping chambers one from another. There were in the neighborhood many other little places. The mountains of this region are steep and rugged. Across the Jordan from Akrabis was the region traversed by Jesus the preceding year at the Feast of Tabernacles when He went through the valley to Dibon.

Next morning Jesus preached in the synagogue and, while the Jews took their Sabbath promenade, cured many sick who had been brought to a large hall nearby. At the close of the Sabbath, while assisting at the entertainment given in the tabernacles, Jesus had a dispute with the Pharisees. The subject under discussion was the prophecies uttered lately by the man born blind and to whom Jesus had given sight. The Pharisees maintained that the same man had already predicted many things that had never come to pass, to which Jesus replied that the Spirit of God had not then descended upon him. During the conversation, mention was made of Ezechiel as if his early Prophecies relating to Jerusalem had not been fulfilled, to which Jesus responded that the Spirit of God had not come upon him until he was in Babylon near the river Chobar, when something was given him to swallow. Jesus' response reduced the Pharisees to silence.

The man restored to sight went around the city, praising God, singing Psalms, and prophesying. The day

before he had been to the synagogue, where he was invested with a broad girdle and was admitted by vow among the Nazarites. A priest performed over him the ceremony of consecration. I think he afterward joined the disciples.

Jesus visited the parents of the man restored to sight, he himself having prayed Him to do so. He conducted Him to their home, which was in a retired part of the city. They were Essenians, of the grade that lived in marriage, distant relatives of Zachary, and connected in some way with the Essenian community of Maspha. They had several sons and daughters, the one restored to sight being the youngest child. There were several other Essenian families, all related to them, living in their neighborhood. They owned beautiful fields on a declivity just outside their quarter of the city, and cultivated wheat and barley. They retained for their own use only a third part of the produce, one being given to the poor, the other to the community at Maspha. These Essenians came out hospitably to meet Jesus and welcome Him in front of their dwellings. The father of the blind man restored to sight presented him to Jesus with the request that He would receive him as the least of the servants and messengers of His disciples, the one to go before Him and prepare the inns for His reception. Jesus accepted him and sent him at once to Bethania with Silas and one of the disciples from Hebron. I think He intended to give Lazarus a joyful surprise by means of the man restored to sight, for he had known the latter as one born blind. The young man's father was named Cyrus, Sirius, or Syrus, the name of a king who reigned during the Jewish Captivity. The son's name was Manahem. He had always worn a girdle under his garments, but after his cure he put it outside and made a formal vow for a time. He possessed the gift of prophecy. Even when blind he had always been present at John's preaching, and had

received baptism. He often gathered many of the youths of Korea around him, instructed them and, inspired by the Spirit, prophesied to them of Jesus. His parents loved him on account of his piety and zeal, and provided him with clothing of the best. When Jesus gave him sight, He said: "I give thee a double gift, sight of soul and of body." The Pharisees of Korea treated Manahem with contempt on account of his prophecies. They called them troubled fancies, foolish reveries, and said that he was vain of his fine clothes. They had brought him out themselves to meet Jesus, being firmly convinced that He could not cure him since no one had ever seen any pupil in his eyes. And now that he was restored to sight, the most wicked among them dared to affirm that he had never been blind, that being an Essenian, he had very likely made a vow to feign blindness.

The Pharisees who spoke with Jesus of Ezechiel had expressed their contempt for the Prophet. He was, they said, only a servant of Jeremias and he had, in the school of the Prophet, very preposterous, very gloomy reveries. Things had fallen out quite differently from his predictions. Manahem also had uttered very profound prophecies of Melchisedech, Malachias, and Jesus.

1. *Is.* 54-55.

3. JESUS IN OPHRA, SALEM, AND ARUMA

One hour to the southwest of Korea was the city of Ophra, hidden among the mountains. Starting from Korea the traveller had first to ascend and then to descend the mountain road. An hour and a half at most westward from it, and on the north side of the desert to Bethoron toward the west, stood the mountain fortress of Alexandrium. Mount Garizim lay on the northwest, to the south and west the plain just mentioned and the

mountains of the tribe of Benjamin. Mary often traversed this plain. Many lonely shepherd huts were scattered over it, and the city of Bethel was built on its confines.

Three highroads ran through Ophra. Caravans from Hebron were constantly passing this way, consequently the whole place was made up of public inns and mercantile houses. The people were somewhat rude and greedy for gain. Once during the preceding year they had received a visit from some of Jesus' disciples, and since that they had improved a little. At the moment of Jesus' arrival, the men of the place were busy gathering grapes in the vineyards that lined the road on either side, for a solemn festival was to begin that evening. The tabernacles were deserted excepting by the children, the youths, and the maidens, who with banners were going through them processionally. The priests also were engaged removing the prayer rolls and other holy things from the tabernacles to the synagogue, where they laid a prayer roll on every seat. I saw the women in their homes. They were dressed in their holiday robes, and were praying from rolls of parchment.

Jesus was espied by some men outside the gate. They went to Him and conducted Him into the city. They washed His feet and He took a little luncheon at an inn near the synagogue. After that He visited several houses, healing the sick and giving instruction. That evening the roll of the Law was carried around in the school, and everyone read a little out of it. This ceremony was followed by a grand entertainment given in the public festive hall. I saw lambs on the table, and the Esrog apples also that had been procured for the Feast of Tabernacles were eaten. These apples were prepared with some ingredients. Each was cut into five parts, and these were again tied into one by a red thread. Five persons ate of one apple. The viands had all been prepared by Sabbath servants, that is, by pagans who appeared to be in a kind

of slavery.

Next morning Jesus went from house to house, exhorting the people to turn away from their avarice and love of gain, and engaging them to attend the instruction to be given in the synagogue. He saluted all with a congratulatory word on the close of the feast. The people of Ophra were so usurious and unpolished that they were held in the same low esteem as the publicans. But they had now improved a little. That afternoon the branches of which the tabernacles had been formed were brought processionally by the boys to the square in front of the synagogue, there piled in a heap, and burned. The Jews watched with interest the rising of the flames, presaging from their various movements good or bad fortune. Jesus preached afterward in the synagogue, taking for His subjects the happiness of Adam, his Fall, the Promise, and some passages from Josue. He spoke also of too great solicitude for the things of life, of the lilies that do not spin, of the ravens that do not sow, etc., and brought forward examples in the person of Daniel and Job. They, He said, were men of piety, engrossed in occupations, but still without worldly solicitude.

Jesus was not entertained gratis in Ophra. The disciples had to pay all expenses at the inn. While He and they were still there a man from Cyprus came to see Him. He had been to see John at Machaerus, ten hours from Ophra, and had been conducted hither by a servant of Zorobabel, the Centurion of Capharnaum. He had been commissioned by an illustrious man of Cyprus to bring him some reliable news of Jesus, also of John, of whom he had heard so much.

The messenger did not tarry long at Ophra. He left as soon as he had executed his commission, for a ship was in waiting to carry him home. He was a pagan, but of a most amiable and humble disposition. The Centurion's servant had, at his request, conducted him from Caphar-

naum to John, at Machaerus, and from the latter to Jesus, at Ophra. Jesus conversed with him a long time, and the disciples put in writing before his departure all that he desired to know. One of the ancestors of his master had been King of Cyprus. He had received many Jews fleeing from persecution and had even entertained them at his own table. This work of mercy bore its fruit in one of his descendants, obtaining for him the grace to believe in Jesus Christ. In this vision I had a glimpse of Jesus retiring after the coming Pasch to Tyre and Sidon, and thence sailing over to the island of Cyprus to announce His doctrine.

From Ophra Jesus journeyed through the valley between Alexandrium and Lebona to Salem. He descended through the forest of Hareth into the plain of Salem. Gardens and beautiful walks lay around the outskirts of the city, which was most delightfully situated. It was not very large, but cleaner and more regular than many others in this region, laid out in the form of a star, the points radiating from a fountain in the center. All the streets ran toward the fountain, and were broken up by beautiful walks. The city at this period, however, had something in its appearance that bespoke decline. The fountain was regarded as sacred. It was once tainted like that near Jericho, but Eliseus had, like the one alluded to, purified it by casting into it salt and water in which the Holy Mystery had been immersed. The little edifice erected over it was very beautiful. In the center of the city and not far from the fountain arose a lofty castle, then in ruins, the large window casements destitute of windows. Nearby stood a high, round tower. On its flat top, which was surrounded by a gallery, a flag was waving. At about two-thirds of the height of the tower projected four beams toward the four quarters of the world, upon which hung large polished globes that glittered in the sun. They faced four different cities, and were a sort

of memorial of David's time. He had once sojourned here with Michol and, when obliged to flee into the land of Galaad, he had by means of these globes received information from Jonathan concerning Saul and his movements against himself. The globes, by previous agreement, were hung sometimes this way, sometimes that, thus indicating by signs what was transpiring in those parts.

Jesus was very well received. People whom He met near the harvest ricks accompanied Him to the city, from which others were coming to meet Him. They conducted Him and the disciples to a house, in which they washed their feet and provided them with sandals and garments until their own were dusted and cleaned. Travellers were often presented with the dress thus provided, but Jesus never accepted it as a gift. He generally had a change with Him, of which one of the disciples took charge. The Salemites then took Jesus to their beautiful fountain and tendered to Him the customary refreshments. There were gathered around the fountain numbers of sick of all kinds, so numerous that even the streets were lined with them. Jesus at once began to cure, passing quietly from one to another until nearly four o'clock, when He assisted at a dinner given at an inn, and thence proceeded to the synagogue to preach. During the discourse He spoke of Melchisedech, also of Malachias who had once sojourned here and who had prophesied the Sacrifice according to the order of Melchisedech. Jesus told them that the time for that Sacrifice was drawing near, and that those ancient Prophets would have been happy to have seen and heard what they now saw and heard.

The people of Salem were of the middle class, neither poor nor rich, but well inclined and charitable toward one another. The Doctors of the synagogue likewise were well-intentioned, but they were often visited by Pharisees from the neighborhood—to their own great annoyance

and that of the citizens. Salem enjoyed certain privileges. It had under its jurisdiction the district in its immediate vicinity and other neighboring places. Jesus was especially kind to these people and confirmed them in their good sentiments.

On the morning of the next day Jesus went about an hour southeast of Salem to a nook between the Jordan and the little river that flows into it from Akrabis. There was a pleasure garden in this hilly region, also three fish ponds, one above another, each fed by the waters of the little river. There were also baths that could be warmed. Jesus was followed thither by many from the city. From this garden Ennon could be distinctly seen across the Jordan, whose opposite bank was full of promenaders. Toward noon all returned to the city and found assembled some of the Pharisees from Aruma. This city was situated on a mountain two hours west of Salem and about one hour northwest of the newly built city of Phasael, which lay almost hidden in a corner of the mountains. It was there the devout Jairus dwelt, whose daughter Jesus had not long ago raised to life. Among those Pharisees was a brother of Simon the Leper, of Bethania. He was one of the most distinguished Pharisees of Aruma. There were also some Sadducees present. They had all come as guests, for it was customary for the Doctors of the Law to visit one another during the days immediately following the Feast of Tabernacles. Some from other places besides Aruma were present also. A banquet was given in one of the public houses of Salem, at which Jesus and all the Doctors assisted. The latter feared that Jesus was going to preach in Salem on the coming Sabbath. They did not relish the idea, since the inhabitants were already unfavorably disposed toward themselves; therefore Simon's brother invited Jesus to go to Aruma for the Sabbath, and Jesus accepted the invitation.

Phasael was a new place at which Herod stopped when in that part of the country. The city was surrounded by palm trees, and a little stream took its rise in the neighborhood, thence flowing into the Jordan almost opposite Socoth. The inhabitants appeared to be colonists. The city was built by Herod.

On Jesus' arrival at Aruma, He was not received by the Pharisees outside the city gate. Consequently, with His seven disciples, all like Himself with girded garments, He passed through into the city. There He was received according to the custom of the place by some of the well-disposed citizens, and as was always done to travellers that entered the gate with their garments girded. The fact of their entering in that style indicated that they had not yet received hospitality. Jesus and the disciples were taken to a house where their feet were washed, their clothes dusted, and refreshments offered them. After that Jesus went to the priests' house near the synagogue, where was Simon's brother together with several other Pharisees and Sadducees who had come hither from Thebez and other places. Providing themselves with rolls of the Scriptures, they went with Jesus to the public baths outside the city. There they deliberated upon the passages of Holy Writ that occurred in the lesson of the present Sabbath. It was like a preparation for a sermon. They were very courteous, very polished in their manner toward Jesus, whom they pressed to preach that evening, begging Him at the same time not to say anything that could make the people mutinous. They did not say this in plain terms, but they made themselves understood thus. Jesus replied sternly and unhesitatingly that He would teach what was in the Scripture, namely, the truth, and He went on to speak of wolves in sheep's clothing.

In the synagogue Jesus taught of Abraham's vocation and his journey to Egypt, of the Hebrew tongue, of Noe, Heber, Phaleg, and Job. The lessons were from *Genesis*

12 and *Isaias*. Jesus said that already in Heber's time God had separated the Israelites from the rest of mankind, for He had given Heber a new language, the Hebrew, which had nothing in common with other tongues then existing. This was done in order the more effectually to separate his race from all others. Before that, Heber, like Adam, Seth and Noe, had spoken that first mother tongue. But at the building of the Tower of Babel this had been confused and broken up into numerous dialects. In order to separate Heber entirely from the rest of men, God had given him a language of his own, the holy, ancient Hebrew, without which he and his descendants would never have been able to keep themselves pure and a distinct race.

While at Aruma, Jesus received hospitality at the house of Simon the Leper's brother. Simon himself, though now living in Bethania, was originally from Aruma. He was a person of little importance, though with aspirations to the contrary, but his brother of Aruma was well versed in the lore of the day. All things were perfectly regulated in this Pharisee's house. If Jesus was not received with the reverence that faith inspires, still He was treated conformably to the best laws of hospitality. He was given a separate oratory, the toilet linen and vessels were beautiful, and the master of the house himself paid the customary honors to his guest. The wife and children did not make their appearance.

Jairus of Phasael, whose daughter Jesus had raised from the dead, was also here for the Sabbath and had an interview with Jesus. He then went to see the disciples and took them around through the city. His daughter was not in Phasael, but at the girls' school up at Abelmahula. On this day many young girls came here in a body, as I had previously seen the men visiting different places in parties. Abelmahula may have been something over six hours from Phasael.

Outside of Aruma and to the east stood an immense old building occupied by aged men and widows. They were not Essenians, though they were habited in long, white robes and lived according to a certain rule. Jesus taught among them. When invited to a dinner or an entertainment, Jesus usually went from table to table and gave instructions.

The Feast of the Dedication of Solomon's Temple was being celebrated in Aruma. The synagogue was brilliantly illuminated. In the middle of it stood a pyramid of lights. The feast proper was already past. I think it was immediately after the Feast of Tabernacles. The present nocturnal celebration was a continuation of it. Jesus preached on the Dedication. He told of God's appearing to Solomon and saying to him that He would preserve the Israelites and the Temple as long as they remained faithful to Him, and that He would even dwell among them in the sacred edifice; but that He would destroy it if they fell away from Him. Jesus used severe language when alluding to this. He applied it to the present, to His own day, in which evil had reached its height. If, He said, they were not converted, the Temple would be destroyed. Then the Pharisees began to dispute with Him. They declared that God had not made use of such threats, that it was all a fable, an imagination of Solomon. The discussion became very lively, and I saw Jesus speaking with great animation. There was something in His appearance that affected them strongly and they could scarcely rest their eyes upon Him. He spoke to them upon the passages met today in the Sabbath lessons, of distorting and corrupting the eternal truths, of the history and chronology of ancient heathen nations, the Egyptians, for instance. He demanded of the Pharisees how they could venture to reproach these pagans, they themselves being even then in so miserable a condition, since what had been handed over to them as

something so peculiarly theirs, something so sacred, the Word of the Almighty upon which His covenant with their holy Temple was founded, they could whimsically and capriciously reject as imaginations and fables. He affirmed and repeated God's promises to Solomon, and told them that in consequence of their false interpretations and sinful explanations, Jehovah's menaces were about to be fulfilled, for when faith in His most holy promises was wavering, the foundation of His Temple also began to totter. He said: "Yes, the Temple will be overturned and destroyed, because ye do not believe in the promises, because ye do not know that which is holy, because ye treat it as a thing profane! You yourselves are laboring at its downfall. No part of it shall escape destruction. It will go to pieces on account of your sins!" In this wise spoke Jesus, and with such significance that He appeared to allude to Himself under the name of the Temple, as before His Passion He said still more plainly: "I will build it up again in three days." His words on this occasion were not so significant, though sufficiently so to fill His hearers with fury not unmixed with dread, and make them feel that there was something extraordinary and mysterious in His speech. They expressed their indignation in loud mutterings. Jesus paid no attention to them. He coolly continued His discourse in language they could not gainsay, for though against their will, they were interiorly convinced of the truth of His words. As He left the synagogue, the Pharisees offered Him their hand, as if desirous of apologizing for their violence. They wished to maintain an appearance of friendliness. Jesus gently addressed to them some earnest words, and left the synagogue, which was then closed.

I had a vision of Solomon. He was standing upon a column in the court of the Temple and near the altar of incense, addressing the people and praying aloud to God. The column was high enough for him to be distinctly

seen. There was an interior ascent to the top upon which was a broad platform with a chair. It was movable and could be transported from place to place. I afterward saw Solomon in the fortress of Sion, for he did not yet occupy his new palace. It was there also that at an earlier period I saw God communicating with David, especially at the time of Nathan's embassy. There was also a terrace sheltered by a tent, upon which David slept. I saw Solomon praying on that terrace. A supernatural light of intense brilliancy shone around him, and from the light a voice proceeded.

Solomon was a handsome man. He was tall and his limbs were rounded, not spare and angular like those of most people of that place. His hair was brown and straight, his beard short and well trimmed, his brown eyes full of penetration, his face round and full with rather prominent cheekbones. He had not at that time devoted himself to his seraglio of pagan women.

To avoid scandalizing His enemies, Jesus did not publicly cure in Aruma. The people were besides intimidated by the Pharisees, and dared not make their appearance by day. It was an exceedingly touching sight to see Jesus, as I did, going on two successive nights through the moonlit streets and seeking admittance at some of the poorest gates where people were humbly awaiting Him. With the two disciples that accompanied Him, He entered the courtyards and cured many sick. They were pious souls who believed in Him and had implored His help through the intervention of the disciples. All this could be easily done without observation, since the streets in that quarter were very quiet. They were lined by the walls of the forecourt in which were little entrance gates; the windows of the houses were in the back, opening into the courtyards and little gardens. The people were patiently waiting for Jesus. I remember seeing a woman afflicted with an issue of blood. She was

closely enveloped in a long veil, and was led by two young girls into the court. Jesus did not remain long by the sick when He cured at night. To arouse their faith, He usually put to them the question: "Dost thou believe that God can cure thee, and that He has given that power to One on earth?" These were the words, or something to the same effect, for I cannot clearly recall them. Then He presented His girdle to the sick woman to kiss and spoke some words that sounded like the following: "I heal thee through the Mystery" (or it may have been: I heal thee in the intention) "in which this girdle had been worn from the beginning and will be worn till the end." In curing others Jesus laid the ends of the girdle on their heads. It was a long, wide strip like a towel. It was worn sometimes unfolded, sometimes folded into a narrow band, and again with long, hanging ends ornamented with fringe.

The valley to the east of Aruma, which extended from east to west in the direction of Sichar and northward to the mountain northeast of Sichem, was woody. To the east of this mountain, which rose in the midst of the plain of Sichar, was the little wood known as the Grove of Mambre. It was there that Abraham had first pitched his tent, there also that God appeared to him and made to him the promise of a numerous posterity. A large tree stood nearby. Its bark was not so rough as that of the oak and it bore flowers and fruit at the same time. The latter were used for the knobs of pilgrim staffs. It was near this tree that the Lord appeared.

The highroad ran from Sichar to the left of the wood and around Mount Garizim. In the plain to the north of the forest was a city that recalled Abraham's sojourn in those parts. Some vestiges of it must still exist. It was three hours north of Aruma and two northwest of Phasael. It was called Thanath-Silo.

4. JESUS LEAVES ARUMA AND GOES TO THANATH-SILO AND ASER-MACHMETHAT

After Jesus had once more earnestly addressed the Pharisees, telling them that they had lost the spirit of their religion, that they now held only to empty forms and customs which, however, the devil had managed to fill with himself, as they might see if they looked around on the pagans, He left Aruma and went to the city Thanath-Silo, outside of which stood one of the inns established by Lazarus. He instructed the men and women whom He found at work on the immense corn ricks in the field. He introduced into His discourse parables relating to agriculture and the various kinds of land. These people were slaves and followers of the Samaritan creed. That evening Jesus taught in the synagogue. It was the feast of the new moon, consequently the synagogue and other public buildings were hung with wreaths of fruit.

A great many sick had assembled in front of the synagogue. They were mostly afflicted with paralysis, gout, or issue of blood, and some were possessed. Jesus blessed numbers of children, both sick and well. Many of those that were paralyzed in their hands and on one side owed their sickness in most cases to their labors in the field and to lying on the damp earth at night or in the daytime when in a profuse perspiration. I saw such cases in the fields outside of Gennabris, in Galilee.

Jesus went next day into the harvest field and cured many whom He found there. Some people brought out from the city baskets of provisions, and a great entertainment was spread in one of the tabernacles that still remained standing. Jesus afterward delivered a long discourse, in which He spoke against unnecessary and extravagant care for the preservation of life. He brought forward the example of the lilies. They do not spin, and yet they are clothed more beautifully than Solomon in all

his glory. Jesus said many beautiful things to the same effect of the different animals and objects around. He also taught that they should not profane the Sabbath and feasts by working for gain. Works of mercy, such as delivering a man or a beast from danger, were allowable; but as for the harvest, they should commit the care of its fruits to God's providence and not on account of threatening weather gather them in on the Sabbath. Jesus' words on this subject were very beautiful and detailed. It was almost the same kind of a sermon as that on the Mount, for He often repeated the words: "Blessed are these! Blessed are those!"

Such instructions were much needed by the people of this place, for they were extraordinarily covetous and greedy for gain in trade and agriculture. They were wholly engrossed in their calling, and their servants were overburdened. They were charged with the collection of the tithes from the surrounding country. The sums thus coming into their possession they used to hold back for a considerable time, in order to put them out at usury. The products of their fields they sold. The old people worked in wood, for which they often betook themselves to the neighboring forest. I saw them cutting in large numbers the wooden heels worn under the sandals. There were many fig orchards around the city. There were no Pharisees here. The people were rather coarse, but very proud of their descent from Abraham. The sons of Abraham, however, whom the Patriarch had settled here, had soon degenerated. They intermarried with the Sichemites, and when Jacob returned to that region the law of circumcision was already forgotten. Jacob had intended to fix his residence there, but was deterred from doing so by Dina's seduction. He knew the children of Abraham who dwelt in those parts, and sent them presents. Dina had gone to take a walk by the well of Salem. Some of the people in the fields, those to whom her

father had sent presents, invited her to visit them. She was accompanied by her maids, but leaving them, she ventured alone into the fields, desirous of gratifying her curiosity. It was then that the Sichemite saw and ensnared her.

Wherever Jesus went, the sick were collected in crowds. We shall not be surprised at this when we remember that, as soon as His presence became known in any place, they were hurried thither from the huts and villages around the whole country.

Here in Thanath the Jews and Samaritans lived separate, the former being the more numerous. Jesus preached to the Samaritans also, though remaining the while on Jewish territory. His hearers were gathered on the boundary of their own quarter at the head of one of the streets. He also cured their sick. The Jews of Thanath were not so hostile toward them as were those of other places, since here they held not so rigorously to the Law, and especially to the observance of the Sabbath.

Jesus cured here in diverse ways. Some cures were effected at a distance by a glance and a word, some by a mere touch, some by imposition of hands; over some of the sick He breathed, others He blessed, and the eyes of some He moistened with saliva. Many of the sick happening to touch Him were cured, and others at a distance were cured without His even turning to them. Toward the close of His career, He seemed to be more rapid in His movements than in the beginning. I thought that He made use of these different forms of healing to show that He was bound to no single one, but could produce a similar effect by the use of varied means. But He once said Himself in the Gospel that one kind of devil was to be expelled in one way, another in a different way. He cured each in a manner analogous to his malady, his faith, and his natural temperament, as in our own time we behold Him chastising some sinners and converting

others. He did not interrupt the order of nature, He merely loosened the bonds that bound the sufferer. He cut no knots, He untied them, and He did everything so easily for He possessed the key to all. Inasmuch as He had become the God-Man, He treated those that He cured in a human manner. I had already been told that Jesus had healed in these different forms in order to instruct the disciples how to act in similar cases. The various forms of blessings, consecrations, and Sacraments made use of by the Church, find their models in those then observed by Jesus.

Toward noon Jesus left the city accompanied by several persons. He proceeded along a tolerably broad highway toward the northeast. It led to Scythopolis with Doch upon the right and Thebez on the left at the eastern extremity of the mountain upon which Samaria was built. He descended toward the Jordan and into a valley through which a stream flowed to the river. Here He encountered a crowd of people, most of them Samaritan laborers who, eager to receive instruction, had hurried thither in advance of Him. He found them waiting for Him, and He stopped to address them. To the left of the valley and upon a height stood a little place consisting of one long row of houses. It was called Aser-Machmethat, and into it Jesus entered toward evening. Abelmahula may have been seven hours distant. Mary and the holy women passed by Aser on their journeys to Judea when they did not take the mountainous road past Samaria. The Blessed Virgin and Joseph took this route on their flight into Egypt. That same evening Jesus went to the well of Abraham and to the pleasure gardens outside of Aser-Machmethat, and there cured many sick. Among them were two Samaritans who had been brought thither. Jesus was very affectionately received by the people of this place. They were very good and each one coveted the honor of showing Him hospitality. But He

put up outside the place with a family whose mode of life was patriarchal in its simplicity. The father was named Obed. Jesus and all the disciples were very lovingly entertained by him. The road through the country from Thanath-Silo to this place was far wider and better than that through Akrabis to Jericho. The latter was so very narrow, so uneven and rocky that beasts of burden could with difficulty traverse it with their loads of merchandise.

It was under the tree near Abraham's Well that, in the time of the Judges, the false prophetess carried on her sorcery and gave advice that always turned out disastrously. She used to perform all kinds of ceremonies there at night by the light of torches, calling up by her incantations singular figures of animals, etc. She was nailed to a board by the Madianites at Azo. This took place under the same tree beneath which Jacob buried the idols plundered from the Sichemites.

Joseph with the Blessed Virgin and Jesus had lain concealed a day and a night near that tree on their flight into Egypt, for Herod's persecution had been proclaimed and it was very unsafe to travel in these parts. I think too that, on the journey to Bethlehem when Mary was so chilled by the cold, it was near this tree she suddenly became warm.

Aser-Machmethat lay across a mountain ridge that descends toward the valley of the Jordan. The southern side of the mountain belonged to Ephraim; the northern, to Manasses. On the former stood Machmethat, on the latter Aser, the two forming but one city called Aser-Machmethat. The boundary ran between them. The synagogue was in Aser. The inhabitants of the two quarters were dissimilar in their customs, and had little communication. Machmethat, the quarter belonging to the tribe of Ephraim, extended up the mountain in one long line of houses; below in the valley was the little stream by which Jesus had instructed the Samaritans who had pre-

ceded Him thither. A little beyond this point and nearer to the entrance of the city was the beautiful well surrounded by baths and pleasure gardens. The well, access to which was by a flight of steps, consisted of a solid basin in whose terraced center rose the tree to which I have more than once alluded. From this reservoir the surrounding bathing cisterns were fed. It was here that Jesus cured the two Samaritan women.

Obed's house was on his large estate outside of Machmethat. He was a kind of chief, or head magistrate of the place. The inhabitants of this quarter were for the most part related to one another, and several of the families were either those of Obed's own children or those of his other relatives. In his character of eldest and chief, Obed managed their business, directed their agricultural and pastoral affairs. His wife, with her housekeeping and the female portion of the family, occupied a separate part of the house. She was still quite a vigorous old Jewess. She had a kind of school, and taught the young girls of the other families all sorts of handiwork. Charity, wise counsels, and industry reigned throughout the whole house. Obed had eighteen children, some of whom were still unmarried. Two of his daughters had wedded husbands from Aser, the quarter belonging to Manasses. This was a cause of regret to Obed, as I learned from his conversation with Jesus, for the people of Aser were not the best in the world and their customs were very different from those of their sister city.

Next morning Jesus preached near the well to an audience of about four hundred people, all ranged around on the grass of the terraced declivity. He spoke in significant terms of the approach of the Kingdom, of His own mission, of penance, and of Baptism. He also prepared some for the last-named ceremony, among whom were Obed's children. After that, accompanied by Obed, He went to some dwellings in the fields where He consoled

and instructed the servants and aged persons who had had to remain at home while the others repaired to His sermon. Obed conversed long with Jesus of Abraham and Jacob, who had once sojourned in this region, and of Dina's misfortune. The inhabitants of Machmethat looked upon themselves as descendants from Judah. Holofernes, the Median adventurer, had at his invasion quite ruined this place, and after that the ancestors of these people settled here with the firm determination to live together according to their ancient, pious customs. This they had done down to the present. Obed followed the ancient usages of the pious Hebrews, and reverenced Job in an especial manner. He amply provided for his sons and daughters on their settlement in life, and at every marriage in his family he gave large offerings to the poor and to the Temple.

Jesus blessed numbers of children everywhere presented to Him by their mothers.

That afternoon there was a grand entertainment given in the open space around Obed's house and in the courtyard under the tabernacles which were still standing everywhere. Almost all the inhabitants of Machmethat took part in it, especially the poor of the whole region. Jesus went around to all the tables, blessing and teaching and lovingly helping to the various dishes. He related many parables. The women were seated in a separate tabernacle. Afterward Jesus visited and cured some sick in their homes, and again blessed many little ones presented to Him by their mothers, who stood ranged in a row. There were a great many children present, especially around Obed's wife, for she had many pupils. Obed had a little son of about seven years, and with him Jesus exchanged many words. The boy lived in the field at the house of one of his elder brothers. He was an exceedingly pious child, and often knelt out in the field at night to pray. This did not please the elder brother, and

Obed himself felt a little anxiety about the boy. But Jesus' words restored peace to their anxious hearts. After His death, the boy joined the disciples.

In the war of the Maccabees, Machmethat remained true and rendered much help to the Jews. Judas Maccabeus himself sojourned here at different times. Obed took Job for his model in all things, and led in the bosom of his large family a life altogether patriarchal.

When Jesus went into the other part of the city, the quarter belonging to the tribe of Manasses, He found near the synagogue some Pharisees (not the best disposed toward Himself) and many arrogant citizens. They were friends and supporters of those that collected the taxes and imposts for the Romans, which they afterward put out at usury. Jesus taught, and then cured the sick. The Pharisees and proud citizens treated Jesus with coldness and indifference. They were displeased at His having visited the simple, rustic people of Machmethat before honoring their own city with His presence. They had no love for Him. And yet, they were ambitious for His first visit as a learned Doctor to be to themselves, rather than to their unsophisticated neighbors, upon whom they looked down.

Jesus, accompanied by a crowd of people, went back to the well outside Machmethat and began preparations for the ceremony of Baptism. Many confessed their sins in general terms, while many others, going in private to Jesus, made them known in detail, and asked for penance and pardon. Saturnin and Judas Barsabas performed the ceremony of Baptism, the other disciples acting as sponsors. It took place in an immense bathing cistern. After the Baptism, Jesus returned to Aser for the Sabbath. He preached from *Genesis* 18:23, *et seq.*, of the destruction of Sodom and Gomorrha, and then taking up the miracles recorded of Eliseus, He spoke in strong language on the necessity of penance. His words were not pleasing to

the Pharisees, for He reproached them with their contempt for the publicans while they themselves were secretly practicing usury, though hiding the fact under their sanctimonious exterior.

After He had again taught in the synagogue at Aser, His subjects being Abraham and Eliseus, He cured many sick, some of them demoniacs and others possessed by the spirit of melancholy. That afternoon a dinner was given in the public house. The Pharisees had issued invitations; but ignoring that fact, Jesus invited many poor people, as also the inhabitants of Machmethat, and ordered the disciples to defray all expenses. While at table He had a warm discussion with the Pharisees, whereupon He related the parable of the unjust debtor who desired the remission of his own debts, though oppressing others on account of theirs. Jesus applied the parable to themselves. They extorted taxes from the poor and at the same time deceived the Romans by pocketing the proceeds and declaring the people unable to pay; or again, by levying high taxes, only a third part of which was delivered over to the Romans. The Pharisees tried to justify themselves, but Jesus silenced them with the words: "Render unto Caesar that which is Caesar's, and to God that which is God's." In their fury they exclaimed: "What's that to Him?"

A fast day commemorative of the putting out of Sedecias's eyes by Nabuchodonosor having begun, Jesus preached in the fields among the shepherds, also at Abraham's Well. He spoke of the Kingdom of God, declaring that it would pass from the Jews to the Gentiles, the latter of whom would even attain preeminence over the former. Obed afterward remarked to Jesus that if He preached to the Gentiles in that strain, they might possibly become proud. Jesus replied very graciously, and explained that it was just on account of their humility that they should reach the first place. He

warned Obed and his people against the feeling of conscious rectitude and self-complacency to which they were predisposed. They in a measure distinguished themselves from their neighbors, and on account of their well-regulated life, their temperance, and the fruits of salvation amassed thereby, they esteemed themselves good and pleasing in the sight of God. Such sentiments might very easily end in pride. To guard against such a consequence, Jesus related the parable of the day laborers. He instructed the women also in their own separate pleasure garden, in which was a beautiful bower. To them He related the parable of the wise and the foolish virgins. While so engaged, Jesus stood, and they sat around Him in a terraced circle, one above another. They sat on the ground with one knee slightly raised, and on it resting their hands. All the women on such occasions wore long mantles or veils that covered them completely; the rich had fine, transparent ones, while those of the poor were of coarse, thick stuff. At first these veils were worn closed, but during the sermon they were opened for the sake of comfort.

About thirty men were here baptized. Most of them were servants and people from a distance who had come hither after John's imprisonment.

Jesus took a walk with the people through the vineyards, the fruits of which were ripening for the second time that year.

Jesus left Machmethat with five disciples (the two disciples of John had gone back to Machaerus) and descended the road by which He had come. The little stream in the valley to the south of Aser-Machmethat had its source in the fountain at which Jesus had given Baptism by means of the disciples. He proceeded about three hours westward along the valley at the southern foot of the mountain upon which Thebez and Samaria lay. He gave instructions to the shepherds whom He met along

the way, and toward noon reached the field that Jacob had destined for the special inheritance of Joseph.[1] It lay in a valley to the south of Samaria and extended from east to west, one hour long and a half broad. A brook flowed westward through that valley. From the vineyards on the heights around could be seen Sichem a couple of hours to the south. It had everything to make it desirable: vineyards, pasture lands, grain, orchards and water, besides the necessary buildings, all in good order. The landlord of this property was leaseholder, for it now belonged to Herod. It was the house at which the Blessed Virgin and the holy women awaited the coming of Jesus from Sichem, and in which He cured the boy. The people here were very good. They assembled in crowds to hear Jesus' instructions, after which they tendered to Him a dinner in the open air which He graciously accepted. This special patrimony of Joseph was not the field near Sichem which Jacob had purchased from Hemor. It was another property upon which the Amorrhites had a footing along with the rightful occupants. They were dwelling on it at the time of purchase, and Jacob was obliged to drive them off. He did not relish their proximity, fearing lest his own people would intermarry among them. A kind of single combat or amicable contention took place between the two parties. It had been agreed upon that the one who broke his opponent's sword, or shield, or struck it out of his hand, should take possession of the land, the other having to retire. They decided the question in another way also, namely, by shooting at a certain boundary with the bow and arrow. Jacob and the Amorrhite leader took their places opposite each other, each attended by a certain number of his own followers standing in the rear. The struggle began. Jacob conquered his adversary, and the latter had to remove. After the contest they made a treaty. All this took place soon after the purchase of the field. Jacob dwelt eleven years near

Sichem.

From this place Jesus again ascended the mountain northwestwardly to Meroz, a city on the southern side of a mountain on whose northern side stood Ataroth. Meroz was built on a higher elevation than Samaria, as well as Thebez off to the north and Aser-Machmethat to the east.

1. *Gen.* 48:22.

5. JESUS TEACHES IN MEROZ AND RECEIVES JUDAS ISCARIOT TO THE NUMBER OF HIS DISCIPLES. ANCESTRY AND CHARACTER OF JUDAS ISCARIOT

Jesus had never before been in Meroz. It was surrounded by a dry moat, which at times received some water from the mountain streams. The place had a bad name in Israel on account of the perfidy of its inhabitants. It had been peopled by the descendants of Aser and Gad, sons of Jacob and the handmaiden Zelpha, some of whom had intermarried with the Gentiles of Sichem. The other tribes refused to acknowledge the offspring of these mixed marriages, and they were despised likewise on account of their faithlessness and perfidy. Meroz, in consequence, became an isolated place, and its inhabitants, being thus cut off from much good, were likewise shielded from much evil. They had fallen into oblivion, perished, as it were, from among men. Their chief occupations consisted in dressing skins, making leather, preparing furs and garments of the same, and manufacturing leather sandals, straps, girdles, shields, and military jerkins. They brought the skins from afar on asses and dressed them partly near Meroz, using for that purpose a cistern supplied with water from their fountain in the city. But because this itself was fed from an

aqueduct and had not always a full supply, they tanned the skins near Iscariot, a marshy region, a couple of hours to the west of Meroz and northward from Aser-Machmethat. It was a desolate little place of only a few dwellings. Nearby was a ravine through which a little stream flowed to the valley of the Jordan. It was on its banks that the people of Meroz prepared their skins. Judas and his parents had for some time dwelt in this locality, hence the surname borne by the former.

Jesus was very joyfully received at some distance from their city by the poor citizens of Meroz. They knew of His approach and went out to meet Him, carrying sandals and garments for His use while they cleaned and brushed His own. Jesus thanked them and went with the disciples into the city, where they washed His feet and offered the customary refreshments. The Pharisees came to salute Him. Toward evening He taught in the synagogue before a large audience, taking for His subject the slothful servant and the buried talent. By this parable Jesus designated the inhabitants themselves. Born of the maid servant, they had received one talent only which they should have put out at interest; but instead of that they had buried it. The Master was coming and they should hasten to gain something. Jesus rebuked them also for their little love for their neighbor and their hatred of the Samaritans.

The Pharisees were not well pleased with Jesus, but the people so much the more, as they were very greatly oppressed by them. They rejoiced likewise at Jesus' visit because their whole region seemed to lie forgotten by all the world, and no one ever came to help or instruct them in any way.

After the sermon, Jesus went with His disciples to an inn that stood outside the western gate of the city. Lazarus had erected it for their use on some ground that he owned in these parts. Bartholomew, Simon Zelotes,

Jude Thaddeus, and Philip came here to see Jesus, by whom they were cordially received. They had already spoken with the disciples. They dined with Jesus and remained overnight. Jesus had often before seen Bartholomew, had given him an interior call to His service and had even spoken of him to the disciples. Simon and Thaddeus were his cousins. Philip also was related to him and, like Thaddeus, was already among the disciples. Jesus had called all these to follow Him when, upon His last visit to Capharnaum at Peter's fishery on the lake, He had spoken of their soon being summoned to do so. It was then that Peter had expressed himself so desirous of being allowed to remain at home as unfit for such a calling. Then it was that Peter uttered the words that later on were recorded in the Gospel.

Judas Iscariot likewise had come with the above named disciples to Meroz. He did not, however, spend the evening with Jesus, but at a house in the city where he had often before stayed. Bartholomew and Simon spoke with Jesus of Judas. They said that they knew him to be an active, well-informed man, very willing to be of service, and very desirous of a place among the disciples. Jesus sighed as they spoke and appeared troubled. When they asked Him the cause of His sadness, He answered: "It is not yet time to speak, but only to think of it." He taught during the whole meal, and all slept at the inn.

The newly arrived disciples had come from Capharnaum where they had met Peter and Andrew. They had messages from there and had also brought Jesus some money for the expenses of the journey, the charitable gift of the women. Judas, having met them at Naim, accompanied them to Meroz. Even at this early period, he was already known to all the disciples, and he had recently been in Cyprus. His manifold accounts of Jesus, of His miracles, of the various opinions formed of Him, namely, that some looked upon Him as the Son of David, others

called Him the Christ, and the majority esteemed Him the greatest of the Prophets, had made the Jews and pagans of the island very inquisitive with regard to Him. They had heard, too, many wonderful things of His visit to Tyre and Sidon. The Cyprian pagan, the officer who visited Jesus in Ophra, had in consequence of all these marvelous accounts been sent thither by his master, who was very much impressed by them. Judas had accompanied the officer back to Cyprus. On his return journey he stopped at Ornithopolis where the parents of Saturnin, originally from Greece, then dwelt.

When Judas learned on the way that Jesus was going into the region of Meroz, where he himself was well-known, he went to seek Bartholomew in Debbaseth. He was already acquainted with him and he invited him to go with him to Meroz and present him to Jesus. Bartholomew expressed his willingness to do so. But he went first to Capharnaum with Jude Thaddeus to see the disciples there, thence with Thaddeus and Philip to Tiberias, where Simon Zelotes joined them, and then stopped at Naim for Judas who had journeyed thither to meet them. He begged them again to present him to Jesus as one desirous of becoming a disciple. They were well pleased to do so, for they took delight in his cleverness, his readiness to render service, and his courteous manner.

Judas Iscariot may have been at that time twenty-five years old. He was of middle height and by no means ugly. His hair was of a deep black, his beard somewhat reddish. In his attire he was perfectly neat and more elegant than the majority of Jews. He was affable in address, obliging, and fond of making himself important. He talked with an air of confidence of the great or of persons renowned for holiness, affecting familiarity with such when he found himself among those that did not know him. But if anyone who knew better convicted him of untruth, he retired confused. He was avaricious of

honors, distinctions, and money. He was always in pursuit of good luck, always longing for fame, rank, a high position, wealth, though not seeing clearly how all this was to come to him. The appearance of Jesus in public greatly encouraged him to hope for a realization of his dreams. The disciples were provided for; the wealthy Lazarus took part with Jesus, of whom everyone thought that He was about to establish a kingdom; He was spoken of on all sides as a King, as the Messiah, as the Prophet of Nazareth. His miracles and wisdom were on every tongue. Judas consequently conceived a great desire to be numbered as His disciple and to share His greatness which, he thought, was to be that of this world. For a long time previously he had picked up, wherever he could, information of Jesus and had in turn carried around tidings of Him. He had sought the acquaintance of several of the disciples, and was now nearing the object of his desires. The chief motive that influenced him to follow Jesus was the fact that he had no settled occupation and only a half-education. He had embarked in trade and commerce, but without success, and had squandered the fortune left him by his natural father. Lately he had been executing all kinds of commissions, carrying on all kinds of business and brokerage for other people. In the discharge of such affairs, he showed himself both zealous and intelligent. A brother of his deceased father, named Simeon, was engaged in agriculture in Iscariot, the little place of about twenty houses that belonged to Meroz and from which it lay only a short distance toward the east. His parents had lived there a long time, and even after their death he had generally made it his home, hence his appellation of Iscariot. His parents at one time led a wandering life, for his mother was a public dancer and singer. She was of the race of Jephte, or rather that of his wife, and from the land of Tob. She was a poetess. She composed songs and anthems, which she sang with harp accompaniment. She

taught young girls to dance, and carried with her from place to place all sorts of feminine finery and new fashions. Her husband, a Jew, was not with her; he lived at Pella. Judas was an illegitimate child whose father was an officer in the army near Damascus. He was born at Ascalon on one of his mother's professional journeys, but she soon freed herself from the encumbrance by exposing the child. Shortly after his birth, he was abandoned on the water's edge. But being found by some rich people with no children of their own, they cared for the child and bestowed upon him a liberal education. Later on, however, he turned out to be a bad boy and, through some kind of knavery, fell again to the care of his mother, who assumed the charge for pay. It is in my mind that the husband of his mother, becoming acquainted with the boy's origin, had cursed him. Judas received some wealth from his illegitimate father. He was possessed of much wit. After the death of his parents, he lived mostly in Iscariot with his Uncle Simeon, the tanner, and helped him in his business. He was not as yet a villain, but loquacious, greedy for wealth and honor, and without stability. He was neither a profligate nor a man without religion, for he adhered strictly to all the prescriptions of the Jewish Law. He comes before me as a man that could be influenced as easily to the best things as to the worst. With all his cleverness, courteousness, and obligingness, there was a shade of darkness, of sadness, in the expression of his countenance, proceeding from his avarice, his ambition, his secret envy of even the virtues of others.

He was not, however, exactly ugly. There was something bland and affable in his countenance, though at the same time, something abject and repulsive. His father had something good in him, and thence came that possessed by Judas. When as a boy he was returned to his mother, and she on his account was embroiled in a quarrel with her husband, she cursed him. Both she and her husband

were jugglers. They practiced all kinds of tricks; they were sometimes in plenty and as often in want.

The disciples in the beginning were favorably inclined toward Judas on account of his obliging ways, for he was ready even to clean their shoes. As he was an excellent walker, he made at first long journeys in the service of the little Community. I never saw him work a miracle. He was always full of envy and jealousy and, toward the close of Jesus' career, he had become weary of obedience, of the wandering life of the disciples, and of the—to him—inexplicable mystery that surrounded the Divine Master.

In the center of Meroz was a beautifully constructed fountain, the water of which was conducted through pipes from the neighboring mountain, at a little distance to the north of the city. There were five galleries around the well, each of which contained a reservoir. Into these reservoirs the water of the well could be pumped. In the outer gallery of all were little bathing houses, and the whole place could be closed. Here to these galleries around the well had numbers of very sick persons belonging to the city, some of them considered incurable, been brought on beds. The worst were placed in the little bathing houses in the outside circle. Meroz, abandoned, despised, and helpless, possessed an astonishing number of sick, dropsical old people, paralytics, and sufferers of all kinds. Jesus, accompanied by the disciples, Judas excepted (he had not yet been presented to Jesus), went into the city. The Pharisees of the place and some strangers who had come from a distance were present. They took their stand at the center of the fountain where they could see all that went on. They appeared astonished and even somewhat scandalized at the miracles of Jesus. They were old people grounded in their own opinion, who had listened to previous accounts of such wonders with wise shakes of the head, smiles, and shrugs, giving credence to none of it. But now they beheld with surprise and vexa-

tion those seriously affected, those incurables of their own city, by whose deep-seated maladies they hoped to see Jesus' healing power set at naught, taking up their beds and going off to their homes with songs of praise for their perfect cure. Jesus preached, instructed and consoled the sick, and gave Himself no trouble about the Pharisees. The whole city resounded with joy and thanksgiving. This lasted from early morn till nearly noon.

Jesus and the disciples now returned to their inn by the western gate of the city. On their way through the streets, some furious possessed, that had been allowed to leave their place of confinement, cried after Jesus. He commanded them to be silent. They instantly ceased their cries and threw themselves humbly at His feet. Jesus cured them and admonished them to purify themselves. From the inn He went to the hospital of the lepers a short distance from the city, entered, called the lepers before Him, touched them, healed them, and commanded them to present themselves before the priests for the customary purifications. Jesus did not allow the disciples to follow Him into the leprous hospital. He sent them up to the mountain where, after healing the lepers, He was to deliver an instruction.

On the way the disciples were met by Judas Iscariot, and when Jesus again joined them, Bartholomew and Simon Zelotes presented him to Jesus with the words: "Master, here is Judas of whom we have spoken to Thee." Jesus looked at him graciously, but with indescribable sorrow. Judas, bowing, said: "Master, I pray Thee allow me to share Thy instructions." Jesus replied sweetly and in words full of prophetic meaning: "Thou mayst have a place among My disciples, unless thou dost prefer to leave it to another." These were His words or at least their purport. I felt that Jesus was prophesying of Matthias, who was to fill Judas's place among The Twelve, and alluding also to His own betrayal. The expression was more com-

prehensive, but I felt that such was the allusion.

They now continued the ascent of the mountain, Jesus teaching all the while. On the summit was gathered a great crowd from Meroz, from Ataroth off to the north, and from the whole region around. There were also many Pharisees from these places. Jesus had some days previously announced the sermon by means of the disciples. He preached in vigorous terms of the Kingdom, of penance, of the abandonment in which the people of Meroz lived, and He earnestly exhorted them to arise from their sluggishness. There was no teacher's chair up here. The preacher took his stand on an eminence, surrounded by a trench and a low wall, upon which the listeners leaned or stood.

The view from this point was very beautiful and extended. One could see over Samaria, Meroz, Thebez, Machmethat, and away over the whole country around. Mount Garizim, however, was not in view, though the towers of its ancient temple were visible. Toward the southeast, the horizon stretched off to the Dead Sea and eastward over the Jordan to Gilead. To the north in an oblique direction rose the heights of Thabor, the view further extending in the direction of Capharnaum.

When evening closed, Jesus informed His hearers that He would teach there again in the morning. A great many of the people slept on the mountain under tents as they were at so great a distance from home. Jesus and the disciples went back to the inn near Meroz. All along the way Jesus taught of the good employment of time, of salvation so long looked for and now so near, of abandoning their relatives in order to follow Him, and of helping the needy. Arrived at the inn, He dined with the disciples. While on the mountain, He had caused to be distributed to the poor the money that the disciples had brought with them from Capharnaum. Judas regarded that distribution with a covetous eye. During the meal at the inn, Jesus continued

His instructions, and indeed after it far into the night. Today, for the first time, Judas sat at table with the Saviour and spent the night under the same roof with Him.

6. SERMON ON THE MOUNTAIN NEAR MEROZ. THE DAUGHTERS OF LAIS

Next morning Jesus went again to the mountain and there during the whole forenoon delivered a grand discourse similar to that known as the Sermon on the Mount. The multitude present was great, and food was distributed: bread and honey, along with fish taken from the ponds fed by the little brooks that watered the region. Jesus had by means of the disciples procured provisions for the poor. Toward the end of the discourse, He alluded again to the one talent that, as children of the handmaid, they had received and buried, and He inveighed severely against the Pharisees for their hatred toward them, asking why they had not long ago led these people back to the truth. His words vexed the Pharisees, and they began to retort. They reproached Jesus for allowing His disciples so much liberty, especially on the score of fasting, washing, purifications, the Sabbath, the shunning of publicans and the different sects. It was not in this way, they said, the children of the Prophets and the Scribes used to live.

Jesus replied in the words of the Commandment of fraternal love: "Love God above all things and thy neighbor as thyself. That is the first Commandment!" and He told the disciples that they should learn to practice it, instead of covering up its abuse by means of exterior practices. Jesus spoke somewhat figuratively; consequently, Philip and Thaddeus said to Him: "Master, they have not understood Thee." Then Jesus explained Himself quite significantly. He commiserated the poor, ignorant, sinful people whom they, the Pharisees, with all their outward observance of the Law, had allowed to go to destruction, and

He ended by boldly declaring that they who acted so should have no part in His Kingdom. He then went down the mountain to His inn, which was one-half hour from the scene of the sermon and another from the city. He met all along the way, on litters under tents, a great number of sick of all kinds patiently awaiting His coming. Many of them had come too late for the first cures. They belonged to the country far around. Jesus cured them, addressing to them at the same time words of consolation and exhortation to a change of life.

A pagan widow of Naim, called Lais, was also here waiting for Jesus. She had come to implore His aid in behalf of her two daughters, Sabia and Athalia. They were in a fearful manner possessed by the devil, and were at home in Naim confined to their respective apartments. They were perfectly furious. They dashed themselves here and there, they bit their own flesh, and struck wildly around them; no one ventured to approach them. At other times their members were contracted by cramps, and they fell to the ground pale and unconscious. Their mother, accompanied by handmaids and menservants, had come to Jesus for help. She was waiting at a distance eagerly desirous of His approach, but to her disappointment, she saw Him always turning to others. The poor mother could not restrain her eagerness, but cried out from time to time as He drew near: "Ah, Lord, have mercy on me!" but Jesus appeared not to hear her. The women near her suggested that she should say: "Have mercy on my daughters!" since she herself was not a sufferer. She replied: "They are my own flesh. In having mercy on me, He will have mercy on them also!" and again she uttered the same cry. At last Jesus turned and addressed her: "It is proper that I should break bread to the children of My own household before attending to strangers." The mother replied: "Lord, Thou art right. I will wait or even come again, if Thou canst not help me today, for I am not wor-

thy of Thy assistance!" Jesus had, however, finished His work of healing, and the cured, singing canticles of praise, were going off with their beds. Jesus had turned away from the disconsolate mother and appeared about to retire. Seeing this, the poor woman grew desperate. "Ah!" she thought, "He is not going to help me!" But as the words flashed through her mind, Jesus turned toward her and said: "Woman, what askest thou of Me?" She cast herself veiled at His feet and answered: "Lord, help me! My two daughters at Naim are tormented by the devil. I know that Thou canst help them if Thou wilt, for all things are possible to Thee." Jesus responded: "Return to thy home! Thy daughters are coming to meet thee. But purify thyself! The sins of the parents are upon these children." These last words Jesus spoke to her privately. She replied: "Lord, I have already long wept my sin. What shall I do?" Then Jesus told her that she should get rid of her unjustly acquired goods, mortify her body, pray, fast, give alms, and comfort the sick. She promised with many tears to do all that He suggested, and then went away full of joy. Her two daughters were the fruit of an illicit connection. She had three sons born in lawful wedlock, but they lived apart from their mother, who still retained property belonging to them. She was very rich and, notwithstanding her repentance, lived, like most people of her class, a life of luxury. The daughters were confined in separate chambers. While Jesus was speaking with their mother, they fell unconscious, and Satan went out of them in the form of a black vapor. Weeping vehemently and quite changed, they called their female attendants, and informed them that they were cured. When they learned that their mother had gone to the Prophet of Nazareth, they set out to meet her, accompanied by many of their acquaintances. They met her at about an hour's distance from Naim and related all that had happened to them. The mother then went on to the city, but the

daughters with their maids and servants proceeded straight forward to Meroz. They wished to present themselves to Jesus who, they had heard, was going to teach there again the next morning.

During the healing of the sick, Manahem, the blind disciple of Korea, who had been restored to sight and whom Jesus had sent on a message to Lazarus, returned from Bethania with the two nephews of Joseph of Arimathea. Jesus gave them an interview. The holy women had sent by them money and gifts of various kinds to Jesus. Dina the Samaritan had visited the holy women at Capharnaum, bringing with her a rich contribution. Veronica and Johanna Chusa had also visited Mary. On their return journey they called to see Magdalen, whom they found very much changed. She was depressed in spirits, her folly apparently undergoing a struggle with her good inclinations. The holy women took Dina with them to Bethania. There was at this epoch a rich, aged widow who joined Martha's little band and gave all she possessed for the benefit of the young community.

When the Pharisees invited Jesus to a dinner, they asked Him whether His disciples, young, inexperienced men, some of them quite rustic and unaccustomed to the society of the learned, should also be invited. Jesus answered: "Yes! For whoever invites Me, invites the members of My household also; and he that rejects them likewise rejects Me." At these words, they bade Him bring the disciples with Him. All repaired to the public house in the city, where Jesus still taught and explained parables.

The property upon which Lazarus had established the inn near Meroz, consisted of a beautiful field and numerous orchards interspersed with charming groves. Some of his servants lived there to attend to the fruit and provide for its sale. At this time they had charge also of the inn. At the last meeting of Jesus with Lazarus at Ennon, it had

been agreed that Jesus should tarry for some time in these parts. The holy women had, in consequence, come thither to get the inn in order, and the people around the country had been notified to expect Jesus.

On the following morning, before going again to the mountain, Jesus taught at the fountain in Meroz, and again reproached the Pharisees for the little care they took of the people. After that He ascended the mountain and delivered an instruction similar to that known as the Sermon on the Mount. Before taking leave of the people, He once more gave an explanation of the buried talent. Some of His hearers had already been three days encamped on the mountain. Those in need had been placed apart from the rest and were provided with food and other necessaries by the disciples. Judas's uncle, Simeon of Iscariot, a devout, old man, dark complexioned and vigorous, entreated Jesus to go to Iscariot, and Jesus promised to do so. When He went down the mountain, He found some sick awaiting Him. They were still able to walk. Jesus cured them. This took place on the road between the inn and Lazarus's property, at a little distance below the place where the disciples had distributed food to the people.

On the same spot upon which the pagan woman Lais of Naim had knelt yesterday at Jesus' feet praying for her sick daughters, were today those daughters, now both cured, awaiting the coming of Jesus. They were named Athalia and Sabia, and were accompanied by their maids and men servants. With all their attendants, they cast themselves down before Jesus, saying: "Lord, we esteemed ourselves unworthy to listen to Thy instructions, therefore we waited here to thank Thee for freeing us from the power of the evil one." Jesus commanded them to rise. He commended their mother's patience, humility, and faith, for as a stranger she had waited until He had broken bread to His own household. But now, He con-

tinued, she too belonged to His household, for she had recognized the God of Israel in His mercy. The Heavenly Father had sent Him to break bread to all that believed in His mission and brought forth fruits of penance. Then He ordered the disciples to bring food, which He gave to the maidens and all their attendants—to each a piece of bread and a piece of fish—delivering to them at the same time an instruction thereon full of deep significance. After that He went on with the disciples to the inn. One of the maidens was twenty, the other five and twenty years old. Their sickness and the confinement in which they lived had made them pale and wan.

7. JESUS IN ISCARIOT AND DOTHAN. CURE OF ISSACHAR

Next morning Jesus left the inn with the disciples and journeyed eastward to Iscariot, distant not quite an hour. On the swampy ground of a deep ravine stood a row of houses, about twenty-five, near a stream of water black and full of reeds. Here and there it was dammed so as to form pools for tanning. Very frequently this water failed, and then they had to let in other sources. The cattle for slaughter belonging to Meroz were pastured around these parts. When needed in Meroz, they were slaughtered here, then flayed, and the hide handed over to the tanners of Iscariot. The ravine in which the little place lay was directly to the north of Machmethat. The tanner's trade, on account of the odors attending it, was held in detestation by the Jews. Although for tanning the hides of the slaughtered cattle pagan slaves and others of the most despised races were needed, yet in Meroz they dwelt apart from the other inhabitants. In Iscariot no calling was carried on but tanning, and it seemed to me that most of the houses of this place belonged to old Simeon, the uncle of Judas.

Judas was very dear and quite useful to his old uncle in his leather trade. Sometimes he dispatched him with asses to purchase raw hides, sometimes with prepared leather to the seaport towns, for he was a clever and cunning broker and commission merchant. Still he was not at this time a villain, and had he overcome himself in little things, he would not have fallen so low. The Blessed Virgin very often warned him, but he was extremely vacillating. He was susceptible of very vehement, though not lasting repentance. His head was always running on the establishment of an earthly kingdom, and when he found that not likely to be fulfilled, he began to appropriate the money entrusted to his care. He was therefore greatly vexed that the worth of Magdalen's ointment had not passed as alms through his hands. It was at the last Feast of Tabernacles in Jesus' lifetime that Judas began to go to the bad. When he betrayed Jesus for money, he never dreamed of His being put to death. He thought his Master would soon be released; his only desire was to make a little money.

Judas was, here in Iscariot, very obliging and ready to serve; he was perfectly at home. His uncle, the tanner Simeon, a very busy and active man, received Jesus and the disciples at some distance from the place, washed their feet, and offered the customary refreshments. Jesus and the disciples visited his house where were his family, consisting of his wife, his children, and his servants.

Jesus paid a visit to the opposite side of the place where, in the midst of a field, was a kind of pleasure garden in which the tabernacles were still standing. All the inhabitants of the place were here assembled. Jesus taught upon the parable of the sower and the different kinds of soil. He exhorted the people to let the instructions they had heard from Him on the mountain near Meroz find good soil in their hearts.

Jesus afterward, with the disciples and Simeon's family, took a little repast standing. During it old Simeon begged

Him to admit Judas his nephew, whom he praised in many ways, to a participation in His teachings and His Kingdom. Jesus responded in pretty much the same terms as He had used toward Judas himself: "Everyone may have a share therein, provided he is resolved not to relinquish his portion to another." Jesus performed no cures here, for the sick had already been healed on the mountain.

Jesus and the disciples went from Iscariot back toward the west almost as far as the inn. Then turning to the north, they traversed the valley having the mountain upon which Jesus had taught to the left, turned somewhat northwestwardly, then again to the north, and journeyed along a low mountain terrace toward Dothan, which could be seen lying low in the eastern vale of the plain of Esdrelon. To the east rose the mountains above, and to the west lay the valley below it.

Jesus was accompanied by three troops of men who, having been present at His instructions on the mountain, were now returning in bands to their homes for the Sabbath. When one party left Him, another came up to bear Him company. It was almost three hours from the inn to Dothan, a place as large as Münster. I had a vision in which I saw that it was here that the soldiers sent by Jeroboam to seize Eliseus were struck blind. Dothan had five gates and as many principal streets; it was traversed likewise by two highways. One of the latter led from Galilee down to Samaria and Judea; the other came from the opposite side of the Jordan and ran through the valley of Apheca and Ptolomais on the sea. Trade in wood was carried on in Dothan. On the mountain chain around here and near Samaria there was still much wood; but across the Jordan near Hebron, and at the Dead Sea, the mountains are quite bare. I saw in the neighborhood of Dothan much work going on under tents in the preparation of wood. All sorts of beams for the different parts of ships

were put into shape, and long, thin slats were prepared for wicker partitions. Outside the gates on the highways that crossed each other in Dothan were several inns.

Jesus went with the disciples to the synagogue, where a crowd was already assembled, among them many Pharisees and Doctors. They must have had some intimation of Jesus' coming, for they were so polite as to receive Him in the court outside the synagogue, wash His feet, and present to Him the customary refection. Then they conducted Him in and handed Him the roll of the Law. The sermon was on the death of Sara, Abraham's second marriage with Ketura, and the Dedication of Solomon's Temple.

The Sabbath instructions over, Jesus went to an inn outside the city. There He found Nathanael the bridegroom, two sons of Cleophas and His Mother's eldest sister, and a couple of the other disciples who had come hither for the Sabbath. There were now about seventeen disciples with Him. The people from the house on Lazarus's estate near Ginaea, where Jesus stopped recently when He went to Ataroth, were also here to celebrate the Sabbath.

Dothan was a beautiful, well-built old city, very agreeably situated. In the rear, though at a considerable distance, arose a mountain chain, and in front it looked out upon the delightful plain of Esdrelon. The mountains of this region are not so steep and rugged. Peak rises above peak, and the roads are better. The houses were of the old style, like those in David's time. Many had little turrets on the corners of the flat roofs capped by large domes, or cupolas, in which an observer could sit and view the surrounding locality. It was from such a cupola that David saw Bethsabee. There were also on the roofs galleries of roses and even of trees.

Jesus entered many of the forecourts of the dwellings, where He found sick whom He cured. The occupants

standing at their doors implored Him to come in, which He did accompanied by two of the disciples. They also in different places begged the disciples to intercede for them, which they accordingly did. Jesus went likewise to the place in which the lepers abode, separated from all others, and there He healed the sufferers. There were many lepers in this city. It may have been on account of their frequent communication with strangers for trading purposes, for besides the trade in wood, the inhabitants of Dothan carried on other branches of industry. They imported carpets, raw silk, and similar goods which they unpacked and again exported.

I saw goods like the above at the house of the sick man whom Jesus was entreated by Nathanael to visit. Nathanael lived at his house. It was a very elegant looking dwelling surrounded by courtyards and open colonnades, and situated not far from the synagogue. The occupant was a wealthy man of about fifty years named Issachar, who was suffering from dropsy. Notwithstanding his miserable condition, Issachar had a few days previously to the coming of Jesus espoused a young woman named Salome, aged twenty-five years. This union was according to legal prescription analogous to that of Ruth and Booz—it gave Salome the right to inherit Issachar's property. The evil tongues of the city, especially the Pharisees, found great fault with this marriage, which at once became the general talk. But Issachar and Salome put their trust in Jesus, for at His last visit to this part of the country, they had recommended their affairs to Him.

The family had been long acquainted with Jesus, even during the lifetime of Salome's parents, for Mary and Joseph when journeying from Nazareth to visit Elizabeth had found hospitality with them. This happened shortly before the Paschal solemnity. Joseph went with Zachary from Hebron to Jerusalem for the feast, after which he returned to Hebron and then went home leaving Mary

there. Thus had Jesus, while still in His Mother's womb, received hospitality in this house, to which He now came thirty-one years later as the Saviour of mankind, to discharge in the person of their sick son the debt of gratitude He owed to the goodness of the parents.

Salome was the child of this house and the widow of Issachar's brother, Issachar himself being the widower of Salome's sister. The house and all the property were to revert to Salome, for neither she nor Issachar had had children by the previous union. They were childless and the only descendants of an illustrious race. They had espoused each other trusting to the merciful healing power of Jesus. Salome was allied to Joseph's family. She was originally from Bethlehem, and Joseph's father was accustomed to call her grandfather by the title of brother, although he was not really his brother. They had a descendant of the family of David among their forefathers who, I think, was also a king. His name sounds like Ela. It was through respect to this ancient friendship that Mary and Joseph were there entertained. Issachar was of the tribe of Levi.

Upon His entrance into the house Jesus was met by Salome, her maids, and the other servants of the household. Salome cast herself at Jesus' feet and begged her husband's cure. Jesus went with her into the chamber of the sick man, who lay covered up on his couch, for he was dropsical as well as paralyzed on one side. Jesus saluted him and spoke to him words full of kindness. The sick man was very much touched and gratefully acknowledged the salutation, though he could not rise. Then Jesus prayed, touched the sufferer, and gave him His hand. Instantly the sick man arose, threw another garment around him, and left his bed, when he and his wife cast themselves at Jesus' feet. The Lord addressed them a few words of exhortation, blessed them, promised them posterity, and then led them out of the chamber to their

assembled household, who were all filled with joy. The miraculous cure was kept a secret all that day.

Issachar invited Jesus and all His followers to stay that night at his house and, after the exercises of the synagogue, to dine with him. Jesus accepted the invitation, and then went to preach in the synagogue. Toward the end of His discourse the Pharisees and Sadducees began to strive against Him. From the explanation of Abraham's marriage with Ketura, He had come to speak of marriage itself. The Pharisees broached that of Issachar and Salome. They declared it insane in a man so sick and old to marry a young woman. Jesus replied that the couple had married in obedience to the Law, and He asked how could they, who held so strictly to the same, blame them. They answered by asking how He could look upon such a union as prescribed by the Law, since so old and sick a man could hope for no blessing on his marriage, consequently such an affair was no other than a scandal. Jesus responded: "His faith has preserved to him the fruit of wedlock. Do ye set limits to the almighty power of God? Has not the sick man married in obedience to the Law? In trusting in God and believing that He will help him, he has done excellently well. But this is not the cause of your indignation. Ye hoped that this family would die out for want of heirs, and then ye would get their property into your own hands." Then He cited the example of many devout old people whose faith had been rewarded with posterity, and said many other things upon the subject of matrimony. The Pharisees were furious, but had not a word in reply.

The Sabbath over, Jesus left the synagogue and, accompanied by the disciples, went to Issachar's, where a grand banquet had been prepared for Him. Jesus, the disciples related to Him, and Issachar himself sat at one table, while Salome, the wife, came and went doing the honors of the same. The other disciples ate in a side hall. Pre-

viously to sitting down Jesus had healed several sick. It was dusk, and the miracles were performed by torchlight outside the synagogue and near Issachar's dwelling, where the sick had gathered. I saw among the disciples Judas Iscariot, Bartholomew, and Thomas, also an own brother and a stepbrother of the last named. Thomas had two stepbrothers. They had come thither for the Sabbath from Apheca, seven hours distant, and they put up at Issachar's, Thomas being well-known to him on account of his commercial pursuits. Though he had acquaintances among the disciples, he had never yet spoken to Jesus, for he was anything but obtrusive. James the Less also had come from Capharnaum for the Sabbath, likewise Nathanael, the son of the widow Anna, eldest daughter of Cleophas, who was now living with Martha. Nathanael was the youngest of her sons engaged at Zebedee's fishery. He was about twenty years old, gentle and amiable, with something of the appearance of John. He had been reared in the house of his grandfather, and was nicknamed "Little Cleophas," in order to distinguish him from the other Nathanaels. I learned that on this Sabbath when I heard Jesus say: "Call little Cleophas to Me!"

The entertainment consisted of birds, fish, honey, and bread. There were in this city numbers of pigeons, turtledoves, and colored birds which ran like hens around the houses, and often took flight to the beautiful plain of Jezrael. During the meal, Issachar spoke of Mary. He recalled the fact of her having been in that house in her youth, and said that his wife's parents had often related the circumstance, telling how young and beautiful and pious she was. He expressed the hope that God, who had cured him through Joseph's Son (he guessed not his Saviour's origin), would likewise give him posterity. All the disciples found hospitality at this house. There were large, open porticos around it on which beds were prepared for them, separated from one another by movable

partitions. Of the Dothanites, some were very good, and some very bad. On account of the antique style of its houses, Dothain compared with the other cities in its neighborhood as Cologne with our other German towns.

Next morning when Jesus and the disciples went to walk outside the city, Thomas approached and begged Jesus to admit him to the number of His disciples. He promised to follow Him and fulfill all His commands for, as he said, by His preaching and by the miracles he had witnessed, he was convinced of the truth of what John and all the disciples of his acquaintance had said about Him. He begged, also, to be allowed a part in His Kingdom. Jesus replied that he was no stranger to Him and that He knew that he, Thomas, would come to Him. But Thomas would not subscribe to that. He asserted that he had never before thought of taking such a step, for he was no friend of novelty, and had only now determined upon it since he was convinced of His truth by His miracles. Jesus responded: "Thou speakest like Nathanael. Thou dost esteem thyself wise, and yet thou talkest foolishly. Shall not the gardener know the trees of his garden? The vinedresser, his vines? Shall he set out a vineyard, and not know the servants whom he sends into it?" Then He related a similitude of the cultivation of figs upon thorns.

Two of John's disciples who had been sent to Jesus by the Baptist had an interview here with Jesus and then returned to Machaerus. They had been present at the sermon on the mountain near Meroz and had witnessed the miracles there performed. They belonged to the disciples that had followed their master to the place of his imprisonment and had received his instructions outside his prison. They were warmly attached to him. As they had never witnessed any of Jesus' actions, John had sent them to Him that they might be convinced of the truth of what he himself had told them of Him. He commissioned them to beg Jesus in his name to declare openly and precisely

who He was and to establish His Kingdom on earth. These disciples told Jesus that they were now convinced of all that John had announced of Him, and they inquired whether He would not soon go to free John from prison. John, they said, hoped to be released through Him, and they themselves were longing for Him to establish His Kingdom and set their master at liberty. They thought that would be a more profitable miracle than even His curing the sick. Jesus replied that He knew that John was longing and hoping soon to be freed from imprisonment, and that he should indeed be released, but that He should go to Machaerus and deliver John who had prepared His ways, John himself never even dreamed. Jesus ended by commanding them to announce to John all that they had seen and say to him that He would fulfill His mission.

I do not know whether John was aware that Jesus was to be crucified and that His Kingdom was not to be an earthly one. I think that he thought Jesus, after converting and freeing the people, would establish a holy Kingdom upon earth.

Toward noon Jesus and the disciples returned to the city and to Issachar's, where many people were already assembled. The mistress and domestics were busy preparing the noonday meal. Back of the house was a charming spot in the center of which was a beautiful fountain surrounded by summerhouses. The fountain was regarded as sacred, for it had been blessed by Eliseus. There was a handsome chair nearby for the preacher's use and around it an enclosed space with shade trees, in which quite a number might assemble for instructions. Several times in the year, especially at Pentecost, public instructions were given here. There were besides, in the region of the fountain, places with long, stone stalls or narrow terraces, where caravans and the crowds going to Jerusalem at the Paschal time could rest and take refreshments. Issachar's house stood near enough to command a view of the foun-

tain and its surroundings. The arrangements of the resting place and the customs observed there were also superintended from Issachar's, where a kind of freight business was carried on. The caravans unloaded and unpacked their goods here for Issachar to forward to other places, and very frequently the merchants and their servants received hospitality at his house, although it was not a public inn. Issachar's business was like that of the father of the bride of Cana in Galilee. The beautiful fountain had one inconvenience. It was so deep that the water could be pumped only with great fatigue. When pumped up, it ran into basins standing around.

There were crowds assembled around the fountain on the invitation of Jesus and Issachar. Jesus, from the teacher's chair, delivered a discourse to the people on the fulfillment of the Promise, the nearness of the Kingdom, on penance and conversion, and of the way to implore the mercy of God and to receive His graces and miracles. He alluded to Eliseus, who had formerly taught in this same place. The Syrians sent to take him prisoner were struck with blindness. Then Eliseus conducted them to Samaria into the hands of their enemies, but far from allowing them to be put to death, he entertained them hospitably, restored their sight, and sent them back to their king. Jesus applied this to the Son of Man and the persecution He endured from the Pharisees. He spoke also for a long time of prayer and good works, related the parable of the Pharisee and the Publican, and told His hearers that they ought to adorn and perfume themselves on their fast days instead of parading their piety before the people. The inhabitants of this place, who were very much oppressed by the Pharisees and Sadducees, were greatly encouraged by Jesus' teaching. But the Pharisees and Sadducees, on the contrary, were enraged upon seeing the joyous multitude and hearing the words of Jesus. Their rage increased when they beheld Issachar in perfect health going around

among the people, joyfully helping the disciples and his own servants to distribute food to them as they seated themselves along the stone benches. This sight so exasperated them that they stormed violently against Jesus. It looked as if they were about to take Him into custody. They began again to rail at His curing on the Sabbath. Jesus bade them listen to Him calmly. He placed them in a circle around Him and, making use of His customary argument, said to the chief among them: "If on the Sabbath you should happen to fall into the well here, would you not wish to be drawn out at once?" And so He continued to speak until they slunk back, covered with confusion. After this Jesus left the city with several of His disciples, and descended into the valley that runs from south to northwest of Dothan.

Issachar had distributed large alms in Dothan, and sent also to the inn of the little community asses with various necessaries. The provisions and beverages provided by the disciples and which had become somewhat stale, he caused to be exchanged for better. He gave to each of them a cup like those used at Cana, and a flat jug, or pitcher, made of white material with a ring by which it could hang. The stoppers were a kind of sponge tightly compressed. The jugs contained a refreshing drink made of balm. He gave likewise to each disciple a sum of money for alms and other necessities.

Judas Iscariot and many other disciples returned from Dothan to their own homes. Jesus kept with Him only nine, among whom were Thomas, James the Less, Jude Barsabas, Simon Thaddeus, little Cleophas (Nathanael), Manahem, and Saturnin.

After Jesus' departure, the Pharisees recommenced their mockery and insults. They said to the people: "One can easily see who He is. He has allowed Himself to be sumptuously entertained by Issachar. His disciples are a set of lazy vagrants whom He supports and feasts at the ex-

pense of others. If He did right, He would stay at home and support His poor Mother. His father was a poor carpenter. But that respectable calling does not suit Him, and so He goes wandering around disturbing the whole country."

While Issachar was distributing his alms, he constantly repeated: "Help yourselves freely! Take freely! It is not mine. It belongs to the Father in Heaven. Thank Him, for it is only lent to me!"

8. JESUS GOES FROM DOTHAN TO ENDOR. CURE OF A PAGAN BOY

After a journey of about five hours, and night having set in, Jesus and the disciples arrived at a lonely inn where only sleeping accommodations were to be found. Nearby was a well that owed its origin to Jacob. The disciples gathered wood and made a fire. On the way Jesus had had a long conversation with them, intended principally for the instruction of Thomas, Simon, Manahem, "Little Cleophas," and the others newly received. He spoke of their following Him, and through the deep conviction of the worthlessness of earthly goods, of their leaving their relatives without regret and without looking back. He promised that what they had left should be restored to them in His Kingdom a thousandfold. But they should reflect maturely whether or not they could break their earthly ties.

To some of the disciples, and especially to Thomas, Judas Iscariot was not particularly pleasing. He did not hesitate to say plainly to Jesus that he did not like Judas Simonis, because he was too ready to say *yes* and *no*. Why, he asked, had He admitted that man among His disciples, since He had been so difficult to please in others. Jesus answered evasively that from eternity it was decreed by God for Judas, like all the others, to be of the number of His disciples.

When the disciples had retired to rest, Jesus went alone into the mountains to pray.

Early the next morning some inhabitants of Sunem came to Jesus at the inn earnestly begging Him to go with them, for they had some children seriously sick whom they wished Him to cure. Sunem was a couple of hours to the east of where Jesus then was. The poor people had long been vainly expecting Jesus' coming. But Jesus replied that He could not go then, because others were awaiting Him, but that He would send His disciples to them. They rejoined that they had already had some of them in their town, but the cure of their children had not followed. They insisted upon His coming Himself. Jesus exhorted them to patience, and they left Him.

He now went with His disciples to Endor. On the road from Dothan to Endor were two wells of Jacob, to which his herds used to be led, and for which he often had to struggle with the Amorrhites.

Lazarus owned a field near Jezrael at some distance from Endor. Joachim and Anne owned another two hours to the northeast of Endor, and it was to it that the latter accompanied Mary on her journey to Bethlehem. It was from this field that the little she-ass, that ran on so gaily before the holy travellers, had been taken to be presented to Joseph. Joachim owned another field on the opposite side of the Jordan on the confines of the desert and forest of Ephraim, and not far from Gaser. Thither had he retired to pray when he returned sad from the Temple, and there, too, had he received the command to go to Jerusalem, where Anne would meet him under the Golden Gate.

Jesus paused at a row of houses outside of Endor and taught. At the earnest request of the people, He entered some of them and cured the sick, several of whom had been carried thither from Endor. Among the sufferers were some pagans, but they remained at a distance. One

pagan however, a citizen of Endor, approached Jesus. He had with him a boy of seven years possessed of a dumb devil, and he was often so violent that he could not be restrained. As the man drew near Jesus, the boy became quite unmanageable, broke loose from his father, and crept into a hole in the mountain. The father cast himself at Jesus' feet, bewailing his misery. Jesus went to the hole and commanded the boy to come forth before his Master. At these words, the boy came out meekly and fell on his knees before Jesus, who laid His hands upon him and commanded Satan to withdraw. The boy became unconscious for a few moments, while a dark vapor issued from him. Then he arose and ran full of talk to his father, who embraced him, and both went and fell on their knees before Jesus, giving thanks. Jesus addressed some words of admonition to the father, and commanded him to go to Ennon to be baptized. Jesus did not enter Endor. The suburb in which He was, possessed more beautiful edifices than the city itself. There was something about Endor that spoke of death. Part of the city was a waste, its walls in ruins, its streets overgrown with grass. Many of the inhabitants were heathens under the power of the Jews, and were obliged to labor at all kinds of public works. The few rich Jews found in Endor used to peep timidly out of their doors and quickly draw in their heads, as if they feared that someone was stealing their money behind their back.

From here Jesus went two hours to the northeast into a valley that ran from the Plain of Esdrelon to the Jordan, north of Mount Gilboa. In this valley lay on a hill, like an island, the city of Abez, a place of moderate grandeur surrounded by gardens and groves. A little river flowed before it, and eastward in the valley was a beautiful fountain, called Saul's Fountain because Saul was once wounded there. Jesus did not go into the city, but to a row of houses on the northern declivity of Mount Gelboe bet-

ween the gardens and fields, on the latter of which were high heaps of grain. Here He went into an inn in which a crowd of old men and women, His own relatives, were awaiting Him. They washed His feet and showed Him every mark of genuine confidence and reverence. They were in number about fifteen, nine men and six women, who had sent Him word that they would meet Him here. Several of them were accompanied by their servants and children. They were mostly very aged persons, relatives of Anne, Joachim, and Joseph. One was a young half-brother of Joseph, who dwelt in the valley of Zabulon. Another was the father of the bride of Cana. Anne's relatives from the region of Sephoris, where at His last visit to Nazareth, Jesus had restored sight to the blind boy, were among them. All had journeyed hither in a body and on asses in order to see and speak with Jesus. Their desire was that He would fix His abode somewhere and cease wandering about. They wanted Him to seek a place where He could teach in peace and where there were no Pharisees. They set before Him the great danger He ran, since the Pharisees and other sects were so embittered against Him. "We are well aware," they said, "of the miracles and graces that proceed from Thee. But we beg Thee to have some settled home where Thou canst quietly teach, that we may not be in constant anxiety on Thy account." They even began to propose to Him different places which they thought suitable.

These pious, simple-hearted people made this proposal to Jesus out of their great love for Him. The bitter taunts uttered in their hearing against Him by the evil-minded gave them pain. Jesus replied in affectionate, but vigorous terms, very different from those He was accustomed to use when addressing the multitude or the disciples. He spoke in plain words, explained the Promise, and showed them that it was His part to fulfill the will of His Father in Heaven. He told them moreover that He had not come for

rest, not for any particular persons, nor for His own relatives, but for all mankind. All indiscriminately were His brethren, all were His relatives. Love rests not. Whoever dreams of succoring misery, must seek out the poor. After the comforts of this life He did not aim, for His Kingdom was not of this world. Jesus took a great deal of trouble with these good old people, who listened with ever increasing astonishment to His words, whose deep significance gradually unfolded to their understanding. Their earnestness and their love for Jesus grew at each moment. He took them separately for a walk on the shady part of the mountain, where He instructed and comforted them, each according to his or her special needs, and after that He spoke to them again all together. And so the day closed, and they took together a simple repast of bread, honey, and dried fruits which they had brought with them.

That evening the disciples presented to Jesus a young man from the environs of Endor, the son of a schoolmaster. He was a student preparing to hold a position similar to that of his father. He begged Jesus to receive him among His disciples. He had been informed, he said, that Jesus might perhaps have some need of him, that He might possibly give him some office. Jesus replied that He had no need of him, that the knowledge He came to bring upon earth was different from that which he had acquired, that he was too attached to material things, and so He sent him away.

About noon on the following day, Jesus' relatives started for Mount Thabor, where they separated and returned to their homes in different directions. Jesus had quite consoled and enlightened the good, old people, had infused new life into them. Although they may not have understood all that He told them, yet they felt a great calm fall upon their soul, and they journeyed home with the firm conviction that He had spoken divine words and

that He knew better what to do and how to shape His course than they could tell Him. Still more touching than their meeting was their departure when, with tears and smiles and gracious nods, their demeanor expressive of confidence mingled with respectful reserve, they took their way down through the valley. Some rode on asses, others went on foot leaning on their long staves, and all with their garments girded for travelling. Jesus and the disciples, after helping them to mount their asses and arrange their bundles, accompanied them a part of the way.

9. JESUS IN ABEZ AND DABERETH ON THABOR

Jesus and the disciples now went through the valley to a beautiful well, about a quarter of an hour east of Abez. Several women were standing by it, having come out of the city to draw water. When they saw Jesus coming, some of them hurried into the neighboring houses and soon came back accompanied by several men and women. They brought basins and towels, bread and small fruits in baskets; they washed His feet, and gave Him and the disciples to eat. Many others had joined the little group, and Jesus delivered to them an instruction. Then they conducted Him into the city where He was met at the gate by children, little girls and boys, bearing wreaths and festoons of flowers. They surrounded Him in triumph, and at every step, at every street corner their numbers increased. The disciples, thinking the throng too great, wanted to send the children away. But Jesus exclaimed: "Do ye fall back, and let the little ones come forward!" At these words the children pressed around Him more closely than before. He embraced them, pressed them to His Heart, and blessed them. The mothers and fathers were looking on from the doors and vestibules of their courtyards. At last He reached the synagogue, where He preached to a

crowded assembly. That evening He cured some invalids at their own homes. A repast was laid under an arbor still standing from the Feast of Tabernacles, and of it many people of the city partook.

Thomas had gone back from Endor to Apheca. I saw here in Abez some women afflicted with an issue of blood. They mingled with the crowd, slipped behind Jesus, kissed the hem of His robe, and were cured. In large cities such women would have remained at a distance; in smaller places they were not so punctilious.

A messenger from Cana came to Jesus in Abez. The chief magistrate of the city implored Him to come to see his son, who was seriously sick. Jesus tranquilized him and told him to wait yet a little while. Then two Jewish messengers arrived from Capharnaum. They had been dispatched to Him by a pagan who had already, through the disciples, implored Jesus' aid in behalf of his sick servant. They begged Him earnestly to return at once with them to Capharnaum, for the servant was nigh unto death. Jesus replied that He would go in His own good time, that the man was not dying. The messengers, hearing this, remained for the instruction.

The inhabitants of Abez were chiefly Galaadites of Jabes. They had settled here in the time of the High Priest Heli in consequence of a struggle that had arisen among the people of Galaad. The Judge ruling at that time was consulted in the affair, and he decided that some of the Galaadites should remove to Abez. Saul was wounded near the well of Abez and, on one of the heights to the south, breathed his last. From this circumstance the well was called Saul's Well. The people of Abez belonged to the middle class of society. They made baskets and mats of reeds that grew abundantly in the neighboring morasses formed by the streams running down from the mountains. They prepared also wicker work for putting light huts together, and gave some attention to agriculture and grazing.

SAUL AND THE WITCH OF ENDOR

The Israelites were drawn up before Endor near Jezrael, and the Philistines were marching against them from Sunem. The struggle had already begun when Saul, with two companions—all three in the garb of prophets—went in the darkness of evening to the witch of Endor, who dwelt in some old ruins outside the city. She was a poor, despised creature still somewhat young. Her husband went around the country with a puppet show upon his back, practicing sorcery and exhibiting his wonders to the soldiers of the garrisons and other idlers. When Saul resolved to consult the witch, he was already half-desperate. The witch at first was unwilling to satisfy his desire. She was afraid of its coming to the ears of King Saul, who had strictly prohibited all dealing in witchcraft. But Saul assured her with a solemn oath that that should not happen. Then she led him from the room in which they were, and which had nothing extraordinary in its appearance, to an obscure cellar. Saul demanded that Samuel's spirit should be evoked. The witch drew a circle around Saul and his companions, traced signs around the circle, and spun threads of colored wool in all sorts of figures before and around Saul. She stood at some distance in front of him, a basin of water on the ground before her, and plates like metallic mirrors in her hands. These latter she waved toward each other and over the water, muttering some words and at times calling something aloud. She had previously directed Saul through which part of the crossed threads he was to gaze. By her diabolical skill, she was able to bring up before the eyes of her interrogators scenes of whole campaigns, battles, and the figures of those engaged in them. Such a delusion she was now preparing to evoke for Saul, when suddenly she beheld near her an apparition. Out of herself with astonishment and dread, she let the mirror fall into the basin and cried out:

"Thou hast deceived me! Thou art Saul!" Saul bade her fear nothing, but say to him what she then saw. She replied: "I see a saint rising out of the earth." Saul beheld nothing, and again he questioned: "What does he look like?" The woman, trembling with fear, answered: "An old man in priestly robes!" and with these words she rushed past Saul and out of the cave. When Saul beheld Samuel, he fell prostrate on his face. Samuel spoke: "Why hast thou troubled my repose? The chastisement of God will soon fall upon thee! Tomorrow thou wilt be with me among the dead, the Philistines shall conquer Israel, and David will be king." At these words Saul, overcome by grief and horror, lay on the ground like one dead. His companions raised him and placed him leaning against the wall. They tried to rouse him, the woman brought bread and meat, but he refused to eat. The witch advised him not to engage in the battle, but to retire to Abez where the inhabitants, being Galaadites, would give him a good reception. Saul went thither next morning at dawn. The Israelites were routed beyond Mount Gelboe. Saul was attacked not by the whole army of Philistines, but only by a roving party. He was at the moment seated in his chariot, with an officer standing behind him. The Philistines, rushing by, shot spears and arrows at him, though not dreaming that it was Saul himself. He was grievously wounded, and his attendants led the chariot to the plain south of the valley and out of the road upon which Jesus had yesterday been with His relatives. When Saul felt himself mortally wounded, he requested his officer to kill him at once, but the latter refused. Then Saul, supporting himself in the chariot, which had a railing in front, tried to fall on the point of his own sword, but he could not succeed. The officer, seeing his determination, opened that swinging railing in front of the chariot, thus enabling Saul to fall on his sword, while at the same instant he pierced himself with his own. An Amalecite pass-

ing at the moment recognized Saul, possessed himself of his regal ornament, and carried it to David. After the battle, Saul's body was laid beside his sons, who had fallen to the east of the scene of slaughter. They had been killed before their father's death. The Philistines used to hack the bodies of their enemies to pieces.

The brook flowing through this valley was called Kadumin.[1] It is mentioned in Deborah's Canticle. The Prophet Malachias once sojourned here for a time and prophesied. Abez was about three hours from the pagan city Scythopolis.

On leaving the well, Jesus and the disciples proceeded some distance to the east, then turning, pursued their journey northward. He crossed the height that closed in the valley on the north and, after about three hours, reached another at the foot of Mount Thabor to the east. The brook Cison, which rises to the north of the mountain, here flowed around it and off to the Plain of Esdrelon. Here lay the city Dabereth in an angle of the first plateau of Thabor. The view from the city takes in the high plain of Saron and extends to the region in which the Jordan flows from the lake of Genesareth. The brook Cison ran through the whole of this quarter.

Jesus remained at an inn outside the city until the following day, when He went into Dabereth. A crowd instantly pressed around Him. He cured some sick, of whom, however, there were not many, as the air of this place was very pure.

The city of Dabereth was very beautifully built. I still remember one of the houses. It was surrounded by a large courtyard and porticos, from which two flights of steps led up to the roof. Behind the city rose an eminence projecting from the foot of Thabor, and around it wound serpentine paths. It took about two hours to reach the top. All along inside the city walls dwelt Roman soldiers. Dabereth was one of the cities named for the collection of

taxes. It had five large streets, each of which was occupied by the workmen belonging to one trade. It was not exactly on the highroad, for the nearest was at a distance of half an hour; nevertheless, all kinds of business were carried on in it. It was a Levitical city, and the imposts raised in it were devoted to the support of sacred worship. The boundary posts that marked the limits of the tribe of Issachar were scarcely a quarter of an hour distant. The synagogue stood upon an open space, also that house mentioned above. Jesus went into the latter, for its occupant was a nephew of His foster father, Joseph.

Joseph's brother, the father of this nephew, was called Elia. He had had five sons—of whom one named Jesse, now an old man, dwelt in that house. His wife was still living, and they had a family of six children, three sons and three daughters. Two of the sons were already between eighteen and twenty years old. Their names were Kaleb and Aaron. Their father begged Jesus to receive them as disciples, which He did. They were to join the band when He should again pass through that part of the country. Jesse collected the taxes destined for the support of the Levites. He superintended also a cloth factory in which the wool that he purchased was cleansed, spun, and woven. Fine cloth was manufactured there, and a whole street was in Jesse's employ. He had also, in a long building, a machine for expressing the juice from various herbs, some of which were found on Thabor, and others were brought hither from a distance. The juice of some was used in dyeing; others, for beverages; and others, again, were made into perfumery. I saw hollow cylinders standing in troughs, in which by means of a heavy pounder the herbs were pressed. The pipes through which the expressed juice flowed ran outside of the building and were provided with spigots. When the pounders were not in use, they were kept in place by means of wedges. They prepared also the oil of myrrh. Jesse and his whole family

were very pious. His children went daily, and he often accompanied them, to pray on Thabor. Jesus and the disciples made their home with them while at Dabereth.

There were both Pharisees and Sadducees in this city. They formed a kind of consistory, and held council together as to how they could contradict Jesus. That evening Jesus went with the disciples to Mount Thabor, whither a multitude had preceded Him. There He taught by moonlight until far into the night.

On the southeastern side of Thabor lay a cave with a little garden in front. There the Prophet Malachias had often sojourned. Farther up the mountain were another cave and garden where Elias and his disciples sometimes lived retired, as upon Carmel. These caves were now held as shrines by pious Jews, and thither they used to go to pray. To the north of Mount Thabor was situated the city of Thabor, whence the mountain derived its name, and about an hour westward in the direction of Sephoris was another fortified place. Casaloth was in the valley on the south side of the mountain, northward from Naim, and in the direction of Apheca. The tribe of Zabulon extends farthest to the north on this side. I have heard a more modern name given to this place, and I saw that relatives of Jesus once dwelt there, namely, a sister of Elizabeth, who, like the maid servant of Mary Marcus, bore the name of Rhoda. She had three daughters and two sons. One of the daughters was one of the three widows, friends of Mary, and her two sons were among the disciples. One of Rhoda's sons married Maroni, and died without issue. His widow, in obedience to the Law, entered into a second marriage with one of her first husband's family named Eliud, a nephew of Mother Anne. She lived at Naim and by her second husband had one son, who was called Martial. She was now a widow for the second time, and she is the so-called widow of Naim whose son Martial was raised from the dead by the Lord.

Jesus taught on the open space in front of the synagogue. Numerous sick had collected there from the neighborhood around, and the Pharisees were greatly irritated. There was a rich woman in Dabereth named Noemi. She had been unfaithful to her husband, and he had died of grief. For a long time she had promised to marry the agent that attended to her business, but he, too, was being deceived by her. Noemi had heard Jesus' instructions in Dothain and had been, in consequence, very much changed. She was full of repentance and desired only to beg of Him pardon and penance. She attended Jesus' teaching here in Dabereth, was present at the cures He wrought, and tried by every means to approach Him, but He always turned away from her. She was a person of distinction and well-known in the city, and as her disorders were not public, she had not fallen into general disesteem. While she was trying to approach Jesus, she encountered the Pharisees, who asked her whether she was not ashamed of herself and bade her return to her home. Their words, however, did not restrain her; she was as if out of herself in her eager desire for pardon. At last she succeeded in breaking through the crowd. She threw herself down on the ground before Jesus, crying out: "Lord, is there grace, is there pardon still for me? Lord, I can no longer live so! I sinned grievously against my husband, and I have deceived the man that now has charge of my affairs!" And thus she confessed her sins before all. All, however, did not hear her, for Jesus had stepped aside, and the Pharisees pressing forward had made a great uproar. Jesus said to Noemi: "Arise! Thy sins are forgiven thee!" She obeyed, begging at the same time for a penance, but Jesus put her off till another time. Then she divested herself of her rich ornaments: the strings of pearls around her headdress, her rings, her bracelets, and the golden cords around her arms and neck. She handed them all over to the Pharisees with the request that they

should be given to the poor, and then she drew her veil closely around her.

Jesus now went into the synagogue, for the Sabbath had begun. The infuriated Pharisees and Sadducees followed Him. The reading for the day was about Jacob and Esau.[2] Jesus applied the details connected with the birth of the two brothers to His own time. Esau and Jacob struggled in their mother's womb, thus did the synagogue struggle against the piously disposed. The Law was harsh and severe, the firstborn like Esau, but it had sold its birthright to Jacob for a mess of pottage, for the redolent odors arising from all kinds of unimportant usages and exterior ceremonies. Jacob, who had now received the Blessing, would become a great nation whom Esau would have to serve. The whole explanation was very beautiful, and the Pharisees could bring nothing forward against it, although they disputed long with Jesus. They reproached Him upon several heads: that He attached to Himself followers, that He established private inns throughout the country, employing for the same the money and property of rich widows which should have been given for the use of the synagogue and the Doctors. And so, they said, would it now be with Noemi; besides, how could He forgive her her sins?

Next morning Jesus did not go to the synagogue, but to the school for the boys and girls. The children followed Him even into Jesse's court while He was taking dinner there, and Jesus instructed and blessed them again. The woman lately converted was likewise there with her steward. Jesus spoke with each alone and then to both together. On account of her present sentiments, Jesus advised the woman not to marry again, especially as her suitor was of low origin. She was to deliver to him a part of her fortune and, after reserving sufficient for her own support, distribute the rest to the poor.

After the Sabbath day repast, when the Jews were tak-

ing their customary promenade, some Jewish women came to visit Jesse's wife. There, in Jesus' presence, they engaged in an instructive game such as was usual on the Sabbath. The converted Noemi was present. The game consisted of a combination of parables, enigmas, or questions, calculated to instruct and edify. For example, such questions as the following were proposed: Where had each one her treasure? Did she put it out at high interest? Did she hide it? Did she share it with her husband? Did she leave it to her domestics? Did she carry it with her to the synagogue? Was her heart attached to it? Many of these questions turned upon the care of children and servants, etc. Jesus spoke also of oil and the lamp, of the burning of a well-filled lamp, of the spilling of the oil, applying all these things in a spiritual sense. One of the women was questioned on one of these points. She answered promptly and graciously: "Yes, Master! I take great care that the Sabbath lamp is always of the best." Her neighbors were very much amused at her words. They laughed at her, for she had not caught Jesus' meaning. He always gave a very striking explanation, and whoever made a wrong answer was obliged to give a present to the poor as a fine. The woman of whom I have spoken gave a piece of cloth.

Jesus wrote also, before each one, an enigma in the sand with a reed, the answer to which had likewise to be written in the same way by the one to whom it was addressed. In this manner He revealed to each her evil inclinations and defects, so that she trembled with fear, though without the necessity of blushing before her neighbor. He advised them especially of the faults of which they were guilty at the last Feast of Tabernacles, for in the greater liberty they enjoyed at that time and the merrymaking then customary, they may easily have sinned. Several of these women afterward spoke in private to Jesus, confessed their transgressions, and begged for pen-

ance and forgiveness. Jesus consoled them and reconciled them to God. During this instruction the women were ranged in a semicircle under the portico of the courtyard. They sat on rugs and cushions, their backs resting against the stone benches. The disciples and friends of the family were standing on either side at some distance. There was no loud speaking, since the loiterers on the street could, by climbing the wall, have created disturbance, for they were all out in the open air. The women had brought with them as presents for Jesus all kinds of spices, comfits, and perfumes. He gave them to the disciples with directions to distribute them to the sick poor who never could get such luxuries.

Before Jesus returned to the synagogue for the closing services of the Sabbath, the Herodians sent messengers to request Him to meet them at a certain place in the city, since they wanted to speak with Him. Jesus replied to the messengers with a severe expression: "Say to those hypocrites that they may open their double-tongued mouths against Me in the synagogue, for there shall I answer them and others." He added other hard names, and then went to the school.

The Sabbath reading again treated of Jacob and Esau, of grace and the Law, and of the children and servants of the Father. Jesus inveighed so vehemently against the Pharisees, the Sadducees, and the Herodians, that their fury increased at each moment. The necessity in which Isaac had been of removing from place to place and the filling up of the wells by the Philistines, Jesus applied to His own teaching mission and the persecution He endured from the Pharisees. Passing then to Malachias, He announced the fulfillment of his Prophecy: "My Name shall be magnified upon the border of Israel. From the rising of the sun even to the going down, My Name is great among the Gentiles."[3] Then He made known to them all the ways He had traversed on either side of the Jordan, in order to

glorify the Name of the Lord. He declared that He would continue His course to the end, and in severe language He quoted against them these other words of the Prophet: "The son shall honor the father, and the servant his master."[3] His enemies were confounded, and had nothing to reply.

When the crowd had left the synagogue and Jesus likewise had withdrawn with the disciples, He suddenly found His way blockaded in one of the courts by the Pharisees. They surrounded Him in one of the halls and demanded that He should answer some questions. It was not necessary, they said, for the people to hear all that they had to say. And then they proposed to Him all kinds of captious questions, especially upon their relations to the Romans who were here stationed. Jesus' answer reduced them to silence. When at last, with flattery and menaces, they demanded that He should give up travelling around with disciples, desist from preaching and curing, else they would denounce and punish Him as a disturber of the peace, as a seditious character, He replied: "Until the end shall ye find upon My footsteps the ignorant, the sinful, the poor, the sick, and My own disciples—those whom ye have abandoned to their ignorance and sinfulness, whom ye have left in their poverty and misery." Seeing that they could gain nothing by their artful words, they left the synagogue with Him. Outwardly they assumed a courteous demeanor, but inwardly they were full of rage, though not unmixed with admiration.

THE PAGAN CYRINUS OF CYPRUS

From the school Jesus went in the evening twilight, accompanied by the disciples and the people who had awaited Him outside the synagogue, up to Thabor. A multitude of others and some of His own relatives were already there assembled. Jesus sat down on the mountain, His hearers reclining or sitting below at His feet. The stars were twin-

kling in the sky, and the moon was shedding around her gentle radiance. Jesus taught until late into the night. He often did this even after a toilsome day's work when in the midst of a little band of pious souls. The peace was then more profound, His audience less distracted; the heavens, the stars, the wide expanse of nature, the pleasant coolness of the air, the stillness reigning around, fell like soothing balm upon men's souls. They heard their Teacher's voice more distinctly, comprehended His words more easily, were less confused at hearing their own faults laid bare, carried His instructions home with them, and pondered them with fewer distractions. This was especially the case in the magnificent region in which Jesus now was, in the wide prospect that unfolded from the heights of Thabor. The mount itself, on account of the sojourn of Elias and Malachias upon it for a time, was held in special veneration.

When Jesus was returning home late in the night, followed by the crowd, there approached Him on the way a pagan from Cyprus who had been present at the instructions. He was one of the occupants of Jesse's house and had something to do connected with the manufacture of the essential oils. Up to this time, however, he had kept aloof through a spirit of humility. But now Jesus took him into a room of the house where He sat with him alone, as He had done with Nicodemus, instructing him and answering the questions that he put so humbly, yet with so eager a desire of learning the truth.

This pagan, a man most noble and wise, was named Cyrinus. His remarks were most profound, and he received Jesus' instructions with indescribable humility and joy. Jesus, on His side, was very loving and confidential toward him. Cyrinus said that for a long time past he had been sensible of the emptiness of idolatry and had longed to become a Jew, but that there was one thing which presented an insuperable objection, namely, circumcision. He asked

whether it was not possible to attain salvation without it. Jesus answered him in words both familiar and significant regarding that mystery. He might, said Jesus, circumcise his senses, his heart, and his tongue from carnal desires and pleasures, and then go to Capharnaum for Baptism. At these words, Cyrinus asked why He did not preach that openly, for he thought that if Jesus did so, many pagans who were longing for it would be converted. Jesus answered that if He should say such a thing to the multitude, blinded as they were by their prejudices, they would certainly put Him to death, and one must not scandalize the weak. Again, abolishing circumcision might give rise to multiplied sects; besides, the law was necessary for some of the pagans as a means of trial and sacrifice. But now that the Kingdom of God was drawing near, the covenant of circumcision in the flesh was fulfilled and the circumcision of the heart and the spirit must take its place. Cyrinus inquired also as to the sufficiency of John's baptism, and Jesus spoke with him upon that point. He told Jesus about many people who were sighing after Him in Cyprus, and complained to Him of his two sons who, though otherwise very virtuous, were fierce enemies of Judaism. Jesus consoled him and promised that, after He had fulfilled His mission, his sons would yet become zealous workers in His vineyard. These sons were, I think, called Aristarchus and Trophimus. They afterward became disciples of the Apostles. This most touching nocturnal interview lasted till morning.

On the sunny side of the mountain were large reservoirs hewn out of the rocky wall, and in them were vessels belonging to Jesse, in which were prepared perfumes from herbs and other substances. The oil dropped from one vessel into another, making many a turn in its course.

1. *Jdg.* 5:21.
2. *Gen.* 25:19-34 and *Mal.*
3. *Mal.* 1:5, 6, 11.

10. JESUS GOES TO GISKALA, THE BIRTHPLACE OF ST. PAUL

From Dabereth Jesus went in the forenoon with the disciples three hours northward to the plain and city of Giskala, almost an hour from Bethulia. Just at the outset of His journey lay a place to the east, I think Japhia, and another directly opposite toward the west and northward from Thabor. Giskala was situated upon a height, but one not so elevated as that of Bethulia. It was a stronghold garrisoned by pagan soldiers in Herod's pay. The Jews dwelt in a little quarter apart, about fifteen minutes distant from the fortress. Giskala was very different from other cities. There were open squares and large buildings surrounded with palisades, as if to afford space for hitching horses, and all around the city ran a wall with towers, from whose stories troops of soldiers could defend it. All this gave Giskala a very remarkable appearance. Near one of the towers stood the idolatrous temple. The Jews of the little city lived on good terms with the pagan soldiers, for whom they manufactured articles of leather, harness for the horses and military equipment for the men. They were likewise partly the owners and partly the overseers and stewards of the fertile region lying around the city. Far from it, off to Capharnaum, stretched the magnificent country of Genesareth. The citadel stood upon a height up to which led a paved road from terrace to terrace. The little Jewish quarter lay outstretched on the declivity of that same height. Before it was a well, or rather a cistern, for drinking water, which was conducted from distant sources by means of pipes. It was by this cistern that Jesus and the disciples sat down on their arrival.

The residents of the Jewish quarter were just then celebrating a feast and all the inhabitants, young and old, were out in the gardens and fields. The pagan children from the city were present also, but they kept to them-

selves somewhat apart from the others. When the people spied Jesus going to the cistern, the chief men of the city, with their learned schoolmaster, approached Him. They welcomed Him and the disciples, washed their feet, and presented them fruit. Jesus, still at the cistern, gave an instruction in which He alluded to the harvest in a parable, for in this region at that moment they were busy gathering in their second harvest of grapes and all kinds of fruit. He next went over to where the pagan children were, spoke to the mothers, blessed them, and cured several who were sick.

The Jews of Giskala were on that day celebrating a feast commemorative of their deliverance from the yoke of a tyrant, the first founder of the Sadducees. He lived over two hundred years before Christ, but I have forgotten his name. He was one of the officers of the Sanhedrin in Jerusalem, and was charged to watch over the points of faith not found set down in the written Law. He had tormented the people horribly with his rigorous ideas, one of which was that no reward could be hoped from God, but that He was to be served by them as slaves serve their master. Giskala was his birthplace, but his townsmen held his memory in horror. Today's festival was a memorial rejoicing at his death. One of his disciples was from Samaria. Sadoch, who denied the dogma of the resurrection of the body, continued to promulgate the founder's doctrine. He was a pupil of Antigonus. Sadoch also had a Samaritan accomplice helping to propagate his errors.

Jesus and His disciples lodged with the Elder of the synagogue, and taught in the forecourt of the same. They brought some sick to Him, whom He healed, among them a dropsical old woman. This Elder of the synagogue was a very good and learned man. The people abhorred the Pharisees and Sadducees, and had taken great care to provide themselves with such a teacher. That he might acquire more knowledge, they had sent him travelling far

away, even down to Egypt. Jesus conversed a long time with him. As usual, the Elder turned the conversation upon John, whom he praised very highly. He asked Jesus why, powerful and enlightened as He was said to be and as He was in reality, He did not make some effort to free that man so truly grand and admirable.

During His instruction in the forecourt of the synagogue Jesus uttered prophetic words to the disciples concerning Giskala. They were as follows: Three zealots had arisen in Giskala. The first was that one in whose memory the Jews were then celebrating a feast; the second was a great villain, John of Giskala, who had raised a terrible insurrection in Galilee and at the siege of Jerusalem had committed frightful excesses; the third was living at the very time He was speaking. He would pass from hatred to love, would be zealous for the truth, and would convert many to God. This third was Paul, who was born at Giskala, but whose parents afterward removed to Tarsus.

After his conversion and when journeying to Jerusalem, Paul very zealously preached the Gospel at Giskala. His parents' house was still standing, and rented to strangers. It was situated at the extremity of the suburb of Giskala, and at some distance were squares surrounded with palisades and little buildings, like bleaching huts, that reached almost to the city itself. Paul's parents must have carried on the manufacture of linen, or perhaps they had a weaver's establishment. A pagan officer named Achias now rented and lived in the dwelling house.

CURE OF THE SON OF A PAGAN OFFICER

It would be difficult to describe the fruitfulness of the region around Giskala. The people were now gathering the second crop of grapes, different kinds of fruits, aromatic shrubs, and cotton. A kind of reed grew in these parts, the lower leaves of which were large, the upper

ones small. From it distilled a sweet juice like resin. Here, too, were seen those trees whose fruit was used for the decoration of the tabernacles. The fruit was called the apples of the Patriarchs, from the fact of their having been brought hither from the warm eastern countries by the Patriarchs. These trees were trained against walls forming an espalier, although their trunk was often more than a foot in diameter. Here also were found many plants producing cotton, whole fields of sweet-scented shrubs, and the aromatic herb from which nard is made. Figs, olives, and grapes were in abundance, while magnificent melons lay in countless numbers in the fields, the roads to which were lined with palms and date trees. In the midst of this luxuriance of nature were great herds of cattle grazing in the most beautiful meadows covered with grass and herbs. I saw likewise large trees with great, thick nuts, the wood of which was exceedingly tough and solid.

As Jesus was walking through the fields and gardens into which the people were fast gathering, groups collected around Him here and there. He instructed them in parables taken from their ordinary circumstances and occupations. The pagan children mingled familiarly with those of their Jewish neighbors in harvest time, but they were somewhat differently clothed.

In the house in which Paul was born there lived at this period an officer in command of the pagan soldiers of the citadel. He was called Achias. He had a sick son seven years old, to whom he had given the name of Jephte after the Jewish hero. Achias was a good man. He sighed for help from Jesus, but none of the inhabitants of Giskala would intercede for him with the Lord. The disciples were all engaged: some busy around their Master, others scattered among the harvesters to whom they were telling of Jesus and repeating His instructions, while some others had already been dispatched as messengers to Capharnaum and into the neighboring districts. The townspeople

had no liking for the officer, whom they did not care to have so near them. They would have been glad had he fixed his abode elsewhere. They were, besides, not very friendly in disposition, and even showed very little enthusiasm over Jesus Himself. They went carelessly on with their work, listening to His words, but taking no lively, active interest. The anxious father therefore made bold to follow Jesus, but at a distance. At last he approached Him, stepped before Him, bowing, and said: "Master, reject not Thy servant! Have pity on my little son lying sick at home!" Jesus replied: "It behooveth to break bread to the children of the household before giving it to the stranger who stands without." Achias responded: "Lord, I believe the Promise. I believe that Thou hast said that such as believe in Thee are not strangers but Thy children. Lord, have pity on my son!" Then said Jesus: "Thy faith hath saved thee!" and followed by some of the disciples, He went into the house in which Paul was born and in which Achias now resided.

It was rather more elegant than the generality of Jewish dwellings, though its arrangements were pretty much of the same style. There was a courtyard in front, from which one entered a broad hall, on either side of which were sleeping apartments, or spaces, cut off from the main portion by movable screens. In the center of the house arose the fireplace. Around it lay large rooms and halls, provided with broad stone benches near the walls, upon which lay rugs and cushions. The windows were high up in the building. Achias conducted Jesus into the interior of the house, and some of the servants carried to Him the boy in his bed. The wife of Achias followed veiled. She bowed timidly, and stood somewhat behind the rest in anxious expectation. Achias was radiant with joy. He called in all his domestics who, full of curiosity, were standing at a distance. The boy was a beautiful child of about six years. He had on a long woollen gown and a

striped fur around his neck and crossed on the breast. He was dumb and paralyzed, wholly unable to move. But he looked intelligent and affectionate, and cast upon Jesus a most touching glance.

Jesus addressed to the parents and all present some words on the vocation of the Gentiles, the nearness of the Kingdom, of penance, and of the entrance into the Father's house by Baptism. Then He prayed, took the boy from his little bed up in His arms, laid him on His breast, bowed low over him, put His fingers under his tongue, set him down on the floor, and led him to the officer who, with the mother trembling for joy, rushed forward with heartfelt tears to meet and embrace their child. The little fellow, likewise stretching out his arms toward his parents, cried: "O father! O mother! I can walk, I can again speak!" Then Jesus said: "Take the boy! Ye know not what a treasure has been given to you in him. He is now restored to you, but he will one day be redemanded of you!" The parents led the child again to Jesus and in tears threw themselves with him at His feet, uttering thanks. Jesus blessed the boy and spoke to him most kindly. The officer begged Jesus to step with him into an adjoining apartment and take some refreshment. This He did along with the disciples. They partook, standing, of bread, honey, small fruits, and some kind of beverage. Jesus again spoke with Achias, telling him that he should go to Capharnaum and there receive Baptism, and that he might join Zorobabel. Achias and his domestics did this later on. The boy Jephte afterward became a very zealous disciple of St. Thomas.

The soldiers of Giskala, in quality of guards, assisted at the Crucifixion of Christ. They were on similar occasions employed as police.

Jesus bade farewell to the home of the happy Achias. He spoke with His disciples of the child and of the fruits of salvation he was destined to reap. He told them also

that from that same house one had already gone out who would accomplish great things in His Kingdom.

11. JESUS TEACHES IN GABARA. MAGDALEN'S FIRST CONVERSION

On leaving Giskala, Jesus did not go to Bethulia, which was near, but leaving it on the left, He traversed the valley and the plain to the somewhat important city of Gabara. It lay at the western foot of the mountain on whose south-eastern slope was perched the Herodian eyrie Jetebatha. The distance between the city and the fortress, that is, if one went around the mountain, was one hour. This mountain, in which steps were hewn, arose like a steep wall behind Gabara, whose inhabitants were engaged in the manufacture of cotton fine as silk, which they wove into cloth and covers. They made of it also a kind of mattress, which they stretched and fastened on hooks. This formed the whole bed. Some others were engaged in salting and exporting fish.

While still in Giskala, Jesus had sent some of the disciples around to the neighboring places to say that He would deliver a great instruction on the mountain beyond Gabara. There came in consequence, from a circuit of several hours, large crowds of people, who encamped around the mountain. On the summit was an enclosed space in which was a teacher's chair long out of use.

Peter, Andrew, James, John, Nathanael Chased, and all the rest of the disciples had come, besides most of John's disciples and the sons of the Blessed Virgin's eldest sister. There were altogether about sixty disciples, friends, and relatives of Jesus here assembled. The more intimate of the disciples were greeted by Jesus with clasping of both hands and pressing cheek to cheek.

Crowds of heathens came from Cydessa, one hour westward of the neighboring city of Damna, from Adama and

the country around Lake Merom. The people crowding hither brought with them provisions and sick of all kinds. Cydessa was a heathen city in the heart of Zabulon. It was in ruins in the time of Alexander the Great, who bestowed it upon a man from Tyre called Livias. The latter restored it, and led thither many of his pagan countrymen from Tyre. The first pagans that came to John's baptism were from Cydessa, which was very beautifully situated and commanded a view of the luxuriantly fruitful country around.

MAGDALEN

Magdalen also wended her way to the mount of instruction near Gabara. Martha and Anna Cleophas had left Damna, where the holy women had an inn, and gone to Magdalum with the view of persuading Magdalen to attend the sermon that Jesus was about to deliver on the mountain beyond Gabara. Veronica, Johanna Chusa, Dina, and the Suphanite had meanwhile remained at Damna, distant three hours from Capharnaum and over one hour from Magdalum. Magdalen received her sister in a manner rather kind and showed her into an apartment not far from her room of state, but into this latter she did not take her. There was in Magdalen a mixture of true and false shame. She was partly ashamed of her simple, pious, and plainly dressed sister who went around with Jesus' followers so despised by her visitors and associates, and she was partly ashamed of herself before Martha. It was this feeling that prevented her taking the latter into the apartments that were the scenes of her follies and vices. Magdalen was somewhat broken in spirits, but she lacked the courage to disengage herself from her surroundings. She looked pale and languid. The man with whom she lived, on account of his low and vulgar sentiments, was utterly distasteful to her.

Martha treated her very prudently and affectionately. She said to her: "Dina and Mary, the Suphanite, whom you know, two amiable and clever women, invite you to be present with them at the instruction that Jesus is going to give on the mountain. It is so near, and they are so anxious for your company. You need not be ashamed of them before the people, for they are respectable, they dress with taste, and they have distinguished manners. You will behold a very wonderful spectacle: the crowds of people, the marvelous eloquence of the Prophet, the sick, the cures that He effects, the hardihood with which He addresses the Pharisees! Veronica, Mary Chusa, and Jesus' Mother, who wishes you so well—we all are convinced that you will thank us for the invitation. I think it will cheer you up a little. You appear to be quite forlorn here, you have no one around you who can appreciate your heart and your talents. Oh, if you would only pass some time with us in Bethania! We hear so many wonderful things, and we have so much good to do, and you have always been so full of compassion and kindness. You must at least come to Damna with me tomorrow morning. There you will find all the women of our party at the inn. You can have a private apartment and meet only those that you know," etc. In this strain Martha spoke to her sister, carefully avoiding anything that might wound her. Magdalen's sadness predisposed her to listen favorably to Martha's proposals. She did indeed raise a few difficulties, but at last yielded and promised Martha to accompany her to Damna. She took a repast with her and went several times during the evening from her own apartments to see her. Martha and Anna Cleophas prayed together that night that God would render the coming journey fruitful in good for Magdalen.

A few days previously James the Greater, impelled by a feeling of intense compassion for Magdalen, had come to invite her to the preaching soon to take place at Gabara.

She had received him at a neighboring house. James was in appearance very imposing. His speech was grave and full of wisdom, though at the same time most pleasing. He made a most favorable impression upon Magdalen, and she received him graciously whenever he was in that part of the country. James did not address to her words of reproof; on the contrary, his manner toward her was marked by esteem and kindliness, and he invited her to be present at least once at Jesus' preaching. It would be impossible, he said, to see or hear one superior to Him. She had no need to trouble herself about the other auditors, and she might appear among them in her ordinary dress. Magdalen had received his invitation favorably, but she was still undecided as to whether she should or should not accept it, when Martha and Anna Cleophas arrived.

On the eve of the day appointed for the instruction, Magdalen with Martha and Anna Cleophas started from Magdalum to join the holy women at Damna. Magdalen rode on an ass, for she was not accustomed to walking. She was dressed elegantly, though not to such excess nor so extravagantly as at a later period when she was converted for the second time. She took a private apartment in the inn and spoke only with Dina and the Suphanite, who visited her by turns. I saw them together, an affable and well-bred confidence marking their intercourse. There was, however, on the part of the converted sinners, a shade of embarrassment similar to what might be experienced on a military officer's meeting a former comrade who had become a priest. This feeling soon gave way to tears and womanly expressions of mutual sympathy, and they went together to the inn at the foot of the mountain. The other holy women did not go to the instruction, in order not to annoy Magdalen by their presence. They had come to Damna with the intention of prevailing upon Jesus to remain there and not go to Capharnaum where Pharisees from various localities were again assembled.

They, the Pharisees, had taken up their abode together, determined to make Capharnaum their headquarters for awhile, since it was the central point of all Jesus' journeyings. The young Pharisee from Samaria who was present the last time was not among this set; another had taken his place. At Nazareth also and in other places the Pharisees had formed similar unions against Jesus.

The holy women, and especially Mary, were very much troubled, for the Pharisees had uttered loud threats. They sent a messenger to Jesus imploring Him not to go to Capharnaum after this instruction, but to join them in Damna; or He might turn to the right or to the left as seemed good to Him; or better perhaps would it be for Him to cross the lake and preach among the pagan cities where He would run no risk. Jesus replied by sending them word not to worry about Him, that He knew what was best for Him to do, and that He would see them again in Capharnaum.

THE MOUNT OF INSTRUCTION NEAR GABARA. MAGDALEN

Magdalen and her companions reached the mountain in good time, and found crowds of people already encamped around it. The sick of all kinds were, according to the nature of their maladies, ranged together in different places under light canopies and arbors. High upon the mountain were the disciples, kindly ranging the people in order and rendering them every assistance. Around the teacher's chair was a low, semicircular wall, and over it an awning. The audience had here and there similar awnings erected. At a short distance from the teacher's chair, Magdalen and the other women had found a comfortable seat upon a little eminence.

About ten o'clock, Jesus ascended the mountain with His disciples, followed by the Pharisees, the Herodians,

and the Sadducees, and took the teacher's chair. The disciples were on one side, the Pharisees on the other, forming a circle around Him. Several times during His discourse, Jesus made a pause to allow His hearers to exchange places, the more distant coming forward, the nearest falling back, and He likewise repeated the same instructions several times. His auditors partook of refreshments in the intervals, and Jesus Himself once took a mouthful to eat and a little drink. This discourse of Jesus was one of the most powerful that He had yet delivered. He prayed before He began, and then told His hearers that they should not be scandalized at Him if He called God His Father, for whosoever does the will of the Father in Heaven, he is His son, and that He really accomplished the Father's will, He clearly proved. Hereupon He prayed aloud to His Father and then commenced His austere preaching of penance after the manner of the ancient Prophets. All that had happened from the time of the first Promise, all the figures and all the menaces, He introduced into His discourse and showed how, in the present and in the near future, they would be accomplished. He proved the coming of the Messiah from the fulfillment of the Prophecies. He spoke of John, the precursor and preparer of the ways, who had honestly fulfilled his mission, but whose hearers had remained obdurate. Then He enumerated their vices, their hypocrisy, their idolatry of sinful flesh; painted in strong colors the Pharisees, Sadducees, and Herodians; and spoke with great warmth of the anger of God and the approaching judgment, of the destruction of Jerusalem and the Temple, and of the diverse woes that hung over their country. He quoted many passages from the prophet Malachias, explaining and applying them to the Precursor, to the Messiah, to the pure oblation of bread and wine of the New Law (which I plainly understood to signify the Holy Sacrifice of the Mass), to the judgment awaiting the godless, to the second

coming of the Messiah on the last day, and spoke of the confidence and consolation those that feared God would then experience. He added, moreover, that the grace taken from them would be given to the heathens.

Then turning to the disciples, Jesus exhorted them to confidence and perseverance, and told them that He would send them to preach salvation to all nations. He warned them to hold neither to the Pharisees, the Sadducees, nor the Herodians, whom He painted in lively colors by comparisons as just as they were striking. This was peculiarly vexatious to the last named, since no one wanted to be publicly known as an Herodian. They who adhered to this sect did so mostly in secret.

When in the course of His instruction Jesus observed that if His hearers would not accept the salvation offered them, it would be worse for them than for Sodom and Gomorrha, some of the Pharisees, taking advantage of a pause, stepped up to Him with the question: "Then, will this mountain, this city, yes, even the whole country, be swallowed up along with us all? And could there happen something still worse?" Jesus answered: "The stones of Sodom were swallowed up, but not all the souls, for these latter knew not of the Promise, nor had they the Law and the prophets." He added some words that I understood of His own future descent into Limbo, and from which I gathered that many of those souls were saved. Then coming back to the Jews of His own time, He reminded them that they were a chosen race whom God had formed into one nation, that they had received instruction and warnings, the Promises and their realization, that if they rejected them and persevered in their incredulity, not the rocks, the mountains (for they obeyed the Lord), but their own stony hearts, their own souls, would be hurled into the abyss. And thus would their lot be more grievous than that of Sodom.

When Jesus had thus vehemently urged the guilty to

penance, when He had so severely pronounced judgment upon the obdurate, He became once more all love, invited all sinners to come to Him, and even shed over them tears of compassion. Then He implored His Father to touch their hearts that some, a few, yes, even one, though burdened with all kinds of guilt, might return to Him. Could He gain but one soul, He would share all with it, He would give all that He possessed, yes, He would even sacrifice His life to purchase it. He stretched out His arms toward them, exclaiming: "Come! Come to Me, ye who are weary and laden with guilt! Come to Me, ye sinners! Do penance, believe, and share the Kingdom with Me!" Then turning to the Pharisees, to His enemies, He opened His arms to them also, beseeching all, at least one of them, to come to Him.

Magdalen had taken her seat among the other women with the self-confident air of a lady of the world, but her manner was assumed. She was inwardly confused and a prey to interior struggle. At first she gazed around upon the crowd, but when Jesus appeared and began to speak, her eyes and soul were riveted upon Him alone. His exhortations to penance, His lively pictures of vice, His threats of chastisement, affected her powerfully, and unable to suppress her emotions, she trembled and wept beneath her veil. When Jesus, Himself shedding tears full of loving compassion, cried out for sinners to come to Him, many of His hearers were transported with emotion. There was a movement in the circle and the crowd pressed around Him. Magdalen also, and following her example the other women likewise, took a step nearer. But when Jesus exclaimed: "Ah! If even *one* soul would come to Me!" Magdalen was so moved that she wanted to fly to Him at once. She stepped forward; but her companions, fearing some disturbance, held her back, whispering: "Wait! Wait!" This movement of Magdalen attracted scarcely any notice among the bystanders, since the atten-

tion of all was riveted upon Jesus' words. Jesus, aware of Magdalen's agitation, uttered words of consolation meant only for her. He said: "If even one germ of penance, of contrition, of love, of faith, of hope has, in consequence of My words, fallen upon some poor, erring heart, it will bear fruit, it will be set down in favor of that poor sinner, it will live and increase. I Myself shall nourish it, shall cultivate it, shall present it to My Father." These words consoled Magdalen while they pierced her inmost soul, and she stepped back again among her companions.

It was now about six o'clock, and the sun had already sunk low behind the mountain. During His discourse Jesus was turned to the west, the point toward which the teacher's chair faced, and there was no one behind Him. And now He prayed, dismissed the multitude with His blessing, and commanded the disciples to buy food and distribute it to the poor and needy. Whoever had more than enough for himself was to give it or sell it for the benefit of the poor, who were to take home with them whatever they received over and above. Some of the disciples went immediately to execute their Master's commission. Most of those present gave willingly what they could spare, while others just as willingly took some indemnification for it. The disciples were well-known in this part of the country, so the poor were well cared for, and they thanked the great charity of the Lord.

Meanwhile the other disciples accompanied Jesus to the sick, numbers of whom had been brought thither. The Pharisees, scandalized, impressed, astonished, enraged, went back to Gabara. Simon Zabulon, the chief of the synagogue, reminded Jesus of the invitation to sup in his house. Jesus replied that He would be there. The Pharisees murmured against Jesus and criticized Him the whole way down the mountain, finding fault with His doctrine and His manners. Each was ashamed to allow his neighbor to remark the favorable impression that had

been made upon him, and so by the time they reached the city, they had again entrenched themselves in their own self-righteousness.

Magdalen and her companions followed Jesus. The former went among the people and took her place near the sick women as if to render them assistance. She was very much impressed, and the misery that she witnessed moved her still more. Jesus turned first to the men, among whom for a long time He healed diseases of all kinds. The hymns of thanksgiving from the cured and their attendants as they moved away, rang on the breeze. When He approached the sick females, the crowd that pressed around Him and the need that He and His disciples had of space forced Magdalen and the holy women to fall back a little. Nevertheless, Magdalen sought by every opportunity, by every break in the crowd, to draw near to Him, but Jesus constantly turned away from her.

He healed some women afflicted with a flow of blood. But how express the feelings of Magdalen, so delicate, so effeminate, whose eyes were quite unused to the sight of human suffering! What memories, what gratitude swelled the heart of Mary Suphan when six women, bound three and three, were forcibly led to Jesus by strong servant maids who dragged them along with cords, or long linen bands! They were possessed in the most frightful manner by unclean spirits, and they were the first possessed women that I saw brought publicly to Jesus. Some were from beyond the Lake of Genesareth, some from Samaria, and among them were several pagans. They had been bound together only upon reaching this place. Ordinarily they were perfectly quiet and gentle, they offered no violence to one another. But anon, they became quite furious, screaming and hurling themselves here and there. Their custodians bound them and kept them at a distance during Jesus' discourse, and now when all was nearly over, they brought them forward. As the afflicted crea-

tures drew near to Jesus and the disciples, they began to offer vehement resistance. Satan was tormenting them horribly. They uttered the most awful cries and fell into violent contortions. Jesus turned toward them and commanded them to be silent, to be at peace. They instantly stood still and motionless; then He went up to them, ordered them to be unbound, commanded them to kneel down, prayed, and laid His hands upon them. Under the touch of His hand they sank into a few moments' unconsciousness, during which the wicked spirits went out of them in the form of a dark vapor. Then their attendants lifted them up, and veiled and in tears, they stood before Jesus, inclining low and giving thanks. He warned them to amend their lives, to purify themselves and do penance, lest their misfortune might come upon them more frightfully than before.

It was dusk before Jesus and the disciples, preceded and followed by crowds of people, started at last down the mountain for Gabara. Magdalen, obeying only her impulse without regard to appearances, followed close after Jesus in the crowd of disciples, and her four companions, unwilling to separate from her, did the same. She tried to keep as close to Jesus as she possibly could, though such conduct was quite unusual in females. Some of the disciples called Jesus' attention to the fact, remarking at the same time what I have just observed. But Jesus, turning around to them, replied: "Let them alone! It is not your affair!" And so He entered the city. When He reached the hall in which Simon Zabulon had prepared the feast, He found the forecourt filled with the sick and the poor who had crowded thither on His approach, and who were loudly calling upon Him for help. Jesus at once turned to them, exhorting, consoling, and healing them. Meanwhile Simon Zabulon, with some other Pharisees, made his appearance. He begged Jesus to come in to the feast, for they were awaiting Him. "Thou hast," he continued,

"already done enough for today. Let these people wait till another time, and let the poor go off at once." But Jesus replied: "These are My guests. I have invited them, and I must first see to their entertainment. When thou didst invite Me to thy feast, thou didst invite them also. I shall not go into thy feast until they are helped, and then even I will go in only with them." Then the Pharisees had to go and prepare tables around the court for the cured and the poor. Jesus cured all, and the disciples led those that wished to remain to the tables prepared for them, and lamps were lighted in the court.

Magdalen and the women had followed Jesus hither. They stood in one of the halls of the court adjoining the entertainment hall. Jesus, followed by some of the disciples, went to the table in the latter and from its sumptuous dishes sent various meats to the tables of the poor. The disciples were the bearers of these gifts; they likewise served and ate with the poor. Jesus continued His instructions during the entertainment. The Pharisees were in animated discussion with Him when Magdalen, who with her companions had approached the entrance, all on a sudden darted into the hall. Inclining humbly, her head veiled, in her hand a little white flask closed with a tiny bunch of aromatic herbs instead of a stopper, she glided quickly into the center of the apartment, went behind Jesus, and poured the contents of her little flask over His head. Then catching up the long end of her veil, she folded it, and with both hands passed it lightly once over Jesus' head, as if wishing to smooth His hair and to arrest the overflow of the ointment. The whole affair occupied but a few instants, and after it Magdalen retired some steps. The discussion carried on so hotly at the moment suddenly ceased. A hush fell upon the company, and they gazed upon Jesus and the woman. The air was redolent with the fragrance of the ointment. Jesus was silent. Some of the guests put their heads together, glanced indignantly at

Magdalen, and exchanged whispers. Simon Zabulon especially appeared scandalized. At last Jesus said to him: "Simon, I know well of what thou art thinking! Thou thinkest it improper that I should allow this woman to anoint My head. Thou art thinking that she is a sinner, but thou art wrong. She, out of love, has fulfilled what thou didst leave undone. Thou hast not shown Me the honor due to guests." Then He turned to Magdalen, who was still standing there, and said: "Go in peace! Much has been forgiven thee." At these words Magdalen rejoined her companions, and they left the house together. Then Jesus spoke of her to the guests. He called her a good woman full of compassion. He censured the criticizing of others, public accusations, and remarks upon the exterior fault of others while the speakers often hid in their own hearts much greater, though secret evils. Jesus continued speaking and teaching for a considerable time, and then returned with His followers to the inn.

Magdalen was deeply touched and impressed by all she had seen and heard. She was interiorly vanquished. And because she was possessed of a certain impetuous spirit of self-sacrifice, a certain greatness of soul, she longed to do something to honor Jesus and to testify to Him her emotion. She had noticed with chagrin that neither before nor during the meal had He, the most wonderful, the holiest of teachers, He, the most compassionate, the most miraculous Helper of mankind, received from these Pharisees any mark of honor, any of those polite attentions usually extended to guests, and therefore she felt herself impelled to do what she had done. The words of Jesus, "If even one would be moved to come to Me!" still lingered in her memory. The little flask, which was about a hand in height, she generally carried with her as do the grand ladies of our own day. Magdalen's dress was white, embroidered with large red flowers and tiny green leaves. The sleeves were wide, gathered in and fastened by brace-

lets. The robe was cut wide and hung loose in the back. It was open in front to just above the knee, where it was caught by straps, or cords. The bodice, both back and front, was ornamented with cords and jewels. It passed over the shoulders like a scapular and was fastened at the sides; under it was another colored tunic. The veil that she usually wound about her neck she had, on entering the banquet hall, opened wide and thrown over her whole person. Magdalen was taller than all the other women, robust, but yet graceful. She had very beautiful, tapering fingers, a small, delicate foot, a wealth of beautiful long hair, and there was something imposing in all her movements.

When Magdalen returned to the inn with her companions, Martha took her to another about an hour distant and near the baths of Bethulia. There she found Mary and the holy women awaiting her coming. Mary conversed with her. Magdalen gave an account of Jesus' discourse, while the two other women related the circumstances of Magdalen's anointing and Jesus' words to her. All insisted on Magdalen's remaining and going back with them, at least for awhile, to Bethania. But she replied that she must return to Magdalum to make some arrangements in her household, a resolution very distasteful to her pious friends. She could not, however, cease talking of the impressions she had received and of the majesty, force, sweetness, and miracles of Jesus. She felt that she must follow Him, that her own life was an unworthy one, and that she ought to join her sister and friends. She became very thoughtful, she wept from time to time, and her heart grew lighter. Nevertheless, she could not be induced to remain, so she returned to Magdalum with her maid. Martha accompanied her a part of the way, and then joined the holy women who were going back to Capharnaum.

Magdalen was taller and more beautiful than the other women. Dina, however, was much more active and dexterous, very cheerful, ever ready to oblige, like a lively,

affectionate girl, and she was moreover very humble. But the Blessed Virgin surpassed them all in her marvelous beauty. Although in external loveliness she may have had her equal, and may have even been excelled by Magdalen in certain striking features, yet she far outshone them all in her indescribable air of simplicity, modesty, earnestness, sweetness, and gentleness. She was so very pure, so free from all earthly impressions that in her one saw only the reflex image of God in His creature. No one's bearing resembled hers, except that of her Son. Her countenance surpassed that of all women in its unspeakable purity, innocence, gravity, wisdom, peace, and sweet, devout loveliness. Her whole appearance was noble, and yet she was like a simple, innocent child. She was very grave, very quiet, and often pensive, but never did her sadness destroy the beauty of her countenance, for her tears flowed softly down her placid face.

Magdalen was soon again in her old track. She received the visits of men who spoke in the usual disparaging way of Jesus, His journeys, His doctrine, and of all who followed Him. They ridiculed what they heard of Magdalen's visit to Gabara, and looked upon it as a very unlikely story. As for the rest, they declared that they found Magdalen more beautiful and charming than ever. It was by such speeches that Magdalen allowed herself to be infatuated and her good impressions dissipated. She soon sank deeper than before, and her relapse into sin gave the devil greater power over her. He attacked her more vigorously when he saw that he might possibly lose her. She became possessed, and often fell into cramps and convulsions.

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THE LIFE OF JESUS CHRIST
and
BIBLICAL REVELATIONS

Volume III

PREACHING AND MIRACLES OF JESUS IN CAPHARNAUM AND THE SURROUNDING DISTRICTS

1. CORNELIUS THE CENTURION

From Gabara Jesus went to the estate of the officer Zorobabel near Capharnaum. The two lepers whom at His last visit to Capharnaum He had healed, here presented themselves to return Him thanks. The steward, the domestics, and the cured son of Zorobabel also were here. They had already been baptized. Jesus taught and cured many sick. In the dusk of the evening, after His disciples had separated and gone to their respective families, Jesus proceeded along the valley of Capharnaum to the house of His Mother. All the holy women were here assembled, and there was great joy. Mary and the women renewed their petition to Jesus that He would cross to the other side of the lake early next morning because the committee of the Pharisees was so irritated against Him. Jesus calmed their fears. Mary interceded for the sick slave of the Centurion Cornelius, who was, she said, a very good man. Although a pagan, he had, through affection for the Jews, built them a synagogue. She begged Him likewise to cure the sick daughter of Jairus, the Elder of the synagogue, who lived in a little village not far from Capharnaum.

When Jesus next morning, with some of the disciples, was going to the residence of the pagan officer Cornelius, which stood on a height to the north of Capharnaum, He was met in the neighborhood of Peter's house by the two

Jews whom Cornelius had once before sent to Him. They again begged Him to have pity on his servant, for Cornelius, they said, deserved the favor. He was a friend of the Jews and had built them a synagogue, reckoning it at the same time an honor to be allowed to do so. Jesus responded that He was even then on His way to Cornelius's, and He directed them to dispatch a messenger in haste to announce His coming. Before reaching Capharnaum, Jesus took, just to the right of the gate, the road running between the city and the ramparts and passed the hovel of a leper living in the city wall. A short distance farther on brought Cornelius's house in sight. Upon receiving the message sent by Jesus, Cornelius had left it as if to get a glimpse of Him. He knelt down and, esteeming himself unworthy to approach Him or to speak with Him personally, hurried off a messenger with these words: "The Centurion bids me say to Thee, 'Lord, I am not worthy that Thou shouldst enter under my roof! Speak but one word, and my servant shall be healed. For if I, who am only a humble man dependent upon my superior, say to my servant: Do this! Do that! and he does it, how much easier will it be for Thee to command Thy servant to be healed and that he should be so!'" When these words were delivered to Jesus by Cornelius's messenger, He turned to those standing around and said: "Verily, I say unto ye, I have not found such faith in Israel! Know ye then! Many shall come from the east and the west and shall take place with Abraham, Isaac, and Jacob in Heaven; and many of the children of God's kingdom, the Israelites, shall be cast out into exterior darkness where there shall be weeping and gnashing of teeth!" Then, turning to the servant of the Centurion, He said: "Go, and as thou hast believed, so be it done to thee!" The messenger bore the words to the kneeling Centurion, who inclined to the earth, arose, and has-

tened back to the house. As he entered, he encountered his servant, who was coming to meet him, enveloped in a mantle, his head bound in a scarf. He was not a native of the country, as was indicated by his yellowish-brown complexion.

Jesus immediately turned back to Capharnaum. As He was again passing the leper's hut, the leper himself came out and threw himself down before Him. "Lord," he said, "if Thou wilt, Thou canst make me clean." Jesus replied: "Stretch forth thy hands!" He touched them and said: "I do will it. Be thou clean!" and the leprosy fell from the man. Jesus commanded him to present himself to the priests for inspection, to make the offering prescribed by the Law, and to speak to none other of his cure. The man went to the pharisaical priests and submitted himself to their examination as to whether he was cured or not. They became enraged, examined him rigorously, but were forced to acknowledge him cured. They had so lively a dispute with him that they almost drove him from their presence.

Jesus turned off into the street that led into the heart of the city, and for about an hour cured numbers of sick that had been brought together, also some possessed. Most of the sick were lying near a well, around which stood little huts. After that Jesus, with several of the disciples, left the city and went to a little vale beyond Magdalum not far from Damma. There they found a public inn, at which were Maroni, the widow of Naim, and the pagan Lais of Naim and her two daughters, Sabia and Athalia, both of whom Jesus, when at Meroz, had from a distance delivered from the devil. Maroni, the widow of Naim, now came beseeching Jesus to go to her son Martial, a boy of twelve years, who was so ill that she feared to find him dead on her return. Jesus told her to go home in peace, that He would follow her—but when, He did not say. Maroni had brought with her presents for the

inn. She immediately hurried back home with her servant. She had about nine hours to travel. She was a wealthy woman and very good, a mother to all the poor children in Naim.

Bartholomew also had arrived bringing with him Joses, the little son of his widowed sister, perhaps to be baptized. Thomas too was there and with him Jephte, the little cured son of Achias, the Centurion of Giskala. Achias himself was not present, but Judas Iscariot had come from Meroz. Lais and her two daughters had already embraced Judaism in Naim and renounced idolatry before the Jewish priests. At this ceremony a kind of baptism was performed by the priests which, however, consisted only of a sprinkling with water and other purifications. In such cases, the Jews baptized women, but the Baptism of Jesus and of John was not conferred upon females before Pentecost.

All the future Apostles were now in Capharnaum, with the exception of Matthias. A great many of Jesus' disciples and relatives, among the latter many women related to Him by blood, were present. Of the number was Mary Heli, Mary's elder sister. She was now perhaps seventy years old, and together with her second husband, Obed, had come bringing an ass laden with presents to Mary. She dwelt at Japha, a little place an hour at most from Nazareth, where Zebedee once lived and where his sons were born. She was greatly rejoiced at seeing again her three sons, James, Sadoch, and Heliacim, all disciples of John. This James was as old as Andrew. He is the same that with two other disciples, Cephas and John, once disputed with Paul on the subject of Jewish circumcision. After Jesus' death he became a priest, and was one of the oldest and most distinguished of the seventy disciples. Later he accompanied James the Greater to Spain, to the islands, into Cyprus, and into the idolatrous countries bordering the confines of Judea. Not this James, but

James the Lesser, the son of Alpheus and Mary Cleophas, became the first Bishop of Jerusalem.[1]

1. This remark of Sister Emmerich throws light upon the second chapter of the *Epistle to the Galatians*, and agrees with the tradition related by Eusebius. According to this tradition the *Cephas* of whom St. Paul speaks in this place was not *St. Peter*, but one of the seventy-two disciples. *(Note taken from the first edition of the* Life of Our Lord *according to Sister Emmerich.)*

2. MIRACULOUS CURES WROUGHT BY JESUS. HIS REASONS FOR TEACHING IN PARABLES

The Pharisees and Sadducees determined to oppose Jesus today in the synagogue. They had laid their plans and bribed the people to raise a tumult in which Jesus was to be formally thrust out of the edifice or taken prisoner. But the affair turned out quite differently. Jesus commenced His teaching in the synagogue by a very vigorous address, like one having power and authority to speak. The rage of the exasperated Pharisees increased at each moment. It was about to be let loose upon Him when suddenly a great disturbance arose in the synagogue. A man belonging to the city and possessed by the devil, and who on account of his madness had been fast bound, had while his keepers were in the synagogue broken his bonds. He came plunging like a fury into the synagogue, and with frightful cries pressed his way through the people, whom he tossed right and left, and who also began to utter screams of terror. He ran straight to the spot where Jesus was teaching, crying out: "Jesus of Nazareth! What have we to do with Thee? Thou hast come to drive us out! I know who Thou art! Thou art the Holy One of God!" But Jesus remained quite unmoved. He scarcely turned from His elevated position toward

him, made only a menacing gesture sideways with His hand, and said quietly: "Be still, and go out of him!" Thereupon the man, becoming silent, sank down, still tossed to and fro on the ground, and Satan departed from him under the form of a thick, black vapor. The man now grew pale and calm, prostrated on the ground, and wept. All present were witness to this awful and wonderful spectacle of Jesus' power. Their terror was changed into a murmur of admiration. The courage of the Pharisees forsook them, and they huddled together, saying to one another: "What manner of man is this? He commands the spirits, and they go out of the possessed!" Jesus went on quietly with His discourse. The man that had been freed from the devil, weak and emaciated, was conducted home by his wife and relatives, who had been in the synagogue. When the sermon was over, he met Jesus and asked for some advice. Jesus warned him to refrain from his evil habits lest something worse might befall him, and exhorted him to penance and Baptism. The man was a cloth weaver. He made cotton scarfs, narrow and light, such as were worn around the neck. He returned to his work perfectly cured in mind and body. Such unclean spirits often domineer over men that freely give themselves up to their passions.

After this scene, the Pharisees were afraid to assault Jesus that day, and so they remained quiet while He went on with His teaching. The lessons for the Sabbath were taken from Moses and Osee. There were no more interruptions, though Jesus spoke very forcibly and severely. His appearance and His words were much more impressive than usual. He spoke as One having authority. The instruction over, He went to Mary's, where were gathered the women with many relatives and disciples.

I counted all the holy women who were associated together till the death of Jesus to help the little Community. There were seventy. At this time there were already

thirty-seven who took part in this duty. Sabia and Athalia also, the daughters of Lais of Naim, were toward the last admitted among the female followers. At the time of St. Stephen, they were among the Christians who settled in Jerusalem.

Next morning Jesus again taught unmolested in the synagogue. The Pharisees had said to one another: "We can do nothing with Him now, His adherents are too numerous. We shall contradict Him now and then, we shall report all at Jerusalem, and wait till He goes up to the Temple for the Pasch." The streets were again filled with the sick. Some had come before the Sabbath, and some till now had not believed, but on the report of the possessed man's cure, they had themselves transported thither from all quarters of the city. Many of them had been there before, but had not been cured. They were weak, tepid, slothful souls, more difficult to convert than great sinners of more ardent nature. Magdalen was converted only after many struggles and relapses, but her last efforts were generous and final. Dina the Samaritan turned at once from her evil ways, and the Suphanite, after sighing long for grace, was suddenly converted. All the great female sinners were very quickly and powerfully converted, as was also the sturdy Paul, to whom conversion came like a flash of lightning. Judas, on the contrary, was always vacillating, and at last fell into the abyss. It was the same with the great and most violent maladies which I saw Jesus, in His wisdom, cure at once. They that were afflicted with them, like the possessed, had no will whatever to remain in the state in which they were, or again, self-will was entirely overcome by the violence of the malady. But as to those that were less grievously affected, whose sufferings only opposed an obstacle to their sinning with more facility, and whose conversion was insincere, I saw that Jesus often sent them away with an admonition to reform their lives; or

that He only alleviated without curing their bodily ills, that through their pressure the soul might be cured. Jesus could have cured all that came to Him, and that instantaneously, but He did so only for those that believed and did penance, and He frequently warned them against a relapse. Even those that were only slightly sick He sometimes cured at once, if such would prove beneficial to their soul. He was not come to cure the body that it might the more readily sin, but He cured the body in order to deliver and save the soul. In every malady, in every species of bodily infirmity, I see a special design of God. Sickness is the sign of some sin. It may be his own or another's, a sin of which he may be conscious or not, that the sufferer has to expiate, or it may be a trial expressly prepared for him, which by patience and submission to God's will he may change into capital that will yield a rich return. Properly speaking, no one suffers innocently, for who is innocent, since the Son of God had to take upon Himself the sins of the world that they might be blotted out? To follow Him, we are all obliged to bear our cross after Him.

Since joy and the highest degree of patience in suffering, since the union of pain with the Passion of Jesus Christ, belong to the perfect, it follows that a disinclination to suffer is in itself an imperfection. We are created perfect and we shall again be born to perfection, consequently the cure of sickness is an effect of pure love and mercy toward poor sinners, a favor wholly unmerited by them. They have deserved more than sickness, they have deserved death; but the Lord by His own death has delivered them that believe in Him and perform works in accordance with their faith.

And so I saw Jesus on this day cure many possessed, paralyzed, dropsical, gouty, dumb, blind, many afflicted with an issue of blood, in fine, violent maladies of all kinds. I saw Him several times pass by some that were

able to stand. They were those who had frequently received slight relief from Him, but their conversion not being earnest, they had relapsed in body and soul. As Jesus was passing by them, they cried out: "Lord, Lord! Thou dost cure all that are grievously sick, and Thou dost not cure us! Lord, have pity on us! We are sick again!" Jesus responded: "Why do ye not stretch forth your hands to Me?" At these words, all stretched out their hands to Him, and said: "Lord, here are our hands!" Jesus replied: "Ye do indeed stretch forth these hands, but the hands of your heart I cannot seize. Ye withdraw them and lock them up, for ye are filled with darkness." Then He continued to admonish them, cured several, who were converted, slightly relieved others, and passed by some unnoticed.

That afternoon He went with all His disciples and relatives to the lake. There was on the south side of the valley a pleasure garden provided with conveniences for bathing, the water being furnished from the brook of Capharnaum. Here they paused, and administered Baptism in the garden.

The Blessed Virgin with several of the women, among them Dina, Mary, Lais, Athalia, Sabia, and Martha, went for a walk in the neighborhood of Bethsaida, a little beyond the lepers' asylum. A caravan of pagans was encamped thereabouts, and among them were several women from Upper Galilee. The Blessed Virgin consoled and instructed them. The women sat in a circle on a little eminence, and Mary sometimes sat, sometimes walked among them. They asked her questions which she answered clearly, and told them many things about the Patriarchs, the Prophets, and Jesus.

Jesus meantime was instructing a crowd in parables. The disciples did not understand Him. Later, when again alone with them, He explained the parable of the sower. He spoke of the tares among the wheat and of the danger

of pulling up the wheat with them. It was principally James the Greater who told Jesus that he and his companions did not understand Him, and he asked Him why He did not speak more clearly. Jesus answered that He would make all intelligible to them, but that on account of the weak and the pagans, the mysteries of the Kingdom of God could not then be exposed more plainly. As even with such precautions, these mysteries alarmed His hearers, who in their state of depravity, esteemed them too sublime for them, they must at first be presented, as it were, under the cover of a similitude. They must fall into their hearts like the grain of seed. In the grain the whole ear is enclosed, but to produce it, the grain must be hidden in the earth. He explained to them likewise the parable referring to their own call to labor in the harvest. He insisted chiefly upon their following Him; they would soon be with Him always, and He would explain all things to them. James the Greater said also: "Master, why wilt Thou explain all to us who are so ignorant? Why must we publish these things to others? Tell them rather to the Baptist, who believes so firmly who Thou really art. He can publish them, he can make them known!"

That evening when Jesus was teaching again in the synagogue, the Pharisees, who could once more breathe somewhat freely, began to dispute with Him on the subject of His forgiving sins. They reproached Him with the fact of His having in Gabara said to Mary Magdalen that her sins were forgiven her, and they asked how He knew that. How could He do that? Such talk was blasphemy! Jesus silenced them. Then they tried to provoke Him to say that He was not a man, that He was God. But Jesus again confounded them in their words. This scene took place in the forecourt of the synagogue. At last the Pharisees raised a great cry and tumult. But Jesus slipped from their hands and into the crowd, so that they could

not tell where He had gone. He went by the flowery dale back of the synagogue to the garden of Zorobabel and thence by roundabout ways to the house of His Mother. He tarried there a part of the night, and sent word to Peter and the other disciples to meet Him next morning at the opposite side of the valley beyond Peter's fishery, as He wished them to go with Him to Naim.

The Centurion Cornelius and his servant asked Jesus what they should do. He answered that they and all their family should receive Baptism.

3. THE RAISING OF THE YOUTH OF NAIM FROM THE DEAD

The road to Naim crossed the valley of Magdalum above Peter's fishery to the east of the mountain that looked down upon Gabara, and then ran into the valley eastward of Bethulia and Giskala. Jesus may have journeyed with the disciples nine to ten hours when they put up at a shepherd inn about three or four hours from Naim. They had crossed the brook Cison once. Jesus taught the whole way, explaining to His disciples in particular how they would be able to detect false teachers.

Naim was a beautiful little place with well-built houses, and was sometimes known also as Engannim. It lay upon a charming hill on the brook Cison to the south, about an hour from Mount Thabor, and facing Endor on the southwest. Jezrael was more to the south, but was hidden by intervening heights. The beautiful Plain of Esdrelon stretched out before Naim, which was almost three or four hours distant from Nazareth. The country here was uncommonly rich in grain, fruit, and wine. The widow Maroni owned a whole mountain covered with the most beautiful vineyards. Jesus had about thirty companions. The path over the hill was rather narrow, so some went on before Jesus, and others behind Him. It was

almost nine in the morning when they drew near to Naim and encountered the funeral procession at the gate.

A crowd of Jews enveloped in mourning mantles passed out of the city gate with the corpse. Four men were carrying the coffin, in which reposed the remains upon a kind of frame made of crossed poles curved in the middle. The coffin was in shape something like the human form, light like a woven basket, with a cover fastened to the top. Jesus passed through the disciples who, formed into two rows on either side of the road, advanced to meet the coming procession, and said: "Stand still!" Then as He laid His hand upon the coffin, He said: "Set the coffin down." The bearers obeyed, the crowd fell back, and the disciples ranged on either side. The mother of the dead youth, with several of her female friends, was following the corpse. They too paused just as they were passing out of the gate a few feet from where Jesus was standing. They were veiled and showed every sign of grief. The mother stood in front shedding silent tears. She may indeed have been thinking: "Ah, He has come too late!" Jesus said to her most kindly and earnestly: "Woman, weep not!" The grief of all present touched Him, for the widow was much loved in the city, on account of her great charity to orphans and the poor. Still there were many wicked and malignant people around, and numbers of others came flocking from the city. Jesus called for water and a little branch. Someone brought to a disciple, who handed them to Jesus, a little vessel of water and a twig of hyssop. Jesus took the water and said to the bearers: "Open the coffin and loosen the bands!" While this command was being executed, Jesus raised His eyes to Heaven and said: "I confess to Thee, O Father, Lord of Heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in Thy sight. All things are delivered to Me by My Father, and

not one knoweth the Son but the Father; neither doth anyone know the Father but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labor and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek and humble of heart, and you shall find rest to your souls, for My yoke is sweet and My burden light!" When the bearers removed the cover, I saw the body wrapped like a babe in swaddling clothes and lying in the coffin. Supporting it in their arms, they loosened the bands, drew them off, uncovered the face, unbound the hands, and left about it only one linen covering. Then Jesus blessed the water, dipped the little branch into it, and sprinkled the crowd. Thereupon I saw numbers of small, dark figures like insects, beetles, toads, snakes, and little black birds issuing from many of the bystanders. The crowd became purer and brighter. Jesus then sprinkled the dead youth with the little branch, and with His hand made the Sign of the Cross over him, upon which I beheld a murky, black, cloudlike figure issuing from the body. Jesus said to the youth, "Arise!" He arose to a sitting posture, and gazed around him in questioning astonishment. Then Jesus said: "Give him some clothing!" and they threw round him a mantle. The youth then rose to his feet and said: "What is all this? How came I here?" The attendants put sandals upon his feet and he stepped forth from the coffin. Jesus took him by the hand and led him to the arms of his mother, who was hastening toward him. As He restored him to her, He said: "Here, thou hast thy son back, but I shall demand him of thee when he shall have been regenerated in Baptism." The mother was so transported with joy, amazement, and awe, that she uttered no thanks at the moment. Her feelings found vent only in tears and embraces. The procession accompanied her to her home, the people chanting a hymn of praise. Jesus followed with the disciples. He entered the widow's house, which was

very large and surrounded by gardens and courts. Friends came crowding from all quarters, all pressing eagerly to see the youth. The attendants gave him a bath, and clothed him in a white tunic and girdle. They washed the feet of Jesus and the disciples, after which the customary refreshments were presented them. Now began at once a joyous and most abundant distribution of gifts to the poor, who had gathered around the house to offer congratulations. Clothing, linen, corn, bread, lambs, birds, and money were given out plentifully. Meantime Jesus instructed the crowds assembled in the courtyards of the widow.

Martial, in his white tunic, was radiant with joy. He ran here and there, showing himself to the eager throng, and helping in the distribution of gifts. He was full of childish gaiety. It was amusing to see school children brought by their teachers into the courtyard and approaching him. Many of them hung back quite timidly as if they thought Martial a spirit. He ran after them and they retreated before him. But others played the valiant and laughed at their companions' fears. They looked with disdain upon the cowardly and gave Martial their hand, just as a large boy touches with the tips of his fingers a horse or other animal of which the little ones are afraid.

Tables were spread both in the house and courts, and at them all were feasted. Peter, as the widow's relative, for she was the daughter of his father-in-law's brother, was especially happy and at home in the house. He discharged in a certain degree the office of father of the family. Jesus frequently addressed questions and words of instruction to the resuscitated boy. He did this in the hearing of those present, who all appeared to be touched by what He said. His words implied that death, which had entered the world by sin, had bound him, had enchained him, and would have dealt him the mortal blow in the tomb; furthermore, that Martial with eyes closed would have

been cast into the darkness and later would have opened them where neither mercy nor help could be extended to him. But at the portals of the tomb the mercy of God, mindful of the piety of the boy's parents and of some of his ancestors, had broken his bonds. Now by Baptism he was to free himself from the sickness of sin, in order not to fall into a still more frightful imprisonment. Then Jesus dilated upon the virtues of parents.

Their virtues profit their children in after years. It was in consideration of the righteousness of the Patriarchs that Almighty God, down to the present day, had protected and spared Israel; but now, enchained in sin and covered with the veil of mental blindness, they had become like unto this youth. They were standing on the brink of the grave, and for the last time was mercy extended to them. John had prepared the way and with a powerful voice had called upon their hearts to arise from the slumber of death. The Heavenly Father had now, for the last time, pity upon them. He would open to life the eyes of those that did not obstinately keep them closed. Jesus compared the people in their blindness to the youth shut up in his coffin who, though near the tomb, though outside the gate of the city, had been met by salvation. "If," He said, "the bearers had not heeded My voice, if they had not set down the coffin, had not opened it, had not freed the body from its winding sheet, if they had obstinately hurried forward with their burden, the boy would have been buried—and how terrible that would have been!" Then Jesus likened to this picture He had drawn the false teachers, the Pharisees. They kept the poor people from the life of penance, they fettered them with the bonds of their arbitrary laws, they enclosed them in the coffin of their vain observances, and cast them thus into an eternal tomb. Jesus finished by imploring and conjuring His hearers to accept the proffered mercy of His Heavenly Father, and hasten to life, to penance, to Baptism!

It was remarkable that Jesus blessed on this occasion with holy water, in order to drive out the evil spirits that held sway over several of the bystanders. Some of the latter were scandalized, others were envious, and some again were full of a certain malicious joy at the thought that Jesus would certainly be unable to raise the youth from the dead. When Jesus blessed with the water, I saw a little cloud, composed of the figures or shadows of noxious vermin, arise from the youth's body and disappear in the earth. At the raising of others from the dead, Jesus called back the soul of the deceased, which was separated from the body and in the abode assigned it according to its deeds. It came at the call of Jesus, hovered over the dead body, finally sank into it, and the dead arose. But with the youth of Naim, it was as if death—like a suffocating weight—had been taken away from his body.

The meal over, Jesus went with the disciples to the beautiful garden of the widow Maroni at the southern end of the city. The maimed and sick lined His whole route, and He cured them all. The streets were alive with excitement. It was already growing dark when Jesus entered the garden where Maroni with her relatives and domestics, several Doctors of the Law, Martial, and some other boys were gathered. There were several summer houses in the garden. Before one more beautiful than the others, whose roof was supported on pillars, and which might be shut in by movable screens, was a flambeau placed high under the palm trees. Its flames lighted up the whole hall, and glistened beautifully on the long, green leaves. Near the trees on which fruit was still hanging, one could see as distinctly and clearly by the light of the flambeau as by day. At first Jesus taught and explained walking around; afterward, He entered the summer house. He often spoke to Martial in the hearing of others. It was a wonderfully beautiful evening in that garden. The night was advanced when Jesus and His followers returned to Maroni's house,

in whose side buildings all found lodgings.

At the news of Jesus' presence in Naim and the resurrection of the boy, crowds of people, among them many sick, gathered into the city from the whole country around. They completely filled the street in front of Maroni's residence, where they stood in long rows. Jesus cured part of them the next morning, and established peace in several households. Several women had come to Him, asking whether He could not give them a bill of divorce. They complained of their husbands with whom, they said, they could no longer live. This was an artful device of the Pharisees. They were confounded by His miracles and could do nothing against Him; but yet being full of wrath, they resolved to tempt Him to say on the subject of divorce something against the Law, that they might be able to accuse Him as a teacher of false doctrine. But Jesus said to the discontented wives: "Bring me a vessel of milk and another of water. Then I shall answer ye." They went into a neighboring house and returned with a bowl of milk and one of water. Jesus poured one into the other and said: "Separate the two again, so that the milk shall be again by itself, and in like manner the water. Then I shall give you a bill of divorce." The women replied that they could not do that. Then Jesus spoke of the indissolubility of marriage, and that it was only on account of the obduracy of the Jews that Moses had allowed divorce. But perfectly disunited husband and wife never could be, since they are one in the flesh; and although they might not live together, yet must the husband support the wife and children, and neither could remarry. After that Jesus accompanied the wives to their homes, where He had a private interview with the husbands. Then He saw each couple together, reproached both parties, the wives coming in for the larger share, and ended by forgiving them. The delinquents shed tears and afterward lived happily together, more faithful

to each other than they had ever before been. The Pharisees were furious on seeing that their design had completely failed.

That morning Jesus restored sight to many of the blind by mixing in His hand clay and saliva and smearing it to their eyes.

4. JESUS IN MAGEDDO. JOHN'S DISCIPLES

When Jesus was leaving Naim, Maroni, her boy and her domestics, all the cured, and many good people of the city accompanied Him, singing Psalms and bearing green branches before Him. He went with the disciples westward along the north bank of the Cison. The mountain that shut in the valley of Nazareth lay to the right. Toward evening He and the disciples arrived at the environs of Mageddo, which stood on the mountain chain whose eastern declivity leads down into the valley of Zabulon. Here He entered an inn, and soon afterward gave an instruction in front of it. When the laborers in the fields saw Jesus and His followers drawing near, they threw on the garments which at their work they had laid aside.

Mageddo stood on an eminence and was partly fallen to decay. In the very heart of the city there were ruins entirely overgrown with moss, while here and there arose a dilapidated arch. They must have belonged to a castle of the kings of Canaan.[1] I heard that Abraham also once sojourned in this region. The suburb in which Jesus put up was more modern and more full of life than the city itself. It consisted of a long row of houses at the base of the mountain, over which ran a great commercial highway from Ptolomais. There were numerous large inns in the neighborhood, and many publicans dwelt here. They had heard Jesus' teaching and had resolved to receive penance and Baptism. The Pharisees of the place were scandalized

at these things. A great crowd of sick were already gathered and others were constantly coming. Jesus sent word to them by the disciples that He would go to them toward evening, and He directed how they should be arranged, which directions the disciples fulfilled. Outside the city of Mageddo was a large meadow surrounded by walls and porches wherein the sick were brought and laid in order.

Meanwhile Jesus, with the disciples, went through the fields outside the city instructing in parables the laborers there engaged in sowing. Some of the disciples taught those at a greater distance until Jesus came up; then they turned back to those that Jesus had already instructed, explained to them whatever they had not clearly understood, and told them about the Lord's miracles. Jesus and the disciples always taught the same things to the different sets of workmen, so that on comparing notes, they all found that they had heard the same. They who had understood better, could afterward explain to the others. They often discontinued their work in this hot country to rest, and it was of these intermissions, and the opportunity afforded by the time devoted to meals, that Jesus took advantage to teach.

While Jesus was thus traversing the fields with the disciples, four of John's followers arrived. They saluted the disciples and paid attention to their instructions. They had strips of fur around their necks, and leathern thongs bound their waists. They had not been sent by John, although they had constant intercourse with him and his disciples. They were degenerate followers of John, sworn to the Herodians, who had sent them to follow Jesus and hear what He taught concerning His Kingdom. They were more austere, though at the same time more polished in their manners, than Jesus' disciples. Some hours after, another troop of John's disciples made their appearance. They were twelve in number, only two of whom had been

sent by John; the rest had come through curiosity. As they approached, Jesus was returning to the city, and they followed Him. Some of them had been present at the last miracles wrought by Jesus, and had hastened back to tell John what they had seen. When Jesus raised the youth of Naim, some of them were present, and they hurried off to Machaerus to inform John. They said to him: "What is it? What must we think? We have seen Him perform such and such miracles! We have heard such and such words from His lips! But His disciples are much less strict than we in the observance of the Law. Whom shall we follow? Who is Jesus? Why does He cure all that appeal to Him? Why does He console and help strangers, though He does not take a step toward freeing you?"

John always had trouble with his disciples, for they would not separate from him. It was for that reason that he sent them so often to Jesus, that they might learn to know Him and eventually follow Him. But they were so prejudiced in favor of John that what they saw and heard made little impression upon them. It was his desire that his disciples should follow Jesus that led John to urge Him so frequently to manifest Himself; he hoped that his followers would yield to the movement that converted the other Jews. He thought that, seeing them come again and again with their doubts, Jesus would be, as it were, necessitated to proclaim aloud that He was the Messiah, the Son of God; therefore it was that he sent those two with their usual questions to Him.

On entering the city with His disciples, Jesus went to the circular enclosure where the sick from the whole country around were encamped. Among them were some from Nazareth who knew Him. The lame, the blind, the dumb, the deaf, the sick of all kinds were here gathered, also several possessed. Making a turn around the circle, Jesus cured the last named, many of whom were suffering from different degrees of possession. They were indeed

not so violent as such poor creatures had been at other times, but they were afflicted with convulsions and their limbs were distorted. Jesus cured them with a word of command uttered as He passed and at some distance. A dark vapor issued from them, they became somewhat faint and, when returned to full consciousness, they were quite changed. The vapors, on first issuing from their bodies, appeared quite subtle; but they soon condensed and united. Sometimes they sank into the earth, or again rose in the air; on this occasion they followed the former course. The evil spirit often departs like a dark shadow in human form. Instead of vanishing immediately, I have seen him wandering around among the bystanders before disappearing.

Jesus had scarcely begun to cure when John's disciples, with a certain air of importance—as if the bearers of a commission—stepped up to Him and gave signs of their desire to address Him. Jesus, however, paid no attention to them, but went on with the cures. Such treatment was greatly displeasing to them, and they could not understand it. Many of John's disciples were decidedly narrow-minded and jealous. Jesus wrought miracles, John did not. John spoke so highly of Jesus, and yet Jesus made no effort to free him from confinement. Although impressed by His miracles and doctrine, yet they soon allowed themselves to be influenced again by the public voice which was asking: "Who is He? Are not His poor relatives known by everyone?" Then again, they could not understand His words relative to His Kingdom. They saw no kingdom and no preparations for one. As John had been honored by so many and now lay proscribed in prison, they thought, among other things, that Jesus did not help him, that He allowed him to languish in captivity, in order to increase His own popularity. They were scandalized also at the liberty of His disciples. They esteemed it excessive humility in John to prize Jesus so highly and

that he was constantly sending to implore Him to manifest Himself, to make an open declaration of who He was. As Jesus always spoke evasively on that point and as they had no idea that John sent them to Him in order that they might know Him, this knowledge was to them at the time, on account of their preconceived ideas, more difficult than it might have been to the most simple child.

As Jesus was making the circuit of the enclosure curing, He came to a sick man from Nazareth who began to speak of his acquaintance with Him. "Do You remember," he said, "that You lost Your grandfather when You were twenty-five years old? We were often together in those days." The man referred to the death of St. Anne's second or third husband. Jesus did not pause for many words. He answered merely: "Yes, yes, I remember," and turned at once to the man's sins and sufferings. When He found him penitent and believing, He cured him, addressed to him some words of admonition, and passed on to the next invalid.

When Jesus reached the opposite side of the enclosure, the disciples sent by John confronted Him. They had, from their stand in the center, watched with amazement the miracles wrought. They now addressed Him in these words: "John the Baptist has sent us to Thee to ask art Thou He who is to come or look we for another?" Jesus answered: "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, widows are consoled, the poor have the Gospel preached to them. What is crooked is made straight. And blessed is he that shall not be scandalized in Me." After these words Jesus turned away, and John's disciples took their departure.

Jesus could not speak more plainly of Himself, for who would have understood Him? His disciples were good, simple-hearted, generous, and pious souls, but as yet

quite incapable of comprehending such a mystery. Many of them were related to Him by ties of blood, consequently they would have been scandalized at more precise language on Jesus's part, or would have conceived erroneous ideas of Him. As for the multitude at large, they were altogether unprepared for such a truth, and besides, He was encompassed by spies. Even among John's disciples, the Pharisees and Herodians had their creatures.

When John's messengers had departed, Jesus began to teach. The cured, crowds of people, the Scribes of the place, His disciples, and the five publicans that dwelt here, formed the audience. The instruction was continued by the light of flambeaux, and the remaining sick were afterward cured. Jesus took for the subject of His discourse His own reply to John's disciples. He spoke of how they should use the benefits received from God, and exhorted to penance and a change of life. As He knew that some of the Pharisees present had taken occasion, from the brevity of His reply to John's messengers, to say to the people that He, Jesus, made little account of John and was willing enough to see him ruined in public estimation that He Himself might be exalted, He explained the answer He had given as well as what He had said on the score of penance. He also recalled to them what they themselves had heard John say of Him. Why, He asked, were they always doubting? What did they expect from John? He said: "What went ye out to see when ye went to John? Did ye go to see a reed shaken in the wind? Or a man effeminately and magnificently clothed? Listen! They tnat are clothed sumptuously and who live delicately are in the palaces of kings. But what did ye desire to see when ye went in quest of him? Was it to see a Prophet? Yea, I tell ye, ye saw more than a Prophet when ye saw him. This is he of whom it is written: *Behold, I send my angel before thy face, who shall prepare*

thy way before thee. Amen, I say to you there hath not risen among them that are born of women a greater Prophet than John the Baptist, and yet he that is least in the Kingdom of Heaven is greater than he. And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent bear it away. For all the Prophets and the Law prophesied of it until John; and if ye will receive it, he is Elias that is to come. He that hath ears to hear, let him hear!"

All present were very much impressed by Jesus' words, and wanted to receive Baptism. The Scribes alone murmured. They were especially scandalized at Jesus because He accepted hospitality from the publicans, who also were present at this instruction. Jesus therefore profited by this opportunity to speak of all the reports they had set afloat concerning both John and Himself, particularly of the reproach made against Him of frequenting the company of publicans and sinners.

After that Jesus entered the house of one of the publicans, where He found the other four, and there He taught. Among His hearers on this occasion were some that had determined to amend their lives and to receive Baptism. This house was near the enclosure wherein Jesus had just cured the sick. There was another publican's house at the entrance of the city, and still some others beyond.

Debbaseth, where Bartholomew resided, could be seen from the road when first starting from Naim to Mageddo, but on a nearer approach the heights of the latter place concealed it from view. It was situated about an hour and a half to the west on the Cison, at the entrance of the valley of Zabulon.

1. *Jos.* 12:21; *3 Kgs.* 9:15.

5. JESUS LEAVES MAGEDDO. CURE OF A LEPER

As the Feast of the New Moon was beginning, Jesus took the return route from Mageddo to Capharnaum. He was accompanied by about twenty-four of His disciples, the four false disciples of John, and some of the publicans of Mageddo who wanted to be baptized in Capharnaum. They journeyed along slowly, sometimes pausing to stand or sit in the charming spots through which they passed, for Jesus taught the whole time. The way led from Mageddo northeastward, and off to the northwest side of Thabor. Jesus' teaching was a preparation for the definitive calling and sending of the Apostles, which was soon to take place. He earnestly exhorted them to lay aside all worldly cares and to abandon their possessions. His words were so touching and affectionate. Once He snapped off a flower that was growing by the wayside, and said: "These have no cares! Look at their beautiful colors, their delicate little stamens! Was Solomon the Wise in all his magnificence more beautifully clothed than they?" Jesus often made use of this similitude.

He continued His instruction in a series of parables so striking that each of the Apostles could recognize the one intended for himself. He spoke also of His Kingdom, telling them that they should not be so eager after high employments therein, should not picture it to themselves as something earthly. Jesus said this because John's four disciples, who were secret partisans of the Herodians, were especially interested in this part of His discourse. He warned the disciples of what people they should for the future beware, and described the Herodians in terms so exact that no one could fail to recognize them. Among other things, He said that they should beware of certain people in sheep's skins and long leathern straps!

"Beware," He said, "of the profane in sheepskins and long girdles!" By these words, Jesus signified the lurking Herodian disciples of John who, in imitation of John's true followers, wore a kind of sheepskin stole around the neck and crossed on the breast. They might know them, He said, by this, that they could not look one straight in the face; or again, if they (the disciples of Jesus), their hearts overflowing with joy and ardor, should impart something of their feelings to one of these false zealots in sheepskins and girdles, they might recognize him for what he was in reality by the agitation of his heart. It would turn this way and that way like a restless animal. Jesus named a beetle which, when confined, runs round and round, seeking some hole by which to escape. Once He bent back a thornbush, saying: "Look, and see whether you can find any fruit here or not." Some of the disciples had the simplicity to look into the bush. But Jesus said: "Do men seek figs upon thistles and grapes upon thorns?"

Toward evening they arrived at a row of houses, twenty in number, with a school on the northwestern side of the foot of Thabor. The place lay from one and a half to two hours eastward from Nazareth and one-half hour from the city of Thabor. The people here were a good-natured set. They had known Jesus in His early years when He used to wander around Nazareth with His young friends. They were for the most part shepherds. While guarding their flocks, they busied themselves in gathering cotton which, as soon as they spied Jesus coming, they packed up in their sacks and carried to their homes, after which they hurried forth to meet Him. I saw them with their rough fur caps in their hands, but in the school their heads were covered. They received Jesus at the spring, washed His feet and those of the disciples, and offered them some refreshment. There was no synagogue in the place, only a school with its resident

teacher. Jesus went to it, and taught in parables.

This little village belonged to a distinguished man who lived with his wife in a large house at some distance. This man had fallen into sin and was now afflicted with leprosy; consequently, he lived apart from his wife. She occupied the upper stories of the house, while he lodged in one of the side buildings. In order to escape the grievous alternative of entire separation from his fellowmen, he had not made known his malady. His case was not, however, so secret that many were not aware of its existence, but they connived at it. It was well known in the little village, and although the ordinary route ran past his dwelling, the people always managed to take another way. They informed the disciples of the circumstance. The poor leper had for a long time sincerely bewailed his transgressions and longed for the coming of Jesus. And now he called a little boy of about eight years, his slave, who supplied him with necessaries, and said to him: "Go to Jesus of Nazareth and watch your chance. When you see Him at some distance from His disciples or walking apart from them, cast yourself at His feet and say: 'Rabbi, my master is sick. He thinks that Thou canst help him by merely passing before our house, a way that all others shun. He humbly beseeches Thee to have compassion on his misery and to walk along the street, for he is certain of being cured." The boy went to Jesus and very cleverly executed the commission. Jesus replied: "Tell your master that I shall go to him in the morning," and He took the boy by one hand, laying the other on his head with words of praise. This meeting took place as Jesus was leaving the school to go to the inn. Jesus knew that the boy was coming, and had designedly remained a little behind the disciples. The boy wore a yellow tunic.

Anne's property lay on a height to the west of Nazareth. It was distant about an hour, and was between the valley of Nazareth and that of Zabulon. A narrow

vale planted with trees ran from it to Nazareth, and by it Anne could go to Mary's house without traversing the city.

Next morning at early dawn Jesus left the inn with the disciples. When He turned into the street that ran past the leper's dwelling, they told Him that He ought not to go that way. But He went on and commanded them to follow. They did so, but timidly and apprehensively, for they feared being reported at Capharnaum. John's disciples did not go with Him by this way.

The boy, who was on the watch, notified his master of Jesus' approach. The sick man came down by a path leading to the street, paused at some distance, and cried out: "Lord, do not come nearer to me! If Thou dost merely will me to be healed, I shall be saved." The disciples remained standing at a distance. Jesus replied: "I will it!" went up to the man, touched him, and spoke to him, as he lay prostrate on his face at His feet. He was clean; his leprosy had fallen off. He related to Jesus all the circumstances of his case, and received for reply that he should return to his wife, and by degrees appear again among the people. Jesus admonished him of his sins, commanded him to receive the penance of Baptism, and enjoined upon him a certain alms. He then went back to His disciples and spoke to them of the cure just wrought. He told them that whoever had faith and possessed a pure heart might with impunity touch even the leprous.

When the cured man had bathed and dressed, he went to his wife and told her of the miracle just effected in him by Jesus. Some spiteful people of the place sent news of the affair to the priests and Pharisees of the city of Thabor, who immediately saw fit to institute a commission of investigation. They surprised the poor man by submitting him to a close examination as to whether he was really cured or not, and sharply called him to account for keeping his malady secret. They now made a

great noise over the affair which, though publicly known, they had long tolerated.

Jesus journeyed quickly with the disciples all the remainder of the day, pausing only now and again to rest a few moments and take some refreshment. He taught all along the way about the forsaking of temporal goods, and in parables instructed them upon the Kingdom of God. He told them that it was impossible to make all these things clear to them just then, but a time would come when they would comprehend all. He spoke of giving up earthly care of food and raiment. They would soon see a hungry multitude with provisions far from sufficient for their wants. They, the disciples, would say to Him: "Whence shall we get bread?" and a superabundance should be given unto them. They had to build houses and build them securely! Jesus said this in such a way as to intimate that it was by sacrifice and personal exertion that these houses, namely, employments and charges in His Kingdom, were to be obtained. The disciples, however, understood Him in a worldly sense. Judas was very much rejoiced. He gave noisy expression to his satisfaction and said aloud in the hearing of all that he would not shirk labor, that he would do his share of the work. On hearing this, Jesus stood still and said: "We are not yet at the end of our mission. It will not always be as it is now. Ye will not always be well received and entertained, ye will not always have things in abundance. The time will come when they will persecute you and thrust you out, when ye will have neither shelter, nor food, nor clothing, nor shoes." And He went on to tell them that they should think seriously of these things and hold themselves in readiness to renounce everything, also that He had something important to propose to them. He spoke likewise of two kingdoms opposed to each other. No one can serve two masters. Whoever desired to serve in His Kingdom must forsake the other. Then passing to the

Pharisees and their accomplices, He said something about the masks or disguises that they wore. They taught the dead form of the Law and sought to have it observed; but the best part of it, its purport—the charity, forgiveness, and mercy that it inculcates—they wholly neglected. But He, Jesus, taught just the contrary, namely that the rind without the kernel is dead and barren. First comes the essence of the Law, and then the Law itself; the kernel must increase with the growth of the shell. He gave them also some instructions on prayer. They should, He said, pray in secret and not ostentatiously before others. Many similar things He said on this occasion.

When journeying with His disciples, Jesus generally instructed them, thus preparing them to understand better what they would hear in His next public discourse and be able to make it clear to the people. He often repeated the same things, though in different words and order. Among the disciples who accompanied Jesus today, James the Greater and Judas Barsabas most frequently put questions to Him, though Peter did so sometimes. Judas often spoke in a loud voice. Andrew was already well acquainted with the teachings of his Master. Thomas was preoccupied, as if weighing consequences. John took everything simply and lovingly. The best instructed of the disciples were the most silent, partly through modesty, and partly because they were not always willing to show that they did not understand Jesus' words.

Thus journeying through the valleys, they arrived shortly before the beginning of the Sabbath at the valley east of Magdalum. Here they encountered the pagan Cyrinus of Dabereth, and the centurion Achias of Giskala, who were going to Capharnaum for Baptism.

When nearing Capharnaum, Jesus was instructing the disciples as to how they should exercise themselves in obedience as a preparation for their mission, and especially how they should conduct themselves when He

should send them to teach the people. He gave them likewise some general rules for their deportment when in certain company. He did this in a few words before the departure of the four Herodians who had journeyed with His little party, and sufficiently loud for them to hear. He said: "If on your journeys worldly men join you—whom ye may recognize by their smooth speech and sly questions—who will not be shaken off, who always, half agreeing, half good-naturedly contradicting, question and discuss various subjects that agitate the heart, then should ye at any cost break away from them. And why? Because ye are still too weak, too simple-hearted. Ye might easily fall into the snares of such lurkers. I do not shun them, for I know them, and I wish them to hear My teaching."

6. JESUS TEACHES IN THE SYNAGOGUE OF CAPHARNAUM, AND HEALS TWO LEPERS

Jesus again passed by the estate of the Centurion Zorobabel as He and His disciples were hurrying along, for the Sabbath had already begun. In his charity, Zorobabel had permitted two young Scribes of about twenty-five years, who on account of their dissolute life had been stricken with leprosy, to take up their abode in his garden. They were perfectly loathsome to look upon, and in their misery subjected to the greatest contempt. The red mantles that enveloped them hid the ulcers with which they were covered. They had once formed a part of Magdalen's gay coterie at Magdalum, had afterward carried on their excesses in other places, and fell at last into the extreme misery in which they now were. At Jesus' recent visit to these parts, they were ashamed to present themselves before Him, but now, convinced by the news of His miracles and great mercy, they had allowed themselves to be dragged to a place near the road by which He would pass and where they could cry

to Him for help. Jesus would not pause. He hurried on, but told two of Zorobabel's servants, who came running after Him pleading for the unfortunate creatures, to bring them to the synagogue in Capharnaum. When the people were assembled, they (the servants) were to conduct the lepers to the gallery one story high that had been built adjoining the synagogue, and from which the teaching going on inside could be heard by those from without. There they should pray and excite themselves to contrition until He should call them. The servants immediately hastened back, and took the poor men by a shortcut through the flowery ravine to Capharnaum. They dragged them, though not without difficulty, up the outside steps to the gallery where, leaning in at the windows of the synagogue, they could, apart from the throng and in the open air, listen to the teachings of Jesus and with penitent hearts await their Saviour's call.

Jesus soon arrived with the disciples. After they had washed their feet and ungirded their garments, they entered the synagogue. When Jesus approached the pulpit, He found it occupied by one who was reading aloud. The latter, however, at once arose and yielded his place to Jesus, who immediately took the roll of Scriptures and began to teach upon the passages referring to Jacob's being called to account by Laban, his struggle with the angel, his reconciliation with Esau, and the seduction of Dina, after which He turned to the Prophet Osee. When Jesus without the least hesitation took the rolls and began to read, the Pharisees smiled scornfully, as if to pronounce Him wanting in courtesy. They were exasperated at Jesus' reappearance, for the raising of the youth of Naim, as well as His numerous cures in Mageddo, were already noised throughout Capharnaum. They watched eagerly and with inquietude to see what new thing He was now going to undertake. Almost all of Jesus' relatives, including the women, were gathered today in the

synagogue.

As the crowd was leaving the synagogue followed by Jesus, the disciples, and the Pharisees, these last thought they would still carry on the dispute with Jesus in the portico, but an unforeseen incident prevented their design. Jesus went to the door, looked up to the gallery where the two unclean men were still standing, and called to them to come down. But they were timid and ashamed. Through fear of the Pharisees, they did not venture to obey at once. Then Jesus commanded them, in a name that I cannot recall, to come down, and to their own great astonishment they found themselves able to descend the steps alone. The portico had been lighted up with torches for the convenience of the dispersing crowd. How furious were the Pharisees when they recognized by the dull glare of the torches the two poor, despised sinners in their red mantles! The lepers sank trembling on their knees before Jesus. He laid His hand on them, breathed into their faces, and said: "Your sins are forgiven you!" and admonished them to continence and the baptism of penance. He commanded them also to forsake their vain studies, for that He Himself would teach them the truth and the way. They rose up. Their disfigurement had visibly decreased, their ulcers had dried, and the scales had fallen off. With tears they thanked their Benefactor, and left the place with Zorobabel's servants. Many of the well-disposed among the bystanders pressed around the cured, celebrating in words of praise their penance and their healing.

The Pharisees, however, were mad with rage. They cried out to Jesus: "What! Healest Thou on the Sabbath! And dost Thou also forgive sins! How canst Thou forgive sins?" Then, turning to the people, they cried: "He has a devil who helps Him! He is a madman! That is easily seen in His wandering about. Scarcely had He begun to carry on His game here, when off He goes to Naim to

raise the dead, then to Mageddo, and then back here again! No good man in his senses would carry on in that way! He has a powerful, wicked spirit who helps Him!" And they added: "When Herod finishes with John, this Man's turn will come, unless He takes Himself out of the way!" But Jesus went out through the midst of them. His female relatives, who had waited for Him in a neighboring house after leaving the synagogue, wept and lamented over the violent rage of the Pharisees.

Jesus left the city and, taking the road to the northeast, directed His steps to the hill beyond the valley where Mary's house stood. On the way thither were clumps of trees and grottos in which He stopped to pray. He arrived late at Mary's, where He consoled the women, after which He again went out and spent the whole night in prayer.

Next morning, Jesus repaired to the garden in the neighborhood of Peter's house. It was enclosed by a hedge, and in it all the preparations for Baptism had been made. There were several circular cisterns, formed in the ground and surrounded by a little channel, into which the water of a stream running nearby could be turned. A long arbor could, by hangings and screens, be divided into little compartments for the convenience of the neophytes when disrobing. An elevated stand had been erected for Jesus. The disciples were all present and about fifty aspirants to Baptism, among the latter some relatives of the Holy Family, an old man and three youths from Sephoris, the boy whom Jesus had healed at that same place, and the old woman from there, who had recently visited Jesus in Abez. There were present, moreover, Cyrinus from Cyprus; the Roman Centurion Achias and his little, miraculously cured son Jephte, of Giskala; the Centurion Cornelius, his yellow slave who had been cured by Jesus, and several of his domestics; many pagans from Upper Galilee; a dark-skinned slave of Zorobabel; the five publicans of Mageddo; some boys,

among whom was Joses, the nephew of Bartholomew; likewise all the cured lepers and possessed of these parts, including the two young Scribes healed the preceding evening. The last mentioned were indeed free from ulcers, but their countenance was still disfigured and bore the marks of suffering.

All the neophytes were clothed in penitential robes of gray wool, a four-cornered kerchief over their heads. Jesus instructed and prepared them for Baptism, after which they retired into the arbor and put on their baptismal garments, white tunics, long and wide. Their heads were uncovered, the kerchief, now thrown round their shoulders, and they stood in the channel around the basins, their hands crossed on their breasts. Andrew and Saturnin baptized, while Thomas, Bartholomew, John and others imposed hands as sponsors. The neophytes, with bared shoulders, leaned over a railing around the edge of the basin. One of the disciples carried a vessel of water that had been blessed by Jesus, from which the baptizers scooped some with the hand and poured it thrice over the heads of those being baptized. Thomas was sponsor to Jephte, the son of Achias. Although several received Baptism at the same time, yet the ceremony lasted until nearly two o'clock in the afternoon.

7. THE RESURRECTION OF THE DAUGHTER OF JAIRUS, THE CHIEF OF THE SYNAGOGUE

Later on when Jesus was curing some of the sick in the square before the synagogue of Capharnaum, Jairus, the Chief of the synagogue, presented himself before Him. He cast himself at His feet and implored Him to visit and cure his sick daughter, who was then breathing her last. Jesus was on the point of starting with Jairus when messengers hastily arrived from the house of the latter

and thus addressed him: "Thy daughter has expired. There is no need further to trouble the Master." On hearing these words, Jesus said to Jairus: "Fear not! Trust in Me, and thou shalt receive help!" They directed their steps to the northern quarter of the city where dwelt Cornelius, whose house was not far removed from that of Jairus. As they drew near they saw a multitude of minstrels and female mourners already assembled in the courtyard and before the door. Jesus entered, taking with Him only Peter, James the Greater, and John. In passing through the court, He said to the mourners: "Why do ye thus lament and weep? Go your way! The damsel is not dead, but only sleeping." At this the crowd of mourners began to laugh Him to scorn, for they knew that she was dead. But Jesus insisted on their retiring even from the court, which He ordered to be locked. Then He entered the apartment in which the grief-stricken mother was busied with her maid preparing the winding sheet; thence, accompanied by the father, the mother, and the three disciples, He passed on to the chamber in which the girl lay. Jesus stepped toward the couch, the parents standing behind Him, the disciples to the right at the foot of the bed. The mother did not please me. She was cold and wanting in confidence. The father, too, was not a warm friend of Jesus. He would not willingly do anything to displease the Pharisees. It was anxiety and necessity alone that had driven him to Jesus. He was actuated by a double motive. If Jesus cured his child, she would be restored to him; if not, he would have prepared a triumph for the Pharisees. Still, the cure of Cornelius's servant had greatly impressed him and awakened in him a feeling of confidence. The little daughter was not tall, and she was very much wasted. At most, I should say she was eleven years old, and even at that small for her age, for the Jewish girls of twelve are usually full-grown. She lay on the couch enveloped in a long garment. Jesus

raised her lightly in His arms, held her on His breast, and breathed upon her. Then I saw something wonderful. Near the right side of the corpse was a luminous figure in a sphere of light. When Jesus breathed upon the little girl, that figure entered her mouth as a tiny human form of light. Then He laid the body down upon the couch, grasped one of the wrists, and said: "Damsel, arise!" The girl sat up in her bed. Jesus still held her by the hand. Then she stood up, opened her eyes, and supported by the hand of Jesus, stepped from the couch to the floor. Jesus led her, weak and tremulous, to the arms of her parents. They had watched the progress of the event at first coldly, though anxiously, then trembling with agitation, and now they were out of themselves for very joy. Jesus bade them give the child to eat and to make no unnecessary noise over the affair. After receiving the thanks of the father, He went down to the city. The mother was confused and stupefied. Her words of thanks were few. The news soon spread through the mourners that the maiden was alive. They immediately returned, some confused at their former incredulity, others still uttering vulgar pleasantries, and went into the house, where they saw the damsel eating.

On the way back, Jesus spoke with His disciples on the subject of this miracle. He said that these people, namely, the father and mother, had had neither real faith nor an upright intention. If the daughter was raised from the dead, it was for her own sake and for the glory of God's Kingdom. The death from which she had just been roused, that is, the death of the body, was a guiltless one, but from the death of the soul she must now preserve herself. Jesus then went to the great square of the city, cured many sick there awaiting Him, and taught in the synagogue until the close of the Sabbath. The Pharisees were so agitated and incensed that it would not have taken much to make them lay hands on Jesus if He had

trusted Himself among them. They began again to declare that He effected His miracles by the power of sorcery. Jesus, however, slipped out of the city through Zorobabel's garden, and the disciples also dispersed.

Jesus spent part of the night retired in prayer. He supplicated for the conversion of sinners and besought His Heavenly Father to confound and frustrate the designs of the Pharisees, for He acted in everything as man, in order that we should imitate Him. He also begged His Father to allow Him to perfect His work, since according to our way of thinking, the Pharisees were ready to tear Him to pieces. He withdrew from their presence, but on the following day, the Sabbath itself, He again cured at the door of the synagogue and taught inside. And why did not the Pharisees drive the sick away? Why did they not forbid Jesus to teach in the synagogue? It was because Prophets and Doctors had at all times the right to teach, to help, and to heal. They did indeed accuse Him of error and blasphemy, though they were unable to prove their accusations. As for the Baptism that He gave, they did not trouble themselves about it and went not to where it was administered. There was no public highway through the valley; only a road over the mountains led to Bethsaida. The valley was traversed by only the footpath taken by the fishermen and the peasants when on their way to the lake.

Martha and the holy women of Jerusalem, Dina and others, after Jesus' departure went back to Naim and thence to their own homes. Maroni and her son were so beset by people desirous of seeing one raised from the dead that they were obliged to conceal themselves.

Cornelius the Centurion gave a feast at his house in honor of his cured servant. Numbers of heathens were in attendance, also crowds of the poor. Immediately after the miracle, Cornelius informed Jesus of his intention to sacrifice burnt offerings of all kinds of animals. But Jesus

replied that it would be better for him to invite his enemies in order to reconcile them one with another; his friends, that he might lead them to the truth; and the poor, that he might recreate and entertain them with the food he had destined for sacrifice, for God no longer delighted in burnt offerings. Multitudes of heathens went from beyond Bethsaida and the mountains to the house of Cornelius, where the feast was celebrated.

Jesus was again at the place of Baptism. Saturnin experienced great joy in baptizing his two younger brothers and an uncle, all of whom were heathens. Their mother also had come with them. She was already a Jewess. His father was dead. Saturnin was descended from a royal race. His parents dwelt in Patras. At the time of which I speak his father was dead, but his stepmother with two daughters and two sons still lived there. From a brown-skinned man, a relative and follower of the dark complexioned one of the Three Kings, and whom he had met on a journey, Saturnin heard the story of the star and the birth of Jesus. Thereupon he went to Jerusalem and, when John began his career, became one of his first disciples; but after Jesus' baptism, he went with Andrew to Jesus. His stepmother with her two little girls had removed to Jerusalem with him, while the boys remained behind with their uncle. They too were now come to their brother. They were rich.

There were about twelve other men baptized. When they stepped into the channel around the basin, they tucked up their long garments and leaned over the edge. After their Baptism they retired into the arbor and reclothed themselves, putting on a baptismal garment consisting of a long white mantle. The Jews did not trouble themselves about the baptized heathens. If the latter did not present themselves before the priests for circumcision, the former took no notice of it. They did not make much account of the heathens, for they themselves

were quite lukewarm and they avoided whatever could give them trouble. Cornelius, who dwelt among them and had caused a synagogue to be built, would probably have to receive circumcision if he wished to continue his intercourse with them.

Jesus afterward taught on the borders of the lake, not far from Peter's fishery. He had journeyed with the disciples over the mountain back of Mary's and Peter's dwellings in the direction of Bethsaida, and thence had descended to the lake. The shore near Bethsaida was steep, but at the point to which I now allude it gently sloped and afforded an easy landing place. Peter's ship and Jesus' little barque lay here. The latter was small and could at most contain fifteen men.

8. JESUS INSTRUCTS FROM HIS BARQUE. CALL OF MATTHEW

A great crowd of pagans who had been at Cornelius's feast were here assembled. Jesus was instructing them and, as the throng became very great, He with some of His disciples went on board His little barque, while the rest of them and the publicans went on Peter's boat. And now from the barque He instructed the heathens on the strand, making use of the parables of the sower and the tares in the field. The instruction over, they struck out across the lake, the disciples in Peter's boat plying the oars. Jesus' barque was fastened to Peter's, and the disciples took turns to row. Jesus sat on a raised seat near the mast, the others around Him and on the edge of the boat. They interrogated Him upon the meaning of the parable and asked why He spoke in similitudes. Jesus gave them a satisfactory explanation. They landed at a point between the valley of Gerasa and Bethsaida-Julias. A road ran from the shore to the houses of the publicans, and into it the four who were with Jesus turned. Jesus mean-

while, with the disciples, continued along the shore to the right, thus passing Matthew's residence, though at a distance. A side path ran from this road to his custom office, and along it Jesus bent His steps, the disciples timidly remaining behind. Servants and publicans were out in front of the custom house, busied with all kinds of merchandise. When Matthew from the top of a little eminence beheld Jesus and the disciples coming toward him, he became confused and withdrew into his private office. But Jesus continued to approach, and from the opposite side of the road called him. Then came Matthew hurrying out, prostrated with his face on the ground before Jesus, protesting that he did not esteem himself worthy that Jesus should speak with him. But Jesus said: "Matthew, arise, and follow Me!" Then Matthew arose, saying that he would instantly and joyfully abandon all things and follow Him. He accompanied Jesus back to where the disciples were standing, who saluted him and extended to him their hands. Thaddeus, Simon, and James the Less were particularly rejoiced at his coming. They and Matthew were half brothers. Their father Alpheus, before his marriage with their mother Mary Cleophas, was a widower with one son, Matthew. Matthew insisted upon all being his guests. Jesus, however, assured him that they would return next morning, and then they continued their way.

Matthew hurried back to his house, which stood in a corner of the mountains about a quarter of an hour from the lake. The little stream that flows from Gerasa into the lake ran past it at no great distance, and the view extended over lake and field. Matthew at once procured a substitute in his business, an excellent man belonging to Peter's barque, who was to discharge his duties until further arrangements could be made. Matthew was a married man with four children. He joyfully imparted to his wife the good fortune that had fallen to him, as well

as his intention to abandon all and follow Jesus, and she received the announcement with corresponding joy. Then he directed her to see to the preparing of an entertainment for the next morning, he himself taking charge of the invitations and other arrangements. Matthew was almost as old as Peter. One might easily have taken him for the father of his young half brother Joses Barsabas. He was a man of heavy, bony frame with black hair and beard. Since his acquaintance with Jesus on the way to Sidon, he had received John's baptism and regulated his whole life most conscientiously.

On leaving Matthew, Jesus crossed the mountain at the rear of his dwelling and proceeded northward into the valley of Bethsaida-Julias, where He found encamped caravans and travelling pagans, whom He instructed.

Toward noon the next day Jesus returned with the disciples to Matthew's, where many publicans who had been invited were already assembled. Some Pharisees and some of John's disciples had joined Jesus on the way, but they did not enter Matthew's. They stayed outdoors, sauntering around the garden with the disciples, to whom they put the question: "How can you tolerate your Master's making Himself so familiar with sinners and publicans?" They received for answer: "Ask Himself why He does so!" But the Pharisees responded: "One cannot speak with a man who always maintains that he is right."

Matthew received Jesus and His followers most lovingly and humbly, and washed their feet. His half brothers warmly embraced him, and then he presented his wife and children to Jesus. Jesus spoke to the mother and blessed the children, who then retired, to return no more. I have often wondered why the children whom Jesus blessed usually appeared no more. I saw Jesus seated, and Matthew on his knees before Him. Jesus laid His hand upon him, blessed him, and addressed to him some words of instruction. Matthew had formerly been

called Levi, but now he received the name of Matthew. The feast was a magnificent one. The table, in the form of a cross, was set in an open hall. Jesus sat in the midst of the publicans. In the intervals between the different courses, the guests arose and engaged in conversation with one another. Poor travellers passing by were supplied with food by the disciples, for the street on which the house stood led down to the ferry. It was on the occasion of their leaving table that the Pharisees approached the disciples, and then occurred the speeches and objections narrated in the Gospel of *St. Luke* 5:30-39. The Pharisees insisted particularly on the subject of fasting, because among the strict Jews a fast day began that evening in expiation of the sacrilege King Joachim committed by burning the Books of the Prophet Jeremias. Among the Jews, especially in Judea, it was not customary to pluck fruit by the wayside. Now Jesus permitted it to His disciples, and this the Pharisees made a subject of reproach to Him. While giving His answers to the Pharisees, Jesus was reclining at table with the publicans, whereas the disciples to whom the questions of the Pharisees were addressed were standing or walking among them. Jesus turned His head from side to side in answering.

Capharnaum was much more lively now than formerly. Crowds of strangers were streaming in on account of Jesus, some of them His friends, others His enemies, and most of them pagans, the followers of Zorobabel and Cornelius.

9. THE FINAL CALL OF PETER, ANDREW, JAMES, AND JOHN. JESUS STILLS THE TEMPEST ON THE LAKE

Next morning when Jesus went to the lake, which was about a quarter of an hour distant from Matthew's dwell-

ing, Peter and Andrew were upon the point of launching out on the deep to let down their nets. Jesus called to them: "Come and follow Me! I will make you fishers of men!" They instantly abandoned their work, hove to their boat, and came on shore. Jesus went on a little farther up the shore to the ship of Zebedee, who with his sons James and John was mending his nets on the ship. Jesus called the two sons to come to Him. They obeyed immediately and came to land, while Zebedee remained on the ship with his servants.

Then Jesus sent Peter and Andrew, James and John into the mountains where the heathens were encamped, with the order to baptize all that desired it. He Himself had prepared them for it during the two preceding days. With Saturnin and the other disciples, Jesus went in another direction. All were to meet again that evening at Matthew's, and I saw Jesus pointing out with His finger the way they were to take. While He was calling the four disciples, the others had waited for Him at a little distance up the road, but when He commissioned those four to go and baptize, they were all together.

Jesus had indeed, at an earlier period, formally called the fishermen from their occupations, but with His consent they had always returned to them. So long as they themselves were not engaged in teaching, it was not necessary for them to follow Him constantly. Their means of navigation and their intercourse with the pagan caravans were very advantageous, likewise, while He sojourned at Capharnaum. When, after the last Pasch, they had for a longer time been with Jesus, they had indeed taught here and there, and had even wrought some miraculous cures. In these latter, however, they were not always successful, on account of their want of faith. They had also suffered persecution at this early stage of their apostolic career. In Gennabris they were led bound before the Pharisees and cast into prison. They received at that time from Jesus

the power to bless the water intended for Baptism. This power was not imparted to them by the imposition of hands, but with a blessing.

Peter was, besides his fishery, engaged also in agriculture and cattle raising; consequently it was harder for him than for the others to break away from his business affairs. To this was added the feeling of his own unworthiness and his fancied incapacity for teaching, which made separation from his surroundings still more difficult. His house outside Capharnaum was large and long, surrounded by a courtyard, side buildings, halls, and sheds. The waters of the brook of Capharnaum, flowing in front of it, were dammed nearby into a beautiful pond in which fish were kept. All around were grass plots, upon which bleaching was done and nets were spread.

Andrew had followed the Lord longer, and he was already more detached from worldly affairs than his brother. James and John up to this period were accustomed to return at intervals to their parents.

It is understood that the Gospels do not contain the details of Jesus' intercourse with the disciples, but only a short statement of it. This call of the fishermen from their boats to make them fishers of men is there set down as happening at the beginning of His public life, and as the only call that Saints Peter, Andrew, John, and James received. Many of the miracles, parables, and instructions of Jesus are afterward recorded as instance of His power and wisdom, without any reference whatever to their order of time.

Peter, Andrew, James and John went to the pagan encampment, and there Andrew baptized. Water was brought from the brook in a large basin. The neophytes knelt in a circle, their hands crossed upon their breasts. Among them stood boys from three to six years. Peter held the basin, and Andrew, scooping the water up with

his hand three different times, sprinkled the heads of the neophytes three at a time and repeated the words of Baptism. The other disciples went around outside the circle laying their hands on the newly baptized. These latter then withdrew, and their places were immediately filled by others. The ceremony was discontinued at intervals, and then the disciples recounted the parables they had learned from their Master, spoke of Jesus, His doctrine, and His miracles, and explained to the pagans points of which they were still ignorant regarding the Law and the Promises of God. Peter was particularly animated in his delivery and accompanied his words with many gestures. John and James likewise spoke very beautifully. Jesus meantime was teaching in another valley, and with Him was Saturnin, baptizing.

That evening when all were again assembled at Matthew's, the crowd was very great and pressed around Jesus. On that account, with the twelve Apostles and Saturnin He went on board Peter's barque and commanded them to row toward Tiberias, which was on the opposite side of the lake in its greatest breadth. It looked as if Jesus wanted to escape from the crowd that pressed upon Him, for He was worn out with fatigue. Three platforms surrounded the lower part of the mast, like steps one above the other. In the middle one, in one of the apartments used by the sentry, Jesus lay down and fell asleep, for He was very tired. The rowers were above Him. From Jesus' resting place, although protected by a roof, there was an unobstructed view over the whole lake. When the party put out from shore, the weather was calm and beautiful, but they had scarcely reached the middle of the lake before a violent tempest arose. I thought it very strange that, although the sky was shrouded in darkness, the stars were to be seen. The wind blew in a hurricane and the waves dashed over the boat, the sails of which had been furled. I saw from time to

time a brilliant light glancing over the troubled waters. It must have been lightning. The danger was imminent, and the disciples were in great anxiety when they awoke Jesus with the words: "Master! Hast Thou no care for us? We are sinking!" Jesus arose, looked out on the water, and said quietly and earnestly, as if speaking to the storm: "Peace! Be still!" and instantly all became calm. The disciples were struck with fear. They whispered to one another: "Who is this Man that can control the waves?" Jesus reproved them for their little faith and their fear. He ordered them to row back to Corozain, for so the place of Matthew's custom house was called, on account of the city of Corozain. The region on the other side of the lake between Capharnaum and Giskala was named Genesareth. Zebedee's barque also returned with them, and another filled with passengers went off to Capharnaum.

There were in all about fifteen men on the boat with Jesus. We must not be surprised at the rowers' position above the sleeping place of Jesus, nor at the fact of Jesus' being able, notwithstanding, to take in the whole view of the lake. The oars rested upon the high sides of the boat and struck far out into the water. They were provided with long handles and the rowers were obliged to stand high. It was about one hour from Corozain to the southwest and a little to the north of Gergesa, which occupied a less elevated position.

At the place where Jesus paused to address the multitude there was a stone seat intended for the teacher. The instruction had been announced two days before, and there were in all probability two thousand listeners in attendance. Jesus healed also a great crowd of people, the blind and lame, the dumb and leprous. As He began to teach, some of the possessed who had been led thither commenced to shout and to rave. Jesus commanded them to be silent and to lie down on the ground. Like fright-

ened dogs they lay on the ground and moved not until, at the close of His discourse, He went to them and delivered them.

Among the numerous cures, I remember that of a man with an arm perfectly withered and a hand shrunken and crooked. Jesus stroked down the arm, took the hand in His own, and straightened out each finger one after the other, at the same time gently bending and pressing it. All this took place almost instantaneously, in a shorter time than one takes to say how it was done. The hand was restored to its proper shape, the blood began to circulate, and the man could move it although it was still wasted and weak. Its strength, however, momentarily increased.

There were in the crowd many women and children of all ages. Jesus had them brought to Him in bands, one after another. He walked about among them, gave them His blessing, and instructed them in tones loud enough to be heard by all. I saw Him during this instruction take a child by the hand and turn it here and there, to show how men, without complaint or resistance, should allow themselves to be conducted by God. He paid great attention to the children. Most of these people were heathens, others were Jews from Syria and Decapolis. At the spreading rumor of Jesus' doings, they had come in great caravans with their servants and children and sick to the teaching, healing, and Baptism. Jesus came to meet them here, that the crowd in Capharnaum might not become too great. Among them I saw the relatives of the woman mentioned in the Gospel, the woman afflicted with the issue of blood, who was then at Capharnaum. Those relatives were an uncle of her deceased husband from Paneas, in whose house she had been married; her grown daughter; and another woman. They spoke to the disciples, begging them to conduct them to Capharnaum that evening, and they inquired also after their sick relatives.

They heard Jesus' instructions.

Baptism was administered the whole day at this place. As on the preceding day, the neophytes knelt in circles. I saw again many little boys baptized. They stood in circles, their hands joined on their breasts. The water had been brought in leathern bottles from the valley of Corozain. Present among the crowd of hearers were some Pharisees from the surrounding districts and some of John's false disciples, who acted as spies upon Jesus. In the evening He returned to Matthew's with the disciples. He related another parable, that of the treasure which a man found hidden in his neighbor's field. Without disclosing the secret, he went and sold all that he owned in order to buy that field. This parable Jesus applied to the great desire of the Gentiles to seize upon the Kingdom of God. To escape the crowd that pressed upon Him, Jesus again went on board a barque and there taught. He did not, however, go far out on the water, but returned and spent the night in prayer.

Next morning the disciples brought Him the news that Mary Cleophas was lying very ill at Peter's near Capharnaum, that His Mother entreated Him to come to her soon, and that a great multitude of sick of whom many were from Nazareth, were awaiting His arrival. Jesus again taught and cured numbers on the shore of the lake. Many possessed were brought to Him, and He delivered them. The crowd of people and the pressure of the throng were constantly on the increase, and no words can say how unweariedly Jesus labored and helped all in need.

That afternoon He and all His Apostles rowed over to Bethsaida. Matthew had delivered the custom house to a man belonging to the fishery. Since his reception of John's baptism, he had carried on his business in an altogether blameless manner. The other publicans also were honest in their dealings and very liberal men, who

gave large alms to the poor. Judas is still good. He is uncommonly active and ready to render service, though in his distribution of alms somewhat close and calculating. A large number of Gentiles crossed the lake today. Those that were not going on further, to Capharnaum for instance, left their camels and asses on rafts towed by the boats, or led them over the bridge that crossed the Jordan above the lake.

It was approaching four o'clock when Jesus reached Bethsaida, where Mary with Maroni and her son, who had been here for two days, were awaiting His coming along with others. Jesus took some refreshments, while Mary Cleophas's sons repaired at once to their sick mother. A crowd of people was assembled in front of Andrew's house, and Jesus taught and cured until after night had closed.

The throng of strangers to Capharnaum at this time, both Jews and Gentiles, surpassed anything that can be imagined. Great caravans were encamped in all the country around. Very probably the number of strangers sojourning all around the country on Jesus' account amounted to twelve thousand. The valleys and nooks of the surrounding districts were alive with grazing camels and asses. The fodder was put before them at a convenient height, and then they were tied to it. They browsed also on the numerous buds of the hedges and thickets, though to the great prejudice of the same. Tents were pitched everywhere. Since Jesus' sojourn Capharnaum had greatly increased in size, wealth, and importance. Many families from afar had there taken up their abode, and the throng of visitors brought money into the city. Zorobabel's house, as well as that of Cornelius, were now almost connected with the city proper.

Numerous sick were brought to Capharnaum from the towns and villages lying around. All had been thrown into excitement by the raising of the youth of Naim, and

the other astonishing miracles. Many sick from Nazareth, even those that were considered incurable and others nigh unto death, had been brought hither to Jesus in all confidence by their friends. Peter's house outside the city, its courtyard, outbuildings, and sheds were crowded with them. Tents and arbors of all kinds were hastily put up and provisions provided. The widow of Naim, who was related to Peter, and Mary Cleophas, likewise a connection of his through her third husband, were there. Mary Cleophas's usual residence was at Cana, but she had accompanied the widow of Naim to Capharnaum. She had with her Simeon, the son of her third marriage, a boy of eight years. She was already fever-stricken on her arrival, and her sickness was on the increase. Jesus had not yet gone to her. I remarked some people from Greece among the multitudes here awaiting Jesus, some from Patras, Saturnin's native city.

10. JOHN THE BAPTIST'S MESSAGE TO THE SYNAGOGUE. THE MIRACULOUS DRAUGHT OF FISHES

Several of John's disciples, sent by their master, came from Machaerus to Capharnaum before the Sabbath began. They were some of the oldest and most confidential of his disciples, and among them were the brothers of Mary Cleophas, James, Sadoch, and Heliachim. They called the Elders and the committee appointed by the Pharisees into the porch before the synagogue, and there presented to them a long, narrow, conical roll of parchment. It was a letter from John, and contained in strong and expressive terms his testimony of Jesus. While they were reading it and, somewhat perplexed, were discussing its contents among themselves, a numerous crowd assembled, to whom the messengers from John made known what their master had at Machaerus declared in a mag-

nificent discourse before Herod, his own disciples, and a crowded audience. I saw the whole scene. When the disciples whom John had sent to Jesus at Mageddo had returned to their master, bringing with them the news of Jesus' miracles and teachings, as well as the persecution He endured from the Pharisees; when they repeated the various rumors afloat concerning Jesus and the complaints of many because He made no effort to release him (John), the Baptist felt himself urged once more to bear public witness to Him. This he did the more readily since all his efforts to induce Him to testify of Himself had been fruitless. Therefore he sent a request to Herod to allow him to address his disciples and all others who might desire to hear him. He brought forward as a plea in his own favor that he should soon be reduced to silence. Herod did not hesitate to grant the favor asked. John's disciples and a crowd of people were admitted to the open square of the castle in which the Precursor was confined. Herod and his wicked wife sat on elevated seats surrounded by a numerous guard of soldiers. Then John was led forth from his prison and he began his discourse. Herod was quite pleased that the affair should come off, as he was glad of the opportunity to appease the people by letting them see how light and easy was the imprisonment to which John was subjected. Under the powerful inspiration of the Holy Ghost, the Baptist spoke of Jesus. He himself, he said, was sent only to prepare the ways for Him. He had never announced another than Jesus; but, stubborn as they were, the people would not acknowledge Him. Had they then forgotten, he asked, what he had told them of Him? He would recall it to them clearly once more, for his own end was not far distant! At these last words, the whole assembly was moved, and many of John's disciples wept. Herod grew uneasy and embarrassed, for he had by no means resolved upon John's death, while his concubine dissembled her feelings

as best she could. John continued zealously to speak. He recounted the wonders that took place at Jesus' baptism and declared Him the Beloved Son of God announced by the Prophets. His doctrine was the same as His Father's. What He did the Father also did, and no one can go to the Father excepting by Him, that is, by Jesus. And so he went on, refuting at length the reproaches of the Pharisees against Him, and especially that of His healing on the Sabbath day. Everyone, he said, should keep holy the Sabbath, but the Pharisees profaned it, since they did not follow the teachings of Jesus, the teachings of the Son of Him who had instituted the Sabbath. John said many things of a similar nature, and proclaimed Jesus the One outside of whom no salvation could be found. Whoever believed not in Him and followed not His doctrine, would be condemned. He exhorted his disciples to turn to Jesus, not to remain standing blindly near Him on the threshold, but to enter into the Temple itself.

After his discourse, John sent several of his disciples with a letter to the synagogue of Capharnaum. In it he repeated all that he had said in testimony of Jesus, namely, that He was the Son of God and the fulfillment of the Promise, and that all His acts and teachings were right and holy. He refuted their objections, threatened them with God's judgments, and earnestly entreated them not to turn away from salvation. He commanded the disciples to read to the people another letter containing the same things, and to repeat to them all that he had just said. And now I saw John's disciples doing in Capharnaum what had been commanded them. An unusually large crowd was assembled, for the city was actually swarming with people on this Sabbath. There were here Jews from all quarters, and they listened with great joy to John's testimony of Jesus. Many gave utterance to loud acclamations, and their faith gained new strength.

The Pharisees had to give way to the multitude; they

could not say a word. They shrugged their shoulders, shook their heads, and feigned to be well-disposed. They, however, asserted their own authority and told John's disciples that they would place no obstacle in Jesus' way if He refrained from violating the laws and disturbing the public peace. He was, it was true, very wonderfully endowed; but it was theirs to maintain order, and there should be moderation in all things. John too was a good man, but shut up as he was in prison, he might easily form a wrong estimate of things; besides, he had never been much with Jesus.

And now the hour for the Sabbath struck, and all betook themselves to the synagogue, among them Jesus and the disciples. All listened with the greatest admiration to Jesus' words. He spoke of Joseph, sold by his brethren, and explained some passages from Amos that contained the menaces of God against the prevarications of Israel.[1] No one interrupted Him. The Pharisees listened with secret envy and astonishment that they could not repress. John's testimony, proclaimed so boldly to the public, had somewhat intimidated them.

But suddenly there arose fearful cries in the synagogue. Some people had brought in a man, violently possessed, belonging to Capharnaum. All of a sudden he made an assault on those around him, and attempted to tear them with his teeth. Jesus turned to the side whence the noise proceeded and said: "Silence! Take him!" The man became perfectly calm. They led him out of the synagogue, and he threw himself on the ground, looking quite intimidated. When Jesus had finished the Sabbath instructions and was about to withdraw, He went to where the man was lying and delivered him from the devil. After that He repaired with the disciples to Peter's near the lake, because there He could be more at peace. That night He went off by Himself to pray. Among all those that Jesus cured, I never saw any such as we call

insane. They were all demoniacs and possessed.

The Pharisees were still together. They ran through all kinds of ancient writings relative to the Prophets, their manner of life, their teachings, and their actions. They dwelt especially upon Malachias, of whom many traditions were still extant, and compared what they found with the doctrine of Jesus. They were obliged to give Jesus the preference and admire His gifts, though they continued to criticize His teachings.

Next morning Jesus again taught in the synagogue before an immense crowd. Meanwhile Mary Cleophas had become so sick that the Blessed Virgin sent to Jesus to implore His help. Jesus then went to Peter's near the city where Mary, the widow of Naim, and the sons and brothers of the sick woman were. The sorrow of little Simeon, then about eight years old, was quite remarkable. He was the youngest son of Mary Cleophas by her third husband, Jonas. Jonas was the young brother of Peter's father-in-law, who had been associated with him in the fishery, and who had died about half a year previously. Jesus went to the sick woman's bed, prayed, and laid His hands upon her. She was quite exhausted by fever. Then He grasped her by the hand and told her that she should no longer be sick. He directed them to give her to eat, and I saw them bringing her a cup of something, after which she had to eat a little. This He ordered to almost all the sick whom He cured, and I heard that it bore some signification to the Most Blessed Sacrament. As a general thing, Jesus blessed the food thus ordered. The joy of her sons, and especially that of little Simeon, was indescribable when their mother arose cured and began to serve the other sick. As for Jesus, He went out immediately and began to cure the crowds of sick awaiting His coming in the sheds and buildings around the house. The sick of all kinds were gathered here, some of long duration looked upon as incurable, others ap-

parently at the point of death. They had been brought from far and wide; some were even from Nazareth and had known Jesus in His early youth. I saw some carried to Him on the shoulders of others, looking more like corpses than creatures with life.

Some of John's disciples, they that had brought the writings, came here to Jesus to amuse themselves and tell Him how indignant they were against Him because He made no effort to deliver their master from imprisonment. They told Him how rigorously they had fasted to obtain that God would move Him to free their master. Jesus comforted them and again praised John as the holiest of men. After that I heard them speaking with Jesus' disciples. They inquired why Jesus did not Himself baptize. Their master, as they said, labored so zealously in that way. The disciples of Jesus answered in words like these: "John baptized, because he is the Baptist; but Jesus heals, because He is the Saviour," adding that John had never effected a miraculous cure.

And now there came to Jesus some Scribes from Nazareth. They were very courteous, and besought Him once more to visit Nazareth. It looked as if they wanted to make Him forget what had happened there. But Jesus replied that no Prophet is esteemed in his own native city. He went then to the synagogue, where He delivered the Sabbath instructions till its close. On leaving the synagogue, He cured a blind man.

Peter's wife presided over the domestic affairs of his house outside the city, while those of the other near the lake were directed by his mother-in-law and stepdaughter. Jesus went away to pray. Some of the disciples, they that had formerly been engaged in fishing, asked and obtained their Master's permission to go on board their barques and pass the night at their old occupation, since there was great need of fish to supply the stupendous multitude of strangers then present in Capharnaum.

There were also many desirous of crossing to the other side of the lake.

The disciples spent the whole night in fishing, and next morning rowed many passengers across. Jesus meanwhile, with the rest of the disciples, busied Himself in distributing alms to the poor, to the sick that had been cured, and to needy travellers. This distribution was accompanied by instruction. With His own hands Jesus presented to each one that of which he had need, giving him at the same time words of consolation and advice. The alms consisted of clothing, various materials and covers, bread, and money. The holy women also gave alms from their own stock of provisions, as well as from the gifts bestowed upon them by certain benevolent persons. The disciples carried the bread and clothing in baskets, and made the distribution of them according to Jesus' orders.

Later in the day Jesus gave at Peter's fishery a discourse, which was attended by an immense crowd. The boats of Peter and Zebedee were lying not far from the shore. The disciples who had been fishing the night before were on the shore a little distant from the crowd, busy cleaning their nets. Jesus' little barque was lying near the larger ones. When the press became too great—for the level shore was very narrow at this point, a rocky mountain wall rising in the rear—Jesus made a sign to the fishermen, and they rowed His barque to where He was standing. While it was approaching, a Scribe from Nazareth, who had come hither with some of the sick whom Jesus had cured yesterday, said: "Master, I will follow Thee whithersoever Thou goest!" Jesus replied: "The foxes have holes, and the birds of the air nests, but the Son of Man has not where to lay His head."

The little barque pushed up to the shore, and Jesus entered it with some of His disciples. They rowed out a short distance from the land and then up and down, pausing sometimes here, sometimes there, while Jesus in-

structed the crowd on the shore. He related to them several parables of the Kingdom of God, among them that in which the Kingdom of Heaven is compared to a net cast into the sea, and that of the enemy who sowed cockle among the wheat.

Evening was now closing. Jesus told Peter to row his boat out on the lake and to cast his nets to the fish. Peter, slightly vexed, replied: "We have labored all night and have taken nothing, but at Thy word I will let down the net," and he with the others entered their barques with their nets and rowed out on the lake. Jesus bade adieu to the crowd, and in His own little boat—wherein were Saturnin, Veronica's son, who had arrived the day before, and some of the other disciples—He followed after Peter's. He continued to instruct them, explaining similitudes, and when out on the deep water told them where to let down the nets. Then He left them and rowed over in His little boat to the landing place near Matthew's.

By this time it was night, and on the edge of the boats near the nets, torches were blazing. The fishers cast out the net, and rowed toward Chorozain, but soon they were unable to raise it. When at last, continuing to row eastward, they dragged it out of the deep into shallow water, it was so heavy that it gave way here and there. They inserted scoops formed like little boats into the net, seized the fish with their hands, and put them into smaller nets and into the casks that floated at the sides of their barques. Then they called to their companions on Zebedee's boat, who came and emptied a part of the net. They were actually terrified at the sight of the draught of fishes. Never before had such a thing happened to them. Peter was confounded. He felt how vain were all the cares they had hitherto bestowed upon their fishing, how fruitlessly they had labored, notwithstanding their trouble—and here, at a word from Him, they had caught at

one draught more than they had ever done in months together.

When the net was relieved of part of its weight, they rowed to the shore, dragged it out of the water, and gazed awestruck at the multitude of fish it still contained. Jesus was standing on the shore. Peter, humbled and confused, fell at His feet and said: "Lord, depart from me, for I am a sinful man!" But Jesus said: "Fear not, Peter! From henceforth thou shalt catch men!" Peter, however, was quite overcome by sadness at the sight of his own unworthiness and vain solicitude for the things of this life. It was now between three and four in the morning, and it began to grow light.

The disciples, having put the fish into a place of safety, retired to their boats for a short sleep. Jesus, with Saturnin and Veronica's son, turned off to the east, and climbed the northern end of the mountain ridge upon whose southern extremity stood Gamala. Little hills and thickets were here scattered around. Jesus instructed Saturnin and Veronica's son how to pray and gave them several points upon which to reflect. Then He withdrew from them into solitude, while they rested, walked about, and prayed.

The disciples spent the next day in transporting their fish, a great portion of which was distributed to the poor, and to all they recounted the wonderful circumstances attending their labor. The pagans bought a great many, and many more were taken to Capharnaum and Bethsaida. All were now firmly convinced of the folly of solicitude for the nourishment of the body; for as the sea obeyed Jesus in the time of tempest, so did the fish obey Him. They were caught at His word.

Toward evening they went again to the landing place on the east side of the lake, and Jesus with the two disciples went with them toward Capharnaum. He repaired to Peter's house outside the city, and there until after night

He cured by the light of torches many sick, men and women, who were quite abandoned on account of their maladies, which were considered unclean. Their friends had not dared to bring them openly with the other sick. Jesus cured them secretly by night in Peter's yard. There were some among them who for years had been separated from their friends, and who were in a most pitiable condition. All the rest of the night Jesus spent in prayer.

1. *Gen.* 37:1-41; *Amos* 2:6, 3:9.

11. THE SERMON ON THE MOUNT. CURE OF A PARALYTIC

Jesus rowed with several of the disciples over the lake and landed one hour to the north of Matthew's. Already many pagans, as well as those whom Jesus had cured and the newly baptized, had repaired to the mountain east of Bethsaida-Julias where Jesus was to teach. All around stood the camps of the pagans. The disciples who had been fishing on the night of the miraculous draught asked Jesus whether they too should go with Him, for their recent success had freed them from anxiety upon the score of provisions, and they felt that all was in His hands. Jesus replied that they should baptize those that were still in Capharnaum, and after that employ their time at their accustomed occupations, as the immense number of strangers then in and around the city rendered extra supplies necessary.

Before crossing the lake, Jesus delivered to His disciples a comprehensive instruction. In it He gave them an idea of the whole plan of the discourses upon which He intended to dwell for a long time. He told them that they (the disciples) were the salt of the earth destined to vivify and preserve others, consequently that they themselves must not lose their savor. Jesus explained all this to them

at full length, making use of numerous examples and parables. After that He rowed across the lake.

The disciples (the fishermen) and Saturnin began their work of baptizing in the valley of Capharnaum. The son of the widow of Naim was here baptized and named Martial, Saturnin imposing hands upon him. The holy women did not follow Jesus to the instructions, but remained behind to celebrate with the widow of Naim the baptismal feast of her son.

There were with Jesus, Joseph of Arimathea's nephews, who had come from Jerusalem; Nathanael; Manahem of Korah; and many other disciples. In these last days I saw about thirty of them gathered together in Capharnaum.

On landing at the east side of the lake just below the mouth of the Jordan, the traveller ascended the mountain to the east and then, turning westward, went on to the spot upon which the instruction was to be given. Another way could be taken, namely, that over the Jordan bridge to the north of the lake. But this latter way, on account of the wild character of the country and its numerous ravines, was rather a difficult road to the mountain. Bethsaida-Julias was situated on the eastern bank of the mouth of the Jordan, the river there forming a bend. The western shore was high, and to it ran a road.

There was no teacher's chair on the mountain, only an eminence surrounded by a mound of earth and covered by an awning. The view from the west and southwest extended over the lake and to the opposite mountains. One could even descry Mount Thabor. Crowds of people, most of them pagans that had received Baptism, were encamped around. There were Jews also present. Separation between them was not so rigorously observed here, since communication between the Jews and Gentiles was greater in these parts, and on this side of the lake the latter enjoyed certain privileges.

Jesus began by enumerating the Eight Beatitudes, and

then went on to explain the first: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." He related examples and parables, spoke of the Messiah, and especially of the conversion of the Gentiles. Now was accomplished what the Prophet foretold of the Desired of Nations: "And I will move all nations. *And the Desired of all nations shall come,* and I will fill this house with glory, saith the Lord of hosts."[1] There was no curing on this day, for the sick had been healed on the preceding days. The Pharisees had come over in one of their own boats and they listened to Jesus' words with chagrin and jealousy. The people had brought with them food, which they ate during the pauses of the instruction. Jesus and the disciples had fish, bread, and honey, also little flasks of some kind of juice, or balm, a few drops of which were mixed with the water they drank.

Toward evening the people from Capharnaum, Bethsaida, and other neighboring places returned to their homes in the boats that awaited them on the lake. Jesus and His disciples went down toward the valley of the Jordan and into a shepherd inn, where they passed the night. Jesus still continued to teach the disciples, thus to prepare them for their future mission.

Jesus devoted fourteen days to instructions on the Eight Beatitudes, and spent the intervening Sabbath in Capharnaum.

On the following day He continued His preaching on the mountain. Mary, Mary Cleophas, Maroni of Naim, and two other women were present. When Jesus with the Apostles and disciples went back to the lake, He spoke of their vocation in these words: "Ye are the light of the world!" He illustrated by the similitude of the city seated on a mountain, the light on the candlestick, and the fulfilling of the Law. Then He rowed to Bethsaida, and put up at Andrew's.

Among the neophytes whom Saturnin baptized on those

days near Capharnaum were some Jews from Achaia whose ancestors had fled thither at the time of the Babylonian Captivity.

Bethsaida-Julias was a recently built city inhabited mostly by pagans. There were, however, some Jews, and the city possessed a famous school in which all kinds of knowledge were taught. Jesus had not yet visited it, but the inhabitants went out to the instruction and also to Capharnaum, where their sick were cured. Bethsaida-Julias was beautifully situated in the narrow valley of the Jordan, built a little up on the eastern side of the mountain, one-half hour from the point where the river flows into the lake. One hour northward, a stone bridge spanned the Jordan.

While going down from the mountain whereon He had been teaching, Jesus again instructed the disciples, and spoke of the sufferings and sharp persecutions in store for them. He slept that night in Peter's barque.

When Jesus next day went down from the mountain to Capharnaum, He found a crowd of people assembled to bid Him welcome. He repaired to Peter's house near the city. It stood outside the gate to the right on entering the city from the valley. When it was known that Jesus and the disciples were in the house, a crowd soon gathered around Him. The Scribes and Pharisees also hastened out to hear Him. The whole court around the open hall in which Jesus sat and taught with the disciples and Scribes was full. He spoke of the Ten Commandments and, coming to the words recorded in the Gospel of the Sermon on the Mount: "You have heard that it was said to them of old: Thou shalt not kill," He based upon them His instruction on the forgiveness of injuries and the love of one's enemies. Just at this moment a loud noise arose on the roof of the hall, and through the usual opening in the ceiling a paralytic on his bed was lowered by four men, who cried out: "Lord, have pity upon a poor sick man!"

He was let down by two cords into the midst of the assembly before Jesus. The friends of the sick man had tried in vain to carry him through the crowd into the courtyard, and had at last mounted the outside steps to the roof of the hall, whose trap door they opened. All eyes were fixed upon the invalid, and the Pharisees were vexed at what appeared to them a great misdemeanor, a piece of unheard-of impertinence. But Jesus, who was pleased at the faith of the poor people, stepped forward and addressed the paralytic, who lay there motionless: "Be of good heart, son, thy sins are forgiven thee!" words which were, as usual, particularly distasteful to the Pharisees. They thought within themselves: "That is blasphemy! Who but God can forgive sins?" Jesus saw their thoughts and said: "Wherefore have ye such thoughts of bitterness in your heart? Which is easier to say to the paralytic: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk? But that you may know that the Son of Man has power on earth to forgive sins, I say to thee" (here Jesus turned to the paralytic): "Arise! Take up thy bed, and go into thy house!" And immediately the man arose cured, rolled up the coverlets of his bed, laid the laths of the frame together, took them under his arm and upon his shoulder, and accompanied by those that had brought him and some other friends went off singing canticles of praise while the whole multitude shouted for joy. The Pharisees, full of rage, slipped away, one by one. It was now the Sabbath, and Jesus, followed by the multitude, repaired to the synagogue.

1. *Aggeus* 2:8.

12. JAIRUS AND HIS DAUGHTER. HER RELAPSE. CURE OF A WOMAN AFFLICTED WITH AN ISSUE OF BLOOD, OF TWO BLIND MEN, AND OF A PHARISEE

Jairus, the Chief of the synagogue, was also present at that last miracle in the synagogue. He was very sad and full of remorse. His daughter was again near death, and truly a frightful death, as it had fallen upon her in punishment of her own and her parents' sins. Since the preceding Sabbath she had lain ill of a fever. The mother and her sister together with Jairus's mother, who all lived in the same house, had, along with the daughter herself, taken Jesus' miraculous healing in a very frivolous way, without gratitude and without in any way altering their life. Jairus, weak and yielding, entirely under the control of his vain and beautiful wife, had let the women have their own way. Their home was the theater of female vanity, and all the latest pagan styles of finery were brought into requisition for their adornment. When the little girl was well again, these women laughed among themselves at Jesus and turned Him into ridicule. The child followed their example. Until very recently she had retained her innocence, but now it was no longer so. A violent fever seized upon her. The burning and thirst that she had endured were something extraordinary; the last week was spent in a state of constant delirium, and she now lay near death. The parents suspected that it was a punishment of their frivolity, though they would not acknowledge it to themselves. At last the mother became so ashamed and so frightened that she said to Jairus: "Will Jesus again have pity on us?" and she commissioned her husband once more humbly to implore His assistance. But Jairus was ashamed to appear again before the Lord, so he waited till the Sabbath instructions were over. He had full faith that Jesus could help him at any time, if He would. He

was too ashamed to be seen by the people again asking for help.

When Jesus was leaving the synagogue, a great crowd pressed around Him, for there were many, both sick and well, who wanted to speak to Him. Jairus approached with trouble on his countenance. He threw himself at Jesus' feet, and begged Him again to have pity on his daughter whom he had left in a dying state. Jesus promised that He would return with him. And now there came someone from Jairus's house looking for him, because he stayed so long, and the mother of the girl thought that Jesus would not come. The messenger told Jairus that his daughter was already dead. Jesus comforted the father and told him to have confidence. It was already dark, and the crowd around Jesus was very great. Just then a woman afflicted with an issue of blood, taking advantage of the darkness, made her way through the crowd, leaning on the arms of her nurses. She dwelt not far from the synagogue. The women afflicted with the same malady, though not so grievously as herself, had told her of their own cure some hours earlier. They had that day at noon, when Jesus was passing in the midst of the crowd, ventured to touch His garments, and were thereby instantly cured. Their words roused her faith. She hoped in the dusk of evening and in the throng that would gather round Jesus on leaving the synagogue, to be able to touch Him unnoticed. Jesus knew her thoughts and consequently slackened His pace. The nurses led her as close to Him as possible. Standing near her were her daughter, her husband's uncle, and Lea. The sufferer knelt down, leaned forward supporting herself on one hand, and with the other reaching through the crowd she touched the hem of Jesus' robe. Instantly she felt that she was healed. Jesus at the same moment halted, glanced around at the disciples, and inquired: "Who hath touched Me?" To which Peter answered: "Thou askest, 'Who touched Me?' The people

throng and press upon Thee, as Thou seest!" But Jesus responded: "Someone hath touched Me, for I know that virtue is gone out from Me." Then He looked around and, as the crowd had fallen back a step, the woman could not longer remain hidden. Quite abashed, she approached Him timidly, fell on her knees before Him, and acknowledged in hearing of the whole crowd what she had done. Then she related how long she had suffered from the bloody flux, and that she believed herself healed by the touch of His garment. Turning to Jesus, she begged Him to forgive her. Then Jesus addressed to her these words: "Be comforted, My daughter, thy faith hath made thee whole! Go in peace, and remain free from thy infirmity!" and she departed with her friends.

She was thirty years old, very thin and pale, and was named Enue. Her deceased husband was a Jew. She had only one daughter, who had been taken charge of by her uncle. He had now come to the Baptism, accompanied by his niece and a sister-in-law named Lea. The husband of the latter was a Pharisee and an enemy of Jesus. Enue had, in her widowhood, wished to enter into a connection which to her rich relatives appeared far below her position; therefore they had opposed her.

Jesus with rapid steps accompanied Jairus to his house. Peter, James, John, Saturnin and Matthew were with Him. In the forecourt were again gathered the mourners and weepers, but this time they uttered no word of mockery, nor did Jesus say as He did before: "She is only sleeping," but passed on straight through the crowd. Jairus's mother, his wife, and her sister came timidly forth to meet Him. They were veiled and in tears; their robes, the garments of mourning. Jesus left Saturnin and Matthew with the people in the forecourt, while accompanied by Peter, James, and John, the father, the mother, and the grandmother, He entered the room in which the dead girl lay. It was a different room from the first time. Then she

lay in a little chamber; now she was in the room behind the fireplace. Jesus called for a little branch from the garden and a basin of water, which He blessed. The corpse lay stiff and cold. It did not present so agreeable an appearance as on the former occasion. Then I had seen the soul hovering in a sphere of light close to the body, but this time I did not see it at all. On the former occasion, Jesus said: "She is sleeping," but now He said nothing. She was dead. With the little branch Jesus sprinkled her with the blessed water, prayed, took her by the hand, and said: "Little maid, I say to thee, arise!" As Jesus was praying, I saw the girl's soul in a dark globe approaching her mouth, into which it entered. She suddenly opened her eyes, obeyed the touch of Jesus' hand, arose and stepped from her couch. Jesus led her to her parents who, receiving her with hot tears and choking sobs, sank at Jesus' feet. He ordered them to give her something to eat, some bread and grapes. His order was obeyed. The girl ate and began to speak. Then Jesus earnestly exhorted the parents to receive the mercy of God thankfully, to turn away from vanity and worldly pleasure, to embrace the penance preached to them, and to beware of again compromising their daughter's life now restored for the second time. He reproached them with their whole manner of living, with the levity they had exhibited at the reception of the first favor bestowed upon them, and their conduct afterward, by which in a short time they had exposed their child to a much more grievous death than that of the body, namely, the death of the soul. The little girl herself was very much affected and shed tears. Jesus warned her against concupiscence of the eyes and sin. While she partook of the grapes and the bread that He had blessed, He told her that for the future she should no longer live according to the flesh, but that she should eat of the Bread of Life, the Word of God, should do penance, believe, pray, and perform works of mercy. The

parents were very much moved and completely transformed. The father promised to break the bonds that bound him to worldliness, and to obey Jesus' orders, while the mother and the rest of the family, who had now come in, expressed their determination to reform their lives. They shed tears and gave thanks to Jesus. Jairus, entirely changed, immediately made over a great part of his possessions to the poor. The daughter's name was Salome.

As a crowd had gathered before the house, Jesus told Jairus that they should make no unnecessary reports concerning what had just taken place. He often gave this command to those whom He cured, and that for various reasons. The chief was that the divulging and boasting of such favors troubles the recollection of the soul and prevents its reflection upon the mercy of God. Jesus desired that the cured should enter into themselves instead of running about enjoying the new life that had been given them, and thereby falling an easy prey to sin. Another reason for enjoining silence was that Jesus wanted to impress upon the disciples the necessity of avoiding vainglory and of performing the good they did through love and for God alone. Sometimes again, He made use of this prohibition in order not to increase the number of the inquisitive, the importunate, and the sick who came to Him not by the impulse of faith. Many indeed came merely to test His power, and then they fell back into their sins and infirmities, as Jairus's daughter had done.

Jesus and His five disciples left Jairus's house by the rear, in order to escape the crowd that pressed around the door. The first miracle here was performed in clear daylight; that of today was after the Sabbath and by the light of lamps. Jairus's house was in the northern part of the city. Jesus, on leaving it, turned to the northwest off toward the ramparts. Meanwhile two blind men with their guides were on the lookout for His coming. It seemed almost as if they scented His presence, for they followed

after Him, crying: "Jesus, Thou Son of David, have pity on us!" At that moment Jesus went into the house of a good man who was devoted to Him. The house was built in the rampart and had on the other side a door opening into the country beyond the city precincts. The disciples sometimes stopped at this house. Its owner was one of the guards in this section of the city. The blind men, however, still followed Jesus, and even into the house, crying in beseeching tones: "Have mercy on us, Son of David!" At last Jesus turned to them and said: "Do you believe that I can do this unto you?" and they answered: "Yea, Lord!" Then He took from His pocket a little flask of oil, or balsam, and poured some into a small dish, brown and shallow. Holding it and the flask in His left hand, with the right He put into the dish a little earth, mixed it up with the thumb and forefinger of the right hand, touched the eyes of the blind men with the same, and said: "May it be done unto you according to your desire!" Their eyes were opened, they saw, they fell on their knees and gave thanks. To them also Jesus recommended silence as to what had just taken place. This He did to prevent the crowd from following Him and to avoid exasperating the Pharisees. The cries of the blind men as they followed Him had, however, already betrayed His presence in this part of the country, and besides this, the two men could not forbear imparting their happiness to all whom they met. A crowd was in consequence soon gathered around Jesus.

Some people from the region of Sephoris, distant relatives of Anne, brought hither a man possessed of a dumb devil. His hands were bound, and they led him and pulled him along by cords tied around his body, for he was perfectly furious and oftentimes scandalous in his behavior. He was one of those Pharisees that had formed a committee to spy the actions of Jesus. He was named Joas, and belonged to the number of those that had dis-

puted with Jesus in an isolated school between Sephoris and Nazareth. When Jesus returned from Naim, that is about fourteen days before, the demon seized upon Joas, because, silencing his own interior convictions, he had, through sheer adulation of the other Pharisees, joined in the calumnious cry against Jesus: "He is possessed by the devil! He runs like a madman about the country!" It was on the subject of divorce that Jesus had disputed with him at Sephoris. The man was in grievous sin. As he was led up, he made an attempt to rush upon Jesus, but He, with a motion of the hand, commanded the devil to withdraw. The man shuddered, and a black vapor issued from his mouth. Then he sank on his knees before Jesus, confessed his sins, and begged forgiveness. Jesus pardoned him, and enjoined certain fasts and alms as a penance. He had likewise to abstain for a long time from several kinds of food of which the Jews were exceedingly fond, garlic for instance. The excitement produced by this cure was very great, for it was considered a most difficult thing to drive out dumb devils. The Pharisees had already put themselves to much trouble on Joas's account. Were it not that he was brought by his friends, he never would have appeared before Jesus, for the Pharisees would not have permitted it. Now indeed were they indignant that one of their own number had been helped by Jesus and had openly avowed his sins, in which they themselves had had a share. As the cured man was returning to his home, the news of his deliverance was spread throughout Capharnaum, and the people everywhere proclaimed that such wonders had never before been heard in Israel. But the Pharisees in their fury retorted: "By the prince of devils, He casteth out devils."

Jesus now left the house by the back door, and with Him the disciples. They went around to Peter's on the west side and a little distant from the city, and here Jesus

spent the night.

During these days Jesus repeated to His disciples His testimony of John the Baptist. "He is," He said, "as pure as an angel. Nothing unclean has ever entered his mouth, nor has an untruth or anything sinful ever come forth from it." When the disciples asked Jesus whether John had long to live, Jesus answered that he would die when his time came, and that was not far off. This information made them very sad.

13. CURE OF A MAN WITH A WITHERED HAND. "BLESSED IS THE WOMB THAT BORE THEE!"

When Jesus went to the synagogue to teach, the Pharisees laid a snare for Him. In a corner of the synagogue was a poor creature with a withered hand. He had not ventured to appear before Jesus, and now held back, intimidated by the presence of the Pharisees. These latter were reproaching Jesus, asking Him how He could make His appearance with a publican like Matthew. To this Jesus responded that He had come to console and convert sinners, but that no Pharisee should ever be numbered among His disciples. The Pharisees mockingly retorted: "Master, here is one for whom Thou hast come. Perhaps, Thou wilt heal him also." Thereupon Jesus commanded the man with the withered hand to come forward and stand in the midst of the assembly. He did so, and Jesus said to him: "Thy sins are forgiven thee!" The Pharisees, who scorned the poor man—whose reputation was not of the best—cried out: "His withered hand has never hindered him from sinning." Then Jesus grasped the hand, straightened the fingers, and said: "Use thy hand!" The man stretched out his hand, found it cured, and went away giving thanks. Jesus justified him against the calumnies of the Pharisees, expressed compassion for

him, and declared him a good-hearted fellow. The Pharisees were covered with confusion and filled with wrath. They declared Jesus a Sabbath-breaker against whom they would lodge an accusation, and then took their departure. In the neighborhood of the synagogue they met some Herodians with whom they consulted as to how they should lie in wait for Jesus on the next feast in Jerusalem.

When Jesus later on addressed the people in Peter's house, among the other women present was Lea, the sister-in-law of Enue, recently cured of the issue of blood. Her husband was a Pharisee and a zealous opponent of Jesus, but Lea herself was profoundly impressed by the instructions she had heard. I saw her at first, calm and sorrowful, often changing her place among the crowd, as if looking for someone, but I found out that she was in this way obeying the impulse that prompted her to proclaim aloud her reverence for Jesus. Then approached the Mother of Jesus accompanied by several women, namely, Martha, Susanna of Jerusalem, Dina the Samaritan, and Susanna Alpheus, a daughter of Mary Cleophas and sister of the Apostles. She was about thirty and had grown children. Her husband lived in Nazareth, and it was there that she had joined the holy women. Susanna Cleophas desired to be admitted among the Community of women that rendered service to Jesus and His disciples. Mary and her companions entered the court that led to the hall in which Jesus was teaching. He had been reproaching the Pharisees with their hypocrisy and impurity and, because He always interwove some of the Beatitudes with His other teachings, He just at that moment exclaimed: "Blessed are the pure of heart, for they shall see God!" Lea, meanwhile, seeing Mary coming in, could no longer restrain herself and, as if intoxicated with joy, she cried out from among the crowd: "More blessed" (these are the exact words that I heard)

"more blessed the womb that bore Thee and the breasts that gave Thee suck!" To which I saw Jesus quietly replying: "And far more blessed are they that hear the word of God and keep it!" and He went on with His discourse. Lea went to Mary, saluted her, spoke of Enue's cure and of her own resolve to give her wealth to the Community, and requested Mary to intercede with her Son for her husband's conversion. He was a Pharisee of Paneas. Mary conversed with her in a low voice. She had not heard Lea's sudden exclamation nor Jesus' reply, and soon she withdrew with the women.

Mary was possessed of admirable simplicity. Jesus never showed her any marks of distinction before others, excepting that He treated her with reverence. She never had much to do with any, unless with the sick and the ignorant, and her demeanor was always marked by humility, recollection, and simplicity. All, even the enemies of Jesus, honored her; and yet she never sought after anyone, but was always quiet and alone.

Jesus went next to Peter's fishery where, before a great crowd of people, He taught in parables of the Kingdom of God. Then He mounted His little barque and taught from the lake. A Scribe from Nazareth named Saraseth proposed himself as a disciple, when Jesus repeated to him the words: "The foxes have their holes, etc." Saraseth afterward married Salome, the daughter of Jairus. After Jesus' death, both husband and wife joined the Community.

Besides this Scribe, there were two others who for some time followed Jesus as disciples. One of them asked Him whether He would not soon take possession of His Kingdom, for He had already sufficiently proved His mission. Would He not soon seat Himself upon the throne of David? Jesus having reprimanded him and ordered him to follow Him with docility, he replied that he would first go and take leave of his family. To this Jesus

responded: "Whoever puts his hands to the plough, etc." A third, who had joined Jesus at Sephoris, expressed his wish to go and bury his father. Jesus replied: "Let the dead bury their dead." These words were not spoken literally, for his father was not yet dead. It was an expression which meant receiving one's share of the patrimony and providing for one's parents.

Jesus spent that night on the mountain near Corozain with two of the disciples, under a tent and in prayer. The other disciples came next morning to the sermon. Jesus explained today the fourth Beatitude and this passage from Isaias: "Behold My servant, I will uphold him: My elect, My soul delighteth in him. I have given My Spirit upon him, he shall bring forth judgment to the Gentiles."[1] The multitude was very great. There was present a troop of Roman soldiers from the different garrisons around the country. They had been sent to hear Jesus' doctrines, to note His bearing, and to give information on the same. From Gaul and other provinces of the Empire they had written to Rome for news of the Prophet of Judea, because this last named country was under the Roman sway. Rome had in consequence made inquiries of the officers of the different garrisons, and these latter had now sent about a hundred of their trusty soldiers, who stood where they could both see and hear well.

The instruction over, Jesus went with the disciples down the mountain to the valley on the south. Here there was a spring, and here too had bread and fish been prepared by the holy women who devoted themselves to such services. The multitude had encamped on the mountainside. Many of them were without provisions, and they sent some of their number to beg food of the disciples. The bread and fish were arranged in baskets on a grassy mound. Jesus blessed the baskets and helped the disciples to distribute their contents to all that asked. It was apparently far from enough, and yet all received what they

needed. I heard the people saying: "It is multiplied in His hands." The Roman soldiers also asked for some of the blessed bread, for they wanted to send it to Rome as a testimony of what they had seen and heard. Jesus ordered what remained to be given to them, and there was still enough for all the leaders. They wrapped it up carefully and took it away with them.

1. *Is.* 42:11.

14. JESUS IN MAGDALA AND GERGESA. THE DEMON DRIVEN INTO THE SWINE

In the intervals of His public teaching and curing, Jesus, whenever He found Himself alone with His Apostles and disciples, prepared them for their mission. Today He led The Twelve to a retired spot near the lake, placed them in the order mentioned in the Gospel, and conferred upon them the power of healing and of casting out devils. To the other disciples, He gave only the power to baptize and impose hands. At the same time, He addressed to them a touching discourse in which He promised to be with them always and to share with them all that He possessed. The power to heal and to drive out the devil, Jesus bestowed in the form of a blessing. All wept, and Jesus Himself was very much moved. At the close He said that there was still much to be done and then they would go to Jerusalem, for the fullness of time was drawing near. The Apostles were glowing with enthusiasm. They expressed their readiness to do all that He would command and to remain true to Him. Jesus replied that there were afflictions and hardships in store for them, and that evil would glide in among them. By these words He alluded to Judas. With discourses such as the above, they reached their little barques. Jesus and The Twelve, with about five of the disciples, among them Saturnin,

rowed to the east bank of the lake, down past Hippos, and landed near the little village of Magdala. This place lay close to the lake and north of the dark ravine into which flowed the waters from the pool near Gergesa, higher up the country. To the east of Magdala rose a mountain. The village was built so near to it that it enjoyed the benefit of only the midday and evening sun; it was consequently damp and foggy, especially in the neighborhood of the ravine.

Jesus and His disciples did not at once enter Magdala. Peter's barque was lying near a sandbank to which extended a bridge. As soon as Jesus stepped on shore, several possessed came running toward Him with loud cries. They asked what He wanted there, and cried out for Him to leave them in peace. This they did of their own accord. Jesus delivered them. They gave thanks, and went into the village. And now others came, bringing with them other possessed. Some of the disciples, Peter, Andrew, John, James and his cousins then went into Magdala, where they delivered the possessed and cured many sick, among others some women attacked by convulsions. They drove out devils and commanded sickness to disappear in the Name of Jesus of Nazareth. I heard some of them adding the words, "Whom the storm of the sea obeyed." Some of those that were cured by the disciples went to Jesus to hear His admonitions and instructions. He explained to them and to the disciples why the possessed were so very numerous in these parts. It was because the inhabitants were so intent upon the things of this world and so given up to the indulgence of their passions. Several of these possessed were from Gergesa, which lay up on the mountain about one hour to the east of Magdala. They infested the surrounding country, hiding in the caves and tombs. Jesus continued the cures until after twilight, and then spent the night on the barque with the disciples.

From the region of Gergesa, which had a circumference of about four hours, none had attended Jesus' instructions on the mountain.

On the following day Jesus climbed the mountain, and encountered two Jewish youths who had come from Gergesa to meet Him. They were possessed by the devil. They were not furious, though the attacks of the evil one were frequent, and they roved restlessly about. When Jesus some time before had crossed the Jordan from Tarichea and passed Gerasa, these young men were not yet possessed. They had then come out to meet Him and begged to be received among His disciples, but Jesus sent them away. Now again, after Jesus had delivered them, they desired to be received by Him. They told Him that the misfortune from which He had just freed them never would have overtaken them if He had yielded to their first request. Jesus exhorted them to amendment of life, and bade them return home and announce by what means their deliverance had been effected. The youths obeyed. As Jesus went along, pausing here and there to teach before the huts and homes of the shepherds, many possessed and simpletons ran hiding behind the hedges and hills, crying after Him and making signs for Him to keep off and not disturb their peace. But Jesus called them to Him, and delivered them. Many of those thus freed cried out, imploring Him not to drive them into the abyss! Some of the Apostles also performed cures by the imposition of hands, and engaged the people to repair to the mountain beyond Magdala to the south, where Jesus was going to deliver an instruction.

A great crowd assembled at the place designated. Jesus exhorted them to penance, spoke of the near approach of the Kingdom of God, and reproached them with clinging to the goods of this world. He spoke also of the value of the soul. They should know, He said, that God prizes the soul more highly than man's great, worldly possessions.

By these last words, Jesus made reference to the herd of swine which was soon to be precipitated into the lake, for the people had invited Jesus to go again to Gergesa. To this invitation Jesus replied that He would indeed accept it, but that His coming would be an untimely one for them, and that they would not give Him a very warm welcome. They begged Him not to traverse the ravine on His return to them, for there were two furious possessed roaming about in it who had broken their chains and had already strangled some people. But Jesus responded that on that very account He would, when it was time, go that way, for He had been sent upon earth for the sake of the miserable. It was at this conjuncture that He uttered the passage in which it is said, "If Sodom and Gomorrha had heard and seen the things that have taken place here in Galilee, they would have done penance."[1]

When Jesus was about to depart, the people prayed Him to tarry awhile longer, for never had they heard so pleasing a discourse. It was, they said, like the morning sunbeams shining upon their gloomy, foggy home. They begged Him to remain, for it was already dark. To this Jesus replied in a similitude on the darkness: He feared not this darkness, but they should dread remaining in eternal darkness, and that at a time in which the light of the Word of God had shone upon them. Then He retired to the ships with the disciples. They rowed at first as if directing their course across to Tiberias, but then turned again to the east, lay to about one hour south of the ravine, and spent the night on their ships.

Magdala was an unimportant place, smaller than Bethsaida. It was only a landing place for boats, and derived its subsistence from Hippos, which was largely engaged in trade and commerce. A highroad ran past Gerasa and down to Hippos, and was the scene of constant traffic. The country of Magdala was known also as the country of Dalmanutha, from the town that lay a cou-

ple of hours further to the south and on the other side of the ravine.

When Jesus landed next morning, several demoniacs were presented to Him, and He cured them by laying His hands upon them. The people of this region practiced sorcery. They ate of a certain herb that grew abundantly in the ravine and on the mountain, and thus became intoxicated and fell into convulsions. They had another plant of which they made use to counteract the effects of the first, but for some time past it had lost its virtue and now the poor creatures were left in their misery. The country of the Gergeseans was a tract of land from four to five hours in length, and about a half-hour in breadth. It was distinguished from the surrounding districts by its history and the character of its inhabitants, which latter was not of the best. It began with the ravine between Dalmanutha and Magdala, included the ravine, and on the south began with and comprised ten villages scattered in a row along the narrow strip of land, with Gergesa and Gerasa at either end. Beyond Gerasa it was bounded by the region of Corozain, the land of Zin, and a district containing many deserts. On the east it was bounded by the long mountain ridge on whose southern extremity stood the citadel of Gamala; on the south, by the ravine; and on the west, the valley on the shore of the lake. In this valley lay Dalmanutha, Magdala, and Hippos, which did not belong to the country of Gergesa, no more than the rest of the lakeshore, excepting the ravine to the south of Magdala. On the north it ended with Corozain. This district with its ten villages must not be confounded with the Decapolis, or that of the ten cities, which extended far around it and from which it was wholly distinct. In Gedeon's struggle against the Madianites, the inhabitants of the ten villages supported the pagans who since that time had acquired the upper hand and kept the Jews in great subjection. They raised in all these places, to the scandal of the Jews

that dwelt there, immense numbers of swine, which in herds of several thousands were turned out to fatten in a great marsh on the northern height of the ravine. They were attended by a hundred heathen herdsmen and their boys. The marsh, which was about three quarters of an hour southeast of Gergesa, at the foot of the mountain of Gamala, discharged its boggy waters southward into the ravine over a dam of logs and heavy planks that changed the brook above it into a swamp. The superfluous waters flowed through the ravine into the Sea of Galilee. Numbers of huge oaks grew near the marsh and on the sides of the ravine. No part of this region was very fertile, and only in a few sunny places grew some vines. They had also a kind of reed from which sugar can be made, but they exported it in its crude state.

It was not so much their idolatrous worship that subjected the people of this region to the power of the devil, as the depth to which they were sunk in sorcery. Gergesa and the surrounding places were full of wizards and witches who carried on their disorders by means of cats, dogs, toads, snakes, and other animals. They conjured up these creatures, and even went around in their form injuring and killing men. They were like werewolves that can hurt people even at a distance, that take revenge after a long time upon those whom they hate, and that can raise storms at sea. The women used to brew some kind of a magical beverage. Satan had entirely conquered this region, which possessed innumerable demoniacs, raging lunatics, and victims of convulsions.

It was approaching ten in the morning when Jesus with some of the disciples mounted a little boat, crossed the brook some distance up to the stream, and rowed into the ravine. This was a shorter way than that by land. Jesus climbed the northern side of the ravine, and the disciples joined Him one after another. While He was ascending, two raging possessed higher up on the mountain were run-

ning about, darting in and out of the sepulchers, casting themselves on the ground, and beating themselves with the bones of the dead. They uttered horrible cries and appeared to be under the spell of some secret influence, for they could not flee. As Jesus drew nearer, they cried out from behind the bushes and rocks that lay a little higher up on the mountain: "Ye Powers! Ye Dominations! Come to our aid! Here comes One stronger than we!" Jesus raised His hand toward them and commanded them to lie down. They fell flat on their faces, but raising their heads again, cried out: "Jesus! Thou Son of God the Most High, what have we to do with Thee? Why art Thou come to torment us before the time? We conjure Thee in the name of God to leave us in peace!" By this time Jesus and the disciples had reached them as they lay trembling, their whole persons horribly agitated. Jesus ordered the disciples to give them some clothing, and commanded the possessed to cover themselves. The disciples threw to them the scarfs they wore around their necks and in which they were accustomed to muffle their heads. The possessed, trembling and writhing convulsively, covered themselves, as if constrained to do so against their will, arose, and cried out to Jesus not to torture them. Jesus asked: "How many are ye?" They answered, "Legion." The wicked spirits spoke always in the plural by the mouth of these two possessed. They said that the evil desires of these men were innumerable. This time the devil spoke the truth. For seventeen years these men had lived in communication with him, and in the practice of sorcery. Now and then they had suffered assaults like the present, but for the last two years they had been running, frantic, around the desert. They had been entangled in all the abominations of magic.

Nearby was a vineyard on a sunny slope, and in it an immense wooden vat formed of great beams. It was not quite the height of a man, but so broad that twenty men

could stand in it. The Gergeseans used to press in it grapes mixed with the juice of that intoxicating herb of which I have spoken. The juice ran into little troughs and thence into large, earthen vessels with narrow necks which, when full, were buried underground in the vineyard. This was that intoxicating beverage which produced effects so fatal upon all that drank of it. The herb was about the length of one's arm, with numerous thick green leaves one above the other, and it terminated in a bud. The people of these parts used the juice in order to rouse in themselves diabolical ecstasies. On account of its inebriating vapors, the drink was prepared in the open air, though during the operation a tent was erected over the vat. The pressmen were just coming to their work when Jesus commanded the possessed, or rather the legion in them, to overturn the vat. The two men seized the great, full vat, turned it upside down without the least difficulty, the contents streamed around, and the workmen fled with cries of terror. The possessed, trembling and shuddering, returned to Jesus, and the disciples also were very much frightened. The devil now cried out by the mouth of the possessed, begging Jesus not yet to cast them into the abyss, not yet to drive them from this region, and ended by the request: "Let us go into yonder swine!" Jesus replied: "Ye may go!" At these words the two miserble possessed sank down in violent convulsions, and a whole cloud of vapors issued from their bodies in numberless forms of insects, toads, worms, and chiefly mole-crickets.

A few moments after, there arose from the herds of swine sounds of grunting and raging, and from the herdsmen shouts and cries. The swine, some thousands in number, came rushing from all quarters and plunged down through the bushes on the mountainside. It was like a furious tempest, mingled with the cries and bellowings of animals. This scene was not the work of a few minutes

only. It lasted a couple of hours, for the swine rushed here and there, plunging headlong and biting one another. Numbers precipitated themselves into the marsh and were swept down over the waterfall, and all went raging toward the lake.

The disciples looked on disquieted, fearing lest the waters in which they fished, as well as the fish themselves, would be rendered impure. Jesus divined their thoughts, and told them not to fear, since the swine would all go down into the whirlpool at the end of the ravine. There was at this place a great pool of stagnant water completely separated from the lake by a sandbank, or strip of shore. It was overgrown with reeds and bushes, and at high water was frequently submerged. This pool was a deep abyss which, through the sandbank, had an inlet from the lake, but no outlet into the same, and in it was a whirlpool. It was into this caldron the swine plunged. The herdsmen who had, at first, run after the animals, now came back to Jesus, saw the possessed who had been delivered, heard all that had happened, and then began to complain loudly of the injury done them. But Jesus replied that the salvation of these two souls was worth more than all the swine in the world. Then He bade them go to the owners of the swine and say that the devil, whom the godlessness of the inhabitants of this country sent into men, had by Him been driven out of the men, and that they had gone into the swine! The possessed who had been delivered, Jesus sent to their homes to procure clothing, while He Himself with the disciples went up toward Gergesa. Several of the herdsmen had already run to the city and, in consequence of the reports they spread, people came pouring out from all sides. They that had been cured at Magdala, as well as the two Jewish youths cured the day before, and most of the Jews of the city, had assembled to wait for Jesus' coming. The two possessed, now cured, came back in a short time decently clothed, to hear Jesus' preaching. They were distinguished pagans belong-

ing to the city, relatives of some of the pagan priests.

The people employed in preparing the wine mentioned above, and whose full vat had been overturned, were also running about the city, publishing everywhere the loss they had sustained at the hands of the possessed. This gave rise to great alarm and uproar. Many ran to see whether they could rescue some of the swine, while others hurried out to the wine cask. The confusion lasted until after nightfall.

Jesus meanwhile was instructing on a hill about one-half hour from Gergesa. But the chief men of the city and the pagan priests sought to keep the people from Him by telling them that Jesus was a mighty sorcerer through whom great evils would come upon them. When they had taken counsel together, they sent out a deputation to Jesus with instructions to hasten and beg Him not to tarry in those parts and not to do them still greater injury. The deputies added that they recognized in Him a great magician, but begged Him to withdraw from their boundaries. They sorely lamented their swine and the overturning of their brewing vat. Their fright and amazement were extreme when they beheld the two possessed, cured and clothed, sitting among the listeners at Jesus' feet. Jesus bade them dismiss their fears, because He would not trouble them long. He had come for the sake of the poor sick and possessed alone, since He knew well that the unclean swine and the infamous beverage were of more value to them than the salvation of their souls. But the Father in Heaven, who had given to Him the power to rescue the poor people before Him and to destroy the swine, judged otherwise. Then He held up to them all their infamy, their sinful dealing in sorcery, their dishonest gains, and their demonolatry. He called them to penance, to Baptism, and offered them salvation. But they had the injury done them, the loss of the swine, in their heads, and so persisted in their pressing, though half-frightened request, that He would go away. After that they returned to the city.

Judas Iscariot was particularly busy and active among the Gergeseans, for he was well-known in these parts. His mother had dwelt here with him for some time when he was still young, and just after he had run away from the family in which he had been secretly reared. The two possessed were acquaintances of his youth.

The Jews rejoiced in secret over the loss sustained by the Gentiles in their swine, for they were very much oppressed by them and greatly scandalized on account of the unclean animals. Still there were many among them who lived on easy terms with the pagans and defiled themselves with their superstitious practices.

All that had been cured on that day and the day before, as also the two possessed, were baptized by the disciples. They were very much impressed and thoroughly changed. The two possessed last delivered and the two Jewish youths entreated Jesus to allow them to remain with Him and be His disciples. To the two last delivered, Jesus replied that He would give them a commission, namely, they should go through the ten villages of the Gergeseans, show themselves everywhere, and everywhere relate what had happened to them, what they had heard and seen, call the inhabitants to penance and Baptism, and send them to Him. He added that they should not be troubled if they were greeted by a shower of stones from those whom they addressed. If they executed this commission properly, they should receive in recompense the spirit of prophecy. Then they would always know where to find Him, in order to send thither those that desired to hear His teachings, and they should impose hands on the sick, who would thereby be healed. Having thus spoken, Jesus blessed the two young men, who on the next day began their mission, and later on became disciples.

The Apostles in baptizing here used water that they had brought with them in leathern bottles. The people knelt in a circle around them, and they baptized three at a time out of the basin that one held, sprinkling each three times with

water scooped up in the hand.

That evening Jesus and the disciples entered Gergesa, and went to the house of the ruler of the synagogue. Then came the magistrates of the city urging the ruler to make Jesus depart as soon as possible, and threatening to hold Him responsible for any further injury the city might sustain at His hands. Jesus told the disciples that He had permitted the demons to overturn the vat and to enter into the swine, that the proud pagans might see that He was the Prophet of the Jews whom they so shamefully despised and oppressed. He wished at the same time, as He said, by the loss of the swine, in which so many of them bore a share, to draw the attention of these people to the danger that threatened their souls, and to arouse them from the sleep of sin that they might hearken to His teaching. The beverage He had allowed to be wasted as it was the principal cause of their vices and demoniacal possession.

On the following day a great crowd again gathered around Jesus, for His miracles had become known throughout the whole country, and many Jews who had been converted left Gergesa at once.

The Apostles, who had been healing in the villages nearby, returned in time for Jesus' discourse, bringing with them those they had cured. There were some women among them carrying baskets of provisions, which they gave to the Apostles. Once when Jesus was closely pressed by the crowd, a woman from Magdala approached Him. She was afflicted with an issue of blood. Though long unable to walk, she had gathered up strength to slip alone through the crowd and to kiss His garment, whereupon she was healed. Jesus went on with His discourse, but after a little while He said: "I have healed someone. Who is it?" At these words, the woman drew near, giving thanks. She had heard of Enue's cure, and had imitated her example. That evening Jesus, the disciples, and the two Jewish youths lately delivered from demoniacal possession, left Gergesa, jour-

neyed around Magdala, and climbed the mountain north of Hippos. This last named place was not situated on the lake, but on a mountain some distance inland. Jesus and His followers descended on the opposite side and put up at a shepherd's house.

Here Jesus reminded the disciples that the birthday of Herod would soon be celebrated, and told them that He intended going to Jerusalem. They tried to dissuade Him from doing so, saying that the Pasch was now not far off, and then they should be obliged to go. But Jesus replied in such a way as to give them to understand that He did not intend to show Himself openly at the feast. The two Gergesean disciples again begged to be allowed to accompany Him. Jesus replied that He had another mission in reserve for them, namely, to go around among the ten cities between Cedar and Paneas, and announce to the Jews of those places all that they had seen and heard. He gave them His benediction and made them the same promises as to the other two. If they fulfilled their commission well, the spirit of prophecy should be given to them, they should always know His whereabouts, and should be able to heal the sick in His name. As with the others, so too with them, a certain time had to elapse before these promises would be realized. The two others had first to announce Him in the ten Gergesean villages, and afterward to the heathens of the Decapolis. The youths bade farewell to Jesus, who directed the disciples to go to Bethsaida and, in spite of their entreaties, He Himself remained behind. He retired into a wilderness near the shore to pray. I saw Him walking about among the steep, rocky hills, some of which looked black and like human figures amid the darkness of night.

It was already quite dark when I saw Jesus walking straight over the waves. It was almost opposite Tiberias, a little eastward of the middle of the lake. He appeared as if intending to pass within a little distance of the disciples' barque. The high wind was contrary, and the disciples

weary of rowing. When they saw the figure on the waves, they were affrighted, for they knew not whether it was Jesus or His spirit, and they cried aloud from fear. But Jesus called out: "Fear not! It is I!" Then Peter cried: "Lord, if it be Thou, bid me come to Thee upon the waters." And Jesus said: "Come!"

Peter, in his ardor, leaped on the little ladder and out of the boat. He hurried along for a short distance on the troubled waters toward Jesus, as if on level ground. It seemed to me that he hovered over the surface, for the inequality of the waves appeared to be no obstacle to his progress. But when he began to wonder, and to think more of the sea, its winds and its waves, than of the words of Jesus, he grew frightened and commenced to sink. Crying out, "Lord, save me!" he sank up to the breast and stretched out his hand. Instantly Jesus was at his side. He seized his hand and said: "O thou of little faith, why didst thou doubt?" Then they entered the barque, and Jesus reproached Peter and the others for their fear. The wind lulled immediately and they steered toward Bethsaida. A ladder was always in readiness to be thrown over the side of the boat for the convenience of those about to enter.

1. *Matt.* 11:20 etc.

15. JESUS CURES IN BETHSAIDA AND AGAIN RETURNS TO CAPHARNAUM

Two blind men came to meet Jesus on His arrival in Bethsaida, crying out to Him for help and, as if to disprove the old saying, they were leading each other. Jesus restored their sight, cured also the lame and gave speech to the dumb. Wherever He appeared, crowds pressed around Him bringing to Him their sick. Many touched Him, and were cured. The people were everywhere expecting Him, because they knew that He was coming again for the Sab-

bath. The story of the two possessed and of the swine was already well-known here, and had excited great comment and astonishment. Some of the disciples baptized the cured at Peter's house. But as Jesus continued His labors and took no time either to eat or to rest, the disciples sought Him out and tried to induce Him to take some repose and refreshment.

When He went back to Capharnaum, a man dumb, blind, and possessed by the demon came to meet Him, and Jesus cured him instantaneously. This miracle created intense astonishment, for even when approaching Jesus, the man had recovered his speech and cried out: "Jesus, Thou Son of David, have mercy on me!" Jesus touched his eyes, and he saw. He was possessed of many devils, having been wholly perverted by the heathens on the other side of the lake. The sorcerers and soothsayers of the land of Gergesa had seized upon him. They dragged him around with them by a cord and exhibited him in other places, where they showed off his strength in all kinds of skillful feats. They showed how he, though blind and dumb, still could accomplish everything, could know and understand all, could go everywhere, could bring everything and know everything by virtue of certain incantations, for all this the demon performed in him. These pagan sorcerers from Gergesa, who were ever wandering through the Decapolis and other cities, used the devil by means of that poor creature to help them earn their bread. If they journeyed over the sea, their miserable victim was not allowed to go on board a ship, but at the command of his masters, he was obliged to swim like a dog at its side. No one any longer troubled himself about him, for he was looked upon as forever lost. Most of the time he had no place of shelter. He lay in tombs and caves and endured all manner of ill-treatment from his cruel masters. The poor wretch had long been in Capharnaum, and yet no one had led him to Jesus. Now, however, he went to Him

himself and was cured.

While Jesus was teaching in Peter's house near the city gate just before the Sabbath began, a great tumult arose in Capharnaum. The miracle of the swine and the deliverance of the dumb and blind possessed had created great excitement. Several boats of Jews from Gergesa had crossed the lake to spread far and wide the report that Jesus cast out devils by the power of the devil. This irritated the people, and they gathered in large numbers outside the synagogue. As Jesus drew near to the city, the man possessed of the devil, as well as blind and dumb, ran out through the streets to meet Him. He was without a keeper and was followed by a crowd of people who became witnesses of his miraculous cure. They were so transported by it that they gave loud expression to their indignation against the Pharisees, who never wearied inveighing against Jesus, repeating again as they were now doing that He healed through the power of the devil. Among the crowd here assembled were many armed with a crossbow. These men called out to the Pharisees to desist from slandering Jesus, to recognize His power and acknowledge that never before had such things been done in Israel, and that no Prophet before Him had ever wrought such wonders. If they did not cease from obstinately opposing Jesus, they might depart from Capharnaum, for that they (the people) could no longer support such abuse and ingratitude.

On hearing this, the Pharisees pretended to be quite subdued. One of them, a great, broad fellow, stepped out before the rest and craftily addressed the crowd. He said it was indeed true that never had such doctrines been heard, never had such doings, such wonders been seen in Israel, no Prophet had ever performed the like. But he begged them to consider the circumstances attending the driving out of the demon from the man of Gergesa, as also those connected with the similar wonders wrought

among them that very day. The man whom they had just seen delivered from the power of the devil, owing to his relations with the Gergeseans, just as good as belonged to them. In the critical examination of such things, one could not be too circumspect, etc., etc. Then he went on to give them a lengthy description of the kingdom of darkness. He described its orders and hierarchies, and showed how one is subordinate to another. Jesus, he said, had now a powerful spirit in league with Him. If not, why had He not long ago delivered that furious demoniac? Why, if He were the Son of God, was He not able to banish the demons from the land of Gergesa, without going there in person? No! He was obliged first to go into that country, and conclude an agreement with the chief of the Gergesean demons. He had to make a bargain with that demon prince and give him the swine as his booty, for although inferior to Beelzebub, that prince was still of some consequence. And now since He had freed that man at Gergesa, He had, by virtue of the same agreement, delivered the one here in Capharnaum through the power of Beelzebub. With much cunning and eloquence the Pharisee advanced the above and similar stuff. Then he begged his hearers to be calm and attend to the conclusion, for their own doings would show forth the fruit of all this excitement. The laborer no longer performed his task on working days, but ran around after the new Teacher and His miracles, and the Sabbath was turned into a day of din and uproar. Then he exhorted them to reflect, to go home at once and take some rest in preparation for the coming feast. By such persuasions he succeeded in inducing the people to disperse, and many of the light-minded were half convinced by his empty babble.

It was the eve of the Feast of the Dedication of the Temple. In the houses and schools stood pyramids of lighted lamps, while in the gardens and courtyards and at the fountains were lights and torches arranged in all kinds

of figures. Jesus, followed by His disciples, entered the synagogue and taught unmolested, for His enemies were afraid of Him. He knew their thoughts and in what terms they had addressed the people, and He made allusion to it in these words: "Every kingdom divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself. How then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out?" With words like these Jesus silenced them and, without further contradiction, left the synagogue. He passed that night at Peter's.

The next day Jesus, accompanied by some of His disciples, visited Jairus's family, whom He consoled and exhorted to the practice of good. They were very humble and entirely changed. They had divided their wealth into three parts, one for the poor, one for the Community, and the third for themselves. Jairus's old mother was especially touched and thoroughly converted to good. The daughter did not make her appearance until called, and then came forward veiled, her whole deportment breathing humility. She had grown taller. She held herself erect, and presented the appearance of one in perfect health. Jesus visited likewise the pagan Centurion Cornelius, consoled and instructed his family, and then went with him to see Zorobabel, at whose house the conversation turned upon Herod's birthday and John. Both Zorobabel and Cornelius remarked that Herod had invited all the nobility, including themselves, to Machaerus for the celebration of his birthday, and they asked Jesus whether He would permit them to go. Jesus replied that if they dared to stand aloof from the evils that might there take place, it was not forbidden them to go, although it would be better if they could excuse themselves and remain at home. They expressed their indignation at Herod's adulterous life and John's imprisonment, and hoped confidently that Herod would set him at liberty on

his birthday.

Jesus next visited His Mother, with whom were then stopping Susanna Alpheus, Mary, the daughter of Cleophas of Nazareth, Susanna of Jerusalem, Dina the Samaritan, and Martha. Jesus told them that He was going away the next morning. Martha was very sad on account of Magdalen's relapse into sin and the state of demoniacal possession in which she then was. She asked Jesus whether she should go to her, but He told her to wait awhile. Magdalen was now often like one beside herself. She yielded to fits of anger and pride, struck all that came in her way, tormented her maids, and was always arrayed in the most wanton attire. I saw her striking the man that lived as master in her house, and I beheld him returning her blows with ill-treatment. At times she fell into frightful sadness, she wept and lamented. She ran about the house seeking for Jesus and crying out: "Where is the Teacher? Where is He? He has abandoned me!" and then fell into convulsions like epileptic fits.

One may imagine the pain of her brother and sister at beholding one of a noble family, one so richly endowed by nature, given up to so frightful a state.

What a touching sight, that of Jesus traversing the streets of Capharnaum, His robe sometimes girded up, sometimes at full length; His motions so well regulated, and yet without stiffness; His step so gentle that He seemed rather to glide than to walk; His whole appearance, though breathing simplicity, so full of majesty that His like was never before seen! There was nothing strange in His look, no irresolution in His manner. He never took a false step, never a useless one. He cast no vain glance, made no aimless turn, and yet in all His bearing there was no trace of affectation or design.

Martha and Susanna had visited their inns on the way through Galilee to Samaria, for they exercised a kind of general superintendence, the other women seeing to those

established in their own respective districts. They went together to the several inns, taking with them asses laden with all kinds of household necessaries. Once when Mary the Suphanite accompanied them, the report spread among the people that Mary Magdalen now went around with the women who provided for the needs of the Prophet of Nazareth and His party. The Suphanite was in figure very like Magdalen, and neither of them was very well-known on this side of the Jordan. Besides being called Mary and the ill repute her past life had gained for her, the Suphanite also had anointed Jesus at a feast given by one of the Pharisees. She was consequently, even at this early date, confounded with Magdalen, a mistake that only increased with time among those not well acquainted with the Community.

The holy women took care that their inns were well supplied with beds, coverlets, linen, woollen clothes, sandals, cups, jugs of balsam, oil, etc. Although Jesus had need of little, yet He was desirous that the disciples should not be a burden to others, and should find their necessary wants supplied. In this way He deprived the Pharisees of all reasonable cause of reproach.

16. THE MISSION OF THE APOSTLES AND DISCIPLES

At the close of the Sabbath, Jesus spoke again in the synagogue, inveighing in severe terms against the wickedness of the Pharisees in saying that He drove out devils through the power of the devil. He challenged them to say whether His actions and His teachings were not in perfect harmony, whether He did not practice what He preached. But they could allege nothing against Him.

In Peter's house outside the city gate, Jesus taught on the Beatitude: "Blessed are the poor in spirit," and made the application against the Pharisees. After that He pre-

pared the disciples for their approaching mission.

Jesus would not longer remain in Capharnaum—the crowd was too great and too excited. Many Gergeseans also had come hither, and they wanted to follow Jesus. They were poor, were habituated to a wandering life, and thought it would be a good thing to be supported by Him. Besides this they were under the impression that Jesus would, like Saul or David, cause Himself to be anointed king and then establish His throne in Jerusalem. But Jesus told them to go back to their homes, to do penance, to keep the Commandments, and to practice the lessons they had heard from Him. His Kingdom, He said, was far different from what they imagined, and no sinner should have part therein.

Jesus afterward left Capharnaum, accompanied by The Twelve and by thirty disciples. They directed their steps northward. Crowds of people were journeying along the same way. Jesus frequently paused to instruct sometimes this, sometimes that crowd, who then turned off in the direction of their homes. In this way He arrived at about three in the afternoon at a beautiful mountain, three hours from Capharnaum and not quite so far from the Jordan. Five roads branched out from it, and about as many little towns lay around it. The people who had followed Jesus thus far now took their leave, while He with His own party, having first taken some refreshment at the foot of the mountain, began to ascend the height. There was a teacher's chair upon it, from which He again instructed the Apostles and disciples upon their vocation. He said that now they should show forth what they had learned. They should proclaim the advent of the Kingdom, that the last chance for doing penance had arrived, that the end of John's life was very near. They should baptize, impose hands, and expel demons. He taught them how they should conduct themselves in discussions, how to recognize true from false friends, and how to confound the lat-

ter. He told them that now none should be greater than the others. In the various places to which their mission called them, they should go among the pious, should live poorly and humbly, and be burdensome to none. He told them also how to separate and how again to unite. Two Apostles and some disciples should journey together, while some other disciples should go on ahead to gather together the people and announce the coming of the former. The Apostles, He said, should carry with them little flasks of oil, which He taught them how to consecrate and how to use in effecting cures.[1] Then He gave them all the other instructions recorded in the Gospels on the occasion of their mission. He made allusion to no special danger in store for them, but said only: "Today ye will everywhere be welcomed, but a time will come wherein they will persecute you!"

After that the Apostles knelt down in a circle around Jesus as He prayed and laid His hands upon the head of each; the disciples He only blessed. Then they embraced and separated.

Among the directions given to the Apostles, Jesus had indicated to them the place and time at which they should again join Him, in order to bring Him news and exchange places with the disciples that remained with Him. Six of the Apostles continued with Him: Peter, James the Less, John, Philip, Thomas and Judas, besides twelve of the disciples. Among the latter were the three brothers James, Sadoch, and Heliachim (Mary Heli's son), Manahem, Nathanael (also called Little Cleophas), and several others. The other six Apostles had with them eighteen disciples, among whom were Joses Barsabas, Judas Barsabas, Saturnin and Nathanael Chased. Nathanael, the bridegroom of Cana, did not travel around. He attended to other affairs for the Community, and like Lazarus rendered service in his own immediate circle. All shed tears on separating. The Apostles who were going forth on

their mission descended the mountain by the eastern route leading to the Jordan, where I saw a place situated, Lecum by name, about a quarter of an hour from the river. When Jesus came down the mountain, He was again surrounded by a crowd returning home from Capharnaum.

From the foot of the mountain Jesus started with the disciples southward from Saphet, which was situated on another high mountain, to a place called Hucuca. Before reaching this place, He was met by many people who received Him and the disciples with expressions of great joy.

At a fountain a blind man and several cripples were awaiting Jesus' coming, and they now implored Him for help. The blind man's eyes were infected with disease. Jesus ordered him to wash his face at the fountain. When he had done so, He anointed his eyes with oil, broke off a little twig from a bush nearby, held it before his eyes, and asked whether he saw it or not. The man answered: "Yes, I see a very tall tree." Jesus anointed his eyes once more and repeated His question, whereupon the man cast himself on his knees before Him, crying out joyfully: "Lord, I see mountains, trees, people! I see everything!" There was great jubilation among the people as they escorted the man back into the city. Jesus went on curing the lame and the palsied who were standing around on crutches made of light but very firm wood. Each had three feet, so that it could stand alone; and when the two were crossed together, the sick could rest the breast against them.

When the blind man and his escorts went shouting with joy into the city, many of the inhabitants, the Elders of the synagogue, and the school teachers with their scholars came flocking out to meet Jesus. They were full of joy. Jesus returned with them, went into the school and gave them some instructions in parables on the Eight Beatitudes. He exhorted all to penance, for the Kingdom

was near. He explained the parables at great length. The disciples were present. Before beginning, Jesus had recommended to them strict attention, in order that they might repeat what they heard when they scattered around among the houses and villages in the environs. It was thus that they acquired in Jesus' public discourses what they, in their turn, had to teach in the country around; for the Apostles along with several of the disciples scattered as usual among the environs to cure and to teach. They met again in the evening at the place indicated by Jesus and to which He Himself had gone. Here they stopped with the Elder of the synagogue, who placed before them fish, honey, little rolls and fruit, of which they ate.

Hucuca was situated about five hours to the northwest of Capharnaum, five hours southwest of the mountain upon which Jesus had given the Apostles their mission, and about three hours south of Saphet. There were none but Jews in the place, and they were tolerably good people, for most of them had received John's baptism. They manufactured stuffs of fine texture, narrow scarfs of wool, tassels and fringes of silk; they knit sandals also, under which they placed two supports like heels. These sandals were flexible in the middle, and very comfortable, for they allowed the dust to fall through holes made for that purpose.

The Apostles and several of the disciples with them scattered, two by two, throughout the city and its environs. Hucuca must have once been a strong fortress, for it was surrounded by moats now dry, and its approach was over a bridge. One could look through the gate far into the city and see its beautiful synagogue. Hucuca was surrounded by verdant walks planted with trees so thick and high that, even at a short distance, its houses could not be seen. Its synagogue was extraordinarily beautiful. It was surrounded by a colonnade into which the main building could be opened for the accommodation of a

more considerable crowd; opposite the entrance the wall was solid and formed a semicircle. It stood upon an open square at the end of the street upon which was the entrance. The whole city was well built and very clean. The people gathered into the synagogue. Jesus went first into two separate halls, in one healing many sick men, in the other women sick of all kinds of maladies. Many sick children were brought to Him, some young enough to be carried in the arms, and He healed them. The healthy children, He blessed.

In the synagogue Jesus taught of prayer and of the Messiah. He said that the Messiah had already come upon earth, that they (His hearers) were living in His time, that they were listening to His teachings. He spoke of the adoration of God in spirit and in truth, and I felt that it meant the adoration of the Father in the Holy Ghost and in Jesus Christ, for Jesus is the Truth. He is the true, the living, the incarnate God, the Son conceived of the Holy Spirit. At these words, the Doctors of the synagogue humbly begged Him to say who He really was, whence He came, whether they whom they looked upon as His parents were not His parents, His relatives not His relatives, whether He was really the Messiah, the Son of God. It would be well, they said, for the Doctors of the Law to know positively what to think. Being placed over others, they before all others ought to know Him. But Jesus answered them evasively. If He said, "I am He!" they would not believe Him, but would say that He was the Son of those people of whom they had spoken. They should not inquire into His origin, but should hear His doctrine and observe His actions. Whoever does the will of the Father is the Son of the Father, for the Son is in the Father and Father is in the Son, and whoever fulfills the will of the Son fulfills the will of the Father. Jesus spoke so beautifully on this subject and on that of prayer that many cried out, "Lord, Thou art the Christ! Thou

art the Truth!" and falling down they wished to adore Him. But He repeated to them: "Adore the Father in spirit and in truth!" and He left the city with His disciples and the Elder of the synagogue, at whose house they passed the night. In this suburb there was a school very well attended, but no synagogue. The Feast of Lights was still being celebrated.

Next day Jesus taught again in Hucuca on the parable of the sower and the different ways in which the seed is received. Then He spoke of the Good Shepherd come to seek the lost sheep, and who would be happy to carry back even one on His shoulder. He said thus would the Good Shepherd do until His enemies put Him to death; and thus also should His servants and His servants' servant do until the end of time. If at the end only one sheep was saved, yet would His love rest satisfied. Jesus spoke most tenderly on this point.

1. *Mk.* 6:7-13; *Matt.* 10:1 *et seq.; Lk.* 9:1-6.

17. JESUS IN BETHANATH, GALGAL, ELCESE, AND SAPHET

The Apostles and several of the disciples went on ahead, while Jesus with some of the others returned by the way He had come; that is, He went back to Bethanath, one hour and a half to the south of Saphet.

When within about half an hour of Bethanath, He was met by a blind man, who was led by two lovely boys in short, yellow tunics and large chip hats that shaded them from the sun. They were the children of Levites. The man was old and of honorable standing; he had long hoped for Jesus' coming. Accompanied by the boys, who had seen Jesus approaching, he hurried forward to meet Him, crying out from a distance: "Jesus, Thou Son of David, help me! Have mercy on me!" When he came up

with Him, he cast himself at His feet and said: "Lord, Thou wilt certainly give me light again! I have awaited Thee for so long, and for so long I have felt interiorly that Thou wouldst come and cure me!" Jesus replied: "As thou hast believed, so be it done unto thee according to thy faith," and taking him to a fountain in the grove, He commanded him to wash his eyes. The man's eyes, as well as his whole forehead, were ulcerated and covered with a crust. When he had washed, the scales fell from his eyes. Then Jesus anointed them with oil, as also his forehead and temples. Sight immediately returned, and the man gave thanks. Jesus blessed him and the two boys, and predicted that they should at some future day announce the word of God.

They now drew near the city, outside which the Apostles and other disciples again joined Jesus. Many of the citizens had here gathered, and when they saw the blind man coming back with his sight restored, their joy was quite extraordinary. The man's name was Ktesiphon. But he was not that blind Ktesiphon who likewise was cured, and who afterward became a disciple and went with Lazarus to Gaul.

Jesus, accompanied by the Levites and all the people, went to the synagogue in which He delivered an instruction. The Feast of the Dedication, or the Feast of Lights as it was sometimes called, was still being celebrated, so that it was a kind of holiday. Jesus again explained the parables of the sower and of the Good Shepherd. The people were good and quite joyous over Jesus' coming among them. He stopped in the Levites' house near the school. There were no Pharisees in Bethanath. The Levites lived together as in a monastery and sent people out to other places.

Bethanath was once a fortified city and full of pagans, for the tribe of Nephtali, instead of exterminating them, had long held them tributary. But at this time there were

no pagans in the city. They had been expelled when the Temple was re-established, when Esdras and Nehemias had obliged the Jews to send away their heathen wives. The terrible threats that God made to His people by the Prophets if they persevered in such alliances and refused to drive the pagans from the country, thereby exposing themselves to ever-present temptation to contract marriages with heathens, were fully realized; for around Thabor and in the chain between Endor and Scythopolis, where the peaks are so irregularly piled one on another, and where I saw so much gold hidden in the earth, the heathens had never been driven out, and the country had therefore become a wilderness.

From Bethanath Jesus went with the Apostles and disciples northward around Saphet to Galgal, a large, beautiful place through which ran a great highway. He went with His followers to the synagogue. There were some Pharisees in this city. Jesus preached vehemently against them, explained all the passages of the Prophet Malachias that spoke of the Messiah, the Precursor John, and of the new, clean Sacrifice. He ended by announcing that the time for the fulfillment of these Prophecies had arrived.

From Galgal Jesus went eastward to Elcese, which lay to the north of Saphet, and where the Prophet Nahum was born. Here He taught for a short time and visited the leper hospital, where He cured about eight of the inmates and commanded them to show themselves to the priests in Saphet. He also taught the shepherds. I saw in the fields around Elcese grass of extraordinary height, and in it numbers of camels grazing. Jesus went likewise to a mountain containing many caves, in which dwelt heathens, whom He instructed. The whole day was spent in walking, instructing and curing, for everywhere on the roads the sick and suffering were brought to Jesus.

Toward evening He arrived at Bethan, which lay to the

west under the heights of Saphet and about one hour from Bethanath. It was a little place, a colony from Bethanath, and was situated so near to the steep, western heights of Saphet that from them they could look down upon the little town. Jesus and the disciples put up here with some relatives, for the daughter of Elizabeth's sister was married at Bethan. She had five children, of whom the youngest girl was about twelve years old. The sons were already from eighteen to twenty. This family, with some others disposed like themselves, lived apart in a row of houses built near the walls of the city. Some were built in the rocks, some in the walls themselves. All belonged to the married Essenians, and the husband of Elizabeth's niece was the Superior. The family owned here some property inherited from their forefathers. They were very pious people. They spoke to Jesus of John and asked Him with anxiety whether or not he would soon be set at liberty. Jesus replied in words that made them very grave and sad, though without disturbing their peace of mind.

John had visited them when he came first from the source of the Jordan in the wilderness, and they had been among the first to go to his baptism. They spoke to Jesus of their sons, whom they intended soon to send to the fishery at Capharnaum. Jesus replied that those fishermen, that is Peter and his companions, had begun another kind of fishing, and that their young sons also would follow Him in their own good time. They did indeed join The Seventy-Two. Jesus taught and cured here. I heard Him saying that the other disciples were then on the confines of Sidon and Tyre, and that He Himself would go back to Judea. I saw that Thomas showed great pleasure at the prospect of this journey, because he anticipated opposition on the part of the Pharisees and hoped to be able to dispute with them. He expressed his sentiments to the other disciples, but they did not appear to

share his satisfaction. Jesus reproved his exaggerated zeal, and told him that a time would come when his own faith would waver. But Thomas could in nowise understand His words.

While Jesus was teaching on the Beatitudes in the school at Beten, the Pharisees of Saphet came down to invite Him to their city for the Sabbath. He explained before them the parable of the seed falling on different kinds of ground, but they would not understand the allusion contained in the rocky soil. They disputed the point with Him, but He soon reduced them to silence. When they invited Him for the Sabbath, He replied that He would go with them for the sake of the lost sheep, but that both they and the Sadducees (some of whom were at Saphet) would be scandalized on His account. They replied: "Rabbi, leave that to us." Jesus responded that He knew them well, and that their unrighteousness filled the land. He went up to Saphet, followed by many from Bethan. Saphet on this side was built on so steep a part of the mountain that frequently the roof of one house was on a level with the ground floor of another. The road lay far below the houses, to which one had to mount by steps hewn in the rock. It took half an hour to climb up to the synagogue, where the mountain assumed the form of a great plateau whose northeastern declivity was not so steep. Outside the city Jesus was received with solemn ceremony by many good people. They surrounded Him waving green branches and singing canticles. Then they washed His feet, as well as those of the disciples, and offered them the customary refreshments. Thus attended, Jesus reached the synagogue, where a great crowd was assembled. The Feast of the Dedication closed today, and they were celebrating that of the new moon as well as the Sabbath; besides all this, the desire to see Jesus and His disciples added to the numbers present.

Saphet could boast of many Pharisees, Sadducees,

Scribes, and simple Levites. There was a kind of religious school here, in which youths were educated in all the Jewish liberal arts and in theology. Thomas, a couple of years before, had been a student at this school. He went now to visit one of the head teachers, a Pharisee, who expressed his wonder at seeing him in such company. But Thomas silenced him by his zealous defence of Jesus' actions and teachings. Some Pharisees and Sadducees from Jerusalem had managed to insinuate themselves into this school, and their arbitrary dealings rendered them insupportable to even the Pharisees and teachers of the place. Among them were some of those who had sent for Jesus. They addressed Him in a very insinuating speech in which, alluding to His fame and His miracles, they suggested that He should raise no excitement or commotion in their city. They had been very much scandalized at the solemn reception tendered Him by the people. As the Sabbath had not yet begun, Jesus replied to them in the outer porch before all the people. He spoke in very strong language of the disturbance and scandal which, owing to their efforts, had been spread throughout the country. He, however, mentioned nothing in particular, though He challenged them to upbraid Him with anything wherein He had violated the Law, He who had been sent by His Father for its perfect accomplishment.

While thus disputing with them, the lepers whom He had healed the day before at Elcese presented themselves to fulfill His order to go to the priests for inspection. Jesus exclaimed: "Behold how I fulfill the Law! I ordered these men to appear before you, although they had no obligation to do so, since they were made clean instantaneously by the command of God, and not by the skill of man." This encounter greatly vexed the Pharisees, who went nevertheless to examine into the cure. It was usual in such cases merely to inspect the breast. If that was clean, the whole person was judged to be the same. The Pharisees,

astounded and vexed, were forced to declare these men freed from the ban of leprosy.

Besides the passages of Scripture appointed for this particular Sabbath, Jesus taught from Genesis, from the First Book of Kings, and likewise upon the Ten Commandments. He dwelt upon several points deduced from His texts, which both Pharisees and Sadducees felt in their hearts were thrusts at themselves. He spoke of the fulfillment of the Promises and announced the chastisement of God upon all that would not profit by His exhortations to penance. He alluded to the destruction of the Temple and the ruin of many cities. He spoke of the true Law, which they did not comprehend, and of their own law of yesterday, as He denominated it, which He absolutely condemned. I understood that He meant by this latter something like the Jewish books of the present day, the Talmud, I think, because here at Saphet they were especially esteemed and studied.

The exercises of the synagogue over, Jesus and the disciples went to the house of one of the Pharisees to the place, who kept a public inn for teachers and rabbis. The other Pharisees also took part in the repast. During the meal, Jesus read the Pharisees a severe lecture, because they reproached the disciples for not washing their hands before coming to table and for neglecting other observances customary before eating. He likewise checked them for their ridiculous fastidiousness respecting the serving up of the food, for they were accustomed to reprehend the servers for the slightest stain upon the dishes or their contents.

Next morning numbers of very sick persons, some of them aged, were brought and ranged in the courtyard before the house in which Jesus was stopping. It had cost their friends no little trouble to bring them from the pathless, mountainous city. Jesus began to cure them one after another. Some were deaf; others blind, palsied, lame; in a

word, there were sick of all kinds among them. Jesus made use of prayer, the imposition of hands, consecrated oil, and in general of more ceremonies than usual. He spoke with the disciples, taught them to make use of this manner of curing, and exhorted the sick according to their various needs.

The Pharisees and Sadducees from Jerusalem were very much scandalized at all that they saw. They wanted to send away some of the newly arrived sick, and they began to quarrel. They would by no means tolerate such disturbance on the Sabbath, and so great a tumult arose that Jesus, turning to them, inquired what they wanted. And now they began a dispute with Him on the subject of His teaching, especially of His constant reference to the Father and the Son. "But," they said, "we know well whose Son Thou art!" Jesus replied that whoever does the will of the Father is the son of the Father. But that he who does not keep the Commandments has no right to raise his voice in judgment upon others; he should rather rejoice at not being cast out of the house as an intruder. But they continued to allege all sorts of objections against His cures, to accuse Him of not having washed before the meal of the preceding evening, and to repudiate His charge against them of not keeping the Law. They went so far that Jesus, to their exceedingly great terror, began to write on the wall of the house, and in letters that they alone could decipher, their secret sins and transgressions. Then He asked them whether they wanted the writing to remain upon the wall and become publicly known, or whether, effacing it, they would permit Him to continue His work in peace. The Pharisees were thoroughly frightened. They rubbed out the writing and slunk away, leaving Jesus to continue His cures. These Pharisees had been guilty of embezzlement of the public funds. Legacies and donations intended for the foundation of homes for widows and orphans, they had used for the erection of all

kinds of magnificent buildings. Saphet was rich in such establishments, and yet there were to be found in it numbers of poor, miserable creatures.

That evening Jesus closed the instructions in the synagogue, and passed the night in the same house. There was a fountain near the synagogue. The mountain of Saphet was beautiful and green, covered with numerous trees and gardens. The roads were bordered by sweet-scented myrtles. High up on the plateau were large, four-cornered houses and solid foundations around which could be erected tent habitations. This city was largely engaged in the manufacture of vestments for the priests, and it was full of students and learned men.

18. JESUS IN CARIATHAIM AND ABRAM

Jesus went with the disciples around the environs of Saphet and cured many sick who had been brought out of the houses and laid on the road by which He was to pass. Early in the morning He sent one of the nephews of Joseph of Arimathea, along with Seraphia's son, to the neighboring town of Cariathaim, about three hours from Saphet, with a commission to prepare the inn. He and the disciples left Saphet sometime after. The disciples scattered here and there on the road, while Jesus also went along teaching and healing. He went first westward between Bethan and Elcese, after which the road turned toward the south. Somewhat beyond Elcese—near which was a beautiful mountain—lay a little, oval lake as large as that near the Baths of Bethulia. It was the source of a stream that flowed down into the valley which, southeast of Cariathaim, declined into that of Capharnaum. This valley was narrow in some parts, wide in others, and extended seven hours before reaching Capharnaum.

On the way to Cariathaim, Jesus was met by some demoniacs who entreated Him to help them. They told

Him that the disciples had not been able to relieve them, and that they thought He could do better than they. Jesus replied that if the disciples had not relieved them, it was not the fault of the disciples but their own want of faith, and He commanded them to go to Cariathaim and remain fasting until He should deliver them. He let them wait awhile and do penance. Half an hour from Cariathaim, Jesus was received by the Levites of the place, the school teachers accompanied by their children, and many of the good inhabitants who had come out to meet Him. The two disciples who had gone on ahead to prepare the inn were also there. They received Jesus near a bathing garden, which was supplied with water conducted through a canal from that little stream of which I have spoken. The garden was full of beautiful trees, flowers, and covered walks, and enclosed by a rampart and an astonishingly dense hedge. They washed the feet of Jesus and His disciples and entertained them with the usual refreshments.

Jesus here instructed the children for a little while and gave them His blessing. It may have been nearly five o'clock when they started for the city, which lay upon a hill overlooking the valley. The whole way to the synagogue Jesus healed many sick of all kinds whom He met in the streets. In the synagogue He again taught on the Beatitudes, also of the punishment of those Levites that had dared to lay their hands upon the Ark of the Covenant. And yet greater chastisements, He said, would fall upon those that would lay hands on the Son of Man, of whom the Ark was only a symbol.

While in Cariathaim, Jesus put up at a hired inn which had been furnished with necessaries out of the common stock of the Community by the two disciples sent on ahead. The food was prepared at a house in the city, where also cooking for the sick was done. The Levites ate with Jesus and the disciples.

Cariathaim was a Levitical city, and in it were no Pharisees. A couple of its families were related to Zachary. Jesus visited them and found them very much troubled on John's account. He recalled to them the wonders that had preceded and accompanied John's birth, and spoke of his mission and wonderful life. He reminded them likewise of many circumstances attendant on the birth of Mary's Son, showed them that John's fate lay in the hands of God, and that he would die when he had fulfilled his mission. Jesus prepared them in this way for John's death.

The possessed whom He had sent to Cariathaim on the preceding day, and many other sick, accosted Him near the synagogue on the subject of their cure. He healed several, but others He sent away to fulfill certain prescriptions of fasting, alms-giving, and prayer. He did this here rather than elsewhere, because the people of this place were earnest in the keeping of the Law. After that He repaired with the disciples to the garden in which He had been received, where He taught and the disciples baptized. Encamped under tents in the neighborhood were pagans awaiting Jesus' coming. They had already been in Capharnaum, whence they had been ordered here. There were in all about a hundred baptized. They stood in the water around a basin. Peter and James the Less baptized, while the others laid their hands on the neophytes.

In the evening Jesus taught in the synagogue, His subject being the Eight Beatitudes. He spoke also of the false consolation of the false prophets who had rejected the menaces of the true whose prophecies had, nevertheless, been fulfilled. He repeated His threats against those who would not receive Him who was sent by God.

Leaving Cariathaim, Jesus went with the disciples toward the south. He was as solemnly escorted on His departure by the Levites and schoolchildren as He had

been received on His entrance. The people of Cariathaim were engaged in the transportation of goods and the manufacture of vestments for priests out of the silk that they imported from afar. On the southern declivity of the opposite side of the valley, where lay a place called Naasson, there was a sugar cane plantation whose products formed a staple of trade. Jesus ascended that height, while the disciples scattered among some of the places more to the east of the valley. Jesus taught near Naasson those whom He met coming from Capharnaum, among them some idolaters. On such occasions, Jesus was frequently accompanied a part of His way by crowds. I saw Him curing several, among others two poor cripples who were lying on the roadside. He took them by the hand and commanded them to rise. They immediately wanted to follow Him, but He forbade them to do so. He traversed another valley, arrived at a height situated before the city of Abram in the tribe of Aser, and put up at an inn outside the city, where were found beautiful gardens and pleasure grounds. There were only two disciples with Jesus when He entered the inn, the others not having yet arrived. The country here on the eastern side of the high ridges that run from Libanus down to the valley of Zabulon was rich in meadow land and very charming. Herds of cattle and camels were grazing in the high grass. Westward toward the lake, orchards were more numerous.

Abram was situated about three hours south of Cariathaim. But Jesus, not having followed the direct route, was certainly five hours on His journey thither.

In the evening Thomas, John, and Nathanael joined Jesus in the inn. The others were still in the neighboring towns. The mountain upon which Abram was built formed in its length the boundary between Nephtali and Zabulon. The steward of the inn laid before Jesus a dispute, which he begged Him to decide. It had reference to

the wells in the vicinity used for watering the cattle. As the two tribes were so near each other in this place and their pasturage so extensive, altercations on the subject of the wells were frequent. The host thus addressed Jesus: "Lord, we will not let Thee go until Thou dost decide our quarrel." Jesus' decision was something like this: They should from each side set free an equal number of cattle, and from whichever side the greater number went of their own accord to the wells, that side should have the greater right to the said wells. Jesus drew from this circumstance matter for a profoundly significant instruction on the living water that He Himself would give them, and which would belong to those that most earnestly desired it.

The next day Jesus went into Abram, which was in two sections and on two different roads. It was like two separate villages interspersed with numerous gardens. The teachers of the school came out of the city to meet Jesus, washed His feet, and escorted Him to the synagogue. On the way thither, He cured many sick and crippled whom He found lying on the street, also some old people languishing from weakness; and some demoniacs who, though not actually furious, were running about muttering to themselves like silly, vicious creatures. They came involuntarily to where Jesus was, again and again repeating the words: "Jesus of Nazareth! Jesus! Prophet! Thou Son of God! Jesus of Nazareth!" Jesus delivered them by a blessing. In the synagogue He taught of the Beatitudes and from some passages of the Prophet Malachias.

There were in Abram Sadducees, Pharisees, and Levites, also two synagogues, for each section of the city had its own. The Sadducees had their own special synagogue, but Jesus did not teach in it. The Pharisees conducted themselves very politely toward Jesus. His inn was distant, about a good quarter of an hour from the south-

ern end of the city, and was one of those established by Lazarus for His convenience. The steward was a married Essenian, a descendant of the family of that Zacharias who was murdered between the Temple and the altar. His wife was the granddaughter of one of Anne's sisters. They had grown children, and possessed herds and meadows near that field in which Joachim had tarried before Mary's Conception. Having little occupation at home, they had come hither to take charge of the inn; later on they were relieved by others. Like all the others, this inn was supplied with all kinds of necessaries, though not with superfluities. It had also its garden, its field, and its well.

There were no pagans in Abram, but down the mountain were some groups of houses inhabited by them.

The Apostles and disciples whom Jesus had left near Cariathaim came back again to the inn, as did also Andrew and Matthew. Thomas and James the Less went instead of them to Achzib in the tribe of Aser, between ten and twelve hours westward. Twenty men accompanied Andrew; some were strangers, and some had been cured and wanted to hear Jesus' instructions. The two Apostles related how things had gone with them, how all had prospered with them, namely, healing, exorcising, preaching, and baptizing. Many sick and many seeking advice and consolation came to Jesus' inn. Most of them were cripples with deformed limbs, old, emaciated people, demoniacs and infirm females, the latter of whom were in a chamber apart. The paralytics whom Jesus had healed the day before wanted to render assistance near the other sick But He refused their help, saying that He was come to serve and not to be served.

Jesus taught and healed the whole morning, and had besides to settle a dispute concerning the wells. As the confines of Aser, Nephtali, and Zabulon here met, and the people carried on cattle raising, there arose frequent

discussions on the subject of the wells. One man complained that another made use of the well that his ancestors had dug. He submitted the case to Jesus, saying that he would abide by His decision, though he did not wish to sacrifice lightly the rights of his children. Jesus decided that he should bore for a well in another field, which He pointed out to him. There he would find better and more abundant water. Between twenty and thirty Jews were baptized, among them those that had come hither with Andrew and Matthew. As there was here no brook in which they could stand, the neophytes knelt in a circle, and were baptized out of a basin with the hand. After that Jesus went into the city.

They whom Jesus cured in the city were for the most part affected with maladies similar to those already described. Their sufferings must have had some connection with the elevated situation of the city and the occupations in which they were engaged. Jesus took much notice of the children, who were standing in rows on the street corners and public squares, waiting for Him. He questioned them, instructed them, and gave them His blessing. The mothers brought to Him their sick little ones, and He healed them. Numbers of people from the country around had here assembled.

The Pharisees behaved most courteously to Jesus in the synagogue. They resigned the first place to Him, and gave the disciples seats around their Master, before whom they laid the rolls of Scripture. Jesus taught first on one of the Eight Beatitudes, then on the great persecutions that were to come upon Himself and His followers, and lastly, of the heavy chastisement, the destruction that was to befall Jerusalem and the whole country. The Pharisees, according to their custom, interrupted Him at times to ask for an explanation upon this or that point.

The people of Abram were very industrious. They pre-

pared and sold cotton, of which wide strips moderately fine were made; they also wove something like flax. The thick stalk, after being split into fine strips, was passed over a sharp bone, or wooden instrument in order to detach the fine, long fibers. They were yellowish and shining, and were spun into the tunics worn when walking. It was neither flax nor hemp such as we have. They were engaged also in the manufacture of covers for tents and light screens of wood and matting.

Jesus and the Apostles spent the whole of the following morning and a part of the afternoon among some of the houses in the southern quarter of the city, teaching, consoling, reconciling enemies and exhorting them to union, charity, and peace. When a family counted many members, Jesus taught them alone; but, as a general thing, the neighbors were called in. All disputes were adjusted, all differences arranged. These visits of Jesus were mostly made to those houses in which were old, bedridden people who could not be present at the instructions in the synagogue. Some very old men received Baptism in their beds. Two of them could sit upright only with support, and they were baptized out of a basin.

On the first day of His entrance into Abram, Jesus had instructed a couple for matrimony, and assisted at the nuptials. In another house there were three other couples in expectation of the same. When the parents, the nearest relatives, and some of the Pharisees were assembled for the ceremony, Jesus instructed them upon marriage. He spoke of the wife's submission in obedience to the Law, which followed the first sin as its consequence, though the husband should honor in his wife the Promise: "The seed of the woman shall crush the head of the serpent." But now that the time of fulfillment was drawing near, grace took the place of the Law. The wife should now obey through reverence and humility, and the husband command with love and moderation. In this instruction

Jesus said that the question as to how sin had entered the world was an unnecessary one. It had come from disobedience, but salvation was to spring from faith and obedience. He alluded also to divorce which, He said, could never take place, since husband and wife are one in the flesh. If, however, their living together was the occasion of great sins, then indeed they might separate, though without the liberty of marrying again. The Law had been made when the human race was in its infancy and in its early rude state; but now that they were no longer children and that the fullness of time had arrived, the remarrying of divorced spouses was a violation of the eternal law of nature. The privilege of separating was a concession granted when there was danger of offending God and only after a period of serious trial. Jesus delivered this instruction in the beautiful family mansion belonging to the parents of one of the bridal couples. All the young affianced were present, the brides separated from the grooms by a curtain, at one end of which Jesus stood. The parents also stood in order, the fathers on one side, the mothers on the other, while some of the disciples and Pharisees were grouped around Jesus.

This instruction on marriage gave rise to the first occasion for the Pharisees of this place to oppose Jesus. Nevertheless they did not begin their dispute at once, but waited till evening when Jesus was teaching in the synagogue upon the oppression of the Children of Israel in Egypt, and developing some passages from Isaiah. Here they attacked His doctrine on marriage. With regard to the wife's submission, they found Him too mild, and in respect to the divorce question, too severe. They had, they affirmed, previously consulted numerous writings on that subject, and in spite of His repeated explanations, they could not accept His teaching. Although the dispute was warmly maintained, yet were the limits of decorum never overstepped.

Next day Jesus assisted with two of the disciples at the marriage ceremony of the young couples. He even acted as witness. They were married facing the chest that contained the Law and under the open heavens, for they had opened the cupola of the synagogue. I saw that both parties allowed some drops of blood from the ring finger to fall into a glass of wine, which they then drank. They exchanged rings and went through other ceremonies. After the religious rites came the celebration of the nuptials beginning with dance and banquet and merry-making, to all of which Jesus and the disciples were invited. The festivities took place in the beautiful public hall, which was supported by a colonnade. The bridal couples were not all from the city, but from the neighboring localities. They celebrated their nuptials here together, according to an agreement they had made to that effect when the news of Jesus' coming was announced. Some of them, indeed, had been present with their parents at His instructions in Capharnaum. The people of this region were particularly good-natured and sociable. The weddings of the poorer were now celebrated with those of the rich, greatly to the advantage of the former.

I remarked that the guests brought certain presents, and that Jesus, in His own name and that of the disciples, made the young couples a gift in money. They, in their turn, sent back the money to His inn, and over and above as a present some baskets of nice wedding bread, all which Jesus caused to be distributed to the poor.

The feast began by a bridal dance in slow and measured step. The brides were veiled. The couples stood facing one another, and each bridegroom danced once with each bride. They never touched one another, but grasped the ends of the scarf that they held in their hands. The dance lasted one hour, because each groom danced once with all the brides separately, and then all danced together. Besides this, the step was very slow.

Then followed the banquet, at which the men and women were, as usual, separated. The musicians were children, little boys and girls, with crowns of wool on their heads and wreaths of the same on their arms. They played on flutes, little twisted horns, and other instruments. The banqueting tables were so placed that the guests could hear without seeing one another. Jesus went to that of the brides and related a parable, something in the style of that of the ten wise and the ten foolish virgins. He explained it in quite a homely way adapted to the occasion, though at the same time His words were full of spiritual signification. He told each how she should acquit herself of the duties of her new, domestic position and what provisions she should lay up for that. His instructions contained a spiritual sense, and were suited to the particular character and shortcomings of the one to whom they were addressed.

The banquet over, then came the game of riddles. The enigmas written on slips of paper were thrown on a board that was full of holes, through which they fell into bags. Everyone had to solve the particular enigma that had fallen into his or her bag, or else pay a forfeit. The unsolved riddles were again and again thrown on the board, and the one that was so fortunate as to solve them at last, could claim all that had been previously lost on their account. Jesus looked on during the game, making happy and instructive applications of all that took place.

At the close of the festivities, Jesus and the disciples returned to their inn outside the city, whither they were conducted with lighted torches.

After Jesus had again taught in the synagogue, He visited the school of the boys and youths, whom He questioned and instructed, and then took leave of several people. After the repast, at the time generally spent in promenading on the Sabbath, Jesus with two of His disciples visited a girls' school. It was, besides, a kind of em-

broidering establishment. The little girls were between the ages of six and fourteen. There were a great many of them, and today they were in their fine clothes. Two Doctors of the Law were present, and they too were in holiday attire, wearing broad girdles around their waists and long maniples on their sleeves. Every day they explained to the children some part of the Law. About ten widows superintended the affairs of the school. Besides instruction in reading the Law, in writing and reckoning, the girls worked at embroidery intended for sale. Through a series of halls were extended long strips of different materials, some an ell in width, some narrower, of the breadth of a broad girdle. The finished end was always rolled up. The pattern from which the young embroiderers worked lay before them painted on a piece of stuff. It was made up of flowers and leaves and little branches and serpentine lines, all forming large figures. The material upon which they worked was woven of very fine wool, something like the light mantles worn by the three Holy Kings, only it was rather stronger in texture and of different colors. The children worked with fine, colored wool, also with silk, yellow being one of the principal colors. They did not use needles, but little hooks. Some also worked on white strips that were narrower than the rest. Others were engaged on girdles, upon which they embroidered certain letters. The little girls stood at their work, one next the other. Their occupation was assigned them according to their age and talent. I saw some of the little ones preparing the threads, others smoothing the wool, and others spinning. All that the embroiderers needed, such as thread and instruments, was handed them by the younger ones. On this day they were not working. While the children were showing their work to Jesus as He passed through the halls with the superintendents, the whole business of the institution was shown me in a tableau. I saw also that some of the girls

embroidered figures, large and small, upon separate pieces of stuff which were private orders intended for sale, and these they showed to Jesus. The heathens exchanged all kinds of things for them.

Some of the girls lived in the house, of which two stories were given up to the business, and others came from the city. There was also a hall for instructions, and there Jesus taught and catechized the children, who held little rolls in their hands. The smallest stood in front, their mistresses behind them. The children advanced, one row at a time, to Jesus' chair. When He had blessed them and instructed them in familiar similitudes drawn from their work, He left the house, though not until they had presented Him with some strips of stuff and girdles, which they sent to His inn for Him. He afterward gave them to the different synagogues. Jesus then closed the exercises of the Sabbath in the synagogue. The whole country around had poured into the city, which was consequently crowded with people. Several of the disciples were still going around today among the houses outside the city. Jesus took leave of all present in the synagogue and made a brief recapitulation of what He had already taught them. All were very much touched and wanted Him to remain with them.

Before Jesus left Abram for Dothain, He despatched two disciples with a message to Capharnaum, and two others to Cydessa. Andrew and Matthias alone remained with their Master, the others having scattered to different places.

Dothain was built on the same mountain ridge as Abram, and may have been distant from it southward something like five hours. There was here a private inn established for Jesus and His disciples, and there He met Lazarus, who had come thither with two disciples from Jerusalem. The holy women also had journeyed with Lazarus to this inn from Jerusalem.

FROM THE SECOND CONVERSION OF MAGDALEN TO THE DELIVERY OF THE KEYS TO PETER

1. JESUS TEACHING IN AZANOTH. SECOND CONVERSION OF MAGDALEN

About an hour to the south of the inn at Dothain lay the little town of Azanoth. It was built on an eminence upon which was a teacher's chair and, in earlier times, it had often been the scene of the Prophets' preaching. Through the activity of the disciples, the report had been spread throughout the whole region that Jesus was about to deliver a great instruction in that place, and in consequence of this report, multitudes were gathered there from all Galilee. Martha, attended by her maid, had journeyed to Magdalen in the hope of inducing her to be present at the instruction, but she was received very haughtily by her sister, with whom things had come to the worst. She was, on Martha's arrival, engaged at her toilet, and sent word that she could not speak to her then. Martha awaited her sister's appearance with unspeakable patience, occupying herself meanwhile in prayer. At last the unhappy Magdalen presented herself, her manner haughty, excited, and defiant. She was ashamed of Martha's simple attire. She feared that some of her guests might see her, consequently she requested her to go away as soon as possible. But Martha begging to be allowed to rest in some corner of the house, she and her maid were conducted to a room in one of the side buildings where, either through design or forgetfulness, they were allowed

to remain without food or drink. It was then afternoon. Meanwhile Magdalen adorned herself for the banquet, at which she was seated on a richly decorated chair, while Martha and her maid were in prayer. After the revelry, Magdalen went at last to Martha, taking with her something on a little blue-edged plate and something to drink. She addressed Martha angrily and disdainfully, her whole demeanor expressive of pride, insolence, uneasiness, and interior agitation. Martha, full of humility and affection, invited Magdalen to go with her once more to the great instruction Jesus was going to deliver in the neighborhood. All Magdalen's female friends, Martha urged, those whom she had lately met, would be there and very glad to see her. She herself (Magdalen) had already testified to the esteem in which she held Jesus, and she should now gratify Lazarus and herself (Martha) by going once more to hear Him preach. She would not soon again have the opportunity of hearing the wonderful Prophet and at the same time of seeing all her friends in her own neighborhood. She had shown by her anointing of Jesus at the banquet at Gabara that she knew how to honor greatness and majesty. She should now again salute Him whom she had once so nobly and fearlessly honored in public, etc., etc. It would be impossible to say how lovingly Martha spoke to her erring sister, or how patiently she endured her shamefully contemptuous manner. At last Magdalen replied: "I shall go, but not with you! You can go on ahead, for I will not be seen with one so miserably clothed. I shall dress according to my position, and I shall go with my own friends." At these words, the two sisters separated, for it was very late.

Next morning Magdalen sent for Martha to come to her room while she was making her toilet. Martha went, patient as usual and secretly praying that Magdalen might go with her and be converted. Magdalen, clothed in a fine woollen garment, was sitting on a low stool,

while two of her maids were busily engaged washing her feet and arms and perfuming them with fragrant water. Her hair was divided into three parts above the ears and at the back of the head, after which it was combed, brushed, oiled, and braided. Over her fine woollen undergarment was put a green robe embroidered with large yellow flowers, and over that again a mantle with folds. Her headdress was a kind of crimped cap that rose high on the forehead. Both her hair and her cap were interwoven with numberless pearls, and in her ears were long pendants. Her sleeves were wide above the elbow, but narrow below and fastened with broad, glittering bracelets. Her robe was plaited. Her under-bodice was open on the breast and laced with shining cords. During the toilet, Magdalen held in her hand a round, polished mirror. She wore an ornament on her breast. It was covered with gold, and encrusted with cut stones and pearls. Over the narrow-sleeved underdress she wore an upper one with a long flowing train and short, wide sleeves. It was made of changeable violet silk, and embroidered with large flowers, some in gold, others in different colors. The braids of her hair were ornamented with roses made of raw silk, and strings of pearls, interwoven with some kind of stiff transparent stuff that stood out in points. Very little of the hair could be seen through its load of ornamentation. It was rolled high around the face. Over this headdress, Magdalen wore a rich hood of fine, transparent material. It fell on the high headdress in front, shaded the cheeks, and hung low on the shoulders behind.

Martha took leave of her sister, and went to the inn near Damna, in order to tell Mary and the holy women the success she had had in her efforts to persuade Magdalen to be present at the instruction about to be given in Azanoth. With the Blessed Virgin about a dozen women had come to Damna, among them Anna Cleophas,

Susanna Alpheus, Susanna of Jerusalem, Veronica, Johanna Chusa, Mary Marcus, Dina, Maroni, and the Suphanite.

Jesus, accompanied by six Apostles and a number of the disciples, started from the inn at Dothain for Azanoth. On the way, He met the holy women coming from Damna. Lazarus was among Jesus' companions on this occasion.

After Martha's departure, Magdalen was very much tormented by the devil, who wanted to prevent her going to Jesus' instruction. She would have followed his suggestions, were it not for some of her guests who had agreed to go with her to Azanoth, to witness what they called a great show. Magdalen and her frivolous, sinful companions rode on asses to the inn of the holy women near the Baths of Bethulia. Magdalen's splendid seat, along with cushions and rugs for the others, followed packed on asses.

Next morning Magdalen, again arrayed in her most wanton attire and surrounded by her companions, made her appearance at the place of instruction, which was about an hour from the inn at which she was stopping. With noise and bustle, loud talk and bold staring about, they took their places under an open tent far in front of the holy women. There were some men of their own stamp in their party. They sat upon cushions and rugs and upholstered chairs, all in full view, Magdalen in front. Their coming gave rise to general whispering and murmurs of disapprobation, for they were even more detested and despised in these quarters than in Gabara. The Pharisees especially, who knew of her first remarkable conversion at Gabara and of her subsequent relapse into her former disorders, were scandalized and expressed their indignation at her daring to appear in such an assembly.

Jesus, after healing many sick, began His long and sev-

ere discourse. The details of His sermon, I cannot now recall, but I know that He cried woe upon Capharnaum, Bethsaida, and Corozain. He said also that the Queen of Saba had come from the South to hear the wisdom of Solomon, but here was One greater than Solomon. And lo, the wonder! Children that had never yet spoken, babes in their mothers' arms, cried out from time to time during the instruction: "Jesus of Nazareth! Holiest of Prophets! Son of David! Son of God!" Which words caused many of the hearers, and among them Magdalen, to tremble with fear. Making allusion to Magdalen, Jesus said that when the devil has been driven out and the house has been swept, he returns with six other demons, and rages worse than before. These words terrified Magdalen. After Jesus had in this way touched the hearts of many, He turned successively to all sides and commanded the demon to go out of all that sighed for deliverance from his thralldom, but that those who wished to remain bound to the devil should depart and take him along with them. At this command, the possessed cried out from all parts of the circle: "Jesus, Thou Son of God!"—and here and there people sank to the ground unconscious.

Magdalen also, from her splendid seat upon which she had attracted all eyes, fell in violent convulsions. Her companions in sin applied perfumes as restoratives, and wanted to carry her away. Desiring to remain under the empire of the evil one, they were themselves glad to profit by the opportunity to retire from the scene. But just then some persons near her cried out: "Stop, Master! Stop! This woman is dying." Jesus interrupted His discourse to reply: "Place her on her chair! The death she is now dying is a good death, and one that will vivify her!" After some time another word of Jesus pierced her to the heart, and she again fell into convulsions, during which dark forms escaped from her. A crowd gathered round her in alarm, while her own immediate party tried once

again to bring her to herself. She was soon able to resume her seat on her beautiful chair, and then she tried to look as if she had suffered only an ordinary fainting spell. She had now become the object of general attention, especially as many other possessed back in the crowd had, like her, fallen in convulsions, and afterward rose up freed from the evil one. But when for the third time Magdalen fell down in violent convulsions, the excitement increased, and Martha hurried forward to her. When she recovered consciousness, she acted like one bereft of her senses. She wept passionately, and wanted to go to where the holy women were sitting. The frivolous companions with whom she had come hither held her back forcibly, declaring that she should not play the fool, and they at last succeeded in getting her down the mountain. Lazarus, Martha, and others who had followed her, now went forward and led her to the inn of the holy women. The crowd of worldlings who had accompanied Magdalen had already made their way off.

Before going down to His inn, Jesus healed many blind and sick. Later on, He taught again in the school, and Magdalen was present. She was not yet quite cured, but profoundly impressed, and no longer so wantonly arrayed. She had laid aside her superfluous finery, some of which was made of a fine scalloped material like pointed lace, and so perishable that it could be worn only once. She was now veiled. Jesus in His instruction appeared again to speak for her special benefit and, when He fixed upon her His penetrating glance, she fell once more into unconsciousness and another evil spirit went out of her. Her maids bore her from the synagogue to where she was received by Martha and Mary, who took her back to the inn. She was now like one distracted. She cried and wept. She ran through the public streets saying to all she met that she was a wicked creature, a sinner, the refuse of humanity. The holy women had the greatest trouble to

quiet her. She tore her garments, disarranged her hair, and hid her face in the folds of her veil. When Jesus returned to His inn with the disciples and some of the Pharisees, and while they were taking some refreshments standing, Magdalen escaped from the holy women, ran with streaming hair and uttering loud lamentations, made her way through the crowd, cast herself at Jesus' feet, weeping and moaning, and asked if she might still hope for salvation. The Pharisees and disciples, scandalized at the sight, said to Jesus that He should no longer suffer this reprobate woman to create disturbance everywhere, that He should send her away once for all. But Jesus replied: "Permit her to weep and lament! Ye know not what is passing in her"—and He turned to her with words of consolation. He told her to repent from her heart, to believe and to hope, for that she should soon find peace. Then He bade her depart with confidence. Martha, who had followed with her maids, took her again to her inn. Magdalen did nothing but wring her hands and lament. She was not yet quite freed from the power of the evil one, who tortured and tormented her with the most frightful remorse and despair. There was no rest for her—she thought herself forever lost.

Upon her request, Lazarus went to Magdalum in order to take charge of her property, and to dissolve the ties she had there formed. She owned near Azanoth and in the surrounding country fields and vineyards which Lazarus, on account of her extravagance, had previously sequestered.

To escape the great crowd that had gathered here, Jesus went that night with His disciples into the neighborhood of Damna, where there was an inn, as well as a lovely eminence upon which stood a chair for teaching. Next morning when the holy women came thither accompanied by Magdalen, they found Jesus already encompassed by people seeking His aid. When His departure

became known, the crowds awaiting Him at Azanoth, as well as new visitors, came streaming to Damna, and fresh bands continued to arrive during the whole instruction.

Magdalen, crushed and miserable, now sat among the holy women. Jesus inveighed severely against the sin of impurity, and said that it was that vice that had called down fire upon Sodom and Gomorrha. But He spoke of the mercy of God also and of the present time of pardon, almost conjuring His hearers to accept the grace offered them. Thrice during this discourse did Jesus rest His glance upon Magdalen, and each time I saw her sinking down and dark vapors issuing from her. The third time, the holy women carried her away. She was pale, weak, annihilated as it were, and scarcely recognizable. Her tears flowed incessantly. She was completely transformed, and passionately sighed to confess her sins to Jesus and receive pardon. The instruction over, Jesus went to a retired place, whither Mary herself and Martha led Magdalen to Him. She fell on her face weeping at His feet, her hair flowing loosely around her. Jesus comforted her. When Mary and Martha had withdrawn, she cried for pardon, confessed her numerous transgressions, and asked over and over: "Lord, is there still salvation for me?" Jesus forgave her sins, and she implored Him to save her from another relapse. He promised so to do, gave her His blessing, and spoke to her of the virtue of purity, also of His Mother, who was pure without stain. He praised Mary highly in terms I had never before heard from His lips, and commanded Magdalen to unite herself closely to her and to seek from her advice and consolation. When Jesus and Magdalen rejoined the holy women, Jesus said to them: "She has been a great sinner, but for all future time, she will be the model of penitents."

Magdalen, through her passionate emotion, her grief and her tears, was no longer like a human being, but like

a shadow tottering from weakness. She was, however, calm, though still weeping silent tears that exhausted her. The holy women comforted her with many marks of affection, while she in turn craved pardon of each. As they had to set out for Naim and Magdalen was too weak to accompany them, Martha, Anna Cleophas, and Mary the Suphanite went with her to Damna, in order to rest that night and follow the others next morning. The holy women went through Cana to Naim.

Jesus and the disciples went across through the valley of the Baths of Bethulia, four or five hours farther on, to Gathepher, a large city that lay on a height between Cana and Sephoris. They passed the night outside the city at an inn that was near a cave called "John's Cave."

2. JESUS IN GATHEPHER, KISLOTH, AND NAZARETH

Next morning Jesus approached Gathepher. The schoolmasters and Pharisees came out to meet Him and bid Him welcome, though making all kinds of remonstrances, and imploring Him not to disturb the peace of their city. They especially insisted upon His discountenancing the crowding around Him and clamoring of women and children. He might, they said, teach quietly in their synagogue, but public disturbance they did not want to see. Jesus replied in grave and severe words that it was precisely for those that cried after Him, longed for Him, that He had come, and He reproached them for their dissimulation. The Pharisees had, in fact, on hearing that Jesus was coming, issued an order that the women should not appear on the streets with their children nor should they go to meet the Nazarene with clamorous greeting. The cry of "Son of God," "Christ," was, they said, positively preposterous and scandalous, since everyone in this part of the country knew full well

whence Jesus came, who were His parents, and who His brethren. The sick might assemble in front of the synagogue and allow themselves to be cured, but noise and excitement would not be tolerated. Such were the directions given by the Pharisees, who had likewise arranged the sick around the synagogue as they thought proper, just as if it were theirs by right to order Jesus' actions. When, however, they reached the city with Jesus, to their intense chagrin they beheld the streets filled with mothers surrounded by their little ones, and some with infants in their arms. The children were stretching out their hands to Jesus and crying: "Jesus of Nazareth! Son of David! Son of God! Holiest of Prophets!" The Pharisees tried to drive the women and children back, but all in vain. They came pouring out of the neighboring streets and houses, while the Pharisees, eaten with vexation, withdrew from Jesus' escort. The disciples too, who were surrounding Jesus, were somewhat timorous and frightened. They would have desired a less demonstrative entrance into the city, one attended by less danger, and so they remonstrated with Jesus while attempting to drive the children back. But Jesus reproached them with their faint-heartedness. He restrained them, allowed the children to press around Him, and showed Himself all love and affection for them. And thus they proceeded to the court before the synagogue amid the uninterrupted shouts of the little ones: "Jesus of Nazareth! Holiest of Prophets!" Even the sucklings that never yet had spoken, cried out after Him. They were witnesses to Jesus. They bore convincing testimony before all the people. In front of the synagogue the children halted, the boys on one side, the girls on the other, the mothers with their infants in the rear. Jesus blessed the children and addressed some words of instruction to the mothers and their domestics who likewise had made their way thither. He said to the mothers that they should regard these last as their children. He spoke to the

disciples also of the high value God sets on the child. The Pharisees were annoyed at these delays, and the sick were impatient for their cure. At last Jesus went to the latter, cured many of them, and then entered the synagogue, where He taught about the Patriarch Joseph. During His discourse He took occasion to return to the dignity of children. Jesus did so because the Pharisees were complaining of what they called *the disturbance.*

When Jesus was leaving the synagogue, three women presented themselves before Him, requesting a private interview. When He withdrew with them from the crowd, they cast themselves on their knees before Him, and made their laments over their husbands, whom they begged Jesus to help. Their husbands, they said, were tormented by evil spirits, by whom they themselves were sometimes attacked. They had heard, they said, that He had helped Magdalen, and they hoped that He would likewise have pity on them. Jesus promised to visit their homes. He went first, however, with His disciples to the house of a certain Simeon, a simple-hearted man belonging to the married Essenians. He was of middle age and the son of a Pharisee of Dabereth on Thabor. Jesus and the disciples partook, in this house, of refreshments standing. Simeon was desirous of bestowing all his goods upon the Community, and he spoke with Jesus to that effect.

On leaving Simeon's Jesus went as He had promised to the homes of the women, and had an interview with them and their husbands. Affairs were not just as the wives had stated, for they had thrown upon their husbands the blame of which they were themselves deserving. Jesus exhorted both parties to live in harmony, to pray, to fast, and to give alms. After the Sabbath these infirm women followed Jesus to a mountain a little to the north of Thabor where He was going to deliver a discourse. He did not remain long there. He went southward toward Kisloth, which city the holy women passed on their road to Naim, Magdalen

also, when journeying with her party. On the way Jesus again instructed the Apostles upon what was in store for them. He told them how they should behave when they arrived in Judea, where they would not be so well received. He gave them new directions as to their conduct, also for the imposition of hands and the driving out of the demon, and as an additional source of strength and increase of grace, He again conferred upon them His benediction.

Three youths from Egypt came to Jesus in this place. He received them as disciples, though picturing to them at the same time the hardships that awaited them. One was named Cyrinus. They had been playmates of Jesus in Egypt, and they were now about thirty years old. Their parents had ever revered the dwelling and the fountain used by the Holy Family as sacred memorials. The young men had visited Bethlehem and Bethania, and had gone to Dothain, to see Mary, to whom they delivered their parents' greeting.

Some Pharisees of Nazareth came to Jesus at Kisloth to invite Him to His native city. Those Pharisees who, on a former occasion, wanted to hurl Him from the rock, were no longer in Nazareth. The envoys told Jesus that He ought to go to His native city and there exhibit some of His signs and wonders. The people, they said, were eager to hear His doctrine; then too He could cure His fellow countrymen that were sick. But they laid down as a condition that He would not heal on the Sabbath day. Jesus replied that He would go and keep the Sabbath with them. He warned them, however, that they would be scandalized on His account, and as to the cures, He would condescend to their desires even if it proved to their own detriment. Upon receiving this answer, the Pharisees returned to Nazareth, whither Jesus soon followed with His disciples, whom He instructed on the way. It was noon when they arrived. Many from curiosity, others really well inten-

tioned people, came forth from the city to meet Him. They washed the feet of the newcomers and offered them some refreshments. Jesus had two disciples from Nazareth, Parmenas and Jonadab. With the widowed mother of the latter, Jesus and His companions took up their quarters. These disciples had been friends of Jesus in early youth, and had accompanied Him on His first journey to Hebron after Joseph's death. He now employed them frequently in discharging commissions and errands of all kinds.

Jesus went to some sick who had implored His assistance. He knew that they believed in Him and had need of His aid. But He passed by many who wanted only to test His power or who, under the pretence of a cure, were desirous only of getting a sight of Him. An Essenian youth, paralyzed on one side from his birth, was brought to Him. He implored Jesus to cure him, and He did so on the street, as also two blind men. Then He entered certain houses wherein He cured many aged sick people, men and women. Some of them were afflicted with dropsy in its worst form; one woman in particular was frightfully swollen. Jesus cured, altogether, fifteen people.[1] After that He went to the synagogue where also some sick were gathered; but He passed without curing them, and celebrated the Sabbath without interruption. The reading for this Sabbath was about God's speaking to Moses in Egypt, also some chapters from Ezechiel.

Next morning Jesus again taught in the synagogue, but healed no one. At noon I saw Him walking with the disciples and some good people on the road between Nazareth and Sephoris. They entered one of the neighboring villages, as was usual on the Sabbath. The road from Nazareth to Sephoris extended toward the north and was tolerably level, but when within about a quarter of an hour from the latter place, it began to rise. I saw Jesus on this road instructing separate groups of people. The mem-

bers of some households in which reigned strife and disunion cast themselves at His feet. He made peace between man and wife and reconciled neighbors, but performed no cures. The two young men who had so often desired to be received among the disciples met Jesus on this road. He asked them again whether they were willing to forsake home and parents, distribute their goods to the poor, obey blindly, and suffer persecution for His sake. Their only answer was a shrug of the shoulders as they turned away.

When returned to Nazareth, Jesus visited His parents' house. It was in perfect order, but unoccupied. He visited likewise Mary's elder sister, the mother of Mary Cleophas, who took care of the house, though she did not live in it. Jesus then went with the disciples to the synagogue, preached in sharp and severe terms, called God His Heavenly Father, pronounced judgment upon Jerusalem and upon all that would not follow Him, openly addressed His disciples, alluded to the persecution that awaited them, and exhorted them to fidelity and perseverance. When the Pharisees found that He did not intend to remain and that He would perform no more cures in Nazareth, they began to give utterance to their vexation, and to ask, first this one, then that one: "Who is He, then? Who does He pretend to be? Where did He get His learning? Is He not of Nazareth? His father was the carpenter. His relatives, His brothers and sisters—all belong here?" By these last words, they meant Anne's elder daughter, Mary Heli and her sons James, Heliachim, and Sadoch, all disciples of John, Mary Cleophas and her sons and daughters. Jesus made them no answer, but went on quietly instructing His disciples. Then another Pharisee, a stranger from the region of Sephoris, more insolent than the rest, cried out: "Who, then, art Thou? Hast Thou forgotten that only some years before Thy father's death, Thou didst help him to put up partitions in my house?" Still Jesus deigned no answer. Then the Pharisees all

began to shout: "Answer! Is it good manners not to answer an honorable man?" At these words, Jesus addressed His bold questioner in terms like the following: "I did indeed work on wood belonging to thee. At the same time I cast a glance upon thee, and I grieved at not being able to free thee from the hard rind of thine own heart. Thou hast now proved thyself to be what I then suspected. Thou shalt have no part in My Kingdom, although I have helped thee to build up thy dwelling place upon earth." Jesus said likewise that nowhere was a Prophet without honor, excepting in his own city, in his own house, among his own relatives.

But what especially irritated the Pharisees were Jesus' words to His disciples; for instance, "I send ye as lambs among wolves"; "Sodom and Gomorrha will be less severely condemned on the last day than they that refuse to receive you"; "I am not come to bring peace, but the sword."

The close of the Sabbath found many waiting to be healed, but, to the great vexation of the Pharisees, Jesus cured none. Some of the people, imitating the insolence of the Pharisees in the synagogue, cried out to Jesus: "Don't you remember this? Don't you remember that?" And they recalled circumstances in which they had formerly seen Him. The Pharisees remarked to Him that this time He had come with fewer followers than on the preceding occasion, and they inquired whether He was not again going to take up His quarters among the Essenians. As a general thing, the Essenians did not much frequent Jesus' public instructions, and He rarely spoke of them. The enlightened among them at a later period joined the Community. They never opposed His doctrine, but looked upon Jesus as the Son of God.

Jesus did, in effect, again visit those Essenians with whom He had been the last time He was in Nazareth. He and the disciples took with them a light repast, after

which He taught during a part of the night. Toward ten o'clock, Peter, Matthew and James the Greater returned from the Apostles in Upper Galilee. They had left the rest in the region around Seleucia to the east of Lake Merom. Andrew, Thomas and Saturnin, who had lately arrived, and another Apostle, immediately started to replace those just come.

Jesus left Nazareth that night with His followers. He journeyed about two hours toward Thabor to the little place where recently, on His return to Capharnaum after raising the youth of Naim, He had cured the leprous property holder. An instruction had been announced for the following day, which was to be delivered on a height southwest of Thabor, about half an hour from the mountain itself. Jesus stopped again with the schoolmaster of the place. The latter, counting upon Jesus' coming, had received many sick into his house. Jesus restored speech to one dumb. The boy that had so cleverly delivered to Jesus the message sent by his leprous master was among the schoolmaster's pupils. Jesus spoke to him. His name was Samuel, and he afterward became a disciple.

1. Before giving this number, Sister Emmerich reflected a moment. Then counting on her fingers, she said: "So many lame, so many blind, so many dropsical; in all, fifteen." (From Father Schmöger's first edition of *Leben Jesus*, Vol. II).

3. JESUS' INSTRUCTION ON THE HEIGHT NEAR THABOR, IN SUNEM

The lord of the place, he whom Jesus had healed of leprosy, came to Him and renewed his acts of gratitude. He pleaded for several other lepers for whom he had caused a tent to be erected on the road by which Jesus was to pass, and he likewise made overtures for applying a part of his fortune to defraying the expenses of Jesus'

apostolic journeys.

It was still dawn when Jesus left the house and went out on the road where were awaiting Him about five men and women. From a retired spot, a little off from the road, they cried to Him for assistance. Jesus stepped to them, and they cast themselves at His feet. One of the women addressed Him: "Lord, we are from Tiberias, and until now we have hesitated to implore Thy help. The Pharisees told us that Thou art hard and pitiless toward sinners. But we have heard of Thy merciful compassion to Magdalen whom Thou didst free from her miseries, and whose sins Thou didst also forgive. All this gave us courage, and we have followed Thee thither. Lord, have mercy on us! Thou canst heal us and purify us. Thou canst likewise forgive us our sins." The men and women were standing apart from one another. They were afflicted with leprosy and other maladies. One woman was possessed by a wicked spirit who threw her into convulsions.

Jesus took them aside, one by one, to hear the particulars of their confession, inasmuch as the detailed account would serve to increase their sorrow and repentance. He did not exact this from all, unless it was necessary. He cured those of whom we are now speaking, and forgave them their sins. They melted into tears of gratitude, and begged Him to say what they should henceforth do. In reply, Jesus commanded them not to return to Tiberias, but to go to another place. I understood at that moment that Jesus Himself would not go to Tiberias, and indeed I never saw Him there. These people now went to the mountain to hear His instructions.

Jesus, however, turned off to the tent of the lepers, about four or five in number. He cured them, addressed to them words of admonition, commanded them to go to Nazareth and show themselves to the priests.

Jesus never lingered long over such cures, though there was never anything like precipitation in His manner. All

was done with dignity and moderation, and especially without a superfluity of words. All was striking and appropriate whether He consoled or exhorted, whether He was gentle or severe. His manner was overflowing with patience and love. He went straight on with His work, but without the least hurry. Many of those that needed His help, Jesus went to meet; yes, even turning out of His way, He hastened to them, like a loving friend of men who sought to save them. From others, again, He turned away, permitting them to follow Him, to sigh after Him, a long time.

The spot upon which Jesus now taught was a beautiful plateau where, from the stone chair, the Prophets of bygone days had taught. From it one could see across the valley of Esdrelon and into the country around Mageddo. Crowds were gathered from the surrounding cities, and there were very many sick from Nazareth also, whom Jesus had not cured there, but who now were restored to health. There were some possessed, who testified to Him as usual and whom He delivered. He again taught upon the first four of the Eight Beatitudes, and related some parables referring to penance and the coming of the Kingdom. Then in most touching terms, He begged His hearers to profit by the grace offered them while still they had time. The Apostles listened attentively, because each in his own peculiar way was to repeat this instruction on his next mission.

Toward noon I saw Jesus gathering the Apostles and disciples around Him in a sequestered spot at the foot of the mountain. He sent them all out, two and two, with the exception of Peter, John, and some of the disciples who were to remain with Him. They were to go in three different directions: one set into the valley of the Jordan, another into that near Dothan, and a third to the west, into the country around Jerusalem. It was on this occasion that I heard Jesus telling the Apostles that they should go

without purse, without scrip, girded with one garment only, and a staff in their hand. They were not to go to the heathens nor to the Samaritans, but to the lost sheep of Israel. He indicated to them how they might be received, told them where to shake the dust from their feet, and commanded them to preach penance.[1] Jesus thus particularized because He was sending the Apostles into a hostile part of the country, and because persecution threatened Himself after the death of John, which was now drawing nigh. Many of the private inns had been established in this part of the Holy Land, therefore it was that the Apostles had no need of money. But they that were sent to Upper Galilee and beyond the Jordan, had received some, though very little, money. And now began a new era in their apostolic career, and new regions were visited by them.

Jesus blessed them before their departure, and gave them some further instructions upon curing the sick and driving out demons. He blessed the oil also that was to be used for the sick. He notified some where they should again meet Him.

After healing many more sick, Jesus bade farewell to the multitude, and accompanied by Peter, John and the disciples, journeyed southward about three hours to Sunem. Many of the people followed Him, among others a man who, the last time that Jesus went from Samaria to Galilee, had entreated Him to visit his sick children who were at an inn not far from Endor. This man again proffered his request to Jesus, and now it was granted.

The two demoniacal women of Gathepher had followed Jesus to the instruction given on the mount, and had been delivered by the imposition of His hands. When He reached the brook Cison, before crossing He healed a poor leper whose condition was truly forlorn and despised. He had for twenty years been reduced to this pitiable state, and someone had built him a tent hut here on

the roadside. Jesus hastened to him, healed him, and told him to join the others that were going to Jerusalem to show themselves to the priests.

It was dusk when Jesus arrived in Sunem. With Peter and John, He put up at the house of the man that had invited Him to visit his sick children, all of whom were in a most miserable state. One son, sixteen years old and very tall for his age, was deaf and dumb. He lay flat on the ground in convulsions with contortions of the body so frightful that his head and heels met. He was perfectly lame and unable to walk. Another son was a poor idiot afraid of everything, and his two daughters also were timorous and simple. Jesus cured the deaf mute that evening. Peter and John had gone into the city. Jesus with the parents went alone into the sick boy's chamber, knelt by his bed, prayed, and supporting Himself on His hands, inclined over the boy's face. He did this either to breathe into or to say something into his mouth. Then He took the boy by the hand and raised him up. The boy stood upright on his feet, and Jesus led him a few steps backward and forward. Then He took him alone into another room, made a salve out of His saliva and a little earth, took some upon His fingers and anointed his ears, and ran the first two fingers of His right hand under his tongue. Then began the boy in an unwonted, lively voice to cry: "I hear! I can speak!" The parents and servants rushed in at the sound and embraced him, weeping and shouting for joy. They cast themselves with their child on the ground before Jesus, sobbing and rocking to and fro for joy. During the evening Jesus had a private interview with the father, upon whom a great crime committed by *his own* father was still resting. The man asked Jesus whether the chastisement was to fall even to the fourth generation. Jesus answered that if he did penance and atoned for the crime, he might blot out its consequences.

In the morning Jesus cured the other son and the two

daughters of their idiocy. He performed the cure by the imposition of hands. When restored to sense, the children appeared to be perfectly amazed, and as if awaking from a dream. They had always thought that people wanted to kill them, and had in particular a great dread of fire. When on the day before Jesus healed the elder boy, He told (very unusual for Him) the father to go out and relate to all what had taken place. The consequence was a great concourse of people, among them numbers of sick, and that morning I saw Jesus instructing the people on the street, and curing and blessing many of the children.

After that I saw Him with Peter and John journeying rapidly the whole day and night through the plain of Esdrelon in the direction of Ginnim. They seldom paused to rest. I heard Jesus saying on the way that John's end was approaching, and after that, His enemies would begin their pursuit of Himself. But it was not lawful to expose one's self to one's enemies. I think I understood that they were going to Hebron, to console John's relatives and prevent any imprudent manifestation.

The holy women, Mary, Veronica, Susanna, Magdalen, and Mary the Suphanite, were now in Dothan near Samaria. They were stopping with Issachar, the sick husband, whom Jesus had lately healed. The holy women never went to the public inns. Martha, Dina, Johanna Chusa, Susanna Alpheus, Anna Cleophas, Mary Johanna Marcus, and Maroni went, two by two, to look after the inns and supply what was wanting. There were about twelve of these women.

Early the next morning, I saw Jesus and the two Apostles to the south of Samaria, where He met the two Egyptian disciples and the son of Johanna Chusa coming to Him from the East. These Egyptian disciples had already been over a year in Hebron, where they were studying. They had also been a long time in Bethlehem with Lazarus and other disciples that were on intimate terms with Jesus.

They were in consequence very well instructed.

Jesus and His companions some time afterward arrived at the shepherd houses where the holy women had met Him after His conversation with the Samaritan at Jacob's well, and where He had cured the landlord's sick son. They here partook of some refreshment and rested a little.

Some time after I had a vision of Jesus' instructing, near a well, the laborers gathered together from the neighboring fields. He was relating to them the parable of the treasure hidden in a field, also that of the lost drachma found again. Some of His hearers laughed at the latter, saying that they had often lost more than one drachma, but they had never taken the trouble to sweep the whole house on that account. But when Jesus reproached them for their levity, and explained to them what the drachma signified and the virtue implied by that general sweeping, they became confused and laughed no more.

These laborers were occupied in threshing the grain which was lying in heaps in the fields. This they did with wooden mallets which rose and fell by means of a cylinder. Several men were employed in pushing the grain under the mallets and in sweeping it away again. The operation was carried on in a pure rocky basin hewn out of solid stone, streaked with colored veinings. A large tree shaded the spot.

Jesus continued to teach here and there in the fields, and accompanied some of the laborers to their home in Thanath-Silo, which was not far off. The inhabitants received Him very cordially outside the city, presented refreshments, and washed His feet. They wanted to give Him also a change of raiment, but He declined. He related in their synagogue the parable of the king who made a great feast.

1. *Matt.* 10:9 *et seq.*; *Mk.* 6:10, 11; *Lk.* 9:1-5.

4. THE BEHEADING OF ST. JOHN THE BAPTIST

For the last two weeks Herod's guests had been pouring into Machaerus, most of them from Tiberias. It was one succession of holidays and banqueting. Near the castle was an open circular building with many seats. In it gladiators struggled with wild animals for the amusement of Herod's guests, and dancers male and female performed all kinds of voluptuous dances. I saw Salome, the daughter of Herodias, practicing them before metallic mirrors in presence of her mother.

Zorobabel and Cornelius of Capharnaum were not among the guests. They had excused themselves.

For some time past, John had been allowed to go around at large within the castle precincts, and his disciples also could go and come as they pleased. Once or twice he gave a public discourse at which Herod himself was present. His release had been promised him if he would approve Herod's marriage, or, at least, never again inveigh against it. But John had always most forcibly denounced it. Herod, nevertheless, was thinking of setting him free on his own birthday, but his wife was secretly nourishing very different thoughts. Herod would have wished John to circulate freely during the festival, that the guests might see and admire the leniency of the prisoner's treatment. But scarcely had the games and banqueting begun, scarcely had vice commenced to run riot in Machaerus, when John shut himself up in his prison cell and bade his disciples retire from the city. They obeyed and withdrew to the region of Hebron, where already many were assembled.

The daughter of Herodias had been trained entirely by her mother, whose constant companion she had been from her earliest years. She was in the bloom of girlhood, her deportment bold, her attire shameless. For a long

time Herod had looked upon her with lustful eyes. This the mother regarded with complacency, and laid her plans accordingly. Herodias herself had a very striking, very bold appearance, and she employed all her skill, made use of every means, to set off her charms. She was no longer young, and there was something sharp, cunning, and diabolical in her countenance that bad men love to see. In me, however, she excited disgust and aversion as would the beauty of a serpent. I can find no better comparison than this, that she reminded me of the old pagan goddesses. She occupied a wing of the castle near the grand courtyard, somewhat higher than the hall opposite in which the birthday feast was to be celebrated. From the gallery around her apartments, one could look down into that open, pillared hall. Before the latter and in Herod's courtyard, a magnificent triumphal arch had been raised. Steps led up to it, and it opened into the hall itself, which was so long that from the entrance the other end could not be descried. Mirrors and gold sparkled on all sides, flowers and green bushes everywhere met the eye. The splendor almost blinded one, for far, far back halls, and columns, and passages were blazing with flambeaux and lamps, with transparent glittering sentences, pictures, and vases.

Herodias and her female companions, arrayed in magnificence, stood in the high gallery of her apartments, gazing upon Herod's triumphal entrance into the banqueting hall. He came attended by his guests, all arrayed in pomp and splendor. The courtyard through which he passed to the triumphal arch was carpeted and lined with choirs of singers, who saluted him with songs of joy. Around the arch were ranged boys and girls waving garlands of flowers and playing upon all kinds of musical instruments. When Herod mounted the steps to the arch of triumph, he was met by a band of dancing boys and girls, Salome in their midst. She presented him with a crown

which rested on a cushion covered with sparkling ornamentation and carried by some of the children of her suite under a transparent veil. These children were clothed in thin, tightly fitting garments, and on their shoulders were imitations of wings. Salome wore a long, transparent robe, caught up here and there on the lower limbs with glittering clasps. Her arms were ornamented with gold bands, strings of pearls, and circlets of tiny feathers; her neck and breast were covered with pearls and delicate, sparkling chains. She danced for a while before Herod who, quite dazzled and enchanted, gave expression to his admiration, in which all his guests enthusiastically joined. She should, he said to her, renew this pleasure for him on the next morning.

And now the procession entered the hall, and the banquet began. The women ate in the wing of the castle with Herodias. Meantime I saw John in his prison cell kneeling in prayer, his arms outstretched, his eyes raised to Heaven. The whole place around him was shining with light, but it was a very different light from that which glared in Herod's hall. The latter, compared with the former, appeared like a flame from Hell. The whole city of Machaerus was illuminated by torches and, as if on fire, it cast a reflection far into the surrounding mountains.

Herod's banquet-hall opened toward that of Herodias which, as I have said, was opposite, though a little more elevated than the former. From this open side, the women feasting and enjoying themselves were reflected in one of the inclined mirrors of Herod's hall. Between pyramids of flowers and fragrant green bushes, a playing fountain jetted up in fine sprays. When all had eaten and wine had flowed freely, the guests requested Herod to allow Salome to dance again, and for this purpose, they cleared sufficient space and ranged around the walls. Herod was seated on his throne surrounded by some of his most inti-

mate associates, who were Herodians. Salome appeared with some of her dancing companions clothed in a light, transparent robe. Her hair was interwoven in part with pearls and precious stones, while another part floated around her in curls. She wore a crown and formed the central figure in the group of dancers. The dance consisted of a constant bowing, a gentle swaying and turning. The whole person seemed to be destitute of bones. Scarcely had one position been assumed when it glided into another. The dancers held wreaths and scarfs in their hands, which waved and twined around one another. The whole performance gave expression to the most shameful passions, and in it Salome excelled all her companions. I saw the devil at her side as if bending and twisting all her limbs in order to produce that abominable effect. Herod was perfectly ravished, perfectly entranced by the changing attitudes. When at the end of one of the figures Salome presented herself before the throne, the other dancers continued to engage the attention of the guests, so that only those in the immediate vicinity heard Herod saying to her: "Ask of me what thou wilt, and I will give it to thee. Yes, I swear to thee, though thou askest the half of my kingdom, yet will I give it to thee!" Salome left the hall, hurried to that of the women, and conferred with her mother. The latter directed her to ask for the head of John on a dish. Salome hastened back to Herod, and said: "I will that thou give to me at once the head of John on a dish!" Only a few of Herod's most confidential associates who were nearest the throne heard the request. Herod looked like one struck with apoplexy, but Salome reminded him of his oath. Then he commanded one of the Herodians to call his executioner, to whom he gave the command to behead John and give the head on a dish to Salome. The executioner withdrew, and in a few moments Salome followed him. Herod, as if suddenly indisposed, soon left the hall with his companions. He was

very sad. I heard his followers saying to him that he was not bound to grant such a request; nevertheless they promised the greatest secrecy, in order not to interrupt the festivities. Herod, exceedingly troubled, paced like one demented the most remote apartments of his palace, but the feast went on undisturbed.

John was in prayer. The executioner and his servant took the two soldiers on guard at the entrance of John's prison in with them. The guards bore torches, but I saw the space around John so brilliantly illuminated that their flame became dull like a light in the daytime. Salome waited in the entrance hall of the vast and intricate dungeon house. With her was a maidservant who gave the executioner a dish wrapped in a red cloth. The latter addressed John: "Herod the King sends me to bring thy head on the dish to his daughter Salome." John allowed him little time to explain. He remained kneeling, and bowing his head toward him, he said: "I know why thou hast come. Thou art my guest, one for whom I have long waited. Didst thou know what thou art about to do, thou wouldst not do it. I am ready." Then he turned his head away and continued his prayer before the stone in front of which he always prayed kneeling. The executioner beheaded him with a machine which I can compare to nothing but a fox trap. An iron ring was laid on his shoulders. This ring was provided with two sharp blades, which, being closed around the throat with a sudden pressure given by the executioner, in the twinkling of an eye severed the head from the trunk. John still remained in a kneeling posture. The head bounded to the earth, and a triple stream of blood springing up from the body sprinkled both the head and body of the saint, as if baptizing him in his own blood. The executioner's servant raised the head by the hair, insulted it, and laid it on the dish which his master held. The latter presented it to the expectant Salome. She received it joyfully, yet not with-

out secret horror and that effeminate loathing which those given to sin always have for blood and wounds. She carried the holy head covered by a red cloth on the dish. The maid went before, bearing a torch to light the way through the subterranean passages. Salome held the dish timidly at arm's length before her, her head still laden with its ornaments turned away in disgust. Thus she traversed the solitary passages that led up to a kind of vaulted kitchen under the castle of Herodias. Here she was met by her mother, who raised the cover from the holy head, which she loaded with insult and abuse. Then taking a sharp skewer from a certain part of the wall where many such instruments were sticking, with it she pierced the tongue, the cheeks, and the eyes. After that, looking more like a demon than a human being, she hurled it from her and kicked it with her foot through a round opening down into a pit into which the offal and refuse of the kitchen were swept. Then did that infamous woman together with her daughter return to the noise and wicked revelry of the feast, as if nothing had happened. I saw the holy body of the saint, covered with the skin that he usually wore, laid by the two soldiers upon his stone couch. The men were very much touched by what they had just witnessed. They were afterward discharged from duty and imprisoned that they might not disclose what they knew of John's murder. All that had any share in it were bound to the most rigorous secrecy. The guests, however, gave John no thought. Thus his death remained a long time concealed. The report was even spread that he had been set at liberty. The festivities went on. As soon as Herod ceased to take part in them, Herodias began to entertain. Five of those that knew of John's death were shut up in dungeons. They were the two guards, the executioner and his servant, and Salome's maid who had shown some compassion for the saint. Other guards were placed at the prison door, and they in

turn were at regular intervals replaced by others. One of Herod's confidential followers regularly carried food to John's cell, consequently no one had any misgiving of what had taken place.

5. JESUS IN THANATH-SILO AND ANTIPATRIS

During the feast in Machaerus and the beheading of the Baptist, Jesus was in Thanath-Silo. There He heard from those that had returned from Jerusalem the catastrophe which had just occurred in the Holy City. A crowd of laborers lately engaged on a great building near the mount upon which stood the Temple, along with eighteen master workmen sent thither by Herod, had been buried under the falling walls. Jesus expressed compassion for the innocent sufferers, but said that the sin of the master workmen was not greater than that of the Pharisees, the Sadducees, and all those that labored against the Kingdom of God. These latter would likewise be one day buried under their own treacherous structures.

The aqueduct that had cost the lives of so many was probably a quarter of an hour in length. It was intended to conduct the water flowing from the Pool of Bethsaida up to the mount on which the Temple stood, thus to wash down from the court to the lower ravine the blood of the slaughtered animals. Higher up on the mountain was the Pool of Bethsaida, which discharged the waters received from its source, the Gehon. Three vaulted aqueducts ran far in under the Temple mount, and long arcades extended northward across the valley and up to the mount. Nearby stood a high tower in which, by means of wheelwork machinery, water was raised in great leathern vessels from the reservoir far below. The work had long been in progress. Being now in want of good building stone and master workmen, Pilate, acting on the advice of a member of the Sanhedrin, a Herodian in secret, had

sought help from Herod. The master workmen sent by the latter were likewise Herodians. At Herod's instigation, they designedly carried on the building in such a way that the whole structure would necessarily fall at once. By this catastrophe, they intended to embitter the Jews still more against Pilate. The foundation was broad, but hollow, and the structure arose tapering, but heavy. When the disaster happened, the eighteen Herodians were standing upon a terrace opposite the building. They had commanded the wooden scaffolding over which it had been arched to be drawn out, for that now all was solid. The poor laborers were crowded on all parts of the high arches busily working. Suddenly all split asunder, the huge walls came toppling down, and cries went up on all sides. Crash after crash was heard, and clouds of dust swept over the whole region. Many little dwellings were crushed by the falling stones, as well as a number of laborers and others at the foot of the mount. The place on which the eighteen traitors were standing, loosened by the shock, slid down with the rest, and they too were buried in the ruins. This took place shortly before the festivities at Machaerus, consequently no Roman officer or civil functionary made his appearance at the feast. Pilate became very much enraged against Herod, and thought only of revenging himself. The building was an immense undertaking, and the loss very great. Enmity arose between Pilate and Herod on account of this affair; but by the death of Jesus, that is, by the demolition of the true Temple, they again became friends. The destruction of the first edifice buried the wily authors of it along with their innocent victims; that of the second brought judgment upon the whole nation.

The outlet of the Pool of Bethsaida was now entirely choked up, for the whole ravine was full of débris; in consequence of this, another pool was soon formed by the retarded waters.

When Pilate, greatly exasperated by what had taken place, sent some of his officers to Herod in Machaerus, the latter excused himself as absent from home.

Jesus restored sight to several blind persons in Thanath. After that He went with Peter and John through Sichem to Antipatris. Both of the Apostles inquired more than once on the way whether or not He intended to stop at Aruma and other places on their route. But Jesus answered that the people of those places would not receive Him, and He proceeded in the direction to Antipatris. During their journey, Jesus instructed His Apostles on prayer. He made use of the similitude of a man knocking at his friend's door during the night and begging the loan of three loaves. Toward evening Jesus and His companions reached the woody region outside Antipatris, and there took lodgings at an inn.

Antipatris was situated near a little river. It was a very beautiful city recently built by Herod in honor of his father, Antipater, on the site of a little place named Kaphar-Saba. During the war with the Machabees, General Lysias encamped at Kaphar-Saba, which even at that time was fortified with towers and walls. Being defeated by Judas Machabeus, he came to terms with him here, warded off from Judea the attacks of other nations, and gave large presents for the restoration of the Temple. Antipatris was six hours from the sea. It was Paul's halting place when being led a prisoner to Caesarea. The city was surrounded by uncommonly large trees, while throughout its interior were scattered gardens and magnificent walks. The whole city appeared to be clothed in verdure. The architecture was of pagan style; colonnades, under which one could walk, ran the entire length of the streets.

When Jesus with Peter and John left the inn and entered the city, He went to the house of the chief magistrate, who was named Ozias. It was principally on ac-

count of this man that He had come hither, for his trouble was well known to Jesus. Ozias had sent a messenger out to the inn to invite Jesus to visit him, for his daughter was very sick, and Jesus returned word that He would go that very day. Ozias received Him and the two Apostles very reverently, washed their feet, and wanted to offer refreshments. But Jesus went straight to the invalid, while the two Apostles proceeded through the city to announce the instruction about to be given in the synagogue. Ozias was a man of about forty years. His daughter was called Michol, and she may have been about fourteen. She lay stretched upon her couch, pale, wasted, and so paralyzed as to be unable to move any of her members. She could not raise or turn her head; her attendants had even to move her hands from one place to another. The mother was present and veiled. She bowed humbly before Jesus as He drew near to the maiden's couch, at one side of which she generally remained seated on a cushion in order to render assistance to her daughter. But when Jesus knelt down by the couch, for it was very low, the mother stood reverently on the opposite side, the father at the foot.

Jesus spoke with the invalid, prayed, breathed into her face, and motioned to the mother to kneel down opposite Him. She obeyed. Then Jesus poured some oil that He carried with Him upon the palm of His hand and, with the first two fingers of His right hand, anointed the sick maiden's forehead and temples, then the joints of both hands, allowing His own hand to rest for one moment upon them. Then He directed the mother to open Michol's long garment over the region of the stomach, which too He anointed with the oil. After that the mother raised the edge of the coverlet from her daughter's feet, and they also received the unction. Then Jesus said: "Michol, give Me thy right hand and thy mother thy left!" At this command, the maiden, for the

first time, raised both hands and stretched them out. Jesus continued: "Stand up, Michol!" and the pale, haggard child arose to a sitting posture and then to her feet, tottering in the unaccustomed position. Jesus and the mother led her into the open arms of the father. The mother also embraced her. They wept for joy, and all three fell at Jesus' feet. And now came in the servant-men and maids of the house, praising the Lord in accents of joy. Jesus ordered bread and grapes to be brought, and the juice of the latter to be squeezed out. He blessed both, and commanded the maiden to eat and drink a little at a time. When Michol lay upon her couch, she was clothed in a long gown of fine white wool. The piece that covered the breast was fastened upon the shoulders so that it could easily be opened. Her arms were wrapped with broad strips of the same stuff which fastened to the back. Under this gown was a covering on the back and breast like a scapular. As she arose to stand, her mother threw around her a very large, light veil.

Michol's steps were at first tottering and uncertain. She was like one who had forgotten how to walk and stand upright, and she soon lay down again even while eating. But when her young friends and playmates came in, full of shy curiosity, to see with their own eyes the cure that was now noised about, Michol arose and, trembling with emotion, tottered to meet them. Her mother led her like a child. The girls were glad and joyous. They embraced Michol and led her around. Ozias asked Jesus whether his child's malady had come upon her on account of some sin of her parents. Jesus replied: "It came through a dispensation of God." Michol's young companions also thanked Jesus, who then proceeded to the forecourt of the house where He found numbers of people waiting for Him with their sick. Here too were Peter and John.

Jesus cured the sick of all kinds of maladies and, followed by a crowd, went to the synagogue where the Pharisees and a great multitude were awaiting His coming. He related the parable of the shepherd. He said that He was seeking the lost sheep, that He had sent His servants also to seek them, and that He would die for His sheep. He told them likewise that He had a flock upon His mountain, that they were more secure than some others, and that if the wolf devoured any one of them, it would be owing to its own imprudence. Speaking of His mission, He related another parable. He began: "My Father has a vineyard." At these words, the Pharisees smiled derisively and looked at one another. When He had finished the whole parable, in which He described the ill-treatment the servants of His Father had received from the wicked vinedressers, and said that His Father had now sent His Son whom they would cast out and murder, they laughed in scorn and asked one another: "Who is He? What is He about? Where has His Father that vineyard? He has lost His wits! He is a fool, that's plain to be seen!" And so they went on jeering and laughing. Jesus left the synagogue with Peter and John. The Pharisees continued their insults behind His back, ascribing His miracles to sorcery and the devil.

Jesus returned with Ozias to his house, and again cured many people who were waiting in the forecourt. He took a slight repast, and accepted some bread and balsam for the journey.

Jesus cured in various ways, each one having its own signification. I cannot now, however, repeat them as I saw them. Each had reference to the meaning and the secret cause of the malady, also to the spiritual needs of the invalid. In the anointing with oil, for instance, there was a certain spiritual strength and energy denoted by the signification of the oil itself. No one of these actions was without its own peculiar meaning. With these forms,

Jesus instituted all those ceremonies that the saints and priests who exercised their healing power would afterward make use of in His Name. They either received them from tradition, or were used in the Name of Jesus through an inspiration of the Holy Ghost. As the Son of God, in order to become man, chose the body of a most pure creature, thus to correspond to the requirements of man's nature, so did He frequently use in effecting His cures pure and simple creatures that had been blessed by His Spirit, as, for instance, oil. He afterward gave to the cured bread to eat with some juice of the grape. At other times He healed by a mere command uttered at a distance, for He had come upon earth to cure the most varied ills and that in the most varied ways. He had come to satisfy, for all that believed in Him, by His own great Sacrifice upon the Cross, in which Sacrifice were contained all pains and sorrows, all penances and satisfactions. With the various keys of His charity, He first opened the fetters and bonds of temporal misery and chastisement, instructed the ignorant in all things necessary for them to know, healed all kinds of maladies, and aided the needy in every way; then with that chief key of His love, the key of the Cross, He opened Heaven's expiatory door as well as the door of Limbo.

Michol, Ozias's daughter, had been paralyzed from her early years, and it was a special grace that she had for so long a time been unable to move. She had been chained down by sickness during the most perilous years of her childhood, years full of danger to innocence; and in consequence of the same, her parents had an opportunity for the exercise of charity and patience. Had she been well from infancy, what would perhaps have become of both her and her parents? Had the latter not sighed after Jesus, Michol never would have been so blessed. Had they not believed in Him, their daughter would never have been cured and anointed, which anointing had im-

parted wonderful strength and energy both to body and soul. Her sickness was a trial, a consequence of inherited sinfulness, but at the same time a loving discipline, a means of spiritual progress for Michol's soul, as well as for her parents. The patience and resignation of the parents resulted from their cooperation with grace. It brought to them the crown, the recompense of the struggle decreed for them by God, namely, the cure through Jesus of soul and body. What a grace! To be bound down by sufferings, and yet to have the spirit free for good until the Lord comes to deliver both body and soul!

Jesus conversed with Ozias, who told Him about the fall of the tower of Siloe and of the unfortunate people buried under its ruins. He spoke with horror of Herod, whom some suspected of being at the bottom of the affair. Jesus remarked that greater calamities would overtake the traitors and false architects than that which had fallen upon the poor workmen. "If," He continued, "Jerusalem does not embrace the salvation offered her, the destruction of the Temple will follow that of the tower." Ozias referred also to John's baptism, and expressed the hope that Herod would set him at liberty on the occasion of his birthday festival. Jesus replied that John would be freed when his time came. The Pharisees said to Jesus in the synagogue that He should be on His guard, lest Herod would imprison Him with John if He went on as He was then doing. To this Jesus deigned no reply.

About five o'clock in the afternoon, Jesus left Antipatris with Peter and John and went southward to Ozensara, from four to five hours distant. A Roman garrison was stationed in Antipatris, and there were many large trunks of trees brought hither for transportation to the lake, where ship building was carried on. On their way to Ozensara they encountered many such loads of timber drawn by huge oxen and accompanied by Roman

soldiers. The trees of this region also were felled and hewed for the same purpose. Jesus instructed several workmen thus employed. It was late when they reached Ozensara, a town divided into two sections by a little river. Jesus put up here with some people whom He knew. He instructed and admonished a crowd that had collected near the inn. He had been here once before on His way to baptism. He cured and blessed the sick children.

6. JESUS IN BETHORON AND BETHANIA

It was about six hours from Ozensara to Bethoron. At some distance from the latter place, John and Peter went on ahead, leaving Jesus to follow alone. The Egyptian disciples, along with the son of Johanna Chusa, came to meet Jesus here. They brought news that the holy women were celebrating the Sabbath in Machmas, which was situated in a narrow defile four hours to the north of this place. Machmas was the place at which Jesus in His twelfth year withdrew from His parents and returned to the Temple. Here it was that Mary missed Him and thought that He had gone on to Gophna. Not finding Him at this latter place, she was filled with anxious solicitude, and made her way back to Jerusalem.

There was in Bethoron a Levitical school, with whose teacher the Holy Family was acquainted. Anne and Joachim had lodged with him on the occasion of their taking Mary to the Temple; and when returning to Nazareth as Joseph's bride, Mary had again stopped at his house. Several of the disciples from Jerusalem had come hither with Joseph of Arimathea's nephews at the time of Jesus' arrival. Jesus went to the synagogue where, amid the contradictions and objections of the Pharisees, He explained the Scripture appointed for that Sabbath. The instruction over, He cured the sick at the inn, among

them several women afflicted with an issue of blood, and blessed some sick children. The Pharisees had invited Him to a dinner, and when they found Him so tardy in coming, they went to call Him. All things, they said, had their time and so had these cures. The Sabbath belonged to God, and He had now done enough. Jesus responded: "I have no other time and no other measure than the will of the Heavenly Father." When He had finished curing, He accompanied the disciples to the dinner.

During the meal, the Pharisees addressed to Him all kinds of reproaches; among others they alleged that He allowed women of bad repute to follow Him about. These men had heard of the conversion of Magdalen, of Mary Suphan, and of the Samaritan. Jesus replied: "If ye knew Me, ye would speak differently. I am come to have pity on sinners." He contrasted external ulcers, which carry off poisonous humors and are easily healed, with internal ones which, though full of loathsome matter, do not affect the appearance of the individual so afflicted. The Pharisees further alleged that His disciples had neglected to wash before the meal, which gave Jesus an opportunity for a timely and energetic protest against the hypocrisy and sanctimoniousness of the Pharisees themselves. When they spoke of the women of ill repute, Jesus related a parable. He asked which was the more praiseworthy, the debtor, who having a great debt, humbly implored indulgence until he could faithfully discharge it little by little; or another who, though deeply in debt, spent all he could lay his hands on in rioting and, far from thinking of paying what he owed, mocked at the conscientious debtor. Jesus related likewise the parables of the good shepherd and the vineyard, as He had done at Antipatris, but His hearers were indifferent; they did not seize the application.

Jesus and the disciples put up at the Levitical school.

Upper-Bethoron was so elevated that it could be de-

scried from Jerusalem, but Lower-Bethoron lay at the foot of the mountain.

From Bethoron, which was six hours distant from Jerusalem, Jesus went straight on to Bethania, stopping at no place on the way excepting Athanot. Lazarus had already returned to Bethania from Magdalum, where he had put everything in order and engaged a steward for the castle and other property. To the man who had lived with Magdalen, he had assigned a dwelling situated on the heights near Ginnim and sufficient means for his support. The gift was gladly accepted.

As soon as she arrived in Bethania, Magdalen went straight to the dwelling of her deceased sister, Mary the Silent, by whom she had been very much beloved, and spent the whole night in tears. When Martha went to her in the morning, she found her weeping on the grave of her sister, her hair unbound and flowing around her.

The women of Jerusalem also had returned to their homes, all making the journey on foot. Magdalen, though exhausted by her malady and the shocks she had received, and wholly unaccustomed to such travelling, insisted upon walking like the others. Her feet bled more than once. The holy women who, since her conversion, showed her unspeakable affection, were often obliged to come to her assistance. She was pale and exhausted from weeping. She could not resist her desire to express her gratitude to Jesus, so she went over an hour's journey to meet Him, threw herself at His feet, and bedewed them with repentant and grateful tears. Jesus extended His hand to her, raised her, and addressed to her words of kindness. He spoke of her deceased sister, Mary the Silent. He said that she should tread in her footsteps and do penance as she had done, although she had never sinned. Magdalen then returned home with her maid by another way.

Jesus went with Peter and John into Lazarus's garden.

Lazarus came out to meet Him, conducted Him to the house and offered Him in the hall the customary attentions, namely, washing of feet and refreshments. Nicodemus was not there, but Joseph of Arimathea was present. Jesus stayed in the house and spoke with no one excepting the members of the family and the holy women. Only with Mary did He speak of John's death, for she knew of it by interior revelation. Jesus told her to return to Galilee within a week in order to escape the annoyances of a crowded road, for Herod's guests from that part of the country would a little later be going from Machaerus to their homes.

The disciples that were going to Judea at the same time as Jesus, though not with Him, stopped at the different places on the road, went into the huts on the wayside and to the shepherds in the fields, asking: "Are there any sick here whom we may cure in the Name of our Master, that we may freely give to them what He has freely given to us?" Then anointing the sick with oil, they were cured.

Jesus left Bethania the next morning. He crossed the Mount of Olives to teach and heal in a neighboring place where some masons and other mechanics were encamped. It was the camping ground of the day laborers and masons engaged on the interminable buildings of the Temple mount. There were some kitchens around the place in which poor women cooked the workmen's food for a trifle. There were many Galileans among the workmen, also some people who had been attracted thither by Jesus' teaching and miracles, some even whom He had cured. Some too were from Giskala, from Zorobabel the Centurion's estate, and many others from a little place near Tiberias on the northern height of the valley of Magdalum. Jesus cured many sick among these people. They bemoaned to Him the great misfortune that had happened about fourteen days before in the falling of that

huge building, and begged Him to visit several of the wounded who had barely escaped with their lives. Ninety-three people, besides the eighteen treacherous architects, had been killed. Jesus went to the wounded, whom He consoled and healed. He healed several of contusions on the head by anointing the head with oil and pressing it between His hands; and crushed hands on which splinters of bones were projecting, He healed by fixing the pieces together, anointing them, and holding them in His own hands. Broken arms bound up in bandages Jesus anointed, then held the fractures in His hands, and they were made whole, so that the bandages could be removed and the arms used. The wounds of lost limbs, He closed.

I heard Jesus saying to the assembled multitude that they would have greater evils to bemoan when the sword would strike Galilee. He advised them to pay all taxes to the Emperor without murmuring, and if they had not the means to do so, they should apply to Lazarus in His name, and he would furnish what was necessary. Jesus spoke with touching kindness to these poor people. I heard them complaining that once they were able to obtain help at the Pool of Bethsaida, but now poor people could no longer look there for assistance—they had to languish unaided. For a long time past, they had heard of no cure at the pool.

Jesus wept as He crossed the Mount of Olives. He said, "If the city" (*Jerusalem*) "does not accept salvation, its Temple will be destroyed like this building that has tumbled down. A great number will be buried in the ruins." He called the catastrophe of the aqueduct an example that should serve to the people as a warning.

Jesus went afterward to the house outside the Bethlehem gate of Jerusalem at which Mary and Joseph had lodged with Him, a Babe of forty days, when they were going to present Him in the Temple. Anne also had spent

a night here when journeying to the Crib, and Jesus had done the same when, in His twelfth year, He had at Machmas left His parents who were returning home and gone back to the Temple. This little inn was in the hands of very devout, simple-hearted people, and it was there that the Essenians and other pious souls took lodgings. The present proprietors were the children of those that had lived there thirty years before, and there was one old man who remembered perfectly all the circumstances of those visits. They did not, however, recognize Jesus, for He had not been there for a long time. They thought perhaps He was John the Baptist, of whom even here the report was current, that he had been set at liberty.

They showed Jesus in one corner of the house a doll in swaddling bands, clothed exactly as He Himself had been when Mary bore Him to the Temple. It was lying in a crib like His own, and around it burned lights and lamps that appeared to rise out of paper horns. They said to Jesus: "Jesus of Nazareth, the great Prophet, was born in Bethlehem three and thirty years ago, and was brought here by His Mother. What comes from God, one may honor, and why should we not celebrate His birthday for six weeks if similar honors are paid to Herod, who is no prophet?"

These people, through their intercourse with Anne and other intimate friends of the Holy Family, as well as through the accounts of the shepherds who put up at their inn when they visited Jerusalem, were reverential believers in Jesus, Mary, and Joseph. When Jesus now made Himself known to them their joy was beyond expression. They showed Him every place in the house and garden hallowed by the presence of Mary, Joseph, and Anne. Jesus instructed and consoled them, and they exchanged gifts. Jesus directed one of the disciples to give them some coins while at the same time He accepted from them some bread, fruit, and honey for His journey.

They accompanied Him quite a distance when, with the disciples, He left the inn and started for Hebron.

7. JESUS IN JUTTAH. HE MAKES KNOWN THE DEATH OF JOHN THE BAPTIST

Jesus went with His companions to Juttah, the Baptist's birthplace. It was five hours' distance from the inn outside Jerusalem and one hour from Hebron. Mary, Veronica, Susanna, Johanna Chusa, Johanna Marcus, Lazarus, Joseph of Arimathea, Nicodemus, and several of the disciples from Jerusalem were there awaiting Jesus. They had travelled in small parties and, having come by a shorter route from Jerusalem, had reached their destination several hours before Him.

Zachary's house was situated on a hill outside of Juttah. Both it and its surroundings, consisting of vineyards, were the inheritance of the Baptist. The son of his father's brother, likewise named Zachary, occupied the house at this time and managed affairs. He was a Levite and an intimate friend of Luke, by whom not long before he had been visited in Jerusalem, and had then heard many particulars of the Holy Family. He was younger than the Baptist, of the age of the Apostle John. From his early years he had been like an own child in Elizabeth's house. He belonged to that class of Levites who were most like the Essenians and who, having received from their ancestors the knowledge of certain mysteries, waited with earnest devotion for the coming of the Messiah. Zachary was enlightened and unmarried. He received Jesus and His companions with the customary marks of respect, washing of feet and refreshments. After that Jesus repaired to the synagogue in Hebron.

It was a fast day, and on that evening began a local celebration in Juttah and Hebron. It was in memory of David's victory over Absalom who had in Hebron, as

being his birthplace, first raised the standard of revolt. Numerous lamps were lighted during this feast even in the daytime, both in the synagogue and private dwellings. The people gave thanks for the interior light which had at that time led their ancestors to choose the right, and implored a continuance of that heavenly illumination, to enable them always to make choice of the same. Jesus delivered an instruction to a very large audience. The Levites showed Him great esteem and affection, and He took a meal with them.

As Mary was making the journey with the women to this part of the country, she related to them many particulars connected with her former journey thither with Joseph on the occasion of her visit to Elizabeth. She showed them the spot on which Joseph had bade her farewell on his departure for home, and told them how uneasy she felt when she reflected upon what Joseph's thought would certainly be when on his return he would notice her changed condition. She visited likewise with the holy women all the places where mysteries connected with her Visitation and the birth of John had occurred. She told of John's leaping for joy in his mother's womb, of Elizabeth's salutation, and of the Magnificat which she had herself uttered under the inspiration of God, and which she afterward recited every evening with Elizabeth. She told of Zachary's being struck dumb and of God's restoring his speech at the moment in which he pronounced the name of John. All these mysteries, until now unknown to them, Mary, with tears started by tender recollections, related to the holy women. They too wept at the different places, but their tears were more joyful than those of Mary, who was at the same time mourning John's death, still unknown to them. She showed them also the fountain which at her prayer had sprung up near the house, and from it they all drank.

At the family meal Jesus taught. The women were

seated apart. After the meal, the Blessed Virgin went with Jesus, Peter, John, and the Baptist's three disciples, James, Heliacim, and Sadoc (the sons of her eldest sister Mary Heli) into the room in which John was born. They spread out a large rug, or carpet, on the floor and all knelt or sat around it. Jesus, however, remained standing. He spoke to them of John's holiness and of his career. Then the Blessed Virgin related to them the circumstances under which that rug had been made. At the time of her visit, she said, Elizabeth and herself had made it and on it John was born. It was Elizabeth's couch at the time of his birth. It was made of yellow wool, quilted and ornamented with flowers. On the upper border were embroidered in large letters passages from Elizabeth's salutation and the Magnificat. In the middle was fastened a kind of cover or pouch, into which the woman about to become a mother could have her feet buttoned up as in a sack. The upper part of this pouch formed a kind of hooded mantle that could be thrown around her. It was of yellow wool, with brown flowers, and was something like a dressing gown, the lower half being fastened to a quilted rug. I saw Mary raising the upper border before her while she read and explained the passages and prophecies embroidered on it. She told them also that she had prophesied to Elizabeth that John would see Jesus face to face only three times, and how this was verified: first, as a child in the desert when on their flight into Egypt, Jesus, Joseph, and herself had passed him, though at some distance; the second time, at Jesus' baptism; and the third, when at the Jordan he saw Jesus passing and bore witness to Him.

And now Jesus disclosed to them the fact that John had been put to death by Herod. Deep grief seized upon them all. They watered the rug with their tears, especially John, who threw himself weeping on the floor. It was heartrending to behold them prostrate on the floor, sob-

bing and lamenting, their faces pressed upon the rug. Jesus and Mary alone were standing, one at each end. Jesus consoled them with earnest words and prepared them for still more cruel blows. He commanded silence on the matter since, with the exception of themselves, it was at present known only to its authors.

Southward from Hebron was the grove of Mambre and the Cave of Machpelah, where Abraham and the other Patriarchs were buried. Jesus gave an instruction and cured some sick peasants who there lived isolated. The forest of Mambre was a valley full of oaks, beeches, and nut trees, that stood far apart. At the edge of the forest was the vast Cave Machpelah, in which Abraham, Sara, Jacob, Isaac, and others of the Patriarchs were entombed. The cave was a double one like two cellars. Some of the tombs were hewn out in the projecting rocks, while others were formed in the rocky wall. This grotto is still held in great veneration. A flower garden and place for instruction guard its entrance. The rock was thickly clothed with vines, and higher up grain was raised. Jesus entered the grotto with the disciples, and several of the tombs were opened. Some of the skeletons were fallen to dust, but that of Abraham lay on its couch in a state of preservation. From it they unrolled a brown cover woven of camel's-hair cords thick as a man's finger. Jesus taught here. He spoke of Abraham, of the Promise and its fulfillment. Some of the sick whom Jesus cured were paralyzed, others consumptive, others dropsical. I saw here no possessed, though there were some simpletons and lunatics. The country around was very fertile, and the remarkably beautiful grain was already quite yellow. The bread of these parts was excellent, and almost everyone had his own vine. The mountains terminated in plateaus upon which grain was cultivated; their sides were covered with vineyards, and in them extended wonderful caves.

When Jesus and the disciples went into the Cave Machpelah, they put off their shoes outside the entrance, walked in barefoot, and stood in reverential silence around Abraham's tomb. Jesus alone spoke. From there He went an hour southeast of Hebron into the little Levitical city of Bethain, which was reached by a very steep ascent. He wrought some cures and gave an instruction in which He spoke of the Ark of the Covenant and of David, for at Bethain, the Ark had once rested for fifteen days. David, on God's command, had caused the Ark to be secretly removed by night from the house of Obededon and brought hither, he himself preceding it barefoot. When he took it away again, the people were so exasperated that they almost stoned him.

There was up here near Bethain a very deep spring, from which the water was drawn in leathern bags, or bottles. The rocky soil of the roads was white, also the little pebbles on it.

Nicodemus, Joseph of Arimathea, Lazarus, the women of Jerusalem, and Mary started on their homeward journey, Lazarus going to Jerusalem, where he had to discharge a seven days' service in the Temple.

Mary did not return to Bethania, but went straight to Galilee by way of Machmas, where she celebrated the Sabbath at the schoolmaster's house. She had Anna Cleophas and one of Elizabeth's relatives from Sapha with her. Sapha was the birthplace of James and John. Mary had brought Elizabeth's rug with her. A servant carried it rolled up in a basket.

When speaking in Juttah to those to whom the Blessed Virgin was showing the rug, Jesus referred to John's eager desire to see Himself. But John had, He said, overcome himself and longed for nothing beyond the fulfillment of his mission, which was that of precursor and preparer, not that of constant companion and fellow laborer. When a little boy he had indeed seen Him. When His

parents were journeying with Him through the desert on their flight into Egypt, their road led past the spot where John was, about the distance of an arrow shot. John was running along a brook among the high bushes. He held in his hand a little stick upon which was fastened a pennon of bark, which he waved to them as he skipped and danced for joy along the brook, until they had crossed it and were out of sight. His parents, Mary and Joseph, Jesus continued, held Him up with the words: "See, John in the desert!" It was thus the Holy Spirit had led the boy to salute his Master whom he had already saluted in his mother's womb. While Jesus was relating the above, the disciples were shedding tears at the thought of John's death, and I saw again the indescribably touching scene to which He was referring. John was naked with the exception of the skin that he wore crossed over one shoulder and girded around his waist. He felt that his Saviour was near and that He was athirst. Then the boy prayed, drove his little stick into the earth, and a gushing spring spouted up. John ran on some distance ahead and waited, dancing and waving his little standard at them, to see Jesus and His parents as they journeyed past the little current. Then I beheld him hurrying back to a kind of dell where a great overhanging rock formed a cave. A stream from that spring found its way into a little cavity in the dell, which John turned into a well for his own use. He remained in that cave a long time. The way of the Holy Family on that journey led across a portion of Mount Olivet. One half-hour east of Bethlehem they halted to rest, and then pursued their way, the Dead Sea to their left, seven hours to the south of the city and two hours beyond Hebron, where they entered the desert in which was the boy John. I saw them stepping across the new rivulet, pausing to rest in a pleasant spot near it, and refreshing themselves with its waters. On the return journey of the Holy Family from Egypt, John again saw

Jesus in spirit. He sprang forward exultingly in the direction of his Lord, but he did not then see Him face to face, as they were separated by a distance of two hours. Jesus spoke also of John's great self-command. Even when baptizing Him, he had restrained himself within the bounds exacted by the solemn occasion, although his heart was well-nigh broken by intense love and desire. After the ceremony, he was more intent upon humbling himself before Him than upon gratifying his love by looking at Him.

Jesus taught in the synagogue of Hebron on the occasion of a festival celebrated in memory of the expulsion from the Sanhedrin of the Sadducees who, under Alexander Jannaeus, had been the domineering party. There were three triumphal arches erected around the synagogue, and to them vine leaves, ears of corn, and all kinds of floral wreaths were brought. The people formed a procession through the streets, which were strewn with flowers, for it was likewise the beginning of the Feast of the New Moon, that of the sap's rising, and lastly that of the purification of the four-year-old trees. It was on this account that so many arches of leaves and flowers were erected. This Feast of the Expulsion of the Sadducees (who denied the resurrection) coincided very appropriately with that upon which was celebrated the return of the trees to new life.

In His discourse in the synagogue Jesus spoke very forcibly against the Sadducees and of the resurrection of the dead. Some Pharisees from Jerusalem had come hither for the feast. They did not dispute with Jesus, but behaved most courteously. He indeed experienced no contradiction here, for the people were upright and very well-disposed. He performed some cures both in the houses and before the synagogue, the cured being mostly of the working class. There were cripples, consumptives, paralytics, and simpletons, also others disturbed by cer-

tain temptations.

Juttah and Hebron were connected. Juttah was a kind of suburb joined to Hebron by a row of houses. Formerly they must have been entirely separated, for a turreted wall in ruins, as well as a little valley, ran between the two places. Zachary's house comprised the school of Juttah. It was about a quarter of an hour from the city and was situated on a hill. Around it lay lovely gardens and vineyards, and not far off were other luxuriant vineyards in the midst of which stood a little dwelling. These vineyards likewise belonged to Zachary. The school was adjoining the room in which John was born. I saw all that while Jesus, Mary, and the disciples were examining the rug.

The next time that Jesus taught in the synagogue of Hebron the sacred edifice was thrown open on all sides, and near the entrance, placed in an elevated position, was a teacher's chair by which He stood. All the inhabitants of the city and numbers from the surrounding places were assembled, the sick lying on little beds or sitting on mats around the teacher's chair. The whole place was crowded. The festal arches were still standing and the scene was truly touching. The multitude seemed impressed and edified, and above all not a word of contradiction was heard. After the instruction Jesus cured the sick.

Jesus' discourse on this occasion was full of deep significance. The lessons from Scripture were those referring to the Egyptian darkness, the institution of the Paschal lamb, and the redeeming of the firstborn; there was also something from Jeremias. Jesus gave a marvelously profound explanation of the ransom of the firstborn. I remember that He said: "When sun and moon are darkened, the mother brings the child to the Temple to be redeemed." More than once He made use of the expression, "The obscuring of the sun and of the moon."

He referred to conception, birth, circumcision, and presentation in the Temple as connected with darkness and light. The departure from Egypt, so full of mystery, was applied to the birth of mankind. He spoke of circumcision as an external sign which, like the obligation to ransom the firstborn, would one day be abolished. No one gainsaid Jesus; all His hearers were very quiet and attentive. He spoke likewise of Hebron and of Abraham, and came at last to Zachary and John. He alluded to John's high dignity in terms more detailed and intelligible than ever before, namely, his birth, his life in the desert, his preaching of penance, his baptism, his faithful discharge of his mission as precursor, and lastly of his imprisonment. Then He alluded to the fate of the Prophets and the High Priest Zachary, who had been murdered between the altar and the sanctuary, also the sufferings of Jeremias in the dungeon at Jerusalem, and the persecutions endured by the others. When Jesus spoke of the murder of the first Zachary between the Temple and the altar, the relatives present thought of the sad fate of the Baptist's father, whom Herod had decoyed to Jerusalem and then caused to be put to death in a neighboring house. Jesus nevertheless had made no mention of this last fact. Zachary was buried in a vault near his own house outside of Juttah.

As Jesus was thus speaking in an impressive and very significant manner of John and the death of the Prophets, the silence throughout the synagogue grew more profound. All were deeply affected, many were shedding tears, and even the Pharisees were very much moved. Several of John's relatives and friends at this moment received an interior illumination by which they understood that the Baptist himself was dead, and they fainted away from grief. This gave rise to some excitement in the synagogue. Jesus quieted the disturbance by directing the bystanders to support those that had fainted, as they would soon

revive; so they lay a few moments in the arms of their friends, while Jesus went on with His discourse.

To me there was something significant in the words, "Between the Temple and the altar," as recorded of the murder of that first Zachary. They might well be applied to John the Baptist's death since, in the life of Jesus, it also stood between the Temple and the altar, for John died between the Birth of Jesus and His Sacrifice upon the Altar of the Cross. But this signification of the words did not present itself to Jesus' hearers. At the close of the instruction they who had fainted were conducted to their homes. Besides Zachary, John's cousin, Elizabeth had a niece, her sister's daughter, married here in Hebron. She had a family of twelve children, of whom some were daughters already grown. It was these and some others who had been so deeply affected. On leaving the synagogue Jesus went with young Zachary and the disciples to the house of Elizabeth's niece, where He had not yet been. The holy women, however, had visited her several times before their departure. Jesus had engaged to sup with her this day, but it was a very sad meal.

Jesus was in a room with Peter, John, James Cleophas, Heliacim, Sadoch, Zachary, Elizabeth's niece and her husband. John's relatives asked Jesus in a trembling voice: "Lord, shall we see John again?" They were in a retired room, the door locked, so that no one could disturb them. Jesus answered with tears: "No!" and spoke most feelingly, but in consoling terms, of John's death. When they sadly expressed their fear that the body would be ill-treated, Jesus reassured them. He told them no, that the corpse was lying untouched, though the head had been abused and thrown into a sewer; but that too would be preserved and would one day come to light. He told them likewise that in some days Herod would leave Machaerus and the news of John's death would spread abroad; then they could take away the body. Jesus wept

with His sorrowful listeners. They afterward partook of a repast which, on account of the retired situation of the apartment, the silence, the gravity, the great ardor and emotion of Jesus, made me think of the Last Supper.

I had on this occasion a vision of Mary's coming to present Jesus in the Temple, which presentation took place on the forty-third day after His birth. The Holy Family, on account of a feast of three days, had to remain with the good people of the little inn outside the Bethlehem gate. Besides the usual offering of doves, Mary brought five little triangular plates of gold, gifts of the Three Kings, and several pieces of fine embroidered stuff as a present for the Temple. The ass that he had pawned to one of his relatives, Joseph now sold to him. I am under the impression that the ass used by Jesus on Palm Sunday sprang from it.

Jesus taught in Juttah also and, accompanied by about ten Levites, went to the houses in the neighborhood, in which He restored many sick to health. Neither lepers, nor raging possessed, nor great sinners male or female, appeared before Him in these parts. That evening He took with the Levites a frugal meal consisting of birds, bread, honey, and fruit.

Joseph of Arimathea and several disciples were come hither in order to invite Jesus to Jerusalem, where numbers of sick were longing for Him. He could, they said, come now without fear of molestation, since Pilate and Herod were in conflict with each other on the subject of the ruined aqueduct, and the Jewish magistrates likewise had their attention fixed upon the point at issue. But Jesus would not go right away, though He promised to do so before His return to Galilee.

John's female relatives celebrated the Sabbath at their own home. They clothed themselves in mourning garments and sat on the ground, a stand full of lights, or lamps, being placed in the center of the apartment.

The Essenians who dwelt near Abraham's tomb came two by two to Jesus. They lived around a mountain in cells cut out of the rock. Upon the mountain was a garden which they owned.

All around Zachary's house were very lovely gardens and remarkably high, thick rosebushes. Coming hither from Jerusalem, one could see it on the hill; about a quarter of an hour farther on and to the right rose a higher hill upon which were his vineyards, and at its foot gushed the spring that Mary had discovered. The Hebron of Abraham was not identical with that in which Jesus now was. The former lay to the south in ruins, separated from the latter by a vale. In Abraham's time when it was still in existence it had broad streets and houses partly hewn out of the rock. Not far from Zachary's house was a place called Jether. I saw Mary and Elizabeth there several times.

The people of Juttah began to suspect from the words of Jesus and the mourning of the Baptist's relatives that John was no longer among the living, and soon the report of his death was whispered around.

Before His departure from Juttah, Jesus visited Zachary's tomb in company with His disciples and the nephews of the murdered man. It was not like ordinary tombs. It was more like the catacombs, consisting of a vault supported on pillars. It was a most honorable burial place for priests and Prophets. It had been determined that John's body should be brought from Machaerus and here buried, therefore the vault was arranged and a funeral couch erected. It was very touching to see Jesus helping to prepare a resting place for His friend. He rendered honor to the remains of Zachary also.

Elizabeth was not buried here, but on a high mountain, in that cave in which John had sojourned when a boy in the desert.

On Jesus' departure from Juttah, He was followed by

an escort of men and women. The latter, after accompanying Him the distance of an hour, took leave, but not till they had knelt and received His blessing. They wanted to kiss His feet, but Jesus would not allow it. Jesus and His disciples were now journeying toward Libna, outside of which they stopped at an inn. The men of the escort now set out for home. Saturnin, Judas Barsabas, and two other disciples who had gone from Galilee to Machaerus, then to Juttah, and lastly had come hither in quest of Jesus, arrived today. With many expressions of grief they related the murder of the Baptist. When Herod and his family, with a numerous escort of soldiers, removed from Machaerus to Hesebon, the news of John's beheading was spread by some deserters. Some of the Centurion Zorobabel's servants who had been wounded at the late disaster in Jerusalem, returning to Capharnaum had also brought the news. Zorobabel had immediately imparted the frightful occurrence to Judas Barsabas, who was in the neighborhood—upon which he, with Saturnin and two other disciples, hastened into the region of Machaerus, where they everywhere received the same account. From Machaerus they had hurried to John's native place in order to take steps for the removal of the body. But hearing that Jesus was at the inn, they had come hither to meet Him. Soon after, accompanied by the sons of Mary Heli, Joseph of Arimathea's nephews, those of Zachary, and the sons of Johanna Chusa and Veronica, they set out for Machaerus, taking Juttah on their route. They took with them an ass laden with all that was necessary for carrying out their design. Machaerus now, with the exception of a few soldiers, was quite deserted.

Jesus tarried awhile in these parts in order not to meet Pilate who, with his wife and a retinue of fifteen persons, was on his way from Jerusalem to Appolonia. He passed through Bethzur and Antipatris. From Appolonia he em-

barked for Rome, to lodge a complaint against Herod.

Before his departure from Jerusalem, Pilate had held a conference with his officers upon Jesus the Galilean who performed so great miracles and who was then in the vicinity of Jerusalem. Pilate asked: "Is He followed by a crowd? Are they armed?" "No," was the answer. "He goes about with only a few disciples and people of no account whatever, people from the very lowest classes, and sometimes He goes alone. He teaches on the mountains and in the synagogues, cures the sick and gives alms. To hear His instructions, people gather from all quarters, often to the number of several thousands!" "Does He not speak against the Emperor?" asked Pilate. "No. His teachings are all on the improvement of morals. He inculcates the practice of mercy, and impresses upon His hearers to render to the Emperor that which belongs to him, and to God that which is His. But He often makes mention of a Kingdom that He calls His own, and says that it is near at hand." Thereupon Pilate replied: "So long as He does not go around working His miracles with soldiers or an armed crowd, there is nothing to be feared from Him. As soon as He leaves a place in which He has performed miracles and goes to another, He will be forgotten and calumniated. Indeed I hear that the Jewish priests themselves are against Him. No danger is to be apprehended from Him. But if He is once seen going about with armed followers, His roving must come to an end!"

Pilate had already had several encounters with the Jews, who detested him. Once he had ordered the Roman standards to be brought into the city, whereupon the Jews raised a sedition. Another time, on the occasion of a certain feast upon which the Jews were not allowed to bear arms nor to touch money, I saw Pilate's soldiers go into the Temple, break open the box in which were the offerings, and carry off the contents. That was when John was

still baptizing at the Jordan near On, and Jesus came out from the desert.

From Libna Jesus went to Bethzur, about ten hours to the north and two hours' distance from Jerusalem. Bethzur was a fortified place. It had citadels, ramparts and moats, which had, however, somewhat fallen to ruin, though not so much as those of Bethulia. Bethzur was certainly as large as Bethoron. The side by which Jesus entered was not steep, while between it and Jerusalem lay a beautiful valley. From the high points of either city, the other could be seen. On the opposite side the ascent was steep and the city built with a view to ward off enemies. The Ark of the Covenant was once at Bethzur for a long time, as was publicly known.

Jesus was very well received at Bethzur. Lazarus and some others of His friends from Jerusalem were already there. The Bethzurites washed Jesus' feet, as also those of the disciples, and with sincere affection offered them an abundant supply of whatever they needed. Jesus lodged at an inn near the synagogue.

The Three Kings, when journeying from Jerusalem to the Crib, passed near Bethzur, took some refreshments at a caravansary, and once more saw the star in this region.

Bethzur must not be confounded with a certain Bethsoron that lay between Bethlehem and Hebron, and near which Philip baptized the servant of Queen Candace. Sometimes this place, namely, Bethsoron, is improperly called Bethzur.

In some houses of Bethzur, Jesus cured without disturbance several old people that were very sick, some of them dropsical. The inhabitants were very well-disposed, and the Elders of the synagogue themselves conducted Jesus to the different houses. He taught also in the school, and I saw Him blessing a great number of children, first the boys and then the girls. He greatly interested Himself with them, and performed some cures among them.

8. ST. JOHN'S REMAINS TAKEN FROM MACHAERUS AND BURIED AT JUTTAH

When Saturnin, with the disciples, reached Machaerus, they climbed the mountain on which stood Herod's castle. They carried under their arms three strong wooden bars, about a hand in breadth, a leathern cover in two parts, leathern bottles, boxes in the form of bags, rolls of linen cloths, sponges, and other similar things. The disciples best known at the castle asked the guards to be allowed to enter, but on being refused, they retraced their steps, went around the rampart and climbed upon one another's shoulders over three ramparts and two moats to the vicinity of John's prison. It looked as if God helped them, so quickly did they enter, and without disturbance. After that they descended from a round opening above the interior of the dungeons. When the two soldiers on guard at the entrance to John's cell perceived them and drew near with their torches, the disciples went boldly on to meet them, and said: "We are the disciples of the Baptist. We are going to take away the body of our master, whom Herod put to death." The soldiers offered no opposition, but opened the prison door. They were exasperated against Herod on account of John's murder, and were glad to have a share in this good work. Several of their comrades had taken flight during the last few days.

As they entered the prison the torches went out, and I saw the whole place filled with light. I do not know whether all present saw it, but I am inclined to think that they did, since they went about everything as quickly and as dexterously as if it were clear daylight. The disciples first hastened to John's body and prostrated before it in tears. Besides them, I saw in the prison the apparition of a tall, shining lady. She looked very much like the Mother of God at the time of her death. I found out later that it was St. Elizabeth. At first she seemed to me so

natural as I watched her rendering all kinds of assistance that more than once I wondered who she could be and how she had gotten in with the disciples.

The corpse was still lying covered with the hairy garment. The disciples quickly set about making the funeral preparations. They spread out cloths upon which they laid the body, and then proceeded to wash it. They had brought with them for that purpose water in leathern bottles, and the soldiers supplied them with basins of a brownish hue. Judas Barsabas, James, and Heliacim took charge of the principal part of these last kind offices to the dead, the others handing what was needed and helping when necessary. I saw the apparition taking part in everything; indeed, she appeared to be the moving spirit of all, uncovering, covering, putting here, turning there, wrapping the winding-sheets—in a word, supplying each one with whatever was wanted at the moment. Her presence seemed to facilitate despatch and order in an incredible manner. I saw them opening the body and removing the intestines, which they put into a leathern pouch. Then they placed all kinds of aromatic herbs and spices around the corpse, and bound it firmly in linen bands. It was amazingly thin, and appeared to be quite dried up.

Meanwhile, some of the other disciples gathered up a quantity of blood that had flowed on the spot upon which the head had fallen, as well as that upon which the body had lain, and put it into the empty bags that had held the herbs and spices. They then laid the body wrapped in its winding-sheet upon the leathern covers, which they fastened on top by means of a rod made for that purpose. The two light wooden bars were run into the leathern straps of the covers, which now formed a kind of box. The bars, though thin and light, showed no signs of bending under their load. The skin that John used to wear was thrown over the whole, and two of the disciples

bore away the sacred remains. The others followed with the blood in the leathern bottle and the intestines in the pouch. The two soldiers left Machaerus with them. They guided the disciples through narrow passages back of the ramparts and out through that subterranean way by which John had been brought into the prison. All was done rapidly and with recollection so touching that no words can describe it.

I saw them at first with rapid steps descending the mountain in the dark. Soon, however, I saw them with a torch; two walked between the poles carrying the body on their shoulders, and the others followed. I cannot say how impressive was the sight of this procession proceeding so silently and swiftly through the darkness by the glare of their one torch. They appeared to float on the surface of the ground. How they wept when at the dawn of day they ferried across the Jordan to the place where John had first baptized and they had become his followers. They went around close to the shores of the Dead Sea, always choosing lonely paths and those that led through the desert, until they reached the valley of the shepherds near Bethlehem. Here with the remains they lay concealed in a cave until night, when they journeyed on to Juttah. Before daybreak they reached the neighborhood of Abraham's tomb. They deposited John's body in a cave near the cells of the Essenians, who guarded the precious remains all day.

Toward evening, about the hour when Our Lord also was anointed and laid in the tomb (it being likewise a Friday), I saw the body brought by the Essenians to the vault wherein Zachary and many of the Prophets were reposing, and which Jesus had recently caused to be prepared for its reception.

The Baptist's relatives, male and female, were assembled in the vault with the disciples and the two soldiers who had come with the latter from Machaerus. Several of

the Essenians also were present, among them some very aged people in long, white garments. These latter had provided John with the means of subsistence during his first sojourn in the desert. The women were clothed in white, in long mantles and veils. The men wore black mourning mantles, and around their necks hung narrow scarfs fringed at the ends. Many lamps were burning in the vault. The body was extended on a carpet, the winding-sheet removed, and, amid many tears, anointed and embalmed with myrrh and sweet spices. The headless trunk was, for all present, a heartrending sight. They deeply regretted not being able to look upon John's features. The ardent longings of their soul evoked him to their mental gaze such as he had appeared in the past. Each one present contributed a bundle of myrrh or other aromatic herbs. Then the disciples, having reswathed the body, laid it in the compartment hewn out for it above that of his father. The bones of the latter they had rearranged and wrapped in fresh linens.

The Essenians afterward held a kind of religious service in which they honored John not only as one of their own, but as one of the Prophets promised to them. A portable altar something like a little table was placed between the two rows that they formed on either side, and one of them, with the aid of two assistants, prepared it for the ceremony. All laid little loaves on the altar, in the center of which lay a representation of a Paschal lamb, over which they scattered all kinds of herbs and tiny branches. The altar was covered with a red undercloth and a white upper one. The figure of the lamb shone alternately with a red and white light, perhaps from lamps concealed under it whose glare, passing first through the red and then through the white cover, produced that effect. The priest read from rolls of writing, burned incense, blessed, and sprinkled with water. All sang as in choir. John's disciples and relatives stood

around in rows and joined in the singing. The eldest delivered a speech upon the fulfillment of the Prophecies, upon the signification of John's career, and made several allusions touching upon Christ. I remember that he spoke of the death of the Prophets as well as that of the High Priest Zachary, who had been murdered between the Temple and the altar. He said that Zachary, the father of John, had likewise been murdered between the Temple and the altar. His death signified something still higher than that of the ancient High Priest, but John was the true witness in blood between the Temple and the altar. By these last words, he alluded to Christ's life and death.

The ceremony of the lamb had reference to a prophetic vision that John, while still in the desert, had communicated to one of the Essenians. The vision itself referred to the Paschal Lamb, the Lamb of God, to Jesus, the Last Supper, to the Passion, and the consummation of the Sacrifice upon the Cross. I do not think that they perfectly understood all this. They performed the ceremonies in a prophetic, symbolical spirit, as if they had among them at that time many endowed with the gift of prophecy.

When all was over, he who conducted the service distributed among the disciples the little loaves that had lain on the altar, and to each gave one of the little branches that had been stuck on the lamb. The other relatives likewise received branches, but not from those on the lamb. The Essenians ate the bread, after which the tomb was closed.

The holy souls among the Essenians were possessed of great knowledge and prophetic insight upon the coming of the Messiah, also of the interior signification and the reference to Him of the various customs of Judaism. Four generations before the birth of the Blessed Virgin, they had ceased to offer bloody sacrifices, since they knew that the coming of the Lamb of God was near.

Chastity and continence were among them a species of worship celebrated to honor the future Redeemer. In humanity they saw His temple to which He was coming, and they wished to do all in their power to preserve it pure and unsullied. They knew how often the Saviour's coming had been retarded by the sins of mankind, and they sought by their own purity and chastity to satisfy for the sins of others.

All this had in some mysterious way been infused into their Order by some of the Prophets, without their having, however, in Jesus' time, a perfectly clear consciousness of it. They were, as to what concerned their customs and religious observances, the precursors of the future Church. They had contributed much toward the spiritual training and guidance of Mary's ancestors and other holy patriarchs. The education of John in his youth was their last great work.

Some of the most enlightened among them in Jesus' time joined the disciples. Others later on entered the Community, in which, by their own long practice, they gave new impetus to the spirit of renunciation and a well-ordered life and laid the foundation for the Christian life, both eremitical and cloistered. But a great many among them who belonged not to the fruits of the tree, but to the dry wood, isolated themselves in their observances and degenerated into a sect. This sect was afterward imbued with all kinds of heathenish subtleties, and became the mother of many heresies in the early days of the Church.

Jesus had no particular communication with the Essenians, although there was some similarity between His customs and theirs. With a great many of them He had no more to do than with other pious and kindly disposed people. He was intimate with several of the married Essenians who were friends of the Holy Family. As this sect never disputed with Jesus, He never had cause to speak against them, and they are not mentioned in the Gospels,

because He had nothing wherewith to censure them as He had in others. He was silent also on the great good found among them since, if He had touched upon it, the Pharisees would have immediately declared that He Himself belonged to that sect.

As it had become known at Machaerus, through the domestics of Herodias, where John's head had been thrown, Johanna Chusa, Veronica, and one of the Baptist's relatives journeyed thither in order to make search for it. But until the vaulted sewer could be opened and drained, the head, which was resting on a stone projecting from the wall, could not be reached. Two months flowed by, and then many of the outbuildings and movables belonging to Herod's court at Machaerus were removed, and the whole castle was fitted up for a garrison and fortified for defense. The sewers were cleaned out and repaired, and new fortifications added to the old. During this work, I saw something very strange. Pits were dug, filled with inflammable matter, and then covered, trees being planted over them to prevent their discovery. They could be set on fire, and their explosion would kill men, overturn and scatter all things far and near like so much sand. Such pits as these were dug to quite a distance all around the walls.

There were many people engaged in carrying away the rubbish, and others gathered up the mud and slime from the sewers to enrich their fields. Among the latter were some women from Juttah and Jerusalem with their servants. They were waiting until the deep, steep sewer in which was the Baptist's holy head, should be cleaned. They prayed by night, fasted by day, and sent up ardent prayers to God that they might be enabled to find that for which they were seeking. The bottom of this sewer, on account of its being dug under the mountain, was very inclined. The whole of the lower end was already emptied and purified. To reach the upper part into which

the bones from the kitchen were thrown and where the holy head was lying, the workmen had to clamber up by the stones projecting from either side. A great heap of bones obstructed this part, which was at a considerable distance from the outer entrance.

While the workmen went to take their meal, people who had been paid to do so, introduced the women into the sewer which, as I have said, was cleaned out as far as that heap of bones. They prayed as they advanced that God would allow them to find the holy head, and they climbed the ascent with difficulty. Soon they perceived the head sitting upright on the neck upon one of the projecting stones, as if looking toward them, and near it shone a luster like two flames. Were it not for this light, they might easily have made a mistake, for there were other human heads in the sewer. The head was pitiful to behold: the dark-skinned face was smeared with blood; the tongue, which Herodias had pierced, was protruding from the open mouth; and the yellow hair, by which the executioner and Herodias had seized it, was standing stiff upon it. The women wrapped it in a linen cloth and bore it away with hurried steps.

Scarcely had they accomplished a part of the way when a company of Herod's soldiery, to the number of a thousand, came marching up toward the castle. They had come to replace the couple of hundreds already there on guard. The women concealed themselves in a cave. The danger past, they again set out on their journey through the mountains. On their way they came across a soldier who, having by a fall received a severe wound on the knee, was lying on the road unconscious. Here too they came up with Zachary's nephew and two of the Essenians who had come to meet them. They laid the holy head upon the wounded soldier, who instantly recovered consciousness, arose, and spoke, saying that he had just seen the Baptist, and he had helped him. All were very

much touched. They bathed his wounds in oil and wine and took him to an inn, without, however, saying anything to him about John's head. They continued their journey, always choosing the most unfrequented routes, just as had been done when John's body was conveyed to Juttah. The head was delivered to the Essenians near Hebron, and some of their sick, having been touched with it, were cured. It was then washed, embalmed with precious ointments, and with solemn ceremonies laid with the body in the tomb.

9. JESUS IN BETHANIA AND JERUSALEM. CURE OF A MAN SICK FOR THIRTY-EIGHT YEARS

From Bethzur, Jesus proceeded with Lazarus and the disciples to Bethania. They stopped at several places along their route, among them at Emmaus. Jesus taught here and there on the way among the people who were busy tying up the hedges, which were already green.

Martha, Magdalen, and a widow named Salome came to meet them at almost an hour's distance from Bethania. Salome had long dwelt in Bethania with Martha. Through one of Joseph's brothers and like Susanna, she was related to the Holy Family. She was later on present at Jesus' sepulture. They, Martha, Magdalen, and Salome, had been at Lazarus's inn in the desert, whence they returned at dusk to Bethania.

The four Apostles and several disciples whom Jesus had sent to Thabor arrived also on this evening at Bethania. Great was their grief upon hearing now for the first time the details of John's death. Then they related what had happened to themselves. They had taught and cured, according to the instructions received from Jesus, and at one place they had been chased with stones, but without being hit by them. The last place they had visited

was Saron near Lydda.

When all in Lazarus's house had retired to rest, Jesus went in the darkness to the Mount of Olives and prayed in a solitary nook. The mount was covered with verdure and groves of noble trees. It was full of retired corners.

Magdalen occupied the little apartments of Mary the Silent's dwelling. She often sat in a very narrow little room that appeared to be formed in a tower. It was a retired corner intended for penitential exercises. She still wept freely. True, she was no longer actually sick, but from contrition and penance, she had become quite pale and reduced. She looked like one crushed by sorrow.

The last two days were days of fasting. They were followed by a feast of joy, which began at the close of the Sabbath and lasted for three days. The real date had fallen earlier, but for some reason the feast had been postponed. It was a feast of thanksgiving for all graces received from the deliverance of the Israelites from Egyptian bondage down to their own time. Its celebration was not confined to Jerusalem, but was observed everywhere. Numbers of the chief priests and the greatest enemies of Jesus had left Jerusalem. Since Pilate had absented himself, they had nothing to fear and a less strict guard to keep.

Next morning Jesus went to Jerusalem and accepted hospitality with Johanna Chusa. Neither Martha nor Magdalen was there.

Toward ten o'clock I saw Jesus in the Temple. He occupied the teacher's chair in the women's porch, where He was reading and expounding the Law. All were amazed at His wisdom. No one raised the least disturbance or made objections to His teaching. Some of the priests present may not have known Him, and those that did were not against Him. His bitter enemies, the Pharisees and Sadducees, were for the most part absent.

About three o'clock, Jesus went with some of the disci-

ples to the Pool of Bethsaida. He entered from without by a door which was closed and no longer used. This was the corner into which the poorest and most abandoned creatures were pushed; and lying in the farthest part and right next the door was a man paralyzed for thirty-eight years. He had been pressed back by the crowd to the farthest extremity of the place, and now lay in a little chamber destined for men.

When Jesus knocked at the closed door, it opened of itself. Passing along through the sick, He made His way to the hall nearest the pool where invalids of all kinds were sitting and lying, and there He taught. The disciples meanwhile distributed among the poor clothes and bread, covers and kerchiefs given them by the women for that purpose. Such attention and loving services were something quite new to these poor sick who were, for the most part, either abandoned to themselves or left to the care of servants. They were greatly touched. Jesus went about them, pausing in several different places to instruct them, and then asking whether they believed that God was able to help them, whether they wished to be cured, whether they were sorry for their sins, whether they would do penance and be baptized. When He named to some of them their sins, they trembled and cried out: "Master, Thou art a Prophet! Thou art certainly John!" John's death was not yet generally known, and in many places the report of his being set at liberty was current. Jesus replied in general terms as to who He really was, and cured several of them. He directed the blind to bathe their eyes in water from the pool with which He had previously mixed a little oil. Then He told them to go quietly home, and not say much about their cure until after the Sabbath. The disciples were at the same time curing in the other porches. All the cured were obliged to wash in the pool.

But when, on account of these cures, some excitement

was beginning to arise, while now one, now another approached the pool to wash, Jesus went with John to that far-off place near the entrance where lay the poor man who had been sick for thirty-eight long years. He had been a gardener, and had formerly been engaged in the care of hedges and the raising of balsam trees. But now, so long sick and helpless, he was reduced to a state of starvation, and lay like a public beggar glad to eat the scraps left by the other sick. As he had been seen here for so many years, he was known to everyone as the incurable paralytic. Jesus spoke to him, and asked him whether or not he wanted to be cured. But he, not thinking that Jesus would cure him, but that He was asking only in a general way why he was lying there, answered that he had no help, no servant or friend to assist him down into the pool when the waters were moved. While he was creeping down, others got before him and occupied the places around the pool to which the steps led. Jesus spoke for a little while to the man, placed his sins before his eyes, excited his heart to sorrow, and told him that he should no longer live in impurity and no longer blaspheme against the Temple, for it was in punishment of such sins that his sickness had come upon him. Then He consoled him by telling him that God receives all and assists all that turn again to Him with contrition. The poor man, who never before had received a word of consolation, who had been allowed to lie moulding and rotting in his misery, who had often bitterly complained that no one offered him any assistance, was now deeply touched at Jesus' words. At last, Jesus said: "Arise! Take up thy bed, and walk!" But these were only the principal words of all that He said. He commanded him to go down to the pool and wash, and then told one of the disciples, who at that moment approached, to take the man to one of the little dwellings erected for the poor by Jesus' friends near the Cenacle on Mount Zion. Joseph of

Arimathea had his stonecutting shops in them.

He who had been so long paralyzed, and whose face was disfigured by skin disease, gathered together his tattered couch and went off cured to wash in the pool. He was so out of himself with joy and in such a hurry that he almost forgot to take away his bed. The Sabbath had now begun, and Jesus passed out unnoticed with John by the door near the place in which the poor man had lain. The disciple who was to announce the sick man went on ahead, for the latter knew where he was to go. When therefore he issued from the buildings around the Pool of Bethsaida, he was met by some Jews who saw that he had been cured. Thinking that he owed the favor to the waters of the pool, they said to him: "Knowest thou not that it is the Sabbath day?" He answered: "He that cured me said to me: 'Arise! Take up thy bed and walk!'" They asked him: "Who is he that said to thee: 'Take up thy bed and walk'?" But the poor man could not say, for he did not know Jesus and had never before seen Him. Jesus had already left the place, and His disciples also.

What the Gospel relates in connection with this miracle, that this man saw Jesus in the Temple and pointed Him out as the One that had cured him; and that Jesus had in consequence a dispute with the Pharisees on the subject of healing on the Sabbath day, took place upon a subsequent feast, but was recorded by John immediately after his account of the cure.[1] I received positive information on this point.

Through those Jews that had reproached the cured man (who had been looked upon by all as incurable) for carrying his bed on the Sabbath day, the report of the miracle was spread in Jerusalem after Jesus had left it. It created great excitement. The other sick who had been cured by Jesus and the disciples at the Pool of Bethsaida attracted little attention, for their cure was attributed to the virtue of the waters. Besides, they did not happen on

the Sabbath, and Jesus neither at His entrance nor His departure had been seen by the custodians or superintendents of the pool. With the exception of the sick poor, who lived in the little cells formed in the walls, there were at that time but few persons around the piscina. Those in easy circumstances had already been taken home. In these latter times, in consequence of the movement of the water being rare and mostly at sunrise, only those that had servants could be carried to the pool at the right time; and again, confidence in this manner of curing had greatly decreased. Even the pool itself was neglected, for a part of the wall on one side had gone to ruins. Only people of lively faith frequented it at that time, people such as those that among us go on pilgrimages to holy shrines.

This was the pool in which Nehemias hid the sacred fire. A piece of the wood with which it was covered was afterward thrown aside, and later on was used for a part of Christ's Cross. The pool had developed its miraculous virtue only after it had been made the depository of the sacred fire. In early times, the pious sick who were endowed with the spirit of prophecy used to see an angel descend and agitate the water. Afterward very few, if any, saw that wondrous sight, and lastly the times had become such that if any did see it, they kept it to themselves. Still at all periods, many beheld the waters agitated and bubbling. This pool, after the coming of the Holy Ghost, became the baptismal place of the Apostles. It was with its agitating angel, a mystery typical of holy baptism at the time of the Paschal lamb which, in turn, was a type of the Last Supper and the Redeemer's death.

After this miracle, Jesus went with the disciples into a synagogue near the Temple mount, in which Nicodemus and the other friends were celebrating the Sabbath. Jesus did not teach here. He prayed and listened to the reading of the Holy Scriptures appointed for this Sabbath. They

consisted of passages relating to the Departure from Egypt, the Journey through the Red Sea, and the Prophetess Deborah.[2] A canticle celebrating the passage through the Red Sea was sung, and in it were recounted one after another all the benefits that God had showered on the Jews, especially what regarded their worship and Temple. Mention was made of all the priestly vestments and ornaments which God had prescribed on Sinai, also of Solomon and the Queen of Saba. This Sabbath was called Beschallah, and was immediately followed by that feast of three days whose name sounds like Ennorum.[3] It was at one and the same time the commencement, the end, and the feast of thanksgiving for all favors and for all other feasts. In the canticle thanks were given for the innumerable favors that God had shown them from the beginning; namely, for their deliverance from Egypt and the Red Sea, for the Law, the Ark of the Covenant, the Tabernacle, for the priestly vestments, and the Temple, and for their wise King Solomon. They demanded also in that canticle another king as wise as he. United with this feast, which had been instituted by a Prophet long before the existence of either Solomon or the Temple, was a joyous festival founded by Solomon on the occasion of the presents made him by the Queen of Saba, who was struck with admiration at his wisdom. With these gifts, he had given recreation to the priests and the people. Its remembrance was perpetuated by the holiday now going on, in which everyone freely diverted himself. Since this feast could be celebrated anywhere, all the Pharisees and officers of the Temple who could in any way escape availed themselves of the opportunity to visit their friends and recruit their strength for the approaching great feasts of Purim and the Pasch.

Abundant alms were distributed on this feast. Loaves of very fine white bread were baked and given to the poor, as a remembrance of the manna in the desert. This

festival was like the *Amen* of the feasts, the feast of the beginning and the end.

After the service in the synagogue, Jesus went with some disciples into the Temple in which were only a few people. The Levites were coming and going, putting things in order, and filling the lamps with oil for next morning. Jesus penetrated into places not open to all, even into the vestibule of the Sanctuary where stood the great teacher's chair, in order to see and speak to them. This He did upon various deep questions, and they listened for some time. Then came some of the other Levites and reproached Him with His boldness in daring to enter those unusual places and at that unseasonable time. They called Him a contemptible Galilean, etc. Jesus answered them very gravely, spoke of His rights, of the house of His Father, and then withdrew. They derided Him, although He inspired them with secret fear. Jesus stayed that night in the city.

The next morning Jesus and the Apostles cured a great many sick in the side buildings of the Cenacle which, surrounded by a large court, stood upon Mount Sion. Joseph of Arimathea had rented it for his stonecutting business. The holy women of Jerusalem were busied around the sick with all the services that tender charity would inspire. It was on account of these sufferers that Joseph of Arimathea, when recently at Hebron, had invited Jesus to Jerusalem. They were for the most part good, righteous people, acquaintances of the holy women and friends of Jesus. They had been conveyed by night into the court of the Cenacle. Jesus spent the whole morning in performing cures. He taught occasionally, sometimes by this, sometimes by that group. There were lame and blind and paralyzed, others with withered and crippled hands, others with ulcers—men, women, and children. There were also some men wounded by the overthrow of the aqueduct. Some had fractured skulls;

others, broken limbs.

They were now busy in the valley of Jerusalem clearing away the rubbish. Some walls falling in had dammed up the water, and laborers were sent into the dyke to dig through the debris. In some places whole trees and large stones were thrown in to stop the course of the waters.

After Jesus had taken a slight repast with the disciples in the Cenacle, at which those that had just been cured were entertained, He and His followers went into the Temple and to the public teacher's chair, near which were kept the rolls of the Law. Jesus demanded the rolls and proceeded to expound the passages appropriate to the day. They referred to the journey through the Red Sea and to Deborah, and again that Psalm treating of the feast was sung. The title is: "*To sing morning or eve.*" All were astonished at Jesus' doctrine, and no one dared to contradict Him. Some of the Pharisees alone made bold to ask: "Where didst Thou study? Where didst Thou receive the right to teach? How canst Thou take so great a liberty?" Jesus answered them in terms so grave and severe that they had nothing to reply. Then He left the Temple, and went to Bethania with His disciples and friends.

Jesus' stay in Jerusalem this time was little remarked, since His chief enemies were not there. It was only when from the great teacher's chair He closed the ceremonies of the Sabbath that they paid much attention to Him and again spoke here and there of the Galilean. All Jerusalem was at the time taken up with talk of the fallen aqueduct, the jealousy existing between Herod and Pilate, and the journey of the latter to Rome; even John's death was now discussed but little. Unless some particular excitement arose, the people did not talk much of Jesus. It was there as in other great cities. Occasionally indeed somebody would say: "Jesus the Galilean is now in the city" and another would reply: "If He does not come with several

thousand men, He will effect nothing."

While in Bethania, Jesus went to the house of Simon, who no longer appeared in public, for he was sick, his leprosy having begun. A number of red blotches had broken out upon him. Wrapped in a large mantle, he kept himself concealed in a retired apartment. Jesus had an interview with him. Simon looked like one that is anxious not to have his malady noticed, but soon he would be unable to ward off attention. He showed himself as little as possible.

Late that night the disciples returned from Juta, which they had left after the Sabbath. They related to Jesus the circumstances of their bringing away John's body from Machaerus and its burial near his father. The two soldiers from Machaerus had come with the disciples. Lazarus took charge of them, kept them concealed, and provided for their wants.

When Jesus said to the disciples: "Let us retire to some solitude there to rest and mourn, not over John's death, but over the deplorable causes that led to it," I thought, "How will He be able to rest, for the other Apostles and disciples are already gone to Mary in Capharnaum." Crowds from all quarters, even from Syria and Basan, had flocked thither, and the whole country around Corozain was covered with the tents of those that were awaiting Jesus' coming.

1. *Jn.* 5:15 *et seq.*
2. *Ex.* 13:17—15:27; *Jgs.* 4:4, 5:32.
3. Probably "Deborah."

10. JESUS DELIVERS PRISONERS IN TIRZAH

Early next morning, Jesus left Bethania with the six Apostles and about twenty disciples. They shunned all

places on the way, and journeyed without stopping eleven hours to the north, until they reached Lebona on the southern slope of Mount Gerizim. St. Joseph before his espousals with Mary had worked here as a carpenter, and he afterward kept up friendly relations with the inhabitants. On a peak of the mountain stood a lonely fortress up to which the road from Lebona led through buildings on one side and old walls on the other. It was on this road that Joseph's workshop stood, and in it Jesus with all His disciples put up. He was, though coming unexpectedly and at a late hour, received with unusual joy and reverence. It was a Levitical family, and up further on the mountain was the synagogue.

From Lebona Jesus and the disciples journeyed with rapid steps the whole of the following day through Samaria in a northwesterly direction toward the Jordan. They traversed Aser-Machmethat, tarried awhile in the inn at Aser, and then went on to the neighborhood of Tirzah, about one hour from the Jordan and two from Abelmahula. The country around was remarkably fine. Here in Tirzah, as in all other places on the way, the feast that I had seen begun in Jerusalem was right joyously commemorated. Gracefully adorned triumphal arches were erected, and public games celebrated. The actors leaped over garlands for a wager, just as our children do nowadays. Great mounds of grain and orchard fruits were heaped up in the open air for distribution among the poor.

Tirzah was built in two parts, and one quarter of the city extended to within half an hour of the Jordan. The whole region was so studded with gardens and orchards that the traveller could not see the city until just within its reach. It was so broken up by gardens and commons that the quarter furthest from the Jordan looked less like a city than like some groups of houses scattered among gardens and walls. The part nearest the Jordan was the

better preserved and the more compact. It was built high above a valley and rested on solid piers. A highway ran under it as under a bridge. This road was charming. From it one could see through the valley with its green trees as through a cool grotto far to the other side where the road emerged into the open air.

Tirzah, situated as it was on a height of moderate elevation, commanded a most beautiful view across the Jordan and into the mountain ranges beyond. To the north could be seen Jetebatha, almost hidden by forests; on the right the view extended into Peraea; and across the smooth surface of the Dead Sea arose Machaerus and the country off to the west. Many a glimpse could be had of the Jordan, and here and there in its windings, its waters glistened like long streaks of light as it flowed along between its verdant banks. Westward from Tirzah lay a high mountain range that separated it from Dothan. Abelmahula lay two hours northwestward, in a deep dale more to the south than was that in which Joseph was sold by his brethren. On every side, Tirzah looked down upon numberless gardens and groves of fruit trees, on terraces and espaliers over which were trained balsam shrubs and paradise apples so much used by the Jews at their Feast of Tabernacles. These trees flourished only in very good and sunny positions. Besides those just mentioned, they cultivated also the sugar cane, long, yellow flax like silk, cotton, and a species of grain in whose thick stalk was stored a marrowy pith. The inhabitants were engaged in horticulture and fruit raising. Many were occupied also in preparing flax, cotton, and the sugar cane for market. The street that ran under the city was the grand military and commercial route to Tarichaea and Tiberias. In many places it took the form of a tunnel between hills, as it did here in Tirzah which, as I have said, rested on piers above the road.

In the center of the city, that is, in the center of its ancient

surroundings, in a large, deserted-looking space, there stood on a gentle eminence a spacious edifice with massive walls, several courtyards, and round buildings like towers in whose interior were found other courts. It was the old, ruined castle of the Kings of Israel. A part had fallen to decay, but another had been fitted up as a hospital and prison. Some portions were overgrown ruins, on which were laid out gardens of all kinds. On the square before the house was a fountain whose water, by means of a wheel turned by an ass, was raised in leathern bags and poured into a great basin, from which it flowed on all sides through channels into tanks, thus supplying the city in every direction. Every quarter had its reservoir.

At this fountain five disciples from the opposite side of the Jordan joined Jesus and His followers. They were the two youths delivered from slight demoniacal possession, the two men out of whom Jesus had driven the devils into the swine, and a fifth. They had been, in accordance with Jesus' commands, proclaiming their own deliverance and the miracle of the swine in the little cities of the country of the Gerasens and in the Decapolis. They had healed in those places and had announced the approach of the Kingdom of God. They embraced the disciples and washed one another's feet at the fountain. Jesus had come straight from a house outside the city where, with the other disciples, He had passed the night. These five brought Him news that all His disciples whom He had sent into Upper Galilee had returned to Capharnaum, and that an immense multitude of people were encamped in the district around, awaiting His coming.

Jesus now went with the disciples into the castle, sought out the superintendent of the hospital, and requested to be introduced to their quarters. The superintendent complied with His request, and Jesus went through halls and courts until He arrived at the cells and retired corners where lay the sick suffering from diseases

of all kinds. He went around among them instructing, healing, and consoling. Some of the disciples were with Him, helping to raise, carry, and lead the sick; others were scattered in the different corridors, performing cures and preparing the way for Jesus. In one of the courts there were several possessed in chains, who yelled and raged when Jesus entered the house. He commanded them to be silent, cured them, and drove the devils out of them. In the most distant part of the hospital were some lepers, and these too He healed. He went alone to them. The cured belonging to Tirzah itself were at once taken away by their friends, not, however, before Jesus had ordered them food and drink. To the poor among them were distributed, besides, the clothing and coverlets that the disciples had brought with them to Tirzah from the inn of Bezech.

Jesus visited also the abode of the sick women. It was a high, round tower with an inner court. In this court, as well as on the outside of the tower, a projecting flight of steps led from one story to another, for in the interior there was no little staircase such as we have. In the exterior apartments were women sick of all kinds of maladies. Jesus cured many. In the apartments nearest the court, from which they were separated by locked doors, women were imprisoned, some for their excesses, some on account of their bold speech, while many others of their number were innocent. In the same building many poor men underwent the rigors of grievous imprisonment, some for debt, others for having joined in a revolt, many also the victims of revenge and enmity, while others were confined merely to get them out of the way. Many of these poor creatures were quite abandoned, left to starve in their prison cells. Jesus heard bitter complaints on this subject from the sick whom He cured and from others. He indeed knew all about it, and it was principally on account of that general misery He had come.

Tirzah counted numerous Pharisees and Sadducees,

and among the latter were many Herodians. The prison was guarded by Roman soldiers and had a Roman superintendent. The lodgings of the guards and overseers were outside the building. Jesus, having applied to the latter for permission, was allowed to visit the part open to strangers. He listened to the prisoners' story of misery and sufferings, directed refreshments to be distributed to them, instructed and consoled them, and forgave the sins of many that confessed to Him. To several of those confined for debt, as well as to many others, He promised release. To others He held out hopes of relief.

From the prison Jesus went to the Roman Commander, who was not a wicked man, and spoke to him gravely and touchingly about the prisoners. He offered to discharge their debts Himself, and to go part security for their innocence and good behavior. He expressed His desire also to converse with those that had for so long a time endured a more rigorous imprisonment. The Commander listened very respectfully to Jesus, but explained to Him that as all those prisoners were Jews who had been put into prison under very particular circumstances, he would have to speak to the Pharisees and to the Jewish authorities of the place before he could grant His request to be allowed access to them. Jesus replied that after He had taught in the synagogue, He would call on him again with the Jewish authorities. Then He returned to the female prisoners, whom He consoled and advised. He received from several the avowal of their misdemeanors and promises of amendment, forgave them their sins, caused alms to be distributed among them, and promised to reconcile them with their friends.

Thus did Jesus from nine o'clock in the morning until nearly four in the afternoon labor in this abode of misery and woe, filling it with joy and consolation on a day upon which in it alone was sorrow to be found, for in the city all was jubilation. It was the first of those holidays

that had been added by Solomon to the Feast of Ennorum, on account of the gifts presented by the Queen of Saba. Jesus had beheld the Sabbath of this first day celebrated the evening before at Bezech. Today the whole city, especially the most populous quarters, was alive with joy. There were triumphal arches, leaping, racing, and heaps of grain for distribution among the poor. But around that old castle, at once prison and hospital, all was still. Jesus alone had thought of its poor inmates, and He alone had brought them real joy. In the house outside the city, He took with the disciples a little repast, which consisted of bread, fruit, and honey. Then He sent some of His followers to the prison with all kinds of provisions and refreshments, while He with the rest repaired to the synagogue.

The report of what Jesus had done in the hospital was already spread throughout the whole city. Many of those that He had there cured were returned to the city and now went to the synagogue; others were assembled outside the sacred edifice, where Jesus and the Apostles cured many more. In the synagogue were gathered the Pharisees and Sadducees, and many secret Herodians. Among the first-named were many of the same sect from Jerusalem who had come thither for recreation. They were full of spite and envy at Jesus' doings, which threw disgrace upon their own. In the school were present also a great many people from Bezech who had followed Jesus thither. In His instruction Jesus spoke of the feast and its signification, which was to afford an opportunity for recreation, for infusing joy into the hearts of others, and for doing good. He referred again to one of the Eight Beatitudes, "Blessed are the merciful." He explained the parable of the Prodigal Son, which He had already related to the prisoners. Then He spoke of these, as well as of the sick and their miseries, how forgotten and abandoned they were while others enriched themselves by

seizing upon the funds destined for their support. He inveighed vigorously against the trustees of this establishment, some of whom were among the Pharisees present. They listened in silent rage. In recounting the parable of the Prodigal Son, Jesus made allusion to those that had been imprisoned on account of their misdemeanors, but who were now repentant. This He did in order to reconcile the relatives here present to some of the prisoners. All were very much touched.

Here, too, Jesus related the parable of the compassionate king and the unmerciful servant. He applied it to those that allow the poor prisoner to languish on account of an insignificant debt, while God suffers their own great indebtedness to run on.

The secret Herodians had by their trickery been the cause of the imprisonment of many poor people of this place. To this fact Jesus once vaguely alluded when, in His severe denunciation of the Pharisees, He said: "There are many indeed among you who very likely know how things fell out with John." The Pharisees railed at Jesus. They made use of expressions among themselves, such as these: "He wages war with the help of women, and goes about with them. He will get possession of no great kingdom with such warriors."

Jesus then pressed the head men among the magistrates and Pharisees to go with Him to the Roman superintendent of the prison, and offer to ransom the most miserable and neglected of the inmates. This proposal was made in the hearing of many, consequently the Pharisees could not refuse. When Jesus and His disciples turned off toward the residence of the superintendent, a crowd followed, sounding Jesus' praises. The superintendent was a much better man than the Pharisees, who maliciously ran up the prisoners' debts so high that, for the release of some of them, Jesus had to pay fourfold. But because He had not the money around Him, He gave as a pledge a

triangular coin to which hung a parchment ticket upon which He had written some words authorizing the sum to be discharged from Magdalen's property which Lazarus was about to sell. The entire proceeds were destined by Magdalen and Lazarus for the benefit of the poor, for debtors, and the relief of sinners. Magdalum was a more valuable estate than that of Bethania. Each side of the triangular coin was about three inches long, and in the center was an inscription indicating its value. To one end hung a jointed strip of metal, like two or three links of a chain, and to this the writing was fastened.

After the transaction recorded above, the superintendent ordered the poor prisoners to be brought forth. Jesus and the disciples lent their assistance in the execution of his order. Many poor creatures in tatters, half-naked and covered with hair, were dragged forth from dark holes. The Pharisees angrily withdrew. Many of the released were quite weak and sick. They lay weeping at Jesus' feet, while He consoled and exhorted them. He procured for them clothing, baths, food, lodgings, and saw to the formalities necessary to be observed in restoring them to liberty, for they had to remain under the jurisdiction of the prison and hospital a few days until their ransom was paid. A similar occurrence took place among the female prisoners. All were fed, Jesus and the disciples waiting on them, and the parable of the Prodigal Son was afterward related to them.

Thus was this house for once filled with joy. In it appeared to be prefigured the deliverance from Limbo of the Patriarchs to whom John, after his death, had announced the near coming of the Redeemer. Jesus and the disciples spent the night once more in the house outside of Tirzah.

It was this affair here in Tirzah which, when reported to Herod, drew his attention more particularly upon Jesus, and called forth the remark: "Is John risen from

the grave?" From this time Herod was desirous of seeing Jesus. He had indeed previously heard of Him from general report and through John, but he had not thought much on the subject. Now, however, his uneasy conscience made him notice what before had passed unremarked. He was at this time living in Hesebon, where he had gathered all his soldiers around him, among them some mercenary Roman troops.

From Tirzah to Capharnaum, whither Jesus now proceeded with His disciples, was a journey of eighteen hours. They did not go up through the valley of the Jordan, but along the base of Mount Gelboa and across the vale of Abez, leaving Thabor on the left. They lodged at the inn on the borders of the lake near Bethulia and journeyed next day to Damna, where Jesus found Mary and several of the holy women who had arrived there before Him. The other six Apostles and some of the disciples had also come to Damna. The two soldiers from Machaerus, whom Lazarus had sent through Samaria, joined Jesus' followers near Azanoth.

11. JESUS IN CAPHARNAUM AND ITS ENVIRONS

There were at this time in Capharnaum no fewer than sixty-four Pharisees assembled from the neighboring districts. On their way thither, they had made inquiries upon the most remarkable of Jesus' cures, and had ordered the widow of Naim with her son and witnesses from that place to be summoned to Capharnaum, as well as the son of Achias, the Centurion of Giskala. They had also closely interrogated Zorobabel and his son, the Centurion Cornelius and his servant, Jairus and his daughters, several blind and lame that had been cured—in a word, all that had in that part of the country profited by Jesus' healing power. In every case they summoned

witnesses, whom they questioned and whose answers they compared.

When, notwithstanding their malice, they were unable to construe what they heard into proofs against the truth of Jesus' miracles, they became still more enraged, and again had recourse to their old story, that He had dealings with the devil. They declared that He went about with women of bad repute, excited the people to sedition, deprived the synagogues of the alms that should flow to them, and profaned the Sabbath, and they boasted that they would now put a stop to His proceedings.

Intimidated by these threats, by the ever-increasing concourse of people, and especially by the beheading of John, the relatives of Jesus were in great trouble. They entreated Him not to go to Capharnaum, but to take up His residence elsewhere, and for this they named many places, such as Naim or Hebron or the cities on the other side of the Jordan. But Jesus silenced them by declaring that He would go to Capharnaum, where He would both teach and cure, for as soon as He stood face to face with the Pharisees, they would cease their boasting.

When the disciples asked Him what they were now to do, Jesus answered that He would tell them, and that He would give to The Twelve to hold the same position to them as He Himself held to the Apostles. When evening came they separated. Jesus went with Mary, the women, and His relatives eastward through Zorobabel's hamlet to Mary's house in the valley of Capharnaum, and the Apostles and disciples departed by other routes. That night Jairus sought Jesus to relate to Him the persecutions he had had to endure. Jesus calmed him. He had been discharged from his office, and now belonged entirely to Jesus.

Capharnaum was full of visitors, sick and well, Jews and Gentiles. The surrounding plains and heights were covered with encampments. In the fields and mountain

nooks, camels and asses were grazing; even the valleys and hills on the opposite side of the lake were alive with people waiting for Jesus. There were strangers here from all sides, from Syria, Arabia, Phoenicia, and even from Cyprus.

Jesus visited Zorobabel, Cornelius, and Jairus. The family of the last-named was entirely converted, the daughter much better than formerly, and very modest and pious. Jesus went afterward to Peter's house outside the city, and found it crowded with sick. Heathens, who had never been here before, now presented themselves. The crowd of sick was so great that the disciples had to put up a species of scaffolding in order to afford more room for them. Not only Jesus was everywhere sought for by the sick, but the Apostles and disciples also were called by them. "Art thou one of the Prophet's disciples?" they cried. "Have pity on me! Help me! Take me to Him!" Jesus, the Apostles, and about twenty-four disciples taught and cured the whole morning. There were some possessed present, who cried after Jesus and from whom He drove the demons. No Pharisees were present, but there were among the crowd some spies and some half-disaffected.

After Jesus had performed many cures, He withdrew into a hall to preach, whither He was followed by the cured and others. Some of the Apostles went on healing while the others gathered around Jesus, who again taught on the Beatitudes and related several parables. Among other points, He touched upon prayer which, He said, they should never omit. He related and developed the similitude of the unjust judge who, in order to get rid of the widow ever returning to knock at his door, at last rendered her justice.[1] If the unjust judge was thus forced to comply, will not the Father in Heaven be still more merciful?

Then Jesus taught the multitude how to pray, recited

the seven petitions of the *Our Father,*[2] and explained the first, "Our Father, who art in Heaven." Already on His journeys, He had explained several of the petitions to the disciples; now, however, He took them up as He had done the Beatitudes, and made them the subject of His public instructions. Thus the prayer was all explained by degrees, repeated everywhere, and published on all sides by the disciples. Jesus continued the Eight Beatitudes at the same time. In speaking of prayer, He made use of this similitude: If a child begs his father for bread, will he give him a stone? Or if asked for a fish, will he give a serpent or scorpion?

It was now toward three o'clock. Mary, aided by her sister and other women, also by the sons of Joseph's brethren from Dabereth, Nazareth, and the valley of Zabulon, had prepared in the front part of the house a meal for Jesus and the disciples. During several days they had had, on account of their great labors, no regular hours for meals. The dining room was separated from the hall in which Jesus was teaching near a court crowded with people, who could hear all that was said through the open porticos of the hall. Now when Jesus went on instructing, Mary, taking with her some relatives in order not to go through the crowd alone, approached with the intention of speaking to Him and begging Him to come and partake of some food. But it was impossible for her to make her way through the crowd, and so her request was passed from one to another, until it reached a man standing near Jesus. He was one of the spies of the Pharisees. As Jesus had several times made mention of His Heavenly Father, the spy, not without a secret sneer, said to Him: "Behold Thy Mother and Thy brethren stand without, seeking Thee." But Jesus, looking at him, said: "Who is My Mother, and who are My brethren?" Then grouping The Twelve and placing the disciples near them, He extended His hand over the former with the

words: "Behold My Mother!" and then over the latter, saying: "and these are My brethren, who hear the word of God and do it. For whosoever shall do the will of My Father who is in Heaven, he is My brother, My sister, and My Mother."[3] Then He went on with His discourse, but sent His disciples in turn to take what food they needed.

After this, as He was going with the disciples to the synagogue, the sick who could still walk followed Him, imploring His help. He cured them. In the outer porch of the synagogue, although the Sabbath had already begun, a man stepped up to Him, showed Him his hand, crippled and withered, and begged to be helped. Jesus told him to wait awhile. At the same time, He was called by some people who were leading a deaf and dumb possessed who was raging frightfully. Jesus commanded him to lie down quietly at the entrance of the synagogue and there wait. The possessed instantly sat down cross-legged, and bowed his head on his knees, keeping a side-glance fixed on Jesus. With the exception of an occasional slight convulsive shuddering, he remained quiet during the whole instruction.

The Sabbath lesson was about Jethro giving counsel to Moses when the Israelites were encamped around Sinai, of Moses ascending the mount and receiving the Ten Commandments (*Ex.* 18-21), and from the Prophet Isaias, the passages that record his vision of the throne of God and the seraph's purifying his lips with a burning coal (*Is.* 6:1-13). The synagogue was overflowing with people, and a great crowd was standing outside. The doors and windows were all thrown open, and many people were looking in from the adjacent buildings. Numbers of Pharisees and Herodians were present, all filled with rage and bitterness. The recently cured were in the synagogue, as well as all the disciples and relatives of Jesus. The citizens of Capharnaum and the crowds of strangers

were full of reverence and admiration for Jesus, and so the Pharisees did not dare to attack Him without apparent reason. They had besides come to the synagogue more out of a desire to support one another in their vain boasting than to make any serious opposition to Him, though this latter they were not able to do. They no longer cared to contradict Him in public, as on such occasions His replies generally put them to shame before the people. But when Jesus withdrew, they sought by every possible means to turn the people away from Him, and they set lies afloat against Him.

They knew now that the man with the withered hand was there, and they wanted to see whether Jesus would heal him on the Sabbath, that they might accuse Him. This was especially the desire of those that had just come from Jerusalem. They were anxious for something to take home with them and lay before the Sanhedrin. As they could allege nothing of importance against Him, and although they well knew His sentiments on the point, they always returned as if in ignorance to the same question, and to it Jesus with unwearied patience generally gave the same answer. Several of them now put the query: "Is it lawful to heal on the Sabbath?" Jesus, knowing their thoughts, called the man with the withered hand, placed him in the midst of them, and said: "Is it lawful to do good on the Sabbath day, or to do evil? To save life, or to destroy it?" No one answered. Then Jesus repeated the similitude of which He generally made use on such occasions: "What man shall there be among you that hath one sheep: and if the same fall into a pit on the Sabbath day, will he not take hold on it and lift it up! How much better is a man than a sheep! Therefore it is lawful to do a good deed on the Sabbath day." He was very much troubled at the obduracy of these men, and His angry glance penetrated to the bottom of their soul. Taking the arm of the poor man in His left hand, He stroked it

down with the right, straightened out and separated the crooked fingers, and said: "Stretch out thy hand!" The man stretched out his hand and moved it. It had become as long as the other and was perfectly cured. The whole scene was the work of an instant. The man cast himself with thanks at Jesus' feet and the people broke forth into shouts of jubilation, while the enraged Pharisees withdrew to the entrance of the synagogue to discuss what they had witnessed. Jesus next drove the devil from the possessed whom He had left waiting at the door, and instantly speech and hearing were given him. The people again shouted for joy, and the Pharisees again gave utterance to their slanderous expression: "He has a devil! He drives out one devil by the help of another!" Jesus turned toward them and said: "Who among you can convict Me of sin? If the tree is good, so too is the fruit good; if the tree is evil, so also is the fruit evil, for by the fruit the tree is known. O generation of vipers, how can you speak good things, whereas you are evil! Out of the abundance of the heart the mouth speaketh."

At these words, the Pharisees set up a great cry: "He shall make an end of all this! We have had enough of this!" and one of them carried his insolence so far as to call out: "Dost Thou not know that we can put Thee out?" Jesus and the disciples now left the synagogue, and hurried by different routes, some to Mary's house, some to Peter's near the lake. Jesus took a repast at His Mother's, and then passed the night with The Twelve in Peter's house. The latter, being the more distant of the two, afforded a safer retreat.

The whole of the following day Jesus, the Twelve Apostles, and the disciples spent at Peter's healing the sick. The multitude was waiting for Him and seeking Him in many places, but He remained shut up in the house.

During the day Jesus called before Him the Apostles

and disciples, two and two, as He had sent them, and received from them an account of all that had happened to them during their mission. He solved the doubts and difficulties that had arisen in certain circumstances, and instructed them how they should act in the future. He told them again that He would soon give them a new mission. The six Apostles who had been laboring in Upper Galilee had been well received. They had found the people well disposed and had in consequence baptized many. The others, who had gone to Judea, had not baptized any, and here and there had experienced contradiction.

The crowd around the house becoming greater and greater, Jesus and His followers slipped away secretly. The stars shed their light down upon the little party as they hurried along the bypaths to Peter's barque. They ferried across the lake and landed between Matthew's custom house and Little Corozain. From there they climbed the mountain at whose foot stood the custom house, for Jesus wanted to instruct the disciples in solitude. But the multitude had caught a glimpse of their departure, and the news soon spread through the tents of the encampment. The crowd near Bethsaida soon crossed, some over the lake, others further up over the Jordan bridge, and so Jesus and His party here on the mountain were again surrounded by the immense multitude. The disciples ranged the people in order, and Jesus began again His instructions on the Beatitudes and prayer. He again explained the first petition of the *Our Father.* As the hours flew by, the crowds increased. People came from all the cities around, from Julias, Corozain, and Gergesa, bringing with them the sick and possessed. Numbers were healed by Jesus and the disciples.

The instructions over, the multitude dispersed the next day at the place on which this sermon on the mount had been delivered. Jesus with the Apostles and disciples then retired higher up the mountain to a shady, solitary spot.

Besides The Twelve, there were with Jesus seventy-two disciples. Among them were the two soldiers from Machaerus and some that had not yet been formally received as disciples and had never been on a mission. The sons of Joseph's brother were there.

Jesus then instructed the disciples upon the work in store for them. He told them that they should take with them neither purse nor money nor bread, but only a staff and a pair of sandals; that wherever they were ungraciously received, they should shake the dust from their shoes. He gave them some general directions for their coming duties as Apostles and disciples, called them the salt of the earth, and spoke of the light that must not be placed under a bushel, and of the city seated upon a mountain. Still He did not inform them of the full measure of persecution awaiting them.

The main point, however, of this instruction was that by which Jesus drew a definitive line between the Apostles and the disciples, the former of whom were set over the latter. To them He said that they should send and call the disciples as He Himself sent and called *them,* namely, the Apostles. This they were empowered to do by virtue of their own mission. Among the disciples Jesus likewise formed several classes, setting the eldest and best instructed over the younger and more recently received. He arranged them in the following manner, the Apostles, two by two, headed by Peter and John. The elder disciples formed a circle around them, and back of these the younger, according to the rank He had assigned them. Then He addressed to them words of earnest and touching instruction, and imposed hands upon the Apostles as a ratification of the dignity to which He had raised them; the disciples, He merely blessed. All this was done with the greatest tranquillity. The whole scene was deeply impressive. No one offered the least resistance or showed the least sign of discontent. By this time it was evening, and

Jesus with Andrew, John, Philip, and James the Less, plunged deeper into the mountains, and there spent the night in prayer.

1. *Lk.* 18:1-5.
2. *Matt.* 6; *Lk.* 11.
3. *Mt.* 12:46-50; *Mk.* 3:31; *Lk.* 8:19-21.

12. THE FEEDING OF THE FIVE THOUSAND

When next morning Jesus and the Apostles returned to the mount upon which He had already taught several times on the Eight Beatitudes, He found the multitude assembled. The other Apostles had arranged the sick in sheltered places. Jesus and the Apostles began to heal and to instruct. Many who in those days had now come for the first time to Capharnaum, knelt in a circle to receive Baptism. The water, which had been brought for that purpose in leathern bottles, was sprinkled over them three at a time.

The Mother of Jesus had come with the other women, and she now helped among the sick women and children. She did not exchange words with Jesus, but returned betimes to Capharnaum.

Jesus taught of the Eight Beatitudes and went as far as the sixth. The instruction on prayer begun at Capharnaum He repeated, and explained some of the petitions of the *Our Father.*

Teaching and healing went on till after four o'clock, and all this time the listening crowds had had nothing to eat. They had now followed from the day before, and the scanty provisions they had brought with them were exhausted. Many among them were quite weak and languishing for nourishment. The Apostles, noticing this, approached Jesus with the request that He would close the instruction in order that the people might hunt up

lodgings for the night and procure food. Jesus replied: "They need not go away for that. Give them here something to eat!" Philip made answer: "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" This he said with some unwillingness, because he thought Jesus was about to lay upon them the fatigue of gathering up from the environs sufficient bread for all that crowd. Jesus answered: "See how many loaves you have!" and went on with His discourse. There was in the crowd a servant, who had been sent by his master with five loaves and two fishes as a present to the Apostles. Andrew told this to Jesus with the words: "But what is that among so many?" Jesus ordered the loaves and fishes to be brought, and when they were laid on the sod before Him, He continued the explanation of the petition for daily bread. Many of the people were fainting, and the children were crying for bread. Then Jesus, in order to try Philip, asked him: "Where shall we buy bread, that these people may eat?" and Philip answered: "Two hundred pennyworth would not be sufficient for all this crowd." Jesus said: "Let the people be seated, the most famished by fifties, the others in groups of a hundred; and bring Me the baskets of bread that you have at hand." The disciples set before Him a row of shallow baskets woven of broad strips of bark, such as were used for bread. Then they scattered among the people, whom they arranged in fifties and hundreds all down the terraced mountain, which was clothed with grass beautiful and long. Jesus was above, the people seated below Him on the mountainside.

Near the place upon which Jesus taught was a high, mossy bank, in which were several caves. On it Jesus directed a broad napkin to be spread, upon which were deposited the five loaves and two fishes. The loaves lay one upon the other on the napkin. They were long and narrow, about two inches in thickness. The crust was thin and yellow, and the inside, though not perfectly white,

was close and fine. They were marked with stripes to make it more easy to break them or cut them with a knife. The fish were of a good arm's length. Their heads were somewhat projecting, not like our fish. Cut up, roasted, and ready for eating, they lay upon large leaves. Another man had brought a couple of honeycombs, and they too were laid on the napkin.

When the disciples numbered the people and seated them in fifties and hundreds as Jesus had directed, He cut the five loaves with a bone knife, and the fish, which had been split down lengthwise, He divided into crosspieces. After that He took one of the loaves in His hands, raised it on high and prayed. He did the same with one of the fish. I do not remember whether He did the same with the honey or not. Three of the disciples were at His side. Jesus now blessed the bread, the fish, and the honey, and began to break the cross-sections into pieces, and these again into smaller portions. Every portion immediately increased to the original size of the loaf, and on its surface appeared, as before, the dividing lines. Jesus then broke the individual pieces into portions sufficiently large to satisfy a man, and gave with each a piece of fish. Saturnin, who was at His side, laid the piece of fish upon the portion of bread, and a young disciple of the Baptist, a shepherd's son, who later on became a Bishop, laid upon each a small quantity of honey. There was no perceptible diminution in the fish, and the honeycomb appeared to increase. Thaddeus laid the portions of bread upon which were the fish and honey in the flat baskets, which were then borne away to those in most need, who sat in the fifties and were served first.

As soon as the empty baskets were brought back, they were exchanged for full ones, and so the work went on for about two hours until all had been fed. They that had a wife and children (and these were separated from the men) found their portion so large that they could abun-

dantly share with them. The people drank of the water that had been conveyed thither in leathern bottles. Most of them used cups formed of bark folded into the shape of a cone, and others had with them hollow gourds.

The whole affair was conducted most expeditiously and with perfect order. The Apostles and disciples were, for the most part, occupied in carrying the baskets here and there and in distributing their contents. But all were silent and filled with amazement at the sight of such a multiplication. The size of the loaves was about two spans, or eighteen inches in length, and a fifth less in breadth. They were divided by ridges into twenty parts, five in length and four in breadth, so that the substance of every one of those parts increased fiftyfold, in order to feed five thousand men. The bread was a good three fingers in thickness. The fish were cut in two lengthwise. Jesus divided each half into numerous portions. It was only the two fish all the time, for it was in substance and not in number that they were most wonderfully increased.

When all had satisfied their hunger, Jesus bade the disciples to go around with the baskets and gather up the scraps, that nothing might be lost. They collected twelve baskets full. A great many of the people asked to take some of the pieces home with them as souvenirs. There were no soldiers present this time, though I was accustomed to see many at all the other great instructions. They had been called to Hesebon, where Herod was then sojourning.

When the people arose from their meal, they gathered everywhere in groups, full of wonder and admiration at this miracle of the Lord. From mouth to mouth ran the word: "This man is genuine! He is the Prophet that was to come into the world! He is the Promised One!"

It was now growing dusk, so Jesus bade the disciples go to their barques and cross before Him to Bethsaida; meanwhile He would take leave of the people and then

follow. The disciples obeyed. Taking the baskets of bread they went down to their ships, and some of them crossed over to Bethsaida at once. The Apostles and some of the older disciples remained behind a little longer and then departed on Peter's barque.

Jesus now dismissed the multitude, who were deeply moved. Scarcely had He left the spot upon which He had been teaching when the shout arose: "He has given us bread! He is our King! We will make Him our King!" But Jesus disappeared into the solitude, and there gave Himself up to prayer.

13. JESUS WALKS ON THE SEA

Peter's barque, with the Apostles and several of the disciples, was delayed during the night by contrary winds. They rowed vigorously, but were driven to the south of the proper direction. I saw that every two hours little boats with torches were sent out from either bank. They bore belated passengers to the large ships, and served in the darkness to mark their direction. As, like sentinels, they were relieved every two hours, they were here called night watches. I saw these boats changed four times, while Peter's ship was being driven south of its right course.

Then Jesus walked on the sea in a direction from northeast to southwest. He was shining with light. Rays darted from Him, and one could see His image reversed in the water under His feet. To walk in a direction from Bethsaida-Julias to Tiberias, almost opposite which was Peter's ship, Jesus had to pass between the two night boats that were rowing out into the sea, one from Capharnaum and the other from the opposite bank. The people in these boats, seeing Him walking, raised a long cry of fear and sounded a horn, for they took Him for a phantom. The Apostles on Peter's ship which, in order to

find the true course, was guiding itself by the light from one of those boats, glanced in the direction of the sound, and saw Him coming toward them. He appeared to be gliding along more rapidly than in ordinary walking, and wherever He approached, the sea became calm. But a fog rested upon the water, so that He could be seen only at a certain distance. Although they had once before seen Him thus walking, still the unusual and specter-like sight filled them with terror, and they uttered a great cry.

But suddenly they recalled the circumstance of Jesus' first walking on the water, and Peter, once more desirous of showing his faith, cried out again in his ardor: "Lord, if it be Thou, bid me come to Thee!" Jesus replied: "Come!" This time Peter ran a greater distance toward Jesus, but his faith did not yet suffice. He was already close to Him when he again thought of his danger, and on the instant began to sink. He stretched out his hand and cried: "Lord, save me!" He did not, however, sink to so great a depth as the first time. Jesus again addressed to him the words: "O thou of little faith, why dost thou doubt?" When Jesus mounted the ship, all ran to cast themselves at His feet, crying: "Truly, Thou art the Son of God!" Jesus reproved them for their fear and little faith, gave them a severe reprimand, and then instructed them upon the *Our Father.* He ordered them to steer more to the south. They now had a favorable wind and made the journey quickly, taking meanwhile a little rest in the cabin under the rower's stand around the mast. The storm on this occasion was not so violent as that of the preceding, but they had got into the current of the lake, which in the middle was very strong, and they could not get out of it.

Jesus allowed Peter to come to Him on the water in order to humble him, for He knew very well that he was going to sink. Peter was very fiery and strong in believing, and in his zeal he wanted to give a testimony of his

faith to Jesus and the disciples. By his sinking, he was preserved from pride. The others had not sufficient confidence to wish to follow his example and, while wondering at Peter's faith, they could see that although it excelled their own it was not yet what it ought to be.

At sunrise Peter's ship put to on the east side of the lake at a little hamlet consisting of only a couple of rows of houses between Magdala and Dalmanutha. The hamlet belonged to the latter. It is this place that is meant when the Gospel says, "into the parts of Dalmanutha."[1]

As soon as they perceived the approach of the ship, the inhabitants began to get all their sick ready, and they came to meet Jesus on the shore. He and the disciples healed in the streets. After that He went to a hill at a short distance beyond Dalmanutha, where all the inhabitants, Jews and pagans, assembled around Him. There He taught upon the Eight Beatitudes and the *Our Father.* He also healed the sick whom they had brought with them.

This little place was near the ferry, and in it the toll was paid. The people in general were occupied with the transportation of iron from the iron city of Ephron unto Basan. This was the point from which they shipped iron to all the other seaports of Galilee. From the mountains they could see over into Ephron.

From this place Jesus embarked with the Apostles for Tarichaea, which was situated from three to four hours south of Tiberias. The city was built on a height, a quarter of an hour from the seashore, down to which, however, were houses scattered here and there. The shore from this point to the efflux of the Jordan was bordered with a wall strong and black, upon which a road extended. It was a recently built city, very beautiful and of pagan architecture, with colonnades in front of the houses. In the marketplace was a beautiful fountain protected by a pillared roof.

Jesus went at once to this fountain and thither flocked the people with their sick, whom He healed. Numbers of women stood veiled with their children at some distance behind the men. Pharisees and Sadducees were standing around Jesus, among them some Herodians, while He discoursed upon the Eight Beatitudes and the *Our Father.* The Pharisees were not slow in bringing forward their accusations which, as ever, turned upon the same points, namely, that He frequented the society of publicans and sinners, that He attracted after Him women of bad repute, that His disciples did not wash their hands before meals, that He cured upon the Sabbath, etc. Jesus cut them short, and called the children to Him. After curing, instructing, and blessing them, He presented them to the Pharisees with the words: "Ye must become like unto these."

Tarichaea was less elevated than Tiberias. Quantities of fish were here salted and dried. Before entering the city, the traveller met large wooden frames upon which the fish lay drying.

The country in these parts was uncommonly fertile. The heights around the city were covered with terraces full of vineyards and every variety of fruit trees. The whole region as far as Thabor and the Baths of Bethulia was, beyond all conception, blooming, teeming with abundance. It was most generally known as the Land of Genesareth.

Toward evening Jesus left Tarichaea and sailed with the disciples across the lake in a northeasterly direction. He taught while on the ship, but only of the *Our Father,* and this time of the fourth petition. When alone with them, Jesus always prepared His disciples for His public, more elevated teachings.

1. *Mk.* 8:10.

14. JESUS TEACHES OF THE BREAD OF LIFE

Jesus spent the night on the ship, which was anchored on the shore between Matthew's custom office and Bethsaida-Julias. Next morning He discoursed upon the *Our Father* before about a hundred people, and toward midday sailed with the disciples to the region of Capharnaum, where they landed unnoticed and went at once to Peter's. Here Jesus met Lazarus, who had come hither with Veronica's son and some people from Hebron.

When Jesus ascended the height behind Peter's house, over which ran the shortest route from Capharnaum to Bethsaida, the multitude encamped around it followed Him. Several of those present the day before at the multiplication of the loaves, and who had been seeking Him ever since, asked Him: "Rabbi, when camest Thou hither? We have been seeking Thee on both sides of the lake." Jesus, at the same time beginning His sermon, answered them: "Amen, amen, I say to you, you seek Me, not because you have seen miracles, but because you did eat of the loaves, and were filled. Labor not for the meat which perisheth but for that which endureth unto life everlasting, which the Son of Man will give you. For Him hath God the Father sealed." These words stand thus in the Gospel, but they are only the principal points of those that Jesus pronounced on this occasion, for He dwelt largely on the subject. The people whispered to one another: "What does He mean by the Son of Man? We are all children of man!" When upon His admonition that they should do the works of God, they asked what they should do to fulfill those works, He answered: "Believe in Him whom He hath sent!" And then He gave them an instruction upon faith. They asked again what kind of a miracle He would perform that they might believe. Moses gave their fathers bread from Heaven that they might

believe in him, namely, the manna. What, they now asked, was Jesus going to give them. To this Jesus answered: "I say to you, Moses gave you not bread from Heaven, but My Father giveth you the true bread from Heaven. For the bread of God is that which cometh down from Heaven and giveth life to the world."

Of this bread Jesus taught in detail, and some of them said to Him: "Lord, give us always this bread!" But others objected: "His Father gives us bread from Heaven! How can that be? His father Joseph is already dead!" Jesus continued to teach on the same subject, dwelling upon it at great length, developing it and explaining in most precise terms. But only a few understood Him. The others fancied themselves wise; they thought they knew all things.

On the following day Jesus, from the hill behind Peter's house, continued the subject of yesterday's discourse. There were about two thousand people present, who exchanged places by turns, some coming forward, others withdrawing, that all might get a chance to hear better. Jesus also changed His position from time to time. He went from one place to another, lovingly and patiently repeating His words of instruction and refuting the same objections. Apart from the crowd were many women, veiled. The Pharisees kept moving to and fro, questioning and whispering their doubts among the people.

Today Jesus spoke out in plain words. He said: "I am the Bread of Life. He that cometh to Me shall not hunger, and he that believeth in Me shall never thirst. All that the Father giveth Me shall come to Me, and him that cometh to Me, I will not cast out. Because I came down from Heaven, not to do My own will, but the will of Him that sent Me. Now this is the will of the Father, who sent Me: that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day. And

this is the will of My Father that sent Me: that every one who seeth the Son and believeth in Him, may have life everlasting, and I will raise him up at the last day."

But there were many who did not understand Him, and they said: "How can He say that He has come down from Heaven? He is truly the son of the carpenter Joseph, His Mother and relatives are among us, and we know even the parents of His father Joseph! He has said today that God is His Father, and then He said again that He is the Son of Man!" and they murmured. Jesus said to them: "Murmur not among yourselves. No man can come to Me, except the Father, who hath sent Me, draw him." Again they failed to grasp His meaning, and they asked what the words: "The Father draw him," signified. They took them quite literally. Jesus answered: "It is written in the Prophets, *'And they shall all be taught of God.'* Everyone that hath heard and learned it of the Father cometh to Me!"

Thereupon many of them asked: "Are we not with Him? And have we not yet heard of the Father, learned of the Father?" To which Jesus made answer: "No one hath seen the Father, but He who is of God. He that believeth in Me, hath everlasting life. I am the Bread that cometh down from Heaven, the Bread of Life."

Then they said again among themselves that they knew of no bread that came down from Heaven, excepting the manna. Jesus explained that the manna was not the Bread of Life, for their fathers who had eaten it were dead. But whosoever ate of the Bread that came down from Heaven, should not die. He said that He was the living Bread, and that he who ate thereof should live forever.

All these instructions were accompanied by full explanations and quotations from the Law and the Prophets. But most of the Jews would not comprehend them. They took all literally according to the common,

human acceptation, and again asked: "What meaneth these words, that we should eat *Him,* and *eternal life?* Who, then, has eternal life, and who can eat of Him? Henoch and Elias have been taken away from the earth, and they say that they are not dead; nor does anyone know whither Malachias has gone, for no one knows of his death. But apart from these, all other men must die." Jesus replied by asking them whether they knew where Henoch and Elias were and where Malachias was. As for Himself, this knowledge was not concealed from Him. But did they know what Henoch believed, what Elias and Malachias prophesied? And He explained several of their prophecies.

Jesus taught no more that day. The people were in an extraordinary state of excitement; they reflected on His words and disputed their meaning among themselves. Many of the new disciples even, especially those lately received from among John's, doubted and wavered. They had swelled the number of the disciples to seventy, for up to this period Jesus had only thirty-six. The women were now about thirty-four, though the number engaged in the service of the Community at last amounted to seventy. It was increased by all the stewardesses, maidservants, and directresses of the inns.

Jesus again taught the people on the hill outside the city. He said nothing more of the Bread of Life, however, but confined Himself to the Beatitudes and the *Our Father.* The crowd was very great, but because most of the sick were already cured, the thronging and hurrying were less than usual. The carrying of the sick to the scene of action and their subsequent departure always gave rise to much confusion and disturbance, since everyone wanted to be first both in coming and going. All, and especially many of John's disciples, were in great expectation, eager to hear the end of the instruction begun on the previous day.

That evening as Jesus was teaching in the synagogue upon the lesson of the Sabbath, some of His hearers interrupted Him with the question: "How canst Thou call Thyself the Bread of Life come down from Heaven, since everyone knows whence Thou art?" To which Jesus answered by repeating all that He had already said on that subject.

The Pharisees again offered the same objections, and when they appealed to their father Abraham and to Moses, asking how He could call God His Father, Jesus put to them the question: "How can ye call Abraham your father and Moses your Law-giver, since ye do not follow the commandments or the example of either Abraham or Moses?" Then He placed clearly before them their perverse actions and their wicked, hypocritical life. They became confused and enraged.

Now Jesus resumed and continued His instructions on the Bread of Life. He said, "The bread that I will give is My flesh for the life of the world." At these words, murmurs and whispers ran through the crowd: "How can He give us His flesh to eat?" Jesus continued and taught at length as the Gospel records: "Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. But he that eateth My flesh and drinketh My blood, hath everlasting life: and I will raise him up in the last day. For My flesh is meat indeed: and My blood is drink indeed. He that eateth My flesh and drinketh My blood, abideth in Me and I in him. As the living Father had sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from Heaven. It is not bread like the manna, of which your fathers did eat, and yet died! He that eateth this bread, shall live forever." Jesus then explained many passages from the Prophets, especially from Malachias, and showed their accomplishment in John the Baptist, of whom He spoke at length. They asked when

He would give them that food of which He spoke. He answered distinctly: "In its own time," and then, with a peculiar expression, signified a certain period in weeks. I counted as He spoke, and got: *one year, six weeks, and some days.* The people were very greatly agitated, and the Pharisees took care to incite them still more.

After that Jesus again taught in the synagogue. He explained the sixth and the seventh petitions of the *Our Father,* also the Beatitude, "Blessed are the poor in spirit." He said that they who are learned ought not to be conscious of it, just as the rich ought not to know that they possess riches. Then the Jews murmured again and said: "Of what use would such knowledge or such riches be, if the owner did not know that he possessed either the one or the other?" Jesus answered: "Blessed are the poor in spirit!" adding that they should feel themselves poor and humble before God, from whom all wisdom comes, and apart from whom all wisdom is an abomination.

When the Jews questioned Him again upon His discourse of the preceding day, that on the Bread of Life, on the eating of His flesh and the drinking of His blood, He repeated His former instruction in strong and precise terms. Many of His disciples murmured and said: "This saying is hard, and who can hear it?" Jesus replied that they should not be scandalized, they would witness things still more wonderful, and He predicted to them clearly that they would persecute Him, that even the most faithful among them would abandon Him and take to flight, and that He would fall into the arms of His enemies, who would put Him to death. But, He said, He would not abandon His unfaithful disciples; His Spirit would hover near them. The words, "He would run into the arms of His enemy," were not exactly those used by Jesus. It was rather that He would embrace His enemy, or be embraced by him, but I no longer remember which. It referred to the kiss and perfidy of Judas.

As the Jews were now still more scandalized, Jesus said: "If then you shall see the Son of Man ascend up where He was before? It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you are spirit and life. But there are some among you that believe not, therefore did I say to you: No man can come to Me, unless it be given him by My Father."

These words of Jesus were greeted by jeers and murmurs throughout the synagogue. About thirty of the new disciples, principally the narrow-minded followers of John, went over to the Pharisees and began to whisper with them and express their dissatisfaction, but the Apostles and the older disciples gathered more closely around Jesus. He continued to teach, and said aloud: "It is well that those men showed of whose spirit they are the children before they occasioned greater mischief."

As He was leaving the synagogue, the Pharisees and the disloyal disciples who had colleagued with them wanted to detain Him in order to argue with Him and demand explanations on many points. But the Apostles, His disciples, and other friends surrounded Him, so that He escaped their importunities, though amid shouts and confusion. Their speech was such as might be heard from the men of our own day: "Now we have it! Now we need nothing more! He has doubtless proved to every sensible man that He is Himself bereft of reason. We must eat His flesh! We must drink His blood! He is from Heaven! He will ascend into Heaven!"

Jesus went with His followers, though by different routes, to the hill and valley north of the city near the dwellings of Zorobabel and Cornelius. When they reached a certain place, He began to instruct His disciples, and then it was that He asked The Twelve whether they too were going to leave Him. Peter answered for all: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that

Thou art the Christ, the Son of the living God!" Jesus answered among other things: "I also have chosen you twelve, and yet one among you is a devil!"

Mary was present with other women at that last discourse of Jesus on the mountain, as well as that delivered in the synagogue. Of all the mysteries propounded in these discourses, she had long had the interior consciousness; only, just as the Second Person of the Godhead, having taken flesh in her, became Man and her Child, so too was this knowledge hidden, enveloped as it were in the most humble, the most reverential love of her mother-heart for Jesus. Since Jesus had now taught more plainly of these mysteries than ever before, to the scandal of those that willfully shut their eyes to the light, the meditations of Mary were directed to them. I saw her in her chamber that night praying. She had a vision, an interior contemplation of the Angelical Salutation, the Birth, and the Childhood of Jesus, of her own maternity, and of His Sonship. She contemplated her Child as the Son of God, and was so overcome by humility and reverence that she melted into tears. But all these contemplations were again absorbed in the feeling of maternal love for her Divine Son, just as the appearance of bread hides the Living God in the Sacrament.

At the separation of the disciples from Jesus, I saw in two circles the Kingdom of Christ and the kingdom of Satan. I saw the city of Satan and the Babylonian harlot with its prophets and prophetesses, its wonder-workers and apostles, all in great magnificence, more brilliant, richer, and more numerous than was the Kingdom of Jesus. Kings, emperors, and even priests coursed therein with horse and chariot, and for Satan was set a magnificent throne.

But the Kingdom of Christ upon earth I saw poor and insignificant, full of misery and suffering. I saw Mary as the Church, and Christ on the Cross. He, too, was like

the Church, the entrance to which was through the Wound of His Side.

15. JESUS IN DAN AND ORNITHOPOLIS

As Jesus with the Apostles and disciples was making the journey from Capharnaum to Cana and Cydessa, I saw Him in the region of Giskala placing The Twelve in three separate rows and revealing to each his own peculiar disposition and character. Peter, Andrew, John, James the Greater, and Matthew stood in the first row; Thaddeus, Bartholomew, James the Less, and the disciple Barsabas, in the second; Thomas, Simon, Philip, and Judas Iscariot, in the third. Each heard his own thoughts and hopes revealed to him by Jesus, and all were strongly affected. Jesus delivered at the same time a lengthy discourse upon the hardships and sufferings that awaited them, and on this occasion He again made use of the expression: "Among you there is a devil."

The three different rows established no subordination among the Apostles, one to another. The Twelve were classed merely according to their disposition and character. Joses Barsabas stood foremost in the row of the disciples, and nearest to The Twelve; consequently, Jesus placed him also in the second row with the Apostles, and revealed to him his hopes and fears. On this journey Jesus further instructed The Twelve and the disciples exactly how to proceed in the future when healing the sick and exorcising the possessed, as He Himself did in such cases. He imparted to them the power and the courage always to effect, by imposition of hands and anointing with oil, what He Himself could do. This communication of power took place without the imposition of hands, though not without a substantial transmission. They stood around Jesus, and I saw rays darting toward them of different colors, according to the nature of the

gifts received and the peculiar disposition of each recipient. They exclaimed: "Lord, we feel ourselves endued with strength! Thy words are truth and life!" And now each knew just what he had to do in every case in order to effect a cure. There was no room left for either choice or reflection.

After that Jesus with all His disciples arrived at Elcese, a place distant from Capharnaum one hour and a half. There in the synagogue He delivered the sermon of the Sabbath, in which reference was made to the building of Solomon's Temple. I remember that He addressed the Apostles and disciples as the workmen who were to fell the cedars on the mountain and prepare them for the building. He spoke also of the interior adornment of the Temple. The services over, at which many Pharisees were in attendance, Jesus was invited to dine. The meal was taken at a house of public entertainment. Many people stood around during it, to hear what Jesus was saying, and numbers of the poor were fed. The Pharisees, having remarked that the disciples had not washed their hands before coming to table, asked Jesus why His disciples did not respect the prescriptions of their forefathers, and why they did not observe the customary purifications. Jesus responded to their question by asking why they themselves did not keep the Commandments, why with all their traditions they did not honor their father and mother, and He reproached them with their hypocrisy and their vain adherence to external purification. During this dispute the meal came to an end. Jesus, however, continued to address the crowd that pressed around Him: "Hear ye and understand! Not that which goeth into the mouth defiled a man; but what cometh out of the mouth, this defileth a man. He that has ears to hear, let him hear!" The disciples who had remained behind in the entertainment hall told Jesus that these words of His had greatly scandalized the Pharisees. To

which He responded: "Every plant that My Heavenly Father hath not planted, shall be rooted up! Let them alone! They are blind and leaders of the blind. And if the blind lead the blind, both fall into the pit."

When on the following evening Jesus was closing the Sabbath instruction, the Pharisees again reproached Him on account of the irregular mode of the disciples' fasting. But Jesus retorted by charging them with their avarice and want of mercy. Among other things, He said: "The disciples eat after long labor, and then only if others are supplied. But if these latter are hungry, they give them what they have, and God blesses it." Here Jesus recalled the multiplication of the loaves, on which occasion the disciples had given their bread and fish to the hungry multitude, and He asked the Pharisees whether they would have done the same.

From Elcese, Jesus went with the Apostles and disciples through Cedes-Nephtali to Dan, called also Lais, or Leschem. Cedes Nephtali was a stronghold and Levitical city built of black, shining stone. On the way Jesus instructed His followers, His subject always being prayer. He explained the *Our Father.* He told them that in the past they had not prayed worthily, but like Esau had asked for the fat of the earth; but now, like Jacob, they should petition for the dew of Heaven, for spiritual gifts, for the blessing of spiritual illumination, for the Kingdom according to the will of God, and not for one in accordance with their own ideas. He reminded them that even the heathens themselves did not petition for temporal goods alone, but also for those of a spiritual nature.

The city of Dan, situated at the base of a high mountain range, covered a wide extent owing to the fact that every one of its houses was surrounded by a garden. All the inhabitants were engaged in garden tillage. They raised fruits and aromatic plants of all kinds, also calamus, myrrh, balsam, cotton, and many sweet-scented

herbs, which formed the staple of their trade with Tyre and Sidon. The pagans of Dan were more mixed up with the Jews than in other cities. Although this region was so delightful and fertile, yet there were many sick in it.

Jesus put up with the disciples at one of His own inns situated in the heart of the city. The Apostles and disciples had established it when on their last mission here. Counting the Apostles, the disciples with Jesus at this time amounted to thirty. They who had already been here and to whom consequently the inhabitants applied, led Jesus around to the different sick. The rest of the disciples scattered among the surrounding places. Peter, John, and James stayed with Jesus, who went about from house to house healing the sick. He cured the dropsical, the melancholy, the possessed, several slightly affected with leprosy, the lame, and especially numbers of blind, and others with swollen cheeks and limbs.

The blindness so prevalent came from the sting of a little insect that infested this country. Jesus pointed out an herb, with whose juice He bade them anoint their eyes in order to prevent the insect from stinging them. He gave to them also a moral application of its meaning. The swellings, which became inflamed and produced gangrene that ended in the death of many thus afflicted, were likewise caused by little insects like mildew that were blown from the trees. They were grayish black, like chimney soot, and were borne like a dense black cloud through the air. The insect bit into the skin and raised a large swelling. Jesus pointed out another insect, which was to be crushed and applied to the bite. He told them in future to make use of it in similar cases. It had fifteen little points on the back, as large as an ant's egg, and it could roll itself up into a ball.

16. THE SYROPHENICIAN

While Jesus was going from house to house in Dan healing the sick, He was perseveringly followed by an aged woman, a pagan, who was crippled on one side. She was from Ornithopolis. She remained humbly at some distance and, from time to time, implored help. But Jesus paid no attention to her, He even appeared to shun her, for He was now healing sick Jews only. A servant accompanied the woman bearing her baggage. She was habited in the garb of a foreigner. Her dress was of striped material, the arms and neck trimmed with lace. On her head she wore a high, pointed cap, over which was tied a colored kerchief, and lastly a veil. She had at home a daughter sick and possessed, and for a long time she had been hoping for aid from Jesus. She was in Dan at the time of the Apostles' mission there, and they now more than once reminded Jesus of her. But He replied that it was not yet time, that He wanted to avoid giving offense, and that He would not help the pagans before the Jews.

In the afternoon Jesus went with Peter, James, and John to the house of one of the Jewish Elders of the city, a man very well disposed, a friend of Lazarus and Nicodemus, and in secret a follower of Jesus. He had contributed largely to the common fund of the holy women and to the support of the inns. He had two sons and three daughters, all of mature age, he himself being an old man far advanced in years. The children were unmarried. The sons wore their long hair parted on top of the head and allowed the beard to grow. Through the daughters' headdress, the hair could be seen similarly parted. They were Nazarites. All were clothed in white. The old father, whose beard was long and white, was led by the sons to meet Jesus, for he could not walk alone. He was shedding tears of reverential joy. The sons washed the feet of Jesus and the Apostles, and presented

them with refreshments, fruit and rolls. Jesus was very affable and treated the family with great confidence. He spoke to them of the journeys He was about to make, and told them that He would not show Himself openly in Jerusalem at the celebration of the coming Pasch. He did not remain long in the house, for the people, having found out His whereabouts, had gathered outside and in the forecourt. Jesus went out through the court and into the garden where for several hours He taught and cured between the terraced walls that supported the gardens. The pagan woman had waited long at a distance. Jesus never went near her, and she dared not approach Him. From time to time, however, she repeated her cry: "Lord! Thou Son of David, have mercy on me! My daughter is grievously tormented by an unclean spirit!" The disciples begged Jesus to help her. But He said: "I was not sent but to the sheep that are lost of the house of Israel." At last the woman drew nearer, ventured into the hall, cast herself down before Jesus, and cried: "Lord, help me!" Jesus replied: "It is not good to take the bread of the children and to cast it to the dogs." But she continued to entreat: "Yea, Lord! For the whelps also eat of the crumbs that fall from the table of their masters." Then Jesus said: "O woman, great is thy faith! On account of these words, help shall be given thee!"

Jesus asked her whether she herself did not want to be cured, for she was crippled on one side. But she replied that she was not worthy, and that she asked for her daughter's cure only. Then He laid one hand on her head, the other on her side, and said: "Straighten up! May it be done to thee as thou dost will! The devil has gone out of thy daughter." The woman stood upright. She was tall and thin. For some instants, she uttered not a word, and then with uplifted hands, she cried out: "O Lord, I see my daughter lying in bed well and in peace!" She was out of herself with joy. Jesus turned away with

the disciples.

Jesus afterward took a repast at the house of the Nazarites. The Levites of Cades were present, as well as all the Apostles and disciples who had again met together at the inn. It was a grand entertainment, such as had not been given for a long time, and from it abundant alms were distributed to the poor by the disciples. After all was over, Jesus returned to the inn. The Feast of the New Moon was celebrated yesterday and today.

When Jesus on the following morning was healing and teaching under the market porticos, the pagan woman brought to Jesus one of her relatives who had come with her from Ornithopolis. He was paralyzed in the right arm besides being deaf and dumb. The woman begged Jesus to cure him and also to visit her home, that they might there thank Him worthily.

Jesus took the man aside from the crowd, laid His hand on the lame arm, prayed, and stretched out the arm perfectly cured. Then He moistened his ears with a little spittle, told him to raise his cured hand to his tongue, glanced upward, and prayed. The man arose, spoke, and gave thanks. Jesus stepped back with him to the pressing multitude, and the man began to speak wonderful and prophetic words. He cast himself at Jesus' feet and gave Him thanks. Then turning to the Jews and pagans, he uttered menaces against Israel, named some particular places, referred to the miracles of Jesus and the obstinacy of the Jews, and said: "The food that ye, the children of the house, reject, we outcasts shall gather up. We shall live upon it, and give thanks. The fruit of the crumbs that we gather up will be to us what you allow to go to waste of the Bread of Heaven." His words were so wonderful, so inspired, that great agitation arose in the crowd.

Immediately after this, Jesus left the city and climbed with the Apostles and disciples a mountain range to the

west of Lesem. They reached a solitary height, where they found a roomy cavern containing seats cut out of the rock. Caves of this kind served as resting places for travellers. Jesus and His followers had been journeying a good two hours, and here passed the night. Jesus instructed the Apostles and disciples on diverse modes of healing and the various ceremonies accompanying them, for they had asked Him why He had ordered the dumb man to put his own hand into his mouth, and why He had taken him aside. Jesus satisfied them on these points, instructed them again upon prayer, and praised the pagan woman who had always implored, not for temporal goods, but for the knowledge of the truth. He prescribed a certain order to be followed by them: They were to go on their missions two and two, they were all to teach the same things, they were to proclaim the last instructions that He had given them. From time to time, they were to meet together in order severally to communicate all that had occurred to them. The Apostles were then to impart to the disciples whatever had happened in the meantime and which ought to be known in common. They should pray together on their journeys, and speak only of the affairs of their mission.

Having resumed their route, they passed the great and very elevated city of Hammoth Dor, after which they climbed steep and toilsome heights until they reached the lofty ridge that commanded a view of the Mediterranean. They now descended the mountain for several hours, passed over a stream that flowed into the sea through the north of Tyre, and put up at an inn on the roadside, between three and four hours from Ornithopolis.

The Syrophenician was a very distinguished lady in her native place. She had passed through these parts on her way home, and had fitted up a very comfortable inn for Jesus. The pagans came out most humbly to meet Jesus and His party, guided them to their destination, and

showed them all kinds of attentions with an air at once timid and reverential. They looked upon Jesus as a great Prophet.

Next day Jesus and the disciples ascended a hill in the neighborhood of a little pagan city, and there found a teacher's chair. It had been in existence since the times of the early Prophets, some of whom had often preached from it. The pagans had always held this place in high esteem, and today they had ornamented it by erecting a beautiful awning over the chair.

There were numbers of sick assembled on the hill, but they remained shyly at a distance, until Jesus and the disciples approached and cured many of them. Some had tumors, others were paralyzed, others wasted away, some were melancholy or half-possessed. These last, when cured, appeared as if awaking from sleep. The limbs of some were greatly swollen and inflamed. Jesus laid His hand on the swelling, which was immediately reduced and the inflammation allayed. He directed the disciples to bring a plant that grew there on the naked rock. It had large, succulent, and deeply notched leaves. He blessed one of these leaves, poured on it some water that He carried with Him in a flask, and the disciples bound it, the notched side down, on the part affected.

The healing over, Jesus delivered an instruction on the vocation of the Gentiles. It was more than ordinarily impressive. He explained several passages from the Prophets, and depicted the vanity of their idols. After that He went with the disciples three hours in a northwestwardly direction to Ornithopolis, which was distant from the sea three-quarters of an hour. This city, which was not very large, contained some beautiful buildings. On a height in the eastern environs stood a pagan temple.

Jesus was received with more than ordinary affection. The Syrophenician had prepared everything for the occasion in the most sumptuous and honorable manner, but in

her humility, she left to the few poor Jewish families living in the city the liberty of doing the honors of reception. The whole place resounded with the cure of her daughter, as well as with that of her own and her deaf and dumb relative. The last-named, in recounting his cure, spoke of Jesus in words of inspiration. The inhabitants were ranged outside the houses. The pagans stood back humbly and closed the procession that went with green branches to meet Jesus. The Jews, about twenty in number, among them some very aged men who had to be led, also the teachers with all the children, headed the procession. The mothers and daughters followed, veiled.

A house near the school had been prepared for Jesus and the disciples. It was fitted up by the lady with beautiful carpets, furniture, and lamps. There the Jews most humbly washed the feet of Jesus and His disciples and changed their sandals and clothes, until their own were shaken, brushed, and cleaned. Jesus then went with the Elders to the school and taught.

After that, a magnificent entertainment was given in a public hall, at the expense of the Syrophenician. One could see in all the preparations, in the dishes, the viands, and the table furniture generally, that it was a feast given by the pagans. There were three tables much higher than those in use among the Jews, with couches correspondingly high. Some of the viands were very remarkable, being made up into figures representing animals, trees, mountains, and pyramids. Some others were quite deceptive, being in reality very different from what they appeared; for instance, there were all kinds of wonderful pastry, birds made out of fish, fish formed of flesh, and lambs made of spices, fruits, flour, and honey. There were also some real lambs. At one table, Jesus ate with the Apostles and the oldest among the Jews; at the two others, the disciples and the rest of the Jews. The women and children were seated at a table separated

from the others by a screen. During the meal, the lady with her daughter and relatives entered to give thanks for the cures wrought among them, their servants following with presents in ornamented caskets, which they bore between them on tapestry. The daughter, veiled, stepped behind Jesus, broke a little vial of precious ointment over His head, and then modestly returned to her mother. The servants delivered the gifts (they were those of the daughter) to the disciples. Jesus returned thanks. The lady bade Him welcome to her native place, and declared how happy she should be if she could only show her good will and, in spite of her unworthiness, repair even the least of the many injuries that He experienced so often from her fellow pagans. She spoke humbly and in few words, remaining all the while at a respectful distance. Jesus ordered the money that formed part of the gifts, as well as the food, to be distributed in her presence among the poor Jews.

The lady was a widow and very rich. Her husband had been dead five years. He possessed in his lifetime many large ships at sea and a great number of servants, besides much property. He owned whole villages. Not far from Ornithopolis there was a heathen settlement on a cape jutting out into the sea, all of which belonged to the lady, his widow. I think he was a large merchant. His widow was held in more than ordinary esteem in Ornithopolis, where the poor Jews lived almost entirely upon her bounty. She was both intelligent and beneficent, and not without a certain degree of illumination in her pagan piety. Her daughter was twenty-four years old, tall and very beautiful. She dressed in colors and adorned her neck with chains, her arms with bracelets. Her wealth brought around her numerous suitors, and she became possessed of an evil spirit. She was afflicted with convulsions so violent that in her frenzy she would spring from her couch and try to run away; consequently she had to be

guarded and even bound. But when the paroxysm was over, she became again good and virtuous. Her state caused great affliction to herself and her mother, and to both it was a subject of deep humiliation. The poor girl was obliged to live retired, and she had now endured her sufferings for several years. When the mother neared her home, she was met by her daughter who had come out for that purpose, as well as to tell her of her cure, which had taken place at the very instant in which Jesus had promised it. And, oh, her joy and wonder at seeing her once-crippled mother again a tall, graceful woman! And to hear herself distinctly and joyfully greeted by her paralyzed, deaf, and dumb relative! She was filled with gratitude and reverence for Jesus, and helped to prepare everything for His reception.

The gifts that Jesus received consisted of trinkets belonging to the daughter. They had been given to her in her early years by her parents, principally by her father, whose business opened to him communications with distant lands, and whose only and well-beloved child she was. Some were jewels of ancient workmanship, objects wrought of precious metals, such as are ordinarily given to the children of the wealthy. Among them were some things that had formerly belonged to her parents' parents. There were many wonderful-looking little idols of pearls and precious stones set in gold, rare stones of great value, tiny vessels, golden animals, and figures about a finger long, the eyes and mouth formed of gems. There were also odoriferous stones and amber and golden branches that looked like little live trees, laden with colored gems instead of fruit--and very, very many such things! It was a treasure in itself, for some of these objects would now be worth a thousand dollars apiece. Jesus said that He would distribute them to the poor and the needy, and that His Father in Heaven would reward the donors.

On the Sabbath, Jesus visited every one of the Jewish

families, distributed alms, cured, and comforted. Many of these Jews were poor and abandoned. Jesus assembled them in the synagogue where He spoke to them in terms at once deeply touching and consoling, for the poor creatures looked upon themselves as the outcast and unworthy children of Israel. He also prepared many of them for Baptism. About twenty men were baptized in a bathing garden, among them the cured deaf and dumb relatives of the pagan lady.

Jesus visited the Syrophenician also, along with His disciples. She dwelt in a beautiful house surrounded by numerous courts and gardens. Jesus was received with great solemnity. The domestics in festal garments spread carpets under His feet. At the entrance of a beautiful summerhouse, which was supported on pillars, the widow and her daughter came forward veiled to meet Him. They cast themselves at His feet and poured forth their thanks, in which they were joined by their cured relative, once deaf and dumb. In the summerhouse were set forth odd-looking figures in pastry and fruit of all kinds on costly dishes. The vessels were of glass, which looked as if made of many colored threads that appeared to run together and cross one another, as if dissolving one into the other. Among rich Jews I have seen similar vessels, but only in small numbers. Here they seemed to be in abundance. Many such vessels were held in reserve behind curtains in the corners of the hall. They were arranged on shelves up high on the wall. The dishes were set on little tables, some round, others with corners, that could be placed together to form one large table.

Among the refreshments there were very fine dried grapes still hanging on the vine laid on those colored glass dishes, also another kind of dried fruit which arose from the branches as from a little tree. There were reeds with long, cordate leaves and fruit in form like the grape. They were perfectly white, perhaps sugared, and looked

like the white part of the cauliflower. The guests snapped them off the stem, and found that they had a sweet, pleasant taste. They were raised not far from the sea, in a swampy place belonging to the Syrophenician.

In a separate part of the hall, the pagan maidens, friends of the daughter, were standing along with the domestics. Jesus went and spoke to them. The lady very earnestly entreated Jesus on behalf of the poor people of Sarepta. She begged Him to visit them as well as others in the neighborhood. She was very intelligent and had a clever way of proposing things. Her words were something to this effect: "Sarepta, whose poor widow had shared her little all with Elias, is itself a poor widow threatened with starvation. Do Thou, the greatest of Prophets, have pity on her! Forgive me, a widow and once poor, to whom Thou hast restored her all, if I make bold to plead also for Sarepta." Jesus promised to do as she wished. She told Him that she wanted to build a synagogue, and asked Him to indicate where it should be. But I do not remember Jesus' reply.

The lady possessed large weaving and dyeing factories. In the little place near the sea and at some distance from her residence, there were great buildings on the top of which were platforms where gray and yellow stuffs were spread out. Among the gifts presented to Jesus were many little dishes and balls of amber, considered in those parts very precious.

Jesus celebrated the close of the Sabbath in the Jewish school, which was very beautifully adorned. In order to console the poor Jews, He taught that the proverb: "Our fathers have eaten sour grapes, and the teeth of the children are on edge," should no longer pass current in Israel. "Everyone that abides by the Word of God announced by Me, that does penance and receives Baptism, no longer bears the sins of his father." The people were extraordinarily rejoiced upon hearing these words.

On the afternoon of the following day, Jesus took leave of the lady who, in union with her daughter and cured relative, presented Him with golden figures a hand in length, and provisions of bread, balsam, fruits, honey in reed baskets, and little flasks. These provisions were destined for His journey and for the poor of Sarepta. Jesus addressed words of advice to the whole family, recommended to them the poor Jews and their own salvation, and departed from the house amid the tears and reverential salutations of all. The lady had always been very enlightened and very earnest in seeking after perfection. Henceforth neither she nor her daughter went any more to the pagan temple. They observed the teachings of Jesus, joined the Jews, and sought by degrees to bring their people after them.

Several times again Jesus repeated His instructions to the disciples upon the order they were to observe and the duties they were to fulfill in their present mission. Thomas, Thaddeus, and James the Less went with some of the disciples (the others remaining with Jesus) down to the tribe of Aser. They were allowed to take nothing with them. Jesus with the nine remaining Apostles, with Saturnin, Judas Barsabas, and another, went northward to Sarepta. Sixteen of the Jews accompanied Jesus the whole of the way, while all the rest and many of the pagans went only a part. He did not enter Sarepta, which was about two and a half hours distant from Ornithopolis, but stopped at a row of houses tolerably far from the city. They occupied the site of the spot upon which the widow of Sarepta was gathering sticks when Elias approached the city. Some poor Jews had settled there. They were still poorer than those of Ornithopolis, who enjoyed the bounty of the Syrophenician. Here too was an inn prepared for Jesus and His followers, and presents for the poor had been sent on in advance—all through the goodness of that lady. The inhabitants, un-

speakably happy and deeply impressed, came out with the women and children to meet Jesus and to wash His feet, also those of His followers.

Jesus consoled and taught them. Then He proceeded on His journey a couple of hours to the east, accompanied by the sixteen men from Ornithopolis and some others from Sarepta. The country was rising, and the road uphill. On an eminence near a little pagan city, Jesus delivered an instruction to the inhabitants whom He found there awaiting Him, after which He pressed on farther. Those that had followed Him from Ornithopolis here took leave.

At some distance farther on, Jesus and the disciples ascended in an easterly direction toward Mount Hermon, which forms the culminating peak of the high mountain range that bounds Upper Galilee. He crossed Hermon into an elevated valley and stopped at Rechob to the southwest at the foot of the mountain below Baal-Hermon. This last city was very large and, with its numerous pagan temples, looked down upon Rechob.

17. JESUS IN GESSUR AND NOBE. CELEBRATION OF THE FEAST OF PURIM

Jesus journeyed seven hours northeastward from Rechob to Gessur, where He stopped with the publicans, many of whom dwelt on the highroad leading to Damascus. Gessur was a beautiful, large city garrisoned by Roman soldiers. Jews and pagans occupied separate quarters, notwithstanding which the communications between them were very intimate. The Jews of Gessur were, on this account, held in low esteem by those of other places.

Many of the Jews and pagans of Gessur had been present at the sermon on the Mount of Beatitudes, and some of their sick were cured by the Apostles who had recently

visited the place. There was also a blind man who had been restored to sight at the instruction before the multiplication of the bread. The husband of Mary Suphan was from Gessur, but he was now residing with her at Ainon.

When Absalom was fleeing from David, he took up his abode in Gessur for a time, as his mother Maacha was the daughter of the king of the place, who was named Tholmai.[1]

The Apostle Bartholomew, who had accompanied Jesus hither, was a descendant of that same royal house. His father had for a long time made use of the baths of Bethulia, on which account he had removed to Cana and settled in the valley of Zabulon. It was owing to this that Bartholomew had become an inhabitant of that part of the country. He still had in Gessur a very aged grand-uncle on his mother's side, a pagan and possessed of great property and riches. This old man resided in a large house in the heart of the city. He had himself conducted to the publican quarter in order to see Jesus, who was teaching on a terrace upon which the merchandise passing this way was examined, taxed, and repacked. The old uncle conversed with the Apostles, especially with his nephew Bartholomew, and invited Jesus to his house to dine. All the inhabitants, men and women, Jews and pagans, attended Jesus' instructions. It was a promiscuous audience. Jesus also took a meal with the publicans and many others. There was considerable bustle attending it, for the publicans were putting all their goods in order to make a distribution to the poor.

When Jesus entered the pagan quarter of the city, to visit Bartholomew's uncle, He was received with magnificence according to pagan style. Carpets were spread before Him, and sumptuous refreshments set forth, all in accordance with pagan manners.

The pagans of Gessur adored a many-armed idol,

which supported on its head a bushel measure filled with ears of wheat. Many of them inclined to Judaism, and many others to the doctrines of Jesus. Numbers of them had already been baptized either by John, or by the Apostles at Capharnaum.

The publicans distributed the greater part of their wealth. On the place upon which Jesus had taught, they heaped up great quantities of corn which they afterward measured out to the poor. They likewise bestowed fields and gardens upon poor day laborers and slaves, and repaired all the wrong they had done.

When Jesus was again teaching at the custom house before the pagans and Jews, some strangers arrived, Pharisees, to celebrate here the Sabbath. They reproached Jesus for lodging among the publicans and for having familiar communications with them and the pagans.

Bartholomew's uncle, along with sixteen other aged men, was baptized in a bathing garden, the water from a well of the city being conducted into the garden by a very elevated canal. Joses Barsabas administered the Baptism. The garden had been adorned in festive style, the ceremony was most solemn, and the poor were abundantly supplied with alms, to which the old uncle largely contributed.

Jesus closed the Sabbath by an instruction in the synagogue, took leave of all the people at the custom house, distributed alms to the poor, and went accompanied by a numerous retinue a distance of five hours to the fisher village on the borders of the lake of Phiala. This lake was on a plateau about three hours east of Paneas. He arrived late and lodged with the teacher in a house next the school. The people of the place were for the most part Jews.

Lake Phiala was scarcely one hour long. Its shores were sloping, its waters clear, and its outlet flowed

toward a mountain where it disappeared. There were some boats on its surface. The region was covered with fields of grain and beautiful meadows, in the latter of which numbers of asses, camels, and other cattle were grazing; there were also groves of chestnuts. On both sides of the lake lay Jewish fisher villages, each of which had its own school.

Jesus taught in the schools, and went with some of the inhabitants and the Apostles into the homes of the shepherds around the lake. John the Baptist had once sojourned in this region.

From this place, Jesus with John, Bartholomew, and a disciple went three hours southward to Nobe, a city of Decapolis. The inhabitants were pagans and Jews. They dwelt apart, the city being divided into two quarters, each of which had a somewhat different name. All the cities of this part of the country were built of black, glimmering stone. Jesus taught in Nobe and in some of the little places around. John and Bartholomew were with Him, the other Apostles and disciples being scattered throughout the neighboring country.

Jesus prepared the people for Baptism, which was administered by Bartholomew. The water in these places was black and muddy, but it was purified in great, round, stone reservoirs, whence it was allowed to flow into others that were kept covered. The Apostles poured into it some of the water from their drinking vessels, and Jesus blessed the whole. The people, with inclined heads, knelt for Baptism around the stone basin.

The pagans of Nobe received Jesus very solemnly. They went to meet Him carrying green, blooming branches, stretched cordons on either side to keep back the crowd, and spread carpets for Him to walk on. These latter were laid across the streets, and, when Jesus had passed over them, they were raised quickly, carried some distance ahead, and held again in readiness for His ap-

proach. This was repeated many times, and as often did Jesus walk over them. The rabbis, who were Pharisees, received Him in the Jewish quarter, where He taught in the synagogue, for it was the Sabbath of the Purim festival. When all was over, there was a banquet given in the public hall. During the entertainment, the Pharisees again disputed on certain points, and twitted Jesus upon His disciples' eating fruit by the wayside and stripping the ears of wheat.

Jesus related the parable of the laborers in the vineyard, also that of the rich glutton and poor Lazarus. He reproached the Pharisees for not having, according to custom, invited the poor to the feast; whereupon they replied that their revenues were too small to allow it. Then Jesus asked whether the present entertainment had been prepared for Him, and when they answered, yes, He laid on the table five large, yellow, three-cornered pieces of money attached to a little chain, saying that they might let the poor have them. Then He directed the disciples to call in many of the poor, who sat down at the table and partook of the viands. Jesus Himself served them, instructing them meantime and distributing to them quantities of food. The money presented by Jesus was perhaps the customary Temple tax usually paid on that day, or merely a gift usual at the time, for the people on this feast interchanged presents of fruits, bread, grain, and garments.

On this feast they read in the synagogue the whole of the history of Esther. They did the same to the sick and aged in their own homes. Jesus also went around reading to the old people the roll of Esther, and healing some of the sick. I saw too festive games and processions of the young maidens and women, who had great privileges on this day. Once they entered the synagogue as if on an embassy, and penetrated even into the upper part. They had chosen one of their number as queen, whom they

now escorted in regal robes, and presented to the priests beautiful priestly vestments. They had some games among themselves in a garden. They chose sometimes this one, again that one for queen, and in turn dethroned them. They had also a puppet which they ill-treated and then hanged, while little lads struck with hammers on boards and uttered imprecations. This was meant for a representation of the punishment merited by the wicked Aman.

1. *1 Par.* 3:2.

18. JESUS IN REGABA AND CAESAREA-PHILIPPI

From Nobe, Jesus went to Gaulon. The road wound westwardly round a high mountain chain for a distance of four hours. Gaulon was inhabited by both Jews and pagans and was distant from the Jordan a couple of hours. Jesus tarried here only a few hours teaching and healing. Continuing His journey, He passed the city of Argos, built at a high elevation on a mountain ridge, and arrived late that night at the stronghold Regaba. He rested with His companions on the grass of a solitary place outside the city, and awaited the other Apostles and disciples, fifteen in number. When these arrived, they all went with their Master to the inn established here for their accommodation. Regaba belonged to the Gergesean district. It was the most northerly of their towns, and one of the best disposed. Gaulon was a frontier town of the tetrarch Philip.

Most of the inhabitants, both Jews and pagans, were already baptized, and their sick had been healed on the Mount of Beatitudes. Jesus spent the whole day in teaching, consoling, and strengthening souls in faith. An immense crowd from the whole country around was here

assembled for the Sabbath, and to it was added a caravan from Arabia. This crowd of people brought with them their lame, their blind, their dumb, and other sick. They pressed with such violence that Jesus left the synagogue with the disciples and retired to a mountain. Some of the disciples remained behind and endeavored, as well as they could, to bring the crowd to order. The people followed Jesus to the mountain, where He taught of the *Our Father,* of prayer that should not be made with ostentation and in public places to be seen, and of the granting of prayer. He also healed many of the sick, and then returned to the synagogue in Regaba. During these last days, Jesus had spoken much upon prayer both on His journeys and in the schools. There were some disciples with Him who had not been present at all the explanations of the *Our Father.* They said to Him: "Teach us, also, to pray as Thou hast taught the others!" and He again explained the *Our Father,* and warned them against sanctimonious prayers.

Regaba was situated very high and had a magnificent view over the lake, across Genesareth, and off to Thabor. Still higher than the city, which was not very large, stood upon a rock a square building with great, steep walls, as if hewn from the rocks. It was provided with vaults and chambers, and was a home for soldiers. It was roofed by a platform upon which trees were growing. It was a citadel. From Regaba to the lake the distance was about five hours toward the southwest; to the Mount of Beatitudes, from three to four hours westward; about five hours to Bethsaida-Julias; and from seven to eight hours from the place in which Jesus drove the devil into the swine. To Caesarea-Philippi, it may have been five hours. A road for caravans ran over the high mountain between Regaba and Caesarea.

During these days, Jesus spoke much of the dark future before Him. Men would, He said, persecute Him

everywhere and even attempt His life, and once He said that His arrest was near. Since the last excitement at Capharnaum, He had not spoken in public of the Bread of Life, nor of eating His Flesh and drinking His Blood. He had taught of this mystery chiefly in order to try His disciples and to get rid of the bad, whom He wished no longer to retain as His followers.

The elevated surroundings of Regaba were very lovely, though somewhat wild. Off toward the northeast, however, the country was barren and rocky. Excellent fruit, such as they had in Genesareth, did not grow here, but there were quantities of grain, and on the mountains fine pasturelands. Grazing around were great herds of asses and cows. Some of the latter had very broad horns and black snouts which they carried high in the air; others bore their heads lower and their horns forward, while the horns of many others were broken off short. There were also large herds of camels, which at a distance looked quite small. They often slept standing, supported against the trees and rocks. In one quarter, in which trees like beeches were growing, I saw droves of swine. I have never seen either the Jews or the pagans prepare smoked meat, though they dried fish in the sun and salted it. Up here on the mountains there was great scarcity of water, consequently there were cisterns lower down in which the rain was caught, and the water then carried up in leathern bottles.

From Regaba Jesus went with His followers to Caesarea-Philippi, where He arrived about midday. The road thither ran over mountains, and in many places it was very wild. The situation of Caesarea was extraordinarily beautiful. It lay between five hills on one side and a mountain chain on the other. It was surrounded by groves and gardens, and was built in the pagan style of columns and arches. There were perhaps as many as seven palaces, and numbers of pagan temples. Still, the

pagans dwelt apart from the Jews. In a little vale outside the city there was a very large pond, in the center of which was a little revolving building. The water welled from it into the pond and thence flowed down to the Jordan. In the pagan quarter of the city, there was a very deep well over which was built a beautiful edifice. It was very deep to look down into. I think it communicated through the mountain with the source that flowed from Lake Phiala. I saw outside the city arches and vaults also through which the water flowed, as if through caves and over bridges.

Jesus was well received. They were on the watch for Him, the caravan having announced His coming. Some of the relatives of the woman whom Jesus had cured of a flow of blood came out as far as the pond to meet Him. He put up near the synagogue at an inn belonging to the Pharisees, and soon was surrounded by a crowd of sick and others. The Apostles healed here and there. Some of the Pharisees of this place were badly disposed toward Jesus. They had formed part of the Commission of Capharnaum.

Jesus cured and taught on a hill outside the city. Strangers from all quarters had brought thither their sick, and these latter were continually crying out: "Lord, command one of Thy disciples to help us!" The Pharisees taunted Jesus, asking Him why He went around with people so mean, why He did not associate with the learned.

Alms consisting of food and clothing were distributed by the disciples. They had been supplied by Enue (she who had been cured of the issue of blood) and her uncle, still a pagan, who dwelt in Caesarea.

The three Apostles and all the disciples who from Ornithopolis had been sent by Jesus to Tyre, Cabul, and the tribe of Aser, met Jesus here at Caesarea as He had appointed. The meeting on such occasions is always very

touching. They clasp hands and embrace. The people washed the feet of the newcomers, who immediately took part in the distribution of food and other alms, and the healing of the sick.

Jesus went afterward with all the Apostles and disciples, about sixty in number, to the house of Enue's uncle, where He was received most solemnly according to pagan customs, carpets being spread for Him to walk upon, and green branches and wreaths being carried. The uncle, led by Enue and her daughter, came to meet Jesus, and the women cast themselves down before Him.

It was partly in answer to the prayer of this old man that Jesus had come to Caesarea. He and several other pagans wanted to be baptized, but they had scruples on the subject of circumcision. Jesus never touched upon this point in His public discourse, but He had a private interview with the uncle. In such cases, He never commanded circumcision; though, at the same time, He did not advocate its discontinuance. When pious old pagans, upon receiving Baptism, told Him in confidence of their trouble on this head, Jesus used to console them by telling them that if they did not wish to become Jews, they should remain as they were, but believe and practice what they heard from Him. Such people then lived apart from both Judaism and paganism. They prayed, they gave alms, and became Christians without passing through Judaism. Even to the Apostles, Jesus refrained from expressing Himself on this point, in order not to scandalize them, so that I never remember having heard the Pharisees, who listened so closely to catch Him in His words, ever accuse Him on that head, no, not even at the time of His Passion.

Over the beautifully paved inner court of the old man's house an awning of white stuff was stretched, and through an opening in the center hung a wreath. Besides the trees, the whole court was adorned with garlands of

flowers. Baptism was administered under the awning. Before the ceremony, Jesus gave an instruction and spoke in private with the neophytes, who opened their hearts to Him. They exposed to Him their whole life and made their profession of faith in Him. Jesus then absolved them from their sins, and they were baptized by Saturnin in a basin of water which Jesus had previously blessed. The ceremony was followed by a grand entertainment in which all the disciples and the friends of the family took part. The meal was conducted according to pagan customs. The table was higher than those in use among the Jews, and the guests reclined upon long, raised divans, the feet turned out, and one arm resting on a cushion. The edge of the table was indented, and before each of the guests were some small dishes, though the principal viands were on large ones in the center of the table.

Enue, since her cure, was scarcely recognizable, so well and hearty had she become. She and her daughter, who was about twenty-one years old, sat at table beside their uncle. During the entertainment, they arose and withdrew for awhile. When they returned, the mother stood somewhat back while the daughter, wearing a beautiful veil and carrying a little white vase of perfume, went behind Jesus, broke it, and poured the contents over His head. Then with both hands she smoothed it right and left over His hair, and drew the part behind the ears through her hands. After that she gathered up the end of her veil, passed it over His head in order to dry it, and retired. A quantity of food was distributed to the poor outside the house.

This house was not the uncle's former residence. It was one to which he had removed with Enue, in order to avoid intercourse with the pagans and the frequenting of their temples; still it was not in the Jewish quarter. Enue was the daughter of either his brother or sister. She had

had communications with the Jews, one of whom she had married, but he was now deceased. It was, however, from her pagan parents that she inherited all her wealth. On leaving their old home, Enue and her uncle had left behind quantities of corn, clothes, and covers for the poor.

Caesarea-Philippi was four hours east of Lesem, or Lais, whither the Syrophenician had come to Jesus; they were consequently not one and the same city.

During Jesus' stay in Caesarea, the pagans celebrated a feast near the fountain in the city. It had reference to the benefit they derived from the water. Incense was burned on tripods before an idol, around which was gathered a crowd of maidens wearing crowns. The idol was made up of three or four figures sitting back to back, each having its own head, hands, and feet. The arms down to the elbows were fastened to the body, but the hands were outstretched. The fountain on all sides poured out water into basins. On one side it flowed into an enclosed place in which were private halls and bathing cisterns. This was the Jews' bathing place.

When the pagan feast was over, Jesus went thither and prepared several of the Jews, who afterward received Baptism from the disciples. The ceremony concluded, Jesus with several of His disciples returned to the home of Enue and her uncle and took leave of them. Humbly, reverently, and with many tears, these worthy people bade goodbye to Jesus. They had previously sent presents to the place outside the city gate where Jesus continued a while longer His instructions to the poor travellers belonging to the caravan and to others from the city. The presents consisted of bread, corn, garments, and covers, all of which with whatever else they had received, Jesus caused to be distributed among the needy. Many of the devout Jews and the newly baptized followed this example of charity. They measured out corn and distributed

linen, covers, mantles and bread to the poor, for whom this was a gala day.

Jesus was afterward constrained by the Pharisees, though in the most polite manner, to enter the synagogue and explain some points to them. The Apostles accompanied their Master, and quite a considerable crowd was present. The Pharisees had devised all kinds of captious questions on the subject of divorce, for there were many complicated matrimonial affairs in this place, and Jesus had already reconciled some parties and set them right. The Pharisees now began to dispute maliciously with Jesus, and call Him to account for all that He exacted of His disciples, for a young man in their party had complained to them of Him. This young man was rich and well-educated, and he had long before pushed himself upon Jesus as His disciple. But Jesus had laid down to him several conditions, namely, that he should leave father and mother, distribute his wealth to the poor, etc. He had again, at Caesarea-Philippi, offered himself to Jesus. But he still wanted to retain his fortune and the right to administer it himself, in consequence of which Jesus had again dismissed him. The Pharisees asked Jesus why He imposed such unheard-of conditions upon people. The young man alleged divers things that Jesus had said and called upon the Apostles to witness to his statements, for they too had heard them. The Apostles became embarrassed. They were not prepared for such an attack, and they knew not what to answer. The Pharisees therefore reproached Jesus with fraternizing with the ignorant only, and ascribed His sending away the young man to the fact that the latter was educated. Jesus replied to them in very severe words, and left them to resume His journey.

On leaving the city, Jesus gave instructions to the Apostles and disciples, and sent them to places at a considerable distance east and northeast. They had before

them a long and difficult journey to Damascus, to Arabia, and to cities which they had never yet visited. Jesus Himself with two disciples, leaving Lake Phiala on the left, went to Argob, a city built on a height four hours direct from Caesarea. There He put up with the Levites near the synagogue. Argob was for the most part inhabited by Jews. The few pagans in it were poor and worked for them. Cotton goods were manufactured here, women, children, and men being engaged in spinning and weaving. The place suffered from want of water, which had to be carried up to the city in leathern bottles, and then poured into the cisterns. Jesus taught in a public square, healed some of the sick, and visited in their own homes some old and infirm people, whom He cured and consoled. Almost all the inhabitants had been baptized, and there were no Pharisees among them. A very distant view could be commanded from Argob. They could see far over into Upper Galilee, the Mount of Beatitudes rose before them, and the prospect down into Bethsaida-Julias was remarkably beautiful.

Jesus, with His two disciples, and escorted a part of the way by several people of Argob, started again on His journey. He crossed the mountainous district eastward toward Regaba, and halted at a distance of two hours from that city, at an open cabin belonging to the inn. The caravans, which three times a year passed in this direction, often encamped in this place. Jesus was here met by four of His young disciples, who brought with them a supply of provisions. They had come from Jerusalem, taking Capharnaum in their route.

From the inn Jesus went to the citadel, or stronghold of Regaba, where a great multitude—besides many from the caravan—had gathered. The citadel looked as if hewn out of a rock. Around it stood some rows of houses and a synagogue. Six of the Apostles again joined Jesus here. They had been to neighboring places east of Caesarea,

the others having gone to greater distances. These six were Peter, Andrew, John, James the Greater, Philip, and James the Less. There were many Pharisees here. The synagogue was so crowded that even the standing room was occupied. Jesus took His text from Jeremias. He said that now they were eager to see and to hear Him, but the time would come when they would all abandon Him, mock and maltreat Him.

The Pharisees began a violent dispute with Jesus, again bringing forward their charge that He drove out the devil through the power of Beelzebub. Jesus called them children of the father of lies, and told them that God no longer desired bloody sacrifices. I heard Him speaking of the Blood of the Lamb, of the innocent blood that they would soon pour out, and of which the blood of animals was only a symbol. With the Sacrifice of the Lamb, He continued, their religious rites would come to an end. All they that believed in the Sacrifice of the Lamb, would be reconciled to God, but they to whom He was addressing Himself should, as the murderers of the Lamb, be condemned. He warned His disciples in presence of the Pharisees to beware of them. This so enraged these men that Jesus and His disciples had to withdraw and hurry off into the desert. I saw among the listening crowd, some men with cudgels. Jesus had never before attacked His aggressors so boldly. He and His disciples passed the night in the desert and then went to Corozain.

Crowds of people flocked thither, and laid their sick along the road by which Jesus was to come. On His way to the synagogue, He cured the dropsical, the lame, and the blind.

In spite of the violent attacks of the Pharisees, Jesus spoke in prophetic terms of His future Passion. He alluded to their repeated sacrifices and expiations, notwithstanding which they still remained full of sins and abomination. Then He spoke of the goat which at the

Feast of Atonement was driven from Jerusalem into the desert with the sins of the people laid upon it. He said very significantly (and yet they did not understand Him) that the time was drawing near when in the same way they would drive out an innocent Man, One that loved them, One that had done everything for them, One that truly bore their sins. They would drive Him out, He said, and murder Him amid the clash of arms. At these words, a great din and jeering shouts arose among the Pharisees. Jesus left the synagogue and went out into the city. The Pharisees came to Him and demanded an explanation of what He had just said, but He replied that they could not now understand it.

While Jesus was being thus pressed upon, a deaf and dumb man was brought to Him that He might cure him. He was a shepherd of that region, good and pious. His friends brought him to Jesus, whom they implored to lay His hand upon him. Thereupon Jesus commanded that he should be separated from the crowd. His friends obeyed, but the Pharisees followed. Jesus therefore cured him in their presence, that they might see that He healed by virtue of prayer and faith in His Heavenly Father, and not through the devil. Jesus put His fingers into the ears of the mute, moistened His fingers with His own saliva and touched the man's tongue with it. Then sighing, He glanced up to Heaven and said: "Be thou open!" At the same instant, the man could both hear and speak perfectly, and full of joy he gave thanks. But Jesus commanded him to refrain from talking or boasting about his cure.

The crowd becoming greater, for a caravan had just arrived, Jesus and His companions left the city and went two or three hours farther on to Matthew's custom house. But as here too the crowd was on the increase, Jesus, leaving a couple of His disciples behind, embarked with the others and rowed to Bethsaida-Julias, where they landed and remained until night in a solitary place at the

foot of the Mount of Beatitudes.

Before daylight they left Bethsaida and rowed again to the east side of the lake, where Jesus delivered a discourse on the mountain ridge beyond Matthew's custom house. There were pagans from Decapolis present, also the people belonging to the caravan. Many sick were brought up the mountain on litters and asses, and Jesus healed them.

Jesus taught of prayer, how and where it should be made, and of perseverance in it. He said: "When a child asks for bread, the father does not give it a stone, nor does he give it a serpent when it asks for a fish, or a scorpion instead of an egg." He remarked as an illustration that He knew pagans who had such confidence in God that they never petitioned for anything, but took with thanks all that was given them. "If servants and strangers have such confidence," said Jesus, "what ought not that of the children of the Father to be?" He spoke also of gratitude for restoration to health, which gratitude should be evinced by amendment of life, and of the punishment incurred by a relapse into sin. The spiritual state of those that relapse is always worse than before their cure. By this time the crowd had become so great that Jesus was again forced to withdraw—not, however, before He had announced a great instruction to be delivered on the following day upon another mountain. This last-named mount was east of the Mount of Beatitudes, and to it flocked the multitude from all sides. The whole region around, mountains and valleys, was covered with encampments, and everywhere resounded the question: "Where is Jesus?" Jesus taught upon the seventh and the eighth Beatitudes, after which, to escape the crowd, He went with the Apostles and disciples on board Peter's ship. They rowed down the lake, but did not land, because the people, having secured boats, were following them.

19. CONCLUSION OF THE SERMON ON THE MOUNT. FEEDING OF THE FOUR THOUSAND. THE PHARISEES DEMAND A SIGN

Next morning Jesus and His followers ascended the high mountain one hour to the northeast of Little Corozain, and beyond that, one upon which the first multiplication of the loaves had taken place. It was in the desert to the right of Corozain, two and a half hours west of Regaba, which was on a still higher elevation. Up where Jesus delivered the instruction there was a large level space, not far from the road by which He had lately travelled from Caesarea-Philippi to Regaba. The place was much used as a camping ground for travellers. The ruins of fortifications were found on it, and a long rocky ledge, upon which the travellers used to spread their provisions at meals. Once upon a time this region was a perfect solitude. Below this plateau were little dells and dales, in which the asses and other beasts of burden could graze. A considerable crowd was already assembled on the plateau, while others were still flocking thither from all quarters.

Here it was that Jesus concluded the Eight Beatitudes and delivered the so-called Sermon on the Mount. His words on this occasion were more than ordinarily forcible and impressive. Crowds of strangers and pagans were present, the whole multitude, exclusive of women and children, numbering about four thousand. Toward evening, Jesus paused in His teaching and said to John: "I have compassion on the multitudes, because they continue with Me now three days, and have nothing to eat; but I will not send them away fasting lest they faint in the way." John replied: "We are far in the desert, and to bring bread this distance would be hard. Shall we gather for them the fruits and berries that are still on the trees

around here?" Jesus answered by telling him to ask the other Apostles how many loaves they had. The latter answered: "Seven loaves and seven little fishes." The fishes were, however, an arm in length. Upon receiving this answer, Jesus directed that the empty breadbaskets the people had brought with them, along with the loaves and fishes, should be laid upon the rocky ledge; after which He continued to teach a good half-hour. He spoke very plainly of His being the Messiah, of the persecutions that awaited Him, and of His approaching imprisonment. But on that day, He said, those mountains would quake and that rock (here He pointed to the stone ledge) whereon He had announced the truth they had refused to receive, would split asunder. Then He cried woe to Capharnaum, to Corozain, and to many other places of that region. On the day of His arrest they should all become conscious of having rejected salvation. He spoke of the happiness of this region to which He had broken the Bread of Life, but added that the strangers passing through had carried away with them that happiness. The children of the house threw that Bread under the table, while the stranger, the little whelps, as the Syrophenician had called them, gathered up the crumbs, which were sufficient to vivify and enliven whole towns and districts. Jesus then took leave of the people. He implored them once more to do penance and amend their life, repeated His menaces in the most forcible language, and informed them that this was the last time He would teach in those parts. The people wept. They were full of admiration at His words, although they did not comprehend them all.

After that, Jesus commanded them to take their places on the declivity around the mountain, and, as on the preceding occasion, the Apostles and disciples were directed to range them in order. Jesus divided the bread and fish as before, and the disciples carried the portions round in baskets to the people on both sides of the mount. When

all was over, seven baskets of scraps were gathered up and distributed to poor travellers.

During Jesus' discourse, a number of Pharisees had been standing among the crowd. Some of them left and went down into the valley before the close, while others remained long enough to hear Jesus' menaces and to witness the multiplication of the bread. Before the people dispersed, however, these latter descended the mountain, in order to confer with the others as to how they should meet Jesus on His coming down. These Pharisees numbered about twenty. Under the pretext of visiting the synagogues, they constantly followed Jesus in little bands, in order to spy His actions. They had been in Caesarea-Philippi, in Nobah, Regaba, and Corozain. By messengers or by word of mouth, they transmitted to Capharnaum and Jerusalem all they saw and heard.

Jesus took leave of the people, who shed tears and lifted up their voices thanking and praising Him. He broke away from them only with difficulty and went to the lake with the disciples, in order to cross over to the southeastern side into the region of Magdala and Dalmanutha. When about to embark just above Matthew's custom office, the Pharisees approached and, at the foot of the mountain upon which the first multiplication of the loaves had taken place, demanded from Him a sign from Heaven. This they did because He had spoken of frightful tremors of the earth and other signs in nature. He replied to them as is recorded in the Gospel. I heard Him mention also a certain number of weeks at the end of which the sign of Jonas would be given them. This number exactly corresponded with His Crucifixion and Resurrection. Jesus then left them standing there, and went with the Apostles to Peter's ship, which the other disciples had in readiness to receive Him. They rowed out into full sea, and then descended the Jordan current, in which the ship needed only to be steered. They passed

the night on board, praying at certain hours, and thus reached the confines of Magdala and Dalmanutha.

Next morning, getting out of the current, they rowed back to the west side of the lake, and then remarked that they had only one loaf with them.

The passage was slow, and Jesus instructed His followers on many points. He spoke of His impending captivity, of His Passion, of the persecution He should endure, and said in terms more significant than ever that He was Christ, the Messiah. They believed His words; but although they could not make them square with their simple, human way of comprehending things, and indulged in their customary views, views derived from their own experience, yet they made a note of them, and ranked them among others of a deeply significant and prophetic nature. He spoke also of His going to Jerusalem and of the persecution that would be attendant on the same. They would, He said, be scandalized on His account, and things would go so far that they would cast stones after Him. Jesus said also that whoever would not renounce all his property and his relatives and follow Him faithfully in His time of persecution, could not be His disciple. He spoke likewise of the journeys He still had to make and of the multiplied labors to be accomplished before His arrest. Many, He said, who had abandoned Him would again return. The disciples asked whether that young man who wanted first to bury his father, would return; whether Jesus would not then receive him, for indeed he appeared to them to deserve it. But Jesus laid open to them that youth's disposition, and showed them how he clung to earthly things. I understood on this occasion that the expression "to bury one's father" was figurative, and meant "to put one's affairs in order." It was this that the young man wanted to do. He wanted to put his affairs in order, and obtain a division of the inheritance between himself and his old father, in order to secure his own share before

separating from him. When Jesus spoke of the young man's hankering after temporal goods, Peter exclaimed with animation: "Thank God, I have never had such thoughts since I have followed Thee!" But Jesus rebuked him, saying that he should be silent on that point, until asked to speak.

When Jesus and the disciples arrived at Bethsaida, they went to Andrew's to refresh themselves and there remained undisturbed and without the annoyance of a great crowd since, not knowing whither Jesus had retired, the people had dispersed. There was in Bethsaida an aged man blind from his birth, whom Jesus had hitherto refused to cure. Now, however, he was brought to Him again and when Jesus and the disciples were on the point of returning to the ship, the man cried out to Him for help. Jesus took him by the hand, led him outside the city, and there before His Apostles and disciples, touched his eyes with His tongue and with saliva, laid His hands upon them, and asked whether he saw anything. At these words, the man opened his eyes and stared around, saying: "I see people as large as trees walking about." Jesus laid His hand once more on his eyes, and bade him again look around. Now he saw perfectly. Jesus ordered him to go home and thank God, but not to go about the city boasting of his cure.

Toward evening, Jesus and His Apostles rowed to the opposite shore of the lake and, having landed, took the road up the eastern bank of the Jordan to Bethsaida-Julias. On this journey, the Apostles and disciples who had been despatched from Caesarea-Philippi on their mission toward the east, as they were coming down from the mountains, met Jesus and His party, and all set out together for Bethsaida-Julias.

On the way, Jesus spoke of His approaching arrest and of the dangers that menaced; whereupon the Apostles implored Him not to send them away any more, that they

might be near Him in case of need.

An inn had been prepared for them in Bethsaida-Julias. As they drew near to the city, where Jesus' coming had already been announced by the people that had gone thither for the Sabbath, some of the inhabitants came out to meet them. They were received graciously and conducted to the inn for refreshments and washing of the feet. A great number of Gentiles dwelt in Bethsaida, and they now saluted Jesus from a distance.

Jesus taught in the synagogue. There were present many Scribes and Pharisees from Saphet, at which place was a school for the study of science, human and divine.

All were greatly rejoiced at the sudden arrival of Jesus, who visited them now for the first time; the generality of the people were sincere in their desire to see Him, but the Scribes were actuated by vanity. They wished to hear the Teacher whose fame was sounded throughout the whole country, especially at Capharnaum, and to judge of His merits. They were perfectly courteous, though like certain professors cold and proud in their bearing. They disputed with Jesus, putting to Him questions out of the Law and the Prophets. Still there was nothing malicious in their intentions. They were moved rather by curiosity, and impelled by vanity to display their learning before the people.

Jesus read and commented upon the Lesson for the Sabbath, and taught upon the Fourth Commandment: "Thou shalt honor thy father and thy mother, that thy days may be long in the land." To the words, "thy days may be long in the land," He gave a most admirable and profound explanation. "That stream must dry up," He said, "which obstructs its own source." The instruction was followed by a festal entertainment, at which the school children assisted at separate tables. During it, Jesus explained the parable of the workmen in the vineyard.

Julias was a modern city, not yet completed. It was very beautiful, constructed upon the pagan style with numerous arches and columns. It lay along the Jordan. On the east, where it was contiguous with the rising heights, the rear of many of the houses was hewn out of the solid rock.

When Jesus, after having taught once more in the synagogue, was walking outside the city, the inhabitants stopped Him to ask about the true doctrine and what they should do. He answered that they would not follow His instructions, even if He gave them to them. They were, He said, inquisitive. They had already in this region heard His doctrine so often. Did they by these questions, ask another? He had even announced it openly in the synagogue. These people led Jesus to some of their newly constructed buildings, and to a place where lay stores of building materials, wood and stone. They spoke to Him of the beautiful new style of architecture. Jesus embraced the opportunity to relate to them the parables of the house built upon the sand, and of the other built upon a rock. He referred to the cornerstone which the builders would reject, and of the overthrow of their building. On the way He healed several sick people, some lame, others dropsical, and a couple of possessed who were, besides, deprived of reason.

From Bethsaida-Julias, Jesus with The Twelve and about thirty disciples went to the country town Sogane, an hour and a half from Caesarea, where He taught and cured. Some of the inhabitants of Bethsaida-Julias escorted Jesus and His party as far as the point where the Jordan flowed into Lake Merom. The people of Sogane came crowding around Jesus, begging for an instruction. He taught and healed until toward evening, and then with His disciples went back about the distance of an hour to a mount, upon which He spent the greater part of the night in prayer.

20. PETER RECEIVES THE KEYS OF THE KINGDOM OF HEAVEN

On the way to the mount and until Jesus retired to pray, the Apostles and disciples that had last returned from their several missions gave their Master a full account of all that had happened to them, all that they had seen and heard and done. He listened to everything and exhorted them to pray and hold themselves in readiness for what He was going to communicate to them.

When before daybreak they again gathered about Jesus, The Twelve stood around Him in a circle. On His right were first, John, then James the Elder, and thirdly, Peter. The disciples stood outside the circle, the oldest of them nearest. Then Jesus, as if resuming the discourse of the preceding night, asked: "Who do men say that I am?" The Apostles and the oldest of the disciples repeated the various conjectures of the people concerning Him, as they had heard here and there in different places; some, for instance, said that He was the Baptist, others Elias, while others again took Him for Jeremias, who had arisen from the dead. They related all that had become known to them on this subject, and then remained in expectation of Jesus' reply. There was a short pause. Jesus was very grave, and they fixed their eyes upon His countenance with some impatience. At last, He said: "And you, for whom do you take Me?" No one felt impelled to answer. Only Peter, full of faith and zeal, taking one step forward into the circle, with hand raised like one solemnly affirming, exclaimed aloud and boldly, as if the voice and tongue of all: "Thou art Christ, the Son of the living God!" Jesus replied with great earnestness, His voice strong and animated: "Blessed art thou, Simon, son of Jona, because flesh and blood hath not revealed this to thee, but My Father who is in Heaven! And I say to thee: Thou art a rock, and upon this rock I will build My

Church, and the gates of Hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven!" Jesus made this response in a manner both solemn and prophetic. He appeared to be shining with light, and was raised some distance above the ground. Peter, in the same spirit in which he had confessed to the Godhead, received Jesus' words in their full signification. He was deeply impressed by them. But the other Apostles appeared troubled. They glanced from Jesus to Peter as the latter exclaimed with such zeal: "Thou art Christ, the Son of God!" Even John allowed his anxiety to become so manifest that Jesus afterward, when walking along the road with him alone, reproved him gravely for his expression of surprise.

Jesus' words to Peter were spoken just at the moment of sunrise. The whole scene was so much the more grave and solemn, since Jesus had for that purpose retired with His disciples into the mountain and commanded them to pray. Peter alone was sensibly impressed by it. The other Apostles did not fully comprehend, and still formed to themselves earthly ideas. They thought that Jesus intended to bestow upon Peter the office of High Priest in His Kingdom, and James told John, as they walked together, that very probably they themselves would receive places next after Peter.

Jesus now told the Apostles in plain terms that He was the promised Messiah. He applied to Himself all the passages to that effect found in the Prophets, and said that they must now go to Jerusalem for the Feast. They then directed their steps southwestwardly and returned to the Jordan bridge.

Peter, still profoundly impressed by Jesus' words relative to the power of the Keys, drew near to Him on the

way to ask for information upon some points not clear to him. He was so full of faith and ardor that he fancied his work was to begin right away, for the conditions, namely, the Passion of Christ and the descent of the Holy Ghost, were as yet unknown to him. He asked therefore whether in this or that case also he could absolve from sin, and made some remarks upon publicans and those guilty of open adultery. Jesus set his mind at ease by telling him that he would later on know all things clearly, that they would be very different from what he expected, and that a new Law would be substituted for the old.

As they proceeded on their journey, Jesus began to enlighten His Apostles upon what was in store for them. They should now go to Jerusalem, eat the Paschal lamb with Lazarus, after which they might expect many labors, much weariness and persecution. He mentioned in general terms many circumstances of His future: namely, His raising of one of their best friends from the dead, which fact was to give rise to such fury among His enemies that He would be obliged to flee; and their going again after another year to the Feast, at which time one of them would betray Him. He told them moreover that He would be maltreated, scourged, mocked, and shamefully put to death; that He must die for the sins of men, but that on the third day He would rise again. He told them all this in detail and proved it from the Prophets. His manner was very grave, but full of love. Peter was so distressed at the thought of Jesus' being maltreated and put to death that, following Him, he spoke to Him in private, disputing with Him and exclaiming against such suffering, such treatment. No, he said, that should not be. He would rather die himself than suffer such a thing to happen! "Far be it from Thee, Lord! This shall not be unto Thee!" he exclaimed. But Jesus turned to him gravely and said with warmth: "Go behind Me, Satan! Thou art a scandal unto Me. Thou

savorest not the things that are of God, but the things that are of men!" and then walked on. Peter, struck with fear, began to turn over in his mind why it was that Jesus a short time before had said not from flesh and blood but by a revelation from God he (Peter) had declared Him to be the Christ; but now He called him Satan and, because he had protested against His sufferings, He reproached him with speaking not according to God, but according to human desires and considerations. Comparing Jesus' words of praise with those of His reproof, Peter became more humble and looked upon Him with greater faith and admiration. He was nevertheless very much afflicted, since he became thereby only the more convinced of the reality of the sufferings awaiting Jesus.

The Apostles and disciples proceeded in separate bands, each walking with the Lord by turns. He hurried on quickly, stopping nowhere, shunning the towns and villages as much as possible until nightfall, when they put up at the inn near the Baths of Bethulia. Here Lazarus and some of the disciples from Jerusalem were awaiting Jesus' coming.

Lazarus had already been informed that Jesus and His disciples would eat the Paschal lamb with him, and he had come hither to meet Jesus in order to warn Him, the Apostles, and disciples in respect to this Paschal solemnity. He told them that an insurrection threatened during the Feast. Pilate wanted to levy a new tax upon the Temple in order to erect a statue to the Emperor. He desired likewise certain sacrifices in his honor and that certain high titles of reverence should be publicly decreed him. The Jews were on that account ready for revolt, and a large number of Galileans had risen up against Pilate's proceedings. They were headed by a certain Judas, a Gaulonite, who had numerous adherents and who inveighed hotly against the servitude of his people and the Roman imposts. It would be well, Lazarus said, for Jesus

to absent Himself from the Feast, as great disturbances might arise. Jesus, however, replied that His time was not yet come, that nothing would happen to Him. This uprising was but the forerunner of a far greater one that would take place the next year when, as He said, His time would have come. Then would the Son of Man be delivered over into the hands of sinners.

Jesus sent His Apostles and disciples on ahead. They were divided into separate bands and were to journey by different routes. Simon and Thaddeus, Nathanael Chased and Judas Barsabas, He kept with Himself. Some were to go down along the Jordan, while others proceeded westward from Garizim through Ephraim, visiting on their way to the Feast some places at which they had not yet been. Lazarus journeyed with the disciples. Jesus commanded them not to go into the Samaritan cities, and gave them several directions as to their conduct. He Himself went as far as Ginnim, to the estate of Lazarus, where He passed the night.

On the following day He went through Lebona, Korea, and the desert to Bethania.

FROM THE SECOND PASCH TO THE RETURN FROM CYPRUS

1. JESUS IN BETHANIA AND JERUSALEM

About three hours from Bethania, but still in the desert, stood a solitary shepherd hut whose occupants depended for the most part on the charity of Lazarus. To this abode, Magdalen with a single companion, Mary Salome, a relative of Joseph, had come to meet Jesus. She had prepared for Him some refreshments. On His approach, she hurried out and embraced His feet. Jesus rested here only a short time and then set out for Lazarus's inn, one hour from Bethania. The two women returned home by another way. Jesus found some of the disciples whom He had sent on their mission already returned and at the inn; others came later, and in Bethania all met again. Jesus did not go through Bethania, but entered Lazarus's dwelling from the rear. On His arrival, all hurried out into the court to meet Him. Lazarus washed His feet, and then they passed up through the gardens. The women saluted Jesus with their veils lowered. A very touching incident attended Jesus' arrival. The four lambs destined for the Paschal solemnity were brought in at the same moment that Jesus entered. They had been separated from the flock, and turned into a little grassy park. The Blessed Virgin, who also was here, and Magdalen had twined little wreaths which were to be hung around their necks. Jesus' coming was just before the commencement of the Sabbath, and He celebrated it with the family in a hall. He was very grave. He read the

lesson for the Sabbath, and gave an instruction upon it. During the evening meal, He spoke of the Paschal lamb and of His future Passion.

The insurrection broke out in Jerusalem shortly before the Sabbath began, but yet without violence. Pilate, surrounded by a bodyguard, occupied an elevated position on a wall of the fortress Antonia, and all the people were gathered in the marketplace below. The fortress Antonia was built on a projecting rock at the northwest corner of the Temple. If on leaving Pilate's palace, one turned to the left and went through the arch past the place of flagellation, the fortress would lie on his left. Pilate's new laws, by which a tax was laid upon the Temple, were read to the people. First, the tax was to be used for making an aqueduct to conduct water to the grand marketplace and to the Temple; and secondly, there was question of certain honors, titles, and sacrifices to be offered to the Emperor. Immediately a great tumult arose. Loud cries and mutterings proceeded from the crowd, especially from the quarter occupied by the Galileans. Still the commotion did not reach violence. Pilate addressed some warning words to the people, and gave them time to reflect; whereupon, indignant and murmuring, they dispersed. The Herodians were in secret the prime movers and instigators of the people, yet no one could convict them of such dealings. They kept Judas Gaulonite under their thumb, and he had a whole sect of Galileans as his followers, to whom he constantly inveighed against paying tribute to the Emperor, and stirred up their thirst for liberty under the pretext of zeal for religion. The Herodians were exactly like the Freemasons and other secret societies of our own day. They stirred up the unthinking multitude, who knew not whither their zeal was carrying them until they paid the penalty with their blood.

On the Sabbath Jesus taught in Lazarus's, and then all

went to walk in the gardens. Jesus talked of His Passion and said in plain terms that He was the Christ. His words increased His hearers' reverence and admiration for Him, while Magdalen's love and contrition reached their height. She followed Jesus everywhere, sat at His feet, stood and waited for Him everywhere. She thought of Him alone, saw Him alone, knew only her Redeemer and her own sins. Jesus frequently addressed to her words of consolation. She was very greatly changed. Her countenance and bearing were still noble and distinguished, though her beauty was destroyed by her penance and tears. She sat almost always alone in her narrow penance chamber, and at times performed the lowest services for the poor and sick.

That evening there was a grand entertainment. All the friends from Jerusalem, as well as the holy women from the same place, were present at it. I saw too Heli of Hebron, the widower of one of Elizabeth's sisters, who at the Last Supper filled the office to Jesus of steward and master of the house. He had with him his son, the Levite, who now held possession of John's paternal house, and his five daughters, who were Essenians and unmarried.

Lazarus and his family were the familiar and deeply sympathetic friends of Jesus and His disciples. With their property and goods, they became the powerful helpers and supporters of the Community.

Toward ten o'clock next morning, Jesus went with the Apostles and about thirty disciples across the Mount of Olives and through Ophel to the Temple. All wore the ordinary brown woollen tunic common among the Galileans, added to which Jesus had a broad cincture upon which was an inscription in letters. He attracted no attention, since bands of Galileans similarly clad were to be met in all quarters. The Feast was approaching. Large encampments of huts and tents were ranged around the city, and crowds of people were circulating everywhere.

Jesus taught in the Temple for a whole hour in presence of His disciples and a large number of people. There were several teacher's chairs, from all of which instructions were given. All were so busy with preparations for the Feast, and so taken up with the revolt against Pilate, that no priest of the first grade noticed Jesus, but some malicious, insignificant Pharisees approached Him and asked how He dared show Himself there, and how long this thing was to last, adding that they would soon put a stop to His proceedings. Jesus gave them an answer that put them to shame, and continued His discourse undisturbed, after which He returned to Bethania, and retired in the evening to the Mount of Olives.

On this day a great multitude was again assembled on the marketplace before the fortress Antonia, to speak to Pilate. But he already knew all that they had to say, for he had among them his own spies and soldiers in disguise. The Herodians had roused up Judas the Gaulonite and his Galilean followers, who went fearlessly to Pilate and told him that he should refrain from his design of touching the money belonging to the Temple treasury. As many of them made use of very unbridled language, Pilate ordered his guard to attack them unexpectedly, and about fifty of them were taken prisoner. But at once the rest of the mob rushed to the rescue, freed the prisoners, and then dispersed. About five inoffensive Jews and some Roman soldiers were killed during the affray. This affair served only to increase the general discontent. Herod was in Jerusalem at this time.

On the morning of the following day, Jesus again went to the Temple with all His disciples. His presence had now become known, and waiting for Him in the Temple court through which He had to pass were people with their sick. Already on His way thither, a man suffering from dropsy had been brought to Him in a litter as He ascended the mount. Jesus healed him, and at the Temple

some others sick and gouty. In consequence of these cures, He was followed by a numerous crowd. As He drew near the Temple, where they were still busy here and there clearing out and putting in order the places destined for the immolation of the lambs next day, Jesus passed the man whom He had cured at the Pool of Bethsaida, and who was here employed as a day laborer. Jesus turned to him and said: "Behold! Thou hast been cured. Sin no more, that something worse may not befall thee!" This man, who was well-known, had been plied with questions as to who had cured him on the Sabbath day. But he did not know Jesus, whom he here saw again for the first time. Now, however, he made it his business to inform the Pharisees as they passed that this Jesus who on the preceding day had wrought so many cures, was the very one that had cured him at the Pool of Bethsaida. Since the cure of this man had caused great excitement and the Pharisees had been very much tried by what they termed a violation of the Sabbath, they now found in it a new cause of complaint against Jesus. They gathered around His chair and again brought forward the old story of His Sabbath-breaking. There was, however, no special disturbance on that day, although they were very greatly enraged.

Jesus taught two hours in the Temple before a large audience. His subject was the Paschal sacrifice. He said that His Heavenly Father desired no bloody sacrifices from them, but rather a penitent heart, and that the Paschal lamb was merely symbolical of an infinitely higher Sacrifice which would soon be fulfilled. Many of His malicious enemies among the Pharisees came forward, railing at Him and disputing against Him. Among other things they asked in scornful words whether the Prophet would do them the honor to eat the Paschal lamb with them. Jesus answered: "The Son of Man is Himself a Sacrifice for your sins!"

That youth who had said that he would first bury his father, and to whom Jesus had responded: "Let the dead bury the dead!" was also in Jerusalem. He had repeated those words of Jesus to the Pharisees. They now reproached Him with them, and asked Him what He meant by them. How could one dead man bury another? Jesus answered by saying that whoever does not follow His teaching, does not do penance, and does not believe in His mission, has no life in him and is consequently dead; that whoever values goods and riches more than his salvation, whoever follows not His teachings and believes not in Him, has in himself not life, but death. Such were the dispositions of this young man. He had wished to come to terms with his aged father concerning his inheritance and put the latter upon a pension; he had clung to the dead inheritance, and consequently he could have no share in the Kingdom of Jesus and eternal life. It was for this reason that Jesus had told him to let the dead bury the dead while he himself turned to life. Jesus continued to teach in this strain, and reproached them severely for their covetousness. But when He warned His disciples against the leaven of the Pharisees and related the parable of the rich man and poor Lazarus, the Pharisees became so exasperated that they raised a great tumult. Jesus was forced to disappear in the crowd and make His escape, otherwise they would have taken Him prisoner.

The four little lambs destined for the four sets who were to eat the Passover at Lazarus's, and which were daily washed at a fountain and adorned with fresh flowers, were taken on the evening of this day to the Temple at Jerusalem. Each had, fastened to the little wreath around its neck, a ticket with the name and sign of the master of the family to which it belonged. After being washed once more, they were turned into a beautiful grassy enclosure on the Temple mount. All the household of Lazarus performed today their purifica-

tions. Lazarus himself brought the water to be used in preparing the unleavened bread, and he also went with a servant into the different rooms. The servant carried a light and Lazarus cleaned out the corners a little. It was a ceremonial performance, after which the servant men and maids swept and cleaned thoroughly. They washed and scoured likewise the vessels and other things that were to be used in preparing the unleavened bread. All this was symbolical of the cleaning out of the old leaven. Simon the Pharisee, of Bethania, had already visited Jesus. Not long ago he appeared to be approaching the state of leprosy, but now he looked more healthy. He was a timorous follower of Jesus. The man healed at the Pool of Bethsaida hurried to Bethania and wherever Jesus permitted Himself to be seen. He told all the Pharisees he met that it was by Jesus he had been cured, consequently they determined to take Jesus into custody and make away with Him.

I saw Jesus several times walking with the disciples and other friends on the Mount of Olives, while Mary, Magdalen, and other women promenaded at some distance. I saw the disciples snapping off ears from the ripe cornfields, and here and there eating fruits and berries. Jesus gave the disciples minute instructions on prayer, warned them against hypocrisy in it, and repeated to them many things that He had before said. He likewise admonished them ever to walk by uninterrupted prayer in the presence of God, His own and their Father.

2. THE PASSOVER IN LAZARUS'S HOUSE

The Paschal lamb at this Passover was not slain in the Temple at so early an hour as at the time of Christ's Crucifixion, when the slaughtering began at half-past twelve o'clock, the same hour at which Jesus Himself was slain upon the Cross. That day was a Friday and, on account

of the approaching Sabbath, they began earlier. Today, however, they began about three in the afternoon. The trumpets were sounded, all was in readiness, and the people entered the Temple in separate groups. The rapidity and order with which everything was done were certainly admirable. Though the crowd was great, yet no one obstructed his neighbor's way. Everyone had room to come, to slaughter, and to withdraw. The four lambs for Lazarus's household were slaughtered by the four who were to preside at the tables: namely, Lazarus, Heli of Hebron, Judas Barsabas, and Heliacim, the latter a son of Mary Heli and brother of Mary Cleophas. The lambs were fastened to a wooden spit that had a crosspiece, which gave them the appearance of being crucified. They were roasted upright in a bake oven. The entrails, the heart, and the liver were either replaced in the lamb or fastened to the forepart of the head. Bethphage and Bethania were reckoned as part of Jerusalem, consequently the Pasch could be eaten in either place.

In the evening, when the 15th of Nisan began, the Paschal lamb was eaten. All were girded, new sandals on their feet, and each held a staff in his hand. They began by chanting the Psalms: "Blessed be the Lord God of Israel" and "Blessed be the Lord," while with raised hands they approached the table, two by two, and took their place opposite one another. At the table at which Jesus sat with the Apostles, Heli of Hebron presided; Lazarus was at that of his own family and friends; the disciples were at a third, presided over by Heliacim; and Judas Barsabas did the honors at the fourth. Thirty-six disciples here ate the Pasch.

After the prayer, a cup of wine was presented to the master at each table. He blessed it, sipped, and passed it round, after which he washed his hands. On the table were the Paschal lamb, a dish of unleavened bread, a bowl of brown sauce, another of broth, a third filled with

little branches of bitter herbs, and a fourth in which the green herbs were arranged close together in an upright position, thus giving them the appearance of actual growth. The master of each table then carved the Paschal lamb and served it round among the guests, who consumed it very rapidly. They cut off pieces from the closely packed herbs, steeped them in the broth, and ate them. The master then broke one of the unleavened loaves and laid a little piece of it under the tablecloth. All was done very quickly and accompanied by prayers and passages from the Scriptures. The guests stood leaning against the seats. The cup went round once more, the master again washed his hands, and laid a little bunch of bitter herbs on a morsel of bread, which he steeped and ate, all the guests following his example.

The Paschal lamb had to be entirely consumed. The bones were scraped clean with ivory knives, then washed and burned. After some more chanting, the guests reclined at table in due form, to eat and drink. All kinds of elegantly prepared dishes now made their appearance, and mirth and joy prevailed. At Lazarus's house all had beautiful plates from which they ate. At Jesus' last Paschal feast, however, the plates consisted of disks of bread upon which were impressed various figures. They lay in the hollow places scooped out around the table.

The women likewise stood during the Paschal meal, and they too were clothed as for a journey. They sang Psalms, but observed no other ceremonies. They did not carve their lamb themselves, but portions were sent to them from another table. In the side halls of the supper room, a great number of poor ate their Paschal lamb. Lazarus defrayed all the expenses of their meal, and gave them presents besides.

During the supper Jesus taught and explained. He delivered an exceedingly beautiful instruction on the vine, on its cultivation, on the extermination of the bad,

the planting of better shoots, and the pruning of the same after every new growth. He then turned to the Apostles and disciples and told them that they were the shoots of which He spoke, that the Son of Man was the true Vine, and that they must remain in Him; that when He would be subjected to the wine press they must continue to publish the knowledge of the true Vine, namely, Himself, and plant all the vineyards with the same. The guests did not separate till very late in the night. All were deeply impressed and joyful.

Judas Barsabas was, with the exception of Andrew, the eldest disciple. He was married, and his family lived in the pastoral state in a row of houses between Machmethat and Iscariot. Heliacim also was married, and lived in the pastoral state on the field of Ginnim. He was much older than Jesus. Jesus seldom sent these disciples into this region.

3. THE RICH GLUTTON AND POOR LAZARUS

The Feast began very early in the Temple, which was opened soon after midnight, the whole place ablaze with lamps. The people came before daybreak with their thank-offerings, consisting of all kinds of birds and animals, which were received and inspected by the priests. Besides these, there were offerings of money, stuffs, corn, oil, etc.

When morning dawned, Jesus, the disciples, Lazarus with his household, and the women, went to the Temple where Jesus remained standing with His own party among the crowd. Many Psalms were sung, the musicians played, sacrifices were offered, and a benediction given which all received on their knees. The people entered in bands, the gates were closed behind them, and after they had sacrificed, they left before another band entered, that no confusion might arise. Numbers, especially strangers,

went to the benediction given in the synagogues of the city where there were singing and reading of the Law. Toward noon, about eleven o'clock, there was a pause in the reception of offerings. Many of the people had already dispersed. Some went to the kitchens in the women's porch where the flesh of the victims was prepared for eating, which took place in the dining halls, in which whole families were assembled. The holy women had returned earlier to Bethania.

Up to the moment at which the offerings ceased to be received, Jesus had remained standing with His party; but when the corridors were again thrown open, He went to the great teacher's chair which stood in the Temple in the court before the sanctuary. A numerous crowd assembled around Him, among them many Pharisees, also the man who had been cured at the Pool of Bethsaida. For two whole days he had related what he knew of Jesus, frequently making use of the expression that whoever could do such works as He, must be the Son of God. The Pharisees had, it is true, forbidden him to speak, but to no purpose. As on the day before Jesus had taught very boldly in the Temple, the Pharisees feared that He might bring them into still greater disrepute before the people; and as all their colleagues from the country around, gathered here for the Feast, brought forward complaints and lies against Jesus, they determined to seize the first opportunity to take Him prisoner and pass sentence upon Him. When therefore Jesus began to teach, many of them closed around Him, interrupting His discourse with innumerable objections and reproaches. They asked Him why He did not eat the Paschal lamb with them in the Temple, and whether He had today offered a thanksgiving sacrifice. Jesus referred them to the masters of the feast who had discharged that duty for Him. Then they repeated the old charges, that His disciples observed not the customary usages, that they ate with unwashed hands

and stole corn and fruit along the roadside, that He was never seen offering sacrifice, that six days were for labor and the seventh for rest, and yet He had healed that man on the Sabbath, and that He was a Sabbath-breaker. Jesus answered their charges in severe words. Of sacrifice, He said again that the Son of Man was Himself a Sacrifice, and that they dishonored the sacrifice by their covetousness and their slanders against their fellow men. God, Jesus went on to say, did not desire burnt offerings, but contrite hearts; their sacrifices would come to an end, but the Sabbath would continue to exist. It would indeed exist, but for man's utility, for man's salvation. The Sabbath was made for man, and not man for the Sabbath.

Then the Pharisees questioned Jesus on the subject of the parable of poor Lazarus which He had recently related. They asked in ridicule how He knew that story so well, how He knew what Lazarus, Abraham, and the rich man had said. Had He been with the rich man in Hell? Was He not ashamed of Himself to impose such things upon the people? Jesus again took up this parable and taught upon it, reproaching them with their avarice, their cruelty to the poor, their self-satisfied observance of empty forms and customs, along with their total want of charity. He applied the history of the rich glutton entirely to themselves. That history is true. The glutton was well-known until his death, which was a frightful one. I saw again that the rich glutton and poor Lazarus really existed and that by their death they had become well-known throughout the country. But they did not live in Jerusalem, where later on their dwellings so-called were pointed out to pilgrims. They died in Jesus' early years, and they were much spoken of in pious families at that time. The city in which they dwelt was called Aram, or Amthar, and lay in the mountains west of the Sea of Galilee. I no longer know the whole history in detail, but

I still remember this much: The rich man was very wealthy. He lived high, held the first position among his fellows, and was a distinguished Pharisee, very strict in the outward observance of the Law; but he was, on the other hand, extremely severe and merciless toward the poor. I saw him harshly reproving the poor of the place who applied to him, as to their chief magistrate, for help and support. There was a poor, wretched man in the place called Lazarus. He was full of misery and covered with ulcers, but at the same time humble and patient. Hungering for bread, he had himself carried to the house of the rich man, in order to plead the cause of the poor so rudely rebuffed. The rich man was reclining at table carousing, but Lazarus was harshly repulsed as one unclean. He lay at the gate begging for only the crumbs that fell from the rich man's table, but no one gave him to eat. The dogs, more merciful, licked his sores, which means that the heathens were more merciful than the Jews. After that Lazarus died a most beautiful and edifying death. The rich man also died, but his death was frightful. A voice was afterward heard proceeding from his tomb, and the whole country was full of the report of it.

Jesus having ended the parable by the relation of hidden truths unknown to the rest of men, the Pharisees ridiculed Him, asking whether He had been with Lazarus in Abraham's bosom to hear all that talk. As the rich glutton had been a very strict, pharisaical observer of customs, it was especially irritating to the Pharisees to have this parable applied to themselves, also because it was therein implied that they did not listen to Moses and the Prophets. Jesus said to them in plain words that whoever would not hear Him, heard not the Prophets, for they spoke of Him; whoever would not hear Him, heard not Moses, for he spoke of Him; and even if the dead arose, they would not believe their testimony of Him. But

the dead should indeed arise and witness to Him (this happened the next year and in that same Temple, at the time of Jesus' death), and yet they, the Pharisees, would not believe. They themselves, He continued, should one day arise, and He would judge them. All that He did, His Father did in Him even to the raising of the dead. Jesus spoke also of John and his testimony, of which, however, He had no need, since His own works bore a still more convincing testimony of His mission, and His Father Himself bore witness to it. But they knew not God. They wanted to be saved by the Scriptures, and yet they kept not the Commandments. However, He would not, as He said, bring a charge against them, for Moses, who had written of Him and whom they would not believe, would do that.

Jesus went on teaching many things in the midst of repeated interruptions. At last the Pharisees became so enraged that they set up a shout, pressed against Him, and sent for the guard of the Temple to take Him into custody. At this moment, it suddenly grew dark and, when the uproar was at its height, Jesus looked up to Heaven and said: "Father, render testimony to Thy Son!" Instantly a dark cloud covered the heavens, a loud noise like a thunderclap resounded, and I heard a piercing voice proclaiming through the edifice: "This is My beloved Son in whom I take My delight!" Jesus' enemies were utterly dumbfounded, and gazed upward in terror. But the disciples, who were standing in a semicircle behind Jesus, began to make a move and closed round Him. Thus escorted, He went without further molestation through the now-opening crowd, out by the western side of the Temple, and out of the city by the corner gate near Lazarus's house. They proceeded a little further northward to Rama.

The disciples had not heard the voice, only the thunder, for their hour was not yet come; but several of

the most enraged of the Pharisees heard it. When it was again clear, they made no comment upon what had just taken place, but hurried out and sent people to seize Jesus. But He was not to be found, and the Pharisees were then incensed against themselves for being so taken by surprise as to allow Him to escape.

In His instructions of these days both in the Temple and at Bethania to the disciples and the crowd there assembled, Jesus alluded several times to the obligation of following Him and of bearing the cross after Him. "He that will save his life, shall lose it; and he that will lose his life for My sake shall find it. For what doth it profit a man if he gain the whole world, and suffer the loss of his own soul? Whoever shall be ashamed of Me before this adulterous and sinful generation, of him shall the Son of Man be ashamed when He shall come in the glory of His Father, to render to everyone according to his works." Jesus added that there were some among His hearers who would not see death until they should see the Kingdom of God come in all its power. At these words they mocked Him. I cannot say now what Jesus meant by this. The words of the Gospel always sound to me like the mere headings of the principal doctrines, for Jesus' instructions were much more extended. His discourses that often occupied hours may there be read in a couple of minutes.

Stephen was already in communication with the disciples. On the Feast upon which Jesus healed the man of Bethsaida, he became acquainted with John, and after that he went round a great deal with Lazarus. He was very slender, of an amiable disposition, and a scholar in the Holy Law. He was at this time in Bethania with several other disciples from Jerusalem, and heard Jesus' teachings.

4. JESUS IN ATAROTH AND HADAD-RIMMON

From Rama, Jesus went with the disciples to Thanath-Silo near Sichar. As all the Pharisees were away at the Feast in Jerusalem, Jesus was received very joyfully in Thanath. Only the aged and the infirm, the women and little children remained home from the Feast, also the old shepherds with their herds. In Rama and Thanath I saw the people going processionally through the cornfields, cutting off bunches of grain, and carrying them on a pole into their homes and synagogues. Here and there on the fields and likewise in Thanath-Silo, where He stayed overnight, Jesus taught and made allusion to His approaching end. He called all to Himself to seek consolation, and spoke of the sacrifice most pleasing to God, namely, a contrite heart.

From Thanath-Silo Jesus went to Ataroth, north of the mountain near Meroz, where the Pharisees once brought Him a dead man to be healed. The place was about four hours north of Thanath-Silo. Jesus arrived at Ataroth toward evening. He taught on a hill outside the city, to which a crowd of the aged and the sick, of women and children, followed Him. All the sick, and others that were afraid before the Pharisees, now made their appearance imploring help and consolation. The Pharisees and Sadducees of Ataroth were so exasperated against Jesus that once, when they heard that He was in their neighborhood, they caused the gates of the city to be closed. Jesus taught in very severe terms, though at the same time very lovingly, and warned the poor people against the wickedness of the Pharisees. He continued to speak in plain terms of His mission, of His Heavenly Father, of the persecution that would soon overtake Him, of the resurrection of the dead, of the judgment, and of following Him. He cured many sick: lame, blind, dropsical, sick children, and women afflicted with an issue of blood.

The disciples had prepared for their Master an inn outside Ataroth near a simple-hearted schoolteacher, an aged man, who dwelt there among the gardens. Jesus and His disciples washed their feet, took some refreshments, and repaired to the synagogue in Ataroth to celebrate the Sabbath. There were assembled many who had come hither from the country around, as well as all those that had been cured. An aged Pharisee, a cripple, who had not gone to Jerusalem, presided over the synagogue. He put on great airs, though to the people he was rather an object of ridicule. The Scripture lessons of the day consisted of passages referring to legal impurity contracted by childbirth, to leprosy, to Eliseus's multiplication of the bread of the first fruits and the new corn, and to Naaman's cure.[1]

Jesus had been teaching a long time when He turned to where the women were standing, and called to Him a poor, crippled widow. Her daughters had conducted her into the synagogue and put her into the place she usually occupied. It never entered her mind to ask for help, although she had been sick eighteen years. She was crippled at the waist. When she walked, the upper part of her person was so bent toward the earth that she could almost have walked on her hands. Jesus addressed her as her daughters were leading her to Him: "Woman, be freed from thy infirmity!" and He laid His hand on her back. She rose up straight as a candle, and began to praise God: "Blessed be the Lord God of Israel!" Then she cast herself at Jesus' feet, and all present praised God.

But the deformed old rogue was angry that such a miracle had taken place in Ataroth during the time of his sway. Not daring to expose himself to what might follow from a direct attack upon Jesus, he turned to the people and, with an air of great authority, began to find fault and say: "There are six days upon which we may labor.

Come upon them and be healed, but not upon the Sabbath day!" Jesus responded: "Thou hypocrite! Does not every one of you loose his ox or his ass from the manger on the Sabbath day, and lead it to water? And shall not this woman, a daughter of Abraham, be loosed from the bond in which for eighteen years Satan has bound her?" The crippled Pharisee and his adherents were confounded, while the people praised God and rejoiced at the miracles.

It was truly affecting to behold the daughters and some lads belonging to her family expressing their joy around the cured woman. Yes, all the inhabitants rejoiced, for she was wealthy, beloved and esteemed in the city. It was laughable, though at the same time pitiable, to see the crippled Pharisee, instead of craving relief for himself, raging over the cure of the pious deformed woman. Jesus went on with His instruction upon the Sabbath, and spoke in as severe terms as He had used in the Temple on the occasion of their reproaching Him with the cure of the man at the Pool of Bethsaida. He stayed overnight with the schoolmaster outside of Ataroth, and next day visited the house of the cured woman, who fed numbers of the poor and gave large alms. After that He closed the Sabbath services in the synagogue, and went forward a couple of hours to an inn near Ginnim.

On the following day He and the disciples journeyed about eight hours northward through the vale of Esdrelon and across the brook Cison to Hadad-Rimmon, leaving Endor, Jezrael, and Naim on the right. Rimmon lay, at most, one hour east of Mageddo, not far from Jezrael and Naim, about three hours west of Thabor, and to the southwest about the same distance from Nazareth. It was quite an important and populous city, for a highway both military and commercial ran through it from Tiberias to the seacoast. Jesus put up at an inn outside the city. He taught all along the way and, here and there, cured

shepherds and other poor sick. The subject of these instructions was the love of the neighbor. He commanded His hearers to love the Samaritans and all men. He likewise explained the parable of the compassionate Samaritan.

In Hadad-Rimmon Jesus taught chiefly upon the resurrection of the dead and judgment. He healed the sick. A great concourse of people came to His instructions. They had been in Jerusalem, but had reached it only the day after Jesus had left. The Apostles and disciples taught in the surrounding places.

The day after Jesus' departure from Jerusalem, Pilate had forbidden the Galilean zealots to leave the city under pain of death, although they were anxious to do so. Many of them had been arrested as hostages. Shortly after, Pilate set the latter at liberty and gave all of them permission to make their offerings at the Temple and leave the city. He himself toward noon made preparations for his own departure to Caesarea. The Galileans under arrest were no less surprised than delighted at their restoration to freedom. They hurried to the Temple to offer their propitiatory sacrifice, as they had incurred guilt and had not yet offered sacrifice for the same.

It was customary on this day to bring all kinds of gifts to the Temple. Many purchased an animal and brought it to be sacrificed, while others (and these were the most numerous) sold such objects as they could do without and put the proceeds into the box destined for such offerings. The wealthy supplied their poorer neighbors with the means to make their offerings. I saw three different boxes for this purpose, and by each of them instructions were being given, while some of the worshippers were busy with their devotions. Others were out in the place of slaughter with their animals for sacrifice. The Temple was tolerably crowded, yet not to overflowing. I saw in different places little groups of Israelites bowed down in

adoration, or standing upright, or prostrate on the ground, their heads enveloped in prayer mantles.

Judas the Gaulonite was standing near one of the alms boxes surrounded by his followers, the Galileans whom Pilate had imprisoned and afterward released. Some of them were mere dupes, others crafty tools of the Herodians. Many of them were from Gaulon, but a still greater number were from Thirza, its environs, and other places infested by Herodians. Now when these people had made the offerings of money and were lost in their devotions, turning neither to the right nor to the left, I saw about ten men stealing upon them from all sides. As they approached, they drew forth from under their mantles three-edged swords about an ell in length, with which they stabbed the nearest of the adorers. Then arose a frightful cry. The defenseless people fled confusedly in all directions, pursued by those that I had seen kneeling and enveloped in their mantles. They were Romans in disguise, and they struck down and stabbed all whom they met. Many of them pressed forward to the alms boxes, and tore out the bags of money; still they did not take all, a good part remained therein. The tumult was so great that a considerable amount of money was thrown about the Temple. The Romans then hurried to the place of slaughter, and stabbed the Galileans there. I saw these Roman soldiers issuing from all corners of the edifice, even jumping in and out of the windows. As when the cry of murder was raised, all that were in the Temple ran in confusion to make their escape, many harmless people belonging to Jerusalem were killed in the tumult, as well as some of the poor people that sold eatables in the forecourt and the recesses of the walls. I saw some Galileans in a dark passage trying to save themselves. They had overpowered some of the Roman soldiers and wrested from them their arms. And now came Judas the Gaulonite into the same passage from the opposite

entrance. He too was attempting to make his escape. The other Galileans took him for a Roman and pierced him with their weapons, in spite of his cries that he was Judas, for the confusion was so great, owing to the similarity of clothing between the murderers and their victims, that they indiscriminately attacked everyone they met. The massacre lasted about an hour. The inhabitants, armed with weapons, now began to crowd to the Temple, whereupon the Roman soldiers hurriedly withdrew and shut themselves up in the fortress of Antonia. Pilate had already gone away, the garrison had taken possession of all points in the city capable of being defended, and all avenues of communication were seized and cut off.

I looked down the dizzy height on one side of the Temple into the narrow streets below, and there I beheld frantic women and children running from house to house. They had just received the news of the murder of husbands and fathers, for many of the poor people that dwelt in the neighborhood of the Temple, hucksters and day laborers, had been slain in the mêlée. The confusion in the Temple was frightful, and the people rushed out by every loophole. Elders and superintendents, armed men and Pharisees—all came pouring out. Around were corpses, blood, and scattered coins, while the wounded and dying lay on the ground groaning and weltering in their blood. Soon appeared upon the scene the relatives of those belonging to Jerusalem that had been accidentally murdered, and lamentations, cries of indignation, rage, and anguish arose on all sides. The Pharisees and High Priests were terrified, for the Temple had been frightfully profaned. The priests dared not enter for fear of defilement from contamination with the dead. The Feast was consequently interrupted.

I saw the corpses of the massacred Jerusalemites enveloped in winding-sheets, laid on biers, and borne away by their weeping relatives; those of the others were

removed by inferior slaves. Everything else—cattle, eatables, movables of all kinds—had to be left lying in the Temple, because all was now unclean. Everyone retired, excepting the guards and the workmen. The victims counted more in number than those of the overthrow of the building at the construction of the aqueduct. With the exception of the innocent people of Jerusalem, the massacred were, for the most part, adherents of Judas the Gaulonite, who had declaimed so zealously against the imperial tax and the contribution for the aqueduct levied, contrary to the privileges of the Temple, upon the money offered in sacrifice. It was these people who had so boldly inveighed against Pilate's proposals, and who had also slain some Roman soldiers in the fray that had then taken place. Pilate, in attacking them unarmed, avenged the death of his soldiers, as well as wreaked his vengeance upon Herod for the latter's malicious overthrow of the tower. There were among the victims many from Tiberias, Gaulon, Upper Galilee, and Caesarea-Philippi.

1. *Lev.* 12-14; *4 Kgs.* 4:42-5:19.

5. THE TRANSFIGURATION ON MOUNT THABOR.

From the inn near Hadad-Rimmon, Jesus went with some of the disciples eastward to Kisloth Thabor which lay at the foot of Thabor toward the south, about three hours from Rimmon. On the way thither He was joined, from time to time, by the disciples that were returning from their mission. At Kisloth another great multitude of travellers who had come from Jerusalem again gathered around Him. He taught, and then healed the sick. In the afternoon He sent the disciples right and left around the mountain, to teach and to cure. Taking with Him Peter, John, and James the Greater, He proceeded up the

mountain by a footpath. They spent nearly two hours in ascent, for Jesus paused frequently at the different caves and places made memorable by the sojourn of the Prophets. There He explained to them manifold mysteries and united with them in prayer. They had no provisions, for Jesus had forbidden them to bring any, saying that they should be satiated to overflowing. The view from the summit of the mountain extended far and wide. On it was a large open place surrounded by a wall and shade trees. The ground was covered with aromatic herbs and sweet-scented flowers. Hidden in a rock was a reservoir, which upon the turning of a spigot poured forth water sparkling and very cold. The Apostles washed Jesus' feet and then their own, and refreshed themselves. Then Jesus withdrew with them into a deep grotto behind a rock which formed, as it were, a door to the cave. It was like the grotto on the Mount of Olives, to which Jesus so often retired to pray, and from it a descent led down into a vault.

Jesus here continued His instructions. He spoke of kneeling to pray, and told them that they should henceforth pray earnestly with hands raised on high. He taught them also the *Our Father,* interspersing the several petitions with verses from the Psalms; and these they recited half-kneeling, half-sitting around Him in a semicircle. Jesus knelt opposite to them, leaning on a projecting rock, and from time to time interrupted the prayer with instructions wonderfully profound and sweet upon the mysteries of Creation and Redemption. His words were extraordinarily loving, like those of one inspired, and the disciples were wholly inebriated by them. In the beginning of His instruction, He had said that He would show them who He was, they should behold Him glorified, that they might not waver in faith when His enemies would mock and maltreat Him, when they should behold Him in death shorn of all glory.

The sun had set and it was dark, but the Apostles had not remarked the fact, so entrancing were Jesus' words and bearing. He became brighter and brighter, and apparitions of angelic spirits hovered around Him. Peter saw them, for he interrupted Jesus with the question: "Master, what does this mean?" Jesus answered: "They serve Me!" Peter, quite out of himself, stretched forth his hands, exclaiming: "Master, are we not here? We will serve Thee in all things!" Jesus began again His instructions, and along with the angelic apparitions flowed alternate streams of delicious perfumes, of celestial delights and contentment over the Apostles. Jesus meantime continued to shine with ever-increasing splendor, until He became as if transparent. The circle around them was so lighted up in the darkness of night that each little plant could be distinguished on the green sod as if in clear daylight. The three Apostles were so penetrated, so ravished that, when the light reached a certain degree, they covered their heads, prostrated on the ground, and there remained lying.

It was about twelve o'clock at night when I beheld this glory at its height. I saw a shining pathway reaching from Heaven to earth, and on it angelic spirits of different choirs, all in constant movement. Some were small, but of perfect form; others were merely faces peeping forth from the glancing light; some were in priestly garb, while others looked like warriors. Each had some special characteristic different from that of the others, and from each radiated some special refreshment, strength, delight, and light. They were in constant action, constant movement.

The Apostles lay, ravished in ecstasy rather than in sleep, prostrate on their faces. Then I saw three shining figures approaching Jesus in the light. Their coming appeared perfectly natural. It was like that of one who steps from the darkness of night into a place brilliantly illumi-

nated. Two of them appeared in a more definite form, a form more like the corporeal. They addressed Jesus and conversed with Him. They were Moses and Elias. The third apparition spoke no word. It was more ethereal, more spiritual. That was Malachias.

I heard Moses and Elias greet Jesus, and I heard Him speaking to them of His Passion and of Redemption. Their being together appeared perfectly simple and natural. Moses and Elias did not look aged nor decrepit as when they left the earth. They were, on the contrary, in the bloom of youth. Moses—taller, graver, and more majestic than Elias—had on his forehead something like two projecting bumps. He was clothed in a long garment. He looked like a resolute man, like one that could govern with strictness, though at the same time he bore the impress of purity, rectitude, and simplicity. He told Jesus how rejoiced he was to see Him who had led himself and his people out of Egypt, and who was now once more about to redeem them. He referred to the numerous types of the Saviour in his own time, and uttered deeply significant words upon the Paschal lamb and the Lamb of God. Elias was quite the opposite of Moses. He appeared to be more refined, more lovable, of a sweeter disposition. But both Elias and Moses were very dissimilar from the apparition of Malachias, for in the former one could trace something human, something earthly in form and countenance; yes, there was even a family likeness between them. Malachias, however, looked quite different. There was in his appearance something supernatural. He looked like an angel, like the personification of strength and repose. He was more tranquil, more spiritual than the others.

Jesus spoke with them of all the sufferings He had endured up to the present, and of all that still awaited Him. He related the history of His Passion in detail, point for point. Elias and Moses frequently expressed their emo-

tion and joy. Their words were full of sympathy and consolation, of reverence for the Saviour, and of the uninterrupted praises of God. They constantly referred to the types of the mysteries of which Jesus was speaking, and praised God for having from all eternity dealt in mercy toward His people. But Malachias kept silence.

The disciples raised their heads, gazed long upon the glory of Jesus, and beheld Moses, Elias, and Malachias. When in describing His Passion Jesus came to His exaltation on the Cross, He extended His arms at the words: "So shall the Son of Man be lifted up!" His face was turned toward the south, He was entirely penetrated with light, and His robe flashed with a bluish white gleam. He, the Prophets, and the three Apostles—all were raised above the earth.

And now the Prophets separated from Jesus, Elias and Moses vanishing toward the east, Malachias westward into the darkness. Then Peter, ravished with joy, exclaimed: "Master, it is good for us to be here! Let us make here three tabernacles: one for Thee, one for Moses, and one for Elias!" Peter meant that they had need of no other Heaven, for where they were was so sweet and blessed. By the tabernacles, he meant places of rest and honor, the dwellings of the saints. He said this in the delirium of his joy, in his state of ecstasy, without knowing what he was saying.

When they had returned to their usual waking state, a cloud of white light descended upon them, like the morning dew floating over the meadows. I saw the heavens open above Jesus and the vision of the Most Holy Trinity, God the Father seated on a throne. He looked like an aged priest, and at His feet were crowds of angels and celestial figures. A stream of light descended upon Jesus, and the Apostles heard above them, like a sweet, gentle sighing, a voice pronouncing the words: "This is My beloved Son in whom I am well pleased. Hear ye Him!"

Fear and trembling fell upon them. Overcome by the sense of their own human weakness and the glory they beheld, they cast themselves face downward on the earth. They trembled in the presence of Jesus, in whose favor they had just heard the testimony of His Heavenly Father.

Jesus went to them, touched them, and said: "Arise, and fear not!" They arose, and beheld Jesus alone. It was now approaching three in the morning. The gray dawn was glimmering in the heavens and the damp vapors were hanging over the country around the foot of the mountain. The Apostles were silent and intimidated. Jesus told them that He had allowed them to behold the Transfiguration of the Son of Man in order to strengthen their faith, that they might not waver when they saw Him delivered for the sins of the world into the hands of evildoers, that they might not be scandalized when they witnessed His humiliation, and that they might at that time strengthen their weaker brethren. He again alluded to the faith of Peter who, enlightened by God, had been the first of His followers to penetrate the mystery of His Divinity, and He spoke of the rock upon which He was going to build His Church. Then they united again in prayer, and by the morning light descended the northwestern side of the mountain.

While going down, Jesus talked of what had taken place, and impressed upon the disciples that they should tell no one of the vision they had seen, until the Son of Man should have risen from the dead. This command struck them. They became more timid in Jesus' presence, more reverential, and since the words: "Hear ye Him!" they thought with sorrow and anguish upon their past doubts and want of faith. But as daylight advanced and they continued their descent, the wonderful impression they had received began to wear off, and they imparted to one another their surprise at the expression: "Until the

Son of Man is risen from the dead." "What does that mean?" they asked one another, though they did not venture to question Jesus upon it.

They had not yet reached the foot of the mountain when Jesus was met by people coming to seek Him with their sick. He healed and consoled. But the people were struck with awe at the sight of Him, for there was something unusual, something supernatural and glorious in His appearance. A little lower down the mount He found assembled a crowd of people, the disciples whom He had sent out into the environs the day before, and several Doctors of the Law. These people were returning home from the Feast. They had met the disciples at their encampment and accompanied them thither, to wait for Jesus. Jesus saw that they and the disciples were having some kind of dispute. When they perceived Jesus, they ran forward to meet and salute Him, but they were amazed at His extraordinary appearance, for the rays of His glorification were still around Him. The disciples guessed from the manner of the three Apostles, who followed Jesus more gravely, more timidly than usual, that something wonderful must have happened to Him. When now Jesus inquired into the subject of dispute, a man from Amthar—a city on the Galilean mountain chain, the scene of the history of Lazarus and the rich glutton—stepped forth from the crowd, threw himself on his knees before Jesus, and implored Him to help his only son. The boy was a lunatic and possessed of a dumb devil, who hurled him sometimes into fire, sometimes into water, and laid hold of him so roughly that he cried out with pain. The father had taken him to the disciples when they were in Amthar, but they had not been able to help him, and this was now the subject of dispute between them and the Doctors of the Law. Jesus addressed them: "O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you?" and

He commanded the father to bring the boy to Him. The father now led the boy up by the hand. During the journey he had been obliged to carry him like a sheep flung round his neck. The child may have been between nine and ten years old. As soon as he saw Jesus, he began to tear himself frightfully, and the demon cast him to the earth, where he writhed in fearful contortions, foam pouring from his mouth. Jesus ordered him to be quiet, and he lay still. Then He asked the father how long the boy had suffered in this way. He answered: "From early childhood. Ah, if Thou canst, help us! Have mercy on us!" Jesus responded: "If Thou canst believe, for all things are possible to him that believes!" And the father, weeping, exclaimed: "Lord, I do believe! Help Thou my unbelief!"

At these words uttered in a loud voice, the people, who had remained timidly standing at a distance, approached. Jesus raised His hand in a threatening manner toward the boy and said: "Thou dumb and impure spirit, I command thee to go out of him and never again to return into him!" The spirit cried out frightfully through the boy's mouth, convulsed him violently, and went out, leaving him pale and motionless like one dead. They tried in vain to restore consciousness, and many from among the crowd called out: "He is dead! He is really dead!" But Jesus took him by the hand, raised him up well and joyous, and restored him to his father with some words of admonition. The latter thanked Jesus with tears and canticles of praise, and all the lookers-on blessed the majesty of God. This scene took place about a quarter of an hour eastward of that little place near Thabor where Jesus, the year before, had healed the leprous property holder, the one that had sent his little servant boy after Him.

Jesus then proceeded on His way with the disciples. They passed near Cana, crossed the valley of the Baths of Bethulia, and reached the little town of Dothain, three

hours from Capharnaum. They took mostly the byways, in order to escape the multitudes returning in troops from Jerusalem. Jesus and His disciples went in bands. Jesus walked sometimes alone, sometimes with this or that band. The Apostles who had been witnesses of His Transfiguration approached their Master on the way, and questioned Him upon the words: "Until the Son of Man is risen from the dead," which were still for them a subject of reflection and discussion. They argued: "The Scribes indeed say that Elias must come again before the Resurrection." Jesus responded: "Elias indeed shall come and restore all things. But I say to you that Elias is already come, and they knew him not but have done unto him whatsoever they had a mind, as it was written of him. So also the Son of Man shall suffer from them." Jesus said several other things, and the Apostles understood that He was speaking of John the Baptist.

When all the disciples were again reunited around Jesus in the inn at Dothain, they asked Him why it was not in their power to free the lunatic boy from the demon. Jesus answered: "Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, 'Remove from hence hither,' and it shall remove, and nothing shall be impossible to you. But this kind is not cast out but by prayer and fasting." Then He instructed them upon what was necessary to overcome the demon's resistance. Faith gives to action life and power, while at the same time it derives its own strength from fasting and prayer. He who fasts and prays deprives the demon that he wishes to cast out of his power, which power the exorciser attracts, as it were, into himself.

6. JESUS IN CAPHARNAUM AND ITS ENVIRONS

Jesus went from Dothain by a direct route to Capharnaum, where the feast of the homecoming was solemnly celebrated. Jesus and the disciples were invited to an entertainment in which some Pharisees also took part. When about to take their places at table, the disciple Manahem from Korea presented himself before Jesus, and with him a young man of good education from Jericho. Jesus had already rejected the latter, but he again requested to be received among the disciples. He had applied to Manahem, because he knew him. He had large possessions in Samaria, which Jesus had told him some time before to renounce. Having arranged his affairs and divided his property among his relatives, he now returned a second time to Jesus. He had, however, reserved one estate for his own support, about which he was extremely solicitous. It was for this reason that Jesus refused his request, and he went away displeased. The Pharisees were scandalized, for they were in favor of the young man. They reproached Jesus, saying that He was destitute of charity; that He talked of the insupportable burdens imposed by the Pharisees, and yet He Himself laid on others burdens equally insupportable. This young man, they continued, was educated, but Jesus favored only the ignorant. He refused men the necessaries of life, and yet sanctioned the violation of long-established customs. Once again they brought forward their old charges, Sabbath-breaking, the plucking of corn, the neglect of hand-washing, etc., but Jesus confounded them.

While Jesus was staying in Peter's house, some people from Capharnaum said to Peter outside: "Does not your Master pay the tribute, the two didrachmas?" Peter answered: "Yes." And when he went into the house, Jesus said to him: "What is thy opinion, Simon? The

kings of the earth, of whom do they receive tribute or custom? Of their own children, or of strangers?" Peter answered: "Of strangers" and Jesus replied: "Then the children are free! But that we may not scandalize them, go to the sea and cast in a hook; and that fish which shall first come up, take; and when thou hast opened its mouth, thou shalt find a stater. Take that and give it to them for Me and thee!" Peter went in simple faith to his fishery, let down one of the hooks kept there always ready for use, and with it drew up a very large fish. He felt in its mouth, and found an oblong yellowish coin, with which he paid the tribute for Jesus and himself. The fish was so large that it gave the whole company a plentiful dinner.

After that Jesus asked the disciples upon what subject they had been conversing on the way from Dothain to Capharnaum. They were silent, for they had been questioning who would be the greatest among them. Jesus, however, knew their thoughts, and He said: "Let him that will be the first among you, become the last, the servant of all!"

After dinner Jesus, The Twelve, and the disciples went into Capharnaum where a feast was being celebrated in honor of those that had returned from Jerusalem. The streets and houses were adorned with flowers and garlands. Children and old men, women and scholars, went forth to meet the returned travellers, who marched in crowds through the streets like a procession, and visited the houses of their friends and principal personages of the city. The Pharisees and many others from time to time joined Jesus and the disciples and went around with them.

Jesus visted the homes of the poor and many of His friends, and they presented to Him the children, whom He blessed and to whom He made little presents. On the marketplace, on one side of which stood the old, on the

other the new synagogue built by Cornelius, were houses with porticos in front. Here the school children and mothers with their little ones were assembled to salute Jesus. Jesus had been teaching in different places all along the way, and here He blessed and taught the children. He had little tunics distributed among them, the same to the rich as to the poor. They had been prepared by the stewardesses of the Community and brought hither by the holy women of Jerusalem. The children received also fruit, writing tablets, and other gifts. The disciples having asked again who would be the greatest in the Kingdom of Heaven, Jesus called to Him a wealthy lady, the wife of a merchant, who was standing with her four-year-old boy at the door of her house close by. She drew her veil and stepped forward with her boy. Jesus took him from her, and she at once went back. Then Jesus embraced the boy, stood him before Him in the midst of the disciples and the crowds of children standing around, and said: "Whoever becomes not like the children, shall not enter the Kingdom of Heaven! Whoever receives a child in My name, receives Me, yes, rather receives Him that sent Me. And whoever humbleth himself like this little child, he is the greatest in the Kingdom of Heaven."

John interrupted Jesus when He spoke of receiving in His name. The disciples had checked a certain man who, although not among their number, had nevertheless expelled the devil in Jesus' name. Jesus reproved them for so doing and continued His instruction for awhile longer. Then He blessed the boy, who was very lovely, gave him some fruit and a little tunic, beckoned to the mother, and restored her child to her with some prophetic words concerning his future, which were understood only at a later period. The child became a disciple of the Apostles and was named Ignatius. He was afterward a bishop and martyr.

During the whole procession and the teaching of Jesus, a veiled lady had followed in the crowd. She seemed to

be out of herself with emotion and joy. With clasped hands she frequently uttered the words half aloud, so that the women standing near her were deeply touched and moved to devotion: "Blessed the womb that bore Thee! Blessed the breasts that gave Thee suck! But far more blessed are they that hear the Word of God and keep it!" She spoke these words with abundant tears and a touching movement of the hands. They came from her inmost heart at every pause that Jesus made, at every striking expression that fell from His lips, and this with extraordinary emotion, love, and admiration. She took an inexpressibly childlike, absorbing interest in the life, the career, the teachings so full of love of the Redeemer. It was Lea, the wife of a malicious Pharisee belonging to Caesarea-Philippi, and sister of the deceased husband of Enue, the woman (also of Caesarea-Philippi) who had been cured of the issue of blood. She it was who, on a former occasion, had exclaimed at one of Jesus' instructions: "Blessed is the womb," etc., and to whom Jesus had replied: "But still more blessed are they that hear the Word of God and keep it!" Since then she had coupled Jesus' response with her own words of admiration. They were constantly on her lips, and had become for her a prayer of love and devotion. She had come hither to visit the holy women, and had made many rich gifts to the Community.

Jesus continued to instruct at the marketplace until the Sabbath began, when He repaired to the synagogue to teach. The Sabbath Lesson was upon the purification of the leprous, and the famine of Samaria that ceased so suddenly according to the prophetic words of Eliseus.

Jesus, the Apostles, and some of the disciples went next to Bethsaida, whither came also many of the other disciples, some from missions, some from their homes. Most of them came from the opposite side of the lake, from Decapolis and Gerasa. They were very much

fatigued, and stood in great need of care and attention. They were affectionately received on the shore by their fellow disciples, who embraced them and served them in every way. They were conducted to Andrew's, their feet washed, baths made ready for them, fresh garments supplied, and a meal prepared.

As Jesus was very busily lending a helping hand in their service, Peter entreated Him to desist. "Lord," said he, "art Thou going to serve! Leave that to us." But Jesus replied that He was sent to serve, and that what was done for these disciples was done for His Father. And again His teaching turned upon humility. He that is the least, he that serves all others—he shall be the greatest. But whoever does not serve from a motive of charity, whoever lowers himself to help his neighbor, not in order to comfort a needy brother, but in order to gain distinction at that cost—he is a double-dealer, a server to the eye. He already has his reward, for he serves himself and not his brother. There were on this occasion perhaps seventy disciples present, and there were still some others in and around Jerusalem.

Jesus delivered to the Apostles and disciples a deeply significant and wonderful instruction, in which He said plainly that He was not conceived by man, but by the Holy Ghost. *He spoke with great reverence of His Mother, calling her the purest, the holiest of creatures, a vessel of election, after whom for thousands of years the hearts of the devout had sighed and the tongues of Prophets had prayed.* He explained the testimony of His Heavenly Father at the time of His baptism, but He made no mention of that upon Thabor. He spoke of the present time as happy and holy, since He had come, and declared that the relationship between God and man was once more restored. He referred in most profound words to the Fall of man, his separation from the Heavenly Father, and to the power of Satan and the evil spirits over him. He said

that, by His own birth from the purest, the most desired of virgins, the Kingdom and the power of God among men had taken new life, and that by Him and in Him all should again become the children of God. Through Him, both in the order of nature and of grace, was the bond, the bridge between God and man again established, but whoever desired to pass over that bridge must do so with Him and in Him, must leave behind the earthly and the pleasures of this world. He said that the power of the evil spirits over the world and mankind, as well as his share therein, was by Himself brought to naught, and that all the misery arising from that diabolical influence upon nature and mankind could in His name, by interior union with Him through faith and love, be crushed out. Jesus spoke of these things most earnestly and vehemently. The disciples did not comprehend all that He said, and they shuddered when He spoke of His Passion. The three Apostles that had been with Him on Thabor had since then been very grave and meditative.

All this took place during and after the Sabbath. Some of the disciples put up in Capharnaum, some at Peter's outside the city. All expenses were defrayed out of the common stock. It was almost like a Religious Community.

The day after the Sabbath, Jesus went with the disciples northward from Capharnaum toward the mountain from which He had sent them on their first mission. He journeyed about two hours around among the peasants who were cutting corn and among the shepherds, at one time instructing these people, at another the disciples. It was just harvest time.

The corn stood higher than a man. They cut it off at a convenient height, about half an arm long. The ears were longer and thicker than those of our corn and, that the stalks might not sink under their load, the fields were at short intervals provided with hedges of stakes. They had a kind of sickle more like a shepherd's crook than ours.

With the right hand they cut off a handful of stalks, which they held against their breast with the left, and so directed that they fell into their arms. They afterward bound them into little sheaves. It was laborious work, but they performed it very quickly. All that fell to the ground belonged to the poor gleaners who followed in the wake of the reapers.

During the pauses for rest, Jesus instructed the laborers. He questioned them as to how much they sowed, how much they reaped, to whom the corn belonged, what kind was the soil, how they worked it, etc., and around these questions He wove parables relating to sowing, to weeds, to the little grains of wheat, to the judgment, and the consuming of the tares by fire. He taught the disciples also how they should teach, and He gave them another instruction upon teaching. He explained the spiritual signification of the harvest, called them His sowers and reapers, and told them that they must collect the seed-corn for the treasure of a coming harvest, since He would not now be with them long. The disciples became very anxious, and asked if He would not remain with them till Pentecost. Jesus said to them: "What will become of you when I am no longer with you?"

To the shepherds also Jesus introduced His discourse in many ways: "Is this your own flock? Are these sheep of several flocks? How do you guard them? Why do your sheep wander around dispersed?" etc. In this manner He put questions with which He linked His parables of the lost sheep, the good shepherd, etc.

Jesus then went to a valley that lay off toward the west and in a region more elevated than Capharnaum. The mountain of Saphet was on the right. Here He journeyed through valleys and solitary places, teaching now the reapers and shepherds, now the disciples. He enumerated all the duties of a good shepherd and applied them to

Himself, since He was about to give His life for His sheep. He thereby indicated to the disciples how they should treat with such people whom they found in out-of-the-way districts deprived of spiritual assistance, and should sow good seed among them. These journeys of Jesus through solitary places, and His teaching full of peace and love, were deeply touching and impressive.

They returned by a route somewhat more to the north-east and put up at the little city of Lecum, one half-hour from the Jordan, whither the six Apostles had gone on their first mission. Jesus Himself had not yet been there. The inhabitants that had gone to Jerusalem for the Pasch had returned, and there were likewise Scribes and Pharisees in the city. When the disciples visited their acquaintances, the latter related to them the circumstance of the massacre of the Galileans in the Temple, but they made no mention of it to Jesus.

Lecum was a small, well-to-do place, about one half-hour from the Jordan and a couple of hours from the point at which it emptied into the lake. The inhabitants were Jews. Only on the outskirts of the place dwelt a few poor pagans in huts. They had, from time to time, remained behind from the caravans. The raising of cotton formed the chief industry here. They prepared the raw material, and spun and wove covers and various kinds of fabrics. Even the children were thus employed.

The welcome home feast for those that had returned from Jerusalem was being celebrated in Lecum, as it had just been in Capharnaum. The streets were adorned with flowers and garlands of green. Those that had come home visited the houses of their friends, and the schools went out to meet them.

Jesus went into some of the houses to visit the old people, and He cured some sick. On the market square of the place in front of the synagogue, He delivered a long discourse first to the children, whom He caressed and

blessed, then to the youths and maidens who, on account of the general festival, were present with their teachers. After they had gone home, He taught successively several groups of men and women, making use of all kinds of similitudes. His subject was marriage, which He treated in very beautiful and deeply significant terms. He began by saying that in human nature much evil is mixed with good, but that by prayer and renunciation the two must be separated and the evil subdued. He who follows his unbridled passions works mischief. Our works follow us and they will at some future day rise up against their author. Our body is an image of the Creator, but Satan aims at destroying that image in us. All that is superfluous brings with it sin and sickness, becomes deformity and abomination. Jesus exhorted His hearers to chastity, moderation, and prayer. Continence, prayer, and discipline have produced holy men and Prophets. Jesus illustrated all this by similitudes referring to the sowing of the grain, to the clearing out of stones and weeds from the field, to its lying fallow, and to the blessing of God upon land justly acquired. In speaking of the married state, He borrowed His similitudes from the planting of the vine and the pruning of the branches. He spoke of noble offspring, of pious families, of improved vineyards, and of races exalted and ennobled. He spoke of the Patriarch Abraham, of his holiness, and the alliance concluded with God in circumcision, and said that his descendants had fallen into disorders by their indulgence of unrestrained passion and their repeated marriages with the heathens. Jesus spoke also of the lord of the vineyard who had sent his son, and He recounted all that had happened to him.

The people were very much moved; many wept and felt impelled to amend their lives. Jesus gave that instruction principally because they had never been taught anything about such mysteries, and also because they lived

in a very dissolute way.

Jesus taught also of the essential action of good will in prayer and renunciation, and of man's own cooperation. He said that what they deprived themselves of in food and drink and superfluous comforts, they should place with confidence in the hands of God, imploring Him to allow it to benefit the poor shepherds in the wilderness and others in need. The Father in Heaven would then like a true father of a family hear their prayer, if they like faithful servants shared the abundance He had given them with the poor whom they knew or whom they lovingly sought out. This was real cooperation, and God works with His true servants strong in faith. Here Jesus brought forward the example of a tree (the palm), which by love and desire as it were, but without contact, imparts fertility to its mate.

From Lecum Jesus crossed the Jordan to Bethsaida-Julias, where He taught.

The welcome home feast was being celebrated here likewise. I saw Jesus with the disciples, some of the Scribes and Pharisees, and other distinguished personages of Julias walking about and teaching. Here they told Jesus of the massacre of the Galileans in the Temple. I heard at this time that a hundred persons belonging to Jerusalem and a hundred and fifty of the seditious followers of Judas the Gaulonite had been murdered. These last-named had persuaded many, perhaps forced them by threats, to go with them and offer sacrifice. The hundred Jerusalemites had united with the rebels, although they knew of their unjust determination not to pay the tax to the Emperor, and they were consequently murdered with them.

The country around Julias was extraordinarily charming, fertile, solitary and verdant, full of grazing asses and camels. It was like a zoological garden, the abode of all kinds of birds and animals. Serpentine footpaths wound

down to the harbor, and springs were abundant. The noonday sun shone full upon it and flashed on the mirror-like surface of the lake. The highroad to Julias ran nearer to the Jordan, but the country of which I speak was a solitude. Jesus and the disciples recrossed the Jordan and proceeded to Bethsaida and Capharnaum. In the latter place, Jesus taught in the synagogue, for it was the Sabbath. The Scripture assigned for the day were passages from Moses,[1] treating of the annual sacrifice of expiation, of that offered before the tabernacle, of the prohibition to eat the blood of animals, and of the degrees of kindred in which marriage could not be solemnized. Passages were read from Ezechiel, also, upon the sins of the city of Jerusalem.[2]

Jesus and the disciples were invited by one of the Pharisees to dine not far from the dwelling of Cornelius the Centurion. There He found a man afflicted with dropsy, who begged for help. Jesus asked the Pharisees whether it was lawful to heal upon the Sabbath day. They gave Him no answer, so He laid His hand upon the sick man and healed him. As the poor man was retiring with many thanks, Jesus remarked to the Pharisees, as He usually did on such occasions, that not one of them would hesitate to draw out on the Sabbath day his ox or his ass that had fallen into a pit. The Pharisees were scandalized, but they could make no reply.

The Pharisees had invited only their own relatives and friends, and when Jesus perceived that they had taken the best places at table for themselves, He said: "When invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited also, and the host constrain thee to make room for that one, and thus bring thee to shame. But if one takes the last place and the host says, 'Friend, go up higher,' that brings with it honor. Because everyone that exalteth himself shall be humbled, and he that humbleth himself shall

be exalted." Then Jesus addressed the host: "Whoever invites to his feast his relatives, friends, and rich neighbors, who will in turn invite him to theirs, has already received his reward. But whoever invites the poor, the lame, the blind, the infirm, who can make no return to him, he will happily receive his recompense at the Resurrection." To this one of the guests responded: "Yes, blessed indeed will he be that shall sit at the feast in the Kingdom of God!" whereupon Jesus turned to him and related the parable of the great feast.

Jesus had, by means of the disciples, caused many of the poor to be assembled at the Pharisee's. Now He asked the host whether the entertainment had been prepared for Him, and on receiving an answer in the affirmative, He ordered what was left after the guests had finished to be distributed to the poor.

After that Jesus went with the disciples through the Centurion Zorobabel's estate into a beautiful, solitary region between Tiberias and Magdalum. As a numerous crowd followed Him, He took the opportunity to speak of renouncing all things to follow Him. Whoever, He said, wanted to follow Him and be His disciple must love Him more than all his nearest relatives, yes, even more than himself, and must carry his cross after Him. He who wanted to build a tower must first calculate the cost, otherwise he might never finish it, might make himself ridiculous. He who goes to war ought, first of all, to compare the number of his forces with those of his enemy, and if he finds it insufficient, he ought rather to sue for peace. One must renounce all things, in order to become His disciple.

1. *Lev.* 16-19.
2. *Ezech.* 22.

7. JESUS TEACHING ON THE MOUNTAIN NEAR GABARA

Jesus journeyed on, teaching through the country of Genesareth, and dispatched a large number of the elder disciples to invite the people to an instruction to be given on the mountain beyond Gabara. It was to begin on the following Wednesday and last several days. I heard the day indicated differently, but I knew that the coming Wednesday was meant.

A great many of the disciples rowed across the lake to the country of the Gergeseans, to Dalmanutha, and into the Decapolis. They were commissioned to invite all, for Jesus would not be with them much longer, and they were to bring back as many with them as they could. About forty disciples went on this mission. Jesus kept with Him the Apostles, as well as the disciples that had last returned, all of whom He continued to instruct. He went with them to Tarichaea at the southern extremity of the lake. The journey to Tarichaea could not be made along the lakeshore, for at two hours' distance from that place rose steep cliffs that extended off to the lake. Jesus went around Tarichaea to the west, and crossed over a bridge to a place that seemed to be one of the environs of the city. The bridge spanned the stone dam which extended from Tarichaea to the spot at which the Jordan flowed out of the lake. Near the bridge ran two rows of houses. Before reaching them, Jesus had to pass the abode of the lepers, where He had wrought some cures the preceding year. Being informed of His approach, these cured came out to thank Him, while others, who had come hither since His last visit, now cried to Him for help and He healed them. When arrived at the houses mentioned above, many sick were presented to Him. They had been rowed across the lake from Dalmanutha. Jesus helped them. That dam, along with most of the

houses, was overturned by the earthquake at Jesus' death. They were abandoned and never rebuilt, since the lake-shore was much changed by the catastrophe. Tiberias was in reality only half a city, being quite unfinished on one side.

From all quarters poured immense crowds to the mountain of Gabara, and ships full of passengers came over the lake. They brought with them tents and provisions, also sick borne in basket-litters on the backs of asses. The disciples arranged the multitude, and lent assistance everywhere.

As Jesus, with the Apostles, was proceeding to Gabara, He was met by some of the Pharisees, who interrogated Him as to the meaning of that great movement of the people, those multitudes hastening to the mountain. The whole country, they said, was in a state of agitation! Jesus answered by telling them that they too might, if they chose, come to hear His discourse next morning, that He had invited the multitude because He would not be among them much longer.

The holy women went to the inn at the foot of the mountain in order to provide for the wants of the disciples.

It was toward ten o'clock next day when Jesus appeared upon the mountain. The disciples had put the people in order and indicated to them how they should in certain numbers exchange places from time to time, in order to hear Jesus' discourse, for the multitude was far greater than could be accommodated within hearing distance of the teacher's chair. The people were under tents, those from the same district camping together. Each district had its own camp, the entrance to which was adorned with an arch formed of the fruits peculiar to that district and surmounted by a crown made of the most magnificent specimens. Some had grapevines and corn; others, cotton plants, sugar cane, aromatic herbs, and all kinds of fruits and berries. Every district had its own dis-

tinctive sign, adorned with flowers and beautifully arranged. The whole produced a very pleasing effect. Numbers of birds, among them pigeons and quails, had taken up their quarters in the camp and were busy picking up the scattered crumbs. They had grown so familiar, so tame, that the people fed them from their hands. A great many Pharisees, Sadducees, and Herodians, Scribes and magistrates of different places were present and had taken possession of the places around Jesus' chair. They had provided themselves with comfortable seats, a kind of stool, or chair, which they had ordered to be brought for their own use.

Jesus collected His disciples close around Him, to the displeasure of the Pharisees who were unwilling to see them preferred to themselves. Jesus began by prayer and calling the people to order. He bade them be attentive, because He was going to teach them what they would not learn from others, but what was at the same time necessary for their salvation. What they could not then comprehend, would be repeated and explained to them later by His disciples whom He would send to them, for He Himself would not be among them much longer. Then loudly and openly He warned the disciples gathered around Him against the Pharisees and false prophets, and instructed the multitude upon prayer and love of the neighbor. The disciples led up the different groups in turn. The Pharisees and others versed in the Law frequently interrupted Jesus with all kinds of contradictory remarks, but He paid no attention to them. He went on with His instruction, speaking very severely against them and warning the people against them until they were greatly incensed. He performed no cures today, but ordered that the weary sick on their beds should be brought up in their turn and placed under awnings near Him, that they too might hear His teaching. He sent word to them to be patient until the close of His instruction. He taught

till evening without intermission, the people taking refreshment by turns. I did not see Jesus eating. He taught the great multitude so unremittingly that toward evening His voice became quite shrill and weak. At last, He went down to the inn on the plain. It had once formed part of Magdalen's property in Magdalum, and at its sale had been reserved for the use of the Community.

Lazarus and Martha, Dina and the Suphanite, Maroni of Naim, Jesus' Mother, and the other Galilean women were come hither with quantities of provisions, materials for clothes, and also ready-made clothing. They had prepared a frugal meal for Jesus and the disciples, and all the rest was distributed to the poor.

Next day Jesus continued His teaching on the mountain. He again spoke of prayer, of the love of the neighbor, of vigilance in good, of confidence in the goodness of God, and admonished the people not to allow themselves to be confounded by oppressors and calumniators.

The Pharisees today were even more disquieted. They had gathered in still larger numbers than yesterday, to dispute with Jesus. They called Him an agitator of the people, a mischief-maker. They said that He enticed the people from their labor that they might follow Him around the country. They had their Sabbath, their festivals, and their own teaching; there was no need of His innovations. They repeated for the thousandth time the old reproaches against Himself and His disciples, and ended by threatening Him with Herod. They would, they said, complain to him of Jesus' actions and teaching; he already had an eye upon Him, and would soon make short work of His doings. Jesus replied with severity. He said that He would, undisturbed on Herod's account, teach and heal until His mission was fulfilled. The Pharisees were so bold and violent that the people pressed forward. The confusion became great as they were pushing and treading on one another's toes, so that

the Pharisees withdrew at last in great disgust.

Jesus nevertheless went on teaching in a very touching and impressive manner. As a great many of those that were on their return journey from Jersusalem, as well as others, had exhausted their provisions, Jesus directed the senior disciples to distribute among them bread, honey, and fish, numerous baskets of which had been brought up from the inn. The holy women had seen to its preparation. Garments, pieces of linen, covers, sandals, and little tunics for the children also were distributed to the needy. The holy women had brought all these things in abundance. They distributed them to the women, and the disciples, to the men.

Meanwhile Jesus continued to instruct the disciples alone, speaking upon the character of the Pharisees and telling them how they should, in the future, comport themselves toward them. After that He descended with them to the inn, where a meal was awaiting them.

During it Lazarus spoke of the massacre of the Galileans in the Temple, of which there was much question among the disciples and the people at large. He told also of the women from Hebron, relatives of the Baptist, and of some from Jerusalem who had gone to Machaerus in search of John's head, as the sewers were being cleared out and the fortress enlarged. Lazarus himself had taken steps in the matter.

Early on the morning of the third day, Lazarus and the holy women returned home, while Jesus and the Apostles went to visit the sick whose huts and tents had been arranged, some in the neighborhood of the inn, and others in the public encampment at the foot of the mount of instruction. They cured all that were there, and did not leave the spot until all were again on their feet. The disciples busied themselves distributing among them what remained of the provisions, clothes, and unmade materials. The cured and their friends filled the air with Psalms

of thanksgiving. At last all took their departure, in order to reach their homes before the Sabbath.

Jesus next went to Garisima, about one hour to the north of Sephoris, on a height at the end of the valley. He sent some of the disciples on ahead to prepare the inn while He Himself, on account of some sick whom He wished to visit, took a circuitous route thereto. I saw Him and His party tarrying awhile in the little place Capharoth near Jetebatha. The road from Capharnaum to Jerusalem ran through it. Saul wandered about this part of the country shortly before his visit to the witch of Endor and his disastrous battle. It was about five hours from Capharoth to Garisima, which lay in the midst of vineyards. It enjoyed the morning and some of the noonday sun, but on the west and north it had nothing but shade.

The disciples that had been sent on in advance came a part of the way to meet Jesus, who had an inn just outside the place. They washed one another's feet and, after partaking of the customary refreshments, Jesus proceeded to the synagogue, where He taught from Leviticus and the prophet Ezechiel. He had to endure no contradiction this time, for His hearers were astonished at His knowledge of the Law and His wonderful explanations. The instruction over, He took a repast with His own followers at the inn. Some of His relatives from the region of Sephoris were in Garisima, and they ate with them. Jesus spoke on this occasion of His approaching end.

Almost a hundred disciples, along with the Apostles, gathered around Jesus in Garisima for the Sabbath. The two sons of Cyrinus of Cyprus, who had been baptized at Dabereth, were also here with other Jews from the same place. A great multitude of these latter were here encamped. They were returning to Cyprus from the Paschal festival at Jerusalem and they listened with admiration to

Jesus' teaching on the Sabbath. Jesus' presence was ardently longed for in Cyprus, where there were numbers of Jews, all in a state of spiritual abandonment.

Jesus instructed the disciples in Garisima also, assembling them for this purpose on a hill. Many of them had until now served merely as messengers between the disciples dispersed in various quarters and the friends of Jesus. There were others who had for the most part been detained at home, and who in consequence had missed much of Jesus' teaching, had heard nothing of the way in which they were to conduct themselves on their missions, nor of the application and interpretation of parables. Jesus then, continuing His instruction, explained all things to these disciples in a simple and easy style, and ran quickly through all that He had taught up to the present. After that He went with them from four to six hours northwest from Garisima to the mountains of a very retired region, and there they passed the night. Herds of asses and camels, and flocks of sheep were grazing off in the valleys on the west side of the lofty mountain range that ran through the heart of the country. The valleys here run in a zigzag direction, like the plant known as the common club moss, or wolf's claw. There were a great many palm trees in this wilderness, also a kind of tree whose interlaced branches fell to the earth, and under which one could creep as into a hut. The shepherds of the region used to take shelter under them. Jesus and the disciples spent most of the night in prayer and instruction. Jesus repeated many of the directions He had given when first sending them out upon their earlier missions. I was especially struck on hearing that they were to possess no private purse. That was to be confided to their Superior, one of whom was appointed for every ten. Jesus indicated to them the signs by which they might recognize the places in which they could effect some good, told them to shake the dust from their shoes

before those that were ill-disposed, and instructed them as to how they should justify themselves when placed under arrest. They were not to be disturbed as to what they should answer, for words would then be put into their mouth, nor were they to be afraid, since their lives would not be in any danger.

I saw here and there around this region men with long staves and iron hoes. They were guarding the herds against the attacks of wild animals that came up from the seacoast.

Very early the next morning, Jesus sent the disciples and Apostles out on a mission. Upon the latter, as well as upon the eldest disciples, He imposed hands, but the rest He merely blessed. By this ceremony He filled them with new strength and energy. It was not, however, priestly ordination, but only an imparting of grace and vigor to the soul. He addressed to them likewise many words on the value of obedience to Superiors.

Peter and John did not remain with Jesus, but went toward the south, Peter to the country of Joppa, and John more to the east, to Judea. Some went to Upper Galilee, others into the Decapolis. Thomas received his mission to the country of the Gergeseans, whither he went with a troop of disciples, taking a circuitous route to Asach, a city situated on a height between two valleys, about nine hours from Sephoris and one at most to the left from the road. There were a great many Jews in this city, which belonged to the Levites.

Jesus now journeyed in a northwesterly direction. With Him were five Apostles, each of whom had under him ten disciples. I remember having seen on this occasion Judas, James the Less, Thaddeus, Saturnin, Nathanael, Barnabas, Azor, Manson, and the youths from Cyprus. They accomplished on the first day six to eight hours. Several cities lay to the right and left on their road and, from time to time, some of the party would separate from

their Master in order to visit them. Jesus passed Tyre on the seacoast to the left. He had indicated to the Apostles and disciples a certain place where, in about thirty days, they were again to join Him. He spent the night like the preceding, under some trees with His companions.

8. JESUS JOURNEYS INTO THE COUNTRY OF ORNITHOPOLIS AND THENCE TAKES SHIP FOR CYPRUS

I saw Jesus with His followers, disciples and others, about fifty in all, journeying through a deep, mountainous ravine. It was a very remarkable-looking mountain. On two sides of it for about an hour in length were dwellings and sheds of light timber, peering into which the passer-by beheld the occupants as if in caves. Sometimes the projecting shed was covered with rushes, moss, or grassy sods. Here and there arose works something like fortifications, to prevent the landslips from the mountain from filling up the road. Here dwelt poor, outcast pagans whose duty it was to keep the road in repair and to free the region from ferocious beasts. They came to Jesus and implored His aid against these animals—long, broad-footed, spotted creatures, like immense lizards. Jesus blessed the country and commanded the animals to retire into a black swamp that was nearby. Wild orange trees grew by the roadside. It was about four hours' distance to Tyre.

Jesus here separated from His companions and, plunging deeper and deeper into the ravine, taught here and there before the caves of its inhabitants. The road led down along the clear and tolerably rapid stream Leontes which, flowing through its deep bed, emptied into the sea a couple of hours north of Tyre. The river was crossed by a high stone bridge, at the opposite end of which was a large inn, where the disciples again met Jesus.

From this place He sent several of His companions into the cities of the Land of Cabul, and Judas Iscariot with some disciples to Cana near Sidon. The disciples had resigned to the care of the Apostles, each to the one set over him as his Superior, whatever money or goods they might happen to have with them. To Judas alone, Jesus gave a sum for himself. Jesus knew his greed for money and would not expose him to the temptation of appropriating that of others. He had remarked his anxiety on the score of money, although Judas loved to boast of his frugality and strict observance of the law of poverty. On receiving the money, he asked Jesus how much he might daily spend. Jesus answered: "He that is conscious of being so strictly temperate, needs neither rule nor direction. He bears in himself his law."

About a hundred persons were at the inn awaiting Jesus. They belonged to that same Jewish tribe whom He had already visited and consoled at Ornithopolis and near Sarepta. Some of them had come hither for the purpose of meeting Him, while others belonged to this district, where they owned a synagogue. They received Him and His followers humbly and joyfully, and washed their feet. They were in their holiday garments of very antique style, wore long beards, and had fur maniples hanging from their arms. They had many singular customs, and something peculiar in their manner of life, like the Essenians. The pagans too of this place were very reverential toward Jesus. They likewise held the Jews in esteem, a circumstance more common throughout this district than in Decapolis. These Jews were descendants from a natural son the Patriarch Judah had had by a servant. This son, fleeing from the persecution of his brothers Her and Onan, had settled here. His family, having intermarried with the pagans of the country, did not go down with the other Israelites into Egypt and at last became quite estranged from the religion and customs of their people.

The pagans with whom these descendants of Judah had intermarried had, when Jacob—after Dina's misfortune—was living near Samaria on Joseph's inheritance, already experienced the greatest desire to enter into marriage relations with Jacob's sons, or at least with his servant men and maids. They crossed the mountains humbly to lay before him their desire to marry amongst his followers, and of their own accord offered to receive circumcision. But Jacob would not listen to their demand. When, then, that persecuted son of Judah sought refuge among them with his family, he was very warmly received by the heathens, and his children soon united with them in marriage. How wonderful the dispensation of God! The rude desire of these Gentiles to unite with the holy race upon whom the Promise rested was not wholly frustrated, and later events brought about the ennobling of these people through the banished scion of Judah.

In spite of the great disorders arising from these mixed marriages, there was still one family among them that preserved itself pure; and it was, for the first time, instructed in the Law by Elias, who often sojourned in this region. Solomon had given himself much trouble to unite these people again with the Jews, but without success. Still there were among them about a hundred pious souls of pure descent from Judah. Elias had succeeded in uniting this separated branch again with Israel; and in the time of Joachim and Anne, teachers came from the country of Hebron in order to keep them to the observance of the Law. The descendants of these teachers were still living among them, and it was through them that the Syrophenician and her people entered into relations with the Jews. They lived in sentiments of deep humility, esteeming themselves unworthy to set foot upon the Promised Land. The Cypriote Cyrinus had, when in Dabereth, spoken of them to Jesus, and the latter took occasion from this fact to discourse long and familiarly

with them.

He taught at first in front of the inn, the people standing around under open arbors, or sheds. The inn belonged to the Jews or was hired by them. Afterward He taught in the synagogue, a great many pagans listening to Him from outside. The synagogue was lofty and beautiful. The roof was provided with a platform around which one could walk and command a very extended view of the country.

That evening the Jews tendered Jesus at the inn a festive entertainment, at which they took the opportunity to express to Him in a body their sincere gratitude for His not having despised them, for His coming to them, the lost sheep of Israel, and proclaiming to them salvation. They had kept their genealogical table in good order. They now laid it before Jesus and were deeply moved at finding that they had sprung from the same tribe as Himself. It was a joyful entertainment, and at it all assisted. They spoke much of the Prophets, especially of Elias, whom they named with words of great affection, recounting his Prophecies of the Messias, also those of Malachias, and saying that the time for their fulfillment must now be near. Jesus explained everything to them, and promised to introduce them into the land of Judea. He did, in fact, later on establish them on its southern frontiers between Hebron and Gaza.

Jesus wore in this place a long, white travelling robe. He and His followers were girded and their garments tucked up, as if for a journey. They had no baggage. They carried what was necessary under the outer robe, wrapped round the body above the girdle. Some of them had staves. I never saw Jesus with any regular covering for His head; sometimes He drew over it the scarf that was usually worn around the neck.

There was in this part of the country an ugly kind of spotted animal with membranous wings, which could fly

very rapidly. It was like an enormous bat, and it sucked the blood of men and animals during sleep. These animals came from the swamps up on the seashore, and did much damage. Egypt too was once infested with them. They were not real dragons, nor were they so horrible. Dragons were not so numerous, and they lived solitary in the most savage wildernesses. Fruits like nuts were gathered in these parts, some like chestnuts, and berries that hung in clusters.

From the inn, Jesus went to a seaport about three hours distant from Tyre. Alongside of the port there stretched far out into the sea, like an island, a tongue of the mountain, and on it was built the pagan city of Ornithopolis. The few, but devout, Jews of the place seemed to live in dependence upon the heathens. I saw as many as thirty pagan temples scattered here and there. Sometimes it seems to me that the port belonged to Ornithopolis. The Syrophenician owned there so many buildings, factories for weaving and dyeing, so many ships, that I think the whole place must have been at one time subject to her deceased husband or his ancestors. She dwelt now in Ornithopolis itself, though in a kind of suburb. Back of the city arose a high mountain, and behind that lay Sidon. A little river flowed between Ornithopolis and its port. The shore between Tyre and Sidon was, with the exception of the port, but little accessible, being rough and wild. The seaport to which I have alluded was the largest between Sidon and Tyre, and the number of ships crowding its waters made it almost like a little city itself.

The property of the Syrophenician, with its numerous buildings, courts, and gardens, looked like an immense estate. Its factories and plantations were full of workmen and slaves, whose families had their homes there. But just at present, things had come to a standstill; the former activity was not yet resumed. The lady was about to free

herself from all such ties, and wished her people to choose a Superior from among themselves.

Ornithopolis was situated about three hours from the little place across the river where Jesus had spent the night, but from the settlement of the poor Jews it was one and a half hours. When Jesus went straight through this place to the port, Ornithopolis lay on His left. The Jewish settlement was toward Sarepta, which received the rays of the rising sun, for on that side the mountains rose in a gentle slope. On the north it was perfectly shady. The situation was very fine. Between Ornithopolis, the Jewish settlement, and the port, there lay so many solitary buildings, so many other little settlements, that looking down upon them from above, one might think that once upon a time they were all united. Jesus had with Him now only James the Less, Barnabas, Mnason, Azor, Cyrinus's two sons, and a Cypriote youth whom those last-named had brought to Jesus. All the other Apostles and disciples were scattered throughout the country on missions. Judas was the last to set out. He went with his little troop to Cana the Greater.

Jesus went with His companions to the home of the Syrophenician who, by her cured relatives, had sent Him an invitation to an entertainment. A number of persons were assembled to meet Him, also the poor and the crippled. Of the latter, Jesus cured many. The dwelling of the Syrophenician with its gardens, courts, and buildings of all kinds was probably as large as Dülmen. Pieces of stuff, yellow, purple, red, and sky blue, were extended on the galleries of many of the buildings. These galleries were broad enough to permit a person's walking on them. The yellow dye was extracted from a plant which was cultivated in the neighborhood. For red and purple, they employed sea snails. I saw great beds in which they were either caught or raised, and there were other places full of slime, like frog's spawn. The cotton plant also was

cultivated here, though not indigenous to this part of the country. The soil, in general, was not so fertile as that of Palestine, and around there were a great many ponds and lakes.

Gazing from the shore out upon the sea, one might imagine it to lie higher than the surrounding country, so blue does it rise toward the sky. Here and there on the shore were low trees with large, black trunks and wide-spreading branches. Their dense roots extended so far out on the water that one could walk over them to some distance from the land. The black trunks were, for the most part, hollow, and afforded a shelter for all kinds of noxious insects.

Jesus was received with solemnity. As He was reclining at table, the widow's daughter poured a flask of fragrant ointment over His head. The mother presented Him with pieces of stuff, girdles, and three-cornered golden coins; the daughter, pieces of the same precious metal chained together. He did not tarry with them long, but went with His companions to the seaport, where He was solemnly received by the Jewish inhabitants and by the Cypriote Jews who were gathered there on their way back from the Paschal feast. Jesus taught in the synagogue, around which a great many pagans stood listening from without.

It was by starlight that Jesus, accompanied by all the travellers, went down to the harbor and embarked. The night was clear, and the stars looked larger than they do to us. There was quite a little fleet ready to receive the travellers. One large ship of burden took the baggage, the goods and cattle, and numbers of asses. Ten galleys carrying sail were for the accommodation of the Cypriote Paschal guests, Jesus, and His followers. Five of these galleys were fastened with ropes to the front and sides of the burden ship, which they drew forward after them. The remaining five formed an outer circle to these. Each of these vessels had, like Peter's barque on the Sea of

Galilee, benches for the rowers raised around the mast and below these little cabins. Jesus stood near the mast of the ships that were fastened to the large one and, as they pushed off, He blessed both land and sea. Shoals of fishes swarmed after the flotilla, among them some very large ones with remarkable-looking mouths. They sported around and stretched their heads out of the water, as if hearkening to the instructions given by Jesus during the voyage.

The passage was so unusually rapid, the sea so smooth, and the weather so beautiful that the sailors, both Jews and pagans, cried out: "Oh, what an auspicious voyage! That is owing to Thee, O Prophet!" Jesus was standing near the mast. He commanded them silence and to give glory to the Almighty God alone. Then He spoke of God, one and almighty, and of His works, of the nonexistence of the pagan divinities, of the nearness of the time, yes, even its very presence, in which the highest salvation would be given to earth, and of the vocation of the Gentiles. The whole discourse was addressed to the heathens.

The few women on the ships remained apart by themselves. Many of the passengers were quite seasick during the voyage; they lay around in retired corners and vomited violently. Jesus cured several on board His ship. Then numbers called from the other ships telling Him of their needs, and He cured them from a distance.

I saw them also eating on the ships. They had fire in a metal vessel, and long, twisted strips of something, brown and clear like glue, which they dissolved in hot water. They passed the food around in portions on dishes furnished with a rim and a handle. There were several excavations like plates in each dish destined for different things, such as round cakes, vegetables, etc. The sauce was poured over it.

From Ornithopolis to Cyprus, the sea does not look so broad as below from Joppa. There one sees nothing but

water.

Toward evening the ships entered the harbor of Salamis, which was very spacious and secure. It was strongly fortified with bulwarks and high walls, and the two moles that formed it ran far out into the sea. The city itself lay a good half hour inland, though one scarcely remarks the fact since the intervening space is set out with trees and covered with magnificent gardens. The ships in the harbor were numerous. That upon which Jesus was could not go close to the shore which, like a strong, high rampart, rose obliquely; besides this, the ship drew too much water to approach nearer. They cast anchor therefore at some distance. Near the shore were several small boats fastened with ropes. They approached the larger vessels, received their passengers and, by means of the ropes, drew back to the shore. In that upon which Jesus and the disciples sailed to land were some Jews who had come out to welcome and receive Him.

On the shore were numerous others who, having espied the ships in the distance, had come forth from the city in solemn procession. It was customary thus to receive the Jews on their return from the Paschal celebration. Those on the shore were principally old people, women, young girls, and the school children with their teachers. They had fifes, carried flying streamers, green branches, crowns on poles, and chanted songs of joy.

Cyrinus, three elder brothers of Barnabas, and some aged Jews in festive robes received Jesus and His followers, and conducted them to a lovely green terrace at some distance from the harbor. There they found carpets spread, wash basins filled with water, and on tables various dishes with refreshments. Cyrinus and his companions washed the feet of Jesus and His disciples, and presented them to eat.

An old man, the father of Jonas, the new disciple, was now led forward. He fell weeping upon his son's neck,

who presented him to Jesus, before whom he bowed low. He had been in ignorance as to what had become of his son, for they with whom he had started on the journey were come back long ago. All present were taken up with caring for the travellers returned. Many pressed through the crowd crying: "Is such a one here? Is such a one there?" and when they found their friends, they embraced them and led them away. The news of the sedition and Pilate's massacre in the Temple, variously exaggerated, had already reached Cyprus, and the people were in great anxiety about their relatives.

The place in which Jesus was received was charming. Toward the west, one saw the immense city with its innumerable cupolas and towering edifices crimsoned by the fiery rays of the sun sinking huge and red below the horizon. Toward the east, the view extended over the sea to the lofty mountain ranges of Syria, which there rose up like clouds against the sky. Salamis stood in the midst of a broad plain, covered with numbers of beautiful high trees, terraces, and pleasure grounds. The soil appeared to me very friable, like dust or sand, but drinking water did not seem to be abundant. The entrance into the harbor was not open. It was guarded by fortified islands, between which were one broad and several smaller roadsteads. The little islands were fortified with semicircular towers, low and broad, through whose open windows could be observed all that was going on outside. The Jewish quarter was in the northern part of the city. When Jesus and His followers left the harbor and went one half-hour toward the city, they turned to the right and, still outside the city, went a considerable distance to the north.

When Jesus and His disciples arrived, the Jews returned from the Pasch were already assembled upon an open, terraced square. One of the ancients, an Elder of the Synagogue, was standing on an elevated point from

which he could overlook all below. It reminded one of calling the muster-roll, to see whether all the soldiers were present. The Elder was receiving information upon the details of their journey. He inquired whether any of them had suffered injury by the way, or had any complaints to lodge against a fellow traveller, and requested an account of what had happened in Jerusalem. Jesus and His disciples were not present at this assembly. He was solemnly welcomed by a number of venerable old Jews and from the terrace delivered an exhortation to the assembled crowd, after which they dispersed to their homes.

At the head of the two streets that formed the Jewish quarter stood the magnificent synagogue, the dwellings of the ancients and rabbis, the schools, and at some distance, the hospital for the sick with a reservoir, or pond. The road leading to the city was very firm and solid, covered with fine sand, and shaded by handsome trees. On the highest point of that Jewish place of assembly there was a tree in whose strong, leafy branches one could sit as in an arbor.

Jesus and His followers were escorted by the Elders to a large hall near the synagogue where they spent the night. Here Jesus cured of dropsy some sick who had been carried on litters into the forecourt of the inn. There was in this house a spacious lecture hall, and in it travelling rabbis were lodged. It was very handsome, built in pagan style with a colonnade around it. The interior was one immense room with tiers of seats and teachers' chairs against the walls. On the lower floor and rolled up against the walls were couches, and above them, tucked up and fastened to the wall, were tent covers that could be let down around the beds, thus forming a private alcove. One could from the outside mount to the flat roof of the hall, upon which were placed various kinds of plants in pots.

The father of Jonas, the new disciple, spent the night there, for he did not belong to the city, but Cyrinus and his sons went home.

9. JESUS TEACHES IN SALAMIS

On the morning of the following day, Jesus was accompanied by the Superior, a venerable old man, and some of the teachers to the hospital, a circular building enclosing a garden. In the center of the latter there was a reservoir, or pond, for bathing; but for drinking and cooking purposes, the water was collected in huge casks and purified by means of certain fruits thrown into it. Medicinal herbs were raised around the pond. The third part of the hospital was occupied by invalid females, and it was separated from the rest of the building by doors kept locked. Jesus cured some of the dropsical and gouty male patients, also such as were slightly tainted with leprosy. The newly cured followed Him to the open square upon which, in the meantime, the other Jews had gathered, and where Jesus delivered an instruction first to the men. He took for His subject the gathering of the manna in the wilderness, and said that the time for the true Heavenly Manna of doctrine and conversion of heart had come, and that a new kind of Bread from Heaven was about to be given them.

This instruction over, the men withdrew and the women took their place. A great many pagan women were present, but they remained standing in the background. Jesus instructed the women in general terms, because of the pagans among them. He spoke of the one, Almighty God, of the Father and Creator of Heaven and earth, of the folly of polytheism, and of God's love for mankind.

After that Jesus and His followers went to dine at the Superior's house, whither He had been invited along with

several rabbis. It was a very large mansion of pagan architecture with forecourts, open porches, and terraces. All was here prepared for a grand entertainment. Numbers of tables were spread under the colonnade and there were arches erected and adorned with wreaths. It appeared to be a banquet intended principally for Jesus and friends returned from the Paschal solemnity. The Superior conducted Jesus into a side building, in which were his wife and some other women. Several Doctors accompanied them. After the veiled women had with a low inclination saluted Jesus and He had said some gracious words to them, a procession of flower-crowned children appeared, playing on flutes and other instruments, to conduct Jesus to the feast. The table was ornamented with vases and bouquets. It was higher than those in use in Judea, and the other guests reclined less outstretched, closer to one another. They washed their hands. Among the various viands was a lamb. Jesus carved it and distributed it to the guests on little round rolls. It had, however, been cut up and put together again before being placed on the table.

Then the child musicians again made their appearance. Among them were some blind children and some with other defects. They were followed by a troop of gaily dressed little girls from eight to ten years old, among them the daughter, or granddaughter of the host. All were clothed in fine, white material, somewhat glossy. The garments worn in this country were not so ample in make, not so flowing in style as those of Judea. Their hair hung down in three parts, the ends uniting into a curl, or fastened together by some kind of ornament to which hung various little trinkets, fringes, pearls, or red balls like fruit. By this arrangement, their crisp black or reddish-brown tresses were kept from streaming around. Several of the little girls carried a large crown formed of wreaths and various kinds of ornamentation. It was com-

posed of circlets so arranged that each was firm in its own place. To the first and larger one, the second was fastened by clasps, and from the latter rose a glittering tuft, or a small flag. I do not think the wreaths were formed of natural flowers, at least not entirely; for many of the blossoms looked to me like silk, or wool intermixed with feathers and various kinds of glittering ornaments. The little girls placed this great crown like a canopy upon a high pedestal, ornamented in a similar manner, that stood behind Jesus' seat, while others brought aromatic herbs and perfumes in little dishes and alabaster vases, which they set down before Him. A child belonging to the house broke one of the little flasks, poured its contents over His head, and spread it with a linen cloth over His hair, after which the children retired. The little girls went through these ceremonies with perfect composure and without speaking a word, their downcast eyes never once glancing toward the guests. Jesus very quietly received their attentions and thanked them in a few gentle, gracious words, whereupon the children—without raising their eyes—went back to the women's hall. The women ate all together.

I did not see Jesus and His disciples reclining long at table. Jesus constantly sent food and drink to the tables of the poor by His disciples, who spent most of the time serving others. After some time, Jesus Himself went around from table to table, distributing food, teaching, and explaining.

After the banquet, the Superior and some of the teachers went with Jesus and the disciples out to the aqueduct, which they approached from the west. The city had bad water. I saw some of those stupendous structures, like immense bridges, which contained many great reservoirs, or cisterns. Each quarter of the city had its own waterworks and reservoir. From some they had to pump the water; from others it could be drawn. The

reservoir of the Jews stood apart by itself. They showed it to Jesus, complained to Him of the scarcity and bad quality of the water, and wanted Him to improve it. He spoke of the new reservoir in progress of construction, said that He wanted Baptism to be given at it, and told them how it should be arranged.

After that they proceeded to the synagogue, for the Sabbath was begun. It was an extraordinarily large and handsome edifice, lit up by numerous lamps and full of people. Around the outside ran steps and balconies from which spectators could both see and hear what was going on inside. All these places were occupied by pagans, and below they had even crowded into the interior of the synagogue, where they now stood quietly side by side with the Jews.

The instruction was on passages from the third book of Moses, treating of sacrifices and various laws, and others from Ezechiel. It began by some of the Doctors reading these passages, which Jesus explained and commented upon so beautifully that all were deeply impressed. He spoke also of His own mission and its speedy accomplishment. His hearers believed Him to be not only a Prophet, but still more than a Prophet. He must, they thought, at least be the one that was to go before the Messiah. Jesus explained to them that that precursor was John, and enumerated the signs by which they might recognize the Messiah—without, however, indicating to them clearly that He Himself was the Messiah. Nevertheless, they understood Him, and listened in reverence and respectful fear. After the instruction all dispersed to their homes, and Jesus went back with His followers to the house of the Superior.

On the whole, Jesus was received in Salamis with extraordinary affection. The inhabitants pressed around Him, all being desirous of showing Him honor, for there was among them neither sect nor strife. Jesus healed sev-

eral sick persons in their own homes. Jews and heathens lived here on very familiar terms, though in separate quarters. In that of the Jews there were two streets. The house of the sons of Cyrinus was a large, square building. They were engaged in commerce and owned ships. A peculiar style of architecture was predominant in Salamis. I saw numerous turrets and spires, a great deal of latticework, many latticed windows, and all kinds of ornamentation on the edifices. The people presented Jesus and the disciples on their arrival with new sandals and a change of garments. Jesus kept His only till His own were shaken and dusted; then He gave them to the poor.

On the morning of the Sabbath, Jesus taught again in the synagogue on the time of grace and the fulfillment of the Prophecies, and that so eloquently that many of His hearers shed tears. He exhorted to penance and Baptism. This instruction lasted between three and four hours.

Jesus went at the end of it with His disciples and the Doctors to Cyrinus's, whither they had been invited to dine. It stood just between the Jewish and the pagan quarters. Salamis had eight streets, two of which belonged to the Jews. The little party did not go through the latter, but by a route running between the two quarters and at the rear of the houses. In this way they passed the great gates of the city. In the gateways was gathered a crowd of pagans, men, women, and children. They were very respectful and saluted Jesus and His followers timidly from a distance. They had listened to His instruction of the school, and were now come with their friends to the gates.

At the end of the street and half within the walls of the pagan quarter was the magnificent home of Cyrinus, with its courts and side buildings. As soon as the house became visible in the distance, the wife and daughters of Cyrinus were seen approaching with their servants. They

saluted Jesus and His disciples. Cyrinus had five daughters, along with nieces and other young relatives. All these children bore with them presents which, after they had bowed low before Jesus, they set down at His feet on carpets which they had previously spread. The gifts consisted of bric-a-brac in all shapes and forms, some of amber, others of coral, notably a little tree of the latter mounted upon a stand. It appeared as if each child wanted to offer the dearest object in her possession, and if she could not get near enough to Jesus Himself, she presented it to one of His companions.

Cyrinus's dwelling was very spacious and built in pagan style, with forecourts and outside flights of steps. On the roof was a well-arranged garden of plants growing in pots. All was adorned in festive style. The table was higher than those in ordinary use, and covered with a red cloth over which was a transparent one of glossy silk, or fine straw plaiting. The couches around the table, too, were more in accordance with pagan customs, shorter than those in use among the Jews. Besides the disciples, the guests numbered about twenty men. The women ate apart, and after dinner all took the customary Sabbath promenade out to the waterworks.

From there Jesus permitted Himself and His disciples to be conducted by Jonas, the new disciple, to the house of his father, which stood surrounded by gardens somewhat distant from the Jewish quarter. It was like a large farmhouse, having something of the cloister in its arrangement. The old man was an Essenian, and with him dwelt, though in a separate part of the house, several old women, widowed relatives, nieces or daughters, who were somewhat differently clothed and wore white veils. The old man was humble and joyous as a child, and allowed himself to be led by his children to meet Jesus. He was at a loss as to what he should give Jesus, for he had no treasures. But he pointed around him, to himself, his

sons, his daughters, as if to say: "Lord, all that we have, we ourselves are Thine—and my dearest child, my son is Thine!" He invited Jesus and the disciples to dine with him on the following day.

Jesus then returned to the waterworks and spoke with the Superior about the arrangements for the baptismal well, which was not yet under roof and had no means of letting in water. They had first to beg or buy water from the pagans. It would have to be conveyed thither from the aqueduct which, on the plain, was about one story high with reservoirs on either side. The source of the water was in the mountain range on the west. The new baptismal well had more than four corners, and there were steps leading down into it. Around it were cavities in the form of a tray, which could be filled with water by pressing on a winch. The whole was surrounded by a rampart and nearby, for instructions, was a charming open place covered by an awning.

A great many Jews and heathens were gathered on the spot, and Jesus told them that next day He would instruct those that wanted to receive Baptism. The Jews made frequent allusion to Elias and Eliseus, who likewise had been here.

Jewish women with their children had stationed themselves here and there on the way. Jesus patted the little ones in His vicinity, frequently called the others to Him, and gave to all His blessing. Several pagan teachers, or mothers in yellow veils were standing apart with their little girls and boys. Jesus blessed them from afar.

After that all repaired to the synagogue for the closing exercises of the Sabbath. Jesus again taught upon sacrifice, taking His texts from the third book of Moses (Leviticus) and the Prophet Ezechiel. There was something marvellously sweet and impressive in His words as He showed that the Laws of Moses were now realizing their most elevated signification. He spoke of the offering

of a pure heart. He said that sacrifices multiplied a thousand times could no more be of any avail, for one must purify his soul and offer his passions as a holocaust. Without rejecting anything, without condemning or abolishing any of the prescriptions of the Mosaic Law, He explained it according to its real signification, thus making it appear far more beautiful and worthy of reverence. Jesus, at the same time, prepared His hearers for the Baptism and exhorted to penance, for the time was near.

His words and the tone of His voice were like living, deeply penetrating streams of light. He spoke with extraordinary calmness and power, and never very rapidly, excepting sometimes when talking with the Pharisees. At such times, His words were like sharp arrows and His voice less gentle. The tone of His ordinary voice was an agreeable tenor, perfectly pure in sound, without its counterpart in that of any human being. He could, without raising it, be distinctly heard above a great clamor.

The lessons and prayers were chanted in the synagogue on a recitative tone, in the same manner as the choral singing and Mass of the Christians, and sometimes the Jews sang alternately. Jesus read in this way the passages that He explained from Holy Scripture.

After Jesus' instruction, a pious old Doctor of the Law began to address the assembly. He had a long, white beard, was of a meager form and kind, benevolent countenance. He did not belong to Salamis, but was a poor, travelling teacher who journeyed from place to place on the island visiting the sick, consoling the imprisoned, collecting for the poor, instructing the ignorant and little children, comforting widows, and delivering discourses in the synagogues. On this occasion, he appeared to be inspired by the Holy Ghost. He addressed the people in a speech that bore witness to Jesus, such as I never before heard in public from any one of the rabbis. He rehearsed

all the benefits of Almighty God to their fathers and themselves, and urged them to gratitude to Him for having permitted that they should live at the coming of such a Prophet, such a Teacher, to whom likewise they owed thanks for having journeyed on their account all the way from the Holy Land. He reminded them of God's mercy to their tribe (they were of the tribe of Issachar), and called upon them to do penance and amend their lives. He said that God would not treat them so severely now as He did when He punished the fabricators and adorers of the golden calf. I do not know the force of his allusion; perhaps many of their tribe had been among the idolaters. He said also marvellous things about Jesus: that he esteemed Him more than a Prophet, though he did not venture to say who He really was, that the fulfillment of the Promises was near, that all should consider themselves happy to hear such instructions from such lips, and to have lived at an epoch of such hope, such consolation for Israel. The people were deeply moved, and many shed tears of joy. All this took place in the presence of Jesus, who was quietly standing on one side among His disciples.

Jesus went afterward with His followers to the house of the Elder, where the conversation became very animated. All present tried to prevail upon Jesus to remain among them. They quoted the words of some of the Prophets relative to persecution and sufferings, which words seemed to apply to the Messiah. They trusted that such might not happen to Jesus, and asked whether He was the precursor of the Messiah. Then Jesus told them about John, and declared to them that He could not remain among them. One of those present, who had been in Palestine when Jesus was there, began to speak of the hatred of the Pharisees against Him, and said some hard things about that sect. But Jesus reproached him for his severity, said a few words in their excuse, and turned the

conversation to other subjects.

Next day, in the hospital and at the recently constructed baptismal well, Jesus prepared the people for Baptism. Several in the hospital made known to Him their sins, for which purpose they retired apart wih Him. He caused water for Baptism to be put aside here in basins, and in it the sick were later on baptized by the disciples.

When Jesus arrived at the open square around the baptismal well, He found a great multitude there assembled, among them many heathens, for during the night the people had been pouring in from the surrounding country. Jesus taught under an awning. His discourse turned upon His own mission, upon penance and Baptism, and He explained the *Our Father.*

10. JESUS INVITED TO THE HOUSE OF THE ROMAN COMMANDANT IN SALAMIS

While Jesus was delivering His instruction, a pagan soldier, or constable, made his appearance with a message to the magistrates. It was to this effect, that the Roman Commandant in Salamis wished to speak with the new Teacher and, consequently, invited Him to his house. The soldier delivered his message rather sternly, as if he took it ill that they had not led Jesus to him at once. The magistrates transmitted it to Jesus through the disciples during a pause in the discourse. Jesus replied that He would go, and went on speaking. After His instruction, accompanied by the disciples and Elders, He followed the messenger to the Commandant's. They had to go a distance of half an hour, along the same way by which Jesus had come hither from the port, before reaching the principal gate of Salamis, a beautiful, high archway supported on pillars. As they passed the great walls and large gardens on the way, the pagan people and

laborers looked inquisitively after Jesus, and many as He approached shyly hid behind the walls and bushes. On entering Salamis they repaired to a large open square. The houses as they passed along were lined with spectators, standing on the galleries of the courts, behind the lattices, and in the gates. On some of the street corners and under the arches were pagan women and children, ranged three by three in regular order. The women were veiled, and they bowed low to Jesus as He passed. Here and there children, sometimes too the women, stepped forward and presented to Jesus or His companions divers little gifts, such as bunches of aromatic shrubs, little flasks of perfumes, little brown cakes, and objects in the form of stars and other things that exhaled a delicious odor. This appeared to be the custom of the country, a sign of reverential welcome. Jesus lingered a few instants near such groups, cast upon them gracious and earnest glances, and blessed them, though without touching them.

I saw idols standing here and there. They were not like those of Greece and Rome, images in human form, but like those in Sidon, Tyre and Joppa, figures with wings, or scales. I also saw some like dolls.

As they advanced into the city, the crowd following Jesus constantly increased, and people were streaming from all sides toward the open square. In the center of the latter was a beautiful well. Steps led down into it, and through the middle of the basin the water bubbled up. It was protected by a roof supported on pillars, and surrounded by open porches, little trees, and flowers. The entrance to the well was usually closed. The people could get some of its water only by certain privileges, as it was the best in the city and thought possessed of peculiarly wholesome properties.

Opposite this well stood the Commandant's palace with its colonnade. On an open balcony over which was a pillared roof sat the Roman Commandant on a stone seat,

watching Jesus' approach. He was dressed in military costume, a white tunic tightly fitting round the body, striped here and there with red. It descended to below the hips and ended in straps, or fringe. The lower limbs were laced. He wore a short red mantle and on his head a hat that looked to me like a shaving dish. He was a strong, robust man with a short beard, black and crisp. Behind him and on the steps of the balcony were standing Roman soldiers.

The pagans were astonished at the marks of respect he showed to Jesus, for when the latter approached, he descended from the balcony, clasped His hand in the end of a linen scarf that he held in his own, and pressed it with the other hand, in which was the other end of the scarf, at the same time bowing low before Him. Then he led Jesus up to the balcony, where he put to Him, most graciously, question after question. He had, he said, heard Him spoken of as a wise Teacher. He himself revered the Jewish Law. If all that was said of Him was true, Jesus did indeed perform great wonders. Who gave Him the power for such things? Was He the promised Comforter, the Messiah of the Jews? The Jews were expecting a king—was He that king? By what means would He get possession of His Kingdom? Had He an army somewhere? Perhaps He was going to collect forces here in Cyprus among the Jews? Would it be long before He would show Himself in all His power? The Commandant put sundry questions of this kind in a tone full of respect and earnestness. His profound sympathy and reverence for Jesus were visible. Jesus answered all in vague and general terms, as He usually did when such questions were put to Him by magistrates. He would, for instance, answer: "Thou sayest it! So they think. The Prophets have thus declared." To the questions relative to His Kingdom, to His army, He answered that His Kingdom was not of this world. The kings of this world had need

of warriors, but He gathered the souls of men into the Kingdom of the Almighty Father, the Creator of Heaven and earth. In deeply significant words He touched, in passing, upon many subjects. The Commandant was astounded both at His language and bearing.

He had ordered refreshments to be brought to the well in the open square, and he now invited Jesus and His disciples to follow him thither. They examined the well and partook of the refreshments, which were spread on a stone stand previously covered. There were several brown dishes with sauce of the same color, into which they dipped cakes. They partook also of sticks of confectionery, or strips of cheese, about an arm in length and two inches thick, fruit, and pastry made into figures of stars and flowers. Little jugs of wine were placed around the stand. Others, made of something with colored veining, in shape just like those of Cana only much smaller, were filled with water from the well. The Commandant spoke too with marked disapprobation of Pilate, of the violence he had exercised in the Temple, and of his character in general, also of the demolished aqueduct near Silo.

Jesus held another conversation with the Commandant here at the well. He spoke of water and its different sources, some muddy, others clear, some bitter and salty, others sweet, of the great difference in its effects, of how it was conducted into the well and again distributed in conduits. From such remarks He passed to instructing both pagans and Jews upon the waters of Baptism, the regeneration of mankind by penance and faith, when all would become children of God. It was an admirable instruction with something in it similar to His conversation with the Samaritan at the well. His words made a deep impression upon the Commandant, who was already very well disposed toward the Jews. He wanted to hear Jesus frequently.

In Salamis the separation between Jews and pagans

was not so marked. Here as in Palestine, the more enlightened Jews, and especially the followers of Jesus, ate and drank with the upper class of pagans, although always making use of separate vessels. On their return, Jesus was saluted by many of the heathens, and that still more respectfully than before, owing to the marks of honor shown Him by the Commandant.

Flowers in this country were extremely abundant, and artificial ones were most artistically made of colored wool, silk, and little feathers. I saw the heathen children whom Jesus blessed adorned for the most part with such flowers. The little girls were, like the boys, dressed in very short garments of thin material; the very little ones of the poor had only a cincture around the waist. The young maidens of the wealthier classes wore thin, yellow tunics richly covered with those colored woollen flowers of which I have spoken. Around the shoulders, the ends crossed over the breast, they wore a scarf of thin texture, and on their arms and head, little garlands of artificial flowers. They must have raised silkworms here, for I saw along the walls trees carefully reared whereon those insects were crawling and spinning their cocoons.

11. JESUS AT THE HOME OF JONAS'S FATHER. INSTRUCTION AT THE BAPTISMAL WELL

When Jesus visited the home of the Essenian, the father of Jonas, He was accompanied by His disciples only and some of the Doctors. He was received with the usual courtesies, that is, washing of the feet. The domestic arrangements were here much more simple, more like the country than those of the mansion at which Jesus had first been entertained. The family was large and belonged to the sect of Essenians, to those that married. They lived in great purity, being pious and simple in their manners. The female portion were widows with

children already grown, daughters of the old man, with whom they lived. Jonas the disciple was the son of a later marriage, and his mother died in giving him birth. The old man loved him so much the more as he was his only son, and he had been in great anxiety about his being absent for over a year. He had looked upon him as lost, when he received news of him through Cyrinus, whose sons had met Jonas at the Paschal feast and in Dabereth near Thabor. The youth had been travelling for information, as young students often do. He had visited the most remarkable of the Holy Places, the Essenians in Judea, Jacob's tomb near Hebron, and that of Rachel between Jerusalem and Bethlehem. The last-named lay at that time on the direct route between these two places; now, however, it lies somewhat on one side. He had likewise visited all that was most interesting in Bethlehem, as well as Mounts Carmel and Thabor. He had heard of Jesus and had been present at one of the mountain sermons before He went into the country of the Gergeseans. After the Paschal festival, he had gone with the sons of Cyrinus from Dabereth to the last instruction at Gabara. It was then that Jesus received him as a disciple, in which quality he now returned home.

The entertainment was held in a garden in which were long and densely shaded arbors. An elevated green bank, covered with a cloth, served as a table. The couches too consisted of similar grassy banks covered with mats. The meal was made up of various kinds of pastry, broth, vegetables steeped in sauce, lamb's meat, fruit, and little jugs of something, all very simple. The women ate at a separate table, though they seemed more at their ease than other Jewish women. They served at table, their veils lowered, and sitting at some distance, afterward listened to the words of Jesus. On both sides of the garden there were whole rows of arbors formed of dense green foliage. I think they were intended as places for the

devotional exercises of the family, which was like a perfect little Essenian Community. They lived by agriculture and cattle-raising, weaving, and spinning.

From this place, Jesus went with the disciples to the newly constructed baptismal well, where He prepared many Jews for Baptism by a discourse in which He exhorted to penance and blessed the baptismal water. Around the central well there were some salver-shaped basins on a level with the surrounding surface. These basins were encircled by little ditches, into which the neophytes descended by a couple of steps. He who baptized stood on the edge of the basin and poured water on the head of the neophytes bowed over the same. The sponsors stood behind and imposed hands on them. By the opening or pressing of a piece of machinery in the central well, the water could be introduced into the basins and ditches. I saw Barnabas, James, and Azor baptizing by three of the basins. Before the ceremony I saw Jesus, from a flat, leathern vessel which they had brought with them from Judea, pouring a little Jordan water taken from His own place of baptism, into the basins, and then blessing the water thus mixed with it. After the Baptism, not only was all this baptismal water poured again into the central well, but the basins were dried with a cloth which was then wrung out into the well. I saw the neophytes with little white mantles around their shoulders.

After that I saw Jesus going in a more westerly direction between gardens and walls, where were awaiting Him several pagans who, prepared by their friend Cyrinus, were likewise desirous of Baptism. He went aside with some of them whom He further instructed, and about thirty of them were baptized in the various bathing gardens around. Water was introduced into the baths for that purpose, which water Jesus blessed.

Besides the two streets belonging to the Jews, there was

in the vicinity of Salamis an entire Jewish city. On one side of Salamis there was a round tower of extraordinary circumference, to which were attached all kinds of dependencies. It was like a citadel. The city possessed many temples, one of which was of uncommon dimensions, and to its terrace one could mount either by an interior or an exterior flight of steps. In the temple were found numerous columns, some so large around that in them were cut steps and little apartments wherein the people could stand on high and look down on the religious ceremonies. A couple of hours from Salamis, I saw another important city.

Westward from the city I saw a caravan of strangers approaching, who encamped under tents. They must have come from the other side of the island; indeed, on account of the direction, I was inclined to think they had come from Rome itself. They had some women with them and a great number of large, heavy oxen with broad horns and low heads. They were bound together, two and two, with long poles over their backs upon which they carried burdens. I think these strangers had come partly on account of the harvest. They brought with them merchandise which they wished to exchange for grain.

Next morning Jesus delivered, on the open square near the baptismal well, a lengthy instruction to both Jews and pagans. He taught of the harvest, the multiplication of the grain, the ingratitude of mankind who receive the greatest wonders of God so indifferently, and predicted for these ingrates the fate of the chaff and weeds, namely, to be cast into the fire. He said also that from one seed-corn a whole harvest was gathered, that all things came forth from one, Almighty God, the Creator of Heaven and earth, the Father and Supporter of all men, who would reward their good works and punish their evil ones. He showed them also how men, instead of turning to God the Father, turn to creatures, to lifeless blocks.

They pass coldly by the wonders of God, while they gaze in astonishment at the specious though paltry works of men, even rendering honor to miserable jugglers and sorcerers. Here Jesus took occasion to speak of the pagan gods, the ridiculous ideas entertained of them, the confusion existing in those ideas, the service rendered them, and all the cruelties related of them. Then He spoke of some of these gods individually, asking such questions as these: "Who is this god? Who is that other? Who was his father?" etc. To these questions He Himself gave the answers, exposing in them the confused genealogies and families of their pagan divinities and the abominations connected with them, all which facts could be found, not in the Kingdom of God, but only in that of the father of lies. Finally He mentioned and analyzed the various and contradictory attributes of these gods.

Although Jesus spoke in so severe and conclusive a manner, still His instruction was so agreeable, so suggestive of good thoughts to His hearers that it could rouse no displeasure. His teaching against paganism was much milder here in Salamis than it was wont to be in Palestine. He spoke too of the vocation of the Gentiles to the Kingdom of God and said that many strangers from the East and from the West would get possession of the thrones intended for the children of the house, since the latter cast salvation far from them.

During a pause in the instruction, Jesus took a mouthful to eat and drink, and the people entertained themselves on what they had just heard. Meanwhile some pagan philosophers drew near to Jesus and questioned Him upon some points not understood by them, also about something that had been transmitted to them by their ancestors as coming from Elias, who had been in these parts. Jesus gave them the desired information, and then began teaching upon Baptism, also of prayer, referring for His text to the harvest and their own daily bread.

Many of the pagans received most salutary impressions from Jesus' instructions and were led to reflections productive of fruit. But others, finding His words not to their liking, took their departure.

And now I saw a great number of Jews baptized at the baptismal well, the waters of which Jesus blessed. Three at a time stood round one basin. The water in the ditches reached as high as the calf of the leg.

12. JESUS GOES TO THE JEWISH CITY

Jesus afterward went with His followers and some of the Doctors to the separate Jewish city, about one half-hour to the north. He was followed by many of His late audience, and He continued to speak with several little groups. The route led over some more elevated places below which lay meadows and gardens. Here and there were rows of trees, and again some solitary ones, high and dense, up which the traveller might climb and find a shady seat. The view extended far around on several little localities and fields of golden wheat. Sometimes the road ran along broad, naked walls of rock, in which whole rows of cells had been hewn out for the field laborers.

Outside the Jewish city stood a fine inn and pleasure garden. Here Jesus' own party entered, while He bade the rest of His escort return to their homes. The disciples washed Jesus' feet, then one another's, let down their garments, and followed their Master into the Jewish city. During the foot-washing, I saw near the inn on one side of the highroad that ran along the city, long, light buildings like sheds, in which were a great number of Jewish women and maid servants busied in selecting, arranging, and carefully preserving the fruits which female slaves, or domestics, carried thither in baskets from the gardens around. The fruits were of all kinds, large and small, also berries. They separated the good from the bad, made all

kinds of divisions, and even laid some wrapped in cotton on shelves one over another. Others were engaged in picking and packing cotton. I noticed all the housewives lowering their veils as soon as the men appeared on the highroad. The sheds were divided into several compartments. They looked to me like a general fruitery, where the portion intended for the tithes and that for alms were laid aside. It was a very busy scene.

Jesus went with His party to the dwelling of the rabbis near the synagogue. The eldest rabbi received Him courteously, though with a tinge of stiff reserve in his manner. He offered Him the customary refreshments, and said a few words upon His visit to the island and His far-famed reputation, etc. Jesus' arrival having become known, several invalids implored His help, whereupon, accompanied by the rabbis and the disciples, He visited them in their homes and cured many lame and paralyzed. The latter, with their families, followed Him out of their houses, and proclaimed His praise. But He silenced them and bade them go back. On the streets He was met by mothers and their children, whom He blessed. Some carried sick children to Him, and He cured them.

And so passed the afternoon away till evening, when Jesus accompanied the rabbis to an entertainment in His honor, which entertainment was likewise connected with the beginning of the harvest. The poor and the laboring people were fed at it, a custom which drew from Jesus words of commendation. They were brought from the fields in bands and seated at long tables, like benches of stone, and there served with various viands. Jesus, from time to time, waited on them Himself with the disciples, and instructed them in short sentences and parables. Several of the Jewish Doctors were present at the entertainment; but, on the whole, this company was not so well disposed, not so sincere as the Jews around Jesus' inn near Salamis. There was a tinge of pharisaism about

them and, after they had become heated, they gave utterance to some offensive remarks. They asked whether He could not conveniently remain longer in Palestine, what was the real object of His visit to them, whether He intended to stay any time among them, and ended by suggesting that He should create no disturbance in Cyprus. They likewise touched upon diverse points of His doctrine and manner of acting which the Pharisees of Palestine were in the habit of rehearsing. Jesus answered them as He usually did on similar occasions, with more or less severity according to the measure of their own civility. He told them that He had come to exercise the works of mercy as the Father in Heaven willed Him to do. The conversation was very animated. It gave Jesus an opportunity for delivering a stern lecture in which, while commending their goodness to the poor and whatever else was praiseworthy in them, He denounced their hypocrisy. It was already late when Jesus left with His followers. The rabbis bore Him company as far as the city gate.

13. THE PAGAN PRIESTESS MERCURIA. THE PAGAN LITERATI

When Jesus had returned to the inn with the disciples, a pagan came to Him and begged Him to go with him to a certain garden a few steps distant, where a person in distress was waiting to implore His assistance. Jesus went with the disciples to the place indicated. There He saw standing between the walls on the road a pagan lady, who inclined low before Him. He ordered the disciples to fall back a little, and then questioned the woman as to what she wanted. She was a very remarkable person, perfectly destitute of instruction, quite sunk in paganism, and wholly given up to its abominable service. One glance from Jesus had cast her into disquiet, and roused in her the feeling that she was in error, but she was with-

out simple faith, and had a very confused manner of accusing herself. She told Jesus that she had heard of His having helped Magdalen, as also the woman afflicted with the issue, of whom the latter had merely touched the hem of His garment. She begged Jesus to cure and instruct her, but then again, she said perhaps He could not cure her as she was not, like the woman with the issue, physically sick. She confessed that she was married and had three children, but that one, unknown to her husband, had been begotten in adultery. She had also intercourse with the Roman Commandant. When Jesus, on the preceding day, visited the last named, she had watched Him from a window and saw a halo of light around His head, which sight very powerfully impressed her. She at first thought that her emotion sprang from love for Jesus, and the idea caused her anguish so intense that she fell to the ground unconscious. When returned to herself, her whole life, her whole interior passed before her in so frightful a manner that she entirely lost her peace of mind. She then made inquiries about Jesus, and learned from some Jewish women of Magdalen's cure, also that of Enue of Caesarea-Philippi, the woman afflicted with the issue of blood. She now implored Jesus to heal her if He possibly could. Jesus told her that the faith of that afflicted woman was simple; that, in the firm belief that if she could touch only the seam of His garment she would be cured, she had approached Him stealthily and her faith had saved her.

The silly woman again asked Jesus how He could have known that Enue touched Him and that He healed her. She did not comprehend Jesus or His power, although she heartily longed for His assistance. Jesus rebuked her, commanded her to renounce her shameful life, and told her of God the Almighty and of His Commandment: "Thou shalt not commit adultery." He placed before her all the abominations of the debauchery (against which

her nature itself revolted) practiced in the impure service of her gods; and He met her with words so earnest and so full of mercy that she retired weeping and penetrated with sorrow. The lady's name was Mercuria. She was tall, and about twenty-five years old. She was enveloped in a white mantle, long and flowing in the back but rather shorter in front, which formed a cap around the head. Her other garments also were white, though with colored borders. The materials in which the heathen women dressed were so soft and clung so closely to the form that the latter could readily be traced by the eye.

The whole morning of the following day was devoted by the disciples to baptizing at the fountain, and I saw Jesus teaching both here and at the waterworks. His instructions were given principally in parables on the harvest, the daily bread, the manna, the Bread of Life that was to be given them, and the one, only God. The laborers were sent to the harvest in groups, and I saw Jesus instructing them as they passed before Him. The people here encamped under tents were also Jews, who had come hither especially on Jesus' account. They had brought their sick with them on beasts of burden, and now today they were placed on litters under awnings and trees in the vicinity of the place of instruction. Jesus cured about twenty lame and palsied.

On reaching the waterworks, He was accosted by several men, learned pagans, who had been present at His instructions of the preceding day. They begged for an explanation upon several points, spoke of their divinities, especially of one goddess that had risen here from the sea, and of another represented in their temple under the form of a fish. This latter was named Derketo. They questioned Him also about a story circulating among the Jews and connected with Elias. It was to this effect, that Elias once saw a cloud rising out of the sea, which cloud was, in reality, a virgin. They would like to know, they

said, where she had descended, for from her was to proceed a King. One that was to do good to the whole world. Now, according to calculation, it was time for this to happen. With this story they mixed up another concerning a star that their goddess had let fall upon Tyre, and they asked whether that could be the cloud of which they had spoken.

One of them said that there was a report current of an adventurer in Judea who was making capital of Elias's cloud and the circumstance of the fulfillment of time, in order to proclaim himself king. Jesus gave no intimation that He was the One in question, though He said: "That Man is no adventurer, nor does He proclaim what is false. Many untruths are spread against Him, and thou who now sayest these things, hast joined in calumniating Him. But the time has now come for the Prophecies to be fulfilled." Jesus' interrogator was an evil-minded man, a great tattler. He dreamed not, when talking with Jesus, that he was in the presence of Him whom he was slandering, for he had heard of Jesus only in a general way.

These men were philosophers. They had some intimation of the truth mixed up with faith in their own divinities, which they tried again to explain away by various interpretations. But all the personages and idols which they wanted to explain had, in the course of time, become so mixed up and confused in their minds that even the cloud of Elias and the Mother of God, of whom they knew nothing at all, had to be dragged by them into the general confusion. They called their goddess Derketo the Queen of Heaven. They spoke of her as of one that had brought to earth all that it had of wisdom and pleasure. They said that her followers having ceased to acknowledge her, she prophesied to them all that would befall them in the future; also that she would plunge into the sea and reappear as a fish to be with them forever. All this, they added, had actually come to pass, etc. Her

daughter, whom she had conceived in the sacred rites of paganism, was Semiramis, the wise and powerful Queen of Babylon.

How wonderful! While these men were thus speaking, I saw the whole history of these goddesses, as if they had really risen before me and were still alive. I felt impatient to disabuse the philosophers of their gross errors. They appeared to me so astonishingly silly in not seeing them themselves that I kept thinking: "Now, this is so distinct, so clear that I'll explain it all to them!" Then, again, I thought: "How dare you talk about such things! These learned men must know better than you!" and so I tormented myself during that conversation of several hours.

Jesus explained to the philosophers the confusion and absurdity of their idolatrous system. He related to them the history of Creation, of Adam and Eve, of the Fall, of Cain and Abel, of the children of Noe, the building of the Babylonian Tower, the separation of the bad and their gradual falling away into godlessness. He told them that these wicked people, in order to restore their relations with God from whom they had fallen, had invented all kinds of divinities and had by the evil one been seduced into the grossest error; nevertheless, the Promise that the seed of the women should crush the serpent's head was interwoven with all the poetry, customs, and ceremonies of their necromantic art. It was in consequence of this faint idea they had of the Promise that so many personages had from time to time appeared with the vain design of bringing salvation to the world; but they had given to it instead still greater sins and abominations drawn from the impure source from which they themselves had sprung. He told them about the separation of Abraham's family from the rest of mankind; the education of a special race for the guarding of the Promise; the guidance, direction, and purification of the Children of Israel; and He concluded by telling them

about the Prophets, about Elias and his Prophecies, and that the present time was to be that of their realization. Jesus' words were so simple, so convincing and impressive that some of the philosophers were greatly enlightened, while others, returning to their mythical accounts, were again entangled in their mazes. Jesus spoke with the philosophers until nearly one o'clock. Some of them believed and reformed their lives. These men were wrapped up in their apparently learned elucidations of all sorts of foolish and perplexing questions. Jesus had, however, let a ray of light fall upon their soul, when He proved to them that to the fallen race of mankind and their history there always remained a trace, more or less correct, of God's designs upon men. He showed them how they, living as they did in a kingdom of darkness and confusion, had caught at the manifold improprieties and abominations of idolatry which, in the midst of their folly, still offered the external glamour of lost truth; but God, in His mercy toward mankind, formed from a few of the most innocent a nation from which the fulfillment of the Promise was to proceed. Then He pointed out to them that this time of grace was now arrived, that whosoever would do penance, amend his life, and receive Baptism, should be born anew and become a child of God.

Before this interview with the philosophers and immediately after the Baptism, Jesus had sent away Barnabas and some other disciples to Chytrus, a few hours distant, where the family of Barnabas dwelt. Jesus had with Him only the disciple Jonas and another disciple from Dabereth, when He went one half hour westward from Salamis to a rich, fertile region wherein lay a little village whose inhabitants were busied with the harvest. They were chiefly Jews, for their fields lay on this side of the city. The country was very lovely, and agriculture was pursued in a manner different from ours. The grain

was raised on very high ridges like ramparts, between which were grazing grounds surrounded by numerous fruit trees, olive trees, and others. They were full of cattle which, though penned up, could graze in the shade, and yet do no harm to the crops. These low meadows were likewise a sort of reservoir for dew and water. I saw a great many black cows without horns; oxen, hump-backed, heavy-footed, and very broad-horned, used as beasts of burden; numerous asses; extraordinarily large sheep with bushy tails; and, apart from the rest, herds of rams, or horned sheep. Houses and sheds lay scattered here and there. The people had a very beautiful school and a place for teaching in the open air, also a Doctor of the Law among them; but on the Sabbath they used to go to the synagogue in Salamis near Jesus' inn.

The road was very beautiful. As soon as ever the harvesters espied Jesus (they had already seen Him in the synagogue and at the Baptism), they left their work and their tools, cast off the piece of bark that they wore on their head as a protection from the sun's rays, and, hurrying in bands down from the high ridges, bowed low before Him. Many of them even prostrated on the ground. Jesus saluted and blessed them, after which they returned to their labor. As Jesus drew near the school, the Doctor, who had been apprised of His coming, went out with some other honorable personages to meet Him. He bade Him welcome, escorted Him to a beautiful well, washed His feet, removed His mantle, which was then shaken and brushed, and presented Him food and drink.

Jesus, with these people and others who had come from Salamis, went from field to field, here and there instructing the reapers in short parables upon sowing, harvesting, the separation of the wheat from the tares, the building of the granary, and the casting of the ill-weeds into the fire. The reapers listened to him in groups, and then returned to their work, while Jesus passed on to

another band.

The men used a crooked knife in reaping. They cut off the stalk about a foot below the ear, and handed it to the women standing behind to receive it. The latter tied the ears into bundles and carried them away in baskets. I saw that many of the low ears were left standing, and that poor women came along afterward, cut them and gathered up the fallen ones as their portion. These women wore very short garments. Their waist was wound with linen bands, and their tunic tucked up around the body forming a sack, into which they put the ears they gleaned. Their arms were uncovered, the breast and neck concealed by linen bands, and the head veiled, or simply protected by a chip hat, according as they were married or maidens.

Jesus went on in this way walking and teaching for about a half-hour's distance, and then returned to the well near the school. Here He found a collation set out on a stone table for Himself and companions. It consisted of a thick sauce, honey, I think, in shallow dishes; long sticks of something from which they broke off little scraps and laid them on their bread, little rolls of pastry, fruits, and little jugs of some kind of drink. The well was extremely beautiful. Back of it was a high terrace filled with trees. One had to descend many steps to get to the well cistern, which was cool and shady. The female portion of the Doctor's family dwelt at some distance from the school. They were veiled when they brought the viands for the repast. Jesus gave instructions on the *Our Father.* In the evening, the reapers assembled in the school, where Jesus explained the parables He had related to them in the fields, and taught also of the manna, of the daily bread, and of the Bread from Heaven. He went afterward with the Doctor and others to visit the sick in their huts, and cured several of the lame and dropsical, who lay mostly in little cells built at the back

of the houses. He thus visited a lady afflicted with dropsy. Her tiny apartment was only sufficiently large to accommodate her bed. It was open at her feet, thus allowing her to look out upon a little flower garden. The roof was light and could be raised to afford her a glimpse of the sky. Some men and women went with Jesus to the sick lady's hut. They removed the screen, and Jesus thus accosted the invalid: "Woman, dost thou desire to be relieved?" To which she answered humbly: "I desire what is pleasing to the Prophet." Then Jesus said: "Arise! Thy faith has helped thee!" The woman arose, left her little cell, and said: "Lord, now I know Thy power, for many others have tried to help me, but could not do it." She and her relatives offered thanks, and praised the Lord. Many came to see her, wondering at her cure. Jesus returned to the school.

I saw, on that day at Salamis, Mercuria the sinner walking up and down her apartments, a prey to deep sadness and disquietude. She wept, wrung her hands, and, enveloped in her veil, often threw herself on the floor in a corner. Her husband, who appeared to me not very bright, thought like her maids that she had lost her mind. But Mercuria was torn by remorse for her sins; her only thought, her constant dream, was how she could break loose from her bonds and join the holy women in Palestine. She had two daughters of eight and nine years, and a boy of fifteen. Her home was near to the great temple. It was large with massive walls and surrounded by servants' dwellings, pillars, terraces, and gardens. They called upon her to attend the temple, but she declined on the plea of sickness. This temple was an extraordinary building full of columns, chambers, abodes for the pagan priests, and vaults. In it stood a gigantic statue of the goddess, which shone like gold. The body was that of a fish, and the head was horned like a cow. Before it was another figure of less stature, upon whose

shoulders the goddess rested her short arms, or claws. The figures stood upon a high pedestal, in which were cavities for the burning of incense and other offerings. The sacrifices in the goddess' honor consisted even of children, especially of cripples. Mercuria's house became subsequently the dwelling of Costa, the father of St. Catherine. Catherine was born and reared in it. Her father descended from a princely race of Mesopotamia. For certain services, he was rewarded with large possessions in Cyprus. He married in Salamis a daughter of the same pagan priestly family to which Mercuria belonged. Even in her childhood, Catherine was full of wisdom, and had interior visions by which she was guided. She could not endure the pagan idols, and thrust them out of sight wherever she could. As a punishment for this, her father once put her in confinement.

The cities in these regions were not like ours, in which the houses stand apart. The buildings of those pagan cities were enormous, with terraces and massive walls in which, again, abodes for poorer people were constructed. Many of the streets were like broad ramparts, and were planted with trees. Under these thoroughfares were found the abodes of numbers of people. Great order reigned in Salamis. Each class of inhabitants had its own street. The school children also I saw for the most part in one particular street, and there were others set apart for the beasts of burden. The philosophers had one large edifice of their own. It was surrounded by courtyards, and I saw them promenading in the street that belonged to them. Wrapped in their mantles, they walked in bands four or five abreast, and spoke in turn. They always kept to one side of the street in going, and to the other in returning. This order was as a general thing observed in all the streets.

The square with the beautiful fountain, in which the Commandant held his interview with Jesus, was much

higher than the adjacent streets. To reach it, one had to mount a flight of steps. Around this square were arcades filled with shops. To one side was the marketplace, near which were rows of dense, pyramidal-shaped trees up which one could mount and sit in their bowerlike foliage. The Commandant's palace fronted on this square.

14. JESUS TEACHING IN CHYTRUS

On the following morning, Jesus again went through the harvest fields instructing the laborers. A remarkable fog hung over the country the whole day, so dense that one could scarcely see his neighbor, and the sun glimmered through it like a white speck. The fields ran northeastwardly between the rising heights until they terminated in a point. I saw innumerable partridges, quails, and pigeons with enormous crops. I remember also to have seen a kind of thick, gray, ribbed apple, the pulp streaked with red. It grew on widespreading trees, which were trained on trellises.

Jesus taught in parables of the harvest and the daily bread, and He cured several lame children who lay on sheepskins in a kind of cradle, or trough. When some of the people broke out in loud praise of His teaching, Jesus checked them with words something like these: "Whosoever hath, to him shall be given; and whosoever hath not (that also which he thinketh he hath), shall be taken away from him."[1]

The Jews of this place had doubts upon divers points, upon which Jesus instructed them. They feared to have no part in the Promised Land, they thought that Moses had had no need to cross the Red Sea, and that there was no reason for his wandering so long in the desert since there were other and more direct routes. Jesus met their objections with the reply that they could get possession of the Kingdom of God, and that there was no need, it was

true, for so long a sojourn in the desert. He challenged them, since they disapproved such proceedings in Moses, not to wander around themselves in the desert of sin, unbelief, and murmuring, but to take the shortest road by means of penance, Baptism, and faith. The Jews of Cyprus had intermarried freely with the pagans, but in such contracts the latter always became converts to Judaism.

On this walk of instruction through the harvest fields, Jesus and His companions reached the highroad which, running a couple of hours to the west of Salamis, connected the port on the northwestern coast of Cyprus to that on the southeast. Here stood a very large Jewish inn, and at it Jesus and His followers stopped. Not far off stood sheds and an inn with a well for the pagan caravans. The highway was always swarming with travellers. There was no female at the inn; the women dwelt apart by themselves. Jesus had just washed His feet and taken some refreshments when the disciples, who had tarried in Salamis baptizing, arrived. Jesus' companions now numbered twenty. He continued to teach out in the open air the people coming home from their work. They brought to Him some sick laborers who could no longer earn their bread. As they believed in His doctrine, Jesus cured them and bade them resume at once their daily labor.

Toward evening a caravan of Arabs arrived. They had with them, as beasts of burden, oxen yoked in couples. On two poles across their backs, they carried immense bales of goods that rose high above their heads. In narrow parts of the road they went one behind the other, still keeping their burden between them. I saw asses and camels also laden with bales of wool. These Arabs were from the region in which Jethro had dwelt. They were of a browner complexion than the Cypriotes, and had come hither with their goods in ships. In the mining districts

through which they passed, they bartered some of their goods for copper and other metals, and they were now pursuing their course southward along the highroad, in order again to embark for home. The beasts bore the heavy metal in long chests, the packages smaller than usual on account of their weight. I think the metal was in bars, or long plates. Some of it was already wrought into various vessels and kettles, which I saw, in packages round and of the form of a cask. The women were exceedingly industrious. During their journey, whether walking or riding, they occupied themselves in spinning, and whenever they encamped, they set to work at weaving covers and scarfs. They could, in consequence, maintain themselves on the journey and renew their own clothing. They used for their work the wool packed on the beasts of burden. While spinning, they fastened the wool to their shoulders, spun the thread with one hand and wound it on the spindle which they turned in the other. When the spindle was full, the thread was wound off upon a bobbin that hung at their girdle.

When these people had unloaded and cared for their beasts, they saluted Jesus and begged to be permitted to hear His doctrine. He commended them for their industry and took occasion from it to ask the question, for whom was all their trouble, for whom all their labor. From this He went on to speak of the Creator and Preserver of all things, of gratitude to God, of God's mercy toward sinners and lost sheep that wander around not knowing their Shepherd. He taught them in mild and loving words. They were touched and rejoiced, and wanted to bestow all kinds of presents upon Him. He blessed their children and left them. With His companions He then directed His steps more to the north toward Chytrus, situated between four and five hours from this place and about six from Salamis. The way now became hilly.

I saw here in the country olive trees and cotton trees,

also a plant from which I think they make a kind of silk. It did not look like our flax, but rather like hemp, and it furnishes a long, soft thread. But most conspicuous of all was a little tree with quantities of beautiful yellow flowers, most charming to behold. Its fruit was almost the same as that of the medlar, or persimmon; it appeared to me to be saffron. To the left, one had a beautiful view of the mountains covered with high forests. Cypresses were numerous, also little resinous bushes of delicious fragrance. Here too among the mountains descended a little stream that in one part formed a waterfall. Still farther on and higher up, there was on one side of the mountain a forest, on the other, the naked soil over which wound a path, and on either side were caves extending into the mountain. Out of these were mined copper and some kind of white metal like silver. I saw the miners boring into them, also from above. The metal must have been smelted on the spot, and that with a certain yellow something of which there was a whole mountain in the neighborhood. The workman kneaded the melted mass into great balls and then allowed them to dry. I heard it said on that occasion that the mountain sometimes caught fire.

After four hours' journey, Jesus reached an inn more than half an hour from Chytrus. All along the road, mines were still to be seen. Here Jesus and His companions halted and the father of Barnabas, along with some other men, received the Lord and extended to Him the usual acts of kindness. Jesus rested here and taught, after which He took a light repast with His companions.

Chytrus lay on a low plain. Jesus approached it from the side upon which were the mines. The population was made up of Jews and pagans. All around the city stood numerous single buildings. It looked like country workshops connected by gardens and fields.

I was very much troubled at the little fruit arising from

Jesus' great fatigue and labor in Cyprus. It was so small that, as the Pilgrim told me, nothing was known of that journey, no mention was made of it in Scripture, not even of Paul and Barnabas's labors there. Then I had a vision concerning it, of which I remember the following details: Jesus gained five hundred and seventy souls, pagans and Jews, in Cyprus. I saw that the sinner Mercuria and her children delayed not to follow Him, and that she brought with her great wealth in property and money. She joined the holy women; and at the first Christian settlements between Ophel and Bethania, made under the deacons, she contributed largely toward the buildings and the support of the brethren. I saw also that in an insurrection against the Christians (Saul not yet being converted) Mercuria was murdered. It was at the time when Saul set out for Damascus. Soon after Jesus' departure from the island, many pagans and Jews with their money and valuables left Cyprus and journeyed to Palestine, and little by little, transferred thither all their wealth. Then arose a great outcry among other members of these families who had not embraced Jesus' doctrine. They looked upon themselves as injured by the departure of their relatives, and they scoffed at Jesus as an impostor. Jews and heathens made common cause together, and considered it a crime even to speak of Him. Many persons were arrested and scourged. The pagan priests persecuted those of their own belief, and forced them to offer sacrifice. The Commandant who had had an interview with Jesus was recalled to Rome and deposed from his office. They even went so far as to send Roman soldiers to take possession of the ports so that no one could leave the island. They did not remain long, but on their departure they took with them some of the inhabitants.

On the way to Chytrus, Jesus instructed the miners in separate bands. Some of the mines were rented by pagans; others, by Jews. The laborers looked very thin,

pale, and miserable. Their nude bodies were protected in several places with pieces of brown leather, in which they were encased like turtles in their shells. Jesus took as the subject of His instruction the goldsmith, who purifies the ore in fire. The heathens and Jews were working on different sides of the road, so both could listen at the same time. There were some possessed, or grievously disturbed creatures that had to be bound with cords even when at work, and as Jesus drew near, they began to rage and cry. They published His name, and cried out to know what He wanted with them. Jesus commanded them to be silent, and they became quiet. Some Jewish miners now came forward complaining that the pagans had opened mines under the road in their district, thus encroaching upon their rights, and they begged Him to decide the point between them. Then Jesus directed a hole to be bored near the boundary through the part belonging to the Jews, and the workmen came to the pagan mines. There were found heaps of white, metallic scraps, I think zinc or silver, which had tempted the pagans to overstep their limits. Jesus gave an instruction upon scandal and ill-gotten goods. The pagans were convicted, for the facts witnessed against them. But as the magistrate was not on the spot, nothing could be done, and the pagans withdrew muttering their dissatisfaction.

Chytrus was a very stirring place. The inhabitants, pagans and Jews, lived on easy terms with one another as I more than once saw, though the two sects dwelt in different quarters. The pagans had several temples, and the Jews, two synagogues. Intermarriages were very frequent among them, but in such cases the pagan party always embraced Judaism.

Outside the city Jesus was met by the Jewish Elders and Doctors, also two of the philosophers from Salamis, who having been touched by His doctrine, had followed Him thither in order to hear Him again. After they had

given Jesus a reception with the customary attentions, foot-washing and refreshments in the house devoted to such purposes, they petitioned Him for the cure of several sick persons who had been longingly awaiting His coming. Jesus accompanied His escort into the Jewish quarter where, in the street before several of the houses, about twenty invalids were lying, whom He cured. Some among them were lame. They were leaning on crutches, which were like frames resting on three feet. The cured and their relatives proclaimed the praises of Jesus, shouting after Him short passages of encomium taken chiefly from the Psalms, but the disciples told them to keep quiet.

Jesus went next to the house of the Elder of the synagogue where several of the literati were assembled, among them some belonging to the sect of Rechabites. These last-named wore a garb somewhat different from the other Jews, and their manners and customs were peculiarly rigorous. Of these, however, they had already laid aside many. They had a whole street to themselves, and were especially engaged in mining. They belonged to that race that settled in Ephron, in the kingdom of Basan, in whose neighborhood also, mining was carried on. Jesus was invited by the Elder to dinner, which he had ordered to be prepared for Him when the Sabbath was over. But as He had promised to dine with Barnabas's father, He invited all the present guests to accompany Him thither, and begged the Elder to entertain the poor laborers and miners after the synagogue was over with the viands prepared for the dinner.

The synagogue was filled with people, and crowds of pagans were listening on the porches outside. Jesus took His text from the third book of Moses, treating of the sacrifice of the Tabernacle, and from Jeremias, relating to the Promise. He spoke of sacrifices living and dead, answered His hearers' questions upon the difference be-

tween them, and taught on the Eight Beatitudes.

There was in the synagogue a pious old rabbi who had been for a long time afflicted with the dropsy, and who as usual had caused himself to be carried thither to his customary place. As the literati were disputing Jesus on various points, he cried aloud: "Silence! Allow me a word!" and when all were still, he called out: "Lord! Thou hast shown mercy to others. Help me, too, and bid me to come to Thee!" Thereupon Jesus said to the man: "If thou dost believe, arise and come to Me!" The sick man instantly arose, exclaiming: "Lord, I do believe!" He was cured. He mounted the steps to where Jesus stood, and thanked Him, while the whole assembly broke forth into shouts of joy and praise. Jesus and His followers left the synagogue and went to Barnabas's dwelling. Then the master of the feast gathered together the poor and the laborers to partake of the dinner that Jesus had left them.

1. *Lk.* 8:18.

15. THE PATERNAL HOME AND FAMILY OF BARNABAS. JESUS TEACHING IN THE ENVIRONS OF CHYTRUS

The father of Barnabas dwelt beyond the western limits of the city in one of the many houses there scattered. Chytrus was surrounded by such dwellings, some of which, standing in clusters, formed villages. The house was quite handsome. On one side it was terraced, the walls brown as if painted in oil or smeared with resin—or was that the natural color? On these terraces were plants and foliage. Besides the terraces the house was surrounded by a colonnade, an open gallery, upon which were beautiful trees. Beyond these were vineyards and an open space full of building wood, all in good order. In it were some trunks of trees extraordinarily thick, and there

were all kinds of figures made out of the wood, but all was so well arranged that one could easily walk among them. I think the wood was intended for ship building. I saw too long wagons, but not wider than the wood itself, and provided with heavy iron wheels. They were drawn by oxen yoked far apart. One can see at no great distance from Chytrus a very beautiful forest of lofty trees.

The father of Barnabas was a widower. His sister with her maidservants had a house in the neighborhood; she took care of his household and provided the meals. The pagans that accompanied Jesus, as well as the philosophers from Salamis, did not recline with Him at table, because it was still the Sabbath; but they walked up and down in the open hall, ate from their hand and, standing under the colonnade, listened to Jesus' teaching. The meal consisted of birds and broad, flat fish, besides cakes, honey, and fruit. There were likewise dishes with pieces of meat twisted into a spiral form and garnished with all kinds of herbs. Jesus spoke of sacrifice, of the Promise, and dwelt at length upon the Prophets.

During the dinner, several bands of poor, half-clad children of from four to six years old made their appearance. They had in little loosely woven baskets some kind of edible herbs, which they offered to the guests in exchange for bread or other food. They seemed to prefer that side of the table at which Jesus and His followers were reclining. Jesus stood up, emptied their baskets of the herbs, filled them from the viands on the table, and blessed the little ones. This scene was very lovely, very touching.

Next morning Jesus taught in the rear of Barnabas's house, where there was a plot of beautiful rising ground furnished with a teacher's chair. The path leading to it from the house was through magnificent arbors of grapevines. A large audience was gathered. Jesus first addressed the miners and other laborers, then the pagans

and, lastly, a great crowd of Jews that had married into pagan families. A great many sick pagans had begged Jesus' help and permission to hear His instructions. They were mostly laborers, sick and crippled, who lay on couches near the teacher's chair. Jesus' instruction to the laborers was on the *Our Father* and the refining of ore by fire; that to the pagans, on the wild shoots of trees and grapevines (which had to be cut away), or the one, only God, the children of God, the son of the house and the servant, and the vocation of the Gentiles. Then He turned to the subject of mixed marriages, which were not to be countenanced lightly, though they might be tolerated through condescension. In the latter case, however, they might be allowed only when there was a prospect of converting or perfecting one of the parties, but never merely for the gratification of sensuality. They could be suffered only when both parties were animated by a holy intention. He spoke, nevertheless, more against than for such unions, and declared them happy who had raised pure offspring in the house of the Lord. He touched upon the serious account the Jewish party would have to render, of the responsibility of rearing children in piety, of the necessity of corresponding with grace at the time of its visitation, and of penance and Baptism.

After that Jesus cured the sick and dined with Barnabas. Accompanied by His friends, He next went to the opposite side of the city, where were numbers of beehives placed at an unusually great distance from one another among the large flower gardens. Nearby were a fountain and a little lake. Jesus here taught and related parables, after which all went into the city to the synagogue, where the instruction on sacrifice and the Promise was concluded.

There were at this time some learned Jews travelling through the country. They put all kinds of cunningly contrived questions to Jesus, but He soon solved them. These

men seemed to be actuated by some bad design. Their questions referred to mixed marriages, to Moses and the numbers he had caused to be put to death, to Aaron, the golden calf he had ordered to be made, his punishment, etc.

The next day appeared to be either a feast or a fast among the Jews, for there was morning service in the synagogue, that is, prayer and preaching. That over, Jesus left the city by the north side with all His disciples and some pagan youths. His little band was joined by some Jewish Doctors and several Rechabites, so that there were altogether fully one hundred men. They pursued their journey for about an hour to a place which was the principal seat of the bee-raising industry. Far off toward the rising sun stood long rows of white beehives, about the height of a man and woven, I think, of rushes or bark. They had many openings, and were placed one above another. Every group had in front of it a flowery field, and I noticed that balm grew here in abundance. Each field, or garden, was hedged in, and the whole bore the appearance of a city. One could readily recognize the pagan part of it, for here and there standing in niches were puppets with tails, like those of a fish, curving behind them into the air. They had little short paws and faces not altogether human.

The village itself consisted of many little cottages belonging to the bee proprietors, who kept there the vessels and utensils used in their branch of industry. The inn was a large building with all kinds of dependencies. Rows of sheds, or open halls, crossed one another around the courts in which were numerous trestles and long mats. The steward of this establishment provided for the needs of all that were here employed. He was a pagan. The Jews had their own halls and places for prayer. I think the wax and honey were prepared in the house and under the long sheds. It looked like a house for the

general gathering in of the produce. I saw here also many of those little trees whose yellow blossoms are so beautiful. The leaves are more yellow than green, and the blossoms fall so thickly on the ground that they form, as it were, a soft carpet. Long mats were spread beneath the trees to catch them. I saw the workmen pressing the flowers to extract from them some kind of coloring matter. The little trees when young were planted in pots, and then transplanted often into the holes of rocks with earth around the roots. There were similar trees in Judea. I saw here also large plants of flax, from which they drew long threads.

Not far from Chytrus, about half an hour to the north, quite a considerable stream issued from the rock, flowed first through the city, and then watered the region by which Jesus had come. In some places it flowed along freely, in others it was bridged over. I think the water supplies of the Salamis aqueducts were obtained from it. It formed at its source a real little lake. In its waters Baptism was yet to be given, and I think there was some allusion made to it. The number of beautiful wildflowers in this region was surprising. All along the roads stood orange trees, fig trees, currant bushes, and grapevines.

Jesus had come here principally to be able to instruct the pagans without interruption, without disturbance from visitors. This He did all the rest of the day in the gardens and arbors of the inn. His hearers stood or lay stretched on the grass, while He instructed them on the *Our Father* and the Eight Beatitudes. When addressing the pagans, He spoke especially of the origin and abominations of their gods, of the vocation of Abraham and his separation from idolaters, and of God's guidance over the children of Israel. He spoke openly and forcibly. There were about a hundred men listening to Him. After the instruction, all took refreshments in the inn, the pagans apart. The repast was made up of bread, long

strips of goat cheese, honey, and fruit. The proprietor of the house was a pagan, but very humble and reserved in his manners. That evening, the pagans having retired, Jesus instructed the Jews and they prayed together. All spent the night at the inn.

Chytrus was a far more stirring place than Salamis, where all kinds of business and traffic were confined to the port and a couple of streets. Here, however, there reigned great activity. On the side by which Jesus approached the city, there was a great market where cattle and birds were exposed for sale. Near the heart of the city was another market beautiful to look upon. It was very high and all around it, as well as under its lofty arches, hung many different kinds of colored stuffs and covers. The opposite side of the city was occupied almost entirely by the workers in metal and their foundries. The hammering and pounding were so astonishingly loud that one could not hear his own words, although most of the factories were outside the city. They made all kinds of vessels, especially a kind of oval oven large and light, with a little cover and two handles near the top. In manufacturing them, the metal was first bent into shape, and then put into immense ovens, where the molten mass was blown by means of long tubes into the form of the hollow vessel required. They were yellow outside and white within. All kinds of fruit, as well as honey or syrup, were exported in them. When transported over the sea they were placed on a kind of trestle, and on land they were carried by means of poles run through the handles.

The next day Jesus again taught at the apiary, the number of His hearers having increased to a couple of hundred. In most convincing terms He again explained to the pagans their errors, and represented the existence of their gods as so very pitiful that they had to explain it by all kinds of significations in order to be able even to en-

dure them themselves. And when, continuing His discourse, He exhorted them to renounce their subtleties, their vain imaginations, their continual efforts in behalf of falsehood, and in simplicity of heart to confine their researches to God and His revelations, some of them who had come thither like travelling literati with staves in their hands, became indignant, and turning off murmuring upon their way. Jesus remarked at this conjuncture: "Let them go! It is better that they should do so than remain to make new gods out of what they have just heard." He uttered many prophetic words on the desolation that should one day come upon that beautiful region, its cities and temples, and of the judgment that was to fall on all those countries. He said that when idolatry should have reached its height, then would paganism come to naught, and He dwelt long on the chastisement of the Jews and the destruction of Jerusalem. The pagans took all in better part than did the Jews who, supporting themselves upon their Promises, had always some objections to bring forward. Jesus went through all the Prophets with them, explained the passages relating to the Messiah, and told them that the time for their fulfillment had arrived. The Messiah would arise among the Jews, but they would not own Him. They would mock and deride Him, and when He would assure them He was the One whom they were expecting, they would seize Him and put Him to death. This language was not at all to the taste of many of His hearers, and Jesus reminded them of how they were accustomed to do with their Prophets. He ended by saying that as they had treated the heralds, so too would they act toward the One whom they announced.

The Rechabites spoke with Jesus of Malachias, for whom they entertained great veneration. They told Jesus that they esteemed him an angel of God, that he had come as a child to certain pious people, that he had fre-

quently disappeared for a time, and that no one knew whether he was now really dead or not. They dwelt at length on his prophecies of the Messiah and His new sacrifice, which Jesus explained as relating to the present and the near future.

From the apiary, Jesus went with a large company (which, however, constantly decreased on the road) back again to Barnabas's home, a journey of several hours. The greater number of His party consisted of young men belonging to the Jewish community, and who were about to embark for Jerusalem to celebrate the feast of Pentecost. Nevertheless, they that remained with Jesus formed quite a considerable band. From thirty to forty pagan women and maidens and about ten Jewish girls were assembled at the entrance of the gardens to do Jesus honor. They were playing on flutes and singing canticles of praise; they wore flowery wreaths and strewed green branches in the way. Here and there also they spread mats on the road over which Jesus was to pass, inclined low before Him, and offered Him presents of wreaths, flowers, aromatic shrubs, and little flasks of perfume. Jesus thanked them, and addressed to them some words. They followed Him to the courtyard of Barnabas's house, and set their gifts down in the assembly hall. They had adorned everything with flowers and garlands. This reception, though rural and less noisy, was something similar to that tendered Jesus on Palm Sunday. His escort soon returned to their homes, for it was evening.

I was astonished at the costume of the pagan women. The young girls wore curious-looking caps, like the so-called cuckoo baskets that, when a child, I used to weave of rushes. Some were without ornament; others had a wreath twined around them from which innumerable threads with all kinds of ornamentation fell upon the forehead. The lower edge always consisted of a wreath made of worsted or feather flowers. The veil was worn

under the hat, or cap. It was in two parts so that it could be opened in front, or thrown up over the hat; in the latter case, it fell behind as low as the neck. They were girdled very tightly, wore a breastpiece, and around the neck all kinds of ribands and finery. Their lower dress was very full. It consisted of several skirts of thin material one above the other, and each about a span, or nine inches, longer than the one above it, so that the lowest of all was the longest. The arms were not entirely covered. The dress had no sleeves, only long lappets, and little wreaths were fastened round the arms. The material was of different colors: yellow, red, white, blue, some striped and others covered with flowers. Their hair fell around their shoulders like a veil. It was fastened at the ends with a tasselled string, and thus prevented from floating on the breeze. The sandals on their bare feet were bent up into a point at the toe and kept in place by means of laces. The married women's headdress was not so high as that of the young girls. It had a stiff leaf in front that screened the forehead and descended in a point as far as the nose, and thence curved up above the ears, thus exposing them to view with their pearl pendants. It was openworked and wound with braided hair, pearls, and all kinds of ornaments. They wore long mantles that hung very full in the back. The children with them had no other clothing than a band of some kind of stuff, which, passing over one shoulder, crossed the breast, and was tied around the waist, forming a covering for the middle of the body. These women had awaited Jesus fully three hours.

A repast had been prepared at Barnabas's. But the guests did not recline at table. The food was handed to each on a little board, a wooden waiter, such as had been used on the ship. Many old men were assembled here, among them the old Doctor of the Law whom Jesus had cured in the synagogue. Barnabas's father was a solid,

square-built old man, and one could easily see that he was accustomed to work in wood. The men of those days looked much more robust than those of the present age.

I next saw Jesus seated in the teacher's chair at the spring outside of Chytrus. He was preparing the neophytes for Baptism, which the disciples conferred, first upon the Jews and then upon the pagans.

Jesus spoke here also with the Jewish Doctors on the subject of circumcision. He said that it should not be imposed upon the converted pagans, unless they themselves desired it. At the same time, the Jews ought not to be expected to allow these converts entrance into the synagogue, for they should avoid scandal. But they should thank God that the pagans, having abandoned their idolatry, were awaiting the hour of salvation. Other mortifications, the circumcision of the heart and of every species of concupiscence, could be imposed upon them. Jesus provided for their instruction and devotions apart from the Jews.

16. JESUS IN THE CITY OF MALLEP

I noticed some men very respectfully closing the well outside of Chytrus, at which the disciples had been baptizing. The crowd that had been present at Jesus' instructions, as well as the newly baptized, were upon the point of separating for their homes. Some were standing around several Jewish travellers that had just arrived. To their questions as to Jesus' whereabouts, they received the answer: "The Prophet taught here from early this morning until noon. But now He is gone with His disciples and about seven philosophers of Salamis, just baptized, to the great village of Mallep." This place was built by the Jews, therefore only Jews lived in it. It was situated on a height toward the base of a mountain chain, and commanded a wondrously beautiful view upon all sides,

even as far as the sea. It had five streets, all converging toward the center where, hewn out of the rocky foundation, was a reservoir which received its water supply from the conduit of the well near Chytrus. All around the reservoir were beautiful seats under shady trees, and from it stretched a magnificent view over the whole city and the surrounding country, which was teeming with fruit. Mallep was surrounded by a double entrenchment, the inner one lower than the outer. A great part of it was hewn out of the rock, and beyond it, looking like little valleys, ran ditches all around the city. On the fresh green sward, covered with lovely flowers, stood rows of the most magnificent fruit trees, under which lay the large yellow fruit in the grass, for everything here was now in full harvest. The people were busy drying the fruit that was to be sent to a distance. They manufactured also cloths, carpets, mats, and out of sapwood light, shallow cases in which to dry the fruit.

On Jesus' arrival, He was met at the gate by the Doctors of the synagogue, the school children, and a crowd of people who had come to welcome Him, all adorned as for a feast. The children were singing, playing on musical instruments, and carrying palm branches, the little girls going before the boys. Jesus passed through the children, blessing them as He went, and with His followers, about thirty men, was escorted by the Doctors into a reception hall where the ceremony of washing the feet was performed.

Meanwhile about twenty invalids, some lame, others dropsical, were brought into the street outside the house. Jesus cured them, and directed them to follow Him to the well in the heart of the city. Great was the joy of the relatives as, with the lately cured, they made their way to the place designated, where Jesus gave them an instruction upon daily bread and gratitude toward God.

From here He went to the synagogue and taught upon the petition: "Let Thy Kingdom come." He spoke of the

Kingdom of God in us and of its near approach. He explained to His hearers that it was a spiritual, not an earthly kingdom, and told them how it would fare with them that cast it from them. The pagans who had followed Jesus were standing back of the Jews, for the line of separation was more strictly observed here than in pagan cities.

The instruction over, Jesus assisted at a dinner given by the Doctors, after which they escorted Him to the inn, which they had prepared for Him and His company. A steward had been appointed to see to all things.

On the following day, Jesus taught again in the extraordinarily beautiful synagogue where all the people were assembled. He spoke of the sower, of different kinds of soil, of weeds, and of the grain of mustard seed, which bears fruit so large. He took His similitudes from a shrub that grew in those regions which, from a very small kernel, shoots forth a stalk thick as one's arm and almost as high as a man, and which is very useful. Its fruit was large as an acorn, red and black. Its juice when expressed was used for dyeing. The baptized pagans were not in the synagogue, but outside on the terraces listening to Jesus' words.

When Jesus was afterward taking dinner with the Elders, three blind boys about ten to twelve years old were led in to Him by some other children. The former were playing on flutes and another kind of instrument which they held to the mouth and touched at the same time with the fingers. It was not a fife, and it made a buzzing, humming sound like the Jew's harp. At intervals also they sang in a very agreeable manner. Their eyes were open, and it seemed as if a cataract had obscured the sight. Jesus asked them whether they desired to see the light, in order to walk diligently and piously in the paths of righteousness. They answered most joyously: "Lord, and wilt Thou help us! Help us, Lord, and we

will do whatever Thou commandest!" Then Jesus said: "Put down your instruments!" and He stood them before Him, put His thumbs to His mouth, and passed them one after the other from the corner of the eyes to the temple above. Then He took up a dish of fruit from the table, held it before the boys, said: "Do ye see that?" blessed them, and gave them its contents. They stared around in joyful amazement, they were intoxicated with delight, and at last cast themselves weeping at Jesus' feet. The whole company were deeply touched; joy and wonder took possession of all. The three boys, full of joy, hurried with their guides out of the hall and through the streets to their parents. The whole city was in excitement. The children returned with their relatives and many others to the forecourt of the hall, singing songs of joy and playing upon their instruments, in order thus to express their thanks. Jesus took occasion from this circumstance to give a beautiful instruction on gratitude. He said: "Thanksgiving is a prayer which attracts new favors, so good is the Heavenly Father."

After dinner, Jesus walked with the disciples and the pagan philosophers through the beautiful shady meadows around the city, teaching the pagan men and new disciples. The elder disciples were themselves instructing separate groups. That evening Jesus taught again in the synagogue.

Next day He visited the parents of the blind boys whom He had cured. They were Jews from Arabia, from the region in which Jethro, Moses's father-in-law, had dwelt. They had a particular name. They travelled around a great deal, and had already been baptized near Capharnaum. They were journeying through that part of the country at the time, and had heard Jesus' sermon on the mount. These people, that is, these two families composed of about twenty persons including the women and children, were tradesmen and manufacturers, who, as among us the Italians, the Tyrolese, and the inhabitants

of the Black Forest, tarry awhile sometimes here, sometimes there, busying themselves in making clocks, mousetraps, figures in plaster of Paris, which they sold to their neighbors, thus uniting labor and traffic. At this season they generally visited Mallep for a couple of months. Outside the city, on the north, they occupied a private inn in which they had all kinds of tools, weaving apparatus, etc. Their blind boys had, in their wanderings, to earn something by singing and playing on the flute when occasion offered. Jesus told the parents that they should no longer drag the boys around after them, but that they should remain in Mallep and attend school. He indicated to them the persons that would receive and instruct their boys, for He had already arranged all that the day before. The parents promised to do whatever He directed.

17. JESUS TEACHING BEFORE THE PAGAN PHILOSOPHERS. HE ATTENDS A JEWISH WEDDING

Jesus walked with the disciples and the seven baptized philosophers through the charming meadow valley that led from Mallep to the village of Lanifa and then, gently rising, turned southward into the mountains. From this southern side descended a brook, about three feet broad, which took its rise in the spring near Chytrus. It ran in a covered bed through the mountains, then through the village Lanifa and the valley near Mallep whose surrounding moats it fed. But it was not the same water as that in the elevated fountain in the center of Mallep, although the street by which Jesus left the city, the fifth and last of the place, was that of the canal by which the beautiful reservoir was supplied. Words cannot describe the charm and quiet of this verdant valley, gently winding around and entirely shut in by the surrounding heights

As far as Mallep lay isolated granges on either side of the road, dependent upon the village of Lanifa at the end of the valley. All was perfectly green and covered with the most beautiful flowers and fruits which here grew, some wild, some cultivated. Jesus took the road to the left, on the south side of the brook to Lanifa. He met a band of young people on their way to take ship for Jerusalem, there to celebrate Pentecost. Jesus accosted them with the command to salute Lazarus, but beyond that not to speak of Him. Farther on, He crossed the brook, turned to the north, and descended again into the valley, in order to return to Mallep. On that side He came to another village, which bore the singular name of Leppe.

The harvest was now over, and the people placed together the sheaves destined for the poor.

During the whole journey Jesus taught the pagan philosophers, sometimes walking, sometimes tarrying in some lovely spot. He instructed them upon the absolute corruption of mankind before the Flood, of the preservation of Noe, of the new growth of evil, of the vocation of Abraham, and of God's guidance of his race down to the time in which the promised Consoler was to come forth from it. The heathens asked Jesus for explanations of all kinds, and brought forward many great names of ancient gods and heroes, telling Him of their benevolent deeds. Jesus replied that all men possessed by nature, more or less, human kindness by which they effected many things useful and advantageous for time, but that many vices and abominations arose from such benefits. He showed them the state of degradation, the partial destruction of the nations sunk in idolatry, the ridiculous and fabulous deformity running through the history of their divinities, mixed up with demoniacal divinations and magical delusions which were woven into them as so many truths.

The philosophers made mention also of one of the

most ancient of the wise kings who had come from the mountainous regions beyond India. He was called Dsemschid. With a golden dagger received from God, he had divided off many lands, peopled them, and shed blessing everywhere. They asked Jesus about him and the many wonders which they related of him. Jesus answered that Dsemchid, who had been a leader of the people, was a man naturally wise and intelligent in the things of sense. Upon the dispersion of men at the time of the building of the Tower of Babel, he had put himself at the head of a tribe and taken possession of lands according to certain regulations. He had fallen less deeply into evil, because the race to which he belonged was itself less corrupt. Jesus recalled to them also the fables that had been written in connection with him, and showed them that he was a false companion-picture, a false type of Melchisedech, the priest and king. Jesus told them to fix their attention on the latter and upon the descendants of Abraham, for as the stream of nations moved along, God had sent Melchisedech to the best families that he might guide them, unite them, and make ready for them countries and dwellings, in order to preserve them in their purity and, according to their worthiness or unworthiness, either hasten or retard the fulfillment of the Promise. Who Melchisedech was, He left to themselves to determine; but of him this much was true, he was an ancient type of the then far-off, but now so near grace of the Promise, and the sacrifice of bread and wine which he had offered would be fulfilled and perfected, and would endure till the end of the world.

Jesus' words upon Dsemschid and Melchisedech were so clear, so indisputable, that the philosophers exclaimed in astonishment: "Master, how wise Thou art! It would almost seem as if Thou didst live in that time, as if Thou didst know all these people even better than they knew themselves!" Jesus said to them many more things con-

cerning the Prophets, both the greater and the minor, and He dwelt especially upon Malachias. When the Sabbath began, He went to the synagogue and delivered a discourse upon the passage of Leviticus referring to the jubilee year, also upon something from Jeremias. He said that a man should cultivate his field well, so that his brother, who was to receive it from him, might see in it a proof of his affection.

On the following morning, Jesus continued in the synagogue His discourse on the jubilee year, the cultivation of the field, and the passages from Jeremias. This over, He went with the disciples and, followed by many people, Jews and pagans, to a Jewish bathing garden outside the southern end of the city, the water supply to which was furnished by the Chytrus aqueducts. There was a beautiful cistern in the garden and all around it were the large basins for bathing, pleasant avenues, and long shady bowers. Everything necessary for administering Baptism was already prepared here. Crowds followed Jesus to an open place near the well fitted up for teaching, and among them were seven bridegrooms with their relatives and attendants.

Jesus taught of the Fall, of the perversion of Adam and Eve, of the Promise, of the degeneracy of men into the wild state, of the separation of the less corrupt, of the guard set over marriage, in order to transmit virtues and graces from father to son, and of the sanctification of marriage by the observance of the Divine Law, moderation, and continency. In this way, Jesus' discourse turned upon the bride and bridegroom. To illustrate His meaning, He referred to a certain tree on the island which could be fertilized by trees at a distance—yes, even across the sea, and He uttered the words: "In the same way may hope, confidence in God, desire of salvation, humility and chastity become in some manner the mother for the fulfillment of the Promise." This led Jesus to

touch upon the mysterious signification of marriage, in that it typifies the bond of union between the Consoler of Israel and His Church. He called marriage a great mystery. His words on this subject were so beautiful, so elevated, that it seems to me impossible to repeat them. He afterward taught upon penance and Baptism, which expiate and efface the crime of separation, and render all worthy to participate in the alliance of salvation.

Jesus went aside also with some of the aspirants to Baptism, heard their confession, forgave their sins, and imposed upon them certain mortifications and good works. James the Less and Barnabas performed the ceremony of Baptism. The neophytes were principally aged men, a few pagans, and the three boys cured of blindness, who had not been baptized with their parents at Capharnaum.

The Sabbath over, some of the philosophers started the following questions: Whether it was necessary that God should have allowed the frightful deluge to pass over the earth; Why He permitted mankind to await so long the coming of the Redeemer; Could He not have employed other means for the same end, and send One who would restore all things? Jesus answered by explaining that that entered not into the designs of God, that He had created the angels with free will and superior faculties, and yet they had separated from Him through pride and had been precipitated into the kingdom of darkness; that man, with free will, had been placed between the kingdom of darkness and that of light, but by eating the forbidden fruit he had approached nearer to the former; that man was now obliged to coöperate with God in order to receive help from Him and to attract into himself the Kingdom of God, that God might give it to him. Man, by eating the forbidden fruit, had sought to become like unto God; and that he might rise from his fallen state it was necessary that the Father should allow His Divine Son to succor

him and reconcile him again to Himself. Man, in his entire being, had become so deformed that the great mercy and wonderful guidance of God were needed, to establish upon earth His Kingdom, which that of darkness had driven from the hearts of men. Jesus added that this Kingdom consisted not in worldly dominion and magnificence, but in the regeneration, the reconciliation of man with the Father, and in the reunion of all the good into one body.[1]

On the following day, Jesus taught again at the place of Baptism. The seven bridal couples were present. Among the bridegrooms two were converted pagans who had received circumcision and espoused Jewish maidens. There were some other pagans inclined toward Judaism, who had sought and obtained permission to assist at the instructions with them.

At first Jesus spoke in general terms upon the duties of the married state, and especially upon those of wives. They should, He said, raise their eyes only to fix them upon those of their husband; at other times they should be kept lowered. He spoke, likewise, of obedience, humility, chastity, industry, and the care of their children. When the women had retired in order to prepare a repast in Leppe, Jesus instructed the men for Baptism. He spoke of Elias and of the great drought that fell upon the whole country, and of the rain cloud which, at the prayer of Elias, had risen out of the sea. (Today there was just such another dense, white cloud of fog resting over the earth. One could not see far around him.) Jesus referred to that drought over the country as to a punishment from God for the idolatry of King Achab. Grace and blessing likewise had withdrawn, and the drought had prevailed even in human hearts. He spoke of Elias's concealment by the torrent of Carith, of his being fed by the bird, of his journeying to Sarepta and his being helped by the widow, of his confounding

the idolaters on Carmel, and of the uprising of the cloud by whose rain all things were refreshed. He compared this rain to Baptism, and admonished His hearers to reform their lives and not, like Achab and Jezabel, continue in sin and dryness of heart after the rain of Baptism. Jesus alluded also to Segola, that pious pagan woman of Egypt, who settled at Abila and peformed so many good works that she at last found favor in the sight of God. Then He showed them how the pagans ought to strive to practice virtue that thereby they might attract upon themselves divine grace, for His pagan listeners knew something of Elias and Segola.

After the Baptism of the bridegrooms, Jesus and His followers, along with all the bridal parties and the rabbis, were invited by the Jewish Doctor of the place to an entertainment at the village of Leppe, west of Mallep. The daughter of this Doctor was the bride of a pagan philosopher of Salamis, who had there heard Jesus preach and received circumcision. The way to Leppe ran in a gently undulating course through beautiful walks like those of a garden. Near Leppe ran the highroad to the little port Cerinia, about two miles off. The other road, upon which Jesus spoke with the travelling Arabs, led to the haven of Lapithus more to the west. The pagans of Leppe occupied a row of houses built along the highway, and carried on commerce and other business. The Jews lived apart and had a beautiful synagogue. I saw in the pagan gardens idols like swathed puppets and, in an open square a short distance from the road and surrounded by a hedge, an idol larger than a man and with a head bearing some resemblance to that of an ox. Between the horns was something that looked like a little sheaf. The figure was squatting on its legs, its short hands dangling before it.

The entertainment at Leppe consisted of a simple meal of birds, fish, honey, bread, and fruits. The brides and

bridemaids, veiled, sat by themselves at the end of the table. They wore long, striped dresses with wreaths of colored wool and tiny feathers on their heads.

Both during and after the meal, Jesus spoke of the sanctity of marriage. He insisted on the point of each man's having but one wife, for they had here the custom of separating on trifling grounds and marrying again. On this account, He spoke very strenuously, and related the parables of the wedding feast, the vineyard, and the king's son. The groomsmen invited the passersby to share the feast and listen to Jesus' teaching. The three cured boys played on their flutes, while little girls sang and played on various instruments.

It was already dark when Jesus and His disciples returned to Mallep. From the heights along the road, the view was exceedingly beautiful. One could behold the sea, whose surface reflected a most wonderful luster. Great preparations had been made in Mallep for the nuptials of the seven bridal couples. The whole city appeared to be taking part in the feast. One would have said that all the inhabitants constituted one great brotherhood. No poor were to be seen, as they were lodged and provided for in a separate part of the city.

Mallep was built very regularly. It looked like a pancake divided into five equal parts. The five streets that divided the city converged toward the center where was an elevated place ornamented by a fountain, around which were trees and terraces. Four of these quarters, or city wards, were cut through by two cross streets, which ran in a circle around the fountain, the central point of the place. In one of these circular streets was a house in which childless widows and aged women lived together at the expense of the community, kept school, and took care of orphans. There was another house here also for lodging and entertaining poor strangers and travellers. The fifth quarter comprised the public buildings. It was cut

into halves by the aqueduct that conducted the water to the fountain. In one half were the public marketplace, several inns, and an asylum for the possessed, who were not permitted here to go at large. Jesus had already cured some of them who had been led to Him with the rest of the sick. In the other half stood the public house used for feasts and weddings, the top of its roof being almost on a level with the fountain near which it was. Its entrance was not facing the fountain, but on the side opposite. From the court in front, a walk about a hundred feet wide and bordered by green trees ran down through the cross streets to the forecourt of the synagogue. It was as long as about two-thirds of one of the five streets. There were other avenues leading thither from the cross streets, but they were open to the people only on feast days and by virtue of special permission.

Now on this day of the marriage festivities, the whole morning was spent in adorning the public feast-house. Meanwhile Jesus and His disciples retired to the inn whither came to Him men and women, some seeking instruction, others advice and consolation, for in consequence of their connection with the heathens, these people often had scruples and anxieties. The young affianced were longer with Jesus than the others. He spoke with the maidens alone and singly. It was something like confession and instruction. He questioned them upon their motives in entering the married state, whether they had reflected upon their posterity and the salvation of the same, which was a fruit springing from the fear of God, chastity, and temperance. Jesus found the young brides not instructed on these points.

In the public avenues, arches were erected, tapestry, wreaths of flowers, and garlands of fruits hung around, and steps and platforms raised, that the spectators might gaze from them down into the pleasure grounds below. In front of the synagogue especially, an open arbor was

formed of numerous beautiful little bushes and plants in boxes. Into the courts and bowers around the feast-house, I saw people transporting all things, viands, etc., necessary for the entertainment. Whoever brought from the city something for this end, had a right to take part in the feast. The viands were brought in a kind of long barrow, which served at the same time as tables. The various dishes, bread, little jugs, etc., stood in them and, from little side openings, could be drawn out by the guests as they reclined before them. The upper surface of the barrow was covered with a cloth, from which they ate. These barrows, or hand-carriages, were woven baskets, long and shallow, provided with a cover and side openings, as I have said, by which to get out the food. The guests reclined on mats and were supported by cushions. All these things were prepared and transported hither from various quarters.

Under the nuptial bower, a tapestried canopy was raised. Jesus and His disciples entered by special invitation. As among the bridegrooms some were converted pagans, several pagan philosophers and others of their friends took up the position assigned them not far off. The brides and bridegrooms arrived from different quarters. They were preceded by youths and maidens crowned with flowers and playing on musical instruments, accompanied by the bridemen and bridemaids, and surrounded by their relatives, who escorted them into the nuptial bower. The bridegrooms wore long mantles and white shoes; on their cincture and the hem of their tunic were certain letters, and in their hands they carried a yellow scarf. The brides appeared in very beautiful, long, white woollen dresses embroidered with lines and flowers of gold. Their hair (some of them were golden-haired) was in the back woven into a net with pearls and gold thread and fastened at the ends with a riband. The veil fell over the face and down the back. On the head was a metal

band with three points and a high, bent piece in front upon which the veil could be raised. They also wore little crowns of feathers or silk. Several of the veils glistened, as if made of fine silk or similar material. In their hands they carried long, golden flambeaux, like lamps without feet. They grasped them with a scarf, either black or of some other dark color. The brides likewise wore white shoes or sandals.

During the nuptial ceremony, which was performed by the rabbis, I remarked various rites that I cannot recall in order. Rolls of parchment were read—the marriage contract, I think—and prayers. The bridal couple stepped under the canopy; the relatives cast some grains of wheat after them and uttered a blessing. The rabbi pricked both bride and bridegroom on the little finger and let some drops of the blood of each fall into a goblet of wine, which they then drank together. Then the bridegroom handed the goblet to those behind him, and it was put into a basin of water. A little of the blood was allowed to run into the palm of the hand of each. Then each reached the hand, the bride to the groom, the groom to the bride, and the bloodstained spot was rubbed. A fine white thread was then bound around the wound and rings were exchanged. I think that each had two, one for the little finger, the other large enough for the forefinger. After that an embroidered cover, or scarf, was laid over the head of the newly wedded couple. The bride took into her right hand the flambeau with the black scarf, which for a time she had resigned to her bridemaid, and placed it in the right hand of her husband. He then passed it to the left hand and returned it to his bride, who likewise received it in her left hand, and then once more returned it to her bridemaid. There was also a cup of wine blessed, out of which all the relatives sipped. The marriage ceremony over, the bridemaids removed from the brides their headdress, and covered them with a veil.

It was then that I saw that the large net was woven of false hair.

Three rabbis presided at the nuptials, the whole ceremony lasting three hours. Then the brides with their attendant trains went through the embowered walk to the feast house, followed by their husbands amid the good wishes and congratulations of the bystanders. After taking some refreshments, the bridal couples went to the pleasure garden near the aqueduct, there to amuse themselves.

That evening an instruction especially intended for the newly married was given in the synagogue. After the rabbis had spoken, they requested Jesus also to address some words of advice to the young people.

Next day the seven bridal couples, together with all the guests and attended by musicians, went again to the feast house. The disciples of Jesus also were present, but the only part they took in the merrymaking was that of server. The brides and grooms were presented with pastry and fruit on beautiful dishes—gilded apples stuck with gilded flowers and herbs. Then came bands of children singing and playing upon instruments. They were little strangers who made their living in this way; after being rewarded, they withdrew. After that the three little musicians that had been cured by Jesus made their appearance, along with several other choirs from the city, and soon a dance in honor of the occasion was performed. It took place in a long, four-cornered arbor upon a soft and gently swaying floor. It looked as if flexible planks of some kind were laid upon a thick carpet of moss. The dancers stood in four double rows, back to back. Each pair danced, changing hands by means of a scarf, from the first place of the first row to the last of the fourth, all being soon in a serpentine movement. There was no hopping, but a graceful swaying and balancing, as if the body had no bones. The brides, as also all the other women, had their veils raised on the golden

hook of their headdress. After the dance all took refreshments which had been placed on stands in each corner of the arbor. Again the music sounded, and all filed out into the garden near the fountain.

Here were exhibited, in the arbors and on the mossy sward, various games of running, leaping, and throwing at a mark. The men played by themselves, as did also the women. Little prizes were awarded and fines imposed, in the shape of money, girdles, small pieces of stuff, scarfs for the neck, etc. Whoever had nothing with which to pay his fine, sent to purchase it from a peddler who, with his goods, had taken his stand not far off. Lastly, all the prizes and fines were handed over to the Elder, who distributed them to the poor among the lookers-on. The brides and maidens played games in circles and in rows. Their dresses were raised to the knees, their lower limbs bound with strips of white, their veils thrown up and wound around the head back to the forehead and ear ornaments. They looked very beautiful and nimble. Each caught hold of her neighbor's girdle with the left hand, and thus formed a ring which they kept constantly revolving. With the right hand they aimed at throwing to one another and catching a yellow apple. Whoever failed to catch in her turn had to stoop, the circle still revolving, to pick it up from the ground. At last, they played in company with the men. They sat in opposite rows and threw into furrows very ripe yellow fruits, which when they met and smashed, gave rise to shouts of laughter. Toward evening, all returned in festal procession. The newly married rode on asses gaily adorned for the occasion, the brides sitting on side-saddles. Musicians led the way and all followed, rejoicing, to the feast house at which an entertainment was awaiting them.

The bridegrooms went to the synagogue and made before the rabbis a vow to observe continence during certain festivals, binding themselves to some penance if they

broke it. They promised besides to watch together on Pentecost night and spend it in prayer. From the feast house, the bridal couples were conducted to their future homes. The party that had brought the house as a dowry, stood on the threshold while the relatives led the other thither from the feast house and three times made the rounds of the premises. The wedding gifts were borne in ceremoniously, and the poor received their share.

1. The Church.

18. FEAST OF PENTECOST. JESUS TEACHES ON BAPTISM

Mallep was now astir in preparation for the coming feast: all were busy cleaning, scouring, and bathing. The synagogue and many of the dwellings were adorned with green branches and garlands of flowers, and the ground was strewn with blossoms. The synagogue was fumigated with delicious perfumes, and the rolls of Sacred Scripture were wreathed with flowers.

In the special halls set apart for the purpose in the forecourt of the synagogue, the Whitsuntide loaves were baked, the flour having been previously blessed by the rabbis. Two of them were made from the wheat of that year's harvest. For the others, as also for the large, thin cakes (which were indented, that they might be more easily broken into pieces), the flour had been ordered from Judea. It was ground from the wheat raised in the field upon which Abraham had participated in the sacrifice of Melchisedech. The flour had been transported hither in long boxes. It was called the Seed of Abraham. The baking of these loaves and cakes, in which there was no leaven, had to be finished by four o'clock. There was still another kind of flour there, as well as herbs, all of which received a blessing.

On the morning of this day Jesus gave an instruction at His inn to the baptized pagans and aged Jews. He took for His subjects the Feast of Pentecost, the Law given upon Sinai, and Baptism, all of which He treated in deeply significant terms. He touched upon many passages relating to them in the Prophets. He spoke also of the holy bread blessed at Pentecost, of Melchisedech's sacrifice, and of that foretold by Malachias. He said that the time for the institution of that Sacrifice was drawing near, that when this feast would again come round, a new grace would have been added to Baptism, and that all the baptized who would then believe in the Consoler of Israel, would share in that grace. As difficulties and objections were here raised by some who did not wish to understand His teaching, Jesus chose about fifty whom He knew to be ripe for His instructions, and sent away the others, intending to prepare them later. Taking with Him those that He had selected, He left the city, went to the aqueduct nearby, and there continued His instruction. I saw them on the way sometimes standing still and with many gesticulations putting questions and raising objections; and I saw Jesus, His forefinger raised, frequently explaining something to them. In talking, they gesticulated freely with hands and fingers. As Jesus insisted upon the great grace, upon the salvation that would be conferred upon man by Baptism, and by Baptism alone, after the consummation of the Sacrifice of which He had spoken, some of them asked whether their present Baptism possessed the same efficacy. Jesus answered, yes, if they persevered in faith and accepted that Sacrifice; for even the Patriarchs, who had not received that Baptism, but who had sighed after it and had had a presentiment of it in the Spirit, received grace through both that Sacrifice and that Baptism.

Jesus spoke, too, of the advantages of fervent prayer during this Feast of Pentecost, which devout Jews of all

times had observed and upon which they conjured God for the promised Consoler of Israel.

Jesus told them many other deeply significant things which I cannot now rightly repeat. I saw that they sent, from the wedding feast, food to Jesus and His disciples at the inn to which He had returned with them toward the Sabbath.

The heathens from Salamis started for home, and Jesus with the disciples accompanied them part of the way. He warned them not to return again to their worship of idols, and not to engage in business speculations, but as soon as possible to leave their country, for in it the new way would be full of obstacles for them. He directed them to different regions, among which I can recall Jerusalem, the Jewish district between Hebron and Gaza, and that near Jericho. Jesus recommended them to go to Lazarus, John Mark, the nephews of Zachary, and to the parents of Manahem, the disciple whose sight had been restored.

Before the commencement of the Sabbath exercises, the rabbis were solemnly conducted to the synagogue by the school children; the brides, by their female attendants; and the bridegrooms, by the young men. Jesus also went thither with His disciples. Divine service of this day consisted in no special explanation of Scripture, only in singing and alternate reading and praying. The consecrated bread was divided into little pieces in the synagogue. It was regarded as a remedy against sickness and witchcraft. Many of the Jews, among others the seven newly married men, spent the night in the synagogue in prayer. Many of the inhabitants of the city went in bands of ten or twelve out to the gardens and hills of the country around, and there spent the whole night in prayer. They carried a torch on the end of a pole. The disciples and baptized pagans thus passed the night, but Jesus went alone to pray. The women too were gathered together in the houses for the same purpose. On the day

of the feast itself, the whole morning was spent in the synagogue, praying, singing, and reading the Holy Scriptures. They made, likewise, a kind of procession. The rabbis, with Jesus at their head and followed by crowds of the people, went processionally through the halls around the synagogue, paused several times at points that look toward different directions of the world, and pronounced a benediction over every region of land and sea. After an intermission of about two hours, they again returned to the synagogue in the afternoon, and the alternate reading and other exercises were resumed. At some of the pauses, Jesus asked: "Do ye understand this?" and then He explained different passages for them. The portions of Holy Scripture read were those from the Departure of the Israelites through the Red Sea to the giving of the Law upon Sinai. During the reading, I saw these events in detail, and of them I can recall the following.

VISION OF THE PASSAGE OF THE RED SEA

The Israelites were encamped on a very low strip of land, about an hour long, on the shore of the Red Sea, which was here very wide. In it were several islands of half an hour in length and from seven to fifteen minutes in breadth. Pharao and his army at first sought the Israelites further up the shore, and found them at last through information given by their scouts. The king thought they would easily fall into his hands, flanked, as they were, by the sea. The Egyptians were very much incensed against them, on account of their carrying off with them their sacred vessels, many of their idols, and the mysteries of their religion. When the Israelites became aware of the approach of the Egyptians, they were terror-stricken. But Moses prayed and bade them trust in God and follow him. At that moment the pillar of cloud arose behind the Israelites, making so dense a veil that the

Egyptians entirely lost sight of them. Then Moses stepped to the shore with his staff (which was forked at the bottom and had a knob on the upper end), prayed, and struck the water. Then appeared before each wing of the army, right and left, as if springing out of the sea, two great luminous pillars, which increased in brilliancy toward the top and terminated in a tongue of flame. At the same time, a strong wind parted the waters along the whole of the army (it was about an hour broad), and Moses proceeded by a gently inclining declivity down to the bed of the sea. The whole army followed, at least fifty men abreast. The ground was, at first setting out, somewhat slippery, but soon it became like the softest meadowland, like a mossy carpet. The pillars of fire lit the way before them, and all was as bright as day. But the most beautiful feature of the whole scene were the islands over which they shed their light. They looked like floating gardens full of the most magnificent fruits and all kinds of animals, which latter the Israelites collected and drove along before them. Without this precaution, they would have been in want of food on the other side of the sea.

The waters were not divided on either side like perpendicular walls, for they flowed off more in the form of terraces. The Hebrews went forward with hurrying, sliding steps, balancing themselves like one speeding downhill. It was toward midnight when they entered the bed of the river. The Ark containing Joseph's relics was carried in the center of the fleeing host. The pillars of light rose up out of the water. They appeared to be constantly rotating, and passed not over the islands, but around them. At a certain height they were lost in a brilliant luster. The waters did not open all at once, but before Moses's steps, leaving a wedge-formed space until the passage was completed. Near the islands, one could see by the light of the pillars the trees and fruits mirrored in the waters.

Another wonderful thing was that the Israelites crossed in three hours, whereas it would have naturally taken nine hours to do so. Higher up the shore, about six to nine hours distant, stood a city which was afterward destroyed by the waters.

About three o'clock, Pharao came down to the shore, but was again repulsed by the fog. Soon, however, he discovered the ford and rolled down into it with his magnificent war chariot, after which hurried his entire army. And now Moses, already on the opposite shore, commanded the waters to return to their original position. Then the fog and the fire uniting to blind and perplex the Egyptians, all perished miserably in the waves. Next morning upon beholding their deliverance, the Israelites chanted the praises of God. On the opposite shore, the two pillars of light united again into one of fire. I cannot do justice to the beauty of this vision.

Next day Jesus went with His disciples into two quarters of the city which He had not yet visited, and to which several persons had sent to invite Him. He cured some invalids, men and women, who lay off by themselves in cells annexed to the courts of the houses, exhorted and consoled many others afflicted with melancholy and whom some secret trouble was consuming. All things were so well regulated in Mallep that every misfortune by which one's honor might be wounded, could be kept secret. Several women asked Jesus how they should act. Their husbands were unfaithful to them, and yet, on account of the public scandal and severe punishment attached to such crimes, they were timid in laying a charge against them. Jesus consoled them and counselled them to patience. He told them to reflect as to whether they would have their husbands warned by Himself or by His disciples, strangers in those parts, that thereby suspicion of having lodged a complaint might not fall upon them and the affair might not become known throughout the

country. Many children were brought to Jesus in the different houses, to receive from Him a benediction.

That afternoon, He went to a large house where, in a hall back of the court and separated from one another, numbers of distinguished men lay sick. On the other side of the court lay the women. Among these poor invalids were some melancholy and quite inconsolable, whose tears flowed unceasingly. Jesus cured about twenty of them, prescribed what they should eat and drink, and sent them to the baths. He afterward caused them all to be assembled together and taught first the women, and then the men. This lasted almost till evening, when He went to the synagogue.

19. JESUS DELIVERS A MORE SEVERE LECTURE IN THE SYNAGOGUE

The Scripture lessons of this day treated of God's curse upon those that transgressed His commands, of tithes, of idolatry, of the sanctification of the Sabbath, etc.[1] Jesus' words were so earnest and severe that many of His audience, penetrated with grief, sobbed and wept. The synagogue was open on all sides, and His voice rang out clear and pure like unto no other human voice. He inveighed especially against them that relied upon creatures and looked for help and comfort from human beings. He spoke of the diabolical influence of the adulterer and adulteress over each other, of the malediction of the injured spouses which falls upon the children of such intercourse, but whose guilt rests upon the adulterous parties. The people were so strongly affected that many of them, at the close of the discourse, exclaimed: "Ah, He speaks as if the Day of Judgment were already nigh!" He spoke likewise against pride, against subtle erudition and the close investigation of trifles. By this He alluded to the doings of the great school of Jewish learning here estab-

lished for such Jews as would afterward add to their store of knowledge by travelling.

After this castigatory discourse many persons sighing for relief and reconciliation with God, sought Jesus at His inn. Among them were learned men and young students belonging to the school of the place seeking advice as to how they should pursue their studies, and others troubled in mind on account of their constant communication with the pagans with whom they carried on trade, though from a kind of necessity as their lands and workshops adjoined. The husbands of the women that had complained of them to Jesus were also among the number, as well as others guilty of similar offenses, but against whom no charge had been laid. They presented themselves individually as sinners before Jesus, cast themselves at His feet, confessed their guilt, and implored pardon. What troubled them especially was the thought that the malediction of their wives might fall upon the illegitimate, though otherwise innocent, children, and they asked whether this curse could not be counteracted or annulled. Jesus answered that it might be annulled by the sincere charity and pardon of the one that had invoked it, joined to the contrition and penance of the guilty party. Besides this, the malediction of which I speak does not extend to the soul, for the Almighty Father has said: "All souls are Mine"; but it affects the body, the flesh, and temporal goods. The flesh is, however, the house, the instrument of the soul, consequently the flesh lying under such a curse causes great distress and embarrassment to the soul already oppressed with the burden of the body received with life. I saw on this occasion that the malediction varies in its baneful effects according to the intention of the one that invokes it and the disposition of the child itself. Many subject to convulsions, many possessed by the demon, owe their condition to this source. The illegitimate children themselves I generally

see possessed of remarkable advantages of nature, though of an order earthly and prone to sin. They have in them something in common with those that, in early times, sprang from the union of the sons of God with the daughters of men. They are often beautiful, cunning, very reserved in disposition, agitated by eager desires and, without wishing it to appear, they would like to draw all things to themselves. They bear in their flesh the stamp of their origin, and frequently their soul goes thereby to perdition.

After hearing and exhorting these sinners individually, Jesus bade them send their wives to Him. When they came, He related to each one separately the repentance of her husband, exhorted her to heartfelt forgiveness and entire forgetfulness of the past, and urged her to recall the malediction she had pronounced. If, He told them, they did not act sincerely in this circumstance, the guilt of their husband's relapse would fall upon them. The women wept and thanked and promised everything. Jesus reconciled several of these couples right away that same day. He made them come before Him, interrogated them anew, as is customary at the marriage ceremony, joined their hands together, covered them with a scarf, and blessed them. The wife of one of the faithless husbands solemnly revoked the malediction that she had pronounced upon the illegitimate children. The mother of the poor little ones, who were being raised in the Jewish asylum for children, was a pagan. Standing before Jesus, the injured but now forgiving wife placed her hand crosswise with that of her husband over the children's heads, revoked the malediction, and blessed the children. Jesus imposed upon those guilty of adultery, as penance, alms, fasts, continence, and prayer. He who had sinned with the pagan was completely transformed. He very humbly invited Jesus to dine with him. Jesus accepted and went, accompanied by His disciples. A couple of the

rabbis also were invited and they, as well as the whole city, marveled at the courtesy, for their host was known as a frivolous, worldly man who did not trouble himself much about priests and prophets. He was rich and owned landed property cultivated by servants. His house was near that hospital in which Jesus had cured the victims of melancholy. During the meal two of the little daughters of the family entered the dining hall, and poured costly perfume over Jesus' head.

After dinner Jesus and all the people went to the synagogue for the closing exercises of the Sabbath. Jesus resumed His discourse of the day before, though not in terms so severe. He told His audience that God would not abandon them that call upon Him. He ended by dilating on their attachment to their houses and possessions, and exhorted them, if they put faith in His teaching, to forsake the great occasion of sin in which they were living among the pagans, and among those of their own belief to practice truth in the Promised Land. Judea, He said, was large enough to harbor and support them, although at first they might have to live under tents. It was better to give up all than to lose their soul on account of their idolatry, that is, their worship of their fine houses and possessions, better to give up all than to sin through love of their own convenience. That the Kingdom of God might come to them, it was necessary that they should go to meet it. They should not put their trust in their dwellings in a pleasant land, solid and magnificent though they might be, for the hand of God would fall suddenly upon them, scattering them in all directions, and overturning their mansions. He knew very well, He continued, that their virtues were more apparent than real, that they had no other basis than tepidity and the love of their own ease. They hankered after the wealth of the pagans and sought to win it by their usury, traffic, mining, and marriages, but the day would come when

they would see themselves stripped of all their ill-gotten gains. Jesus warned them likewise against such marriages with the heathens as those in which both parties, indifferent to religion, enter into wedlock merely for the sake of property and money, greater freedom and the gratification of passion. All were deeply moved and impressed by Jesus' words, and many begged leave to be allowed to speak with Him in private.

The whole of the following day and even until late at night, was Jesus engaged visiting the different families in their homes, admonishing, consoling, and pardoning. Two women presented themselves before Him lamenting to Him over their illegitimate children. Jesus sent for their husbands, forgave the guilty parties, and united them once more to their lawful spouses. The children also—without understanding the ceremony, however—were received by the husbands and blessed as their own. It was harder for the wife to admit among her own the illegitimate children of her husband; she had to gain a great victory over herself. But all on this occasion did it so sincerely that they forced, so to say, their husbands to love them more and to bless children of their wives not their own. And so a general reconciliation was brought about, and scandal avoided.

Many sought comfort from Jesus on the score of His energetic admonition to them to emigrate from those pagan lands. Jesus' teaching indeed pleased them and, looking upon themselves as Jews separated from their people, they felt greatly honored by His visit to them, but they did not like the idea of following Him, of leaving their homes. Here they were rich and comfortable, owned a city built by themselves, had a share in a mine, and carried on extensive trade. They enriched themselves by means of the pagans. They were not tormented by the Pharisees, not oppressed by Pilate. They were, as regards this life, in a most agreeable position, but their connec-

tion with the pagans was highly censurable. Pagan property and workshops were in their neighborhood. The pagan girls liked well to unite in marriage with the Jews, because they were not treated by them in so slavish a manner as by those of their own religion, and so they enticed the young Israelites in every way, by presents, attentions, and all kinds of allurements. When converted to Judaism, it was not from conviction, but from sordid views, and so insubordination and tepidity easily made their way into the family. The Jews of Mallep were besides less simple-hearted and hospitable than those of Palestine, their social surroundings were more studied and refined, their Jewish origin not so pure; consequently they brought forward all kinds of scruples and difficulties against Jesus' counsel to emigrate to the Holy Land. Jesus argued that their forefathers owned houses and lands in Egypt, but that they had willingly and gladly abandoned them, and He repeated once more His prediction that if they persisted in remaining, misfortune would fall upon them. The disciples, Barnabas especially, went around a great deal in the environs teaching and exhorting the people. They were less timid in his presence and laid before him all their doubts. He always had a crowd around him.

1. *Lev.* 26 *et Jer.* 17.

20. JESUS VISITS THE MINES NEAR CHYTRUS

From Mallep, Jesus, accompanied by the disciples, the disciple recently arrived from Naim and the sons of Cyrinus just come from Salamis (in all about twelve), went to a village of miners near Chytrus. He took a roundabout road to it of seven hours. On the way He paused among the different bands of laborers and spoke of the path of a good life. Jesus had by the family of

Barnabas and several people of Chytrus been invited to this mining village, because the Jewish miners of the place were celebrating a feast at which they received from their employers various presents besides their share of the harvest. Jesus took a circuitous route to the village, that He might be able to speak to His disciples without interruption and also that He might not arrive too early. During the journey, He permitted the disciple from Naim to deliver the messages and relate the news with which he had been charged; for although Jesus knew all Himself, He was careful not to let it appear, lest such knowledge might be a source of annoyance or anxiety to those around Him.

The disciple had left Jerusalem on the eve of Pentecost just after the money offering in the Temple, and the execution of Pilate's plot. He had gone straight to Naim, thence through Nazareth to Ptolemais, and from the latter place to Cyprus. He told Jesus that His Mother and the other holy women, together with John and some of the disciples, had quietly celebrated the feast of Pentecost at Nazareth; that His Mother and friends sent greetings and entreated Him to stay some time in Cyprus, until minds had grown calm in His regard. The Pharisees, he continued, were already reporting that He had run away. Herod also wanted to summon Him to Machaerus under pretext of conferring with Him upon the subject of the prisoners freed at Thirza, but really to make Him prisoner as he had done John.

The disciple told likewise of Pilate's plot on the eve of Pentecost when the Jews brought their offerings to the Temple. Two friends of Jesus, relatives of Zachary and servers in the Temple, who happened to get mixed up in the tumult, lost their lives. Jesus already knew of the circumstance, and it made Him very sad. The news renewed His grief, as well as that of His disciples. Pilate on the preceding evening left the city, and with some of his

troops proceeded westward of the route to Joppa, where he owned a castle. He had demanded the contributions offered to the Temple in honor of the feast, in order to build a very long aqueduct. On all the pillars at the entrances to the Temple he had caused to be placed metal tablets on which were the head of the Emperor and, below, an inscription demanding the tax. The people were roused to indignation at the sight of these pictures, and the Herodians by means of their emissaries stirred up a band of Galileans belonging to the party of Judas the Gaulonite, who had been killed in the last revolt. Herod, who was at Jerusalem in secret, knew all that was transpiring. That evening the mob became perfectly infuriated. They tore down the tables, broke them in pieces, dishonored the portraits, and cast the fragments over the forum in front of the praetorium, crying: "Here is our offering money!" They then dispersed without anyone's especially resenting the act. Next morning, however, when about to leave the Temple, they found the entrances beset by guards demanding the tax imposed by Pilate. When the Jews resisted and tried to force their way out, the disguised soldiers pressed out along with them and stabbed them with short swords. At that moment the alarm became general, and the two Temple servers running to the scene of action lost their lives. The Jews made a brave resistance, and drove the soldiers back into the citadel of Antonia.

On the way Jesus spoke long to His disciples about the inhabitants of Mallep, their hankering after temporal goods, and how distasteful to them was the suggestion to go to Palestine. He referred to the pagan philosophers who were accompanying Him, and told the disciples how they should behave toward them in Palestine when they found them actually in their midst. Jesus did this because they did not appear to accord rightly with the philosophers in the party, and were still somewhat scan-

dalized on their account.

Toward evening they arrived at the mining village, one half hour from Chytrus. It was in the neighborhood of the mines built around a high, rocky ridge, into which the rear of many dwellings ran. Upon this ridge there were gardens and a place suited for instruction, surrounded by shady trees. Steps led up the ridge, the top of which overlooked the village. Jesus on His arrival repaired to a sort of inn where dwelt the overseer who superintended the miners, supplied them with food, and paid them their wages. The people received Jesus with manifestations of joy. All the entrances to the place and the house of the overseer were, on account of the feast, adorned with green arches and garlands of flowers. They led Jesus and His disciples into the house, washed their feet, and presented refreshments to the Lord, who then went with them to the place for teaching upon the rock. Jesus seated Himself, and the crowd reclined around Him. He spoke of the happiness attendant upon poverty and labor, and told them how much happier they were than the opulent Jews of Salamis, that they had fewer temptations to offend God, before whom the virtuous alone are rich. He said also that He had come in order to prove that He did not despise them, and that He loved them. He taught until night in parables on the *Our Father.*

Provisions of all kinds, pieces of stuff for clothing, food and grain were conveyed hither from Chytrus; and on the next day came the father and brother of Barnabas, several distinguished citizens and proprietors of the mines, along with some rabbis from the same place. When the gifts already enumerated had been safely deposited in the public square of the place, where the people were assembled and seated in rows, these visitors entered also. Now began the distribution of gifts: great bowls of grain; large loaves of bread, about two feet square; honey, fruit, jugs of something, pieces of leathern

clothing, covers and all kinds of furniture and utensils. The women received pieces of thick stuff like carpet, about one and a half yards square. Jesus and the disciples were present at the distribution, after which Jesus taught again on the rocky height upon which the people had assembled. He took for His subjects the laborers in the vineyard and the good Samaritan, the blessing of poverty and thanksgiving for the same, daily bread and the *Our Father.* After the instruction, the people had a feast under the arbors in the open air at which Jesus, the disciples, and the guests of distinction served. Little boys and girls played on flutes and sang. The meal over, they had some innocent games such as children play; for instance, running, leaping, blindfolding, hiding and seeking, etc. They danced, too, in this way: They stood in long rows, bowed here and there, crossed before one another, and then formed a ring.

In the evening, Jesus went to the mines with about ten boys of from six to eight years old. The children wore only a broad girdle with festive wreaths of woollen or feather flowers around their waist or crossed on their breast. They looked very lovely. In their own childlike way, they showed Jesus all the places in which were the best mines, and related to Him all that they knew. Jesus instructed them in words full of sweetness, and made some useful application of what they told Him. He likewise proposed to them enigmas and related parables. The miners were, despite their rough and dirty labor in the bowels of the earth, very cleanly in their homes and festal garments.

I saw Jesus and the disciples accompanying the disciple from Naim to the port about five hours distant. One group went in front and another followed, while Jesus walked between the two with the disciple and some of the others in their turn. Jesus blessed the disciple on his departure, and his fellow disciples embraced him, after

which they returned to the miners' village. The disciple from Naim pursued his journey to the salt regions near Citium. The port was here not so far from the city as was that of Salamis. The sea penetrates far into the land so that the city has the appearance of being built in the midst of the waves. Not far from it rises a very high mountain, and there is a salt mine in the neighborhood. At the quay near the salt mine were only little skiffs and rafts, and a quantity of wood for the building of vessels was floating around.

21. JESUS GOES TO CERYNIA, AND VISITS MNASON'S PARENTS

When Jesus left the miners' village with the disciples, He proceeded in a northwesterly direction across the mountains to the port of Cerynia. They left Mallep to the right, went through a portion of the valley of Lanifa, and passed near the village of Leppe. On the way Jesus rested once on a beautiful shady eminence, and there taught. Toward four in the afternoon they arrived to within about three-quarters of an hour's distance from Cerynia, where they were received by Mnason's family and several other Jews in a garden set apart for prayer and pious reunions. This garden was a retired spot hidden away in a slope of the mountain. Mnason's family dwelt at some distance from the road, and one half-hour from Cerynia. His father was an aged Jew, thin, stooped, and with a long beard, but withal very lively and active. He had two daughters and three sons, one son-in-law, and a daughter-in-law, and all had been living here together for about ten years. Before that they used to travel around buying and selling. They received Jesus with many expressions of joy and humility, washed the travellers' feet in a basin, and presented to them refreshments. This part of the mountain formed a large terrace full of shady

walks, and comprised the sacred garden belonging to these people. Jesus taught until near evening, taking for His subjects Baptism, the *Our Father,* and the Beatitudes.

After that Jesus accompanied Mnason's brethren and his father, who was called Moses, to the house, where Mnason presented to Him four children, whom He blessed. Then his mother and sisters came forward veiled, and Jesus addressed to them some words, after which the whole family took a meal together under an arbor in the open air. The table was spread with the best they had: bread, honey, birds, and fruit, the latter still hanging upon little branches. During the meal, Jesus taught. They lodged in a long arbor built of thin, light boards, the exterior entirely overgrown by green foliage. It was furnished with a row of couches.

Mnason's mother was a strong, robust woman. His father was descended from the tribe of Judah, but his ancestors had been carried off in the Babylonian Captivity and had never returned. Moses had travelled much directing caravans, had lived a long time also near the Red Sea, in Arabia; but having become impoverished, had settled in this place with his family. Mnason went to school in Mallep and later on for the sake of his studies travelled to Judea, where he met Jesus. His father with his grown-up children, Mnason being the youngest, lived in lightly built huts. They were not engaged in agriculture; they owned only a few gardens that lay back of their homes, and which were planted out in fruit trees. Having formerly, as caravan director, had much experience in the transportation of goods, the old man had established himself here as a kind of innkeeper, assistant, and commissioner for the commercial caravans that halted before Cerynia. He owned some asses and oxen with which he conveyed small burdens received from the caravans and destined for places remote from the public road. He was like a porter who had now become an inn-

keeper also for others in the same business as himself. He was poor, but he had managed to maintain in his family strict Jewish discipline. For the rest, commerce did not flow toward Cerynia, but rather to Lapithus, which lay a couple of hours westward on the grand highroad.

Next morning Jesus taught again at the place of instruction before an audience composed of several Jews from the city and the people belonging to a little caravan. These latter were inexpressibly happy to find Jesus here, for they had already heard His instructions at Capharnaum where, too, they had received Baptism. On this occasion, Jesus inveighed against usury and greed of gain which made the Jews eager to enrich themselves off the pagans. He then touched upon Baptism, the *Our Father,* and the Beatitudes. Toward noon they partook of a meal in common, but Jesus did more serving and teaching around the tables than reclining at them Himself.

One of Mnason's married sisters did not make her appearance, because her little daughter had died the day before. She sat closely veiled, lamenting near the corpse. The child could not (I cannot now recall on what account) be buried on that day; but on this, the next day, they were expecting the rabbis from Mallep to conduct the funeral, for it was there they had their graveyard. The child had attained a tolerably good size, although it had always been an invalid. It could neither speak nor walk with facility, but it understood all that was said to it. Mnason, who had visited his home from time to time, had spoken to Jesus about it. Jesus told him that it would soon die, and instructed him how to prepare it for death. Mnason prudently followed Jesus' directions at a time in which the mother was not present. He excited the child to faith in the Messiah, to hearty sorrow for its sins, and to the hope of salvation; he prayed with it, and anointed it with oil that Jesus had blessed. The child died a very good death. I saw it lying on a little bier near the veiled

mother, just like a babe in swaddling clothes, its face covered. The casket in which it lay was shaped something like a trough. On its head was a wreath of flowers, and tiny bunches of aromatic herbs were laid closely around it. Its arms and hands also were wrapped in burial bands, but left free from the person. A little white staff rested in its arms. On the top of it was a bouquet made up of a large ear of corn, a vine leaf, a little olive branch, a rose, and foliage peculiar to the country. Several women visited the mother and mourned with her. By the child's side in the coffin they deposited playthings: two little flutes, a little crooked, spiral-shaped horn, a tiny bow spanned with a string, on top of which in a furrow lay a little wand like an arrow. In each arm, besides, the child held a short, gilded staff with a knob on top.

When the rabbis came to conduct the corpse, the coffin was closed with a light lid which, instead of being nailed, was fastened down with a cord. Four men carried it on poles. A lighted lamp in a horn-lantern was borne on a pole and was followed by a crowd of children and grown persons, who all pressed foward with no attention to order. Jesus and the disciples were standing outside the house watching the funeral. Jesus comforted the mother and relatives, and spoke of the Resurrection.

All repaired to Cerynia for the celebration of the Sabbath. The city had three streets facing the sea, the middle one very wide, and these three were intersected by two others. On the opposite side, the land side, it was enclosed by a massive wall, or rampart, in whose exterior were built the houses of the few Jews belonging to the place. Their dwellings were therefore outside the city, but still enclosed by a second wall. In this way, the Jews of Cerynia lived between the two walls of the city, entirely separate from the pagans, who had as many as ten heathen temples, or places dedicated to idols. The Jews of Cerynia were few in number, not very rich, but still

possessed of all that was necessary. In one large building they had a school and a synagogue, along with accommodations for both rabbis and teachers. It was high, and had two stories entirely distinct. They had also a beautiful, flowing fountain fed by a stream from another source. The fountain they divided, one part being used for a drinking well, the other being conducted into a delightful garden for bathing purposes.

The Doctors of the Law received Jesus very respectfully at the end of the street and conducted Him first to the school, and then to the synagogue. Here He found seven invalids who had caused themselves to be conveyed thither on litters, that they might listen to His instructions. There were altogether about one hundred men. The Doctors allowed Jesus to teach and conduct the exercises alone. He read from Moses, passages recounting the number of the Children of Israel and their different families, and from the Prophet Osee[1] a grave and severe lecture against idolatry.

In one of these passages was read the circumstance of God's commanding the Prophet to marry an adulteress, the children of which marriage were to receive special names. The Jews questioned Jesus on this passage. He explained it to them. He said that the Prophet, in his whole person and life, had to show forth the condition of God's covenant with the House of Israel, and that the names of the children should be expressive of God's sentence of punishment. Another lesson to be drawn from this passage was, as Jesus said, that acting under the inspiration of God, the good oftentimes united themselves to sinners in order to arrest the transmission of sin. This marriage of Osee with an adulteress and the various names of the children testified to the reiterated mercy of God and the long continuance of crime. Jesus spoke very severely. He exhorted to penance and Baptism, referred to the near approach of the Kingdom of God, predicted

the punishment of those that repulsed it, and prophesied the destruction of Jerusalem.

While Jesus was teaching, the sick more than once cried out in the pauses of His discourse: "Lord, we believe in Thy doctrine! Lord, help us!" And when they noticed that He was about to leave the synagogue, they caused themselves to be carried out before Him. They were laid in the forecourt in two rows, and they continued to cry out to Jesus: "Lord, exercise upon us Thy power! Do unto us, Lord, what is pleasing to Thee!" But Jesus did not cure them right away. When, however, the rabbis interceded for the poor invalids, Jesus questioned the latter. "What can I do for you?" He asked. They answered: "Lord, relieve us of our infirmities! Lord, cure us!" "Believe ye that I can do it?" asked Jesus, and all cried out: "Yes, Lord! We do believe that Thou canst do it!" Then Jesus ordered the rabbis to bring the rolls of the Law and to pray with Him over the sick. The rabbis brought the rolls and prayed, after which Jesus commanded the disciples to impose hands upon the sick. They obeyed, laying their hands on the eyes of one, on the breast of another, and so on different parts of the body. Jesus again put the question: "Do ye believe, and do ye wish to be cured?" and again they answered: "Yes, Lord! We believe that Thou canst help us!" Then said Jesus: "Rise! Your faith hath cured you!" and they arose, all seven, thanking Jesus, who ordered them to wash and purify themselves. Some among them had been very much swollen with dropsy. Their sickness was passed, but they were still weak and had to walk with the assistance of a staff.

Several times before in Cyprus, namely at Chytrus, Mallep, and Salamis, I saw Jesus healing in that way, that is, praying with the rabbis and commanding the disciples to impose hands. As these rabbis and Doctors were well-inclined, He caused them to take part like the disciples in this cure, thus to awaken in them confidence. He

made use of this new way of curing in order to prepare those that took part in it for the works of the disciples, for there were a great many rabbis among the five hundred and seventy Jews whom Jesus gained in Cyprus.

The cured, along with other Jews from Cerynia, were baptized at the place of instruction near Moses's dwelling. The water used for the purpose had been conveyed thither from a neighboring well, for the house lay rather high and had no spring near it. But to supply the defect, it had a reservoir in the shape of a large, copper basin buried in the earth and surrounded by a little channel lined with stone, which had an outlet into a stone trough. The water in the basin was perfectly pure, for the washing of feet, linen, etc., was all done in the channel. The stone trough was used for watering the cattle and sprinkling the garden beds. The neophytes stood in the channel and were baptized with water from the basin. First, Jesus gave an instruction on penance and purification through Baptism. The men wore long, white garments with maniples and cinctures ornamented with letters. Besides the seven lately cured, there were only eight other Jews baptized. They spoke separately with Jesus, and confessed their sins. Jesus told them to take advantage of the time of grace and to accomplish the Law according to the meaning of the Prophets, and not to be its slaves, for the Law was given to them, and not they to the Law. It was given to them in order to serve as a means to merit grace.

Among the newly baptized were Mnason's brothers and brother-in-law. As to his father, pious though he was, still he was an obstinate Jew and would not hear of being baptized. Mnason had all along tried, but in vain, to prepare him, and Jesus too had spoken to him that day on the same subject. The stubborn old Jew, however, was not to be moved. He shrugged his shoulders, shook his head, and objected with all kinds of plausible reasons in favor of cir-

cumcision, to which he held. Mnason was so troubled at his father's obstinacy that he shed tears. Jesus consoled him. He told him that his father was very old and had in consequence grown obstinate; as for the rest, however, he had always lived piously, he would weep over his blindness at another time and place, when light would dawn upon him. Jesus had blessed the baptismal water into which some from the Jordan was poured. All that remained after the Baptism was carefully scooped out and buried.

During the Baptism, Jesus went to a lovely garden back of the hill upon which was the place of instruction. It was full of fruit trees and fitted up with arbors, and there awaiting Him were from thirty to forty Jewish women, closely veiled. They bowed low before Him. Many of them were in great anxiety and dread lest their husbands, in order to follow Jesus, would forsake them, and they be left helpless. They entreated Him therefore to forbid their husbands' doing such a thing. Jesus replied that if their husbands followed Him, they too should go to Palestine, where they would find means of subsistence. He related to them the example of the Holy Women, and explained to them the character of the epoch in which they were living. The present was not the time for a life of comfort and ease, for the day was approaching upon which they ought to go forward to meet the Kingdom that was drawing near and receive the Bridegroom. He spoke also of the lost drachma, and of the five wise and the five foolish virgins. The younger women begged Jesus to admonish their husbands not to visit the pagan maidens, since He had in terms so severe discussed that passage in Osee in which the Prophet warns against sinning with the heathens. Most of these young women were, however, tormented with jealousy. Jesus interrogated them upon their own conduct toward their husbands, exhorted them to mildness, humility, pa-

tience, and obedience, and warned them against gossiping and making reproaches. After that He closed the Sabbath exercises in the synagogue of Cerynia, and went with His disciples back to Mallep by the shortest route.

1. *Osee* 1:10; 2:21.

22. DEPARTURE FROM CYPRUS

At Mallep, Jesus delivered a long instruction at the fountain. He spoke again of the approach of the Kingdom and of the obligation to go to meet it, of His own departure, and of the short time remaining to Him, of the bitter consummation of His labors, and of the necessity they were under of following Him and laboring with Him. He alluded again to the speedy destruction of Jerusalem and the chastisement that would soon overtake all who rejected the Kingdom of God, who would not do penance and amend their lives instead of clinging to their worldly goods and pleasures. Referring to the country in which they lived, where everything was so pleasant and the conveniences of life so many, Jesus compared it after all to an ornamented tomb whose interior was full of filth and corruption. Then He bade them reflect upon their own interiors, and see what lay concealed under their beautiful exteriors. He touched upon their usury, their avarice, their desire to gain which led them to communicate so freely with the pagans, their violent attachment to earthly possessions, their sanctimoniousness; and He again told them that all the magnificence and worldly conveniences that they saw around them would one day be destroyed, that the time would come in which no Israelite would there be found living. He spoke very significantly of Himself and the fulfillment of the Prophecies, and yet only a few comprehended His words. During this instruction the people presented themselves in

bands and by turns, old men, middle-aged men, youths, women, and maidens. All were deeply touched; they wept and sobbed.

Jesus went next with some disciples and others a couple of hours to the east of Mallep, to where the occupants of several farms had begged Him to come, and where He had already gone once before from Mallep. There was, nearby, a shady hill that was used as a place for instruction. The disciple of Naim also had come hither from the port of Citium, to make preparations for his departure from Cyprus.

Jesus here, as at Mallep, delivered a farewell discourse, after which He went around to some huts and cured several invalids who had begged Him to do so. He had already set out on His return journey to Mallep when an old peasant implored Him to go to his house and take pity on his blind son. There were in the house three families of twelve persons, the grandparents, two married sons, and their children. The mother, veiled, brought the blind boy to Jesus in her arms, although it could both speak and walk. Jesus took the child into His arms, with a finger of His right hand anointed its eyes with His own saliva, blessed it, put it down on the ground, and held something before its eyes. The child grasped after it awkwardly, ran at the sound of its mother's voice, then turned to the father, and so from the arms of one to those of the other. The parents led it to Jesus, and weeping thanked Him on their knees. Jesus pressed the child to His bosom and gave it back to the parents with the admonition to lead it to the true light, that its eyes, which now saw, might not be closed in darkness deeper than before. He blessed the other children also, and the whole family. The people shed tears and followed Him with acclamations of praise.

In the house used for such purposes at Mallep, a feast was given, in which all took part. The poor were fed, and

presents were given them. Jesus, finally, delivered a grand discourse on the word *"Amen,"* which, He said, was the whole summary of prayer. Whoever pronounces it carelessly, makes void his prayer. Prayer cries to God; binds us to God; opens to us His mercy, and, with the word *"Amen,"* rightly uttered, we take the asked-for gift out of His hands. Jesus spoke most forcibly of the power of the word *"Amen."* He called it the beginning and the end of everything. He spoke almost as if God had by it created the whole world. He uttered an *"Amen"* over all that He had taught them, over His own departure from them, over the accomplishment of His own mission, and ended His discourse by a solemn *"Amen."* Then He blessed His audience, who wept and cried after Him.

Jesus left Mallep with His disciples, Barnabas and Mnason following the next day. They left Chytrus to the right and went straight on across fields, through thickets, and over mountain ridges. Jesus attempted to discharge His indebtedness at the inn with the money brought Him by the disciple from Naim; but when the proprietor refused to receive it, it was distributed to the poor. All those that, either at present or in the future, were from Mallep, Chytrus, or Salamis to follow Jesus into Palestine, were to go by different routes. One party was to cross over from a port northeast of Salamis; and others, who had business at Tyre, were to start from Salamis itself. The baptized pagans went, for the most part, to Gessur.

Arrived at Salamis, Jesus and His followers put up at the school in which, upon His coming to Cyprus, He had sojourned. They entered from the northwest; the aqueduct lay to the right, the Jewish city to the left. I saw them, their garments still girded, sitting in threes by the basin in the forecourt of the school. The basin was surrounded by a little channel, in which they were washing their feet. Every three made use of a long brown

towel to dry their feet. Jesus did not always allow His feet to be washed by others; generally each one performed that service for himself. Here their coming had been looked for, and food was at once offered them. Jesus had here a great number of devoted adherents, and in their midst He taught for fully two hours. After that He had a long conference with the Roman Governor, who presented to Him two pagan youths desirous of instruction and Baptism. They confessed their sins with tears, and Jesus pardoned them. Toward evening they were privately baptized by James in the forecourt of the Doctors' dwelling. These youths were to follow the philosophers to Gessur.

Mercuria also sent to beg Jesus to grant her an interview in the garden near the aqueduct. Jesus assented, and followed the servant that had delivered the message to the place designated. Mercuria came forward veiled, holding her two singularly dressed little girls by the hand. They wore only a short tunic down to the knee; the rest of their covering consisted of some kind of fine, transparent material upon which were wreaths of woollen, or feather flowers. Their arms were bare, their feet enveloped in little bands, and their hair loose. They were dressed almost like the angels that we make for representations of the Crib. Jesus spoke long and graciously with Mercuria. She wept bitterly and was very much troubled at the thought of having to leave her son behind her, also because her parents retained at a distance from her her younger sister, who would thus remain in the blindness of paganism. She wept also over her own sins. Jesus consoled her and assured her again of pardon. The two little girls looked at their mother in surprise, and they too began to cry and to cling to her. Jesus blessed the little ones, and went back to the school.

Mnason arrived from Chytrus accompanied by one of his brothers who wished to follow Jesus to Palestine.

After a farewell repast, Jesus and His disciples went to the place where, by His orders, some of the Roman Governor's people were awaiting them with asses. These they mounted. Jesus rode sidewise on a cross seat provided with a support, and by His side rode the Governor. They passed the aqueducts and, at the rear of the city, crossed the little river Padius. They took a narrow country road shorter than the ordinary route, which wound in a curve near the shore. During the whole of that beautiful night, I saw the Governor generally at Jesus' side. In front rode a troop of twelve, then came one of nine, followed by Jesus and the Governor a little apart; another band of twelve brought up the rear. Besides this occasion and Palm Sunday, I never saw Jesus otherwise than on foot. When morning began to break and they were still three hours from the sea, the Governor, in order not to attract attention, bade adieu to Jesus. In parting Jesus presented to him His hand, and gave him His blessing. The Governor had descended from his ass, for he wished to embrace Jesus' feet. Then he bowed low before Him, withdrew a few steps, repeated his obeisance (it must have been a custom of the place), mounted his beast, and rode off. The two newly baptized pagans accompanied him. Jesus then rode on till within about an hour of the place to which He was going, when He and His party dismounted and sent back the asses with the servants. They now journeyed on through the salt hills until they reached a long building where they found some mariners awaiting them. It was a quiet, solitary spot on the seashore. There were few trees around the country, but along the coast an extraordinarily long mound, or dyke, covered with moss and trees. Facing the sea were dwelling houses and open buildings belonging to the saltworks, in which poor Jewish families and some pagans dwelt. Farther on where the shore was steeper, there was a little cove down to which a flight of steps led, and here

were anchored three ships in readiness for the travellers. It was easy to land at this spot, and it was from this point that the salt was shipped to the cities along the coast.

Jesus was expected here, and all partook of a repast consisting of fish, honey, bread, and fruit. The water of this place was very bad, and they purified it by putting something into it, I think fruit. They kept it in jugs and leathern bottles. Seven of the Jews belonging to the ships' crew were here baptized, a basin being used for the ceremony.

Jesus went from house to house, consoling the poor occupants, bestowing alms upon them, healing the wounded, and curing the sick, who stretched out their hands pitifully toward Him. First He asked whether they believed that He could cure them; and upon their answering, "Yes, Lord! We do believe!" He restored them to health. He went even to the end of the long dyke, also to the homes of the pagans, who met Him looking timid and shy. Jesus blessed the poor children and gave some instructions.

The disciple from Naim had lately arrived at this place, where he awaited two other disciples. They came in good time, and then all three set out for Palestine to announce Jesus' coming.

Jesus' party counted twenty-seven men, all of whom embarked at evening twilight in three little vessels. That in which Jesus sailed was the smallest, and with Him were four disciples and some rowers. Each of the vessels had in the center, rising around the mast, galleries divided into compartments which served as sleeping places. With the exception of the rowers, who took their stand above, no one of the ship's crew could be seen. I saw Jesus' little vessel sailing out ahead, and I wondered why the others took a different direction. But when it had grown quite dark, I saw them at about half an hour from the shore fast-bound in two places, a torch raised on the mast as a sign of distress. At this sight, Jesus ordered His

sailors to row back toward them. They approached one of the ships, threw out to it a rope, sailed round it, and, with it thus in tow, went to the other and did the same. The two were in this way bound to Jesus' vessel, which now they followed. Jesus rebuked the disciples on the two ill-guided vessels for having thought themselves possessed of more knowledge of the way, spoke of self-will, and of the necessity of following Him. The ships had gotten caught in an eddy between two sandbanks.

On the evening of the following day, just before the entrance of the great gulf which the sea forms at the foot of Mount Carmel between Ptolemais and Hepha, I saw Jesus' three vessels rowing back again into deep water, for a little inside the gulf a struggle was going on between a large ship on one side and some smaller ones on the other. The large ship was victorious and several dead bodies were thrown out into the water. As Jesus' vessels drew near the combatants, Jesus raised His hand and blessed them, whereupon they soon separated. They did not see Jesus' vessels, for the latter were awaiting the issue at some distance from the entrance to the gulf. The dispute between the two parties had arisen in Cyprus on the subject of the cargo. The little vessels had here lain in wait for the large one. The combatants hacked away and aimed at one another from the decks with long poles. One would have thought not a soul would escape. The struggle lasted a couple of hours. At last the large ship took the smaller ones prisoner, and moved slowly off with them in tow.

Jesus landed near the mouth of the Cison, east of Hepha, which lies on the coast. He was received on shore by several of the Apostles and disciples, among them Thomas, Simon, Thaddeus, Nathanael Chased, and Heliacim, all of whom were unspeakably delighted to embrace Him and His companions. They went round the gulf for about three hours and a half, and crossed a little

river that flows into the sea near Ptolemais. The long bridge across this river was like a walled street. It extended to the foot of the height behind which was the morass of Cendevia. Having climbed this height, they proceeded to the suburbs of the Levitical city Misael, which was separated from them by a curve of that same height. This suburb faced the sea on the west, and on the south rose Carmel with its beautiful valley. Misael consisted of only one street and one inn, which extended over the height. Here, near a fountain, Jesus was met by the people in festal procession, the children singing songs of welcome. All bore palm branches, on which the dates were still hanging. Simeon from Sichor-Libnath, the "City of Waters," was here with his whole family. After his Baptism, he came to Misael, for his children gave him no rest until he had again joined the Jews. He had arranged this reception for Jesus, and all at his own expense. When the procession reached the inn, nine Levites from Misael came forward to salute Jesus.

23. JESUS GOES FROM MISAEL, THE LEVITICAL CITY, THROUGH THANACH, NAIM, AZANOTH, AND DAMNA TO CAPHARNAUM

To the north of the suburb and on a declivity halfway up the height lay the beautiful pleasure garden of Misael, commanding a magnificent view of the gulf. Higher up on the hill one could see the pond, or morass, of Cendevia and Libnath, the "City of Waters," which was an hour and a half distant. It was nearer the sea, which here makes a bend into the land, than Misael, which was a couple of hours from the sea. Debbaseth was five hours to the east of the Cison, and Nazareth about seven. Jesus walked in the garden with His disciples and related the parable of a fisherman that went out to sea to fish, and took five hundred and seventy fishes. He told them that

an experienced fisherman would put into pure water the good fish found in bad, that like Elias he would purify the springs and wells, that he would remove good fish from bad water, where the fish of prey would devour them, and that he would make for them new spawning ponds in better water. Jesus introduced into the parable also the accident that had happened on the sandbank to those that, out of self-will, had not followed the master of the vessels. The Cypriotes who had followed Jesus could not restrain their tears when they heard Him speak of the laborious task of transporting fish from bad to good water. Jesus mentioned clearly and precisely the number "five hundred and seventy good fish" that had been saved, and said that that was indeed enough to pay for the labor.

He spoke of Cyprus to the Levites, who rejoiced that Jews from that country were coming hither. Many were coming also from Ptolemais, and would pass this way. There was question of measures to be taken. Jesus spoke of the danger that threatened them there, whereupon the Levites asked anxiously whether the heathens of their country would ever become so powerful as to prove dangerous. Jesus answered by an allusion to the judgment that was to fall upon the whole country, the danger that threatened Himself, and the chastisement that would overtake Jerusalem. His hearers were unable to comprehend how He could again return to Jerusalem. But He said that He had still much to do before the consummation of His labors.

The Syrophenician from Ornithopolis sent hither by some of the disciples little golden bars and plates of the same metal chained together. She was desirous to send one of her ships to Cyprus, in order to facilitate Mercuria's flight from the island.

On an invitation from the Levites, Jesus accompanied them to Misael, a very ancient city, surrounded by walls

and towers, in the latter of which dwelt some pagans. Elizabeth had for a long time sojourned here with her father, who exercised the functions of a Levite, and Zachary too was once at Misael. Elizabeth was born in an isolated country house two hours from Misael in the plain of Esdrelon. The property belonged to her parents, and she afterward inherited it. In her fifth year she entered the Temple. When she left it, she returned for a time to Misael and, after another period spent at the house in which she was born, she went to Zachary's home in Judea. Jesus spoke of her and of John. He insisted in terms so significant upon John's office of precursor of the Messiah that it was easy to guess who He Himself was.

While in the city, Jesus went with the Levites, to visit and cure the sick of several families. Some of the invalids were children, and several of the adults were lame. They held out to Jesus their hands enveloped in linen bands. Jesus visited Simeon also in his own house, and then proceeded to the synagogue, where He closed the Sabbath exercises. Here the women stood in a kind of high tribune not far from the chair of the teacher. Jesus' teaching turned upon sacrifice for sin and upon Samson. He rehearsed the principal deeds of the latter, and spoke of him as of a saint whose life was prophetic. Samson, Jesus said, did not lose all his strength, for he had retained sufficient to do penance. His overturning of the heathen temple upon himself was owing to a special inspiration from God.

Judas, who loved to execute business commissions, and Thomas, whose family owned rafts in the port and who was well-known here, went with several disciples to Hepha to make arrangements for the expected Cypriotes.

Jesus meanwhile, with about ten of His disciples, among them Saturnin, went on to the Levitical city of Thanach, where He was received by the Elders of the

synagogue. The Pharisees here, though not open enemies of Jesus, yet were cunning and on the watch to catch Him in His speech. I saw that by their own equivocal language. They said that He would undoubtedly visit their sick, and asked Him whether He would extend that same charity to a man who had been in Capharnaum, and who was now in a very suffering state. They thought that Jesus would refuse to see the latter, who had shown himself one of His bitterest opponents in Capharnaum. His present sickness, a very singular one indeed, they supposed to be a punishment for his conduct on that occasion. He hiccoughed and vomited continually, the upper part of his body was constantly convulsed, and he was visibly pining away. He was a man between thirty and forty, and had a wife and children. When Jesus went to see him, He asked him whether he believed that He could help him. The poor man, quite dejected and ashamed of his former conduct, answered: "Yes, Lord! I do believe!" Then Jesus laid one hand on his head and the other on his breast, prayed over him, and commanded him to rise and take some nourishment. The man arose, and with tears thanked Jesus, as did likewise his wife and children. Jesus addressed some gracious and comforting words to them, but made not the slightest allusion to the man's proceedings against Himself. That evening when the Pharisees beheld the cured man appear in the synagogue, they completely renounced all desire to contradict Jesus in His speech. He taught of the accomplishment of the Prophecies; of John the Baptist, the Precursor of the Messiah, and of the Messiah Himself. His words were so significant that His hearers might readily conclude that He was alluding to Himself.

From Thanach, Jesus went to a carpenter shop, in which Joseph had first worked after his flight from Bethlehem. It was a building wherein fully a dozen people were engaged in the manufacture of wooden articles.

They dwelt in little homes around the enclosure. The shop in which Joseph had worked was now occupied by the descendants of his master. They no longer worked at the business themselves, but employed poor people for that purpose. The goods, which consisted of thin planks, rods, grated screens, and lattice-work, were principally exported on ships. The report was still current in this place that the Prophet's father had once labored here, but they no longer knew distinctly whether it was Joseph of Nazareth or not. I thought at the time: "If these people, after so short a lapse of time, know so little about these things, it is certainly not surprising that we too should know so little." Jesus delivered an instruction in the yard adjoining the workshop, taking for His subjects the love of labor and the thirst for gain.

From Thanach, Jesus went to Sion, a horrible old place two hours west of Thabor. With its ancient citadel and synagogue, near which some Pharisees dwelt, it lay somewhat high. Below and far behind some ramparts on the banks of the Cison, was a group of houses whose locality was not very healthful. The ramparts were so high that one could not see over them. The occupants of these houses appeared to be dependents upon those above them, by whom they were oppressed and tormented. Jesus, in His instruction given in the synagogue, inveighed against the Pharisees who imposed upon others grievous burdens that they would not themselves touch, against the oppression of the neighbor, and the thirst after power. He spoke also of the Messiah who, He said, would be very different from what they expected. Jesus had gone to Sion in order to console the poor, oppressed people. He visited their low, narrow, and obscure quarter of the city, and cured several poor sick in their huts, most of them gouty and paralyzed. The Pharisees banished all the sick to this miserable place, in which they could scarcely get a breath of fresh air. Jesus and the dis-

ciples gave the poor creatures presents of linen and strips of other materials.

Jesus and the disciples went from this place to Naim in about an hour and a half. Several disciples and the youth of Naim whom Jesus had raised from the dead came to meet Him near the well outside the city, so that Jesus had with Him now about twelve disciples, though no Apostles. The disciples belonging to Jerusalem had come hither from the Holy City with some of the holy women, while others, having celebrated the Feast of Pentecost with Mary at Nazareth, awaited at Naim on their return journey the coming of Jesus. He put up at an inn prepared for Him at Naim in one of the houses belonging to the widow, whom He went to see shortly after His arrival. The female portion of the family came out veiled to meet Him in the portico of the inner court, and cast themselves at His feet. Jesus saluted them graciously, and accompanied them into the reception hall. There were five women present besides the widow herself; namely, Martha, Magdalen, Veronica, Johanna Chusa, and the Suphanite. They, the holy women, sat apart at the end of the hall, on a kind of raised trestle like a long, low sofa. They sat cross-legged on cushions and rugs. The seat they occupied was raised high enough to show the feet upon which it rested. The women were silent until Jesus addressed them, and then each spoke in her turn. They related what was going on at Jerusalem, and told Jesus of the snares Herod had laid for Him. They became so animated in their recital that Jesus raised His finger and reproached them with their worldly solicitude and their judgments of others. Then He told them all about Cyprus, of those whom He had won to the truth, and spoke in words of love of the Roman Governor in Salamis. When the women expressed it as their opinion that it would be well if he too left the island, Jesus replied: "No. He must stay there and render service to

many souls until My own work shall be accomplished. Then another will succeed him, and he too will prove himself a friend of the Community."

Magdalen and the Suphanite were nothing like as beautiful as they used to be. They were pale and thin, and their eyes red from weeping. Martha was very energetic, and in business affairs very talkative. Johanna Chusa was a tall, pale, vigorous woman, grave in manner, but at the same time active. Veronica had in her deportment something very like St. Catherine; she was frank, resolute, and courageous. When the holy women were thus gathered together, they used to work industriously, sewing and preparing for the Community all sorts of things, which were distributed among their private inns, or laid away in the storerooms. From these latter the Apostles and disciples supplied their own needs, as well as those of the poor. When there was no special work of this kind to be done, the holy women spent their time in sewing for poor synagogues. They generally had with them their maid-servants, who preceded or followed them on their journeys, and carried the various materials, sometimes in leathern pouches, sometimes attached to their girdle under their mantle. These maids wore tightly fitting bodices and short tunics. When the holy women were to remain some time at any place, their maids returned and awaited their coming at some of the inns along the route. Veronica's maid was with her a long time. She was in her service even after Jesus' death.

When on the Sabbath Jesus repaired to the synagogue, He did not go to the teacher's chair, but stood with His disciples in the place in which travelling teachers were accustomed to stand. But after bidding Him welcome and the prayers being said, the rabbis constrained Him to take His place before the open rolls of Scripture and to read therefrom. The Sabbath Lesson treated of the Levites, the murmuring of the people, the quails sent by

God, and the punishment that befell Miriam;[1] and from the Prophet Zacharias, some passages referring to the vocation of the Gentiles and to the Messiah.[2] Jesus' words were severe. He said that the heathens would occupy in the Messiah's Kingdom the places of the obdurate Jews. Of the Messiah, He said that they would not recognize Him as such, for He would be totally different from what they expected. Among the Pharisees were three more insolent than the others; they had been on the commission at Capharnaum. The cure of the Pharisee at Thanach had vexed them exceedingly, and they said that Jesus had effected it merely that the Pharisees of that place might connive at His doings. They recommended Him to be quiet and not to disturb the Sabbath with His cures. It would be just as well for Him, they said, to go back whence He came and to forbear creating any excitement. Jesus replied that He would fulfill the duties of His mission, journeying and teaching until His hour had arrived. The Pharisees gave no entertainment to Jesus in Naim. They were full of spite against Him, because His doctrine and charity drew after Him all the poor, the miserable and the simplehearted, whom their own severity alienated.

The season about this time in Naim was indescribably delightful. Jesus took the Sabbath day's journey with the disciples, to whom He unfolded, in very earnest and confidential words, His own future. He exhorted them to remain true and faithful, for great sufferings and persecutions were in store for Him. They should not, He said, be scandalized at Him. He would not forsake them, neither must they abandon Him, although the treatment He would receive would put their faith to the proof. The disciples were touched to tears. They went to the garden of Maroni, the widow, where too came the holy women. Jesus told them about the reconciliation that had taken place among the married couples in Mallep, and dwelt

especially upon that between the couple with whom He had once taken a meal, and who had resolved to remove to Palestine. He spoke of Mercuria also, saying that she would first join the Syrophenician, who was likewise making preparations to leave Ornithopolis. They would first go to Gessur and thence proceed further on. Already many people had left Cyprus, and a certain number would soon land at Joppa.

When Jesus left the garden with the disciples, in order to close the Sabbath in the synagogue, He found on His way several sick persons who had caused themselves to be carried there in litters. They stretched out their hands to Him, imploring His help, and He cured them. And so He reached the synagogue whither also some others had had themselves conveyed on their beds. There was one man among them ill of the gout and terribly swollen, and there were others whom on His last journey Jesus had refused to cure because their faith was not pure. He had allowed them to continue in their sufferings that they might be brought at last to implore their cure more humbly. And now came the Pharisees, greatly incensed at Jesus' curing these invalids, for they had spread the report that He was unable to do so. They set up a great hue and cry at what they called His desecration of the Sabbath. But Jesus went on with the cures until seven had been effected.

Jesus answered the infuriated Pharisees sharply, asking them whether it was forbidden to do good on the Sabbath; whether they did not nourish themselves, take care of themselves, on the Sabbath day; whether the curing of these sick was not in itself a sanctification of the Sabbath day; whether they ought not on the Sabbath day to console the afflicted; whether they should on the Sabbath day retain possession of goods unjustly acquired; whether, on the Sabbath day, they should leave in their affliction the widows, the orphans, and the poor whom

they had oppressed and tormented during the whole week; and He upbraided them soundly for their hypocrisy and their oppression of the poor. He told them openly that, under the pretext of providing for the synagogue, which already had a superfluity of all that was necessary, they extorted the means of the poor, and in that same synagogue made the Law for them a heavy burden; but not content with that, they would now cut them off from the grace of God on the Sabbath, prevent their receiving health on the Sabbath, while they themselves on the Sabbath feasted and drank upon what they had pitilessly wrung from them. By these words Jesus silenced the Pharisees, and all entered the synagogue. The Pharisees laid before Jesus the rolls of Scripture and invited Him to teach. This they did craftily in the hope of being able to convict Him of error and bring a charge against Him. When, then, Jesus alluded to the era of the Messiah and said that numbers of pagans would come over to the people of God at that time, they asked Him mockingly whether He had not gone Himself to Cyprus, in order to bring the pagans back with Him. Jesus spoke likewise of the tithes, of imposing burdens on others and not carrying them one's self, and of the oppression of orphans and widows, for from Pentecost till the Feast of Tabernacles the tithes were brought to the Temple. But in places remote from Jerusalem, as this was, the Levites collected them. And here it was that abuses crept in, for the Pharisees extorted the tithes from the people and converted them to their own use. It was against this that Jesus inveighed. The Pharisees were highly exasperated and on leaving the synagogue gave vent to their spleen.

From Naim Jesus went with some of the disciples up the height this side of the Cison. Proceeding in a northeasterly direction, they arrived at Rimmon where there was a school under the charge of some Levites. These now came to the school to meet Jesus, who gave an in-

struction to the youths and little boys on an open square in front of the schoolhouse. Thither also flocked many of the people who had already listened to Jesus' teachings at Naim. He explained to the children the general duties imposed by the Mosaic Law, but did not enlarge before them upon the dangers of the present time, as He was accustomed to do before His more elderly audiences. Rimmon consisted of a long row of houses on a slope of the mountain. The inhabitants were mostly gardeners and vinedressers who disposed of their fruits at Naim and worked also in the gardens of that place. From Rimmon, Jesus ascended the eastern side of Thabor. He was accompanied a good part of the way by the Levites who had been collecting the tithe offerings in Rimmon. After a journey of about three hours, He reached Beth-Lechem, a place in ruins east of the city of Dabereth. It comprised only one row of houses occupied by poor peasants, whom Jesus visited in their homes, encouraging them in their miseries and healing their sick.

Leaving Beth-Lechem, He journeyed on for about four hours through the valley in which was the well of Capharnaum, and toward dusk arrived at Azanoth where He had a private inn. Here He found some friends from Capharnaum awaiting Him: Jairus and his daughter; the blind man of Capharnaum to whom He had restored sight; the female relatives of Enue, the woman healed of the bloody flux; and Lea, the woman who had cried out to Him, "Blessed is the womb that bore Thee!" The women, their veils down, fell on their knees before Jesus, and He blessed them. They shed tears of joy upon beholding Him again. Jairus's daughter was well and full of life, and withal quite changed, for she was now devout and modest. Jesus taught until far into the night. On the following day He went to Damma, where He had outside the city a private inn over which a relative of Joseph's family presided. Lazarus and two disciples belonging to

Jerusalem were here waiting for Him. Indeed, Lazarus had already been eight days in those parts attending to the real estate in land and houses of the Magdalum property, for only the household goods and similar effects belonging to Magdalen had as yet been disposed of. Jesus embraced Lazarus, a favor He was accustomed to extend only to him and the elder Apostles and disciples; to the others, He merely extended His hands. Jesus spoke of the Cypriotes, those that had accompanied Him and those that were to follow later, and made some remarks as to how they should be supported. I heard on this occasion that James the Less and Thaddeus were to proceed to Gessur, in order to receive and accompany the seven pagan philosophers who were to arrive there. Jesus treated Lazarus with marked confidence. On this occasion they walked alone together for a long time. Lazarus was a tall man, grave and gentle and very self-possessed in manner. Moderate in all things, even his familiar intercourse with others was stamped with a something that wore an air of distinction. His hair was black and he bore some resemblance to Joseph, though his features were sterner and more marked. Joseph's hair was yellow, and there was something uncommonly tender, gentle, and obliging in his whole deportment.

From Damma Jesus with Lazarus, the disciples, the steward of the inn along with his son who was soon to be admitted to the number of the disciples, went almost two hours eastward to the village belonging to the Centurion Zorobabel of Capharnaum. It was situated on the southern side of a rocky hill which shut in the valley of Capharnaum on the south, and upon which lay the Centurion's gardens and vineyards. Here Jesus instructed the servants and field laborers. He took for His text the Messiah and the near coming of His Kingdom, announced to them the signs enumerated by the Prophets and showed how they had all been fulfilled, warned and

implored them to amend their lives, and assured them that the Messiah would not appear under the form expected by the Jews, consequently only the small number of the humble and contrite would recognize Him. He told them too that the Messiah would make known His doctrines by the lips of more than one, as He had formerly spoken through the mouth of many Prophets. Some melancholy and possessed mutes were brought to Jesus. He laid His finger moistened with spittle under their tongues, and commanded Satan to depart, whereupon I saw some of them fall unconscious and then rise up cured, while others fell into convulsions for a short time, after which they too were restored to perfect health. All praised God and gave thanks for their cure. After that, Jesus, taking a solitary route, went to His Mother's in the valley east of Capharnaum, a distance of about three-quarters of an hour.

The holy women were already with the Blessed Virgin, they having come from Naim by the direct road. They did not leave the house to receive Jesus, neither did Mary hurry out to meet her Son. After He had washed and let down His robe, Jesus entered the large apartment, in which several little alcoves were cut off by curtains. Mary, her head veiled and humbly inclined, stretched out to Him her hand when He had first proffered His, and He graciously, though gravely, saluted her. The other women stood veiled, forming a semicircle in the rear. I have indeed seen Jesus when alone with Mary, in order to console and strengthen her, press her to His breast while conversing with her. But Mary herself, since His going forth to teach, treated Him as one would treat a saint, a Prophet; or as a mother might treat her son were he a Pope, a Bishop, or a King. Still, there was something much more noble, more holy in Mary's demeanor, though marked at the same time with indescribable simplicity. She never embraced Him now, but only ex-

tended her hand when He offered His.

Some time after, I saw Jesus and Mary eating together alone. A little, low table stood between them. Jesus reclined at one side, and Mary sat at the other. On it was a fish, some bread, honey, cakes, and two little jugs. The other holy women were in the little curtained alcoves in groups of two or three, or in a side hall serving the repast of the disciples, among whom they had several relatives. Jesus told His Mother about Cyprus and the souls He had there gained. She expressed her joy quietly, but asked few questions. Her words were chiefly those of maternal solicitude touching the dangers that awaited Him. Jesus replied gently that He would fulfill His mission until the hour came for His return to His Father.

1. *Num.* 8-12.
2. *Zach.* 2:10; 4:8.

24. ARRIVAL OF THE APOSTLES AND DISCIPLES IN CAPHARNAUM

Not long after Jesus' return to Capharnaum, there were gathered around Him almost thirty disciples. Some were come from Judea with the news of the arrival at Joppa of ships bringing two hundred Cypriote Jews, who were there to be received by Barnabas, Mnason, and his brother. John, who was still at Hebron with the relatives of Zachary, was charged with providing suitable quarters for these emigrants. The Essenians also occupied themselves with the same cares. For a time the Cypriotes were lodged in the grottos until proper destinations could be assigned them. Lazarus and the Syrophenician provided settlements near Ramoth-Gilead for the Jewish emigrants from the region of Ornithopolis. The disciples lately come to Capharnaum put up, some at Peter's outside the city, some in Bethsaida, and some at the school in the

city itself. James the Less and Thaddeus came from Gessur with three of the pagan philosophers—fine, handsome young men who had received circumcision. Andrew and Simon came also with several other disciples, and the welcome they received was most touching. Jesus, according to His wont, presented the newly converted to His Mother. There was a tacit understanding, an interior agreement between Jesus and Mary, that she should take the disciples into her heart, into her prayers, into her benedictions and, to a certain degree, into her very being, as her own children and the brothers of Jesus, that she should be their spiritual Mother as she was His Mother by nature. Mary did this with singular earnestness, while Jesus on such occasions treated her with great solemnity. There was in this ceremony of adoption something so holy, something so interior, that I am unable to express. Mary was the vine, the ear, the spike of Jesus' Flesh and Blood.

The disciples related where they had been and all that had happened to them. In some places stones had been thrown after them, but without striking them; from others they were obliged to flee, but everywhere they were wonderfully protected. They had, too, met good people, had cured, baptized, and taught. Jesus had commanded them to go to the lost sheep of Israel only. They had likewise sought out the Jews in the pagan cities, though without meddling with the heathens excepting with such as were servants to the Jews. In Gazora, northeast of Jabes Galaad, Andrew and the disciples that accompanied him had redeemed Jewish slaves from bondage, sacrificing to this purpose all that they possessed. They asked Jesus whether they had done rightly, to which He answered in the affirmative. Jesus did not hearken to all that some of them had to say. Many of them, while eagerly and with a certain warmth of manner relating their missionary labors, Jesus interrupted with words something like these:

"I know that already." To others who spoke simply and humbly, He listened for a length of time, and called upon the silent to relate what had happened to them. When they whom He had interrupted asked why He would not hear their account, Jesus answered by showing them the difference between their own and their brethren's speech. Frequently also He interrupted their narratives with parables; for instance, that of the tares sown among the good seed and which, after it had grown up, was to be burnt at the time of harvest. He said that all that had been sown would not come up. He spoke of several that had fallen away from the disciples, and exhorted those present not to place too great security in their good works, for they would still have to undergo great temptations. He recounted the parable of the lord going afar to take possession of a foreign kingdom. He gave over to his servants remaining behind a certain number of talents for which later on he required an account. This parable referred to Jesus' own journey to Cyprus and to the account He was now exacting from the disciples of their activity during His absence. As He spoke, He frequently turned first to one, then to another whose thoughts He divined, with the words: "Why art thou thinking useless thoughts?" or, "Do not think in that way!" or, "Thy thoughts are now taking a wrong direction. Think in this way, and not in that!" He read the thoughts of His hearers and reproved them accordingly.

When the hour sounded the commencement of the Sabbath, Jesus went with the disciples to the synagogue, where He found the Pharisees already standing around the lecture hall. But Jesus walked straight up to it, and they at once made room for Him. The instruction was on Rahab and the scouts sent by Josue to Jericho.[1] The Pharisees were furious at what they called Jesus' audacity, and they said to one another: "Let Him go on now with His talk. This evening, or when the Sabbath is

over, we shall hold a council and soon find means to close His lips." Jesus, knowing their malice, remarked that they were spies of a very peculiar kind, for they came not to find out the truth but to betray Him and His followers. His language against them was very severe, and He spoke likewise of the destruction of Jerusalem, and the judgment in store for those of the people that would not do penance and recognize the reign of the Messiah. He introduced into His discourse also the parable of the king whose son was slain in the vineyard by the unfaithful servants. The Pharisees dared not interrupt Him. All the holy women were present in the synagogue, where they had places set apart for them.

That afternoon Jesus, at the earnest request of the parents of some sick children, went with several of the disciples to about twenty houses of Capharnaum, both of the rich and of the poor, and cured a great many children, boys and girls from three to eight years old. The malady must have been a sort of epidemic, for they were all affected in pretty much the same way. The little sufferers' color was quite yellow, their throat, cheeks, and hands swollen. Their condition was similar to that attendant on many other sicknesses, scarlet fever, for instance. Jesus did not cure them all in the same way. On some He laid His hand on the parts affected, others He anointed with spittle, and over others He breathed. Many of them rose up at once. Jesus blessed them and gave them over to their parents with some words of admonition. For others, He commanded prayer and a certain kind of nursing. This was for the greater good of both children and parents. The marketplace of Capharnaum was on an eminence, and to it four streets ran. Jesus visited this part of the city and entered the home of Ignatius, whom He cured. The boy was a very lovely child of about four years. His parents were wealthy. They were engaged in the sale of brass or bronze vessels, for I saw many such

standing in long corridors. For a couple of days the parents of Ignatius had begged Jesus to visit them, for He had just cured the child of their neighbor, the carpet merchant. The market was surrounded by arcades, in which the goods of the various dealers were exposed for sale. In the center played a fountain, and at either end rose two large edifices. The Pharisees were full of wrath at these cures. Three of them went into the courtyard before Peter's house, in the porticos of which lay sick who had been transported thither, and whom Jesus was now healing. They forced their way through the crowd till they stood before Him. Then they addressed Him, suggesting that He should leave off curing, excite no disturbance on the Sabbath, and expressed their desire to enter into an argument with Him. But Jesus turned away from them saying that He had nothing to do with them, that He could not cure them, since they were incurable.

At the closing Sabbath exercises that evening, Jesus again taught in the synagogue. He spoke of the murmuring of the Israelites on the news brought by the scouts sent to view the Promised Land, of the curse that fell upon them, in consequence of which they perished in the wilderness, and only their children were permitted to see the Land of Promise. He laid special stress upon malediction and benediction, of which He spoke in very energetic terms. Then He went on to speak of those that falsify the things pertaining to the Kingdom of God, of those that would never enter into it, of the non-recognition of the Messiah, and of the chastisement that menaced Jerusalem and the whole country. And now two of the Pharisees, mounting the teacher's stand, began to comment upon some passages in the day's Lesson, in which it was recorded that God had commanded Moses in the wilderness to cause a certain man to be stoned by all the people for having gathered sticks on the Sabbath day. This fact the Pharisees cited as an argument against

the cures wrought on the Sabbath. Jesus responded by asking whether the health of the poor and necessitous was like wood destined for the fire; whether hypocrisy, lifeless and inflexible, had not in it much more of the nature of wood; and the looking out for scandal in the healing of the poor, the uncharitable faultfinding of those that had beams in their own eyes, was not a gathering of sticks—not, however, to prepare food for themselves, but to cast them as stumbling blocks in the path of truth, to use them as fuel for distilling the poison of discord and persecution. Is it not permitted to receive on the Sabbath that for which we pray on the Sabbath, and also to give it to others on that same day if we have it? Then Jesus explained the passages in the Law that referred to manual labor. He said that it was prohibited on the Sabbath only to leave man free for the performance of spiritual exercises. How could the Sabbath prevent the cure of the sick, since such cures sanctified the Sabbath? In this way Jesus refuted the Pharisees and so confounded them that they had nothing more to say. Some few of His hearers were moved by His words. They reflected in silence upon what they had heard, while others put their heads together, saying: "Yes! It is He! He is the Messiah! No mere man, no Prophet could teach in that way!" Significant looks were exchanged throughout the crowd generally, for the people rejoiced over the Pharisees' humiliation; some, however, obdurate at heart, joined with the latter in taking scandal.

After about fifteen of the disciples had assembled in Capharnaum, Jesus took them with Him to the mountain near Bethsaida, where He had taught about the eating of His Flesh and the drinking of His Blood. On this occasion, His instruction turned upon their own mission and labors, and the fruit they were to bring forth. The holy women were present. In this instruction Jesus related the parable of the workmen in the vineyard. He praised and

encouraged the disciples and blessed them in a body, His hands outstretched above thier heads, and they were again filled with strength and courage.

On the evening of that day, Peter, James the Greater, and Matthew, together with some of the ancient disciples of John, went to salute Jesus at His Mother's. Peter shed tears of joy. During the meal they took together Jesus again related the parable of the fisher, the five hundred and seventy fishes and their transportation into good water, the same upon which He had taught in Misael, also in Capharnaum before the holy women and the disciples. In the same manner, all the other parables were often repeated and explained in various ways by Him. The next day He went with the Apostles and disciples down to the ships. Peter's large barque and that of Jesus were bound together at some distance from the shore. They allowed them to float on the water without oar or rudder, for Jesus wanted to converse with the disciples undisturbed by the crowd. It was a beautiful day. They had stretched the sails overhead for shade, and they did not return till evening. Peter was very eager to talk, and he related with a certain complacency how much good they had effected. Jesus turned to him, and bade him to be silent. Peter, who so loved his Lord, immediately held his peace, and saw with regret that he had again been too ardent. Judas was vehemently desirous of praise, though he had not the candor to let it appear. He was on his guard more, however, that he might not be put to shame than that he might not sin.

When I consider the life of Jesus and His travelling about with His Apostles and disciples, the certain conviction often forces itself upon me that, if He came now amongst us, He would encounter difficulties still greater than in His own day. How freely could He and His followers then go around teaching and healing! Apart from the Pharisees, thoroughly hardened and vain-

glorious as they were, no one put obstacles in His way. Even the Pharisees themselves knew not on what ground they stood with Him. They did indeed know that the time of the Promise had come in which the Prophecies were to be fulfilled, and they saw in Him something irresistible, something holy and wonderful. How often have I seen them seated consulting the Prophets and the ancient commentaries upon them! But never would they yield assent to what they read, for they expected a Messiah very different from Jesus. They thought that He would be their friend, one of their own sect, and still they did not venture to decide upon Jesus. Even many of the disciples thought that He must certainly possess some secret power, a connection with some nation or king. They fancied that He would one day mount the throne of Jerusalem, the holy king of a holy people, that then they themselves would hold desirable positions in His Kingdom and would also become holy and wise. Jesus allowed them to indulge these thoughts for awhile. Others looked upon the affair in a more spiritual sense, though not going so far as to the humiliation of the Crucifixion. But very few acted through childlike, holy love and the inspiration of the Holy Spirit.

When at last all the Apostles were returned from their missions, the latest arrivals being Thomas, John, and Bartholomew, Jesus went with them to Cana, whither came also the seventy disciples and the holy women from Capharnaum. On an eminence in the center of the city there was a teacher's chair, from which Jesus taught, taking for His subject His own mission and its accomplishment. He said that He had not come into this world to enjoy the comforts and pleasures of life, and that it was foolish to demand of Him anything else than the fulfillment of His Father's will. He said in terms more signficant than ever that He Himself was the One so long expected, but that He would be received by only a few, and

that when His work was done, He would return to His Father. He spoke warningly and entreatingly, begging His hearers most earnestly not to reject salvation and the moment of grace. He again pointed out the accomplishment of the Prophecies. His teaching was so wonderful, so impressive, that the people of Cana said one to another: "He is more than a Prophet! No one has ever before spoken this way in Israel!"

In the house of the father of the Bride of Cana, an entertainment was given, at which the poor of the place were fed and presents bestowed upon them. Jesus and the Apostles served. At the close of the feast, Jesus related the parable of the wise and the foolish virgins, explained it to His hearers, and spoke much of the near coming of the Bridegroom. It was a kind of memorial feast of the marriage at Cana, for now as then all the Apostles, disciples, and friends were again assembled together. The house was garlanded with flowers, and the water urns of the first miracle were again in use. Children, bearing wreaths and pyramids of flowers, entered the festive hall playing on musical instruments. Bartholomew, Nathanael Chased, and some of the disciples had made some beautiful mottos relative to the spiritual nuptials of the soul with God.

From Cana Jesus went with all the Apostles and disciples to the mount of instruction near Gabara. They walked slowly in bands, and frequently paused around Jesus to hear His words. He was very affectionate to them and often addressed them with the words: "My beloved children!" He commanded them to relate their experience, to tell how things had gone with them. The Apostles spoke first. They had on the preceding days recounted some of their experience, though not all. Now each was to hear what the others had done and all that had happened to them. Jesus said to them so sweetly: "My dear little children, now will be seen who has loved

Me and in Me My Heavenly Father; who has published the word of salvation and wrought cures in order to do My will, not his own, or not for the sake of vain renown." Thereupon they began to relate their experience: first, an Apostle, and after him, the disciple that had accompanied him. This took place principally upon a hill which was about two hours from the mount of instruction and the same distance from Cana. People used to ascend it for sake of the view, which around these parts was somewhat limited.

Peter began eagerly to tell of the different kinds of possessed that had fallen in his way, his manner of treating them, and how Satan had retired before him when commanded in the Name of Jesus. In his enthusiasm, he had again forgotten the reproof received on board the ship. Once more, he was all fire and zeal. He said that in the land of the Gergeseans, he had encountered a couple of possessed whom several others were unable to free from the demon. Here he named the unsuccessful disciples, among whom were the two Gergeseans themselves once possessed. But he, Peter, had easily expelled the devils; they had instantly submitted to him. Jesus silenced him by a look. Then raising His eyes to Heaven, while all looked on in breathless expectation, He said: "I have seen Satan falling from Heaven like lightning." And at the same moment, I saw a lurid light whirling and shooting through the air. Jesus reproved Peter for his too great warmth, as well as all the others that had, either in thought or word, yielded to a spirit of boasting. They should, He said, act and work in His Name and by Him, in humility and faith, never harboring the thought that one could do more than another. He said: "Behold, I have given you power to tread upon serpents and scorpions and upon all the might of the enemy, and nothing shall hurt you. But yet rejoice not in this, that spirits are subject to you, but rejoice in this, that your names are

written in Heaven." Several times He addressed them kindly and lovingly in the words: "Beloved little children," and listened to the account given by many of them. Thomas and Nathanael received a reprimand for some negligence of which they had been guilty, but it was given with great love and sincerity.

While standing on the hill, Jesus appeared to be penetrated with joy, grave and celestial, and He held His hands raised to Heaven. I saw Him surrounded with splendor that fell upon Him like a transparent cloud of light. He was perfectly enraptured and, in a transport of joy, He exclaimed: "I confess to Thee, O Father, Lord of Heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in Thy sight. All things are delivered to Me by My Father, and no one knoweth who the Son is but the Father, and who the Father is but the Son, and to whom the Son will reveal it!" And then turning to the disciples, He said: "Blessed are the eyes that see the things which you see! For I say to you that many Prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them."

Having arrived at the mount beyond Gabara, Jesus delivered an instruction in detail upon all that the Apostles had related to Him. He imparted to them the knowledge of many things of which they as yet knew not, and showed them wherein they had erred or acted with too little resolution. He enlightened them upon the different kinds of possession and taught them how the demon should be expelled. He spoke of all that was in store for them, of His own mission and its near accomplishment, and told them that He would shortly allow them to return to their homes to rest awhile, after which they were again to labor, to teach, and spread abroad the Kingdom of God. He

thanked them for their diligence and obedience, and then returned with them to Capharnaum whither they arrived as night closed in. There were many others on the mountain besides the Apostles and disciples.

On the following Sabbath Jesus taught in the synagogue of Capharnaum upon Samuel's resignation of the judicial office. His words were grave and forcible. The Pharisees felt themselves attacked on all sides, but as they could detect nothing false in Jesus' doctrine of which to accuse Him, they reproached Him with the trifling imperfections they had discovered in the actions of His disciples. They said that His disciples did not observe the fast rigorously, that they even stripped the ears of corn on the Sabbath, and gathered fruit by the roadside and ate it, that they were rough and unclean in their clothing, that they entered the synagogues in garments covered with the dust of travel and without being decently let down, and that they were not particular about washing before meals. Thereupon Jesus delivered a discourse full of severe censure against the Pharisees, in which He depicted their conduct and actions, called them a race of vipers, who imposed upon others burdens that they would by no means take upon themselves. He alluded to their Sabbath promenades, their oppression of the poor, their dishonesty with regard to the tithes, their hypocrisy. They blamed, He went on to say, the mote in their neighbor's eye, while unmindful of the beam in their own, and He ended by declaring that He would continue His journeys, His teaching, and His healing, until the time for His departure from this earth. While Jesus was delivering this severe lecture a young man from among the Pharisees, rising suddenly and approaching nearer to Him, lifted his hands to Heaven and cried out in a loud voice: "Surely, this is the Son of God, the Holy One of Israel! He is more than a Prophet!" and thus he continued to sound Jesus' praises in an inspired strain. This incident created great excitement throughout the syn-

agogue. Two old Pharisees grasped the young man by the arm and dragged him out, he proclaiming all the while the praise of Jesus, who meantime went on with His discourse. When outside the synagogue, the young man loudly and vehemently declared to those that he found there that he had separated from the Pharisees. When Jesus left the synagogue, he cast himself at His feet and earnestly implored to be admitted among His disciples. Jesus assented on condition that he would leave father and mother, give all that he had to the poor, take up his cross, and follow Him. Then some of the disciples, among whom was Mnason, took the young man off with them.

That evening Jesus closed the Sabbath exercises in the synagogue. He had repaired thither with the Apostles and disciples some time before the usual hour, that all might hear what He had to say to His followers and thereby understand that He had no need to teach in secret. In this instruction, He warned them against the Pharisees and false Prophets, commanded them to be vigilant, explained the parable of the good and watchful servants and contrasted it with that of the slothful. As Peter during the discourse asked whether His words were meant for all His hearers or only for the disciples, Jesus now addressed Himself to him. He spoke to him as if he were the master of the house, the overseer of the servants. He extolled the good householder, and at the same time condemned severely the negligent one that fulfilled not his duty.

Jesus continued to teach until the Pharisees came to close the Sabbath, and when He wanted to give place to them, they very courteously addressed Him with, "Rabbi, do Thou explain the Lesson," and laid the roll of Scriptures before Him. Thereupon Jesus taught, in a manner most impressive, upon Samuel's abdication of the judicial office. He quoted the words used by him on that occasion: "I am old and gray-headed";[3] and explained them in such a way that the Pharisees could plainly see that

He was applying them to Himself. He said something to this effect: "Ye have had Me a long time among you, and ye are tired of Me! Ye are constantly renewing your accusations, but I am always the same."

Samuel's questions to the people, "Have I committed this or that injustice against you? Have I taken any man's oxen or ass? Have I oppressed anyone?" Jesus cited as those of God and the Sent of God, and the explanation that He gave of them pointed most clearly to those Doctors and Pharisees who could not venture to put similar questions to the people. The clamoring of the Israelites after a king by whom, like the heathen nations, they wanted to be ruled, and their rejection of Judges, signified, Jesus said, their perverse expectation of a worldly kingdom, of a king and a Messiah surrounded by magnificence, with whom they could pass their lives in splendor and enjoyment; a Messiah who, instead of expiating their sins and disorders by His own labors, sufferings, penance, and satisfaction, would envelop them together with their filth and vices in his own rich mantle of royalty, and even reward them for their crimes.

That Samuel did not cease to pray for the nation and that by his prayer he caused thunder and lightning in the sky above them, Jesus explained as an effect of God's compassion for the good; and He assured them that the Sent of God, whom instead of receiving they would reject, would likewise implore His Father's mercy for them until the end. The rain and thunder granted to prayer, Jesus explained as the signs and wonders that were to attend upon the Sent of God to rouse and convert the good. They and their king, as Samuel had said, would find favor with God if they walked before Him who would not reject them. Then Jesus declared to them that the righteous would receive justice and the grace of knowledge, but against the wicked, Samuel would rise up in judgment. Jesus afterward referred to David and his

anointing as king in opposition to Saul, to the separation of the good from the bad, and to the destruction of Saul and his family.

The Pharisees took care not to contradict Jesus in the synagogue, that they might not (as was always the case on such occasions) be put to shame before the people. They had, however, resolved beforehand to attack Him at the entertainment to which they had invited Him along with the Apostles and a part of the disciples. It was given in an open hall of the house belonging to the Ruler of the synagogue, and there were at least twenty Pharisees present. Before taking their places at table, one of them put a large wash basin before Jesus, asking whether He did not want to wash, and he went on talking of the holy old customs and commandments of the Israelites, and called upon Jesus and His followers to observe them. But Jesus repulsed him. He told him that He saw through his trick, and wanted no water from him. When at table, they began to dispute with Him upon the discourse He had delivered that day. But He convicted and confounded them in such a manner that many of them became perfectly furious, and several others were so frightened and touched that during the disputation, which they carried on walking up and down, twelve of them withdrew from their obstinate colleagues. Thus was the number of Jesus' enemies decreased.

One of the young men of Nazareth who had so often, but vainly, petitioned to be received among the disciples, here presented himself again before Jesus with the question: "Master, what must I do to possess eternal life?" Thereupon followed the scene recorded in the Gospel,[4] and Jesus recounted the story of the compassionate Samaritan. Meanwhile the Pharisees reproached Jesus for not receiving the young man among His disciples. It was, they said, because the youth was well educated, and Jesus knew that He could not silence him so easily as He could the others. They again accused the disciples of irregular

conduct, of uncleanliness, of stripping the wheat ears on the Sabbath, of gathering fruit on the wayside, of eating out of time, of ill breeding, and of many other similar things. They reproached Peter in particular with being a wrangler and quarreller like his father. Jesus defended the disciples. They might indeed be joyful, He said, as long as the Bridegroom was with them. After these words He withdrew, passing through the beautiful cemetery near the synagogue that lay in the direction of Jairus's house, and thence by the land route to Bethsaida. He prayed alone until after midnight, when He retired to His Mother's. The Pharisees had hired the rabble to throw stones after the disciples, but God protected them. They knew not where Jesus had gone.

The Jews that had emigrated from Cyprus to Palestine lived at first in caves, but by degrees their settlement became a city, which received the name of Eleutheropolis. It was situated west of Hebron and not far from the well of Samson. More than once the Jews sought to destroy the little colony, but after every attack of the kind, the inhabitants again returned. The caves lay under the city, so that in times of persecution, the inhabitants could take refuge in them. In the first attack, which was made at the time of the stoning of St. Stephen, when the colony between Ophel and Bethania was destroyed, Mercuria lost her life. The people of this colony often went to the Cenacle and to the church at the Pool of Bethsaida, to carry thither their offerings and contributions, and at the destruction of Ophel they fled to Eleutheropolis. Joses Barsabas, son of Mary Cleophas and her second husband Sabas, became the first Bishop of that city, and there during a persecution he was crucified on a tree.

1. *Num.* 13, 14; *Jos.* 2.
2. *Num.* 15:32-36.
3. *1 Kgs.* 12:2, etc.
4. *Lk.* 10:25-37.

25. JESUS INSTRUCTS THE NEW DISCIPLES UPON PRAYER AND THE EIGHT BEATITUDES

Early the next day Jesus left Mary's house with the latest received and not yet well-instructed disciples, and crossing the road between Capharnaum and Bethsaida, went to that mount of instruction from which He had once despatched the Apostles on their respective missions.[1] It was about three hours from Capharnaum. On the way, He encountered Mnason and some other disciples along with the converted Pharisee from Thanach near Naim. The last-named had been very much touched by the cure of a Pharisee at Thanach, and still more deeply impressed by Jesus' last discourse on the mountain beyond Gabara. On the Mount of the Apostolic Mission, there was a well-arranged and shaded place for holding instructions. At the foot of the mountain was a long hut in which ten poor paralytics belonging to the surrounding country lay, their limbs fearfully contorted. They were cared for by the shepherds of the district. Jesus cured and instructed them.

Here in the solitude of the mountain, the disciples entreated Jesus to teach them again how to pray. He did so, repeating to them the *Our Father,* dwelling at length on each separate petition, and explaining it with the same examples that He had used on a former occasion: that, for instance, of the man seeking bread and persistently knocking at his friend's door until he got what he wanted; that of the child asking an egg of its father, who would surely not give it a scorpion; and, in fine, all the other illustrations He had already brought forward to show the effects of persevering prayer and the paternal relations that existed between God and man. He taught all His disciples in the same way, going over and over the same instruction with touching patience and unwearying pains,

that they might be able in turn to repeat everywhere on their missions exactly the same things. He conducted these instructions to the disciples just as one would do among children, questioning them separately upon the explanations He had given, setting them right, and again explaining what they had not understood. Finally, He went over the whole prayer and gave the interpretation of the word *Amen*, as He had formerly done in Cyprus, saying that this word contains everything in itself, that it is the beginning and the end of prayer. Some other people and a couple of Pharisees from Bethsaida-Julias arrived while Jesus was speaking, and they too heard a part of His instruction. One of the latter invited Him to dine at his house in Bethsaida-Julias, which invitation Jesus accepted.

When He and the disciples started for Bethsaida, they directed their steps to the south of the Jordan bridge. On their way they came, this side of Bethsaida, to an inn where His Mother, the widow of Naim, Lea, and two other women were waiting to take leave of Him, because He was now going to teach on the other side of the Jordan. Mary was very much afflicted. She had a private interview with Jesus, in which she shed abundant tears and begged Him not to go to Jerusalem for the Feast of the Dedication of the Temple. She spoke so supplicatingly and in so loving a manner that I felt she must surely divine the holy destiny of her Son. Jesus supported her on His breast and consoled her gently and lovingly. He told her that He must fulfill the mission for which His Father had sent Him and for which also she had become His Mother, and that she must continue strong and courageous, in order to strengthen and edify the others. Then He saluted the other women, gave them His blessing, and they returned to Capharnaum, while He and the disciples went on to Bethsaida-Julias where He was received by the Pharisees. Besides those belonging to the

city, there were present some others from Paneas, for it was a kind of feast day commemorative of the burning of a bad book written by the Sadducees. The Pharisees brought forward their old complaints against Jesus. When about to take His place at table, one of them pulled Him by the arm, saying that he was astonished that a man who could teach so well as He, should be so little mindful of holy observances as to eat without washing. Jesus responded that the Pharisees purified the outside of the cup and platter, but that within they were full of wickedness. To this the Pharisee replied by asking how He knew the state of his interior. Jesus answered that God, who formed the exterior, made also the interior, and that His eye could scan it clearly. The disciples drew Jesus to one side and begged Him not to speak with too much warmth, for they might possibly be put out, but He reproved them for their cowardice.

That evening Jesus taught in the synagogue, but did not work any cures, for the Pharisees had intimidated the people. They were very proud, and had here a kind of high school.

From Bethsaida-Julias, Jesus took a northeasterly direction toward the mountain upon which the multiplication of the loaves had taken place. It was about an hour and a half from Bethsaida. There He found assembled all the Apostles and disciples with many people from Capharnaum, Caesarea-Philippi, and other places. He taught upon the Eighth Beatitude, "Blessed are ye when men hate and persecute you for the Son of Man's sake," also upon the passage "Woe to the rich, to them that are filled with the goods of this world, for in them they already have their reward; but as for you, rejoice that it is still in store for you." He spoke likewise of the salt of the earth, of the city on the mountain, of the light on the candlestick, of the fulfilling of the Law, of the hiding of good works, of prayer made in the privacy of one's

chamber, and of fasting. Of the last-mentioned, Jesus said that it should be practiced joyously with anointing of the head, and not be turned into a sanctimonious parade of piety. He went on to the laying up of treasure in Heaven, freedom from worldly solicitude, the impossibility of a man's serving two masters, the narrow gate, the broad road, the bad tree with its bad fruit, the wise man that built on a solid foundation, and the fool that built upon sand. This discourse lasted over three hours. During it the audience went down once to the foot of the mountain to get something to eat. Jesus continued His instruction to the Apostles and disciples, exhorting them upon all those points on which He had spoken when sending them out upon former missions. He animated them to believe, to have confidence, and to persevere. On the next day, the number of His hearers having increased to several thousands, Jesus taught again on the mountain. On account of the caravans that traversed these parts, there were people present from all sections of the country, also many sick and possessed. The Pharisees in attendance had not come to dispute, although they received some rather severe thrusts during the discourse. Jesus' miracles were too manifest and the people too enthusiastic over Him, to allow them a word. The people had food with them, and they seated themselves on the ground to partake of it. Among the cured was a blind man from Jericho, who had also been lame. One of the disciples had cured him of lameness, but had not restored his sight. He was a cousin of Manahem. The latter led him to Jesus, who restored his sight.

The new disciples, whom during these last days He had with admirable patience taught like children by question and answer, Jesus now sent out two and two with the words: "I send ye like sheep among wolves." One of Joseph of Arimathea's nephews arrived here from Jerusalem with the news that Lazarus was sick.

Jesus kept with Himself only the Apostles Peter, James, John, Matthew, and some of the disciples, with whom He went to Matthew's custom office and thence by sea to Dalmanutha. I saw Him afterward in the city of Edrai where He taught on the Sabbath, then in the Levitical city of Bosra, and finally in Nobah.

In Nobah, outside the pagan quarter of the city, dwelt a colony of sincere Rechabites. On their return from the Babylonian Captivity they found their city in the possession of the pagans, but they retook it and again re-established themselves in it. They cherished an extraordinary hatred against the Pharisees and Sadducees, whom they shunned as much as possible. They were engaged in cattle raising, and led a very strict life. They drank no wine, excepting on certain feast days, and tenaciously held to the letter of the Scripture. Jesus admonished them on this point, and gave them an instruction on the spirit of the letter. They were very humble, and took in good part all that He said. Many were baptized, among them some pagans, and a great number of possessed were delivered from the Evil One. There was a whole hospital full of these poor creatures at Nobah. Peter, James, and John cured and taught also. Jesus met no opposition in this place, and He effected a wonderful amount of good. He put up at the inn near the synagogue. Nobah was a free city which, although belonging to the Decapolis, ruled itself.

From Nobah, Jesus journeyed five hours southwestwardly to the exceedingly lovely pastoral village called the "Field of Jacob's Peace." It received this name from the fact that it was here, when returning to Palestine and pursued by Laban, he had encamped for the first time. The mountain range of Galaad[2] takes its rise here. The shepherds of this place were the descendants of that Eleazar, Abraham's servant, who had brought Rebecca for his master's son Isaac. Among them also were some

of the posterity of those people whom Melchisedech had freed from the tyranny of Semiramis and established in these regions. They had afterward intermarried with the descendants of Eleazar. There were three beautiful wells in this place. They lay at the foot of a lovely hill all around which, as if built in a verdant rampart, were cool shepherd dwellings. At a distance one might have taken them for a mountain terrace. The oldest and most honorable among the herd owners dwelt on the hill, upon which there was likewise a place for instruction. Far around were enclosed pasture grounds for camels, asses, and sheep, each species having its own, and near the fountains were reservoirs for watering them. The shepherds dwelt in the neighborhood of the fountains, under tents that rested on solid foundations. There were long rows of mulberry trees, but the most beautiful sight of all was a long walk with palings on either side upon which ran a vine, often to the distance of two hundred paces, laden with fruit something like gourds. This walk led from the hill to Selcha and formed, as it were, one continuous arbor. Some days before, the inhabitants had celebrated a feast commemorative of the deliverance of their forefathers from the slavery of Semiramis. They attended the synagogue at Selcha, and it was from there too that teachers came to instruct them. This little village was held in respect throughout the country around, and was looked upon as a monument to Jacob's memory. Hospitality was here exercised freely. For a trifle, the Arab caravans and all other strangers were lodged and cared for by the shepherds.

Toward midday, Jesus with three of the Apostles arrived at one of the fountains, where the eldest of the shepherds washed His feet and offered Him fruit, honey, and bread. Jesus' coming had been expected, consequently many sick had been carried to the large house on the hill. Jesus cured them. Nearly four hundred

shepherds, along with women and children, had assembled to greet Him. The women's dresses were shorter than those worn in Palestine generally. Jesus gave them an instruction on the hill, speaking to them with the greatest simplicity and confidence. He reminded them of the caravan of the Three Kings which, two and thirty years before, had rested in this place. Then He spoke of the star that was to rise out of Jacob and of which Balaam had prophesied, of the newborn Child of whom the Magi had been in search, of John, his teaching and his testimony, and concluded by saying that the promised Messiah, the Consoler, the Saviour, was then in the midst of the Israelites, but that they would not recognize Him. Jesus related to them also the parables of the good shepherd, the seed sown in the earth, and the harvest, for in this region there was a harvest of fruit as well as of wheat, the ears of which were extraordinarily large. He told them also of the shepherds near Bethlehem, of their finding the Child even before the Kings, and of the announcement made to them of it by the angels. The people fell in love with Jesus, and many of them wanted to leave all and follow Him, just for the pleasure of listening to Him always. But He advised them to remain at home and practice what He had taught them. From Selcha, which was almost an hour north of this place, messengers arrived with an invitation to Jesus to visit their city. He did so with the disciples. He was solemnly received at the city gate by the teachers and children in procession, and He taught in the synagogue, taking for the subject of His discourse the testimony rendered by John. Many of His hearers were baptized and cured. The children received His blessing.

From Selcha Jesus went with His followers for about an hour and a half along the so-called Way of David which, following the windings of the valley, led down to the Jordan. This road was deep, a kind of hollow, in

which water sometimes flowed. It ran through the solitudes of the mountains, and at several points along it were to be found places provided with troughs and stores of fodder for the camels, also rings for fastening them. When journeying through this country, Abraham saw a supernatural light on this road and had a vision, and when David, upon the advice of Jonathan, sought safety for his parents in the region of Maspha[3], he lay concealed here with three hundred men, from which circumstance it received the name of "David's Way." David here received from God a prophetic vision in which he saw the caravan of the Three Kings and heard, as if from the heavens open above him, melodious chanting proclaiming the praises of the promised Consoler of Israel. Malachias also, being obliged to flee after a battle, followed a mysterious light that led him to this region where, too, he lay hid for a time; and the Three Holy Kings, giving rein to their camels upon leaving the confines of Selcha and entering this road, descended by it singing sweet hymns of thanksgiving. They then proceeded along the shore until they reached the point opposite Korea, where they crossed the Jordan and arrived at Jerusalem through the desert beyond Anathot. They entered the Holy City by the same gate through which Mary had passed when she went up from Bethlehem for her purification.

From "David's Way," Jesus turned to the little place called Thantia, where He went immediately to the synagogue and taught, His subjects being Balaam, the Star of Jacob, some passages from Micheas, and Bethlehem Ephrata.[4] He next went to visit many sick in their own homes. He healed them along with several others whom the disciples had not been able to cure. There was no organized care of the sick and the poor in Thantia. The disciples had indeed endeavored to establish something of the kind, but it was Jesus Himself who effected the de-

sired change. A great many of the people received Baptism from the disciples.

Both the people and the rabbis of Thantia were pious. They were in the habit of making pilgrimages to the "Way of David," and there, in fasting and prayer, crying to Heaven for the coming of the Messiah. They indulged the hope of there having visions and apparitions of the Messiah who, they thought, would even come to them along that way. While Jesus was preaching, they said more than once to one another: "He speaks as if He were the Messiah Himself! But no, that is not possible!" As they were under the impression that the Messiah was to come invisibly like an angel into Israel, they thought that Jesus might possibly be His herald and precursor. Jesus told them that they would perhaps recognize the Messiah when it would be too late. I saw that many from Thantia, both before and after the Crucifixion, joined the Community. From Thantia Jesus journeyed four hours eastward to the ruined citadel of Datheman. Near it was the mountain that had been chosen by Jephte's daughter upon which to mourn with her twelve young companions. Upon it were prophets and hermits, something like the Essenians. It was on this same mountain that Balaam was tarrying in solitude and meditation when summoned by the Moabite king to appear before him.[5] He was of noble origin, his family very wealthy. From early youth, he had been filled with the spirit of prophecy, and he belonged to that nation that was ever on the lookout for the promised star, among whom were the ancestors of the Three Holy Kings. Though a reprobate, Balaam was no sorcerer. He served the true God only, like the enlightened of other nations, but in an imperfect manner, mingling many errors with the truth. He was very young when he retired into the solitude of the mountains, and upon this one in particular he dwelt a long time. I think he had around him some other prophets, or pupils. When he returned

from the Moabite king, Balac, he wished to take up his abode upon this mountain, but was prevented by divine interposition. By his scandalous counsel to the Moabites[6], he fell from grace, and now he wandered in despair around the desert in which at last he miserably perished.

The people of this region believed firmly in the sacred character of "David's Way." They told Jesus that they would not dwell in the country beyond the Jordan where they could not dare make mention of all that had formerly been seen, all that had taken place on the "Way of David."

1. See "The Mission of the Apostles and Disciples," p. 95.
2. *Gen.* 31:25, etc.
3. *1 Kgs.* 22:3.
4. *Num.* 22:2, 25:10; *Mich.* 5:7, 6:9.
5. *Num.* 22:5.
6. *Num.* 31:16.

THE RAISING OF LAZARUS. JESUS IN THE LAND OF THE THREE HOLY KINGS

1. JESUS IN BETHABARA AND JERICHO. ZACHEUS THE PUBLICAN

When Jesus and the Apostles approached Bethabara on the Jordan, they found already assembled there an innumerable crowd of people. The whole country was full, and they were encamping under sheds and trees. Numbers of mothers with crowds of children of every age, even infants in the arms, were coming in procession. As they proceeded up the broad street to meet Jesus, the disciples who led the way wanted, on account of His great fatigue (for He had already blessed a great many), to repulse the women and children, and that even a little rudely. But Jesus checked them, and bade them bring the crowd to order. On one side of the street stood in five long rows children of all ages, one behind the other, the boys and girls apart, the latter being by far the more numerous. The mothers with infants in their arms were placed behind the fifth row. On the other side of the street stood the rest of the people, who passed in turn from the last rank to the first. Jesus now went down along the first row of children, laying His hand on their head and blessing them. He laid His hand on the head of some, on the breast of others; some He clasped to His breast, and some He held up as models to the others. He instructed them, exhorted them, encouraged them, and blessed them. When He had thus passed down one row of children, He crossed to the opposite side of the street and

came up among the grown people, exhorting and instructing them, and even placing before them the example of some of the children. Then He went down the next row of children and came up, as before, among the grown people whose front ranks had been replaced by those from behind. And so it went on, until even the infants in the last row had received a loving caress and blessing. All the children blessed by Jesus received an interior grace, and later on became Christians. Jesus must have blessed fully a thousand children on this occasion, for the concourse continued during several days. He labored constantly, ever grave, mild, and gentle, with a certain secret sadness in His manner very touching to see. He taught now along the streets, now in some house into which they had pulled Him by His robe. He related many parables, by which He instructed both the wise and the simple, and impressed upon the former the obligation of thankfully returning to God all that they had received from Him, as He Himself did.

Of the holy women, Veronica, Martha, Magdalen, and Mary Salome were gone on to Jerusalem. I saw Mary Salome with her sons, John and James the Less, coming to Jesus and requesting that they should be allowed to sit, one at His right and the other at His left. Messengers had been sent thither by the Pharisees in Jerusalem, but many of them, being converted, remained; while others, returning in a rage to Jerusalem, repented on the way and later on became Jesus' followers.

Jesus left Bethabara with the Apostles, and on His way He was entreated to visit a house in which lay ten lepers. The Apostles, dreading contact with the leprous, went on ahead in a southerly direction, with the intention of waiting for Jesus under a tree. The lepers, enveloped in their mantles and full of sores, lay in a retired part of the house. Jesus commanded them to do something, and it seems to me that He touched one of them and then left

them. The lepers one after another were taken by two people to a little pool near the house, and washed in the bathing tubs, after which they were able to present themselves to the priests as cured.

Jesus next went through another building that had a four-cornered courtyard. On either side of the latter was a covered archway, in one of which lay men, sick and crippled, and in the other, afflicted women. The beds were laid in rows of hollow places, scooped out in the ground to receive them. Another covered way on the same line cut through the middle of the house and led to a space in which the cooking and washing were done. Between this middle walk and those in which the sick lay, were grass plots. Jesus again cured several here. As He proceeded on His way, I saw following Him one of the lately healed lepers proclaiming His praise. Jesus looked around, and the man fell on his face giving thanks. Further on the route, Jesus blessed many children who had been brought by their mothers to meet Him.

The road travelled by Jesus and the Apostles on leaving Bethabara ran on the right past Machaerus and the city of Madian. They again approached the Jordan, made a circuit of Bethabara, and went by roundabout ways through a desert region toward Jericho. As they proceeded on their journey, the disciples who had been sent out on missions returned to Jesus one after another and related to Him all that they had done. He instructed them in parables, but I remember only these words of His discourse: "They who say that they are chaste, but who eat and drink only what pleases their appetite, are like those that try to extinguish a fire with dry wood." Another parable referred to the future of the Twelve Apostles. Jesus said: "Now ye cling to Me, because ye fare well"; but they did not understand that by these words He meant the peace and beautiful instructions that they then enjoyed. "In the time of need," He continued, "ye will

act otherwise. Even they whom I carry about with Me like a mantle of love, will cast that mantle off and flee." These words referred to John in the garden of Gethsemani. In a little town near the Jordan, I saw a woman entreating Jesus to cure her daughter, who was covered with ulcers. Jesus told her that He would send one of the disciples to her. But she wanted Him to go Himself, which, however, He did not do. When He was drawing near to Jericho, the woman again approached and begged His aid. She urged that she had now renounced all that He had commanded her. Jesus, however, still repulsed her. Her child was the fruit of sin, and Jesus reproached her with a fault (it appeared to be but a small one) to which she had already clung for several years. He told her that she should not come again to Him until she had freed herself from it. Then I saw the woman hurrying past the Apostles and disciples toward Jericho.

Having almost reached the city, four Pharisees sent by their colleagues of Jerusalem came and warned Him not to enter lest Herod would put Him to death. This they did, however, not because they cared for Him, but because having heard of His numerous miracles, they were afraid of Him. Jesus replied that they should say to Herod, the fox, these words only: "Behold, I cast out devils and do cures today and tomorrow, and the third day I am consummated.[1]" Two of these Pharisees were converted and followed Jesus, but the other two returned in a rage to Jerusalem.

Then came to Jesus two brothers belonging to Jericho. They could not agree on the subject of their patrimony; one wanted to remain, the other desired to go away. One of them proposed that Jesus, so renowned everywhere, should divide the patrimony between them, and they had in consequence come to meet Him. But He refused, saying that it was not His business. And when even John

remarked to Him that it was a good work, and Peter seconded the word, Jesus replied that He was not come to distribute earthly goods, but only heavenly ones. After which He took occasion to deliver a long exhortation before the rapidly increasing crowd. But the disciples as yet did not always understand Him rightly. They had not yet received the Holy Ghost and so they went on expecting an earthly kingdom.

Jesus was again met by crowds of women with their children, for whom they implored a blessing. The disciples, disturbed by the recent menaces of the Pharisees and desirous of shunning such excitement, tried to drive the women back, for they were entrusted with the duty of keeping order. But Jesus commanded them to allow the children to come forward. They needed His blessing, He said, in order that they too might become His disciples. Then He blessed many of the infants at the breast and the children of ten and eleven years. Some He did not bless, but later on these again presented themselves.

Just outside the city, which was surrounded by gardens, pleasure grounds, and villas, Jesus and His followers encountered a dense crowd composed of people from all parts of the country around. They had assembled with their sick, who were lying on litters under sheds and tents. They had been waiting for Jesus, and now they beset Him and His disciples on all sides. Zacheus, one of the chief publicans, who dwelt outside the city, had stationed himself on the road by which Jesus had to pass. As he was short in stature, he climbed a fig tree[2] in order to be able to see Jesus better in the crowd. Jesus looked up into the tree and said: "Zacheus, make haste and come down, for this day I must abide in thy house." Zacheus hurried down, bowed humbly to Jesus, and very much touched returned home to make preparations for receiving his honored Guest. When Jesus said that He must that day enter into Zacheus's house, He meant into

his heart, for on that day He went into Jericho itself, and not into the house of Zacheus. On arriving at the city gate, Jesus found none of the people assembled to welcome Him, for through dread of the Pharisees they were remaining quietly in their homes. The crowd, gathered at some distance from the city, were all strangers come to implore Jesus' assistance in their various needs. He cured a blind man and a deaf mute, but some others He sent away. He blessed the children, especially the babes at the breast, and told the Apostles that men must in this way be accustomed to devote their children from earliest youth to Him, and that all thus blessed would follow Him. Among those sent away was a woman afflicted with a flow of blood. She had come some days before with the firm resolve to implore Jesus for her cure. I heard Jesus saying to the disciples that whoever does not persevere in prayer, is not in earnest and has no faith.

As the Sabbath now began, Jesus went with His Apostles and disciples to the synagogue of the city and afterward to the inn. He and the Apostles dined in the open refectory, the disciples in the archway. The meal consisted of little rolls, honey, and fruit. They ate standing, Jesus meantime teaching and relating parables. Every three of the Apostles drank from one cup, but Jesus had one to Himself. The woman that had already been twice repulsed came again to Jesus imploring help for her daughter, but with no better success than before, because she was not sincere. She had been questioning among the Pharisees of Jericho about what was said of Jesus in Jerusalem.

Zacheus also here presented himself to Jesus. The new disciples had already taken it ill outside the city that Jesus had accosted the ill-famed publican and even wanted to abide with him, for Zacheus in particular was a subject of scandal to them. Some were related to him,

and they were ashamed of his remaining a publican so long and up to the present unconverted. Zacheus drew near the hall in which the disciples were dining, but no one wanted to have anything to do with him, no one invited him to eat. Then Jesus stepped out into the hall, beckoned Zacheus in, and offered him food and drink.

On the following day, when Jesus went again to the synagogue and told the Pharisees to give place to Him as He intended to read and explain the Sabbath Lesson, they raised a great contention, but they did not prevail. He inveighed against avarice, and cured an invalid who had been carried on a litter to the door of the synagogue. The Sabbath over, Jesus went with His Apostles to Zacheus's dwelling outside of Jericho. None of the disciples accompanied Him. The woman so desirous of help for her daughter again followed Jesus on the road out to Zacheus's. He laid His hand on her to free her from her own bad disposition, and told her to return home, for her child was cured. During the meal, which consisted of honey, fruit, and a lamb, Zacheus served at table, but whenever Jesus spoke, he listened devoutly. Jesus related the parable of the fig tree in the vineyard which for three years bore no fruit, and for which the vinedresser implored one more year of indulgence. When uttering this parable, Jesus addressed the Apostles as the vineyard; of Himself He spoke as the owner; and of Zacheus as the fig tree. It was now three years since the relatives of the last-named had abandoned their dishonorable calling and followed Jesus, while he all this time had still carried on the same business, on which account he was looked upon with special contempt by the disciples. But Jesus had cast upon him a look of mercy when He called him down from the tree. Jesus spoke also of the sterile trees that produce many leaves, but no fruit. The leaves, He said, are exterior works. They make a great rustling, but soon pass away leaving no seed of good. But the fruits are that

interior, efficacious reality in faith and action, with their capability of reproduction, and the prolongation of the tree's life stored away in the kernel. It seems to me that Jesus, in calling Zacheus down from the tree, did the same as to engage him to renounce the noise and bustle of the crowd, for Zacheus was like the ripe fruit which now detached itself from the tree that for three years had stood unfruitful in the vineyard. Jesus spoke, likewise, of the faithful servants who watched for the coming of their lord, and who suffered no noise that could prevent them from hearing his knock.

It appeared as if Jesus was now in Jericho for the last time, and as if He wished to pour out upon it the fullness of His love. He sent the Apostles and disciples two by two out into the districts around into which He Himself would go no more. In Jericho itself, He went from house to house, taught in the synagogue and on the streets, and everywhere to a great concourse of people. Sinners and publicans encompassed Him on all sides, and on the roads by which He had to pass lay the sick, sighing and imploring help. He taught and cured without intermission, and was so earnest, so gentle, and so tranquil. The disciples, on the contrary, were anxious and dissatisfied on account of Jesus' so unconcernedly exposing Himself to the snares that the enraged Pharisees, of whom almost a hundred were gathered here from different parts of the country, sought to prepare for Him. They sent messengers to Jerusalem to consult as to how they could take Him into custody. The Apostles too were in a certain dread, as if they thought that Jesus laid Himself open to danger and treated with the people rather rashly. Once I saw Jesus surrounded by a great crowd seeking His help, and among them were some sick that had caused themselves to be carried to Him. The disciples meanwhile kept at a distance. The palsied woman with the issue of blood whom He had already sent away more than once

had caused herself to be carried to the bath of purification, or expiation, with which was connected the forgiveness of sin. She crept afterward to Jesus and touched the hem of His robe. He instantly stood still, looked after her, and healed her. The woman arose, thanked her Benefactor, and returned cured to her home in the city. Jesus then taught upon persevering and repeated prayer. He said that one should never desist from his entreaties. I was thinking meantime of the great charity of the good people who had brought the woman so long a distance, carrying her here and there after the Lord, and begging the disciples to inform them whither He was going next, that they might procure for her a good place. Owing to the nature of her sickness, which was regarded as unclean, she could not rest anywhere and everywhere. She had to solicit her cure for eight days long.

Before Jesus' departure from Jericho, messengers from Bethania brought to the disciples the news of how earnestly Martha and Magdalen were longing for His coming, as Lazarus was very sick. Jesus, however, did not go to Bethania, but to a little village north of Jericho. Here too, a crowd had assembled, and numbers of sick, blind, and crippled were awaiting His arrival. Two blind men, each with two guides, were sitting by the roadside, and when Jesus passed by they cried out after Him, begging to be cured. The people tried to silence them with threats, but they followed Jesus, crying after Him: "Ah, Thou Son of David! Have mercy on us!" Then Jesus turned, commanded them to be led to Him, and touched their eyes. They saw and followed Him. A great tumult arose on account of the cure of these blind men, as well as of those to whom Jesus had restored sight on His entrance into Jericho. The Pharisees instituted an inquiry into the case, and interrogated the father of one of the cured as well as himself. The disciples meantime were very desirous that Jesus should go to Lazarus's, in Beth-

ania, for there they would be in greater peace and less molested. They were in truth a little discontented, but Jesus went on curing numbers. Words cannot express how gentle and forbearing He was under such imputations, attacks, and persecutions, and how sweetly and gravely He smiled when the disciples wanted to divert Him from His purpose. He next went in the direction of Samaria. Not far from one of the little villages along the highroad, about a hundred paces to one side, there stood a tent in which ten lepers were lying in beds. As Jesus was passing, the lepers came out and cried to Him for help. Jesus stood still, but the disciples went on. The lepers, entirely enveloped in their mantles, approached—some quickly, others slowly, as their strength permitted—and stood in a circle around Jesus. He touched each one separately, directed them to present themselves to the priests, and went on His way. One of the lepers, a Samaritan and the most active of the ten, went along the same road with two of the disciples, but the others took different routes. These were not cured all at once; although able to walk, they were not made perfectly clean till about an hour afterward.

Soon after this last encounter, a father from a shepherd village a quarter of an hour to the right of the road came to meet Jesus and begged Him to go back with him to the village, for his little daughter was lying dead. Jesus went with him at once, and on the way was overtaken by the cured Samaritan who, touched by his perfect cure, had hurried back to thank his Benefactor. He cast himself at the feet of Jesus, who said: "Were not ten made clean? And where are the nine? Is not one found among them to return and give glory to God, but only this stranger? Arise, go thy way! Thy faith hath made thee whole!" This man later on became a disciple. Peter, John, and James the Greater were with Jesus at this time. The little girl, who was about seven years old, was already four

days dead. Jesus laid one hand on her head, the other on her breast, and raising His eyes to Heaven prayed, whereupon the child rose up alive. Then Jesus told the Apostles that even so should they do in His name. The child's father had strong faith, and full of confidence he had awaited Jesus' coming. His wife wanted him to send word to Jesus, but he was full of hope and waited until He came. Soon after, he gave up his business to another and, when his wife died after Jesus' death, he became a disciple and acquired a distinguished name. The little girl restored to life likewise became very pious.

Jesus next visited the shepherd huts that lay scattered far around, and cured many of the sick in them. He went from hut to hut all along the mountainous country in the direction of Hebron. I saw Him alone with Peter in one of these abodes, in which a marriage was being celebrated. The bridal couple returned from the nuptial ceremony, which was performed in the school, escorted by their friends and walking under a kind of canopy. A band of little girls adorned with wreaths of colored wool led the way playing on lutes, and gaily dressed boys with similar instruments brought up the rear of the procession. A priest from Jericho was present. When the party entered the house, they were both surprised and delighted to see Jesus, who bade them not to interrupt the wedding festivities lest some might be vexed at it. The guests then drank out of little glasses. The bride retired with the women, and the children played and danced before her. Then I saw the bridegroom and the bride go to Jesus in a room set apart, where He again joined their hands with His own right and blessed their clasped hands, and gave them an instruction upon the indissolubility of marriage and the merit of continency. After that He reclined at table with Peter and the priest, while the bridegroom waited upon them. The priest, however, was angry that the most honorable places had been given to the stranger

guests, Jesus and His Apostles, and so he soon withdrew from the entertainment. I saw too that he hunted up some of the Pharisees, who later on unexpectedly attacked the Lord and called Him to account. In the heat of their discussion, one of them pulled His mantle from His shoulder, but Jesus remained calm. As they could neither harm Him nor gain a victory over Him, they withdrew.

Jesus, with more than ordinary love and kindness, tarried awhile in this shepherd dwelling. The bride's parents and some others of the old shepherds who presented themselves before Him, belonged to those that had visited Him at the Crib on the night of His birth. They began at once, in touching terms, to tell all about that night and to honor Jesus, and the younger ones related what they had heard about it from their deceased parents. They brought to Jesus some aged sick who, on account of the feebleness of old age, could no longer walk, also some sick children, and Jesus cured them all. He told the young married couple to go, after His death, to His Apostles, to be baptized and instructed, and to become His followers. During the whole journey, I never saw Jesus so bright and cheerful as He was among these simple people. I saw that all who had honored Him in His childhood received the grace to become Christians.

From this place, Jesus took a more southerly direction into the mountainous district toward Juttah. The wedding guests formed His escort. He had with Him now six Apostles, including Andrew. On the way He cured a number of sick children who were very much swollen and unable to walk. The people of this region were not very good. When Jesus reached a little village among the mountains, He went straight to the synagogue to teach. The priests forbade it, and went to call assistance, but they were obliged to resign the teacher's chair to Jesus, to whom the people listened with joy. The disciples were eager for Jesus now to turn His steps to Nazareth, His

native city, since He was always making allusion to His approaching end. But He was desirous that the good among the people here should profit by the time remaining to Him, and so He did not go to Nazareth. He taught upon the words: "No man can serve two masters." He said also that He was come to bring the sword upon earth, that is to say, the separation from all that is bad. It was thus He explained this word to the disciples.

1. *Lk.* 13:32.
2. *Ficus Sycomorus,* Pharaoh's Fig, very common in Palestine.

2. JESUS ON THE WAY TO BETHANIA. THE RAISING OF LAZARUS

As Jesus was tarrying in a little place near Samaria where too the Blessed Virgin and Mary Cleophas were come to spend the Sabbath, they received the news of Lazarus's death. After this event, which happened in Bethania, his sisters left that place and went to their country house near Ginaea, with the intention of there meeting Jesus and the Blessed Virgin. The remains of Lazarus were embalmed and swathed in linen bands, according to the Jewish custom, and then laid in a coffin of woven rods with a convex cover. All the Apostles were again united around Jesus. They went in several bands to Ginaea, where Jesus taught in the synagogue and, after the closing exercises of the Sabbath, went out to Lazarus's country house. There they found the Blessed Virgin, who had gone on before. Magdalen came to meet Jesus and to tell Him of her brother's death, adding the words: "Lord, if Thou hadst been here, my brother had not died!" Jesus replied that his time was not yet come and that it was well that he had died. Still He told the two sisters to allow all the effects of their brother to remain at Bethania, for that He Himself would go there shortly.

The holy women, therefore, set out for Bethania, while Jesus and the Apostles returned to Ginaea, from which they went to the inn one hour distant from Bethania. Here another messenger came to Him bearing the earnest request of the sisters that He should repair to Bethania, but He still delayed to go. He rebuked the disciples for their murmuring and impatience at His delaying so long to go to Bethania. He was always like one who could not give an account of His views and actions to them, because they did not understand Him. In His instructions to them He was always more desirous of discovering to them their own thoughts and, on account of their earthly-mindedness, of arousing in them distrust of self than of informing them of the reasons of things that they could not comprehend. He still taught upon the laborers in the vineyard, and when the mother of James and John heard Him speak of the near fulfillment of His mission, she thought it only proper that His own relatives should have honorable posts in His Kingdom. She consequently approached Him with a petition to that effect, but He sternly rebuked her.

At last Jesus turned His steps to Bethania, continuing all along the way His instructions to the Apostles. Lazarus's estate stood partly within the walls surrounding the environs of the city, and partly—that is, a portion of the garden and courtyard—outside those walls, which were now going to ruin.

Lazarus was eight days dead. They had kept him four days in the hope that Jesus would come and raise him to life. His sisters, as I have said, went to the country house near Ginaea, to meet Jesus; but when they found that He was still resolved not to go back with them, they had returned to Bethania and buried their brother. Their friends, men and women from the city and from Jerusalem, were now gathered around them, lamenting the dead as was the custom. It seems to me that it was

toward evening when Mary Zebedeus went in to Martha, who was sitting among the women, and said to her softly that the Lord was coming. Martha arose and went out with her into the garden back of the house. There in an arbor was Magdalen sitting alone. Martha told her that Jesus was near, for through love for Magdalen, she wanted her to be the first to meet the Lord. But I did not see Magdalen go to Jesus, for when He was alone with the Apostles and disciples He did not allow women easy access to Him. It was already growing dusk when Magdalen went back to the women and took Martha's place, who then went out to meet Jesus. He was standing with the Apostles and some others on the confines of their garden before an open arbor. Martha spoke to Jesus and then turned back to Magdalen, who also by this time had come up. She threw herself at Jesus' feet, saying: "If Thou hadst been here, he would not have died!" All present were in tears. Jesus too mourned and wept, and delivered a discourse of great length upon death. Many of the audience, which was constantly increasing outside the bower, whispered to one another and murmured their dissatisfaction at Jesus' not having kept Lazarus alive.

It seems to me that it was very early in the morning when Jesus went with the Apostles to the tomb. Mary, Lazarus's sisters, and others, in all about seven women, were likewise there, as also a crowd of people which was constantly on the increase. Indeed the throng presented somewhat the appearance of a tumult, as upon the day of Christ's Crucifixion. They proceeded along a road upon either side of which was a thick, green hedge, then passed through a gate, after which about a quarter of an hour's distance brought them to the walled-in cemetery of Bethania. From the gate of the cemetery, a road led right and left around a hill through which ran a vault. The latter was divided by railings into compartments, and the opening at the end was closed by a grate. One could,

from the entrance, see through the whole length of the vault and the green branches of the trees waving outside the opposite end. Light was admitted from openings above.

Lazarus's tomb was the first on the right of the entrance to the vault, down into which some steps led. It was a four-cornered, oblong cave, about three feet in depth, and covered with a flat stone. In it lay the corpse in a lightly woven coffin, and around it in the tomb there was room for one to walk. Jesus with some of the Apostles went down into the vault, while the holy women, Magdalen, and Martha remained standing in the doorway. But the crowd pressed around so that many people climbed up on the roof of the vault and the cemetery walls in order to see. Jesus commanded the Apostles to raise the stone from the grave. They did so, rested it against the wall, and then removed a light cover or door that closed the tomb below that stone. It was at this point of the proceedings that Martha said: "Lord, by this time he stinketh, for he is now of four days." After that they took the lightly woven cover from the coffin, and disclosed the corpse lying in its winding sheet. At that instant Jesus raised His eyes to Heaven, prayed aloud, and called out in a strong voice: "Lazarus, come forth!" At this cry, the corpse arose to a sitting posture. The crowd now pressed with so much violence that Jesus ordered them to be driven outside the walls of the cemetery. The Apostles, who were standing in the tomb by the coffin, removed the handkerchief from Lazarus's face, unbound his hands and feet, and drew off the winding sheet. Lazarus, as if waking from lethargy, rose from the coffin and stepped out of the grave, tottering and looking like a phantom. The Apostles threw a mantle around him. Like one walking in sleep, he approached the door, passed the Lord and went out to where his sisters and the other women had stepped back in fright as before a ghost.

Without daring to touch him, they fell prostrate on the ground. At the same instant, Jesus stepped after him out of the vault and seized him by both hands, His whole manner full of loving earnestness.

And now all moved on toward Lazarus's house. The throng was great. But a certain fear prevailed among the people; consequently the procession formed by Lazarus and his friends was not impeded in its movements by the crowd that followed. Lazarus moved along more like one floating than walking, and he still had all the appearance of a corpse. Jesus walked by his side, and the rest of the party followed sobbing and weeping around them in silent, frightened amazement. They reached the old gate, and went along the road bordered by verdant hedges to the avenue of trees from which they had started. The Lord entered it with Lazarus and His followers, while the crowd thronged outside, clamoring and shouting.

At this moment Lazarus threw himself prostrate on the earth before Jesus, like one about to be received into a Religious Order. Jesus spoke some words, and then they went on to the house, about a hundred paces distant.

Jesus, the Apostles, and Lazarus were alone in the dining hall. The Apostles formed a circle around Jesus and Lazarus, who was kneeling before the Lord. Jesus laid His right hand on his head and breathed upon him seven times. The Lord's breath was luminous. I saw a dark vapor withdrawing as it were from Lazarus, and the devil under the form of a black winged figure, impotent and wrathful, clearing the circle backward and mounting on high. By this ceremony, Jesus consecrated Lazarus to His service, purified him from all connection with the world and sin, and strengthened him with the gifts of the Holy Ghost. He made him a long address in which He told him that He had raised him to life that he might serve Him, and that he would have to endure great persecution on the part of the Jews.

Up to this time, Lazarus was in his grave clothes, but now he retired to lay them aside and put on his own garments. It was at this moment that his sisters and friends embraced him for the first time, for before this there was something so corpselike about him that it inspired terror. I saw meanwhile that Lazarus's soul, during the time of its separation from his body, was in a place peaceful and painless, lighted by only a glimmering twilight, and that while there he related to the just, Joseph, Joachim, Anne, Zachary, John, etc., how things were going with the Redeemer on earth.

By the Saviour's breathing upon him, Lazarus received the seven gifts of the Holy Ghost and was perfectly freed from connection with earthly things. He received those gifts before the Apostles, for he had by his death become acquainted with great mysteries, had gazed upon another world. He had actually been dead, and he was now born again. He could therefore receive those gifts. Lazarus comprises in himself a deep significance and a profound mystery.

And now a meal was ready, and all reclined at table upon which were many dishes and little jugs. A man served. After the meal the women entered, but remained at the lower end of the hall, to hear the teachings of Jesus. Lazarus was sitting next Him. There was a frightful noise around the house, for many had come out from Jerusalem, even the guards, and were now besetting the house. But Jesus sent the Apostles out, to drive off both people and guards. Jesus continued His instruction till after lamplight, and told the disciples that He was going next morning with two Apostles to Jerusalem. When they placed before Him the danger attending such a step, He replied that He would not be recognized, that He would not go openly. I saw them afterward taking a little sleep, leaning around against the wall.

Before daybreak Jesus, accompanied by John and Mat-

thew, who had girded up their garments somewhat differently from their usual custom, started from Bethania for Jerusalem. They went around the city and, taking by-roads, reached the house in which later on the Last Supper was celebrated. There they remained quietly the whole day and the next night, Jesus instructing and confirming His friends of the city. I saw Mary Marcus and Veronica in the house, and fully a dozen men. Nicodemus, to whom the house belonged, but who had gladly resigned it for the use of Jesus' friends, was not there. He had on that very day gone to Bethania to see Lazarus.

I saw also a gathering of Pharisees and High Priests who had come together to discuss Jesus and Lazarus. Among other things I heard them say that they feared Jesus would raise all the dead, and then what confusion would ensue!

At noon on that day, a great tumult arose in Bethania. If Jesus had been there, they would have stoned Him. Lazarus was obliged to hide, and the Apostles, to slip away in different directions. All the other friends of Jesus in Bethania were likewise forced to lie in concealment. Minds became calm, however, when people took into consideration that they had no right to take action against Lazarus.

Jesus passed the whole night till early next morning in the house on Mount Sion. Before day He left Jerusalem with Matthew and John and fled across the Jordan, not by the route He had formerly taken on the side of Bethabara, but by another off to the northeast. It may have been toward noon when He reached the opposite shore of the Jordan. That evening the Apostles from Bethania joined Him, and they spent the night under a great tree.

In the morning they started for a little village in the neighborhood, and on their way found a blind man lying on the roadside. He was in charge of two boys, who were not, however, related to him. He was a shepherd from the

region of Jericho. He had heard from the Apostles that the Lord was coming that way, and he was now crying out to Him for a cure. Jesus laid His hand on his head, and the man received his sight. Then he cast off his old rags and, in his undergarment, followed Jesus to the village, where in a hall Jesus taught of following Him. He said that they who wanted to do so must, as the blind man did his rags, leave all, to follow Him with full use of their sight. A mantle was given to the man cured of blindness. He wanted to join Jesus at once, but he was put off till he should prove his constancy. Jesus taught here until nearly evening. There were about eight Apostles with Him.

After that, as He drew near a little city, Jesus was hungry. I could not help smiling at the thought of His being hungry, for Jesus' hunger was very different from that of others. He was hungering after souls. From the last place that He had visited, some people who had not the right dispositions went with Him. On the roadside stood a fig tree that bore no fruit. Jesus went up to the tree and cursed it. It withered on the instant, its leaves turning yellow, and the trunk becoming crooked. Jesus taught in the school upon the sterile fig tree. There were some malevolent Doctors and Pharisees who invited Jesus to take His departure. A little stream spanned by a bridge ran by this place[1] into the Jordan. The school was built on an eminence. Jesus and His party spent the night at an inn.

1. Betharan, perhaps.

3. JESUS BEGINS HIS JOURNEY INTO THE LAND OF THE THREE HOLY KINGS

Next day when Jesus and His companions left that last place, they took a northeasterly direction through the

land of the tribe of Gad. I heard Jesus saying whither He was now about to journey. He told the Apostles and disciples that they should separate from Him, designated to them where they should and where they should not teach, and where they should again join Him. He was now, He said, about to make an extraordinary journey. He would spend the next Sabbath in Great Corozain, then go to Bethsaida, and from there to the south into the region of Machaerus and Madian. Thence He would proceed to where Agar had exposed Ismael,[1] and Jacob had set up the stone.[2] Then He would journey to the east around the Dead Sea and on to the place upon which Melchisedech had offered sacrifice before Abraham. On this site there stands today a chapel, in which Divine Service is sometimes celebrated. It is built of red stone, and overgrown with moss. Jesus declared His intention of going likewise to Heliopolis in Egypt, where He had once dwelt in childhood. There were some good people there who as children had played with Him, and who had not entirely forgotten Him. They were constantly asking what had become of Him, but they could not believe that He of whom they heard so much was the Child of their remembrance. He will return from the other side through Hebron and the valley of Josaphat, pass the place at which He had been baptized by John, and through the desert in which He had been tempted. He announced that His absence would be for about three months, and that His followers would be sure to find Him at the end of that time at Jacob's Well near Sichar, though they might meet Him before that, when He would be returning through Judea. He gave them minute instructions in a long discourse, above all as to how they should during His absence conduct themselves in their missionary duties. I remember these words, that wherever they were not well received, they should shake the dust from their shoes. Matthew returned home for awhile. He was a mar-

ried man. His wife was a very virtuous person and, since Matthew's vocation, they had lived in perfect continency. He was to teach in his own home, and quietly put up with the contempt of his former associates.

In Great Corozain, Jesus taught on the Sabbath in the synagogue. Peter, Andrew, and Philip were with Him. Toward noon a man from Capharnaum, who had been waiting for Jesus, approached Him. His son, he said, was sick unto death, and He implored the Lord to go with him and cure him. But Jesus commanded him to return home, for his son was already restored to health. There were many others gathered around Jesus, some belonging to the city, and others from a distance. Some were sick and looking for a cure, others were in search of consolation. He satisfied some at once, but to others He held out the promise of future assistance.

On the evening of that Sabbath, Jesus took leave of the inhabitants outside the synagogue, and proceeded with several of the Apostles up to where the Jordan empties into the sea, in order to cross to the other side. The ferry was higher up, and that made the journey much longer. Here they crossed on a kind of raft formed of beams laid one over another like a grating. In the center, on a raised platform, was a coop, or little half-tub into which the water could not penetrate, and there the baggage of the passengers was deposited. The raft was propelled by means of long poles. The shore of the Jordan was not very high in this place, and it seems to me there were some little islands lying around in this part of the river. I saw the Lord and the three Apostles travelling by moonlight. Outside of Bethsaida, as was customary at the entrance to the cities of Palestine, stood a long shed under which travellers used to ungird their garments and brush off the dust of travel before entering the city; generally some people were to be found there to wash their feet. This was the case on the arrival of the Lord

and the Apostles, after which they repaired to Andrew's, where they partook of a meal of honey, rolls, and grapes. Andrew was married, and his house was by no means a small one. It had a courtyard, was surrounded by walls, and was situated at one side of the city. Peter and Philip accompanied the Lord, but Andrew went on ahead. There were in all twelve men present at the meal, and at the end of it, six women came in to hear Jesus' teaching. Next day, as He was leaving Bethsaida with the three Apostles, He paused for awhile in a house outside the city in which were all kinds of goods and chattels peculiar to fishing. A great many men were assembled there, and Jesus gave them an instruction. Setting out at last, He journeyed up the shore of the Jordan, crossed the bridge far above the ferry just mentioned, and proceeded through eastern Galilee to the land of Basan.

I saw in a region beyond the Jordan, a district covered with white sand and tiny white pebbles, several disciples in an open shepherd shed awaiting the Lord's coming. They had brought with them three youths, tall and slim. While awaiting Jesus, the disciples had gathered yellow and green berries as large as figs, also little yellow apples that grew some on bushes, others on trees, from which they broke them off with chopping sticks. The road by which Jesus and the three Apostles came appeared to be not much frequented, for it was overgrown with long grass, and extended under an avenue of spreading fruit trees whose branches interlaced overhead. The Apostles broke off some of the fruit and put it into their pockets, but Jesus took none. He had travelled all night through mountainous districts. The disciples who had been awaiting His coming now went forward to meet Him. They pressed around Him with words of salutation, but without offering their hands. In front of the shed lay a long, broad, four-cornered log, around which Jesus and the others threw themselves in a reclining posture as at table,

and before each was placed a portion of the fruit just gathered. They had brought with them also little jugs containing some kind of beverage. Off in the distance lay a city and behind it rose a mountain chain. I think this region was in the land of the Amorrhites. From this place the road again took a downward direction. I saw Jesus and His companions journeying the whole day and, in the evening, arriving at a little scattered village. On the roadside stood an inn. The travellers entered and were soon surrounded by a crowd of inquisitive people. They had not heard much of Jesus, but they were for the most part good and simple-hearted. Jesus related to them the parable of the good shepherd, and then travelled on a short distance to another inn, at which He and His followers ate and slept. The Lord told the latter that He intended to go alone with the three youths through Chaldea and the land of Ur, Abraham's birthplace, and thence through Arabia to Egypt. The disciples should scatter here throughout the district and instruct the inhabitants; as for Himself, He added, He would teach wherever He went. In fine He again told them that, at the end of three months, they would meet at the Well of Jacob near Sichar. I saw Simeon, Cleophas, and Saturnin among the disciples.

At dawn of day Jesus bade farewell to the Apostles and disciples, to each of whom He extended His hand. They were very much troubled at His taking with Him only the three youths. These youths were from sixteen to eighteen years old and very different from the Jews. They were more slender and active, and wore long garments. They were like children to Jesus, whom they waited on most affectionately. Whenever they came to water, they washed His feet. They ran off on the road here and there, and came back with little rods, flowers, fruits, and berries. Jesus instructed them most lovingly and explained to them in parables all that had happened up to that time.

The parents of these youths belonged to the family of Mensor. They had come to Palestine with the caravan of the Three Kings and, at the departure of the same for home, had remained behind among the shepherds in the Valley of the Shepherds. They became Jews, married the daughters of the shepherds, and came into possession of meadow lands between Samaria and Jericho. The youngest of the youths was named Eremenzear and later on was called Hermas. He was the boy whom Jesus, at the prayer of his mother, had cured in the region of Sichar, after His interview with the Samaritan at Jacob's Well. The next one was Sela, or Silas; and the eldest, Eliud, received in Baptism the name of Siricius. They were called, also, the secret disciples, and at a later period they were associated with Thomas, John, and Paul. Eremenzear wrote an account of this journey.

On this journey, Jesus wore a brownish tunic, knitted or woven, that fell around Him in folds long and full; over that He had a long garment of fine white wool with wide sleeves. It was fastened at the waist by a broad girdle of the same material as the scarf that He wound around His head when sleeping. Jesus was taller than the Apostles. Walking or standing, His fair, grave face rose above them. His step was firm, His bearing erect. He was neither thin nor stout, but nobly formed with an appearance of perfect health. His shoulders were broad, and His chest well developed. Exercise and travelling had strengthened His muscles, although they presented no sign of hard labor.

The road taken by Jesus and the youths after parting from the Apostles was a constantly ascending one in a direction toward the East, over a white, sandy soil and through cedars and date trees. Opposite arose the mountains of Galaad. Jesus wanted to spend the coming Sabbath in the last Jewish city met in this direction. I think it was called Cedar. Jesus and the youths ate on the way

the fruits of the trees and berries. The youths carried pouches filled with little rolls, jugs containing some kind of drink, and staves. The Lord sometimes broke off a staff for Himself from a tree in passing, and again cast it aside. His feet, otherwise bare, were protected by sandals. In the evening they went to some solitary house occupied by rude, simple people, and there slept for the night. Jesus nowhere made Himself known, although He everywhere taught in beautiful parables of all kinds, but principally in those relating to the good shepherd. The people questioned Him about Jesus of Nazareth, but He did not tell that it was Himself. He in turn put questions to them concerning their work, their business affairs, so that they concluded He was a travelling shepherd looking around after good pasture lands, as was often the case in Jewish countries. I did not see Him effect any cure nor work any miracle in these parts. Next morning He journeyed on. He may now have still been some miles from Cedar, which was built on rising ground, the mountain chain behind it. Abraham's fatherland was in this direction, but far off toward the northeast; the land of the Three Kings was toward the southeast.

Some of the disciples had returned to their homes, while others had scattered around the country teaching. Zacheus of Jericho accompanied them awhile, after which he returned home, gave up his business, sold all that he had, bestowed the proceeds upon the poor, and went with his wife (with whom he henceforth lived in continency) to another place. The Lord told the disciples that nine weeks would pass before they should join Him again.

The excitement in Jerusalem on account of Lazarus was very great. Jesus absented Himself during it, that people might lose sight of Him, while the conviction of the truth of this miracle disposed many to conversion. When Jesus returned He was very thin. There is no written

account of this journey, since no Apostle accompanied the Lord on it; perhaps too the Apostles did not even know of all the places in which He had been. As well as I remember, I then saw this road for the first time.

Jesus journeyed on with His three young companions to the southeast, taking byways most frequently, and spending the night, like the preceding one among the shepherds, in a solitary house. The people of these parts were good and artless. They gazed at Jesus in wonder, and loved Him at once. He related to them many of the parables He was accustomed to use in Judea, and to them they listened with delight. But He neither healed nor blessed. When they asked Him about Jesus of Nazareth, He answered by telling them about those that had quitted all to follow Him, and then passed to parables that explained what He had said. The people thought He was a shepherd looking around for herds or meadows.

1. Bersabee, to the south of Palestine.
2. *Gen.* 46:1, 4; 26:23, 24.

4. JESUS IN CEDAR

Jesus and the youths reached Cedar before the Sabbath. They had not travelled by the highroad, but by roundabout ways. As it was too late to enter the city, they passed the night at a large public inn at which other wayfarers had sought shelter. There were open sheds with sleeping accommodations in the enclosure, and the whole was surrounded by a courtyard. A man, the one that superintended the establishment, unlocked the inn, after which he returned to the city. Next morning, he came out again to the inn, and then received a small sum for his services. The travellers went their several ways, but the superintendent took Jesus and His companions back with him to his own house in the city. Cedar was

situated at the foot of a mountain, in a valley through which flowed a river. It consisted of an old and a new city separated by the little river which flowed from the east and off toward Palestine. The shore was very steep, and the river was spanned by two arches very solidly built. On this side the place was poor and insignificant, and inhabited principally by Jewish shepherds who likewise engaged in the manufacture of light huts, shepherd and stable utensils. On the opposite side, Cedar presented a more opulent appearance. There were no Jews there, but only heathens. The Jewish costume was somewhat modified here, for some of the people wore a pointed cap. In the city this side of the river, there was a synagogue, and upon a square surrounded by grass plots and walks of clean white sand, played a fountain. This was the most beautiful spot in the city.

The Lord and the boys went with their host to the synagogue, and quietly celebrated the Sabbath. At the end of the prayers, Jesus asked whether He might venture to relate something to them, and when the good people showed their willingness to listen, He recounted the parable of the Prodigal Son. They listened attentively, admired Him greatly, but knew not who He was. He called Himself a shepherd seeking the lost lambs in order to lead them into good pasture. They regarded Him as a Prophet and, during the rest of the day, conducted Him to their houses where too He taught. The next day He gave an instruction at the fountain. The men and women sat at His feet, and He pressed the children to His breast. He told them about Zacheus climbing up the fig tree, of his leaving all and following Him; of him who in the Temple had said: "I thank God that I am not like the publican"; and lastly, of that other who, striking his breast, said: "Lord, be merciful to me, a poor sinner!" The inhabitants of Cedar became very fond of Jesus and thought no harm of Him. They begged Him to stay with

them till the next Sabbath and then teach again in their school, and when they asked Him about Jesus of Nazareth, He related to them many things of Him and His doctrine.

On leaving this place, Jesus and His travelling companions proceeded eastward from Cedar into a country of beautiful meadowlands and palm trees, and thence to Edon. On the way, He visited a house that stood off by itself, and in which both the father and mother of the family had long been bedridden with incurable maladies. Several children were going and coming around the house. All were good. Here also they asked Him about Jesus of Nazareth, of whom they had heard divers reports. Jesus answered them in a beautiful parable of a king and his son, in which he spoke of the One of whom they inquired. He told them that He would be persecuted, and that He would return to His Father's Kingdom, which He would share with all those that had followed Him. As Jesus spoke I had a vision of His Passion, His Ascension, His throne surrounded by all the angels and set next His Father's, meaning His dominion over the world; and, lastly, I saw the reward portioned out to His followers. I saw likewise the vision of His Kingdom and the whole parable that He was relating to the people, and I saw too that He impressed upon their hearts a lasting picture of it. When He asked them whether they believed all He had told them and whether they would follow the good King, and they had protested their belief and their willingness, He promised the two old people that God would reward them by curing them and allowing them to follow Him to Edon. And all on a sudden, they were restored to health and, to the astonishment of the beholders, were indeed able to follow Jesus to Edon. The man's name was Benjamin, and he was a direct descendant from Ruth. I think that Titus was either a son or a relative of this couple so suddenly cured. He was at that

time between fourteen to sixteen years old. He went to Cedar and to every other place in this region in which Jesus taught, in order to hear Him and to listen to others talking about Him. Marcus, whose birthplace was nearer Judea, was acquainted with this family, and so too was Silas.

Jesus and the three youths, on leaving that house, went on to Edon through lovely fields and meadows shaded by palm trees. Jesus carried a shepherd's crook in His right hand. In the public feast house, on a large, open square to the left of the entrance to the city, a marriage was being celebrated. The house contained a large hall, at the end of which was the kitchen. All around it were sleeping apartments, in each of which there were three beds that could be separated from one another by an ornamented screen. Although it was clear daylight, a lamp was burning in the hall. The guests, male and female, as also the bride and bridegroom, adorned with flowery wreaths, were all assembled in the same apartment. Boys were singing and playing upon flutes and other instruments. These pious people were awaiting Jesus, whom they looked upon as a Prophet. They had heard of His teaching and parables in Cedar and the surrounding district, and had in consequence invited Him to their wedding. They received Him joyfully and reverently, washed His feet and those of His young companions, and dried them with their own garments. They took from Jesus His staff, placed it in a corner, and prepared for Him a table. On it were some little rolls, a honeycomb almost a foot in length, and some red berries from the top of which they detached before eating a little circle of black leaves tipped with white. There were, too, little earthen jugs and cups on the table and some small dishes. The last mentioned looked like glazed earthenware, out of which with little spoons they put something into their drink. The guests reclined at table upon small leaning benches, and

to Jesus was given the seat between the bridegroom and the bride. The women sat at the lower end. Jesus blessed the food and drink, of which all then partook.

During the meal, Jesus taught. He told the guests about that Man in Judea who, at the marriage of Cana in Galilee, had changed water into wine. When the couple whom the guests had known so long as sick, but who had been restored to health, made their appearance, the amazement was great. They related all that the Lord had told them of the King and His Kingdom, declared their belief in it, and said that they were as certain of having a share in that same Kingdom as they were now conscious of the fact of having been cured. Jesus repeated to them the parable and told them in plain words that there was still a wall between them and the dominions of that King, but that they could force their way through it if they would overcome themselves. It was morning before the party retired to bed. The Lord and the young boys slept back of the dining hall. Before He lay down, however, He went aside and, kneeling, prayed with uplifted hands to His Heavenly Father. I saw streams of light issuing from His mouth, and another stream of light, or an angelic form, descending toward Him. This often happened even in full daylight when at any time Jesus retired to a solitary place to pray. I knew this about Him even in my childhood, and when I saw Him praying thus alone, I tried to imitate Him. I saw the Blessed Virgin, up to the conception of the Saviour, generally standing in prayer, her hands crossed on her breast, and her eyes lowered; but after the most holy Incarnation, she generally knelt, her face raised to Heaven, and her hands uplifted.

Next morning, on account of the great concourse of people, Jesus taught in the open air. He settled many matrimonial affairs, for the people of this place had lost the true conception of the Law on that head. They wanted to espouse two blood relatives in succession, and

they questioned Jesus on the matter. He explained to them that it was not allowed by the Mosaic Law, and they promised to refrain from such unions. It was told Jesus also that in one of the neighboring places, a certain man was on the point of marrying for the sixth time, his five deceased wives being sisters of the present affianced. Jesus said that He would visit that place. He returned to Cedar for the Sabbath, and taught the whole day in the school. He gave decisions upon many questions and doubts concerning the Law and marriage and reconciled some married couples that were at variance.

5. JESUS GOES TO SICHAR-CEDAR AND TEACHES UPON THE MYSTERY OF MARRIAGE

From Cedar, Jesus, with a numerous escort, wended His way northward, the country everywhere presenting a more level aspect. I saw them reach a shepherd village outside of which were open sheds, long rows of trees with interlacing branches, and huts formed of green boughs and leaves. Under one of the sheds, all partook of figs, grapes, and dates. They were still there, the night being mild and lovely, when the stars shone out in the sky and the dewdrops glittered brightly below.

When the rest of the party dispersed to their homes, Jesus with the three youths went around the district teaching, and arrived toward evening of the following day at the little city of Sichar-Cedar, built on the declivity of a mountain range. Some people came out to meet Him. They conducted Him to the public house of the city, which was something like that of Cana in Galilee, and there He found a crowd assembled. Some young married people had lost their parents by a sudden death, and they were now entertaining at this house all those who had followed the remains to the grave. In front of the house

was a courtyard enclosed by a railing, and in it an arbor of skillfully woven foliage. In each of the four corners stood a stone cistern full of water out of which grew creeping plants. They were trained up on palings and then allowed to run on arches to the center of the yard, where a carved column of marble supported the verdant roof thus formed. The plants, like reeds or sedges, retained their freshness a long time. This decoration, as well as all the garlands that adorned the house, was of extraordinary beauty. In a hall just off the courtyard, Jesus' feet and those of His companions were washed, and the customary refreshments presented. Then they went to another apartment, in which a meal was in readiness. Jesus insisted upon serving at table. He handed to all the guests bread, fruit, and large pieces of honeycomb, and poured from jugs into the drinking cup of each three kinds of beverage: one was a green juice; another, some kind of yellow drink; and the third, a perfectly white fluid. Jesus taught all the time. Sichar-Cedar was the place of which Jesus had been told at the wedding feast that so many were living there in unlawful marriage relations.

Only the husband of the mourning married couple was present at the funereal feast. He was named Eliud. He had been at the marriage feast at Edon, and on his return home found that both his parents-in-law had departed this life. They had died suddenly, overcome by grief at the discovery that their daughter, Eliud's wife, was an adulteress. Eliud himself had no intimation of the fact, nor consequently of the cause of the sudden death of his parents-in-law. When the meal spoken of above was over, Jesus allowed Himself to be conducted by Eliud to his home. The youths did not go with Him. Jesus spoke to the wife in private. She was in great sorrow. She sank at His feet in tears, and confessed her sin. When Jesus left her, Eliud conducted Him to His sleeping chamber. I saw

the Lord saying some grave and touching words to him and, when Eliud left Him, He prayed awhile and then went to rest. Early next morning Eliud, with a wash-basin and a green branch, went in to Jesus, who was still lying on the bed supported on His arm. He arose; Eliud washed His feet and dried them in his own garments. Then the Lord told him to conduct Him to his chamber, for that He wanted in turn to wash his feet. Eliud would not hear of this. But Jesus told him gravely that if he would not yield, He would instantly leave his house, that it must be, that if he wanted to follow Him he must not refuse to obey. On hearing these words, Eliud led Jesus to his bedchamber and brought Him a basin of water. Jesus grasped him by the hands, gazed lovingly into his eyes, said a few words on the subject of foot washing, and then informed him that his wife was an adulteress, but penitent, and that he must pardon her. At this information Eliud fell prostrate on the ground, writhing and weeping in an excess of mental agony. Jesus turned away from him and prayed. After a little while, the first bitter struggle being over, Jesus went to him, raised him from the ground, spoke words of consolation to him, and washed his feet. When Eliud had become calm, Jesus commanded him to call his wife. He did so, and she entered the room closely veiled. Jesus took her hand, laid it in that of Eliud, blessed them both, consoled them, and raised the wife's veil. Then He dismissed them with directions to send their children to Him, whom when they came He blessed and led back to their parents. From this time forward Eliud and his wife remained faithful to each other, and both made a vow of continency. On that same day, Jesus visited many other homes in order to lead their occupants from the error of their ways. I saw Him going from house to house, conversing with the people upon their various affairs and thus winning their confidence.

On the mountain near this place, Sichar-Cedar, there were whole rows of beehives. The declivity of the mountain was terraced, and on the terraces resting against the mountain stood numerous square, flat-roofed beehives about seven feet in height, the upper part ornamented with knobs. They were placed in several rows, one above the other. They were not rounded in the back, but pointed like a roof, and they could be opened from top to bottom on the shelf side. The whole apiary was enclosed by a fine trellis of woven reeds. Between these stacks of hives there were steps leading up to the terraces, and to the railings on either side, bushes bearing white blossoms and berries were trained. One could mount from terrace to terrace, upon each of which were similar arrangements for bees.

When Jesus was asked by the people whence He had come He invariably answered in parables, to which they gave simple-hearted credence. Under the bower of the public house He delivered an instruction, in which He related the parable of the king's son who came to discharge all the debts of his subjects. His hearers took the parable in its literal sense and rejoiced greatly over what it promised. Jesus then turned to the parable of the debtor who, after having obtained a delay for the payment of his own great debt, insisted upon bringing before the judge the man that owed him a trifle. He told them also that His Father had given Him a vineyard which had to be cultivated and pruned, and that He was looking for laborers to replace the useless, lazy servants whom He was going to chase away, and who were mete images of the branches they had neglected to prune. Then He explained to them the cutting away of the vinestock, spoke of the quantity of useless wood and foliage, and of the small number of grapes. To this He compared the hurtful elements that had, through sin, entered into man. These, He said, should be cut off and destroyed by the exercise

of mortification in order that fruit might be produced. This led to some words on marriage and its precepts, as well as upon the modesty and propriety to be observed in it, after which He returned to the vine and told the people that they too ought to cultivate it. They replied quite innocently that the country was not adapted to vine culture. But Jesus responded that they ought to plant it on that side of the mountain occupied by the apiary, for that was an excellent exposure for it, and then He related a parable treating of bees. The people expressed their readiness to labor in His vineyard, if He would allow them. But He told them that He had to go and discharge the debts, that He had to see that the true vine was put into the wine press, in order to produce a lifegiving wine, and to teach others how to cultivate and prepare the same. The simple-hearted people were troubled at the thought of His going away, and implored Him to remain with them. But He consoled them by saying that if they believed Him, He would send them one who would make them laborers in His vineyard. I saw that the inhabitants of this little place were afterward baptized by Thaddeus, and that all emigrated during a persecution.

Jesus recalled none of the Prophecies, performed no miracles in this place. In spite of their moral disorders, these people were simple and childlike. Married couples living apart were again united by Jesus, and He explained to the man who, after having married five sisters was now about to espouse the sixth, that such unions were unlawful.

Jesus gave another instruction upon marriage. He illustrated His subject by deeply significant similitudes taken from the cultivation of the vine, the care of the vineyard, and the pruning away of the superfluous branches. I was particularly impressed by His remarkable and clearly convincing words to this effect, that wherever discord reigned in the married state and wherever marriage failed

to produce good, pure fruit, the fault lay principally on the wife's side. It is for her to endure and to suffer, it is for her to form, to preserve, the fruit of marriage. By her spiritual labors and victories over self, she can perfect her own soul and the fruit of her womb, she can eradicate whatever evil there may be in it, since her whole conduct, all her actions, redound to the blessing or the ruination of her offspring. In marriage there should be no question of sensual gratification, but only of penance and mortification, of constant fear, of constant warfare against sin and sinful desires, and this warfare is best carried on by prayer and self-conquest. Such struggles against self, such victories over self on the mother's part, secure similar victories to her children. All this instruction was given by the Lord in words as wonderful for their significance as for their simplicity. He said many other things, clear and precise, on the same subject. I was so impressed by the truth of what He said and its great necessity that the thought rushed impetuously to my mind: Why is not all this put in writing! Why is there no disciple present who could write it all down, that people far and wide might know it? For in the whole of this vision I was, as it were, present among Jesus' audience, and I followed Him here and there. As I was so earnestly revolving that thought, my Heavenly Bridegroom turned and addressed me in words to this effect: "I rouse charity, I cultivate the vineyard wherever it will best produce fruit. Were these things written down, they would suffer the fate of so many other writings, they would fall into oblivion, or be misinterpreted, or utterly condemned. The words that I have just spoken, as well as innumerable others that have never been written, will become more productive in effects than what has been preserved in writing. It is not the written Law that is obeyed; but they that believe, hope, and love, have everything written in their heart." The way in which Jesus taught all this,

the constant use of parables by which He illustrated from the nature of the vine all that He said of marriage and, on the other hand, the borrowing from marriage apt illustrations of the cultivation of the vine—all was inexpressibly beautiful and convincing. The people questioned the Lord most simply, and He gave them answers that showed still more clearly how perfectly His similitudes explained His doctrine.

At noon the nuptial ceremony between a poor young couple took place in front of the synagogue, and at it Jesus assisted. Both were good and innocent, consequently the Lord was very kind to them. The bridal procession to the synagogue was headed by little boys of six years with wreaths on their heads and flutes in their hands, white-robed maidens carrying little baskets of flowers which they strewed on the ground, and youths playing on harps, triangles, and other musical instruments now little known. The bridegroom was dressed almost like a priest. Both he and the bride were attended by assistants who, during the ceremony, laid their hands on their shoulders. The marriage was performed by a Jewish priest, in a hall whose roof had been opened just above the bridal party. It was near the synagogue. When the stars began to appear in the sky, the Sabbath exercises were celebrated in the synagogue, after which a fast that lasted until the next evening was begun. When that was over, the wedding festivities were held in the public house used on such occasions, during which Jesus related many parables, such as that of the Prodigal Son and the mansions in His Father's house. The bridegroom had no house of his own. He was to make his home in that belonging to the mother of his bride. Jesus told him that, until he should receive a mansion in His Father's house, he should take up his abode under a tent in the vineyard which He Himself was going to lay out on the mount of the bees. Then He again taught on marriage, upon which

He dwelt for a long time. If married people, He said, would live together modestly and chastely, if they would recognize their state as one of penance, then would they lead their children in the way of salvation, then would their state become not a means of diverting souls from their end, but one that would reap a harvest for those mansions in His Father's house. In this instruction, Jesus called Himself the Spouse of a bride in whom all those that should be gathered, would be born again. He alluded to the marriage feast of Cana, and told of the changing of water into wine. He always spoke of Himself in the third person, as of that Man in Judea whom He knew so well, who would be so bitterly persecuted, and who would finally be put to death.

The people heard all this in simple, childlike faith, and the parables were for them real facts. The bridegroom appeared to be a school teacher, for Jesus told him how he should teach by his own example. Jesus made allusion also to Ismael, for Cedar and the country around were peopled by his descendants. They were, for the most part, shepherds, and esteemed themselves inferior to the people of Judea, of whom they spoke as of a very great nation, a chosen race. They still clung to the ancient manner of living. The owner of numerous herds lived in a large house surrounded by a moat, and in the midst of the pasture grounds by which it was encompassed stood the houses of the under-shepherds. To the well, which belonged to the head proprietor, only his own herds had a right to go, though those of his neighbors enjoyed the same privilege if there existed an agreement to that effect. Such patriarchal settlements were scattered thickly here and there, though otherwise the place was of little importance.

Moved thereto by Jesus' words, the people determined to build for the newly married pair a light habitation on the bee mount where, later on, the vineyard was to be

laid out. Every friend in the place constructed for the tent a light wicker wall which was then covered with skins, and afterward coated with something of a viscid nature. When a piece of the work was finished, it was transported to the site for which it was destined. Each one did what was in his power, some more, some less, and they shared with one another whatever was needed. The Lord told them how all was to be done, and they listened in wonder at His knowing so much about such things. He had taught them at the marriage feast that the old and the poor should take the upper places. Jesus went with the people to the little hill in front of the bee mountain, in order to choose there the best site for the vineyard. The back of the tent was to rest against the rising ground of the vineyard. As the Feast of the New Moon just now began, all returned with Jesus to the public house. He knew that, when He said that they should build a house for the newly married pair, many had thought and said to one another: "Perhaps He has no house of His own, no place of abode. Will He, perhaps, take up His residence with these people?" Therefore it was that Jesus now told them that He was not going to stay among them, that He had no abiding place on this earth, that His Kingdom was yet to come, that He had to plant His Father's vineyard, and water it with His Blood upon Mount Calvary. They could not now comprehend His words, He said, but they would do so after He had watered the vineyard. Then He would come back to them from a dark country. He would send His messengers to call them, and then they would leave this place and follow Him. But when He should come again for the third time, He would lead into His Father's Kingdom all those who had faithfully labored in the vineyard. Their sojourning here was not to be long, therefore the house they were building was to be a light one, rather a tent that could be easily removed. Jesus next gave a long in-

struction upon mutual charity. They should, He said, cast their anchor in the heart of their neighbor, that the storms of the world might not separate and destroy them. He spoke again in parables of the vineyard, saying that He would remain only long enough to lay out the vineyard for the newly married pair and teach them to plant the vines, then He would depart in order to cultivate that belonging to His Father. Jesus taught all these things in language so simple, and yet so nicely adapted to the point in question, that His hearers became more and more convinced of its truth, retaining at the same time their simplicity. He taught them to recognize in all nature, in life itself, a law hidden and holy, though now disfigured by sin. The instruction lasted till late into the night, and when Jesus wanted to take leave of them, the people detained Him. They clasped Him in their arms, exclaiming: "Explain it all to us again, that we may understand it better." But He replied that they should practice what He had preached to them, and He promised to send them one who would make it all clear to them. During this assembly they partook of a slight repast, at which all drank out of the same cup.

The young man for whom the Lord had caused the house to be built was named Salathiel, and the bride's name was a word that signified "pretty," or "brunette."[1] With the greater part of the inhabitants of the place, they were baptized by Thaddeus. The Evangelist Mark also was in this region for awhile. Thirty-five years after Christ's Ascension, Salathiel with his wife and three grown-up sons removed to Ephesus. I saw him there in company with the goldsmith Demetrius, who had once raised an insurrection against Paul, but who was afterward converted. Demetrius gave him a long account of Paul, and narrated the history of his conversion. Paul was not then at Ephesus. Salathiel, his three sons, and Demetrius went to join him, while the wife of the first-

named remained behind at Ephesus in a house to which many from her own country came and resided with her. Almost all the Jews left Ephesus at this time. Salathiel and his three sons, Demetrius, Silas, and a man named Caius were all in the same ship with Paul when he suffered shipwreck near the island of Malta, and they went with him to the island. From his prison in Rome, Paul assigned to each of the three sons of Salathiel the place in which he was to labor.

When Jesus went with the men to the bee mount, in order to show them how to plant the vines, the site for the tent house was already marked off and an espalier erected. The men told Jesus that grapes raised in those parts were always bitter, to which Jesus responded that that was because they belonged to a poor species. They were of a bad stock, they were allowed to run wild without pruning; consequently they had the appearance only of grapes, without their sweetness. But, He added, those that He was now about to plant would be sweet. The instruction turned again upon marriage which, Jesus said, could produce pure, sweet fruit only when it was guarded by self-command, mortification, and moderation united to pain and labor.

From the young plants that He had ordered to be brought to the spot, Jesus chose five, which He laid in the ground that He had Himself previously loosened, and He showed the men how to bind them to the espalier in the form of a cross. All that He said while thus engaged of the nature and training of the vine referred to the mystery of marriage and the sanctification of its fruit. When Jesus continued this instruction in the synagogue, He spoke of the obligation of continency in order to conception and, as a proof of the same, brought forward the depth of corruption into which men had fallen in this particular. Man, He said, might in this respect learn a lesson from the elephant. (There were a few of these

animals in that region). At the close of the instruction Jesus repeated that He must now soon leave them, in order to plant and water the vine on Mount Calvary, but He would send some to teach them all things and to lead them into His Father's vineyard. When at the same time He spoke of the Kingdom and the mansions of His Father, the people asked Him why He had brought nothing with Him from that Kingdom and why He went about so poorly clad. Jesus answered that that Kingdom was reserved for such as followed Him, and that no one would receive it without deserving it. He was, He said, a stranger seeking for faithful servants whom He might call into the vineyard. He had therefore built the bridegroom's house so lightly because the earth was not to be a permanent abode for his posterity and they were not to cling to it. Why should a solid habitation be constructed for the body, since it is itself only a fragile vessel? It should indeed be cared for and purified as the house of the soul, as a sacred temple, but it should not be polluted, or to the prejudice of the soul either overburdened or treated too delicately. From such discourse Jesus turned again to the house of His Father, to the Messiah, and all the signs by which He might be recognized. Among the latter He mentioned the fact that He was to be born of an illustrious race, though of simple, pious parents, and added that, according to the signs of the time, He must have already come. They should, Jesus said, attach themselves to Him and observe His teachings.

Jesus next taught on the love of the neighbor and good example. Turning to the bridegroom Salathiel, He told him to allow his house to stand open, to have perfect confidence in what He had said to him, and to live piously; if he did so, God would guard his house for him and nothing would be stolen from him. Salathiel had received for his new house far more than was actually

needed, for Jesus had inveighed against selfishness. They must, He said, be willing to sacrifice for God and the neighbor. The communication between Jesus and these people became more and more intimate and, in order to rescue them from the ignorance into which they had fallen, He taught under manifold similitudes upon the chastity, modesty, and self-conquest that should grace the married state. The similitudes referred to the sowing and the harvest. He went also to visit two parties who were about to marry notwithstanding their relationship to each other in prohibited degrees. One couple were blood relatives. Jesus summoned them into His presence and told them that their design sprang from the desire of temporal goods, and that it was not lawful. They were terrified on finding that He knew their thoughts, for no one had said anything to Him about it; so they relinquished their intention. Here they washed one another's feet, and the bride wiped Jesus' feet with the end of her veil, or the upper part of her mantle. Both the man and the woman recognized Jesus by His teaching as more than a Prophet. They were converted and followed Him. Jesus next went out to a house in the country, in which lived a stepmother who wanted to marry her stepson, though the latter as yet did not clearly comprehend her design. Jesus made known to the son the danger in which he was, and bade him flee from the place and go labor at Salathiel's, which he obediently did. The Lord washed his feet also. The stepmother, whom Jesus gravely rebuked for her guilt, was greatly exasperated. She did no penance and went to perdition.

The people of this region must have had, through their ancestors, some special relations with the Ark of the Covenant. They asked Jesus what had become of the Holy Mystery contained in the Ark. He answered that mankind had received so much of It, that It had now passed into them, and that from the fact that it was no

longer to be found, they might conclude that the Messiah was born. Many people of this country believed that the Messiah was put to death among the Holy Innocents.

JESUS RAISES A DEAD MAN TO LIFE

About one hour to the east of Sichar stood the dwelling of a rich herd proprietor. The house was surrounded by a moat. The owner had died suddenly in a field not far from his house, and his wife and children were in great affliction. The remains were ready for interment, and the family had sent messengers into the city to beg the Lord and some others to come to the funeral. Jesus went, accompanied by His three disciples, Salathiel and his wife, and several others—about thirty in all. The corpse, ready for the grave, was placed in a broad avenue of trees before the house. The man had been struck dead in punishment of his sins, for he had seized upon part of the possessions of some shepherds who, owing to his oppressive treatment, were obliged to leave that section of the country. Shortly after the commission of this sin, he had fallen dead upon the very ground that he had unjustly appropriated. Standing in front of the corpse, Jesus spoke of the deceased. He asked of what advantage was it to him now that he had once pampered and served his body, that house which his soul had now to leave. He had, on account of that body, run his soul into debt which he neither had and which he never could discharge. The wife of the deceased was plunged in grief. She had constantly repeated before Jesus' coming: "If the Jewish King from Nazareth were here, He could raise him from the dead!" In reply to these words, Jesus said: "Yes, the Jewish King can do it. But men will persecute Him on that account. They will kill Him who gives life, and they will refuse to acknowledge Him!" To which those around responded: "If He were among us, we

would acknowledge Him!"

Jesus resolved to put them to the test. He spoke of faith, and promised that the Jewish King would help them, provided they believed and practiced all that He taught. Then He separated the family of the deceased along with Salathiel and his wife from the rest of the assistants, whom He directed to withdraw, while He spoke with the wife, the daughter, and the son of the dead man. Even before the others had gone out, the wife had addressed these words to Jesus: "Lord, Thou speakest as if Thou Thyself wert the King of the Jews!" But Jesus had motioned her to be silent. When now those others, whom He knew to be weaker in faith, had retired, Jesus told the family that if they would believe in His doctrine, if they would follow Him, and if they would keep silence upon the matter, He would raise the dead man to life, for his soul was not yet judged, it was still tarrying in the field, the scene of its injustice as well as of its separation from the body. The family promised with all their heart both obedience and silence, and Jesus went with them to the field in which the man had died. I saw the state in which the soul of the deceased was. I saw it in a circle, in a sphere above the spot upon which he had died. Before it passed pictures of all its transgressions with their temporal consequences, and the sight consumed it with sorrow. I saw too all the punishments it was to undergo, and it was vouchsafed a view of the satisfactory Passion of Jesus. Torn with grief, it was about to enter upon its punishment, when Jesus prayed, and called it back into the body by pronouncing the name Nazor, the name of the deceased. Then turning to the assistants, He said: "When we return, we shall find Nazor sitting up and alive!" I saw the soul at Jesus' call floating toward the body, becoming smaller, and disappearing through the mouth, at which moment Nazor rose to a sitting posture in his coffin. I always see the human

soul reposing above the heart from which numerous threads run to the head.

When Jesus and His companions returned to the house they found Nazor, still enveloped in his funereal bands and his hands bound, sitting up in the coffin. His wife unbound his hands and loosened the bands. He stepped forth from the coffin, cast himself at Jesus' feet, and tried to embrace His knees. But the Lord drew back and told him that he should purify himself, should wash, and remain concealed in his chamber, that he should not speak of his resurrection until He Himself had left that region. The wife then led her husband into a retired corner of the dwelling, where he washed and clothed himself. Jesus, Salathiel and his wife, and the three disciples took some food and remained at the house. The coffin was placed in the vault. The Lord taught until after nightfall. On the following morning He washed the feet of the resuscitated Nazor and exhorted him for the future to think more of his soul than of his body, and to restore the ill-gotten property. After that He called the children to Him, spoke of God's mercy which their father had experienced, and exhorted them to the fear of God; then He blessed them and led them to their parents. The mother, also, Jesus conducted to the father. He presented her to him as to one returned from afar, in order that they might live together in a stricter and more God fearing manner.

Jesus on that day taught many things relating to marriage, in similitudes. He addressed Himself especially to the newly married couple. To Salathiel He said: "Thou hast allowed thy heart to be moved by the beauty of thy wife! But think how great the beauty of the soul must be, since God sends His Son upon earth to save souls by the sacrifice of His Body! Whoever serves the body, serves not the soul. Beauty inflames concupiscence, and concupiscence corrupts the soul. Incontinence is like a

creeping plant that chokes and destroys the wheat and the vines." These last words turned the instruction again upon the subject of vine and wheat culture, and Jesus warned His hearers to keep far from their fields and vineyards two running weeds which He designated by name. At last He announced to them that on the coming Sabbath He would teach in the school at Cedar, and on that occasion they would hear what they must do to become His followers and share in His Kingdom. He told them, moreover, that He would then depart from that region and journey eastward to Arabia. When they asked Him why He was going among those heathens, those star-worshippers, He answered that He had friends among them who had followed a star in order to greet Him at His birth. These He wanted to search after, that He might invite them also into the vineyard and the Kingdom of His Father, and put them on the straight road to it.

An extraordinarily great multitude assembled in Cedar to meet Jesus, who now began publicly to heal crowds of sick. Sometimes while passing among those that had been brought hither by their friends, He merely pronounced the words: "Arise! Follow Me!"—and they rose up cured. The wonder and admiration produced by these miracles reached such a pitch of enthusiasm that had not Jesus Himself suppressed it, the whole country would have risen in one sudden transport of joy.

Salathiel and his wife were among the assembly at Cedar. Jesus once more spoke to them of the duties of the married state, and gave them detailed instructions upon the way in which they should live together in order to become a good vine (that is, one that would produce pure and excellent fruit, such as would become disciples of His Apostles, saints, and martyrs). He inculcated the observance of modesty and purity, bade them in all their actions aim at purity of intention, exhorted them to

prayer and renunciation, and rigorously commanded perfect continence after the period of conception. He spoke of the mutual confidence that ought to exist between husband and wife, and of the obedience of the latter to the former. The husband should not keep silence when the wife asks him questions. He ought to respect her and be indulgent toward her, since she is the weaker vessel. He should not mistrust her if he sees her talking with others, neither should she be jealous upon beholding him doing the same; still each should be careful not to give to the other cause for vexation. They should suffer no third party to come in between them, and should settle their little differences themselves. He told the wife that she should become a pious Abigail, and pointed out to them a region suitable for the cultivation of wheat. They must, He said, raise a hedge around their vineyard, which hedge was to consist of the admonitions He had just given them.

Before leaving Cedar, Jesus gave in the synagogue another very long instruction, in which He again explained the connection existing between all the points upon which up to that time he had here taught separately. He spoke in simple, childlike allegories of the mysteries of Original Sin, the vicious propagation of the human race, their ever-increasing corruption, the dispositions of God's grace and His guidance of the chosen people from generation to generation down to the Blessed Virgin, the mystery of the Incarnation and the regeneration of fallen man from death to eternal life through the Son of the Virgin. Here He introduced the parable of the grain of wheat which had to be buried in the ground before it could spring forth into new fruit, but He was not understood by His hearers. He told them that they should follow Him not for a short time only, but on a long journey that would end only at the Judgment. He spoke of the resurrection of the dead and of the last

Judgment, and He bade them *watch!* Then He related the parable of the slothful servants. Judgment comes like a thief in the night; death strikes at every hour. They, the Ismaelites, were typified by the servants, and they ought to be faithful. Melchisedech, He said, was a type of Himself. His sacrifice consisted of bread and wine, but in Him they would be changed into flesh and blood. At last Jesus told them in plain terms that He was the Redeemer. At this revelation, many became timid and fearful, while others grew more ardent and enthusiastic in their adherence to Him. He enforced upon them in particular love for one another, compassion, sympathy in joy and sorrow such as the members of the body feel for one another.

The pagans from the pagan quarter of Cedar were present at this instruction, to which they listened from a distance. They had been very hostile toward the Jews, but from this time many approached them and questioned them in a friendly manner about Jesus' doctrine and miracles.

1. "Bräunchen," or "Feinchen."

6. JESUS REACHES THE FIRST TENT CITY OF THE STAR WORSHIPPERS

When Jesus with the three youths left Cedar, Nazor, the Ruler of the synagogue, who traced his origin up to Tobias, Salathiel, Eliud, and the youth Titus accompanied Him a good part of the way. They crossed the river and passed through the pagan quarter of the city, in which just at that time a pagan feast was being celebrated and sacrifice was being offered in front of the temple. The road ran first eastward and then to the south through a plain that lay between two high mountain ridges, sometimes over heaths, again over yellow or white sand, and

sometimes over white pebbles. At last they reached a large, open tract of country covered with verdure, in which stood a great tent among the palm trees, and around it many smaller ones. Here Jesus blessed and took leave of His escort, and then continued His journey awhile longer toward the tent city of the star worshippers. The day was on its decline when He arrived at a beautiful well in a hollow. It was surrounded by a low embankment, and near it was a drinking ladle. The Lord drank, and then sat down by the well. The youths washed His feet and He, in turn, rendered them the same service. All was done with childlike simplicity, and the sight was extremely touching. The plain was covered with palm trees, meadows, and at a considerable distance apart there were groups of tents. A tower, or terraced pyramid of pretty good size, still not higher than an ordinary church, arose in the center of the district. Here and there some people made their appearance and from a distance gazed at Jesus in surprise not unmingled with awe, but no one approached Him.

Not far from the well stood the largest of the tent houses. It was surmounted by several spires, and consisted of many stories and apartments connected together by partitions, some grated, others merely of canvas. The upper part was covered with skins. Altogether it was very artistically made and very beautiful. From this tent castle five men came forth bearing branches, and turned their steps in the direction of Jesus. Each carried in his hand a branch of a different kind of fruit: One had little yellow leaves and fruit, another was covered with red berries, a third was a palm branch, one bore a vine branch full of leaves, and the fifth carried a cluster of grapes. From the waist to the knees they wore a kind of woollen tunic slit at the sides, and on the upper part of the body a jacket wide and full, made of some kind of transparent, woollen stuff, with sleeves that reached about halfway to the

elbow. They were of fair complexion, had a short, black beard, and long, curling hair. On their head was a sort of spiral cap from which depended many lappets around their temples. They approached Jesus and His companions with a friendly air, saluted them and, while presenting to them the branches they held in their hands, invited them to accompany them back to the tent. The vine branch was presented to Jesus, the one who acted as guide carrying a similar one. On entering the tent Jesus and His companions were made to sit upon cushions trimmed with tassels, and fruit was presented to them. Jesus uttered only a few words. The guests were then led through a tent corridor lined with sleeping chambers containing couch beds, and furnished with high cushions, to that part of the tent in which was the dining hall. In the center of the hall rose the pillar that supported the tent; and around it were twined garlands of leaves and fruits, vine branches, apples, and clusters of grapes—all so natural in appearance that I cannot say whether they really were natural or only painted. Here the attendants drew out a little oval table about as high as a footstool. It was formed of light leaves that could be opened quickly and its feet separated into two supports. They spread under it a colored carpet upon which were representations of men like themselves, and placed upon it cups and other table furniture. The tent was hung with tapestry, so that no part of the canvas itself could be seen.

When Jesus and the young disciples stretched themselves on the carpet around the table, the men in attendance brought cakes, scooped out in the middle, all kinds of fruits, and honey. The attendants themselves sat on low, round folding stools, their legs crossed. Between their feet they stood a little disk supported on a long leg, and on the disk they laid their plate. They served their guests themselves turnabout, the servants remaining outside the tent with everything that was necessary. I saw

them going to another tent and bringing thence birds, which had been roasted on a spit in the kitchen. This last-named apartment consisted merely of a mud hut in which was an opening in the roof to let out the smoke from the fire on the hearth. The birds were served up in quite a remarkable manner. They were (but I know not how it was done) covered with their feathers, and looked just as if they were alive. The meal over, the guests were escorted by five men to their sleeping rooms, and there the latter were quite amazed at seeing Jesus washing the youths' feet, which service they rendered Him in return. Jesus explained to them its signification, and they resolved to practice in future the same act of courtesy.

NOCTURNAL CELEBRATION OF THE STAR WORSHIPPERS

When the five men took leave of Jesus and His young companions, they all left the tent together. They wore mantles longer behind than before, with a broad flap hanging from the back of the neck. They proceeded to a temple which was built in the shape of a large four-cornered pyramid, not of stone but of very light materials such as wood and skins. There was a flight of outside steps from base to summit. It was built in a hollow that rose in terraces and was surrounded by steps and parapets. The circular enclosure was cut through by entrances to the different parts of the temple, and the entrances themselves were screened by light, ornamental hedges. Several hundred people were already assembled in the enclosure. The married women were standing back of the men; the young girls, back of them; and last of all, the children. On the steps of the pyramidal temple were illuminated globes that flashed and twinkled just like the stars of heaven, but I do not know how that was effected. They were regularly arranged, in imitation of certain

constellations. The temple was full of people. In the center of the building rose a high column from which beams extended to the walls and up into the summit of the pyramid, bearing the lights by which the exterior globes were lighted. The light inside the temple was very extraordinary. It was like twilight, or rather moonlight. One seemed to be gazing up into a sky full of stars. The moon likewise could be seen, and far up in the very center of all blazed the sun. It was a most skillfully executed arrangement, and so natural that it produced upon the beholder an impression of awe, especially when he beheld by the dim light of the lower part of the temple the three idols that were placed around that central column. One was like a human being with a bird's head and a great, crooked beak. I saw the people offering to it in sacrifice all kinds of eatables. They crammed into its enormous bill birds and similar things which fell down into its body and out again. Another of these idols had a head almost like that of an ox, and was seated like a human being in a squatting posture. They laid birds in its arms, which were outstretched as if to receive an infant. In it was a fire into which, through the holes made for that purpose, the worshippers cast the flesh of animals that had been slaughtered and cut up on the sacrificial table in front of it. The smoke escaped through a pipe sunk in the earth and communicating with the outer air. No flames were to be seen in the temple, but the horrible idols shone with a reddish glare in the dim light. During the ceremony, the multitude around the pyramid chanted in a very remarkable manner. Sometimes a single voice was heard, and then again a powerful chorus, the strains suddenly changing from plaintive to exultant; and when the moon and different stars shone out, they sent up shouts of enthusiastic welcome. I think this idolatrous celebration lasted till sunrise.

Before taking leave of these people on the following

morning, Jesus gave them a few words of instruction. To their questions as to who He was and whither He was journeying, He answered by telling them about His Father's Kingdom. He was, He said, seeking friends that had saluted Him at His birth. After that He was going down to Egypt, to hunt up some companions of His childhood and to call them to follow Him, as He was soon to return to His Father. He spoke to them on the subject of their idolatrous worship for which they put themselves to so much trouble and slaughtered so many sacrifices. They should adore the Father, the Creator of all things, and instead of sacrificing victims to idols which they themselves had made, they should bestow those gifts upon their poor brethren. The abodes of the women were back of and entirely separate from the tents of the men, each of whom had many wives. They wore long garments, jewels in their ears, and headdresses in the form of a high cap. Jesus commended the separation of the women from the men. It was well, He said, for the former to stand in the background, but against a multiplicity of wives He inveighed strenuously. They should have but one wife, He said, whom they should treat as one that owed submission, though not as a slave. During this instruction, Jesus appeared to them so lovable, so much like a supernatural being, that they implored Him to remain with them. They wanted to bring a wise, old priest to converse with Him, but Jesus would not allow it. Then they produced some ancient manuscripts which they consulted. They were not rolls of parchment, but thick leaves, which looked as if made of bark, and upon which the writing was deeply imprinted. These leaves were very like thick leather. The pagans insisted upon the Lord's remaining and instructing them, but He refused, saying that they should follow Him when He had returned to His Father, and that He would not neglect to call them at the right time.

When about to leave, Jesus wrote for them with a sharp metallic rod on the stone floor of their tent the initials of five members of His race. It looked to me like only the letters, four or five of them, entwined together, and among them I recognized an *M.* They were deeply engraven on the stone. The pagans gazed in wonder at the inscription, for which they at once conceived great reverence. Later on they converted the stone upon which it was traced into an altar. I see it now at Rome enclosed in one of the corners of St. Peter's church, nor will the enemies of the Church be able to carry it off!

Jesus would not allow any of these pagans to accompany Him when He departed. He directed His steps southward with His young disciples through the widely scattered tents and passed the tower of the idols. He remarked to the youths how affectionately He had been received by these pagans for whom He had done nothing, and how maliciously the obstinate, ungrateful Jews had persecuted Him, although He had loaded them with benefits. Jesus and His young companions hurried on rapidly the whole of that day. It seems to me that He still had a journey of some days, about fifty miles, before reaching the country of the Kings.

JESUS ENCOUNTERS A PASTORAL TRIBE

Shortly before the commencement of the Sabbath I saw Jesus in the neighborhood of some shepherd tents, where He and His young companions sat down by a fountain and washed one another's feet. Then He began to celebrate the Sabbath, praying with the youths and instructing them in order that even here in a strange land, the Jews' reproaches that He did not sanctify the Sabbath day might not be verified. He slept that night with the three youths in the open air by the well. There were no permanent dwellings in this place, and no women among

the shepherds. They had only one temporary inn, or caravansary, near their distant pasture grounds. Next morning, the shepherds gathered around Jesus and listened to His words. He asked them whether they had not heard of some people who, three and thirty years before, had been guided by a star to Judea, to salute the newborn King of the Jews. They cried out: "Yes! Yes!" and He went on to tell them that He was now travelling in search of those men. The shepherds exhibited a childlike joy and love for Jesus. On a lovely spot surrounded by palm trees, they made for Him a beautiful high seat or throne, up to which led steps covered with sod. They worked so very quickly, cutting and raising the sods with long stone, or bone knives, that the seat was soon finished. The Lord seated Himself upon it, and taught in most beautiful parables. The shepherds, about forty in number, listened like little children and afterward prayed with Jesus.

That evening the shepherds took down one of their tents, and uniting it to another, formed thereby one large hall, in which they prepared for the whole party an entertainment consisting of fruit, a kind of thick pap rolled into balls, and camel's milk. When Jesus blessed the food He was about to take, they asked Him why He did so, and when He explained the reason, they begged Him to bless all the rest of the food, which He did. They wanted Him also to leave behind Him some blessed food; and when they brought Him for that purpose things soft and very perishable, He called for fruits that would not decay. They brought them, and He blessed some white balls made of rice. He told them always to mix a little of the blessed provisions with their other food, which then would never spoil, and the blessing would never be taken away.

The Kings already knew through dreams that Jesus was coming to see them.

A WONDERFUL GLOBE

I saw the Lord again teaching from the mossy throne. He taught about the creation of the world, the Fall of Man, and the promise of Redemption. Jesus asked whether they preserved the tradition of any promise. But they knew only a few things connected with Abraham and David, and those were mixed up with fables. They were so simple, just like children in school. Whoever knew anything in answer to a question, said it right out. When Jesus saw how innocent and ignorant they were, He wrought a great miracle in their behalf. I cannot recall exactly what He said, but He appeared to catch with His right hand at a sunbeam from which He drew a ball like a little luminous globe, and let it hang from the palm of the same hand by a ray of light. It seemed to be large enough to contain all things, and all things could be seen in it. The good people and the disciples beheld in it everything just as the Lord related it to them, and they all stood in awe around Him. I saw the Most Holy Trinity in the globe, and when I saw the Son in it, I did not see Jesus any longer upon earth, only an angel hovering by the globe. Once Jesus took the globe upon His hand, and again it seemed as if His hand itself was the globe, in which innumerable pictures unfolded, one from another. I heard something about the number three hundred and sixty-five, as if relating to the days of the year, connected with which also there was something in the pictures formed in the globe.

Jesus taught the shepherds a short prayer, in which occurred words like those of the *Our Father,* and He gave them three intentions for which they should alternately recite it. The first was to thank for creation; the second, for Redemption; and the third, I think, was for the Last Judgment. The whole history of the Creation, the Fall, and the Redemption was unfolded in successive pictures

in this globe, along with the means given to man to participate therein. I saw all things in the globe connected by rays of light with the Most Holy Trinity, out of whom all things proceeded, but from whom many separated miserably. The Lord gave to the shepherds an idea of Creation by the globe which sprang forth from His hand; an idea of the connection of the fallen world with the Godhead and its Redemption, by the suspension of the globe from His hand by a thread; and when He held it in His hand, He gave them some idea of Judgment. He taught them likewise about the year and the days that compose it inasmuch as they are figures of this history of Creation, and then He showed by what prayers and good works they ought to sanctify the different seasons.

When the Lord concluded His instruction, the luminous globe with its varied pictures disappeared as it had come. The poor people, quite overcome by the sense of their own profound misery and the godlike dignity of their Guest, showed signs of deep affliction and cast themselves, along with the three youths, prostrate on the ground, weeping and adoring. Jesus too became very sad and prostrated on the grassy mound upon which He had been sitting. The youths attempted to raise Him; and when at last He arose of Himself, the shepherds rose also, and standing around Him timidly ventured to ask Him the cause of His sadness. Jesus answered that He was mourning with those who mourned. He then took one of the hyacinths that grew wild in that region (but which were far larger and more beautiful than those we have), and asked them whether they knew the properties of that flower. When the sky is troubled, He said, it wilts, it pines as it were, and its color grows pale, and so too a cloud had passed over His own sun. He told them many other remarkable things about these flowers and their signification. I heard Him also calling them by an exceedingly strange name which, I was told, corresponded to our name for it, the hyacinth.

ABOLITION OF IDOL WORSHIP

Although Jesus knew full well, He questioned the shepherds upon the kind of worship they practiced. He was like a good teacher who becomes a child with his children. Thereupon the good people brought to Him their gods in the shape of all kinds of animals, sheep, camels, asses—all very skillful imitations of the animals themselves. They appeared to be made of metal, and were covered with skins; and, what was truly laughable, all the idols represented female animals. They were provided with long bags, in imitation of udders, to which were attached reed nipples. These bags they filled with milk, milked them at their feasts, drank, and then danced and leaped about. Everyone selected from his herd the most beautiful, the most excellent cattle, which he raised with care and looked upon as sacred. It was after these holy models that the poor idolaters made their gods, and it was with their milk that they filled the udders. When they celebrated religious services, they brought all their idols together into one tent decorated for the occasion, and then began great carousing as at a kermess. The women and children also were in attendance, and milking and eating, drinking, singing, dancing, and adoring of the idols went on vigorously. It was not the Sabbath they were celebrating, but the day after.

While the pagans were relating all this to Jesus and showing Him their idols, I saw the whole thing taking shape and being enacted before my eyes. The Lord explained to them what a miserable shadow of true religious service theirs was and, after some more words to that effect, ended by telling them that He Himself was the Chosen from the herd. He was the Lamb from whom flowed all the milk that was to nourish the soul unto salvation. Then He commanded them to abolish their zoolatry, to drive the living animals back among the

herds, and the metal of which the idols were composed to be given to the poor. They should, He said, erect altars, burn upon them incense to the Almighty Creator, the Heavenly Father, and give thanks to Him. They should moreover pray for the coming of the Redeemer, and divide their goods with their poor brethren, for not far off in the desert lived people so poor that they had not even tents to shelter them. Whatever parts of their slaughtered cattle they could not eat, ought to be burned as a sacrifice, also the bread that was over and not intended for the poor. The ashes should be sprinkled upon unproductive ground, which Jesus pointed out to them, in order to attract upon it a blessing. As He prescribed these different points He explained the reasons for observing them. Then He alluded again to the Kings that had visited Him. The people said, yes, they had heard that thirty-three years before, those Kings had journeyed afar in search of the Saviour and in the hope of finding along with Him everything that could be conducive to happiness and salvation. The Kings, they added, had returned to their country and changed something in their religious worship, but that was all they had ever heard about them.

Jesus next went around with these shepherds among their herds and huts, teaching them all kinds of things, even about the different herbs growing there. He promised to send someone to them soon to instruct them. He assured them that He had come on earth not merely for the Jews alone, as they in their humility thought, but for every single human being that sighed for His coming. From the little that they knew of Abraham, this poor shepherd tribe had conceived great esteem for sobriety. The three youths were impressed in a special manner by the late miracle of the luminous globe. Their relations toward the Lord were very different from those of the Apostles. They served Him in dependence, silence, and

childlike simplicity. Unlike the Apostles, they never had anything to reply to their Master. The Apostles, however, held an office, whereas these youths were like poor, dependent scholars.

JESUS CONTINUES HIS JOURNEY TO THE TENT CITY OF THE KINGS

When Jesus left the shepherds and pursued His journey to the land of the Three Kings, about twelve of them bore Him company. They appeared to have some kind of a tax to pay for which they were taking with them birds in baskets. This journey was a very lonely one, for on the whole length of the route they did not meet one dwelling house. The road was, however, distinctly marked out, and there was no chance of the traveller's losing his way in the desert. Trees lined the roadside bearing edible fruits the size of figs, and here and there were found berries. At certain points, marking one day's journey, resting places were formed. They consisted of a covered well surrounded by trees, whose tops were drawn together in a large hoop, their pendent branches thus forming an arbor. These resting places were furnished with conveniences for making a fire and passing the night. During the great noonday heat, Jesus and the youths rested at one of these wells and refreshed themselves with some fruit. Each time they thus paused on their journey, Jesus and the youths washed one another's feet. The Lord never permitted any of the others to touch Him. The youths, drawn by His goodness, at times treated Jesus with childlike confidence, but again, when they thought of His miracles, His divinity, they cast timid and frightened glances toward Him and looked at one another. I saw too that Jesus often appeared to vanish before them, although He did not fail to direct their attention to all that they met on their way and instruct them

upon the same.

They journeyed a part of the night. When they paused to rest, the youths struck fire by revolving two pieces of wood together. They had also a lantern at the end of a pole. It was open on top, and its little flame shed around a reddish glare. I do not know of what it consisted. I saw during the night wild animals running furtively about. The road ran sometimes over high mountains, not steep but gently rising. In one field I saw many rows of nut trees, and people filling sacks with the nuts that had fallen. It looked something like a gleaning. There were other trees whose leaves were gone but the fruit was still remaining, peach trees with slender trunks planted on rising ground, and another that looked almost like our laurel. Some of the resting places for travellers were under large juniper bushes whose branches were as thick as the arm of a good-sized man. They were closely grown together overhead, but thinned out below, so as to afford a delightful shelter. The greater part of the journey, however, was through a desert of white sand interspersed with places covered, some with small white pebbles, others with little polished ones like birds' eggs; and there were large beds of black stones, like the remains of fractured pipkins, or pieces of hollow pottery. Some of these fragments were provided with holes like regular rings, or handles, and the people in the country around used to come in search of them in order to utilize them as bowls and other vessels. The last mountain the travellers crossed was covered with gray stones only. They found on descending its opposite side a dense hedgerow, behind which flowed a rapid stream around a piece of cultivated land. By the shore lay a ferryboat formed of the trunks of trees woven together with osiers. On this they crossed the stream, and then directed their steps to a row of huts built of sticks woven together and overlaid with moss. They had pointed roofs, and all around the central apart-

ment were sleeping places furnished with mossy seats and couches. The occupants were modestly clothed and wore blankets around them like mantles. At some distance I saw tent buildings, much larger and stronger than any I had hitherto seen. They were raised on a stone foundation, and had several stories reached by outside steps. Between the first and the second hut was a well, by which Jesus seated Himself. The youths washed His feet, and then He was conducted to a house set apart for strangers. The people here were very good. They who had accompanied Jesus now left Him for their homes, taking with them provisions for the way.

This region of moss cabins was of very considerable extent, and numberless dwellings such as described lay around among the meadows, fields, and gardens. The large tent palaces could not be seen from here, for they were still at quite a distance; but they were plainly visible from the descent of the mountain. The whole country was extraordinarily fruitful and charming. On the hills were numerous clusters of balsam trees, which when notched distilled a precious juice. The natives caught it in those stone vessels which looked something like iron pots, and which they found in the desert. I saw also magnificent wheat fields, the stalks as thick as reeds, vines, and roses, flowers as large and round as a child's head; and others remarkable for their great size. There were also little purling brooks clear and rapid, overarched by carefully trimmed hedges whose tops were bound together to form a bower. The flowers of these hedges were gathered with care, and those that fell into the water were caught in nets, spread here and there for that purpose, and thus preserved. At the places at which the blossoms were fished out there were gates in the hedges, which were usually kept closed. The people brought and showed to the Lord all the fruits they had.

When Jesus spoke to them of those men who had

followed the star, they told Him that on their return from Judea to the place from which they had first noticed the star, they built on the spot a lofty temple in the form of a pyramid. Around it they erected a city of tents in which they dwelt together, although before that they had lived widely apart. They had received the assurance that the Messiah would eventually visit them, and that upon His departure they too would leave the place. Mensor, the eldest, was still alive and well; Theokeno, the second, borne down by the weakness of old age, could no longer walk. Seir, the third, had died some years previously, and his remains, perfectly preserved, lay in a tomb built in pyramidal form. On the anniversary of his death, his friends visited it, opened it, and performed certain ceremonies over the remains, near which fire was kept constantly burning. They enquired of Jesus after those of the caravan that had remained behind in Palestine, and sent messengers to the tent city, a couple of hours distant, to inform Mensor that they thought they had among them an envoy of that King of the Jews so desired by him and his people.

When the hour for the Sabbath approached, Jesus asked for one of the unoccupied cabins to be placed at the service of Himself and His disciples, and as there were here no lamps of Jewish style, they made one for themselves and celebrated their holy exercises.

7. JESUS CEREMONIOUSLY ESCORTED BY MENSOR TO HIS TENT CASTLE

When the Kings received the news of Jesus' arrival, they made great preparations for His reception. Trees were bound together so as to form covered walks, and triumphal arches erected. These latter were adorned with flowers, fruits, ornaments of all kinds, and hung with tapestry. Seven men in white, gold-embroidered mantles,

long and training, and with turbans on their heads ornamented with gold and high tufts of feathers, were despatched to the pastoral region to meet Jesus and bear to Him a welcome. Jesus delivered in their presence an instruction in which He spoke of right-minded pagans who, though ignorant, were devout of heart.

The dwelling place of the Kings was so commodious and so rich in ornamentation that words cannot describe it. It was more like a delightful pleasure garden than a real tent city. The principal tent looked like a large castle. It consisted of several stories raised upon a stone foundation. The lowest was formed of railings through which the eye could penetrate, and the upper ones contained the various apartments, while all around the immense building ran covered galleries and flights of steps. Similar tent castles stood around, all connected together by walks paved with colored stones ornamented with representations of stars, flowers, and similar devices. These walks, so clean and beautiful, were bordered on either side by grass plots and gardens whose beds, regularly laid out, were full of flowers, slender trees with fine leaves, such as the myrtle and dwarf laurel, and all kinds of berries and aromatic plants. In the center of the city, upon a grassy mound such as described, rose a very high and beautiful fountain of many jets. It was surmounted by a roof supported on an open colonnade around which were placed benches and other seats. The streams from the jets shot far around the central column. Back of this stood the temple, with its surrounding colonnades, containing the vaults of the Kings, among which was the tomb of King Seir. This temple was open on one side, but closed on the others by the doors leading to the vaults. It was in shape a four-cornered pyramid, but the roof was not so flat as those that I saw on the early part of the Lord's journey. Spiral steps with railings ran up around the pyramid, whose summit was executed in openwork. I

noticed also a tent house in one side of which youths were being educated; and on the other, but entirely separate, girls were instructed in various branches. The dwellings of the females were all together and outside of this enclosure. They lived entirely separate from the men. Words cannot say with what elegance the whole city was laid out, and with what care it was preserved in its beauty, freshness, and neatness. The buildings presented an airy appearance characterized by simplicity of taste. Beautiful gardens with seats for resting were everywhere to be met. I saw an immense cage, more like a large house than a cage, filled from top to bottom with birds; further on, I saw tents and huts in which dwelt smiths and other workmen. I saw also stables and immense meadows full of herds of camels, asses, great sheep with fine wool, also cows with small heads and large horns, very different from those of our country.

I saw no mountain in this region, only gently rising hills, not much higher than our pagan sepulchral mounds. Down through these hills, through pipes inserted for that purpose, borings were made in search of gold. If the boring tube were brought up with gold on its point, the mine was opened in the side of the hill and the gold dug out. It was then smelted in the neighborhood of the mine in furnaces heated not with wood, but with lumps of something brown and clear, which too was dug out of the earth.

Mensor, who was under the persuasion that it was only an envoy from Jesus who had arrived, set all in motion to give him as solemn a reception as if it were the King of the Jews Himself who had come. He deliberated with the other chiefs and priests, and prescribed the various details of His reception. Festal garments and presents were prepared, and the roads by which He was to come magnificently decorated. All was carried forward with joyous earnestness. Mensor, mounted on a richly caparisoned camel which was laden on both sides with

small chests, and attended by a retinue of twenty distinguished personages, some of whom had formed part of the caravan to Bethlehem, set out to meet Jesus who, with the three youths and seven messengers, was on His way to the tent castle. Mensor's party chanted, as they went along, a solemn, plaintive melody such as they had nightly sung during their journey to Bethlehem. Mensor, the eldest of the Kings, he of the brownish complexion, wore a high, round cap ornamented with some kind of a white puffed border, and a white training mantle embroidered in gold. As a mark of honor, a standard floated at the head of the procession. It looked like a horse's tail fastened to a pole, the top of which was indented with points. The way led through an avenue across lovely meadows carpeted here and there with patches of tender white moss that glanced like dense fungus in the rays of the sun. At last, the procession reached a well covered by a verdant temple of artistically cut foliage. Here Mensor dismounted from his camel and awaited the Lord, who was seen approaching. One of the seven delegated to escort Jesus ran on before and announced His coming. The chests borne by the camels were now opened, and magnificent garments embroidered in gold, golden cups, plates, and dishes of fruit were taken out and deposited upon the carpet that was spread near the well. Mensor, bowed with age, supported by two of his retinue and attended by his train-bearer, went to meet Jesus. His whole demeanor was marked by humility. He carried in his right hand a long staff ornamented with gold and terminating in a scepter-shaped point. At a glance from Jesus he experienced, as formerly at the Crib, an interior monition similar to that which had drawn him, first of the three, down upon his knees. Reaching his staff to Jesus, he now prostrated again before Him, but Jesus raised him from the ground. Then the old man ordered the gifts to be brought forward and presented to Jesus,

who handed them to the disciples, and they were replaced upon the camel. Jesus did indeed accept the splendid garments, though He would not consent to wear them. The camel likewise was presented to Him by the old man, but Jesus thanked without accepting.

They now entered the bower. Mensor presented to the Lord fresh water into which he had poured some kind of juice from a small flask, and fruit on little dishes. In a manner inexpressibly humble, childlike, and friendly, Mensor questioned Jesus about the King of the Jews, for he still looked upon Him as an envoy, though he could not explain to himself his inward emotion. His companions conversed with the youths and wept for joy when they heard from Eremenzear that he was the son of one of those followers of the Kings that had remained behind and settled near Bethlehem. He was a descendant of Abraham by his second wife, Ketura. Mensor wanted Jesus to ride upon his camel when they were again starting for the tent castle, but Jesus insisted on walking, He and the young disciples heading the procession. In about an hour they reached the vast circular enclosure wherein stood Mensor's dwelling and its dependencies, and around which, in lieu of walls, was stretched white tent cloth. Under the triumphal arch before the entrance, Jesus and the disciples were met by a troop of maidens in festive attire. They came forward, two by two, carrying baskets of flowers which they strewed over the way by which He had to pass until it was entirely covered with them. The path led through an avenue of shade trees whose top branches were bound together. The maidens wore under their upper garment which fell around them in the form of a mantle, wide white pantalets; on their feet, pointed sandals; around their heads, bands of some kind of white stuff; and on their arms and breast and around their necks were wreaths of flowers, wool, and glistening feathers. They were clothed very modestly,

though they wore no veils. The shady avenue ended at a covered bridge which led across the moat, or brook, into the large garden around which the brook ran. In front of the bridge was erected a highly ornamented triumphal arch, under which Jesus was received by five priests in white mantles with long trains. Their robes were richly adorned with lace, and from the right arm of each hung a maniple to the ground. They wore on their head a scalloped crown in the front of which was a little shield in the form of a heart, and from which rose a point. Two of them bore a fire-pan of gold, upon which they sprinkled frankincense from a golden vessel shaped like a boat. They would not allow the trains of their mantles to be held up in Jesus' presence, but tucked them up in a loop behind.

Jesus received all these honors quietly, as He afterward did those of Palm Sunday.

The magnificent garden was watered by many little streams and laid off in triangular flowerbeds by paths beautifully paved with ornamental stones. Through the center of it ran an embowered walk, likewise paved with colored stones in figures, to a second covered bridge. The trees and garden bushes were trained in all kinds of figures. I saw some cut to represent men and animals. The outside row was formed of high trees, but the inner ones were smaller, more delicate, and there were many shady resting places.

The second bridge once crossed, the way led to the middle of a large, circular place that formed the center of the surrounding enclosure. There on a mound entirely surrounded by water stood, over a well, an open edifice, like a little temple. The roof, formed of skins, was raised upon slender pillars. The whole island was one lovely garden, and opposite to it rose the large royal tent.

When Jesus crossed the second bridge, He was received by youths playing on flutes and tambourines. They

dwelt near the bridge in low, four-cornered tents which stretched right and left in arches. They must have been a kind of bodyguard, for they carried short swords and stood on guard. They wore caps garnished with something like a feather horn, and they had many kinds of ornaments hanging around them, among them the representation of a large half-moon, in which was a face regularly cut out. The procession halted before the little island of the well. The King dismounted from his camel and led Jesus and the disciples to the fountain, which consisted of a wellspring with many circles of jets one above another, all made of shining metal. When a faucet was turned, the streams of water spouted far around and ran down the mound in channels, through the green hedges, and into the surrounding brook. All around the fountain were seats. The disciples washed Jesus' feet, and He theirs. A covered tent avenue ran over the bridge from the fountain to the other side of the great, circular place and up to Mensor and Theokeno's tent castle. On one side of the tent castle stood, in the spacious enclosure around the fountain island, the temple, a four-cornered pyramid. It was not so high as the tent castle and was surrounded by a colonnade, in which was found the entrance to the vaults of the deceased Kings. Around the temple pyramid ran a flight of spiral steps up to the grated summit. Between the temple and the fountain island, the sacred fire was preserved in a pit covered by a metallic dome upon which was a figure with a little flag in its hand. The fire was kept constantly burning. It was a white flame that did not rise above the mouth of the pit. The priests frequently put into it pieces of something that they dug out of the ground.

The tent castle of the Kings was several stories high. The lowest, that is, the one next above the solid foundation, was merely grated, so that one could see quite through it. It was full of little bushes and plants, and

served as a garden for Theokeno, who could no longer walk. Covered steps and galleries ran around the tent castle from the ground up to the top. Here and there were openings like windows, though not symmetrically placed. The roof of the tent had several gables, all ornamented with flags, stars, and moons.

After a short time spent at the fountain, Jesus was escorted through the covered tent avenue to the castle and into the large octagonal hall. In the center rose a supporting column all around which, one above another, were little circular cavities in which various objects could be placed. The walls were hung with colored tapestry upon which were representations of flowers, and figures of boys holding drinking cups, and the floor was carpeted. Jesus requested Mensor to conduct Him at once to Theokeno, whose rooms were in the trellised basement near the little garden. He was resting on a cushioned couch, and he took part in the meal that was served up in dishes of surpassing beauty. The viands were prepared very elegantly. Herbs, fine and delicate, were arranged on the plates to represent little gardens. The cups were of gold. Among the fruits was one particularly remarkable. It was yellow, ribbed, very large, and crowned by a tuft of leaves. The honeycombs were especially fine. Jesus ate only some bread and fruit, and drank from a cup that had never before been used. This was the first time that I saw Him eating with pagans. I saw Him teaching here whole days at a time, and but seldom taking a mouthful.

He taught during that meal and, at last, told His hosts that He was not an envoy of the Messiah, but the Messiah Himself. On hearing this, they fell prostrate on the ground in tears. Mensor especially wept with emotion. He could not contain himself for love and reverence, and was unable to conceive how Jesus could have condescended to come to him. But Jesus told him that He had come for the heathens as well as for the Jews, that

He was come for all who believed in Him. Then they asked Him whether it was not time for them to abandon their country and follow Him at once to Galilee, for, as they assured Him, they were ready to do so. But Jesus replied that His Kingdom was not of this world, and that they would be scandalized, that they would waver in faith if they should see how He would be scorned and maltreated by the Jews. These words they could not comprehend, and they inquired how it could be that things could go so well with the bad while the good had to suffer so much. Jesus then explained to them that they who enjoy on earth have to render an account hereafter, and that this life is one of penance.

The Kings had some knowledge of Abraham and David; and when Jesus spoke of His ancestors, they produced some old books and searched in them, to see whether they too could not claim descent from the same race. The books were in the form of tablets opening out in a zigzag form, like sample patterns. These pagans were so childlike, so desirous of doing all that they were told. They knew that circumcision had been prescribed to Abraham, and they asked the Lord whether they too should obey this part of the Law. Jesus answered that it was no longer necessary, that they had already circumcised their evil inclinations, and that they would do so still more. Then they told Him that they knew something of Melchisedech and his sacrifice of bread and wine, and said that they too had a sacrifice of the same kind, namely, a sacrifice of little leaves and some kind of a green liquor. When they offered it they spoke some words like these: "Whoever eats me and is devout, shall have all kinds of felicity." Jesus told them that Melchisedech's sacrifice was a type of the Most Holy Sacrifice, and that He Himself was the Victim. Thus, though plunged in darkness, these pagans had preserved many forms of truth.

Either the night that preceded Jesus' coming or that which followed, I cannot now say which, all the paths and avenues to a great distance around the tent castle were brilliantly illuminated. Transparent globes with lights in them were raised on poles, and every globe was surmounted by a little crown that glistened like a star.

8. JESUS IN THE TEMPLE OF THE KINGS. FEAST OF THE APPARITION OF THE STAR.

The Lord's first visit to the temple of the Kings took place by day, and He was escorted to it from the tent castle by the priests in solemn procession. They now wore high caps. From one shoulder depended ribbons with numbers of silver shields, and from the opposite arm hung the long maniple. The whole way to the temple was hung with drapery, and the priests walked barefoot. Here and there in the neighborhood of the temple, women were sitting, anxious to see the Lord. They had little parasols, little canopies on poles, to shade them from the sun. When Jesus passed in the distance, they arose and bowed low to the ground. In the center of the temple rose a pillar from which chevrons extended to the four walls, and from the highest point was suspended a wheel covered with stars and globes, which was used during the religious ceremonies.

The priests showed Jesus a representation of the Crib which, after their return from Bethlehem, they had caused to be made. It was exactly like that which they had seen in the star, entirely of gold, and surrounded by a plate of the same metal in the form of a star. The little child, likewise of gold, was sitting in a crib like that of Bethlehem, on a red cover. Its hands were crossed on its breast up to which from the feet it was swathed. Even the straw of the manger was represented. Behind the child's head was a little white crown, but I do not now know of

what it was made. Besides this crib there was no other image in the temple. A long roll, or tablet, was hanging on the wall. It was the sacred writings, and the letters were principally formed of symbolical figures. Between the pillar and the crib stood a little altar with openings in the sides, and they sprinkled water around with a little brush, as we do holy water. I saw also a consecrated branch, with which they performed all kinds of ceremonies, some little round loaves, a chalice, and a plate of the flesh of victims sacrificed. As they were showing all these things to Jesus, He enlightened them on the truth and refuted the reasons they advanced for their use.

They took Him also to the tombs of King Seir and his family, which lay in the vaults in the covered way that surrounded the pyramidal temple. They looked like couches cut in the wall. The bodies lay in long, white garments, and beautiful covers hung down from their resting places. I saw their half-covered faces and their hands bare and white as snow; but I know not whether it was only their bones or whether they were still covered with dried skin, for I saw that the hands were deeply furrowed. This sepulchral vault was quite habitable, and there was a stool in each of the tombs. The priests brought in fire and burnt incense. All shed tears, especially the aged King Mensor, who wept like a child. Jesus approached the remains and spoke of the dead. Theokeno, speaking to Jesus of Seir, told Him that a dove was frequently seen to alight on the branch which, according to their custom, they stuck on the door of his tomb, and he asked what it meant. Jesus in reply asked him what was Seir's belief. To this Theokeno answered: "Lord, his faith was like unto mine. After we began to honor the King of the Jews, Seir up to his death desired that all he thought and did, all that was to befall him, might ever be in accordance with the will of that King."

Thereupon Jesus informed him that the dove on the branch signified that Seir had been baptized with the baptism of desire.

Jesus drew for them on a plate the figure of the lamb resting on the Book with the Seven Seals, a little standard over its shoulder, and He bade them make one on that model and place it on the column opposite the crib.

Since their return from Bethlehem, the Kings had every year celebrated a memorial feast of three days in honor of that upon which, fifteen years before the Birth of Christ, they had for the first time seen the star containing the picture of the Virgin who held in one hand a scepter, and in the other a balance with an ear of wheat in one dish and a cluster of grapes in the other. The three days were in honor of Jesus, Mary, and Joseph. They reverenced St. Joseph in a special manner, because he had received them so kindly and graciously. It was now time for this annual festival, but in their humility in presence of the Lord, they wanted to omit the usual religious ceremonies, and begged Him to give them an instruction instead. But Jesus told them that they must celebrate their feast, lest the people in their ignorance of what had just taken place might be scandalized at the omission. I saw many things connected with their religion. They had three images in the form of animals standing around outside the temple: one was a dragon with huge jaws; another a dog with a great head; and the third was a bird with legs and neck long, almost like a stork, only that it had a peaked bill. I do not think that these images were adored as gods. They served only as symbols of certain virtues whose practice they inculcated. The dragon represented the bad, the dark principle in man's nature, which he must labor to destroy; the dog, which had reference to some star, signified fidelity, gratitude, and vigilance; and the bird typified filial love. The images embodied besides all kinds of deep, profound

mysteries, but I cannot now recall them. I know well however that no idolatry, no abomination was connected with them. They were embodiments of great wisdom and humility, of deep meditation upon the wonderful things of God. They were not made of gold, but of something darker, like those fragments that were used for smelting the ore, or perhaps what remained after that process. Below the figure of the dragon I read five letters, A A S C C or A S C A S, I do not remember exactly which. The dog's name was Sur, but that of the bird I have forgotten.

The four priests delivered discourses in four different places around the temple before the men, the women, the maidens, and the youths. I saw them open the dragon's jaws and I heard them say at the same time: "If, hateful and frightful as he is, he were now alive and about to devour us, who alone could help us but the Almighty God?"—and they gave to God some special name that I cannot now recall. Then they caused the wheel to be taken down from its place, put it on the altar in a track formed to receive it, and one of the priests made it revolve. There were several circles one inside the other all hung with hollow golden balls, which glittered and tinkled at every revolution, thus announcing the course of the constellations. This revolving of the wheel was accompanied by singing, the refrain being to this effect: "What would become of the world if God should cease to direct the movement of the stars?" This was followed by the offering of sacrifice before the golden Christ Child in the crib, and the burning of incense. Jesus commanded them to do away with those animals for the future, and to teach mercy, love of the neighbor, and the Redemption of the human race; as for the rest, they should admire God in His creatures, give Him thanks, and adore Him alone. On the evening of the first of these three festivals, the Sabbath began for Jesus; therefore, He withdrew with

the three youths into a retired apartment of the tent castle to celebrate it. They had with them white garments almost like grave clothes. These they put on, along with a girdle, ornamented with letters and straps, which they crossed like a stole over the breast. On a table covered with red and white stood a lamp with seven burners. When in prayer, Jesus stood between two of the youths, the third behind Him. No pagan was present at Jesus' celebration of the Sabbath.

During the whole of the Sabbath, the pagans were gathered together in the enclosure around their temple, men, women, youths, and maidens—all had their respective tiers of seats. After Jesus had finished His celebration of the Sabbath, He went out to the pagans and then I witnessed a wonderful scene. In the center of the women's circle stood the image of the dragon. The women were very differently clothed according to their rank. The poorest wore under their long mantles only a short garment, very simple; but the more distinguished were arrayed like her whom I now saw step in front of the dragon. She was a robust-looking woman of about thirty. Under the long mantle, which she laid aside when seated, she wore a stiff, plaited tunic and a jacket very closely fitting around the neck and breast, and ornamented with glittering jewels and tiny chains. From the shoulder to the elbow hung lappets like open half-sleeves, and the rest of the arms, like the lower limbs, was covered with lace and bracelets. On her head she wore a close-fitting cap that reached down to the eyes, partly concealed the cheeks and chin, and which was formed entirely of rows of curled feathers. Above the middle of the head, bent from the forehead back, arose a kind of roll or pad through which could be seen the hair, braided and ornamented. A great many long ornamental chains were pendent from the ears down to the breast.

Before the priest began his instruction, the woman, at-

tended by many others, went in front of the dragon, cast herself down and kissed the earth. She performed this action with marked enthusiasm and devotion. At this moment Jesus stepped into the middle of the circle and asked why she did that. She answered that the dragon awoke her every morning before day when she arose, turned toward the quarter in which the image stood, prostrated before her couch, and adored it. Jesus next asked: "Why dost thou cast thyself down before Satan? Thy faith has been taken possession of by Satan. It is true indeed that thou wilt be awakened, but not by Satan. It is an angel that will awake thee. Behold whom thou adorest!" At the same moment, there stood by the woman, and in sight of all present, a spirit in the form of a figure lank and reddish, with a sharp, hideous countenance. The woman shrank back in fright. Jesus, pointing to the spirit, said: "This is he that has been accustomed to awake thee, but every human being has also a good angel. Prostrate before him and follow his advice!" At these words of Jesus, all perceived a beautiful luminous figure hovering near the woman. Tremblingly she prostrated before him. So long as Satan stood beside the woman, the good angel remained behind her, but when he disappeared, the angel came forward. The woman, deeply affected, now returned to her place. She was called Cuppes. She was afterward baptized Serena by Thomas, under which name she was later on martyred and venerated as a saint.

In His instruction to the youths and maidens who were assembled in the vicinity of the bird, Jesus warned them to observe due measure in their love of both human beings and the lower animals, for there were some among them that almost adored their parents, and others that showed more affection for animals than for their fellow men.

On the last day of the festival, Jesus desired to deliver a discourse in the temple to the priests and Kings and all

the people. That the aged King Theokeno also might be among His hearers, Jesus went to him with Mensor, and commanded him to rise and accompany Him. He took him by the hand and Theokeno, nothing doubting, rose up at once able to walk. Jesus led him to the temple and from that time forward he retained the use of his limbs. Jesus ordered the doors of the pyramidal temple to be opened, that all the people outside could both see and hear Him. He taught sometimes outside among the men and women, the youths, the maidens, and the children, relating to them many of the parables that He had formerly recounted to the Jews. His auditors were privileged to interrupt Him in order to ask questions, for He had commanded them to do so. Sometimes also He called upon a certain one to say aloud before all the others the doubts that troubled him, for He knew the thoughts of everyone. Among the questions they asked was this: Why He raised no dead to life, cured no sick, as the King of the Jews had done? Jesus answered that He did not perform such miracles among pagans, but that He would send some men who would work many wonders among them, and that through the bath of Baptism they should become clean. They should, He said, until that time take His words on faith.

Jesus then gave an instruction to the priests and kings alone. He told them that whatever in their doctrine bore an appearance of truth, was a mere lie: it had only the semblance, the empty form of truth, and the demon himself gave it that form. As soon as the good angel withdraws, Satan steps forward, corrupts worship, and takes it under his own guardianship. Heretofore, Jesus continued, they had honored all those objects to which they could attach some idea of strength, and of that worship they had omitted many things after their return from Bethlehem. Now, however, He told them they should do away with those figures of animals, should melt them down:

and He indicated to them the people to whom their value should be given. All their worship, all their knowledge, He said, valued nothing. They should inculcate love and mercy without the aid of those images, and thank the Father in Heaven that He had so mercifully called them to the knowledge of Himself. Jesus promised them that He would send one who would more fully instruct them, and He directed them to remove the wheel with its starry representations. It was as large as a carriage wheel of moderate size and had seven concentric rims, on the uppermost and the lowest of which were fastened globes from which streamed rays. The central point consisted of a larger globe, which represented the earth. On the circumference of the wheel were twelve stars, in which were as many different pictures, splendid and glittering. I saw among them one of a virgin with rays of light flashing from her eyes and playing around her mouth, while on her forehead sparkled precious stones; and another of an animal with something in its mouth that emitted sparks. But I could not see all distinctly, because the wheel was constantly revolving. The figures were not all visible at the same time, for at intervals some were hidden.

Jesus desired to leave them some bread and wine blessed by Himself. The priests had, in obedience to His directions, prepared some very fine white bread like little cakes, and a small jug of some kind of red liquor. Jesus specified the shape of the vessel in which all was to be preserved. It was like a large mortar. It had two ears, a cover with a knob, and was divided into two compartments. The bread was deposited in the upper one; and in the lower one, in which there was a small door, the little jug of liquor was placed. The outside shone like quicksilver, but the inside was yellow. Jesus placed the bread and the wine on the little altar, prayed, and blessed, while the priests and the two Kings knelt before Him, their hands crossed on their breast. Jesus prayed

over them, laid His hands on their shoulders, and instructed them how they should renew the bread, which He cut for them crosswise, giving them the words and the ceremony of benediction. This bread and wine were to be for them a symbol of Holy Communion. The Kings had some knowledge of Melchisedech, and they questioned Jesus concerning his sacrifice. When He blessed the bread for them, He gave them some idea of His Passion and of the Last Supper. They should, He told them, make use of the bread and wine for the first time on the anniversary of their adoration at the Crib, and after that three times in the year, or every three months, I cannot recall it exactly.

Next day Jesus again taught in the temple wherein all were gathered. He went in and out, leaving one crowd to go to another. He allowed the women and children also to come and speak to Him, and He instructed the mothers how to rear their children and teach them to pray. This was the first time that I saw many children gathered together here. The boys wore only a short tunic, and the little girls, mantles. The children of the converted lady were present. She was a person of distinction and her spouse, a tall man, was near King Mensor. She had fully ten children with her. Jesus blessed them, laying His hand not on the head as He did to the children of Judea, but on the shoulder.

He instructed the people upon His mission and His approaching end, and told them that His journey into their country was unknown to the Jews. He had, He said, brought with Him as companions youths that would take no scandal at what they saw and heard, and who were docile to all His words. The Jews would have taken His life, had He not made His escape. But apart from all that, He was desirous of visiting them because they had visited Him, had believed in Him, hoped in Him, and loved Him. He admonished them to thank God for not

allowing them to be entirely blinded by idolatry and for giving them the true belief in Himself and the grace to keep His Commandments. If I do not mistake, He spoke to them also of the time of His return to His Heavenly Father, when He would send to them His disciples. He told them too that He was going down into Egypt where as a child He had been with His Mother, for there were some people there who had known Him in His childhood. He would, however, remain quite unknown, as there were Jews there who would willingly seize Him and deliver Him to His enemies, but His time was not yet come.

The pagans could not understand the human foresight of Jesus. In their childlike simplicity, they mentally asked themselves: "How could they do such things to Him, since He is truly God!" Jesus answered their thoughts by telling them that He was man also, that the Father had sent Him to lead back all the scattered, that as a man, He could suffer and be persecuted by men when His hour would have come, and because He was a man, He could be thus intimate with them.

He warned them again to renounce all kinds of idolatry and to love one another. In speaking of His own Passion, He touched upon true compassion. They should, He said, desist from their excessive care of sick animals, and turn their love toward their fellow beings both as regards body and soul; and if there were in their neighborhood none that stood in need of assistance, they should seek at a distance for such as did, and pray for all their destitute brethren. He told them also that what they did for the needy, they did for Him, and He made them understand that they were not to treat the lower animals with cruelty. They had entire tents filled with sick animals of all kinds, which they even provided with little beds. They were especially fond of dogs, of which I saw many large ones with enormous heads.

ARRIVAL OF THE LEADER OF A STRANGE TRIBE

Jesus had already taught these pagans for some time, when I saw approaching a caravan on camels. It paused and remained standing at some distance while an old man, a stranger and the leader of the tribe, dismounted and drew near. He was attended by an aged servant whom he very highly respected, and both stood still at a little distance from the assembly. No one noticed them until the Lord's discourse was ended and He, with the disciples, had retired to the tent to take some refreshment. Then the stranger was received by Mensor, and shown to a tent. He afterward went with his old servant to the priests and told them that he could not believe Jesus to be the promised King of the Jews, because He treated with them so familiarly. The Jews had as he well knew, he continued, an Ark wherein was their God, and to it no one dare approach, consequently this Man could not be their God. The old servant also gave utterance to some erroneous conceptions of Mary; still both he and his master were good people. This King too had seen the wonderful star, but he had not followed it. He spoke much of his gods, whom he held in high esteem, and told how gracious they were to him, and that they brought him all kinds of good luck. He related also an incident that happened during a war which he had lately waged, and in which his gods had helped him and his old servant had brought him a certain piece of news. This King was of lighter complexion than Mensor, his clothing was shorter, and the turban round his head not so large. He was very much attached to his idols, one of which he always carried about with him on a camel. It was a figure with many arms, and with holes in its body in which could be placed the sacrifices offered it. He had some women in his caravan, which consisted of about thirty

persons. As for himself, he was a very simple-minded man. He looked upon his old servant as an oracle, indeed he honored him even as a prophet. The latter had induced his master to make this journey, that he might show him, as he said, the Greatest of all the gods, but Jesus did not appear to answer his expectations. What the Lord said of compassion and beneficence pleased him greatly, for he was himself very charitable. He declared that he looked upon it as the greatest crime to neglect human beings for the sake of the lower animals. A meal was afterward prepared for the stranger, but at which Jesus was not present. I did not see Him even conversing with him. The King's name sounded like Acicus. The old servant was an astrologer. He was clothed like a prophet in a long robe with a girdle that had many knots around it. His turban had numerous white cords and knots pendent from it. They looked as if made of cotton, and he wore a long beard. The royal stranger and his followers were of fairer complexion than the natives of these parts, among whom they were going to sojourn for some time. The women and their other followers they had left behind near the women's tents. They had come a two days' journey. I did not see Jesus conversing with them, but I heard Him say that they would come to the knowledge of the truth, and He praised the King's compassion for men. I heard names that sounded like Ormusd and Zorosdat. The husband of Cuppes was a son of Mensor's brother. He had, when a youth, accompanied his uncle to Bethlehem. He and Cuppes were of a yellowish-brown complexion, and both were descendants of Job.

Jesus still taught after nightfall in and around the temple. The whole place was brilliantly illuminated, the temple itself a blaze of light. The inhabitants of the whole region were gathered together, old and young, men and women. Upon the first command of Jesus, they had removed the idols. But I now saw something in the tem-

ple that I had not before noticed. Up in the roof, I saw a whole firmament of shining stars, and in between were reflected little gardens and brooks and bushes, which were placed up high in the temple and illumined with lights. It was a most wonderful contrivance, and I cannot imagine how it was done.

9. JESUS LEAVES THE TENT CITY OF THE KINGS, AND GOES TO VISIT AZARIAS, THE NEPHEW OF MENSOR, IN THE SETTLEMENT OF ATOM

Jesus left the tent city of the Kings before daybreak when the lamps were still burning. They had arranged for Him a festive escort such as had welcomed Him, but He declined the attention and would not even accept a camel. The disciples took with them only some bread and some kind of liquor in flasks. The aged Mensor earnestly entreated Jesus to remain longer with them. He laid the crown that he wore on his turban at Jesus' feet, and offered Him all that he possessed. His treasures were deposited under a grating in the floor of his tent, as in a cellar. They lay there in bars, lumps, and little heaps of grains. Mensor wept like a child. The tears rolled like pearls down his brownish-yellow cheeks. His ancestor Job had the same complexion. It was a very delicate, shining brown, not so dark as that of the people near the Ganges. All wept and sobbed on parting.

Jesus left the city by the side upon which stood the temple, and passed the magnificent tent of the converted Cuppes, who ran forward with her children to meet Him. Jesus drew the children to Himself and spoke to the mother, who cast herself prostrate at His feet in tears. Mensor, the priests, and many others escorted Jesus, walking at His side two and two in turn. Jesus and the disciples carried staves. When Mensor and the priests

reached home, it was already dark. Lamps were burning everywhere and all the people were gathered in and around the temple, kneeling in prayer or prostrate on the ground. Mensor announced to them that everyone who was not willing to live according to the Law of Jesus, and who did not believe in His doctrine, should leave his dominions. There were people here of a complexion still darker than Mensor. His tent city, with its temple and the burial place of the Kings, was the metropolis of the star worshippers, but at some hours' distance in the surrounding district there were other tent settlements.

Jesus journeyed eastward. He took up His first night quarters in a shepherd village belonging to Mensor's tribe and at about twelve hours from his tent castle. He slept with His disciples in a circular tent, whose sleeping places were separated from one another by movable screens.

Next morning Jesus left before the inhabitants were awake. I saw Him arrive at a stream that was too wide to ford, in consequence of which He turned His steps northward along its banks until He came to a spot that could be easily crossed. Toward evening He arrived at some huts, built either of moss or earth, near which was an uncovered well surrounded by a rampart. Here He and His companions washed their feet and, without a reception from anyone, turned into a hut made of leafy branches and there slept during the night. This hut was round with a pointed roof. It was open on all sides and appeared to be formed of twisted branches and moss; around it was a closely woven hedge to keep off wild animals. This region was very fruitful. I saw most beautiful fields bordered by rows of thick, shady trees, and at the corners where the trees met were dwellings, not tents like Mensor's, but round huts woven of branches. The inhabitants of this region were of a sunburnt complexion; their skin was not so rich a brown as Mensor's. They were clad

very much like the first star worshippers whom Jesus had met on this journey. The women wore wide pantalets and over them a mantle. The people appeared to be engaged in weaving. From tree to tree, far apart from each other, were stretched pieces of stuff and thread, and many were busy working upon them at the same time. The whole length of the fields, the trees were trimmed in ornamental form, and seats were arranged up in the branches.

At the first dawn of morning, when the stars were still to be seen in the sky, several people went to the hut, but when they saw Jesus and the disciples still upon their couches, they drew back full of awe and prostrated on the ground. They had toward morning received through a courier from Mensor the news of Jesus' coming, but they did not know that He was already among them. Jesus arose, girded His white undergarment, threw on the mantle which the disciples used to carry in a bundle on their journeys, and after He had prayed with the youths and they had washed His feet, He stepped out of the hut to where the people were lying prostrate on their faces, and bade them not to be frightened at Him. Then He went with them to their temple, a great, oblong building with a flat roof upon which one could walk. It had two railings on the roof, and by them I saw some people gazing at the sky through tubes. In front of the temple was the closed fountain, esteemed sacred by the natives, and a pan of coals. The latter was raised a little above the ground, so that one could see under it. All around the temple were places for the people, separated from one another by bars. The priests that I saw wore long, white garments, trimmed from top to bottom with many-colored laces, and a broad girdle with a long end upon which were glittering stones and an inscription in letters. From their shoulders hung strips of leather, to which little shields were attached. When Jesus reached the temple, He called one of the priests down from the roof where he

was observing the stars. The lord of this pastoral settlement, a paternal nephew of Mensor, came forth from the temple to greet Jesus and hand to Him the peace branch. Jesus took it and passed it to Eremenzear, who handed it to Silas who, in turn, gave it to Eliud. Eremenzear again received it and bore it into the temple, followed by Jesus and the rest of the party. Here they found a little round altar upon which stood a cup without a handle, something like a mortar. In it was a yellowish pap, into which Eremenzear stuck the branch. This latter was either dried or artificial. It had leaves on both sides, and it seems to me that Jesus said it would become green. The images in the temple were enveloped as with a covering, or mask of very light, stiff material. A teacher's chair had been erected in the enclosure of the temple, and there Jesus taught. He questioned His hearers, as if they were children, upon all that He said. The women stood far in the background. The people were very childlike and accepted everything willingly. Jesus spent the greater part of the day in teaching, and that night accepted hospitality from the lord of the settlement, whose dwelling consisted of several stories. It was a circular edifice with outside steps running around it. Above the door was fastened an oval shield of yellow metal, upon which were inscribed the words, "Azarias of Atom." Azarias had not been able to live upon good terms with Mensor, and hence the latter had divided with him the pasture grounds; but after Jesus' visit, he changed for the better. The interior of his dwelling was very beautiful, fitted up with fine colored carpets and tapestry, and communicating by a covered tent corridor with the apartments of his wife.

When the Sabbath began, Jesus withdrew with His disciples in order to celebrate it as He had done in the tent city of the Kings.

THE WONDERFUL CURE OF TWO SICK WOMEN

While Jesus was celebrating the Sabbath with the disciples in the open hut in which He had passed the first night, I saw the sick wife of Azarias seeking her cure before an idol. The lady had many children, and I saw in her apartments several other women, maidservants perhaps. Back from the fireplace and in a corner between the apartments stood a slab, or table, supported on columns. On it was a beautiful pedestal pierced on all sides with holes and covered with a little ornamental roof of leaves and foliage. The pedestal supported an idol in the form of a sitting dog with a thick, flat head. It was resting upon some written pages which were fastened together with cords in the form of a book, one of its forepaws raised over it as if drawing attention to it. Above this idol arose another, a scandalous-looking figure with many arms. I saw priests bringing in fire from the pan near the temple and pouring it under the hollow figure of the sitting dog, whose eyes began to sparkle, and from his mouth and nose immediately issued fire and smoke. Two women conducted Azarias's wife (who was afflicted with an issue of blood) up to the idol and placed her upon cushions and rugs before it. Azarias himself was present. The priests prayed, burnt incense, and offered sacrifice before the idol, but all to no purpose. Flames shot forth from it, and in the dense black smoke issued horrible doglike figures that disappeared in the air. The sick woman became perfectly miserable. She sank down faint and exhausted like one in a dying state, saying "These idols cannot help me! They are wicked spirits! They cannot longer remain here, they are fleeing from the Prophet, the King of the Jews, who is amongst us. We have seen His star and have followed Him! The Prophet alone can help me!" After uttering these words, she fell back immovable and, to all appearances, lifeless.

The bystanders were filled with terror. They had been under the impression that Jesus was only an envoy of the King of the Jews. They went immediately to the retired hut in which He and the disciples were celebrating the Sabbath, and respectfully begged Him to go to the sick woman. They told Him that she had cried out that He alone could help her, and they informed Him likewise of the impotence of their idols.

Jesus was still in His sabbatic robes, the disciples also, when they went to the sick woman, who was lying like one at the point of death. In earnest, vehement words, Jesus inveighed against idols and their worship. They were, He said, the servants of Satan, and all in them was bad. He reproached Azarias for this, that after his return from Bethlehem, whither as a youth he had accompanied the Kings, he had again sunk so deep into the abominations of idolatry. He concluded by saying that if they would believe in His doctrine, would obey the Commandments of God, and would allow themselves to be baptized, He would in three years send His Apostle to them, and He would now help the lady. Then He questioned the latter, and she answered: "Yes, I do believe in Thee!" All the bystanders gave Him the same assurance.

The screens had been removed from around the tent, and a crowd of people were standing by. Jesus asked for a basin of water, but bade them not to bring it from their sacred fountain. He wanted only ordinary water, nor would He use their holy water sprinkler. They had to bring Him a fresh branch with fine, narrow leaves. They had likewise to cover their idols, which they did with fine, white tapestry embroidered in gold. Jesus placed the water on the altar. The three disciples stood around Him, one at either side, right and left, and the third behind Him. One of them handed Him a metal box from the wallet that they always carried with them. Several such boxes of oil and cotton were placed one above the other.

In that which the disciple handed to Jesus, there was a fine, white powder, which appeared to me to be salt. Jesus sprinkled some of it on the water, and bent low over it. He prayed, blessed it with His hand, dipped the branch into it, sprinkled the water over all around Him, and extended His hand to the woman with the command to arise. She obeyed instantly, and rose up cured. She threw herself on her knees and wanted to embrace His feet, but He would not suffer her to touch Him.

This cure effected, Jesus proclaimed to the crowd that there was another lady present who was much more indisposed than the first and who, notwithstanding, did not ask His help. She adored not an idol, but a man. This lady, by name Ratimiris, was married. Her malady consisted in this, that at the sight, the name, or even the thought of a certain youth, she fell into a sort of fever and became ill into death. The youth, meanwhile, was perfectly ignorant of her state.[1] Ratimiris, at the call of Jesus, stepped forward greatly confused. Jesus took her aside, laid before her all the circumstances both of her sickness and her sins, all which she freely acknowledged. The youth was one of the temple servers, and whenever she brought her offerings, which he was charged to receive, she fell into that sad state. After Jesus had spoken awhile with her alone, He led her again before the people, and asked her whether she believed in Him and whether she would be baptized when He would send His Apostle hither. When she, deeply repentant, answered that she did believe and that she would be baptized, Jesus drove the devil out of her. The evil one departed in the form of a spiral column of black vapor.

The youth's name was Caisar, and there was something of John in his appearance. He was pure and chaste, a descendant of Ketura and a relative of Eremenzear, who also was from this place. It was for this reason that on their reception, Jesus had given to him the peace branch first.

Caisar spoke with the disciples, for he had long had secret presentiments of salvation. He told them several dreams he had had, among others one in which he dreamed that he had carried a great many people through water. The disciples thought that it signified perhaps that he would convert many. I saw that he accompanied Jesus on His departure. Three years after Christ's Ascension, when Thomas baptized in these parts, he returned with Thaddeus. Later on he was sent by Thomas to the Bishop of a certain place where, though innocent, he was, to the great joy of his soul, crucified as a robber and criminal.

Jesus taught here until day dawned and the burning lamps went out. He commanded the people to destroy their images of the devil, and reproached them for adoring woman under a diabolical figure, and yet treating their women worse than dogs, which animals they held sacred. Toward morning Jesus retired again into the solitary house in order to celebrate the Sabbath.

I was told why Jesus kept this journey so secret. I remember that He said to His Apostles and disciples that He would go away for a little while only, in order that the public might lose sight of Him, but they knew nothing of the journey. He had taken with Him those innocent boys because they would not be scandalized at His intercourse with the heathens, and would not remark things too closely. He had likewise strictly forbidden them to speak of the journey, on which account one of them said in all simplicity: "The blind man whom Thou didst forbid to speak of his cure, did not remain silent, and yet Thou didst not punish him!" Jesus replied: "That happened for the glory of God, but this would bear fruits of scandal." I think the Jews, and even the Apostles themselves, would have been somewhat scandalized had they known that Jesus had been among the pagans.

When the Sabbath was over, the Lord called all together again and instructed them. He blessed some

water for them and directed them to prepare for Him a chalice like that used by Mensor. Here too as in the former place, He blessed for them bread and the red liquor. In the cup into which Eremenzear upon his arrival had stuck the branch in order to keep it fresh, there was a yellowish-green substance, something like pap, which consisted of the pulp of a plant from which the juice had been expressed. This juice the natives drank as something holy. I saw Jesus the whole night between Saturday and Sunday teaching in front of the temple. He Himself helped to smash the idols, and He told the pagans how they should distribute the value of the metal. I saw Him also, as in Mensor's land, imposing hands upon the shoulders of the priests, teaching them how to divide the blessed bread, and here as there preparing the beverage. The vessel used here, however, was larger.

Azarias later on became a priest and martyr. The two women also whom Jesus cured here, were afterward martyred like Cuppes. The Lord spoke against a multiplicity of wives, and gave instructions on the married state. The wife of Azarias, as well as Ratimiris, wanted Jesus to baptize them right away. He replied that He could indeed do so, but that it would be inopportune. He must first return to the Father and send the Consoler, after which His Apostles would come and baptize them. They should, He said, live in the desire of Baptism and submission to His will, and such dispositions would, to those that might die in the interim, serve as Baptism. Ratimiris was in fact baptized under the name of Emily by Thomas when, three years after Christ's Ascension, he visited this country accompanied by Thaddeus and Caisar. They came in a direction more from the south than did Jesus, and it was then that the Kings and their people were baptized.

1. Sister Emmerich laughed much at this woman, and was wholly unable to comprehend her weakness. (Pilgrim's note to First Edition).

10. JESUS GOES TO SIKDOR, MOZIAN, AND UR

From Atom, Jesus went first toward the south, then eastwardly through a very fertile region cut up by rivers and canals and planted with fruit trees of various kinds, especially peaches, which grew in long rows. I heard the names Euphrates, Tigris, Chaldar, and I think Ur, the land of Abraham, and that place at which Thaddeus suffered martyrdom were not far distant. Toward evening, Jesus reached a row of flat-roofed houses occupied by Chaldeans. I heard Sikdor as the name of the place in which were established two schools, one for the priests of the country and the other for young girls. The people were not so fully clothed as those of the royal tent city. They wore only blankets over their cinctures, but they were good, and so lowly minded that they thought the Jews alone were the chosen for salvation. They had on a hill a pyramid surrounded by galleries, seats, and immense tubes pointed on high through which they observed the stars. They also predicted future events from the course of animals, and interpreted dreams. Their temple with its forecourt and fountain was oval in form, and occupied the center of the place. It contained numerous metal statues of exquisite workmanship. The principal object of note was a triangular column upon which rested three idols. The first had many feet and arms, the former not in human shape, but like the paws of animals. In its hands it held a globe, a circle, a large ribbed apple on a stem, and bunches of herbs. The face of the figure was like a sun, and its name was Mytor, or Mitras. The second was a unicorn, and it was called Asphas, or Aspax. This animal was represented in the act of using its horn in a struggle against a wild beast that was standing on the third side of the column. It had the head of an owl, a hooked beak, four legs with talons, two wings, and a tail, which last appendage ended like that of a scorpion.

Above these two animals, namely, the unicorn and the wild beast, and projecting from one of the sharp edges of the column, stood another figure, which represented the mother of all the gods. Her name was Woman, or Alpha. She was the most powerful of all their divinities, and whoever desired to obtain anything from the supreme god was obliged to plead for it through her. They called her, likewise, the Granary. Out of the figure issued a large sheaf of wheat, apparently growing, which she clasped with both hands. The head was bowed, and on the neck, bent low between the shoulders, rested a vessel of wine. Above the figure hung a crown, and above the crown were inscribed on the column two letters, or symbols, that looked to me like an O or a W. The lesson taught by these images was that the wheat was to become bread and that the wine was to inebriate all mankind.

There was besides in the temple a brazen altar, and what was my astonishment to see upon it, under a revolving dome, a little circular garden railed in with gold wire like a bird cage, and above it the image of a young virgin! In the center of the garden and roofed in by a little temple was a fountain with several sealed basins one above the other. In front of the fountain rose a green vine with a cluster of red grapes, which drooped over a press whose form reminded me of a cross. From the upper end of a tall stem projected a funnel-shaped, self-opening, leathern pouch with two movable arms, through which the juice of the grapes put into it could be pressed out and allowed to flow down below upon the stem. The little garden was about five or six feet in diameter. It was planted with delicate green bushes and little trees, which like the vine and its grapes looked perfectly natural. They owed this symbol to their star gazing, and they had many others that bespoke their presentiments of the Blessed Mother of God. They sacrificed animals, but had a special horror of blood, which they always allowed to

run off into the earth. They had likewise their sacred fire and water, their chalice of vegetable juice, and their little loaves, like the people of Atom. Jesus reproved them for their idolatry and for mixing up heavenly predictions and prognostics with Satanic errors. Their symbols, He said, had in them indeed some notions of truth, but they were discordant and filled with Satan. He explained to them the symbol of the garden enclosed. He told them that He Himself was the vine whose sap, whose blood, was to quicken the world, that He Himself was the grain of wheat which was to be buried in the earth thence to rise again. Jesus spoke here much more freely, much more significantly than among the Jews, for these people were humble. He comforted them by telling them that He had come for all mankind, and He commanded them to break up their idols and give their value to the poor. They showed signs of deep feeling when He was about leaving them, and threw themselves at His feet across the path in order to prevent His departure.

Some time after, I saw Jesus with the four disciples resting under a great tree that was surrounded by a hedge. It was in front of a house, from which they had been supplied with the bread and honey that they were eating. They journeyed on the whole of the night. I saw them on a plain walking sometimes over white stones, sometimes over meadows carpeted with white blossoms. On their way, they came across numbers of slender peach trees. At times the Lord paused, pointed around, and said something to the disciples. The country was intersected by numerous streams and canals. As a general thing, Jesus journeyed with extraordinary rapidity. He sometimes travelled twenty hours without interruption. His way back to Judea described a very great curve. I am always under the impression that Eremenzear wrote some details of this journey, though only a few fragments of his account escaped the fire that destroyed the rest.

On the evening of the second day of their departure from Sikdor, I saw Jesus and the disciples drawing near to a city outside of which rose a hill covered with circular gardens. Most of them had a fountain in the center and were planted with fine ornamental trees and shrubbery. The way taken by the Lord ran toward the south; Babylon lay to the north. It seemed as if one would have to descend a mountainous country to reach Babylon, which lay far below. The city was built on the river Tigris, which flowed through it. Jesus entered quietly and without pausing at the gates. It was evening, but few of the inhabitants were to be seen, and no one troubled himself about Him. Soon, however, I saw several men in long garments, like those worn by Abraham, and with scarfs wound round their head, coming to meet Him and inclining low before Him. One of them extended toward Him a short, crooked staff. It was made of reed, something like that afterward presented to Christ in derision, and was called the staff of peace. The others, two by two, held across the street a strip of carpet upon which Jesus walked. When He stepped from the first to the second, the former was raised and spread before the latter to be again in readiness for use, and so on. In this way they reached a courtyard, over whose grated entrance with its idols waved a standard upon which was represented the figure of a man holding a crooked staff like that presented to Jesus. The standard was the standard of peace. They led the Lord through a building from whose gallery floated another standard. It appeared to be the temple, for all around the interior stood veiled idols and in the center was another veiled in the same way, the veil being gathered above it to form a crown. The Lord did not pause here, but proceeded through a corridor, on either side of which were sleeping apartments. At last He and His attendants reached a little enclosed garden planted with delicate bushes and aromatic shrubs, its walks paved

in ornamental figures with different kinds of colored stone. In the center rose a fountain under a little temple open on all sides, and here the Lord and the disciples sat down. In answer to Jesus' request, the idolaters brought some water in a basin. The Lord first blessed it, as if to annul the pagan benediction, and then the disciples washed His feet and He theirs, after which they poured what remained into the fountain. The pagans then conducted the Lord into an open hall adjoining, in which a meal had been prepared: large yellow, ribbed apples and other kinds of fruit; honeycombs; bread in the form of thin cakes, like waffles; and something else in little, square morsels. The table upon which they were spread was very low. The guests ate standing. Jesus' coming had been announced to these people by the priests of the neighboring city. They had in consequence expected Him the whole day and at last received Him with so much solemnity. Abraham also had received a staff of welcome such as had been presented to Jesus.

The name of this city was Mozin, or Mozian. It was a sacerdotal city, but sunk deep in idolatry. Jesus did not enter the temple. I saw Him teaching a crowd of people on a graded hill surrounded by a wall. It was in front of the temple and near a fountain. He reproved them severely for having fallen into idolatry even more deeply than their neighbors, showed them the abominations of their worship, and told them that they had abandoned the Law. I heard Him referring to the destruction of the Temple in the time of their forefathers, and speaking of Nabuchodonosor and Daniel. He said that they should separate, the believing from the spiritually blind, for there were some good souls among them, and to these He indicated whither they should go. Many of the others were stiff-necked. There was one point that they would not understand, and that was the necessity for abolishing polygamy. The women dwelt in a street to themselves at

the extreme end of the city, to which, however, there was communication by shaded walks. They seemed to be held in great contempt, and after a certain age the young girls dared not appear in public. No woman of this place saw Jesus. Only the boys were present with the men.

Jesus used severe words toward these people. They were, He said, so blinded, so obstinate, that when the Apostle that He was going to send would make his appearance, he would find them unprepared for Baptism. Jesus would not remain longer with them. As He was leaving the city, a procession of young girls met Him at the gate, chanting hymns of praise in His honor. They wore white pantalets, had garlands around their arms and necks, and flowers in their hands.

From Mozian, Jesus went with His companions across a large field to a village of pastoral tents. He sat down near the fountain, the disciples washed His feet, and some men of the place approached with the branch of welcome and gave Him a glad reception. They were clad in long garments, more like Abraham than any others I had yet seen, and they possessed an astronomical pyramid. I saw no idols. These people appeared to be pure star worshippers and to belong to that race of whom some had accompanied the Kings to Bethlehem. They appeared to me to be only a little band of shepherds, of whom the Superior alone had a permanent dwelling. Jesus ate bread and fruit in his house standing, and drank out of a special vessel. He afterward taught at the well. When He was leaving them, the people threw themselves across His path and entreated Him to remain with them.

On departing from this place, Jesus travelled throughout the whole of that night and the following day. Once I saw Him with the disciples taking a little rest by a fountain under a large shade tree. It was a public resting place for travellers, and there Jesus ate some bread and took a drink. The city to which He was going was thirty

hours to the south of Mozian, but still on the Tigris. It was called Ur, or Urhi. Jesus reached it on that evening before the commencement of the Sabbath. Abraham was from this region. Jesus went to a well outside the city which was surrounded by large shade trees and stone benches. Here the disciples washed the Lord's feet and then their own, lowered their girded garments, and entered the city, whose architecture struck me as different from any other I had seen in these parts. The men and women did not appear to live so much apart. There were many towers provided with galleries and tubes for observing the stars, and to them led steps both inside and outside. The people knew from the stars of the Lord's coming, consequently they had expected Him and taken every stranger for Him. When, therefore, Jesus' entrance into the city was noticed by some, they hurried to a large flat-roofed house which stood in a large open space, in order to give notice of His arrival. From this house, which appeared to be a school and from which waved a flag, there now issued several men in long garments of one single color, and proceeded to meet Jesus. They were girded with cinctures whose ends hung long and loose, and they wore round caps bordered by a roll of wool, or little feathers, whose strips met on top and formed a plume. The hair could be seen through them. The men prostrated before Jesus, and then led Him and His companions back to the school, which consisted of one immense hall. To it flocked crowds of people. Jesus taught for a short time from an elevated seat at the top of a flight of steps, after which He was conducted to another house in which a meal had been prepared. But Jesus took only a few mouthfuls standing, and then went alone with the disciples into a retired apartment where they celebrated the Sabbath. Next day He taught near a fountain on an open place upon which was a stone seat used for teaching. All the women of the place were present, and

so enveloped in their narrow garments that they could scarcely walk. Their caps were like cowls, from which hung two lappets. Jesus spoke of Abraham, and made some severe remarks on the fact of their being sunk in idolatry. There were idolatrous temples here, but the idols were veiled. The Lord did not go into any of them. Thomas did not baptize these people at his first visit to them.

When Jesus left Ur, the people accompanied Him, strewing branches in His way. He journeyed toward the west for a long time, over a beautiful plain which toward the end became sandy, and lastly was covered with underwood. About noon they reached a well by which they sat down to rest. The remainder of the journey was made through a wood and over cultivated land, until toward evening they arrived at a great, round building encircled by a courtyard and moat. All around stood heavy-looking houses with flat roofs. That of the great building was covered with verdure and even trees, while in the massive wall of the courtyard were the abodes of some poor people. At the fountain in the courtyard Jesus and the disciples washed their feet, as usual. And now, from the round house came forth two men in long garments profusely trimmed with laces and ribands, and wearing feather caps on their heads. The elder of the two carried a green branch and a little bunch of berries, which he presented to Jesus, who with the disciples followed him into the building. In the center of the house was a hall, lighted from the roof, whose fireplace was reached by steps. From this circular apartment, they proceeded around through irregularly shaped rooms opening one into the other, and whose end wall, concave in form, was hung with tapestry, behind which all sorts of utensils were kept. The floor was level, and like the walls covered with thick carpets. In one of these apartments, Jesus and His companions took a frugal repast and drank some-

thing from vessels never before used. What the beverage was, I do not know.

After the meal, the master of the house took Jesus all around and showed Him everything. The whole castle was filled with beautifully wrought idols. There were figures of all sizes, large and small, some with a head like that of an ox, others like that of a dog, and a serpent's body. One of them had many arms and heads, and into its jaws could be put all kinds of things. There were also some figures of swathed infants. Under the trees in the courtyard, stood idols in the form of animals, for instance, birds looking upward, and other animals standing around. These people sacrificed animals, but they had a horror of blood, which they always allowed to run off into the earth. They had, also, the custom of distributing bread, of which the more distinguished among them received a larger portion.

Jesus taught at the fountain in the courtyard, and strongly inveighed against their diabolical worship, though His words were not taken in good part. I saw that their chief was particularly obstinate in his errors. He was irritated at Jesus, and even contradicted Him. Thereupon I heard Jesus telling the people that, as a proof of the truth of His words, on the night of the anniversary of the star's appearing to the Kings, the idols would fall to pieces, those that represented oxen would bellow, the dogs would bark, and the birds would scream. They listened to His predictions disdainfully and incredulously. This was what Jesus had told all whom He had visited on this journey. In all places at which He stopped on His way into the land of the heathens, He predicted that this would happen. On the holy night of Christmas, I had a vision of this whole journey from the pagan city near Kedar to the tent city of the Three Kings, and thence to this last pagan castle; and everywhere I saw the idols going to pieces, and heard bellowing and barking and screaming from

those that represented animals. The Kings I saw at prayer in their temple. Numerous lights burned around the little crib, and it seems to me there was now the figure of an ass standing by it. They, it is true, no longer revered their idols; but those in the form of animals bellowed as a sign that Jesus was really the One to whom the star had led them, a fact still doubted perhaps by some weak in faith.

11. JESUS GOES TO EGYPT, TEACHES IN HELIOPOLIS, AND RETURNS TO JUDEA THROUGH THE DESERT

From the castle of the idols, Jesus' route now lay toward the west. He travelled quickly with His four companions, pausing nowhere, but ever hurrying on. First, they crossed a sandy desert, toiled slowly up a steep mountain ridge, pursued their way over a country covered with vegetation, then through low bushes like juniper bushes, whose branches, meeting overhead, formed a covered walk. After that they came to a stony region overrun with ivy, thence through meadows and woods until they reached a river, not rapid, but deep, over which they crossed on a raft of beams. It was still night when they arrived at a city built either on both sides of the river, or on one of its branches, or on a canal. It was the first Egyptian city on their route. Here, unobserved by anyone, Jesus and His companions retired under the porch of a temple, where were some sleeping places for travellers. The city appeared to me very much gone to ruin. I saw great, thick walls, massive stone houses, and many poor people. I had an interior perception that Jesus had journeyed hither by the same side of the desert by which the Children of Israel had come.

Next morning, as Jesus and the disciples were leaving the city, children ran after them crying out: "There go

holy people!" The inhabitants were very much excited, inasmuch as great disturbances had happened the night before. Many of the idols had fallen from their places, and the children had been dreaming and uttering prophetic words about certain "holy people" that had entered the city.

Jesus and the disciples departed hurriedly, and plunged into the deep ravines that traversed the sandy region. That evening I saw them, not far from a city, resting and taking food at the source of a brook, the disciples having washed Jesus' feet. Nearby on a great round stone was stretched the figure of a dog in a lying posture. It had a human head, the expression of the face quite friendly. It wore a cap, like that worn by the people of the country, a band with hanging lappets notched at the ends. The figure was as large as a cow. Under a tree outside the city stood an idol whose head was like that of an ox. It had holes pierced in its body and several arms. Five streets led from the gate into the great city, and Jesus took the first to the right. It ran along the city wall, which was like a rampart on top of which were gardens, and a carriage way. In the lower part of the walls were dwellings shut in by light doors of wickerwork. Jesus and His disciples passed through the city by night without speaking to anyone, or being remarked by anyone. Here too, there were several idolatrous temples, and many massive buildings gone to ruins in whose walls people lived.

At a good distance from this city, the way led over an immense stone bridge across the broadest river (*the Nile*) that I saw on this journey. It flowed from south to north, and divided into many branches that ran in different directions. The country was low and level, and off in the distance I saw some very high buildings in form like the temples of the star worshippers, though built of stone and much higher. The soil was exceedingly fruitful, but only

along the river.

About one hour's distance from that city in which Jesus as a child had dwelt with His Mother (*Heliopolis*), He took the same road by which, with Mary and Joseph, He had entered it. It was situated on the first arm of the Nile, which flows in the direction of Judea. I saw here and there on the way people clipping the hedges, transporting rafters, and laboring in deep ditches. It was nearly evening when Jesus approached the city. Both He and the disciples had let down their garments, something that I had never seen them do before reaching their destination. Some of the laborers, as Jesus came in sight, broke off branches from the trees, hurried forward to meet Him, cast themselves down before Him, and presented them to Him. After He had taken them in His hand, they stuck them down into the ground along the roadside. I know not how they recognized Jesus. Perhaps they knew by His garments that He was a Jew. They had been waiting and hoping for His coming that He would free them. I saw others, however, who appeared indignant, and who ran back to the city. About twenty men surrounded Jesus as He went to the city, before which stood many trees.

Before entering, Jesus paused near a tree that was lying over on one side in such a way that its roots were being torn out of the earth, and around them was a large puddle of black water. This puddle was enclosed by a high iron grating, the bars of which were so close that one could not put his hand through. In this place an idol had sunk at the time of Mary and Joseph's flight with the Child Jesus into Egypt, on which occasion the tree, too, had been uprooted. The people conducted Jesus into the city. Before it lay a large, four-cornered, perfectly flat stone, on which, among other names, was inscribed one that bore reference to the city and that ended in the syllable *polis*. Inside the city, I saw a very large temple sur-

rounded by two courts, several high columns tapering toward the top and ornamented with numerous figures, and a great many huge dogs with human heads, all in a recumbent posture. The city showed evident signs of decay. The people led Jesus under the projection of a thick wall opposite the temple, and called to several of the citizens of the neighborhood. Then came together many Jews, young and old, among the latter some very aged men with long beards. Among the women there was one, tall and advanced in years, who pleased me especially. All welcomed Jesus respectfully, for they had been friends of the Holy Family at the time of their sojourn here. In the back of the projecting wall was a space, now ornamented in festal style, in which St. Joseph had prepared an abode for the Holy Family. The men who had in their childhood lived in this neighborhood with Jesus, introduced Him to it. The apartment was lighted by hanging lamps.

That evening Jesus was escorted by a very aged Jew to the school, which was very ably conducted. The women took their stand back on a grated gallery, where they had a lamp to themselves. Jesus prayed and taught, for they reverently yielded precedence to Him. On the following day, I saw Him again teaching in the synagogue.

The inhabitants of this city wore white bands around their heads, their tunics were short, and only a part of their shoulders and breast was covered. The edifices were extraordinarily broad and massive, built of immense blocks of stone upon which numerous figures were carved. I saw also great figures that bore prodigious stones, some upon their neck, others on their head. The people of this country practiced the most extravagant idolatry. Everywhere were to be met idols in the form of oxen, recumbent dogs with human heads, and other animals held in peculiar veneration in special places.

When Jesus, escorted by many of the inhabitants, left

Heliopolis, He took with Him a young man belonging to the city, and who now made His fifth disciple. His name was Deodatus, and that of his mother was Mira. She was that tall old lady who had, on the first evening of Jesus' arrival, been among those that welcomed Him under the portico. During Mary's sojourn in Heliopolis, Mira was childless; but on the prayer of the Blessed Virgin, this son was afterward given her. He was tall and slender, and appeared to be about eighteen years old. When His escort had returned to the city, I saw Jesus journeying through the desert with His five disciples. He took a direction more to the east than that taken by the Holy Family on their flight into Egypt. The city in which Jesus had just been was called Eliopolis (*Heliopolis*). The E and the L were joined back to back, something that I had never before seen, on which account I thought there was an X in the word.[1]

Toward evening, Jesus and His disciples reached a little city in the wilderness inhabited by three different kinds of people: Jews, who dwelt in solid houses; Arabs, who lived in huts built of branches covered with skins; and still another kind. These people had drifted hither when Antiochus ravaged Jerusalem and expelled many of its inhabitants. I saw the whole affair. A pious old priest[2] slew a Jew who had gone forward to sacrifice to the idol, overturned the altar, called all good people together and, like a hero, maintained the Law and testament of God. It was during this persecution that these good people had fled hither. I saw also the place at which they first lived. The Arabs, having joined them, were likewise expelled with them. At a still later period they, the Arabs, fell again into idolatry. As usual the Lord went to the fountain, where He was welcomed by some of the people and conducted to one of their houses. There He taught, for they had no school. Jesus told them that the time was at hand when He should return to the Father, that the Jews

would maltreat Him, and He spoke as He had everywhere done on this journey. They could scarcely believe what they heard, and they wanted very much to retain Him with them.

When He left this place, two new disciples followed Him, the descendants of Mathathias. The travellers now plunged deeper into the wilderness and hurried onward day and night with but short intervals of rest. I saw them in a lovely spot of beautiful balsam hedges taking some rest at that fountain which had gushed forth for the Holy Family on their flight into Egypt, and with whose waters Mary had refreshed herself and bathed her Child. The road by which Jesus had returned from Egypt here crossed the circuitous byway that Mary had taken on her flight thither. Mary had come by an indirect route on the west side of the desert, but Jesus had taken the eastern one which was more direct. On His journey from Arabia to Egypt, Jesus could descry on His right Mount Sinai lying off in the distance.

When Jesus reached Bersabee, He taught in the synagogue. He formally declared His identity, and spoke of His approaching end. From this place also He took with Him on His departure some young men. It was about four day's journey from Bersabee to Jacob's Well near Sichar, the spot appointed for Jesus and the Apostles to meet again. Before the beginning of the Sabbath Jesus reached a place in the vale of Mambre where He celebrated the Sabbath in the synagogue and taught. He likewise visited the homes of the inhabitants and healed their sick. From this place to Jacob's Well it may have been twenty hours at most. Jesus now travelled more by night, in order that the news of His return to Judea might not be the occasion of some sudden rising among the people. He took the route through the shepherd valleys near Jericho to Jacob's Well, at which He arrived during the evening twilight. He had now sixteen companions,

since some other youths had followed Him from the vale of Mambre. In the neighborhood of the well was an inn where, in a locked place, was stored all that was necessary to contribute to the traveller's comfort when he stopped to rest. A man had the care of opening both the inn and the well. The country stretching out from Jericho to Samaria was one of indescribable loveliness. Almost the whole road was bordered by trees, the fields and meadows were green, and the brooks flowed sweetly along. Jacob's Well was surrounded by beautiful grass plots and shade trees. The Apostles Peter, Andrew, John, James, and Philip were here awaiting Jesus. They wept for joy at seeing Him again, and washed His and the disciples' feet.

Jesus was very grave. He spoke of the approach of His Passion, of the ingratitude of the Jews, and of the judgment in store for them. It was now only three months before His Passion. I have always seen that the feast of Easter falls at the right time when it happens late in the season. Jesus went with His sixteen new disciples to visit the parents of Eliud, Silas, and Eremenzear, who dwelt in a shepherd village not far off. The Apostles, however, betook themselves to Sichar for the Sabbath.

1. Sister Emmerich saw ∃L.
2. Mathathias. See *I Mach.* 2:23-25.

12. JESUS IN SICHEM, EPHRON, AND JERICHO

As Jesus was journeying with the new disciples from the shepherd village, where He remained only a few hours, to Sichem, I frequently saw Him standing still and giving them animated instructions. He ordered Eliud, Silas, and Eremenzear to disclose to no one where they had gone with Him nor what had befallen them on that

journey, and He told them some of the reasons for silence on those subjects. I saw Eremenzear holding the sleeve of Jesus' robe and begging to be allowed to write down something about it. Jesus replied that he might do so after His death, but ordered him at the same time to leave the writing with John. I cannot help thinking that a part of that writing is still in existence somewhere.

Peter and John came forward to meet the Lord on His way, and outside the gate of the city were waiting six of the other Apostles. They conducted Him and the disciples to a house, the master of which, though he had never before seen Jesus, gave Him a cordial reception. Jesus, however, appeared not to wish to make Himself publicly known, but rather to be confounded with the Apostles. The feet of the newly arrived were washed, and when the Sabbath began, the lamps were lighted. Jesus and His companions put on long, white garments and girdles, and after prayers went to the school, which was built on a little eminence. After that they partook of a meal prepared by their host, at which some Jews with long beards were present. The eldest of them was clothed as a priest of superior rank, and was led by attendants. Neither in the school nor at table did Jesus make Himself known. The host had a false look, and it seemed to me that he was a Pharisee.

The meal over, Jesus demanded that the synagogue should be opened for Him. He had, He said, listened to their teaching, but now He too would teach. He spoke of signs and miracles, which are of no avail when in spite of them people forget their own sinfulness and want of love for God. Preaching was for them more necessary than miracles. Even before the meal the Apostles had besought Jesus to express Himself more clearly, for they did not yet understand Him. He was always talking of His approaching end, they said, but He might before it go once more to Nazareth, there to show forth His power

and by miracles proclaim His mission. At this juncture also Jesus replied that miracles were useless if people were not converted by Him, if after witnessing them, they remained what they were before. What, He demanded, had He gained by signs and miracles, by the feeding of the five thousand, by the raising of Lazarus, since even they themselves were hankering after more. Peter and John were of one mind with their Master, but the others were dissatisfied. On the way to Sichem, Jesus had explained to Eliud, Silas, and Eremenzear why He had wrought no signs and wonders on His last journey. It was, He said, because the Apostles and disciples should confirm His doctrine by miracles, of which they would perform even more than He Himself had done. Jesus was displeased at the Apostles' wanting to find out from the three youths where He had been and what He had done. They were very much vexed at the youths' silence on being questioned. Jesus announced to them that He was going to Jerusalem and would preach in the Temple.

I saw that the Jews of Sichem sent messengers to report in Jerusalem that Jesus had again appeared, for the Pharisees of Sichem were among the most dissatisfied. They threatened to seize Jesus and deliver Him at Jerusalem. But Jesus replied that His time had not yet come, that He would Himself go to Jerusalem, and that not for their benefit, but for that of His own followers had He spoken.

Jesus now dismissed the Apostles and disciples to different places, keeping with Himself only the three that were in the secret of His last journey. With them He started for Ephron, in order to meet the holy women at a rented inn near Jericho. He had previously announced to them His return by the parents of the three disciples. On the journey from Sichem to Ephron, it was very foggy, and quantities of rain fell. Jesus did not confine Himself to the straight route. He went to different localities,

different towns and houses, consoling the inhabitants, healing the sick, and exhorting all to follow Him. The Apostles and disciples likewise did not take the direct road to the places to which they were sent, but turned off into the farms and houses lying along their way in order to announce Jesus' coming. It was as if all who sighed after salvation were to be again stirred up, as if the sheep that had strayed in the forest because their Shepherd had gone away were, now that He had come back, to be gathered again by the shepherd servants into one herd. When, toward evening, Jesus with the three disciples arrived at Ephron, He went into the houses, cured the sick, and called upon all to follow Him to the school. This place had a large synagogue, consisting of two halls, one above and the other below. A crowd of people, men and women, some from Ephron and some from neighboring places, flocked to the instruction. The synagogue was crowded. Jesus directed a chair to be placed in the center of the hall whence He taught first the men and then the women. The latter were standing back, but the men gave place to them. Jesus taught upon the necessity of following Him, upon His approaching end, and upon the chastisement that would fall on all that would not believe. Murmuring arose in the crowd, for there were many wicked souls among them.

From Ephron Jesus despatched the three trusty disciples to meet the holy women who, to the number of ten, had reached the rented inn near Jericho. They were the Blessed Virgin, Magdalen, Martha, and two others, Peter's wife and stepdaughter, Andrew's wife, and Zacheus's wife and daughter. The last-mentioned was married to a very deserving disciple named Annadias, a shepherd and a relative of Silas's mother. Peter, Andrew, and John met Jesus on the road, and with them He went on to Jericho. The Blessed Virgin, Magdalen, Martha, and others awaited His coming near a certain well. It was

two hours before sundown when He came up with them. The women cast themselves on their knees before Him and kissed His hand. Mary also kissed His hand, and when she arose, Jesus kissed hers. Magdalen stood somewhat back. At the well, the disciples washed Jesus' feet, also those of the Apostles, after which all partook of a repast. The women ate alone and, when their meal was over, took their places at the lower end of the dining hall to listen to Jesus' words. He did not remain at the inn, but went with the three Apostles to Jericho, where the rest of the Apostles and disciples along with numerous sick were assembled. The women followed Him. I saw Him going into many of the houses and curing the sick, after which He Himself unlocked the school and ordered a chair to be placed in the center of the hall. The holy women were present in a retired part. They had a lamp to themselves. Mary was with them. After the instruction, the holy women went back to their inn and on the following morning returned to their homes. Crowds were gathered at Jericho, for Jesus' coming had been announced by the disciples. During His teaching and healing on the following day, the pressing and murmuring of the Pharisees were very great, and they sent messengers to Jerusalem to report. Jesus next went to the place of Baptism on the Jordan where were lying numbers of sick in expectation of His coming. They had heard of His reappearance and had begged His aid. There were little huts and tents around, under which they could descend into the water. I saw too the basin in the little island in which He had been baptized. Sometimes it was full, but again, the water was allowed to run off. They came from all parts for this water, from Samaria, Judea, Galilee, and even from Syria. They loaded asses with large leathern sacks of it. The sacks hung on either side of the beast, and were kept together over the animal's back by hoops. Jesus cured numbers. Only John, Andrew, and James the

Less were with Him.

No Baptisms took place at this time, only ablutions and healing. Even the baptism of John had in it more of a sacramental character than the ablutions on this occasion. The last time that Jesus was in Jericho, many persons were healed at a bath in the city, but it was not Baptism. There was at this part of the Jordan a bathing place much resorted to, which John had merely enlarged. In the middle of the well on the island in which Jesus was baptized, the pole on which He had leaned was still standing. Jesus cured many without application of water, though He poured it over the heads of the leprous, and the disciples wiped them dry.

Baptism proper came into use only after Pentecost. Jesus never baptized. The Mother of God was baptized alone at the Pool of Bethsaida by John after Pentecost. Before the ceremony he celebrated Holy Mass, that is, he consecrated and recited some prayers as they were accustomed to do at that time.

When the crowd became too great, Jesus went with the three Apostles to Bethel, where the Patriarch Jacob saw on a hill the ladder reaching from earth to Heaven. It was already dark when they arrived and approached a house wherein trusty friends were awaiting them: Lazarus and his sisters, Nicodemus, and John Marc, who had come hither from Jerusalem secretly. The master of the house had a wife and four children. The house was surrounded by a courtyard in which was a fountain. Attended by two of his children, the master opened the door to the guests, whom he conducted at once to the fountain and washed their feet. As Jesus was sitting on the edge of the fountain, Magdalen came forth from the house and poured over His hair a little flat flask of perfume. She did it standing at His back, as she had often done before. I wondered at her boldness. Jesus pressed to His Heart Lazarus, who was still pale and haggard. His hair was

very black. A meal was spread, consisting of fruit, rolls, honeycomb, and green herbs, the usual fare in Judea. There were little cups on the table. Jesus cured the sick who were lying in a building belonging to the house. The women ate alone and afterward ranged in the lower part of the hall to hear Jesus' preaching.

Next morning Lazarus returned to Jerusalem with his companions, while Jesus with the three Apostles went by a very circuitous route to the house of a son of Andrew's half-brother, whose daughter lay ill. They reached the well belonging to the house about noon. The master of the house, a robust man engaged in the manufacture of wicker screens, washed their feet and led them to his home. He had a great many children, some of them still quite small. Two grown sons from sixteen to eighteen years of age were not at home but at the fishery on the Sea of Galilee, in Andrew's dwelling place. Andrew had sent messengers to tell them that Jesus had returned, and to come to meet Him at a certain place.

After a repast, the man led Jesus and the Apostles to his sick daughter, a girl about twelve years old. For a long time she had been lying upon her bed perfectly pale and motionless. She had the greensickness, and she was also a simpleton. Jesus commanded her to arise. Then with Andrew He led her by the hand to the well, where He poured water over her head. After that, at the Lord's command, she took a bath under a tent, and returned to the house cured. She was a tall child. When Jesus with the Apostles left the place, the father escorted Him a part of the way. Before the hour of the Sabbath, Jesus reached a little city. He took up His quarters at an inn in the city wall, and then went at once with His followers to celebrate the Sabbath in the synagogue.

Next morning He went again to the synagogue, where He prayed and delivered a short instruction. I saw a great crowd around Him. They brought to Him numbers

of sick of divers kinds, and He healed them. I saw that all the people of this place honored Jesus and pressed around Him. The concourse was great. The Apostles also cured and blessed; even the priests led the sick forward.

I saw Jesus cure in this place a leper who had often been carried and set down on the road He was to travel, but whom He had always passed by. They had, just before Jesus' coming, brought the poor creature from a distant quarter of the city, where he dwelt in a little abode built in the wall. They brought him to Jesus sitting on a couch in a kind of litter shut in by hangings. No one went near the sick man excepting Jesus, who raised the curtain, touched the invalid, and directed that he should be taken to the bath near the city wall. When this order was executed, the scales of leprosy fell from him. He had been afflicted by a double leprosy, for that of impurity was added to the ordinary disease. The Lord healed likewise many women of a flux of blood. When He was healing in the court outside the synagogue, the crowd was so great that the people tore down the barriers and climbed upon the roof.

On leaving this place, Jesus journeyed on with the three Apostles and reached a strong castle (*Alexandrium?*) surrounded by moats, or ponds with discharging channels attached. It seemed that there were baths here, and I saw all kinds of vaults and massive walls. When Jesus manifested His intention to enter this castle, the Apostles made objections to His doing so. He might, they said, rouse indignation and give occasion for scandal. Jesus rejoined that if they did not want to accompany Him, they should suffer Him to enter alone, and so He went in. It contained all sorts of people, some of whom appeared to be prisoners, others sick and infirm. Guards were standing at the gates, for the inmates dared not go out alone. Several always went together and attended by a guard. They were obliged to work in the

country around the castle, clearing the fields and digging trenches. When Jesus with the Apostles attempted to pass through the gate, the guards stopped them, but at a word from Him, they respectfully allowed Him to enter. The inmates assembled around Him in the courtyard, where He spoke with them and separated several from the rest. From the city, which was not far off, Jesus summoned two men who appeared to be officers of the law, for they had little metallic badges hanging on straps from their shoulders. Jesus spoke with them, and it looked as if He were giving bail for those that He had separated from the rest of the inmates. Later on, I saw Him leaving the castle with five and twenty of those people, and with them and the Apostles travelling up the Jordan the whole night. This hurried march brought Him to a little city in which He restored to their wives and children several of the prisoners lately freed. Others crossed the Jordan higher up, and then turned to the east. They were from the country of Kedar where Jesus had taught so long before His journey to the star worshippers. Jesus sent the Apostles away on this road. When journeying through the valleys near Tiberias and past the well of Jacob, the three *silent* disciples and the other companions of His visit to the heathens joined Jesus. They continued their journey a part of the night, rested only a few hours under a shed, and toward evening of the next day arrived in Capharnaum. Here a young man called Sela, or Selam, was presented to Jesus. He was a cousin of the bridegroom of Kedar to whom Jesus had given the house and vineyard on the occasion of His journey to the star worshippers. It was the bridegroom who had sent Sela to Jesus, and he had been in Andrew's house awaiting His coming. He threw himself on his knees before Jesus, who imposed hands upon his shoulders and admitted him to the number of His disciples. Jesus made use of him at once, sending him to the superintendent of the school to

demand the key and the roll of Scriptures that had been found in the Temple during the seven years that it had stood dilapidated and deprived of divine service. The last time Jesus taught here, He had made use of the same roll of Scriptures, which were from Isaias. When the youth returned, Jesus and His companions went into the school and lighted the lamps. Jesus directed a space to be cleared and a pulpit with a flight of steps to be placed in it. A great crowd was gathered, and Jesus taught a long time from the roll of Scriptures. The excitement in Capharnaum was very great. The people assembled on the streets, and I heard the cry: "There is Joseph's Son again!"

Jesus left Capharnaum before daylight next morning, and I saw Him going into Nazareth with the disciples and several of the Apostles who had joined Him. I saw on this occasion that Anne's house had passed into other hands. Jesus went also to Joseph's old home, now closed and unoccupied. Thence He proceeded straight to the synagogue. His appearance was the signal for great excitement among the people, who ran out in crowds. One possessed, who had a dumb devil, suddenly began to shout after Him: "There is Joseph's Son! There is the rebel! Seize Him! Imprison Him!" Jesus commanded him to be silent. The man obeyed, but Jesus did not drive the devil out of him.

In the school Jesus ordered room to be made and a teacher's chair to be set for Him. On this journey He acted with perfect freedom and taught openly as one having a right to do so, which proceeding greatly incensed the Jews against Him. He visited likewise many of the houses in the neighborhood of Joseph's old home, and healed and blessed the children; whereupon the Jews who during the instruction had been tolerably quiet, became extremely indignant. Jesus soon left the city, telling the Apostles to meet Him on the mount of the multiplication

of the loaves, whither He went accompanied by the disciples only.

When they reached the mountain, it was already night, and fires were kindled on its summit. Jesus stood in the center, the Apostles ranged around Him, the disciples forming an outer circle. A considerable crowd had gathered. Jesus taught the whole night and until almost morning. He indicated to the Apostles, pointing with His finger here and there, whither they should go on their mission of healing and teaching. It looked as if He were giving them orders as to their journeys and labors for the time just about to follow. They and many of the disciples took leave of Him here, and at morning dawn He turned His steps southward.

On this journey Jesus was implored by a father and mother to go into their house and cure their daughter who was a lunatic, pale and sick. He commanded her to arise, and she was cured.

One hour's distance from Thanath-Silo all the Apostles, bearing green branches, came to meet Jesus. They prostrated before Him and He took one of the branches in His hand. Then they washed His feet. I think this ceremony took place because they were all again reunited, and because Jesus once more appeared openly as their Master and was about to preach again everywhere. Accompanied by the Apostles and disciples He went to the city, where the Blessed Virgin, Magdalen, Martha, and the other holy women, except Peter's wife and stepdaughter and Andrew's wife, who were still at Bethsaida, received Him outside an inn. Mary had come from the region of Jericho and had here awaited Jesus. The other women also had come hither by different routes. They prepared a meal of which fifty guests partook, after which Jesus, having ordered the key to be brought, repaired to the school. The holy women and a great many people listened to His instruction.

13. JESUS GOES TO BETHANIA

Next morning Jesus cured many sick of the city, although He passed before a number of houses without performing any cures. He healed also at the inn. After that He dismissed the Apostles, sending some to Capharnuam, and others to the place of the multiplication of the loaves. The holy women went to Bethania. Jesus Himself took the same direction, and celebrated the Sabbath at an inn with all the disciples whom He had brought back with Him from His great journey. They hung a lamp in the middle of the hall, laid a red cover on the table and over it a white one, put on their white Sabbath garments, and ranged round Jesus in the order observed at prayer. He prayed from a roll of writings. The whole party numbered about twenty. The Sabbath lamp burned the whole day, and Jesus alternately prayed and instructed the disciples in their duties. There was present a new disciple named Silvanus, whom Jesus had received in the last city. He was already thirty years old and of the tribe of Aaron. Jesus had known him from early youth, and looked upon him as His future disciple at the children's feast given by holy Mother Anne when, as a boy of twelve, He returned from His teaching in the Temple. It was at the same feast that He had chosen the future bridegroom of Cana.

On the way to Bethania, Jesus, to continue His instructions for the benefit of the new disciples, explained to them the *Our Father,* spoke to them of fidelity in His service, and told them that He would now teach awhile in Jerusalem, after which He would soon return to His Heavenly Father. He told them also that one would abandon Him, for treason was already in his heart. All these new disciples remained faithful. On this journey, Jesus healed several lepers who had been brought out on the road. One hour from Bethania, they entered the inn at

which Jesus had taught so long before Lazarus's resurrection and to which Magdalen had come forth to meet Him. The Blessed Virgin also was at the inn with other women, likewise five of the Apostles: Judas, Thomas, Simon, James the Less, Thaddeus, John Marc, and some others. Lazarus was not there. The Apostles came out a part of the way to meet the Lord at a well, where they saluted Him and washed His feet, after which He gave an instruction which was followed by a meal. The women then went on to Bethania while Jesus remained at the inn with the rest of the party. Next day, instead of going straight to Bethania, He made a circuit around the adjacent country with the three silent disciples. The rest of the Apostles and disciples separated into two bands, headed respectively by Thaddeus and James, and went around curing the sick. I saw them effecting cures in many different ways: by the imposition of hands, by breathing upon or leaning over the sick person, or in the case of children, by taking them on their knees, resting them on their breast and breathing upon them.

On this journey, Jesus cured a man possessed by the devil. The parents of the young man ran after Jesus just as He was entering a little village of scattered houses. He followed them into the court of their house, where He found their possessed son who, at the Lord's approach, became furious, leaping about and dashing against the walls. His friends wanted to bind him, but they could not do it, as he grew more and more rabid, flinging right and left those that approached him. Thereupon Jesus commanded all present to withdraw and leave Him alone with the possessed. When they obeyed, Jesus called to the possessed to come to Him. But he, heeding not the call, began to put out his tongue and to make horrible grimaces at Jesus. Jesus called him again. He came not, but, with his head twisted over his shoulder, he looked at Him. Then Jesus raised His eyes to Heaven and prayed.

When He again commanded the possessed to come to Him, he did so and cast himself full length at His feet. Jesus passed over him twice first one foot and then the other, as if treading him underfoot, and I saw rising from the open mouth of the possessed a black spiral vapor which disappeared in the air. In this rising exhalation, I remarked three knots, the last of which was the darkest and strongest. These three knots were connected together by one strong thread and many finer ones. I can compare the whole thing to nothing better than to three censers one above the other, whose clouds of smoke, issuing from different openings, at last united with one another.

The possessed now lay like one dead at Jesus' feet. Jesus made over him the Sign of the Cross and commanded him to rise. The poor creature stood up. Jesus led him to his parents at the gate of the courtyard, and said to them: "I give you back your son cured, but I shall demand him again of you. Sin no more against him." They had sinned against him, and it was on that account that he had fallen into so miserable a condition.

Jesus now went to Bethania. The man just delivered and many others went thither also, some before Jesus, others after Him. Many of those that had been cured by the Apostles were likewise present in the city, and a great tumult arose when the cured everywhere proclaimed their happiness. I saw some priests go to meet Jesus and conduct Him into the synagogue, where they laid before Him a book of Moses from which they desired Him to teach. There were many people in the school, and the holy women were in the place allotted to females.

They went afterward to the house of Simon of Bethania, the healed leper, where the women had prepared a repast in the rented hall. Lazarus was not there. Jesus and the three silent disciples spent the night at the inn near the synagogue, the Apostles and other disciples at that outside Bethania; Mary and the other women stayed

with Martha and Magdalen. The house in which Lazarus formerly dwelt was toward the Jerusalem side of the city. It was like a castle, surrounded by moats and bridges.

Next morning Jesus again taught in the school where among the many disciples present were Saturnin, Nathanael Chased, and Zacheus. Many sick had been brought to Bethania. In the house of Simon, the healed leper, a meal was again prepared, at which Jesus distributed all the viands to the poor and invited them to partake with the other guests. This gave rise to the report among the Pharisees and in Jerusalem that Jesus was a spendthrift who lavished upon the mob all that He could lay hands on.

While Jesus was teaching in the school, the crowds of sick, all men, were ranged in a double row of tents from the school to Simon's house. There were no lepers among them, for they showed themselves only in retired places. When Jesus approached the tents, three disciples followed Him like Levites, two on either side, but a little behind Him, and the third directly behind Him. There was no crowd. Jesus went up along one row of tents and down by the other, curing in various ways. He merely passed by some of the sick, and exhorted others without curing them. He told them that they should change their manner of life. Some He took by the hand and commanded to rise, while others He merely touched. One man affected with the dropsy, He stroked over the head and body with His hand, and the swelling immediately went down. The water poured from his whole person in a stream of perspiration. Many of the cured threw themselves prostrate at Jesus' feet. His companions raised them and led them away. When the Lord returned to the school, He caused the cured to be seated near Him, and then He taught.

I saw Jesus sending out the disciples two by two from Bethania into the country to teach and to heal. Some He

told to return to Bethania, and others to Bethphage. He Himself with the three silent disciples journeyed a couple of hours southward from Bethania to a little village where He healed the sick. Here I saw Him going into the house of a man whom He had once cured of dumbness, but who having sinned again, had now become paralyzed. His hands and fingers were quite distorted. Jesus addressed to him some words of exhortation and touched him. The man arose. He healed likewise several girls who were lying pale and sick. Sometimes they lay unconscious as if dead, and again they alternately wept and laughed heartily. They were lunatics.

When, before the Sabbath, Jesus again returned to Bethania and went to the school, I heard the Jews boasting against Him that He could not yet do what God had done for the Children of Israel when He rained down manna for them in the desert. They were indignant against Jesus. Jesus passed the night this time not in Bethania, but outside in the disciples' inn.

While at this inn, three men came to Him from Jerusalem: Obed, the son of the old man Simeon, a Temple servant and a disciple in secret; the second, a relative of Veronica; and the third, a relative of Johanna Chusa. This last-mentioned became, later on, Bishop of Kedar. For a time also he lived as a hermit near the date trees that, on her flight into Egypt, had bent down their fruit to Mary that she might partake of it. These disciples asked why He had so long abandoned them, why He had in other places done so much of which they knew nothing. In His answer to these questions, Jesus spoke of tapestry and other precious things which looked new and beautiful to one that had not seen them for some time. He said also that if the sower sowed his seed all at once and in one place, the whole might be destroyed by a hailstorm, so the instructions and cures that were scattered far and wide would not soon be forgotten. Jesus'

answers were something like the above.

These disciples brought the news that the High Priest and Pharisees were going to station spies in the places round Jerusalem in order to seize Him as soon as He appeared. Hearing this, Jesus took with Him only His two latest disciples, Selam of Kedar and Silvanus, and travelled the whole night with them to Lazarus's estate near Ginea, where Lazarus himself was then stopping. Two days previously he was in the little city between Bethania and Bethlehem, in the neighborhood of which the Three Kings had rested on their journey to the latter place; but on receiving a message from Jesus, he had left and gone to his estate. Jesus knew very well that the three disciples would bring Him this news from Jerusalem and that He Himself would leave Bethania, therefore it was that He had already passed two nights not in Bethania, but in the disciples' inn outside.

Jesus arrived before dawn (it was still dark) at Lazarus's estate and knocked at the gate of the courtyard. It was opened by Lazarus himself who, with a light, conducted Him into a large hall where were assembled Nicodemus, Joseph of Arimathea, John Marc, and Jairus, the younger brother of Obed.

I saw Jesus afterward with the two disciples again in Bethabara and Ephron, where He celebrated the Sabbath. Andrew, Judas, Thomas, James the Less, Thaddeus, Zacheus, and seven other disciples were present, having come hither from Bethania to meet Jesus. When Judas was about leaving Bethania, I saw the Blessed Virgin earnestly exhorting him to be more moderate, to watch over himself, and not interfere in affairs as he did.

In Ephron, Jesus healed the blind, the lame, the deaf and dumb, who had been brought thither for that purpose. He delivered one possessed also from the power of the devil.

On leaving Ephron, He went to a place north of

Jericho where there was an asylum for the sick and the poor. Here He restored sight to an old blind man whom once before, when engaged in healing, He had sent away, although at the same time He had restored sight to two others by anointing their eyes with salve made of clay mixed with spittle. He now cured this man by His word alone. The village was situated on His way.

From this last place Jesus returned to Lazarus's estate, and thence went with Lazarus to Bethania, whither the holy women came to meet Him.

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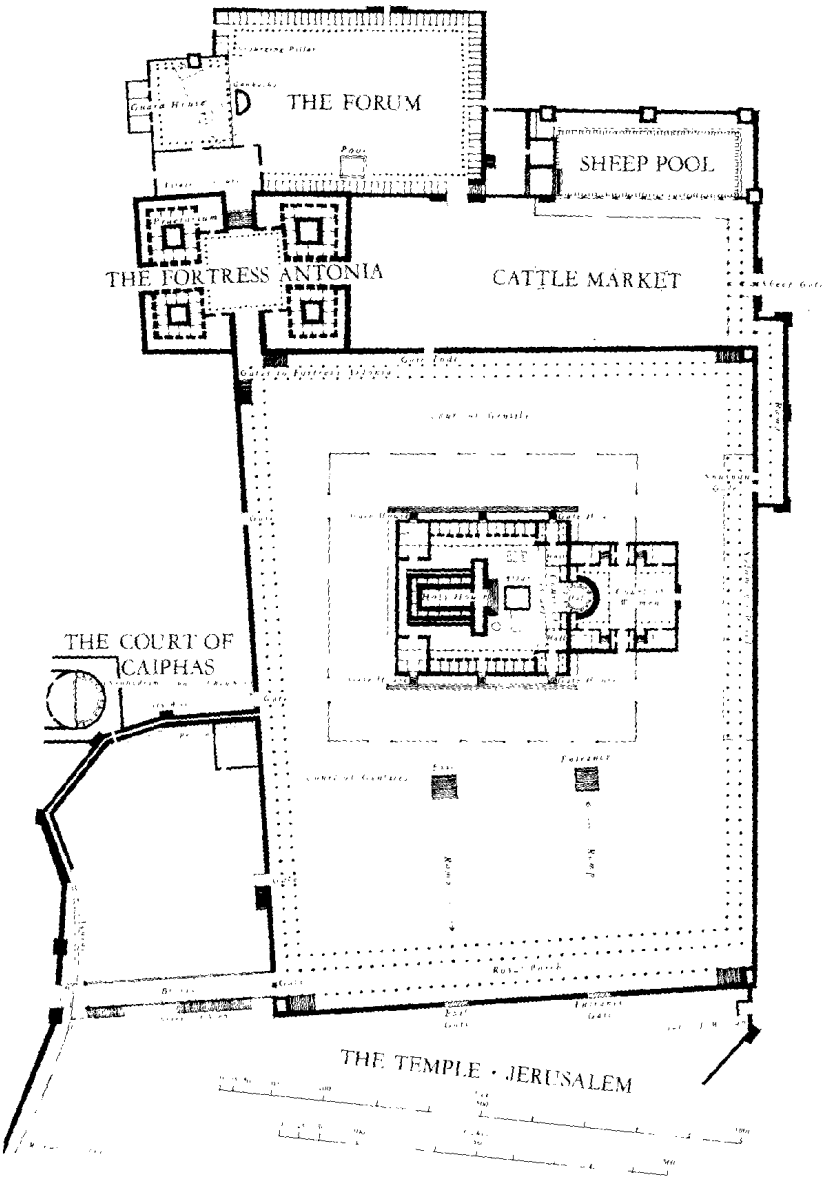
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THE FORUM
SHEEP POOL
THE FORTRESS ANTONIA
CATTLE MARKET
THE COURT OF CAIPHAS
THE TEMPLE · JERUSALEM

THE LIFE OF JESUS CHRIST
and
BIBLICAL REVELATIONS

Volume IV

THE DOLOROUS PASSION AND DEATH OF OUR LORD JESUS CHRIST

1. THE LAST WEEKS BEFORE THE PASSION. JESUS' DISCOURSE IN THE TEMPLE

The day after His return to Bethania, Jesus repaired to the Temple to teach, and His most holy Mother accompanied Him a part of the way. He was preparing her for His approaching Passion, and He told her that the time for the fulfillment of Simeon's prophecy, that a sword would pierce her soul, was near at hand. They would, He said, cruelly betray Him, take Him prisoner, maltreat Him, put Him to death as a malefactor, and all would take place under her eyes. Jesus spoke long upon this subject, and Mary was grievously troubled.

Jesus put up at the house of Mary Marcus, the mother of John Mark, about a quarter of an hour from the Temple and, so to say, outside the city.

Next day, after the Jews had left the Temple, Jesus began to teach in it openly and very earnestly. All the Apostles were in Jerusalem, but they went to the Temple separately and by different directions. Jesus taught in the circular hall in which He had spoken in His twelfth year. Chairs and steps had been brought for the audience, and a very great concourse of people was gathered.

Jesus' Passion, properly speaking, was now begun, for He was undergoing an interior martyrdom from His bitter sorrow over man's perversity. On this and the following day He lodged in the house outside the Bethlehem gate where Mary had put up when she brought Him as a child

to present in the Temple. The lodgings consisted of several apartments adjoining one another, and a man acted as superintendent. When Jesus went to the Temple, He was accompanied by Peter, James the Greater, and John; the others came singly. The Apostles and disciples lodged with Lazarus in Bethania.

On the next day, after teaching in the Temple from morn till noon, the Pharisees having been present at His instructions, Jesus returned to Bethania, where He again spoke with His Mother of His approaching Passion. They talked standing in an open bower in the courtyard of the house.

Nicodemus, Joseph of Arimathea, Simeon's sons, and other secret disciples did not appear openly in the Temple during Jesus' discourses. When the Pharisees were not present, these disciples listened to Jesus from distant corners.

In His instruction on this day, Jesus repeated the parable of the field overgrown with weeds. It was to be worked cautiously that with the weeds the good grain, which was to be allowed to ripen, might not be rooted up also. Jesus presented this truth to the Pharisees in words so striking that, though full of wrath, they could not stifle a feeling of secret satisfaction.

At a later instruction, their vexation led them to close the entrance to the hall so that the listeners might not increase. Jesus taught on this day till late into the night. He made no violent gestures in preaching, but turned sometimes to this side, sometimes to that. He said that He had come for three sorts of people, and saying this, He turned to three different sides of the Temple, indicating three different regions of the world, wherein were all the elect comprised. Before this, on His way to the Temple, He had said to the Apostles with Him that when He should have departed from them, they should seek Him in the noonday. Peter, always so bold, asked what that meant, "*in the noonday.*" Then I heard Jesus saying: "At noon

the sun is directly above us and there is no shadow. At morn and eve shadows follow the light, and at midnight darkness prevails. Seek Me, therefore, in the full noonday light. And you shall find Me in your own heart, provided no shadow obscures its light." These words bore some allusion also to different parts of the world, though I cannot now recall it.

The Jews had become still more insolent. They closed the railing around the teacher's chair and even shut in the chair itself. But when Jesus, with the disciples, again entered the hall, He grasped the railing and it opened of itself, and the chair was freed by the touch of His hand. I recall that many of John the Baptist's disciples and some secret partisans of Jesus were present, and that He began by speaking of John and asking what they thought of him and what they thought of Himself. He desired that they should declare themselves boldly, but they were afraid to speak out. He introduced into this discourse the parable of a father and two sons. The latter were directed by their parent to dig up and weed a certain field. One of them said "Yes," but obeyed not. The other replied "No," but repenting, went and executed the order. Jesus dwelt long upon this parable. Later on, after His solemn entrance into Jerusalem, He again taught upon it.

Next day when Jesus was going from Bethania to the Temple, whither His disciples had preceded Him to make ready the lecture hall, a blind man cried after Him on the road and implored Him to cure him, but Jesus passed him by. The disciples were dissatisfied at this. In His discourse, Jesus referred to the incident, and gave His reasons for acting as He did. The man, He said, was blinder in his soul than in the eyes of his body. His words were very earnest. He said that there were many present who did not believe in Him and who ran after Him only through curiosity. They would abandon Him in the critical hour of trial. They were like those that

followed Him as long as He fed them with the bread of the body, but when that was over, they scattered in different directions. Those present, He added, should now decide. During this speech I saw many going away, and only some few over a hundred remaining around the Lord. I saw Jesus weeping over this defection on His return to Bethania.

It was toward evening on the following day when Jesus left Bethania to go to the Temple. He was accompanied by six of His Apostles, who walked behind Him. He Himself, on entering the hall, put the seats out of the way and arranged them in order, to the great astonishment of the disciples. In His instruction He touched upon His reason for so doing, and said that He was not soon to leave them.

On the next Sabbath Jesus taught in the Temple from morning till evening, part of the time in a retired apartment in presence of the Apostles and disciples only, and another part in the lecture hall where the lurking Pharisees and other Jews could hear Him. He foretold to the Apostles and disciples, though in general terms, much of what was to happen to them in the future. Only at noon did He pause for awhile. He spoke of adulterated virtues: of a love wherein self-love and covetousness predominate; of a humility mixed up with vanity; and He showed how easily evil glides into all things. He said that many believed it was an earthly kingdom and some post of honor in it that they were to expect; and that they hoped by His means to become elevated without pain or trouble on their own part, just as even the pious mother of the sons of Zebedee had petitioned Him for a distinguished place for her children. He forbade them to heap up perishable treasures, and He inveighed against avarice. I felt that this was aimed at Judas. He spoke also of mortification, of prayer, of fasting, and of hypocrisy which influences many in these holy practices; and here He

made mention of the wrath of the Pharisees against the disciples when the latter, one year before, had stripped some ears of corn. He repeated many of His former instructions, and gave some general explanations upon His own manner of acting in the past. He spoke of His recent absence from them, praised the conduct of the disciples during it, made mention of those that had accompanied Him, commending their discretion and docility and recalling in what peace the journey with them had been made. Jesus spoke with much emotion. Then He touched upon the near fulfillment of His mission, His Passion, and the speedy approach of His own end, before which, however, He would make a solemn entrance into Jerusalem. He alluded to the merciless treatment He would undergo, but added that He must suffer, and suffer exceedingly, in order to satisfy Divine Justice. He spoke of His Blessed Mother, recounting what she too was to suffer with Him, and in what manner it would be effected. He exposed the deep corruption and guilt of mankind, and explained that without His Passion no man could be justified. The Jews stormed and jeered when Jesus spoke of His sufferings and their power to satisfy for sin, and some of them left the hall to report to the mob whom they had appointed to spy Jesus. But Jesus addressed His own followers, telling them not to be troubled, that His time was not yet come, and that this also was a part of His Passion.

In this instruction He made some allusion, though without naming it particularly, to the Cenacle, to the house in which the Last Supper was to be eaten and in which later on they were to receive the Holy Spirit. He spoke of their assembling in it and of their partaking of a strengthening and life-giving Food in which He Himself would remain with them forever. There was some mention made also of His secret disciples, the sons of Simeon, and others. He excused them before the open disciples and

designated their caution as necessary, for, as He said, they had a different vocation. As some people from Nazareth had come to the Temple out of curiosity to hear Him, He said, in a way for them to understand, that they were not in earnest.

When the Apostles and disciples alone were standing around Jesus, He touched upon many things that would take place after His return to the Father. To Peter He said that he would have much to suffer, but he should not fear, he should stand firm at the head of the Community (*the Church*), which would increase wonderfully. For three years he should with John and James the Less remain with the Faithful in Jerusalem. Then He spoke of the youth who was to be first to shed his blood for Him, but without mentioning Stephen by name, and of the conversion of his persecutor, who would afterward do more in His service than many others. Here too, He forbore giving Paul's name. Jesus' hearers could not readily comprehend His last words.

He predicted the persecutions that would arise against Lazarus and the holy women, and told the Apostles whither they should retire during the first six months after His death: Peter, John, and James the Less were to remain in Jerusalem; Zacheus was to go to the region of Galaad; Philip and Bartholomew, to Gessur on the confines of Syria. At these words, I saw in a vision the four Apostles crossing the Jordan near Jericho, and then proceeding northward. I saw Philip healing a woman in Gessur where at first he was greatly beloved, though later on he was persecuted. Not far from Gessur was Bartholomew's birthplace. He was descended from a king of the city, a relative of David. His refined manners distinguished him among the other Apostles. These four Apostles did not remain together; they worked in different parts of the country. Galaad, whither Andrew and Zacheus went, was at no great distance from Pella, where

Judas had passed his early years.

James the Greater and one of the disciples were sent to the pagan regions north of Capharnaum. Thomas and Matthew were dispatched to Ephesus, in order to prepare the country where at a future day Jesus' Mother and many of those that believed in Him were to dwell. They wondered greatly at the fact of Mary's going to live there. Thaddeus and Simon were to go first to Samaria, though none cared to go there. All preferred cities entirely pagan.

Jesus told them that they would all meet twice in Jerusalem before going to preach the Gospel in distant pagan lands. He spoke of a man between Samaria and Jericho, who would, like Himself, perform many miracles, though by the power of the devil. He would manifest a desire of conversion, and they must kindly receive him, for even the devil should contribute to His glory. Simon Magus was meant by these words of Jesus. During this instruction the Apostles, as in a familiar conference, questioned Jesus upon whatever they could not understand, and He explained to them as far as was necessary. Everything was perfectly natural.

Three years after the Crucifixion all the Apostles met in Jerusalem, after which Peter and John left the city and Mary accompanied the latter to Ephesus. Then arose in Jerusalem the persecution against Lazarus, Martha, and Magdalen. The last-named had up to that time been doing penance in the desert, in the cave to which Elizabeth had escaped with John during the massacre of the Innocents. The Apostles, in that first reunion, brought together all that belonged to the body of the Church. When half of the time of Mary's life after Christ's Ascension had flown, about the sixth year after that event, the Apostles were again assembled in Jerusalem. It was then they drew up the Creed, made rules, relinquished all that they possessed, distributed it to the

poor, and divided the Church into dioceses, after which they separated and went into far-off heathen countries. At Mary's death they all met again for the last time. When they again separated for distant countries, it was until death.

When Jesus left the Temple after this discourse, the enraged Pharisees lay in wait for Him both at the gate and on the way, for they intended to stone Him. But Jesus avoided them, proceeded to Bethania, and for three days went no more to the Temple. He wanted to give the Apostles and disciples time to think over what they had heard. Meantime they referred to Him for further explanations upon many points. Jesus ordered them to commit to writing what He had said relative to the future. I saw that Nathanael the Bridegroom, who was very skillful with the pen, did it, and I wondered that it was not John, but a disciple who recorded the predictions. Nathanael at that time had no other name. It was only at Baptism that he received a second.

During these days, three young men came to Lazarus at Bethania from the Chaldean city of Sikdor, and he procured them quarters at the disciples' inn. These youths were very tall and slight, very handsome and active, and much nobler in figure than the Jews. Jesus spoke only a few words to them. He directed them to the Centurion of Capharnaum, who had been a heathen like themselves, and who would instruct them. Then I saw the youths with the Centurion, who was relating to them the cure of his servant. He told them that through shame of the idols that were in his house, and because it was just the time at which the pagan carnival was celebrated, he had begged Jesus, the Son of God, not to enter into his idolatrous household. Five weeks before the Jewish feast of Easter, the pagans celebrated their carnival, during which they gave themselves up to all kinds of infamous practices. The Centurion Cornelius after his conversion

gave all his metallic idols in alms to the poor, or to make sacred vessels for the Temple. The three Chaldeans returned from Capharnaum to Bethania and thence back to Sikdor, where they gathered together the other converts, and with them and their treasures went to join King Mensor.

Up to this time Jesus had gone to the Temple with only three companions; but now He began to go thither escorted by His whole company of Apostles and disciples. I saw the Pharisees retiring from Jesus' chair into the surrounding halls, and peering at Him through the arches when He began to preach and to predict His Passion to the disciples.

In the wall of one of the forecourts just in front of the entrance of the Temple, seven or eight vendors had taken up their quarters to sell eatables and some kind of red beverage in little flasks. They were like sutlers, and I know not whether they were very devout or not, but I often saw the Pharisees sneaking around to them. When Jesus, who had passed the night in Jerusalem, went next morning to the Temple and reached the hall in which these vendors were, He ordered them to be off instantly with all their goods. As they hesitated to obey, He put His own hand to the work, gathered their things together, and had them removed. When He afterwards entered the Temple, He found the teacher's chair occupied by others, but they retired as hurriedly as if He had chased them away.

On the following Sabbath, after the Jews had finished their sacred services, Jesus again taught in the Temple and prolonged His instruction late into the night. In it He made frequent allusions to His journey among the pagans, so that it could be easily understood how good they were and how willing to receive His teachings. In support of His words, He appealed to the recent arrival of the three Chaldeans. They had not seen Jesus when

He was in Sikdor, but they had heard of His doctrine, and were so impressed by it that they had journeyed to Bethania for more instruction.

On the following day Jesus caused three arches in the lecture hall to be closed, that He might instruct His Apostles and disciples in private. He repeated on this occasion His early instructions upon His own fast in the desert. He alluded also to many events connected with His own past life, and said why and how He had chosen the Apostles. During this last part of His discourse, He placed the Apostles in pairs before Him. With Judas, however, He spoke but few words. Treason was already in his heart. He was becoming furious, and had had an interview with the Pharisees. After finishing with the Apostles, Jesus turned to the disciples, and spoke of their vocation also.

I saw that all were very sad. Jesus' Passion was near.

Jesus' last instruction in the Temple before Palm Sunday lasted four long hours. The Temple was full, and all who wanted to hear Him could do so. Many women listened from a space separated by a grating. He again explained many things from His former instructions and His own actions. He spoke of the cure of the man at the Pool of Bethsaida, and said why He had healed him just at that time; of the raising of the son of the widow of Naim, also that of the daughter of Jairus, and said why the former had immediately followed Him, but the latter not. Then He referred to what was soon about to happen, and said that He should be abandoned by His own. At first He would with splendor and openly, as in triumph, enter the Temple, and the lips of the suckling that had never yet spoken would announce His entrance. Many would break off branches from the trees and strew them before Him, while others would spread their mantles in His way. The one, He explained, namely those that strewed branches before Him, would not renounce for

Him what they possessed, and would not remain faithful to Him; but they that spread their garments on the way would detach themselves from what they had, would put on the new man, and would remain faithful to Him. Jesus did not say that He was going to enter Jerusalem on an ass; consequently, many thought that He would celebrate His entrance with splendor and magnificence, with horses and camels in His train. His words gave rise to a great whispering in the crowd. They did not take His expression, "*fifteen days,*" literally. They understood it to mean a longer time; therefore, Jesus repeated significantly: "Three times five days!"

This instruction occasioned great anxiety among the Scribes and Pharisees. They held a meeting in Caiaphas's house, and issued a prohibition against anyone's harboring Jesus and His disciples. They also set spies at the gates to watch for Him, but He remained concealed in Bethania with Lazarus.

2. JESUS' SOLEMN ENTRANCE INTO JERUSALEM

Jesus with Peter, John, James, and Lazarus, and the Blessed Virgin with six of the holy women, remained hidden at Lazarus's. They were in the same subterranean apartments in which Lazarus lay concealed during the persecution that had risen against him. These apartments were under the rear of the building, and were comfortably fitted up with carpets and seats. Jesus, along with the three Apostles and Lazarus, was in a large hall supported by pillars and lighted by lamps, while the holy women were in a three-cornered apartment shut in by gratings. Some of the other Apostles and disciples were at the disciples' near Bethania, and the rest in other places. Jesus told the Apostles that next morning would usher in the day of His entrance into Jerusalem, and He directed all

the absent Apostles to be summoned. They came, and He had a long interview with them. They were very sad. Toward the traitor Judas, Jesus was gracious in manner, and it was to him that He entrusted the commission to summon the disciples. Judas was very fond of such commissions, for he was desirous to pass for a person of some consequence and importance.

After that, Jesus propounded to the holy women and Lazarus a great parable, which He explained. He began His instruction by speaking of Paradise, the fall of Adam and Eve, the Promise of a Redeemer, the progress of evil, and the small number of faithful laborers in the garden of God. From this, He went on to the parable of a king who owned a magnificent garden. A splendidly dressed lady came to him, and pointed out near his own a garden of aromatic shrubs, which belonged to a good, devout man. She said to the king: "Since this man has left the country, you should purchase his garden and plant it with aromatic shrubs." But the king wanted to plant garlic and similar strong-smelling herbs in the poor man's garden, although the owner looked upon it as a sacred spot in which he desired to see only the finest aromatics. The king caused the good man to be called, and proposed that he should remove from the place or sell his garden to him. Then I saw the good man in his garden. I saw that he cultivated it carefully and was desirous of keeping it. But he had to suffer great persecutions. His enemies went even so far as to attempt to stone him in his own garden, and he fell quite sick. But at last the king with all his glory came to naught, while the good man, his garden, and all belonging to him prospered and increased. I saw this blessing spreading out like the branches of a tree, and filling all parts of the world. I saw the whole parable while Jesus was relating it. It passed before me in tableaux and looked like a true history. The flourishing of the good man's garden was

shown me under the figure of gain, of growth, of the development of all kinds of shrubs, also as a watering by means of far-flowing streams, as overflowing fountains of light, and as floating clouds dissolving in rain and dew. The blessing arose from these sources and spread around and abroad even to the ends of the earth. Jesus explained this parable as having reference to Paradise, the Fall of Man, Redemption, the kingdom of this world, and the Lord's vineyard in it. This vineyard, Jesus said, would be attacked by the prince of the world, who would ill-treat in it the Son of God, to whom the Father had entrusted its care. The parable signified also that as sin and death had begun in a garden, so the Passion of Him who had taken upon Himself the sins of the world would begin in a garden, and that after satisfying for the same, the victory over death would be gained by His Resurrection in a garden.

This instruction was followed by a short repast, after which Jesus continued to speak with the disciples, who as soon as it grew dark had gathered in the neighboring houses.

Early next morning Jesus sent Eremenzear and Silas to Jerusalem, not by the direct route, but by a road that ran through the enclosed gardens and fields near Bethphage. They were commissioned to make that road passable by opening the hedges and removing the barriers. He told them that in the meadow near the inn outside Bethphage (through which ran the road), they would find a she-ass with her foal; they should fasten the ass to the hedge, and, if questioned as to why they did that, they should answer that the Lord would have it so. Then they should remove every obstruction from the road leading to the Temple, which done, they were to return to Him.

I saw the two setting out on their journey, opening the hedges, and removing all obstructions from the way. The large public house, near which asses were grazing in a

meadow, had a courtyard and fountain. The asses belonged to some strangers who, on going to the Temple, had left their beasts here. The disciples bound the she-ass, as directed, and let the foal run at large. Then I saw them continuing their journey to the Temple and on the way putting to one side whatever might prove an obstruction. The vendors of eatables, whom Jesus had recently dispersed, had again taken up their stand at a corner near the entrance to the Temple. The two disciples went to them and bade them retire, because the Lord was about to make His solemn entrance. After they had thus executed all points of their commission, they returned to Bethphage by the direct route, the other side of Mount Olivet.

Meanwhile Jesus had sent a band of the eldest disciples to Jerusalem by the usual route with orders to go, some to the house of Mary Marcus, others to that of Veronica, to Nicodemus, to the sons of Simeon, and to friends like them, and notify them of His approaching entrance. After that, He Himself with all the Apostles and the rest of the disciples set out for Bethphage. The holy women, headed by the Blessed Virgin, followed at some distance. When the party reached a certain house on the road surrounded by gardens, courtyards, and porticos, they paused for a considerable time. Jesus sent two of the disciples to Bethphage with covers and mantles which they had brought with them from Bethania, in order to prepare the ass of which they had been directed to say that the Lord had need. Meantime He instructed the immense crowd of people that had gathered under the open portico. The latter was supported by polished pillars, between which the holy women took up a place to listen to Him. Jesus stood on an elevated platform; the disciples and the crowd filled the courtyard. The portico was ornamented with foliage and garlands. The walls were entirely covered with them, and from the ceiling depended very fine and

delicate festoons. Jesus spoke of foresight and of the necessity of using one's own wits, for the disciples had questioned Him upon His taking that byroute. He answered that it was in order to shun unnecessary dangers. One should protect himself, He said, and take care not to leave things to chance; therefore He had beforehand ordered the ass to be bound.

And now Jesus arranged His procession. The Apostles He ordered to proceed, two and two, before Him, saying that from this moment and after His death, they should everywhere head the Community (*the Church*). Peter went first, followed by those that were to bear the Gospel to the most distant regions, while John and James the Less immediately preceded Jesus. All carried palm branches. As soon as the two disciples that were waiting near Bethphage spied the procession coming, they hurried forward to meet it, taking with them the two animals. The she-ass was covered with trappings that hung to its feet, the head and tail alone being visible.

Jesus now put on the beautiful festal robe of fine white wool which one of the disciples had brought with him for that purpose. It was long and flowing with a train. The broad girdle that confined it at the waist bore an inscription in letters. He then put around His neck a wide stole that reached to the knees, on the two ends of which something like shields was embroidered in brown. The two disciples assisted Jesus to mount the cross-seat on the ass. The animal had no bridle, but around its neck was a narrow strip of stuff that hung down loose. I know not whether Jesus rode on the she-ass or on its foal, for they were of the same size. The riderless animal ran by the other's side. Eliud and Silas walked on either side of the Lord, and Eremenzear behind Him; then followed the disciples most recently received, some of whom He had brought back with Him from His last great journey, and others that had been received still later. When the proces-

sion was ranged in order, the holy women, two and two, brought up the rear. The Blessed Virgin, who up to this time had always stayed in the background, now went at their head. As the procession moved forward, all began to sing, and the people of Bethphage, who had gathered around the two disciples while they were awaiting Jesus' coming, followed after like a swarm. Jesus reminded the disciples of what He had previously told them to notice, namely, those that would spread their garments in His path, those that would break off branches from the trees, and those that would render Him the double honor, for these last would devote themselves and their worldly goods to His service.

From Bethania to Jerusalem, the traveller in those days met Bethphage to the right and rather more in the direction of Bethlehem. The Mount of Olives separated the two roads. It lay on low, swampy ground, and was a poor little place consisting of only a row of houses on either side of the road. The house near which the asses were grazing stood some distance from the road in a beautiful meadow between Bethphage and Jerusalem. On this side the road ascended, but on the other it sank into the valley between Mount Olivet and the hills of Jerusalem. Jesus had tarried awhile between Bethania and Bethphage, and it was on the road beyond the latter place that the two disciples were waiting for Him with the ass.

In Jerusalem the vendors and people whom Eremenzear and Silas had that morning told to clear the Temple because the Lord was coming, began straightaway and most joyfully to adorn the road. They tore up the pavement and planted trees, the top branches of which they bound together to form an arch, and then hung them with all kinds of yellow fruit like very large apples. The disciples that Jesus had sent on to Jerusalem, innumerable friends who had gone up to the city for the approaching feast (the roads were swarming with travellers), and many

of the Jews that had been present at Jesus' last discourse crowded to that side of the city by which He was expected to enter. There were also many strangers in Jerusalem. They had heard of the raising of Lazarus, and they wished to see Jesus. Then when the news spread that He was approaching, they too went out to meet Him.

The road from Bethphage to Jerusalem ran through the lower part of the valley of Mount Olivet, which was not so elevated as the plateau upon which the Temple stood. Going up from Bethphage to the Mount of Olives, one could see, through the high hills that bordered the route on either side, the Temple standing opposite. From this point to Jerusalem the road was delightful, full of little gardens and trees.

Crowds came pouring out of the city to meet the Apostles and disciples, who were approaching with songs and canticles. At this juncture, several aged priests in the insignia of their office stepped out into the road and brought the procession to a standstill. The unexpected movement silenced the singing. The priests called upon Jesus to say what He meant by such proceedings on the part of His followers, and why He did not prohibit this noise and excitement. Jesus answered that if His followers were silent, the stones on the road would cry out. At these words, the priests retired.

Then the High Priests took counsel together, and ordered to be called before them all the husbands and relatives of the women that had gone out of Jerusalem with the children to meet Jesus. When they made their appearance in answer to the summons, they were all shut up in the great court, and emissaries were sent out to spy what was going on.

Many among the crowd that followed Jesus to the Temple not only broke off branches from the trees and strewed them in the way, but snatched off their mantles and spread them down, singing and shouting all the

while. I saw many that had quite despoiled themselves of their upper garments for that purpose. The children had rushed from the schools, and now ran rejoicing with the crowd. Veronica, who had two children by her, threw her own veil in the way and, snatching another from one of the children, spread that down also. She and the other women joined the holy women, who were in the rear of the procession. There were about seventeen of them. The road was so thickly covered with branches, garments, and carpets that the procession moved on quite softly through the numerous triumphal arches that spanned the space between the walls on either side.

Jesus wept, as did the Apostles also, when He told them that many who were now shouting acclamations of joy would soon deride Him, and that a certain one would even betray Him. He looked upon the city, and wept over its approaching destruction. When He entered the gate, the cries of joy became still greater. Many sick of all kinds had been led or carried thither, consequently Jesus frequently halted, dismounted, and cured all without distinction. Many of His enemies had mingled with the crowd, and they now uttered cries with a view to raise an insurrection.

The nearer to the Temple, the more magnificent was the ornamentation of the road. On either side hedges had been put up to form enclosures, in which little animals with long necks, kids, and sheep, all adorned with garlands and wreaths around their neck, were skipping about as if in little gardens. The background of these enclosures was formed of bushes. In this part of the city there were always, and especially toward the Paschal feast, chosen animals for sale, pure and spotless, destined for sacrifice. To move from the city gate to the Temple, although a distance of about half an hour only, the procession took three hours.

By this time the Jews had ordered all the houses, as well

as the city gate, to be closed, so that when Jesus dismounted before the Temple, and the disciples wanted to take the ass back to where they had found it, they were obliged to wait inside the gate till evening. In the Temple were the holy women and crowds of people. All had to remain the whole day without food, for this part of the city had been barricaded. Magdalen was especially troubled by the thought that Jesus had taken no nourishment.

When toward evening the gate was again opened, the holy women went back to Bethania, and Jesus followed later with the Apostles. Magdalen, worried because Jesus and His followers had had no refreshment in Jerusalem, now prepared a meal for them herself. It was already dark when Jesus entered the courtyard of Lazarus's dwelling. Magdalen brought Him a basin of water, washed His feet, and dried them with a towel that was hanging over her shoulder. The food that she had prepared did not amount to a regular meal, it was merely a luncheon. While the Lord was partaking of it, she approached and poured balm over His head. I saw Judas, who passed her at this moment, muttering his dissatisfaction, but she replied to his murmurs by saying that she could never thank the Lord sufficiently for what He had done for her and her brother. After that Jesus went to the public house of Simon the leper, where several of the disciples were gathered, and taught a little while. From there He went out to the disciples' inn, where He spoke for some time, and then returned to the house of Simon the leper.

As Jesus next day was going to Jerusalem with the Apostles, He was hungry, but it seemed to me that it was after the conversion of the Jews and the accomplishment of His own mission. He sighed for the hour when His Passion would be over, for He knew its immensity and dreaded it in advance. He went to a fig tree on the road and looked up at it. When He saw no fruit, but only

leaves upon it, He cursed it that it should wither and never more bear fruit. And thus, did He say, would it happen to those that would not acknowledge Him. I understood that the fig tree signified the Old Law; the vine, the New. On the way to the Temple, I saw a heap of branches and garlands from yesterday's triumph. In the outer portico of the Temple, many vendors had again established themselves. Some of them had on their backs cases, or boxes, which they could unfold and which they placed on a pedestal. The latter they carried along with them. When folded, it was like a walking stick. I saw lying on the tables heaps of pence, bound together in different ways by little chains, hooks, and cords, so as to form various figures. Some were yellow; others, white, brown, and variegated. I think they were pieces of money intended for ornamental pendants. I saw also numbers of cages with birds, standing one above another and, in one of the porticos, there were calves and other cattle. Jesus ordered the dealers to be off, and as they hesitated to obey, He doubled up a cincture like a whip and drove them from side to side and beyond the precincts of the Temple.

While Jesus was teaching, some strangers of distinction from Greece[1] dispatched their servants from the inn to ask Philip how they could converse with the Lord without mingling with the crowd. Philip passed the word to Andrew, who in turn transmitted it to the Lord. Jesus replied that He would meet them on the road between the city gate and the house of John Mark when He should have left the Temple to return to Bethania. After this interruption, Jesus continued His discourse. He was very much troubled and when, with folded hands, He raised His eyes to Heaven, I saw a flash of light descend upon Him from a resplendent cloud, and heard a loud report. The people glanced up frightened, and began to whisper to one another, but Jesus went on speaking. This was re-

peated several times, after which I saw Jesus come down from the teacher's chair, mingle with the disciples in the crowd, and leave the Temple.

When Jesus taught, the disciples threw around Him a white mantle of ceremony which they always carried with them; and when He left the teacher's chair, they took it off so that, clothed like the others, He could more easily escape the notice of the crowd. Around the teacher's chair were three platforms, one above the other, each enclosed by a balustrade, which was ornamented with carving and, I think, molding. There were all sorts of brown heads and knobs on them. I saw no carved images in the Temple, although there were various kinds of ornamentation: vines, grapes, animals for sacrifice, and figures like swathed infants, such as I used to see Mary embroidering.

It was still bright daylight when Jesus and His followers reached the neighborhood of John Mark's house. Here the Greeks stepped up, and Jesus spoke to them some minutes. The strangers had some women with them, but they remained standing back. These people were converted. They were among the first to join the disciples at Pentecost and to receive Baptism.

MAGDALEN REPEATS HER ANOINTING OF JESUS

Full of trouble, Jesus went back with the Apostles to Bethania for the Sabbath. While He was teaching in the Temple, the Jews had been ordered to keep their houses closed, and it was forbidden to offer Him or His disciples any refreshment. On reaching Bethania, they went to the public house of Simon, the healed leper, where a meal awaited them. Magdalen, filled with compassion for Jesus' fatiguing exertions, met the Lord at the door. She was habited in a penitential robe and girdle, her flowing

hair concealed by a black veil. She cast herself at His feet and with her hair wiped from them the dust, just as one would clean the shoes of another. She did it openly before all, and many were scandalized at her conduct.

After Jesus and the disciples had prepared themselves for the Sabbath, that is, put on the garments prescribed and prayed under the lamp, they stretched themselves at table for the meal. Toward the end of it, Magdalen, urged by love, gratitude, contrition, and anxiety, again made her appearance. She went behind the Lord's couch, broke a little flask of precious balm over His head and poured some of it upon His feet, which she again wiped with her hair. That done, she left the dining hall. Several of those present were scandalized, especially Judas, who excited Matthew, Thomas, and John Mark to displeasure. But Jesus excused her, on account of the love she bore Him. She often anointed Him in this way. Many of the facts mentioned only once in the Gospels happened frequently.

The meal was followed by prayer, after which the Apostles and disciples separated. Judas, full of chagrin, hurried back to Jerusalem that night. I saw him, torn by envy and avarice, running in the darkness over Mount Olivet, and it seemed as if a sinister glare surrounded him, as if the devil were lighting his steps. He hurried to the house of Caiaphas, and spoke a few words at the door. He could not stay long in any one place. Thence he ran to the house of John Mark. The disciples were wont to lodge there, so Judas pretended that he had come from Bethania for that purpose. This was the first definite step in his treacherous course.

When, on the following morning, Jesus was going from Bethania to Jerusalem with some of His disciples, they found the fig tree that Jesus had cursed entirely withered,[2] and the disciples wondered at it. I saw John and Peter halting on the roadside near the tree. When Peter

showed his astonishment, Jesus said to them: "If ye believe, ye shall do still more wonderful things. Yea, at your word mountains will cast themselves into the sea." He continued His instruction on this object, and said something about the signification of the fig tree.

A great many strangers were gathered in Jerusalem, and both morning and evening, preaching and divine service went on in the Temple. Jesus taught in the interim. He stood when preaching, but if anyone wanted to put a question to Him, He sat down while the questioner rose.

During His discourse today, some priests and Scribes stepped up to Him and inquired by what right He acted as He did. Jesus answered: "I too shall ask you something; and when you answer Me, I shall tell you by what authority I do these things." Then He asked them by what authority John had baptized, and when they would not answer Him, He replied that neither would He tell them by what authority He acted.[3]

In His afternoon instruction, Jesus introduced the similitude of the vine dresser, also that of the cornerstone rejected by the builders. In the former, He explained that the murdered vine dresser typified Himself, and the murderers, the Pharisees. Thereupon these last-named became so exasperated that they would willingly have arrested Him then and there but they dared not, as they saw how all the people clung to Him. They determined, however, to set five of their confidential followers, who were relatives of some of the disciples, to spy Him, and they gave them orders to try to catch Him by captious questions. These five men were some of them followers of the Pharisees; others, servants of Herod.

As Jesus was returning toward evening to Bethania, some kindhearted people approached Him on the road and offered Him something to drink. He passed the night at the disciples' inn near Bethania.

Next day Jesus taught for three hours in the Temple

upon the parable of the royal wedding feast, the spies of the Pharisees being present. Jesus returned early to Bethania, where He again taught. As He mounted the teacher's chair next day in the circular hall of the Temple, the five men appointed by the Pharisees pressed up through the aisle that ran from the door to the chair, the space all around being filled by the audience, and asked Him whether they ought to pay tribute to Caesar. Jesus replied by telling them to show Him the coin of the tribute; whereupon one of them drew from his breast pocket a yellow coin about the size of a Prussian dollar, and pointed to the image of the Emperor. Then Jesus told them that they should render to Caesar the things that are Caesar's.

After that Jesus spoke of the Kingdom of God, which He likened to a man who cultivated a plant that never ceased to grow and spread its branches. To the Jews, it would come not again; but those Jews that would be converted, would attain the Kingdom of God. That Kingdom would go to the heathens, and a time would come when in the East all would be darkness, but in the West, perfect day. He told them also that they should perform their good works in secret, as He Himself had done, and that He would receive His reward at noonday. He spoke too of a murderer's being preferred to Himself.

Later in the day, seven of the Sadducees went to Jesus and questioned Him upon the resurrection of the dead. They brought forward something about a woman that had already had seven husbands. Jesus answered that after the resurrection there would be no longer any sex or any marrying, and that God is a God of the living and not of the dead. I saw that His hearers were astounded at His teaching. The Pharisees left their seats and conferred together. One of them, named Manasses, who held an office in the Temple, very modestly asked Jesus which of the Commandments was the greatest. Jesus answered the

question, whereupon Manasses heartily praised Him. Then Jesus responded that the Kingdom of God was not far from him, and He closed His discourse by some words on Christ (the Messiah) and David.

All were dumbfounded; they had nothing to reply. When Jesus left the Temple, a disciple asked Him: "What mean the words that Thou didst say to Manasses, 'Thou art not far from the Kingdom of God'?" The Lord answered that Manasses would believe and follow Him, but that they (the disciples) should be silent on that head. From that hour Manasses took no part against Jesus. He lived in retirement till the Ascension, when he declared himself for Him and joined the disciples. He was between forty and fifty years old.

That evening Jesus went to Bethania, ate with the Apostles at Lazarus's, then visited the inn where the women were assembled, taught them until after nightfall, and lodged at the disciples' inn.

While Jesus was teaching in Jerusalem, I saw the holy women frequently praying together in the arbor in which Magdalen was sitting when Martha called her to welcome Jesus before the raising of Lazarus. They observed a certain order at prayer: sometimes they stood together, sometimes they knelt, or again they sat apart.

On the next day Jesus taught about six hours in the Temple. The disciples, impressed by His instruction of the preceding day, asked what was meant by the words: "Thy Kingdom come to us!" Jesus gave them a long explanation, and added that He and the Father were one, and that He was going to the Father. Then they asked, if He and the Father were one, why was it necessary for Him to go to the Father. Thereupon He spoke to them of His mission, saying that He would withdraw from the humanity, from the flesh, and that whoever separated from his own fallen nature, to go *by Him to Him*, went at the same time to the Father. Jesus' words on this head

were so touching that the Apostles, ravished with joy and transported out of themselves, started up and exclaimed: "Lord, we will spread Thy Kingdom to the end of the world!" But Jesus responded: "Whoever talks in that way accomplishes nothing." At this the Apostles became sad. Jesus said again: "You must not say, 'I have cast out devils in Thy name, I have done this and that in Thy name,' nor should ye do your good works in public." And then He told them that the last time He had left them, He had done many things in secret, but that they had at the same time insisted that He should go to His own city (Nazareth) although the Jews, on account of the raising of Lazarus, wanted to kill Him! But how then would all things have been accomplished? The Apostles then asked how could His Kingdom become known if they had to keep all things secret. But I do not remember what answer Jesus gave them. They again grew quite dejected. Toward noon the disciples left the Temple, but Jesus and the Apostles remained. Some of the former returned soon after with a refreshing drink for Jesus.

After midday, the Scribes and Pharisees crowded in such numbers around Jesus that the disciples were pushed to some distance from Him. He spoke very severely against the Pharisees, and I heard Him say once during this stern lecture: "You shall not now arrest Me, because My hour has not yet come."

INSTRUCTION AT LAZARUS'S. PETER RECEIVES A SEVERE REPRIMAND

Jesus spent the whole of this day at Lazarus's with the holy women and the Twelve Apostles. In the morning He instructed the holy women in the disciples' inn. Toward three o'clock in the afternoon, a great repast was served in the subterranean dining hall. The women waited at table, and afterward withdrew to the grated, three-cornered

apartment, to listen to the instruction. In the course of it, Jesus told them that they would not now be together long, they would not again eat at Lazarus's, though they would do so once more at Simon's, but on that last occasion they would not be so tranquil as they now were. He invited them all to be perfectly free with Him, and to ask Him whatever they wanted to know. On hearing this, they began to ask numerous questions, especially Thomas, who had a great many doubts. John, too, frequently put a question, but softly and gently.

After the meal, as Jesus was speaking of the approach of the time when the Son of Man would be treacherously betrayed, Peter stepped forward eagerly and asked why He always spoke as if they were going to betray Him. Now, though he could believe that one of the others (the disciples) might be guilty of such a thing, yet He would answer for The Twelve that they would not betray Him! Peter spoke boldly, as if his honor had been attacked. Jesus replied with more warmth than I ever before saw in Him, more even than had appeared when He said to Peter: "Get thee behind Me, Satan!" He said that without His grace, without prayer, they would all fall away, that the hour would come in which they would all abandon Him. There was only one among them, He continued, who wavered not, and yet he too would flee, though he would come back again. By these words Jesus meant John who, at the moment of Jesus' arrest, fled, leaving his mantle behind him. All became very much troubled, excepting Judas who, while Jesus was talking, put on a friendly, smiling, and insinuating air.

When they asked Jesus about the Kingdom that was to come to them, His answer was inexpressibly kind. He told them that another Spirit would come upon them and then only would they understand all things. He had to go to the Father and send them the Spirit which proceeded from the Father and Himself. I distinctly remember His

saying this. He said something more, but I cannot repeat it clearly. It was to this effect, that He had come in the flesh in order to redeem man, that there was something material in His influence upon them, that the body works in a corporeal manner, and it was for that reason they could not understand Him. But He would send the Spirit, who would open their understanding. Then He spoke of troublous times to come, when all would have to suffer like a woman in the pains of childbirth, of the beauty of the human soul created to the likeness of God, and He showed how glorious a thing it is to save a soul and lead it home to Heaven. He recalled to them how many times they had misunderstood Him, and His own forbearance with them; in like manner should they, He said, treat with sinners after His departure. When Peter reminded Him that He had Himself been sometimes full of fire and zeal, Jesus explained the difference between true and false zeal.

This instruction lasted until late into the night, when Nicodemus and one of Simeon's sons came to Jesus secretly. It was past midnight before they retired to rest. Jesus told them to sleep now in peace, for the time would soon come when, anxious and troubled, they would be without sleep; this would be followed by another time when, in the midst of persecution, a stone under their head, they would sleep as sweetly as Jacob at the foot of the ladder that reached to Heaven. When Jesus concluded His discourse, all exclaimed: "Lord, how short was this meal! How short this evening!"

THE WIDOW'S MITE

Very early the next morning Jesus repaired to the Temple—not, however, to the common lecture hall, but to another in which Mary had made her offering. In the center of the hall, or rather, nearer to the entrance, stood

the money box, an angular pillar, about half the height of a man, in which were three funnel-shaped openings to receive the money offerings, and at its foot was a little door. The box was covered with a red cloth over which hung a white transparent one. To the left was the seat for the priest who maintained order, and a table upon which could be laid doves and other objects brought as offerings. To the right and left of the entrance stood the seats for the women and the men, respectively. The rear of the hall was cut off by a grating, behind which the altar had been put up when Mary presented the Child Jesus in the Temple.

Jesus today took the seat by the money box. It was an offering day for all that desired to purify themselves for the Paschal feast. The Pharisees, on coming later, were greatly put out at finding Jesus there, but they declined His offer to yield to them His place. The Apostles stood near Him, two and two. The men came first to the money box, then the women, and after making their offering, they went out by another door to the left. The crowd stood without awaiting their turn, only five being allowed to enter at a time. Jesus sat there three hours. Toward midday, as a general thing, the offerings ended, but Jesus remained much longer, to the discontent of the Pharisees. This was the hall in which He had acquitted the woman taken in adultery. The Temple was like three churches, one behind the other, each standing under an immense arch. In the first was the circular lecture hall. The place of offering in which Jesus was, lay to the right of this hall, a little toward the Sanctuary. A long corridor led to it. The last offering was made by a poor, timid widow. No one could see how much the offering was, but Jesus knew what she had given and He told His disciples that she had given more than all the rest, for she had put into the money box all that she had left to buy herself food for that day. He sent her word to wait for Him near the

house of John Mark.

In the afternoon, Jesus taught again in the customary place, that is, in the portico of the Temple. The circular lecture hall was just opposite the door, and right and left were steps leading to the Sanctuary, from which again another flight conducted to the Holy of Holies. As the Pharisees approached Jesus, He alluded to their not daring to arrest Him the day before as they had intended, although He had given them a chance to do so. But His hour had not yet come, and it was not in their power to advance it; still, it would come in its own time. The Pharisees, He went on to say, should not hope to celebrate as peaceful a Pasch as in former years, for they would not know where to hide themselves; the blood of the Prophets whom they had murdered should fall upon their heads. The Prophets themselves would rise from their graves, and the earth would be moved. In spite of these signs, however, the Pharisees would remain obstinate. Then He mentioned the poor widow's offering. When toward evening He left the Temple, He spoke to her on the way and told her that her son would follow Him. His words greatly rejoiced the poor mother. Her son joined the disciples even before the Crucifixion. The widow was very devout and strongly attached to the Jewish observances, though simpleminded and upright.

JESUS SPEAKS OF THE DESTRUCTION OF THE TEMPLE

As Jesus was walking along with His disciples, one of them pointed to the Temple and made some remark on its beauty. Jesus replied that one stone of it would not remain upon another. They were going to Mount Olivet, upon one side of which was a kind of pleasure garden containing a chair for instruction and seats cut in the mossy banks. The priests were accustomed to come

hither to rest at evening after a long day's work. Jesus seated Himself in the chair, and some of the Apostles asked when the destruction of the Temple would take place. It was then that Jesus recounted the evils that were to fall upon the city, and ended with the words: "But he that shall persevere to the end, he shall be saved."[4] He remained scarcely a quarter of an hour in this place.

From this point of view the Temple looked indescribably beautiful. It glistened so brightly under the rays of the setting sun that one could scarcely fix his eyes upon it. The walls were tesselated and built of beautiful sparkling stones, dark red and yellow. Solomon's Temple had more gold in it, but this one abounded in glittering stones.

The Pharisees were very greatly exasperated on Jesus' account. They held a council in the night and dispatched spies to watch Him. They said, if Judas would only come to them again, otherwise they did not well know how to proceed in the affair. Judas had not been with them since that first evening.

Early on the following day Jesus returned to the resting place on Mount Olivet, and again spoke of the destruction of Jerusalem, illustrating with the similitude of a fig tree that was there standing. He said that He had already been betrayed, though the traitor had not yet mentioned His name, and had merely made the offer to betray Him. The Pharisees desired to see the traitor again, but He, Jesus, wanted him to be converted, to repent, and not to despair. Jesus said all this in vague, general terms, to which Judas listened with a smile.

Jesus exhorted the Apostles not to give way to their natural fears upon what He had said to them, namely, that they would all be dispersed; they should not forget their neighbor and should not allow one sentiment to veil, to stifle another; and here He made use of the similitude of a mantle. In general terms He reproached some of

them for murmuring at Magdalen's anointing. Jesus probably said this in reference to Judas's first definitive step toward His betrayal, which had been taken just after that action of hers—also, as a gentle warning to him for the future, since it would be after Magdalen's last anointing that he would carry out his treacherous design. That some others were scandalized at Magdalen's prodigal expression of love, arose from their erroneous severity and parsimony. They regarded this anointing as a luxury so often abused at worldly feasts, while overlooking the fact that such an action performed on the Holy of Holies was worthy of the highest praise.

Jesus told them, moreover, that He would only twice again teach in public. Then speaking of the end of the world and the destruction of Jerusalem, He gave them the signs by which they should know that the hour of His departure was near. There would be, He said, a strife among them as to which should be the greatest, and that would be a sign that He was about to leave them. He signified to them also that one of them would deny Him, and He told them that He said all these things to them that they might be humble and watch over themselves. He spoke with extraordinary love and patience.

About noon Jesus taught in the Temple, His subject being the ten virgins, the talents entrusted, and He again inveighed severely against the Pharisees. He repeated the words of the murdered Prophets, and several times upbraided the Pharisees for their wicked designs. He afterward told the Apostles and disciples that even where there was no longer hope of improvement, words of warning must not be withheld.

When Jesus left the Temple, a great number of pagans from distant parts approached Him. They had not, indeed, heard His teaching in the Temple, since they had not dared to set foot therein; but through the sight of His miracles, His triumphal entrance on Palm Sunday, and

all the other wonders that they had heard of Him, they wanted to be converted. Among them were some Greeks. Jesus directed them to the disciples, a few of whom He took with Him to the Mount of Olives where, in a public inn formerly used by strangers only, they lodged for the night.

Next morning, when the rest of the Apostles and disciples came thither, Jesus instructed them upon many points. He said that He would be with them at two meals more, that He was longing to celebrate with them the last Love Feast in which He would bestow upon them all that humanly He could give. After that He went with them to the Temple, where He spoke of His return to His Father and said that He was the Father's Will, but this last expression I did not understand. He called Himself in plain terms the Salvation of mankind, said that it was He who was to put an end to the power of sin over the human race, and explained why the fallen angels were not redeemed, as well as man. The Pharisees took turns, two at a time, to spy. Jesus said that He had come to put an end to the domination of sin over man. Sin began in a garden, and in a garden it should end, for it would be in a garden that His enemies would seize Him. He reproached His hearers with the fact of their already wanting to kill Him after the raising of Lazarus, and said that He had kept Himself at a distance, that all things might be fulfilled. He divided His journey into three parts, but I no longer recollect whether it was into thrice four, or five, or six weeks. He told them also how they would treat Him and put Him to death with assassins, and yet they would not be satisfied, they would not be able to effect anything against Him after His death. He once more made mention of the murdered just who would arise again; yes, He even pointed out the spot in which their resurrection would take place. But as for the Pharisees, He continued, in fear and anguish they would

see their designs against Him frustrated.

Jesus spoke likewise of Eve, through whom sin had come upon the earth; therefore it was that woman was condemned to suffer and that she dared not enter into the Sanctuary. But it was also through a woman that the cure of sin had come into the world, consequently she was freed from slavery, though not from dependence.

Jesus again took up quarters in the inn at the foot of Mount Olivet. A lamp was lighted, and the Sabbath exercises were performed.

JESUS IN BETHANIA

Next morning Jesus went with His followers across the brook Cedron, and then northward by a row of houses between which were little grass plots on which sheep were grazing. Here was situated John Mark's house. Jesus then turned off to Gethsemani, a little village as large as Bethphage, built on either side of the brook Cedron. John Mark's house stood a quarter of an hour outside the gate through which the cattle were led to the cattle market on the north side of the Temple. It was built upon a high hill which, at a later period, was covered with houses. It was from here to Gethsemani one-half hour; and from Gethsemani across the Mount of Olives to Bethania, something less than an hour. The last-named place lay almost in a straight line east of the Temple and, by the direct route, it may have been only one hour from Jerusalem. From certain points of the Temple and from the castles in the rear, one could descry Bethania. Bethphage, however, was not in sight, as it lay low; and the view was, besides, up to the point at which the Temple could be seen through a defile of the mountain road, obstructed by the Mount of Olives. As Jesus was going over the brook Cedron to Gethsemani with the disciples, He said to the Apostles as they were entering a

hollow of the Mount of Olives: "Here will ye abandon Me! Here shall I be taken prisoner!" He was very much troubled. He proceeded afterward to Lazarus's, in Bethania, thence to the disciples' inn, after which He went with some of them around the environs of the city consoling the inhabitants, like one bidding farewell.

That evening there was a supper at Lazarus's, at which the holy women assisted in the grated apartment. At the close of the meal, Jesus told them all that they could have one night more of peaceful sleep.

1. *John* 12:20-37.
2. *Mark* 11:20.
3. *Matt.* 21:24-32.
4. *Matt.* 10:22.

3. JESUS' LAST DISCOURSE IN THE TEMPLE

Early the next morning Jesus went with the disciples to Jerusalem. Having crossed the Cedron in front of the Temple, He continued His course outside the city toward the south, till He came to a little gate, by which He entered, and, crossing a stone bridge that spanned a deep abyss, He reached the foot of Mount Sion. There were caverns also under the Temple. Here Jesus turned from the south side of the Temple and proceeded through a long vaulted corridor, which was lighted only from above, into the women's portico. Here, turning toward the east, He passed through the doorway allotted to women condemned on account of their sterility, crossed the hall in which offerings were made, and proceeded to the teacher's chair in the outer hall of the Temple. This door always stood open, although at Jesus' instructions, all the other entrances to the Temple were often closed by the Pharisees. They said: "Let the sin-door always re-

main open to the sinner!"

In words admirable and deeply significant, Jesus taught upon union and separation. He made use of the similitude of fire and water, which are opposed to each other, one of which extinguishes the other, though if the latter does not get the better of the former, the flames become wilder and more powerful. He next spoke of persecution and martyrdom. Under the figure of fire, Jesus alluded to those disciples that would remain true to Him; and under that of water, to those that would separate from Him and seek the abyss. He called water the martyr of fire. He spoke also of the mingling of water and milk, naming it an intimate commingling that no one could separate. Jesus wished under this figure to designate His own union with His followers, and He dwelt upon the mild and nutritive properties of milk. From this He passed to the subject of marriage and its union, as the disciples had questioned Him upon the reunion after death of friends and married people. Jesus said that there was a twofold union in marriage: the union of flesh and blood, which death cuts asunder, and they that were so bound would not find themselves together after death; and the union of soul, which would outlive death. They should not, He continued, be disquieted as to whether they would be alone or together in the other world. They that had been united in union of soul in this life, would form but one body in the next. He spoke also of the Bridegroom and named the Church His affianced. Of the martyrdom of the body, He said that it was not to be feared, since that of the soul was the more frightful.

As the Apostles and disciples did not comprehend all that He said, Jesus directed them to write down what they failed to understand. Then I saw John, James the Less, and another making signs from time to time on a little tablet that they held before them resting on a support. They wrote upon little rolls of parchment with a

colored liquid, which they carried with them in a kind of horn. They drew the little rolls out of their breast pockets, and wrote only in the beginning of the instruction.

Jesus spoke likewise of His own union with them, which would be accomplished at the Last Supper and which could by nothing be dissolved.

The obligation of perfect continence, Jesus exposed to the Apostles by way of interrogation. He asked, for instance, "Could you do such and such a thing at the same time?" and He spoke of a sacrifice that had to be offered, all which led to perfect continence as a conclusion. He adduced as examples Abraham and the other Patriarchs who, before offering sacrifice, always purified themselves and observed a long continence.

When He spoke of Baptism and the other Sacraments, He said that He would send to them the Holy Ghost who, by His Baptism, would make them all children of Redemption. They should after His death baptize at the Pool of Bethsaida all that would come and ask for it. If a great number presented themselves, they should lay their hands upon their shoulders, two and two, and baptize them there under the stream of the pump, or jet. As formerly the angel, so now would the Holy Ghost come upon the baptized as soon as His Blood should have been shed, and even before they themselves had received the Holy Spirit.

Peter, who had been appointed by Jesus chief over the others, asked as such whether they were aways to act in this manner without first proving and instructing the people. Jesus answered that the people would be wearied out with waiting for feast days and pining meantime in aridity; therefore they, the Apostles, should not delay to do as He had just told them. When they should have received the Holy Ghost, then they would always know what they should do. He addressed some words to Peter on the sub-

ject of penance and absolution, and afterward spoke to them all about the end of the world and of the signs that would precede it. A man enlightened by God would have visions on that subject. By these words, Jesus referred to John's revelations, and He Himself made use of several similar illustrations. He spoke, for instance, of those that would be marked with the sign on their forehead, and said that the fountain of living water which flowed from Calvary's mount would at the end of the world appear to be almost entirely poisoned, though all the good waters would finally be gathered into the Valley of Josaphat. It seemed to me that He said also that all water was to become once more baptismal water. No Pharisees were present at any part of this instruction. That evening Jesus returned to Lazarus's, in Bethania.

The whole of the next day Jesus taught undisturbed in the Temple. He spoke of truth and the necessity of acting out what they, the Apostles, taught. He Himself, He said, was now about to fulfill it. It is not enough to believe, one must practice one's faith. No one, not even the Pharisees themselves, could reproach Him with the least error in His teaching, and now by returning to His Father He would fulfill the truth He had taught. But before going He would give over to them, would leave to them, all that He possessed. Money and property He had not, but He would bequeath to them His strength and power. He would establish with them a union which should be still more intimate than that which now united them to Him, and which should last till the end of time. He would also bind them to one another as the members of one body. Jesus spoke of so many things that He would still do with them that Peter, conceiving new hope that He would remain longer on earth, said to Him that if He were to fulfill all those things, He would have to abide with them till the end of the world. Jesus then spoke of the essence and effects of the Last Supper, without, however,

mentioning it by name. He said also that He was about to celebrate His last Pasch. Peter asked where He intended to do so. Jesus answered that He would tell him in good time, and after that last Pasch He would go to His Father. Peter again asked whether He would take with Him His Mother, whom they all loved and reverenced so much. Jesus answered that she should remain with them some years longer. He mentioned the number, and in it there was a five. I think He named fifteen years, and then said many things in connection with her.

In His instruction upon the power and effects of His Last Supper, Jesus made some allusion to Noe, who had once become intoxicated with wine: to the children of Israel, who had lost their taste for the manna sent them from Heaven; and to the bitterness they tasted in it. As for Himself, He was going to prepare the Bread of Life before His return home, but It was not yet ready, was not yet baked, not yet cooked.

He had, he continued, so long taught them the truth, so long communicated with them; and yet they had always doubted, indeed they doubted still! He felt that in His corporeal presence He could no longer be useful to them, therefore He would give them all that He had, He would retain only what was absolutely necessary to cover His naked body. These words of Jesus, the Apostles did not understand. They were under the impression that He would die, or perhaps vanish from their sight. As late as the preceding day, when He was speaking of the persecution of the Jews against Him, Peter said that He might again withdraw from these parts and they would accompany Him. He had gone away once before after the raising of Lazarus. He could now go again.

When toward evening Jesus left the Temple, He spoke of taking leave of it, saying that He would never again enter it in the body. This scene was so touching that all the Apostles and disciples cast themselves on the ground

crying aloud and weeping. Jesus wept also. Judas shed no tear, though he was anxious and nervous, as he had been during the past days. Yesterday Jesus said no word in allusion to him.

In the court of the Temple, some heathens were waiting, many of whom wanted to give themselves to Jesus. They saw the tears of the Apostles. On learning their desire, Jesus told them that there was no time now, but that they should later on have recourse to His Apostles and disciples, to whom He gave power similar to His own. Then taking the way by which He had entered on Palm Sunday, and frequently turning with sad and earnest words to gaze upon the Temple, He left the city, went to the public inn at the foot of Mount Olivet, and after nightfall back to Bethania.

Here Jesus taught at Lazarus's, continuing His instructions during the evening meal, at which the women, who now kept themselves less aloof, served. Jesus gave orders for a plentiful meal to be prepared at Simon's public house on the following day.

It was very quiet in Jerusalem all this day. The Pharisees did not go to the Temple, but assembled in council. They were very anxious on account of Judas's non-appearance. Many good people of the city were in great distress at Jesus' predictions, which they had heard from the disciples. I saw Nicodemus, Joseph of Arimathea, Simeon's sons, and others looking very troubled and anxious, though they had not yet withdrawn from the rest of the Jews. They were still mixing with them in the affairs of everyday life. I saw Veronica also, going about her house sad and wringing her hands. Her husband inquired the cause of her affliction. Her house was situated in Jerusalem between the Temple and Mount Calvary. Seventy-six of the disciples lodged in the halls surrounding the Cenacle.

4. MAGDALEN'S LAST ANOINTING

Next morning Jesus instructed a large number of the disciples, more than sixty, in the court before Lazarus's house. In the afternoon, about three o'clock, tables were laid for them in the court, and during their meal Jesus and the Apostles served. I saw Jesus going from table to table handing something to this one, something to that, and teaching all the time. Judas was not present. He was away making purchases for the entertainment to be given at Simon's. Magdalen also had gone to Jerusalem, to buy precious ointment. The Blessed Virgin, to whom Jesus had that morning announced His approaching death, was inexpressibly sad. Her niece, Mary Cleophas, was always around her, consoling her. Full of grief, they went together to the disciples' inn.

Meantime, Jesus conversed with the disciples upon His approaching death and the events that would follow it. One, He said, that had been on intimate terms with Him, one that owed Him a great debt of gratitude, was about to sell Him to the Pharisees. He would not even set a price upon Him, but would merely ask: "What will ye give me for Him?" If the Pharisees were buying a slave, it would be at a fixed price, but He would be sold for whatever they chose to give. The traitor would sell Him for less than the cost of a slave! The disciples wept bitterly, and became so afflicted that they had to cease eating, but Jesus pressed them graciously. I have often noticed that the disciples were much more affectionate toward Jesus than were the Apostles. I think as they were not so much with Him, they were on that account more humble.

This morning Jesus spoke of many things with His Apostles. As they did not understand everything, He commanded them to write down what they could not comprehend, saying that when He would send His Spirit to

them, they would recall those points and be able to seize their meaning. I saw John and some of the others taking notes. Jesus dwelt long upon their flight, when He Himself would be delivered up to the Pharisees. They could not think that such a thing would ever happen to them, and yet they really did take to flight. He predicted many things that were to follow that event, and told them how they should conduct themselves.

At last He spoke of His holy Mother. He said that through compassion, she would suffer with Him all the cruel torture of His death, that with Him she would die His bitter death, and still would have to survive Him fifteen years.

Jesus indicated to the disciples whither they should betake themselves: some to Arimathea, some to Sichar, and others to Kedar. The three that had accompanied Him on His last journey were not to return home. Since their ideas and sentiments had undergone so great a change, it would not be well for them to return to their country, otherwise they might give scandal or, on account of the opposition of friends, run the risk of falling back into their former way of acting. Eliud and Eremenzear went, I think, to Sichar, but Silas remained where he was. And thus Jesus went on instructing His followers with extraordinary love, counselling them on everything. I saw many of them dispersing toward evening.

It was during this instruction that Magdalen came back from Jerusalem with the ointment she had brought. She had gone to Veronica's and stayed there while Veronica saw to the purchase of the ointment, which was of three kinds, the most precious that could be procured. Magdalen had expended upon it all the money she had left. One was a flask of the oil of spikenard. She bought the flasks together with their contents. The former were of a clear, whitish, though not transparent material, almost like mother-of-pearl, though not mother-of-pearl. They

were in shape like little urns, the swelling base ornamented with knobs, and they had screw-tops. Magdalen carried the vessels under her mantle in a pocket, which hung on her breast suspended by a cord that passed over one shoulder and back across the back. John Mark's mother went back with her to Bethania, and Veronica accompanied them a part of the way. As they were going through Bethania, they met Judas who, concealing his indignation, spoke to Magdalen. Magdalen had heard from Veronica that the Pharisees had resolved to arrest Jesus and put Him to death, but not yet, on account of the crowds of strangers and especially the numerous pagans that followed Him. This news Magdalen imparted to the other women.

The women were at Simon's helping to prepare for the entertainment, for which Judas had purchased everything necessary. He had entirely emptied the purse today, secretly thinking that he would get all back again in the evening. From a man who kept a garden in Bethania, he bought vegetables, two lambs, fruit, fish, honey, etc. The dining hall used at Simon's today was different from that in which Jesus and His friends had dined once before, that is, on the day after the triumphal entrance into the Temple. Today they dined in an open hall at the back of the house, and which looked out upon the courtyard. It had been ornamented for the occasion. In the ceiling was an opening which was covered with a transparent veil and which looked like a little cupola. On either side of this cupola hung verdant pyramids of a brownish-green, succulent plant with small round leaves. The pyramids were green likewise at the base, and it seemed to me that they always remained green and fresh. Under this ceiling ornamentation stood the seat for Jesus. One side of the table, that toward the open colonnade through which the viands were brought across the courtyard, was left free. Simon, who served, alone had his place on that side. There too on

the floor, under the table, stood three water jugs, tall and flat.

The guests reclined during this repast on low cross-benches, which in the back had a support, and in front an arm upon which to lean. The benches stood in pairs, and they were sufficiently wide to admit of the guests' sitting two and two, facing each other. Jesus reclined at the middle of the table upon a seat to Himself. On this occasion the women ate in an open hall to the left. Looking obliquely across the courtyard, they could see the men at table.

When all was prepared, Simon and his servant, in festal robes, went to conduct Jesus, the Apostles, and Lazarus. Simon wore a long robe, a girdle embroidered in figures, and on his arm a long fur-lined maniple. The servant wore a sleeveless jacket. Simon escorted Jesus; the servant, the Apostles. They did not traverse the street to Simon's, but went in their festal robes back through the garden into the hall. There were numbers of people in Bethania, and the crowds of strangers who had come through a desire to see Lazarus raised somewhat of a tumult. It was also a cause of surprise and dissatisfaction to the people that Simon, whose house formerly stood open, had purchased so large a supply of provisions and closed his establishment. They became in a short time angry and inquisitive, and almost scaled the walls during the meal. I do not remember having seen any foot-washing going on, but only some little purification before entering the hall.

Several large drinking glasses stood on the table, and beside each, two smaller ones. There were three kinds of beverages: one greenish, another red, and the third yellow. I think it was some kind of pear juice. The lamb was served first. It lay stretched out on an oval dish, the head resting on the fore feet. The dish was placed with the head toward Jesus. Jesus took a white knife, like bone or stone, inserted it into the back of the lamb, and

cut, first to one side of the neck and then to the other. After that He drew the knife down, making a cut from the head along the whole back. The lines of this cut at once reminded me of the Cross. He then laid the slices thus detached before John, Peter and Himself, and directed Simon, the host, to carve the lamb down the sides, and lay the pieces right and left before the Apostles and Lazarus as they sat in order.

The holy women were seated around their own table. Magdalen, who was in tears all the time, sat opposite the Blessed Virgin. There were seven or nine present. They too had a little lamb. It was smaller than that of the other table and lay stretched out flat in the dish, the head toward the Mother of God. She it was who carved it.

The lamb was followed by three large fish and several small ones. The large ones lay in the dish as if swimming in a stiff, white sauce. Then came pastry, little rolls in the shape of lambs, birds with outstretched wings, honeycombs, green herbs like lettuce, and a sauce in which the last-named were steeped. I think it was oil. This course was followed by another of fruit that looked like pears. In the center of the dish was something like a gourd upon which other fruit, like grapes, were stuck by their stems. The dishes used throughout the meal were partly white, the inside partly yellow; and they were deep or shallow according to their contents.

Jesus taught during the whole meal. It was nearing the close of His discourse; the Apostles were stretched forward in breathless attention. Simon, whose services were no longer needed, sat motionless, listening to every word, when Magdalen rose quietly from her seat among the holy women. She had around her a thin, bluish-white mantle, something like the material worn by the three Holy Kings, and her flowing hair was covered with a veil. Laying the ointment in a fold of her mantle, she passed through the walk that was planted with shrubbery,

entered the hall, went up behind Jesus, and cast herself down at His feet, weeping bitterly. She bent her face low over the foot that was resting on the couch, while Jesus Himself raised to her the other that was hanging a little toward the floor. Magdalen loosened the sandals and anointed Jesus' feet on the soles and upon the upper part. Then with both hands drawing her flowing hair from beneath her veil, she wiped the Lord's anointed feet, and replaced the sandals. Magdalen's action caused some interruption in Jesus' discourse. He had observed her approach, but the others were taken by surprise. Jesus said: "Be not scandalized at this woman!" and then addressed some words softly to her. She now arose, stepped behind Him and poured over His head some costly water, and that so plentifully that it ran down upon His garments. Then with her hand she spread some of the ointment from the crown down the hind part of His head. The hall was filled with the delicious odor. The Apostles whispered together and muttered their displeasure—even Peter was vexed at the interruption. Magdalen, weeping and veiled, withdrew around behind the table. When she was about to pass before Judas, he stretched forth his hand to stay her while he indignantly addressed to her some words on her extravagance, saying that the purchase money might have been given to the poor. Magdalen made no reply. She was weeping bitterly. Then Jesus spoke, bidding them let her pass, and saying that she had anointed Him for His death, for later she would not be able to do it, and that wherever this Gospel would be preached, her action and their murmuring would also be recounted.

Magdalen retired, her heart full of sorrow. The rest of the meal was disturbed by the displeasure of the Apostles and the reproaches of Jesus. When it was over, all returned to Lazarus's. Judas, full of wrath and avarice, thought within himself that he could no longer put up with such things But concealing his feelings, he laid

aside his festal garment, and pretended that he had to go back to the public house to see that what remained of the meal was given to the poor Instead of doing that, however, he ran full speed to Jerusalem. I saw the devil with him all the time, red, thin-bodied, and angular. He was before him and behind him, as if lighting the way for him. Judas saw through the darkness. He stumbled not, but ran along in perfect safety. I saw him in Jerusalem running into the house in which, later on, Jesus was exposed to scorn and derision. The Pharisees and High Priests were still together, but Judas did not enter their assembly. Two of them went out and spoke with him below in the courtyard. When he told them that he was ready to deliver Jesus and asked what they would give for Him, they showed great joy, and returned to announce it to the rest of the council. After awhile, one came out again and made an offer of thirty pieces of silver. Judas wanted to receive them at once, but they would not give them to him. They said that he had once before been there, and then had absented himself for so long, that he should do his duty, and then they would pay him. I saw them offering hands as a pledge of the contract, and on both sides tearing something from their clothing. The Pharisees wanted Judas to stay awhile and tell them when and how the bargain would be completed. But he insisted upon going, that suspicion might not be excited. He said that he had yet to find things out more precisely, that next day he could act without attracting attention. I saw the devil the whole time between Judas and the Pharisees. On leaving Jerusalem, Judas ran back again to Bethania, where he changed his garments and joined the other Apostles.

Jesus remained at Lazarus's, while His followers withdrew to their own inn. That night Nicodemus came from Jerusalem, and on his return Lazarus accompanied him a part of the way.

5. THE LAST PASCHAL SUPPER

Before break of day Jesus, calling Peter and John, spoke to them at some length upon what they should order, what preparations they should make in Jerusalem for the eating of the Paschal lamb. The disciples had questioned Jesus the day before upon where this supper was to be held. Jesus told the two Apostles that they would, when ascending Mount Sion, meet a man carrying a water pitcher, one whom they already knew as he was the same that had attended to the Paschal meal for Jesus the year before at Bethania. They were to follow him into the house and say to him: "The Master bids us say to thee that His time is near at hand. He desires to celebrate the Pasch at thy house." They should then ask to see the supper room, which they would find prepared, and there they should make ready all that was needed.

I saw the two Apostles going up to Jerusalem through a ravine that ran south of the Temple and north of Sion. On the south side of the mount upon which the Temple stood, there were some rows of houses opposite which a rapid stream flowed down the height; on the other side of this stream ran the road by which the Apostles ascended. On reaching a point of Sion higher than the Temple mount, they turned toward the south and met the man designated by Jesus on a somewhat rising open space, and in the neighborhood of an old building surrounded by courts. They followed him and, when near the house, delivered to him Jesus' message. He showed great pleasure at seeing them and learning their errand. He told them that he had already been ordered to prepare a supper (probably by Nicodemus), though he knew not for whom, but now he greatly rejoiced that it was for Jesus. This man was Heli, the brother-in-law of Zachary of Hebron, the same in whose house at Hebron Jesus had, after a certain Sabbath of the preceding year, announced to the

family the death of John. He had five unmarried daughters, but only one son, who was a Levite and who had been a friend of Luke before the latter joined the Lord. Heli went with his servants every year to the feast, hired a supper room, and prepared the Paschal meal for people that had no friends in the city.

On this occasion Heli had hired the dining hall of a spacious old house belonging to Nicodemus and Joseph of Arimathea. On the south side of Mount Sion, not far from the citadel of David and from the market, which was on the eastern ascent to the same, it stood in an open court surrounded by courtyards with massive walls, and between rows of shade trees.

To the right and left of the entrance and just inside the walls stood a couple of smaller buildings. In one of these the Blessed Virgin and the other holy women celebrated the Paschal supper, and there too after the Crucifixion they frequently retired. The large building, that is, the principal one which contained the dining hall rented by Heli, stood a little back of the center of the court. It was in this house, in King David's time, that his valiant heroes and generals exercised themselves in arms; here too, before the building of the Temple, had the Ark of the Covenant been deposited for a long time. Traces of its presence were still to be found in an underground apartment. I have seen also the Prophet Malachias hidden in this vault. There it was that he wrote his prophecies of the Most Blessed Sacrament and the Sacrifice of the New Law. Solomon also held this house in honor, and performed in it some symbolical action, but I now forget what. When a great part of Jerusalem was destroyed by the Babylonians, this house was spared. It was now the property of Nicodemus and Joseph of Arimathea, who arranged the principal building in a very suitable manner and let it as a guest house for strangers coming to Jerusalem for the Pasch. Moreover, the house

and its dependencies served during the year as warehouses for tombstones, building stones, and as a place for stone-cutting in general, for Joseph of Arimathea owned an excellent quarry in his own country. He traded in monuments, architectural ornaments, and columns, which were here sculptured under his own eye. Nicodemus also was engaged in building, and devoted many of his leisure hours to sculpturing. Excepting at the time of festivals, he often worked here either in the hall, or in the vault below, sculpturing statues. It was owing to this art that he had formed a friendship for Joseph of Arimathea, and many of their transactions were undertaken together.

The principal edifice, the Coenaculum proper, was a long, four-cornered building surrounded by a low colonnade, which could be thrown open and thus make one with the lofty hall beyond. The whole building rested on columns, or pillars, and was so constructed as to allow the gaze to penetrate in all directions, that is, when the portable screens generally in use were removed. The light fell through apertures near the top of the walls. In front (and this was the narrow side of the building), there was an anteroom, into which three entrances led. From it one stepped into the lofty and beautifully paved inner hall from whose roof several lamps were hanging. The halls had been decorated for the feast. They were hung halfway up with beautiful matting, or tapestry, and the aperture that had been opened in the ceiling was covered with blue gauze, shining and transparent. The rear end of the hall was cut off by a curtain of the same kind of gauze. The Coenaculum, separated from the rest of the room, owing to this division into three parts, bore some resemblance to the Temple, as it had a forecourt, a Sanctuary, and the Holy of Holies. On either side in the last division were deposited dresses and other things necessary for the feast. In the center stood a kind of altar. Projecting from the wall and raised on three steps was a

stone bench in form like a right-angled triangle whose sharp corner was fitted into the wall.

It must have been the upper side of the oven used for roasting the Paschal lamb, for at the meal of today it was quite hot around the steps. On one side of this apartment there was an exit that led into the hall behind that projection, and from that hall there was a descent to the subterranean vaults and cellars where it was warm. On the projection, or altar, lay different things in preparation for the feast, like chests, or drawers, that could be drawn out. On top were openings like a grating and a place for making a fire, as well as one for extinguishing it. I cannot describe it in detail. It appeared to be a kind of hearth for baking Passover bread and other kinds of pastry, for burning frankincense, or, at certain festivals, for consuming what remained of the sacrifice. It was like a Paschal kitchen. Above this hearth, or altar, there was a kind of niche formed of projecting rafters and surmounted by a valve, probably for the escape of smoke. Suspended from the ceiling above the niche and hanging in front of it, I saw the figure of a Paschal lamb. A knife was sticking in its throat, and its blood appeared to be dropping on the altar. I no longer remember exactly how this last was effected. In the back of the niche there were three little compartments, or cupboards, that turned like our tabernacles for opening or closing. In them I saw all kinds of vessels for the Pasch and deep oval dishes. Later on, the Most Blessed Sacrament was kept there. In the side halls of the Coenacle here and there were built inclined couches, upon which lay heavy coverlets rolled together. These were the sleeping places. Fine cellars extended under the whole building. The resting place of the Ark of the Covenant was once in the back part, directly under the spot upon which the Paschal hearth now stood. Below the cellars ran five gutters, which served to carry off the refuse to the slope of the hill on the top of which

the house stood. At different times, I saw Jesus teaching and performing cures here. The disciples often lodged for the night in the side halls.

While Peter and John were speaking with Heli, I saw Nicodemus in one of the buildings in the courtyard, whither the blocks of stone from the vicinity of the supper hall had been removed. For eight days previously, I saw people busy cleaning the court and arranging the hall for the Paschal feast. Some of the disciples themselves were among the workers.

When Peter and John finished speaking with Heli, the latter passed through the courtyard and into the house. The two Apostles, however, turned off to the right, went down the north side of the mountain through Sion, crossed a brook, proceeded by a path between hedges to the other side of the ravine that lay before the Temple, and to the row of houses south of it. Here stood the house of old Simeon, now occupied by his sons, who were disciples in secret. The Apostles entered and spoke with Obed, the elder, who served in the Temple. Then they went with a tall, dark-complexioned man by the east side of the Temple, through that part of Ophel by which Jesus on Palm Sunday entered Jerusalem, and thence to the cattle market in the city north of the Temple. Here, on the south side of the market, I saw enclosures like little gardens, in which beautiful lambs were gamboling on the grass. On the occasion of Jesus' triumphal entrance, I imagined these arrangements made in honor of that event, but now I found out that these were the Paschal lambs here exposed for sale. I saw Simeon's son enter one of these enclosures, and the lambs leaping about him and butting him with their heads, as if they recognized him. He singled out four, which he took with him to the Coenaculum, and that afternoon I again saw him there taking part in the preparation of the Paschal lambs.

I still saw Peter and John traversing the city in all

directions and giving orders for many things. I saw them also outside the door of a house to the north of Mount Calvary. It was the inn, on the northwest side of the city, in which many of the disciples were staying. This was the disciples' inn outside Jerusalem. It was under the care of Veronica, whose former name was Seraphia. From this inn, I saw them go to Veronica's own house, for they had many directions to give her. Veronica's husband was a member of the Council. He was generally away from home attending to his business, and when he was in the house, his wife saw little of him. She was a woman of about the same age as the Blessed Virgin. She had long known the Holy Family, for when the Boy Jesus remained in Jerusalem after the Feast, she it was who supplied Him with food.

The two Apostles got from Veronica all kinds of table service, which was carried by the disciples in covered baskets to the Coenaculum. They took from here also the chalice of which Jesus made use in the institution of the Blessed Sacrament.

This chalice was a very wonderful and mysterious vessel that had lain in the Temple for a long time among other old and precious things, whose use and origin even had been forgotten, just as with us many ancient, holy treasures have through the lapse of time fallen into oblivion. Frequently at the Temple, ancient vessels and precious ornaments whose use was no longer known were reset, made over anew, or sold. It was in this way, and by God's permission, that that holy vessel (whose unknown material prevented its being melted down, although frequent attempts had been made to do so) had been found by the young priests in the treasury of the Temple. It was stowed away in a chest along with other objects no longer of use, and when discovered was sold to some antiquaries. The chalice and all the vessels belonging to it were afterward bought by Veronica. It had several times

been made use of by Jesus in the celebration of festivals, and from today it became the exclusive possession of the holy Community of Jesus Christ. It was not always the same as when used at the Last Supper. I no longer remember when the parts that composed it were put together; perhaps it was on the occasion of the Lord's using it at the Last Supper. It was now, however, along with all that was necessary for the institution of the Blessed Sacrament, put up in one portable case.

On a flat surface out of which a little board, or tablet, could be drawn, stood the large chalice surrounded by six small beakers. The chalice itself contained another smaller vase. I cannot remember whether the tablet held the Holy Thing or not. A little plate was laid upon the chalice, and over the whole was a convex cover. In the foot of the chalice was a place for keeping a spoon, which could be easily drawn out. All these vessels in fine linen coverings were protected by a cap, or case of leather, I think, which had a knob on top. The large chalice consisted of the cup and the foot, which latter must have been added at a later period, for it was of different material. The cup was pear-shaped, and of a brownish, highly polished metal, overlaid with gold. It had two small handles, by which it could be raised when its contents rendered it tolerably heavy. The foot was elaborately wrought of dark virgin gold, the edge encircled by a serpent. It was ornamented with a little bunch of grapes, and enriched with precious stones. The small spoon was concealed in the foot.

The large chalice was left to the Church of Jerusalem under the care of James the Less. I see it still carefully preserved somewhere. It will again come to light as it did once before. The smaller cups that stood around it were distributed among the other Churches: one to Antioch, another to Ephesus. These vessels enriched seven Churches. The small beakers once belonged to the

Patriarchs, who drank some mysterious beverage out of them when they received or imparted the Blessing, as I have seen and already explained.

The large chalice once belonged to Abraham. Melchisedech brought it from the land of Semiramis, where it was lying neglected, to the land of Chanaan, when he began to mark off settlements on the site afterward occupied by Jerusalem. He had used it at the Sacrifice of bread and wine offered in Abraham's presence, and he afterward gave it to him. This same chalice was even in Noe's possession. It stood in the upper part of the ark. Moses also had it in his keeping. The cup was massive like a bell. It looked as if it had been shaped by nature, not formed by art. I have seen clear through it.[1] Jesus alone knew of what it was made.

While the two Apostles in Jerusalem were engaged in the preparations for the Paschal Feast, Jesus took an affecting leave of the holy women, Lazarus, and His Mother in Bethania, and gave them some final instructions and admonitions.

I saw Him speaking alone with His Blessed Mother, and I remember some of the words that passed between them. He had, He said, sent Peter the Believing and John the Loving to Jerusalem in order to prepare for the Pasch. Of Magdalen, who was quite out of herself from grief, He said: "She loves unspeakably, but her love is still encompassed by the body, therefore has she become like one quite out of her mind with pain." He spoke also of the treacherous scheming of Judas, and the Blessed Virgin implored mercy for him.

Judas, under pretense of attending to different affairs and of discharging certain debts, had again left Bethania and hurried to Jerusalem. Jesus, although He well knew what he was after, questioned the nine Apostles about him.

Judas spent the whole day in running around among the Pharisees and concerting his plans with them. The soldiers

that were to apprehend Jesus were even shown him, and he so arranged his journey to and fro as to be able to account for his absence. Just before it was time for the Paschal Supper, he returned to the Lord. I have seen all his thoughts and plans. When Jesus spoke about him to Mary, I saw many things connected with his character and behavior. He was active and obliging, but full of avarice, ambition, and envy, which passions he struggled not to control. He had even performed miracles and, in Jesus' absence, healed the sick. When Jesus made known to the Blessed Virgin what was about to happen to Him, she besought Him in touching terms to let her die with Him. But He exhorted her to bear her grief more calmly than the other women, telling her at the same time that He would rise again, and He named the spot upon which He would appear to her. This time she did not shed so many tears, though she was sad beyond expression and there was something awe-inspiring in her deep gravity. Like a devoted Son, Jesus thanked her for all her love. He embraced her with His right arm and pressed her to His breast. He told her that He would celebrate His Last Supper with her in spirit, and named the hour at which she should receive His Body and Blood. He afterward took a very affecting leave of them all, and gave them instructions on many points.

Toward noon, Jesus and the nine Apostles set out from Bethania for Jerusalem, followed by a band of seven disciples who, with the exception of Nathanael and Silas, were principally from Jerusalem and its neighborhood. I remember that John Mark and the son of the poor widow who on the Thursday before, that is, just eight days ago, had offered her mite when Jesus was teaching by the alms box in the Temple, were among them. Jesus had received the youth into the number of His disciples a few days previously. The holy women followed later.

Jesus and His companions walked here and there

around Mount Olivet, through the Valley of Josaphat, and even as far as Mount Calvary. During the whole walk, Jesus gave uninterrupted instructions. Among other things He told the Apostles that until now He had given them His bread and His wine, but that today He would give them His Flesh and His Blood. He would bestow upon them, He would make over to them, all that He had. While uttering these words, the countenance of the Lord wore a touching expression, as if He were pouring His whole soul out, as if He were languishing with love to give Himself to man. His disciples did not comprehend His words—they thought that He was speaking of the Paschal lamb. No words can say how affectionate, how patient Jesus was in His last instructions both at Bethania and on His way to Jerusalem. The holy women arrived later at the house of Mary Marcus.

The seven disciples who had followed the Lord to Jerusalem did not make the journey with Him. They carried in bundles to the Coenaculum the robes necessary for the Paschal ceremonies. After depositing them in the anteroom, they proceeded to the house of Mary Marcus.

When Peter and John reached the Coenaculum with the chalice, which they had brought from Seraphia's, the mantles of ceremony were already lying in the anteroom whither they had been carried by the seven disciples and some of their companions. They had also draped the walls of the supper room, opened the apertures in the roof, and prepared three hanging lamps. This done, Peter and John went out to the Valley of Josaphat and summoned the Lord and the nine Apostles. The disciples and friends who were also to eat their Pasch in the Coenaculum came later.

Jesus and His followers ate the Paschal lamb in the Coenaculum in three separate groups of twelve, each presided over by one who acted as host. Jesus and the Twelve Apostles ate in the hall itself; Nathanael with as

many of the oldest disciples, in one of the side rooms; and in another with twelve more sat Eliacim, son of Cleophas and Mary Heli, and the brother of Mary Cleophas. He had been a disciple of John the Baptist. In one of the side buildings near the entrance into the court of the Coenaculum, the holy women took their meal.

Three lambs had been immolated and sprinkled for them in the Temple. But the fourth was slaughtered and sprinkled in the Coenaculum, and it was this that Jesus ate with The Twelve. Judas was not aware of this circumstance. He had been engaged in various business affairs, among which was the plot to betray the Lord, and consequently had arrived only a few moments before the repast, and after the immolation of the lamb had taken place.

The slaughter of the lamb for Jesus and the Apostles presented a scene most touching. It took place in the anteroom of the Coenaculum, Simeon's son, the Levite, assisting at it. The Apostles and disciples were present chanting the 118th Psalm. Jesus spoke of a new period then beginning, and said that the sacrifice of Moses and the signification of the Paschal lamb were about to be fulfilled, that on this account the lamb was to be immolated as formerly in Egypt, and that now in reality were they to go forth from the house of bondage.

All the necessary vessels and instruments were now prepared. Then a beautiful little lamb was brought in, around its neck a garland which was taken off and sent to the Blessed Virgin, who was at some distance with the other women. The lamb was then bound, its back to a little board, with a cord passed around the body. It reminded me of Jesus bound to the pillar. Simeon's son held the lamb's head up, and Jesus stuck it in the neck with a knife, which He then handed to Simeon's son that he might complete the slaughter. Jesus appeared timid in wounding the lamb, as if it cost Him pain. His movement

was quick, His manner grave. The blood was caught in a basin, and the attendants brought a branch of hyssop, which Jesus dipped into it. Then stepping to the door of the hall, He signed the two posts and the lock with the blood, and stuck the bloody branch above the lintel. He then uttered some solemn words, saying among other things: "The destroying angel shall pass by here. Without fear or anxiety, ye shall adore in this place when I, the true Paschal Lamb, shall have been immolated. A new era, a new sacrifice are now about to begin, and they shall last till the end of the world."

They then proceeded to the Paschal hearth at the end of the hall where formerly the Ark of the Covenant reposed. There they found a fire already lighted. Jesus sprinkled the hearth with blood, and consecrated it as an altar. The rest of the blood, along with the fat, was thrown into the fire under the altar, after which, followed by the Apostles, Jesus walked around the Coenaculum singing Psalms, and consecrated it as a new Temple. During this ceremony, the doors were closed.

Meanwhile Simeon's son had prepared the lamb. It was fixed upon a spit, the forelegs fastened to a crosspiece, and the hind ones to the spit. Ah! It looked so much like Jesus on the Cross! It was then, along with the three others that had been slaughtered in the Temple, placed in the oven to be roasted.

All the Paschal lambs of the Jews were immolated in the forecourt of the Temple, in one of three different places, according as their owners were rich, or poor, or strangers. That of Jesus was not slaughtered in the Temple, though He observed all other points of the Law most strictly. That lamb was only a figure. Jesus Himself would on the next day become the true Paschal Lamb.

Jesus next gave the Apostles an instruction upon the Paschal lamb and the fulfillment of what it symbolized, and as the time was drawing near and Judas had

returned, they began to prepare the tables. After that they put on the travelling dresses of ceremony, which were in the anteroom, and changed their shoes. The dress consisted of a white tunic like a shirt, and over it a mantle, shorter in front than in the back. The tunic was tucked up into the girdle, and the wide sleeves were turned up. Thus equipped, each set went to its own table: the two bands of disciples into the side halls, Jesus and the Apostles into the Coenaculum proper. Each took a staff in his hand, and then they walked in pairs to the table at which each stood in his place, his arms raised, and the staff resting upon one. Jesus stood in the center of the table. He had two small staves that the master of the feast had presented to Him. They were somewhat crooked on top, and looked like short shepherd crooks. On one side they had a hook, like a cut-off branch. Jesus stuck them into His girdle crosswise on His breast, and when praying, supported His raised arms on the hooks. It was a most touching sight to see Jesus leaning on these staves as He moved. It was as if He had the Cross, whose weight He would soon take upon His shoulders, now supporting Him under the arms. Meanwhile all were chanting, "Blessed be the Lord God of Israel," "Praised be the Lord," etc. When the prayer was ended, Jesus gave one of the staves to Peter, the other to John. They put them aside, or passed them from hand to hand among the other Apostles, but what this signified, I cannot now recall.

The table was narrow and only high enough to reach one-half foot above the knee of a man standing by it. In form it was like a horseshoe; and opposite Jesus, in the inner part of the half-circle, there was a space left free for the serving of the dishes. As far as I can remember, John, James the Greater, and James the Less stood on Jesus' right; then came Bartholomew, still on the right, but more toward the narrow end of the table; and round the corner at the inner side stood Thomas, and next to

him Judas Iscariot. On Jesus' left were Peter, Andrew, and Thaddeus; then as on the opposite side, came Simon; and round at the inner side, Matthew and Philip.

In the center of the table lay the Paschal lamb on a dish, its head resting on the crossed forefeet, the hind feet stretched out at full length. All around the edge of the dish were little bunches of garlic. Nearby was another dish with the Paschal roast meat, and on either side a plate of green herbs. These latter were arranged in an upright position and so closely together that they looked as if they were growing. There was another plate with little bunches of bitter herbs that looked like aromatic herbs. Directly in front of Jesus' place stood a bowl of yellowish-green herbs, and another with some kind of a brownish sauce. Small round loaves served the guests for plates, and they made use of bone knives.

After the prayer, the master of the feast laid on the table in front of Jesus the knife for carving the Paschal lamb, placed a cup of wine before Him, and from a jug filled six other cups, each of which he set between two of the Apostles. Jesus blessed the wine and drank, the Apostles drinking two and two from one cup. The Lord cut up the Paschal lamb. The Apostles in turn reached their little loaves on some kind of an instrument that held them fast, and received each one a share. They ate it in haste, separating the flesh from the bone with their ivory knives, and the bones were afterward burned. They ate also, and that very quickly, the garlic and green herbs, first dipping them into the sauce. They ate the Paschal lamb standing, leaning a little on the back of the seats. Jesus then broke one of the loaves of unleavened bread, covered up one part of it, and divided the other among the Apostles. After that they ate the little loaves that had served as plates. Another cup of wine was brought. Jesus thanked, but drank not of it. He said: "Take this wine and divide it among you, for I shall henceforth drink no

more wine, until the Kingdom of God cometh." After the Apostles had drunk, two and two, they chanted, and Jesus prayed and taught. After that they again washed their hands, and then reclined on the seats. During the preceding ceremony, they had been standing, or at least supporting themselves somewhat, and everything was done in haste. Jesus had also cut up another lamb, which was carried to the holy women in the side building where they were taking their meal. The Apostles partook of the herbs, the salad, and the sauce. Jesus was exceedingly serene and recollected, more so than I ever before saw Him. He bade the Apostles forget their cares. Even the Blessed Virgin was bright and cheerful as she sat at table with the women. It was very touching to see her turning so simply to the other women when, at times, they approached her and drew her attention by a little pull at her veil.

While the Apostles were eating the herbs, Jesus continued to converse with them still quite lovingly, though He afterward became grave and sad. He said: "One among you will betray Me—one whose hand is with Me in the dish." He was at that moment distributing one of the vegetables, namely, the lettuce of which there was only one dish. He was passing it down His own side, and He had directed Judas, who was sitting crosswise from Him, to distribute it on the other side. As Jesus made mention of a traitor, the Apostles became very much alarmed. Then He repeated: "One whose hand is with Me at table, or whose hand dips with Me into the dish," which was as much as to say: "One of The Twelve who are eating and drinking with Me—one with whom I am breaking My bread." By these words, Jesus did not betray Judas to the others, for "to dip into the same dish" was a common expression significant of the most intimate friendship. Still Jesus intended by it to warn Judas, for He really was dipping His hand with him into the dish

while distributing the lettuce. Later on, He said: "The Son of Man indeed goeth as it is written of Him, but woe to that man by whom the Son of Man shall be betrayed! It were better for him had he never been born."

At these words the Apostles became very much troubled, and asked in turn: "Lord, is it I?" for all knew well that they did not understand Him perfectly. Peter meantime, leaning behind Jesus toward John, motioned to him to ask the Lord who it was, for having often received reproofs from Jesus, he was anxious lest it might be himself. Now, John was reclining at Jesus' right, and as all were leaning on the left arm in order to eat with the right hand, John lay with his head close to Jesus' breast. At the sign from Peter, John approached his head to Jesus' breast, and asked: "Lord, who is it?"—at which word he was interiorly admonished that Jesus referred to Judas. I did not see Jesus saying with His lips: "He to whom I shall give the morsel dipped," and I cannot say whether or not He said it softly to John. But John understood it when Jesus, having dipped into the sauce the morsel of bread folded in lettuce, offered it affectionately to Judas, who too was asking, "Lord, is it I?" Jesus looked at him lovingly and answered in general terms. To give bread dipped was a mark of love and confidence, and Jesus did it with heartfelt love, to warn Judas and to ward off the suspicions of the others. But Judas was interiorly inflamed with rage. During the whole meal, I saw sitting at his feet a little monster, which frequently rose to his heart. I did not see John repeating to Peter what he had learned from Jesus, though I saw him setting his mind at rest by a glance.

1. It is not clear whether Sister Emmerich meant to say that the material was transparent, or that she had seen through it with her mental gaze.

6. THE WASHING OF THE FEET

They arose from table and, while putting on and arranging their robes, as was the custom before solemn prayer, the master of the feast with two servants came in to take away the table and put back the seats. While this was being done, Jesus ordered some water to be brought Him in the anteroom, and the master again left the hall with his servants.

Jesus, standing in the midst of the Apostles, spoke to them long and solemnly. But I have seen and heard so many things that it is not possible for me to give the Lord's discourse exactly. I remember that He spoke of His Kingdom, of His going to His Father, and He told them that He would, before leaving them, give over to them all that He possessed. Then He gave them instructions upon penance, the knowledge and confession of sin, contrition, and justification. I felt that this bore some reference to the washing of the feet, and I saw that all, with the exception of Judas, acknowledged their sins with sorrow. This discourse was long and solemn. When it was ended, Jesus sent John and James the Less to bring the water from the anteroom, and directed the others to place the seats in a half-circle. Meantime, He Himself retired to the anteroom to lay aside His mantle, gird up His robe, and tie around Him a towel, one end of which He allowed to hang.

While these preparations were being made, the Apostles got into a kind of dispute as to who among them should have the first place, for as the Lord had expressly announced that He was about to leave them and that His Kingdom was near, they were strengthened anew in their idea that He had somewhere a secret force in reserve, and that He would achieve some earthly triumph at the very last moment.

Jesus, still in the anteroom, commanded John to take a

basin, and James the Less a leathern bottle of water. The latter carried the bottle before his breast, the spout resting on his arm. After He had poured some water from the bottle into the basin, Jesus bade the two follow Him into the hall in the center of which the master of the feast had set another large, empty basin.

Entering the hall in this order, Jesus in a few words reproved the Apostles for the strife that had arisen among them. He said among other things that He Himself was their servant, and that they should take their places on the seats for Him to wash their feet. They obeyed, observing the same order as at table. They sat on the backs of the seats, which were arranged in a half-circle, and rested their naked feet upon the seat itself. Jesus went from one to another and, from the basin held under them by John, with His hand scooped up water over the feet presented to Him. Then taking in both hands the long end of the towel with which He was girded, He passed it over the feet to dry them, and then moved on with James to the next. John emptied the water after each one into the large basin in the center of the room, and then returned to the Lord with the empty one. Then Jesus again poured water from the bottle held by James over the feet of the next, and so on.

During the whole of the Paschal Supper, the Lord's demeanor was most touching and gracious, and at this humble washing of His Apostles' feet, He was full of love. He did not perform it as if it were a mere ceremony, but like a sacred act of love springing straight from the heart. By it He wanted to give expression to the love that burned within.

When He came to Peter, the latter, through humility, objected. He said: "Lord, dost Thou wash my feet?" And the Lord answered: "What I do, thou knowest not now, but thou shalt know hereafter." And it appeared to me that He said to him in private: "Simon, thou hast de-

served that My Father should reveal to thee who I am, whence I came, and whither I go. Thou alone hast known and confessed it, therefore I will build My Church upon thee, and the gates of Hell shall not prevail against it. My power shall continue with thy successors till the end of the world." Here Jesus pointed to Peter while saying to the others: "Peter shall be My representative with you when I shall have gone from among you. He shall direct you and make known to you your mission." Then said Peter: "Never shalt Thou wash my feet!" And the Lord replied: "If I wash thee not, thou shalt have no part with Me!" Thereupon, Peter exclaimed: "Lord, wash me—not only my feet, but also my hands and my head!" To which Jesus replied: "He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all." At these last words, Jesus was thinking of Judas.

In His instruction, Jesus had spoken of the washing of the feet as of a purification from daily faults, because the feet, coming in continual contact with the earth in walking, are constantly liable to become soiled. This was a spiritual foot-washing, a kind of absolution. Peter, however, in his zeal, looked upon it as too great a humiliation for his Master. He knew not that to save him, Jesus would the next day humble Himself for love of him to the shameful death of the Cross.

When Jesus washed Judas's feet, it was in the most touching and loving manner. He pressed them to His cheek and in a low tone bade him enter into himself, for that he had been unfaithful and a traitor for the past year. But Judas appeared not to notice, and addressed some words to John. This roused Peter's anger, and he exclaimed: "Judas, the Master is speaking to thee!" Then Judas made some vague, evasive remark, such as: "Lord, far be it from me!"

Jesus' words to Judas had passed unremarked by the

other Apostles, for He spoke softly, and they did not hear. They were, besides, busy putting on their sandals. Judas's treachery caused Jesus more pain than any other part of His Passion. Jesus then washed the feet of John and James; first those of the latter while Peter held the water bottle; then the former, for whom James held the basin.

Jesus next delivered an instruction upon humiliation. He told them that he who was the greatest among them should be the servant, and that for the future they should in humility wash one another's feet. Many other things He said bearing reference to their dispute as to who should be the greatest, as is recorded in the Gospel. Jesus now resumed the garments that He had laid aside, and the Apostles let down theirs that had been girded up for the eating of the Paschal lamb.

7. THE INSTITUTION OF THE MOST BLESSED SACRAMENT

At the command of the Lord, the master of the feast again set out the table, which he raised a little higher. It was placed in the middle of the room and covered with a cloth, over which two others were spread, one red, and the other white and transparent. Then the master set two jugs, one of water, the other of wine, under the table.

Peter and John now brought from the back part of the hall, where was the Paschal hearth, the chalice they had brought from Veronica's house. They carried it between them in its case, holding it on their hands, and it looked as if they were carrying a tabernacle. They placed the case on the table before Jesus. The plate with the ribbed Paschal loaves, thin and whitish, stood near under a cover, and the other half of the loaf that had been cut at the Paschal Supper was also on the table. There was a wine and water vessel, also three boxes, one with thick

oil, another with liquid oil, and a third empty. A spatula, or flat knife, lay near.

The breaking and distributing of bread and drinking out of the same cup were customary in olden times at feasts of welcome and farewell. They were used as signs of brotherly love and friendship. I think there must be something about it in the Scriptures. Today Jesus elevated this custom to the dignity of the Most Holy Sacrament, for until now it was only a typical ceremony. One of the charges brought before Caiphas on the occasion of Judas's treason was that Jesus had introduced something new into the Paschal ceremonies, but Nicodemus proved from Scripture that this was an ancient practice at farewell feasts.

Jesus' place was between Peter and John. The doors were closed, for everything was conducted with secrecy and solemnity. When the cover of the chalice had been removed and taken back to the recess in the rear of the Coenaculum, Jesus prayed and uttered some very solemn words. I saw that He was explaining the Last Supper to the Apostles, as also the ceremonies that were to accompany it. It reminded me of a priest teaching others the Holy Mass.

Jesus then drew from the flat board upon which the vessels stood a kind of shelf, took the white linen that was hanging over the chalice, and spread it on the shelf. I saw Him next take a round, flat plate from the chalice and place it on the covered shelf. Then taking the loaves from the covered plate nearby, He laid them on the one before Him. The loaves were four-cornered and oblong, in length sufficient to extend beyond the edge of the plate, though narrow enough to allow it to be seen at the sides.

Then He drew the chalice somewhat nearer to Himself, took from it the little cup that it contained, and set to the right and left the six smaller vessels that stood around it.

He next blessed the Passover loaves and, I think, the oil also that was standing near, elevated the plate of bread with both hands, raised His eyes toward Heaven, prayed, offered, set it down on the table, and again covered it. Then taking the chalice, He received into it wine and water, the former poured by Peter, and the latter by John. The water He blessed before it was poured into the chalice. He then added a little more water from the small spoon, blessed the chalice, raised it on high, praying and offering, and set it down again.

After that Jesus held His hands over the plate upon which the loaves had lain, while at His bidding Peter and John poured water on them; then with the spoon that He had taken from the foot of the chalice, He scooped up some of the water that had flowed over His own hands, and poured it upon theirs. Lastly, that same plate was passed around, and all the Apostles washed their hands in it. I do not know whether these ceremonies were performed in this precise order, but these and all the others that reminded me so much of the Holy Mass, I looked upon with deep emotion.

During all this time, Jesus was becoming more and more recollected. He said to the Apostles that He was now about to give them all that He possessed, even His very Self. He seemed to be pouring out His whole Being in love, and I saw Him becoming perfectly transparent. He looked like a luminous apparition.

In profound recollection and prayer, Jesus next broke the bread into several morsels and laid them one over another on the plate. With the tip of His finger, He broke off a scrap from the first morsel and let it fall into the chalice, and at the same moment I saw, as it seemed to me, the Blessed Virgin receiving the Blessed Sacrament, although she was not present in the Coenaculum. It seemed to me that I saw her enter at the door and come before the Lord to receive the Blessed Sacrament, after

which I saw her no more.

Again Jesus prayed and taught. His words, glowing with fire and light, came forth from His mouth and entered into all the Apostles, excepting Judas. He took the plate with the morsels of bread (I do not remember whether He had placed it on the chalice or not) and said, "Take and eat. This is My Body which is given for you." While saying these words, He stretched forth His right hand over it, as if giving a blessing, and as He did so, a brilliant light emanated from Him. His words were luminous as also the Bread, which as a body of light entered the mouth of the Apostles. It was as if Jesus Himself flowed into them. I saw all of them penetrated with light, bathed in light. Judas alone was in darkness. Jesus presented the Bread first to Peter, then to John,[1] and next made a sign to Judas, who was sitting diagonally from Him, to approach. Thus Judas was the third to whom Jesus presented the Blessed Sacrament, but it seemed as if the word of the Lord turned back from the mouth of the traitor. I was so terrified at the sight that I cannot describe my feelings. Jesus said to Judas: "What thou art about to do, do quickly." The Lord then administered the Blessed Sacrament to the rest of the Apostles, who came up two and two, each one holding for his neighbor a little, stiff cover with an ornamental edge that had lain over the chalice.

Jesus next raised the chalice by its two handles to a level with His face, and pronounced into it the words of consecration. While doing so, He was wholly transfigured and, as it were, transparent. He was as if passing over into what He was giving. He caused Peter and John to drink from the chalice while yet in His hands, and then He set it down. With the little spoon, John removed some of the Sacred Blood from the chalice to the small cups, which Peter handed to the Apostles who, two by two, drank from the same cup. Judas also (though of this I am not

quite certain) partook of the chalice, but he did not return to his place, for he immediately left the Coenaculum. The others thought that Jesus had given him some commission to execute. He left without prayer or thanksgiving. And here we may see what an evil it is to fail to give thanks for our daily bread and for the Bread that endures to life eternal. During the whole meal, I saw a little red monster with one foot like a bare bone sitting at Judas's feet and often rising up to his heart, but when outside the door, I saw three devils pressing around him. One entered into his mouth, one urged him on, and the third ran in front of him. It was night. They seemed to be lighting him as he hurried on like a madman.

The remains of the Sacred Blood in the chalice, the Lord poured into the small cup that fitted into it; then holding His fingers over the chalice, He bade Peter and John pour water and wine upon them. This ablution He gave to the two to drink from the chalice and, pouring what remained into the smaller cups, passed it down among the rest of the Apostles. After that Jesus wiped out the chalice, put into it the little cup with what was left of the Sacred Blood, laid upon it the plate with the remains of the consecrated Paschal Bread, replaced the cover, wrapped the whole in the linen cloth, and deposited it in its case among the smaller cups. After the Resurrection, I saw the Apostles partaking of Communion from this Bread and Wine consecrated by Jesus.

I do not remember having seen the Lord Himself receive the Sacred Species. I must have let that pass unnoticed. When He administered His Body and Blood to the Apostles, it appeared to me as if He emptied Himself, as if He poured Himself out in tender love. It is inexpressible. Neither did I see Melchisedech, when sacrificing bread and wine, receive it himself. It was given me to know why priests partake of the Sacrifice, although Jesus did not.

(While uttering these words, Sister Emmerich glanced quickly around, as if listening to someone. She received an explanation on the above, but was able to communicate the following only:) Had angels been deputed to administer the Holy Eucharist, they would not receive It, but if priests did not partake of It, It would long since have been lost. It is by their participation that the Sacrament is preserved.

Jesus' movements during the institution of the Most Blessed Sacrament were measured and solemn, preceded and followed by explanations and instructions. I saw the Apostles after each noting down some things in the little parchment rolls that they carried about them. Jesus' turning to the right and left was full of gravity, as He always was when engaged in prayer. Every action indicated the institution of the Holy Mass. I saw the Apostles, when approaching one another and in other parts of it, bowing as priests are wont to do.

1. Sister Emmerich was not certain that the Blessed Sacrament was administered in the order mentioned above, for on another occasion she saw John receive last.

8. PRIVATE INSTRUCTIONS AND CONSECRATIONS

Jesus now gave to the Apostles an instruction full of mystery. He told them how they were to preserve the Blessed Sacrament in memory of Him until the end of the world, taught them the necessary forms for making use of and communicating It, and in what manner they were by degrees to teach and publish the Mystery. He told them likewise when they were to receive what remained of the consecrated Species, when to give some to the Blessed Virgin, and how to consecrate It themselves after He should have sent them the Comforter.

Then He instructed them upon the priesthood, the

sacred unction, and the preparation of the Chrism and the Holy Oils.[1] Three boxes, two with a mixture of balsam and oil, also some raw cotton, stood near the chalice case. They were so formed as to admit being placed one on the other. Jesus taught many secret things concerning them: how to mix the ointment, what parts of the body to anoint, and upon what occasions. I remember among other things Jesus' mentioning a certain case in which the Blessed Sacrament could not be administered. Perhaps it was something bearing reference to Extreme Unction, though I do not now know clearly. He spoke of different kinds of anointing, among them that of kings. He said that even wicked kings who were anointed, possessed a certain interior and mysterious power that was wanting to others. Then Jesus put some of the viscous ointment and oil into the empty box and mixed them together, but I cannot say whether it was at this moment or at the consecration of the bread and wine that the Lord blessed the oil.

After that I saw Jesus anointing Peter and John, on whose hands, at the institution of the Blessed Sacrament, He had poured the water that had flowed over His own, and who had drunk from the chalice in His hand.

From the center of the table, where He was standing, Jesus stepped a little to one side and imposed hands upon Peter and John, first on their shoulders and then on their head. During this action, they joined their hands and crossed their thumbs. As they bowed low before Him (and I am not sure that they did not kneel) the Lord anointed the thumb and forefinger of each of their hands with Chrism, and made the Sign of the Cross with it on their head. He told them that this anointing would remain with them to the end of the world. James the Less, Andrew, James the Greater, and Bartholomew, were likewise consecrated. I saw too that the Lord twisted crosswise over Peter's breast the narrow scarf that he

wore around his neck, but that on the others He drew it across the breast over the right shoulder and under the left arm. Still I do not remember clearly whether this took place at the institution of the Blessed Sacrament, or not till the anointing.

Then I saw—but how, I cannot say—that Jesus at this anointing communicated to the Apostles something essential, something supernatural. He told them also that after they should have received the Holy Ghost they were to consecrate bread and wine for the first time, and anoint the other Apostles. At these words of Jesus, I saw at a glance Peter and John, on the day of Pentecost and before the great Baptism, imposing hands upon the other Apostles, and eight days later upon several of the disciples. I saw also that John, after the Resurrection, gave the Most Blessed Sacrament to the Blessed Virgin for the first time. This event used to be commemorated by the Apostles as a feast. The Church no longer keeps it, but in the Church Triumphant I see the day still celebrated. In the first days after Pentecost, I saw only Peter and John consecrating the Most Blessed Sacrament; but later the others also consecrated.

The Lord blessed fire in a brass vessel. It burned ever after, even during the long absence of the Apostles. It was kept near the spot in which the Blessed Sacrament was deposited, in one division of the ancient Paschal hearth whence it was always removed for religious purposes.

All that Jesus did at the institution of the Blessed Eucharist and the anointing of the Apostles was done very secretly, and was later on taught as a Mystery. It has to this day remained essentially in the Church, though she has, under the inspiration of the Holy Ghost, developed it according to her needs.

During the preparing and consecrating of the Holy Chrism, the Apostles lent their aid, and when Jesus anointed and imposed hands upon them, it was done with ceremony.

Whether Peter and John were both consecrated Bishops,[2] or Peter alone as Bishop and John as priest, and what dignity the four others received, Sister Emmerich forgot to state. But the different way in which the Lord arranged the narrow scarf on Peter and the others seems to indicate different degrees of consecration.

When these holy ceremonies were concluded, the chalice, near which stood the consecrated Chrism, was re-covered, and the Blessed Sacrament carried by Peter and John into the back part of the room. This portion of the hall was cut off from the rest by a curtain that opened in the middle, and it now became the Holy of Holies. The Blessed Sacrament was deposited back of and a little above the Paschal oven. Joseph of Arimathea and Nicodemus always took care of the Sanctuary and the Coenaculum in the Apostles' absence.

Jesus again delivered a long instruction and prayed several times with deep recollection. He often appeared to be conversing with His Heavenly Father, and to be overflowing with love and enthusiasm. The Apostles also were full of joy and zeal. They asked questions about different things, all of which Jesus answered. Of all this, I think many things are recorded in the Holy Scriptures. During this discourse Jesus addressed some words in private to Peter and John, who were sitting next to Him, in reference to some of His earlier instructions. They were to communicate them to the other Apostles, and these in turn to the disciples and holy women, according to the capacity of each for such knowledge. He spoke for some time to John alone. Of this I remember only that Jesus told him that his life would be longer than that of the others, and that He said something about seven churches, something about crowns and angels and similar significant symbols by which, as well as I know, He designated certain epochs. The other Apostles felt slightly jealous at this special communication to John.

Jesus alluded several times to His traitor, saying, "Now he is doing this, now he is doing that," and as He spoke, I saw Judas doing just what He said. When Peter vehemently protested that he would certainly remain faithful to Him, Jesus said to him: "Simon, Simon! Behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for you that your faith fail not; and you, being once converted, confirm your brethren." When Jesus said that whither He was going, they could not follow, Peter again exclaimed that he would follow Him even unto death. Jesus replied: "Amen, amen, I say to thee, before the cock crow twice, thou wilt deny Me thrice!" When revealing to the Apostles the trying times they were to encounter, Jesus asked, "When I sent you without purse or scrip or shoes, did you want any thing?" They answered: "No!" Then He replied: "But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat and buy a sword. For I say to you, that this that is written must yet be fulfilled in Me: And with the wicked was He reckoned. For the things concerning Me have an end."

The Apostles understood these words in a carnal sense, and Peter showed Him two swords, short and broad like cleavers.

Jesus said: "It is enough. Let us go hence!" Then they recited the hymn of thanksgiving, put aside the table, and went into the anteroom.

Here Jesus met His Mother, Mary Cleophas, and Magdalen, who besought Him imploringly not to go to the Mount of Olives, for it was reported that He would there be arrested. Jesus comforted them in a few words, and stepped quickly past them. It was then about nine o'clock. They went in haste down the road by which Peter and John had come up that morning to the Coenaculum, and directed their steps to Mount Olivet.

I have indeed always seen the Paschal Supper and the

institution of the Blessed Sacrament take place as just related. But I have always been so deeply affected by it that I could remember only some part of the ceremony; now, however, I have seen it more distinctly. Such a sight exhausts beyond the power of words to say; for in it one beholds the recesses of hearts, one sees the love, the constancy of the Lord, and knows at the same time all that is to befall Him. It is altogether impossible under such circumstances to observe external actions closely. One is dissolved in admiration, thanksgiving, and love. One cannot comprehend the errors of others, while the ingratitude of mankind and the thought of one's own sins weigh heavily. The eating of the Paschal Lamb was performed by Jesus in haste and in perfect conformity to the Law. The Pharisees interspersed the ceremony with some observances of their own.

1. Some years after these communications of Sister Emmerich, the editor saw with surprise, in the Latin edition of the Roman Catechism (Mayence, Müller), p. 231, in reference to the holy Sacrament of Confirmation, that according to the tradition of the holy Pope Fabian, Jesus had at the institution of the Blessed Sacrament instructed the Apostles how to prepare the sacred Chrism. This Pope, in the 54th chapter of his second Epistle to the Bishops of the East, says: "Our predecessors received from the holy Apostles and delivered to us that the Lord Jesus Christ on that day, after He had celebrated the Last Supper with His Apostles and washed their feet, taught them how to prepare the Holy Chrism."
2. After Pentecost she saw John imposing hands, therefore the first seems the more worthy of credit.

9. JESUS ON THE MOUNT OF OLIVES

When Jesus left the Coenaculum with The Eleven, His soul was already troubled and His sadness on the increase. He led The Eleven to the Mount of Olives by an unfrequented path through the Valley of Josaphat. As they left the house, I saw the moon, which was not yet

quite full, rising above the mountain. While walking in the Valley of Josaphat with the Apostles, the Lord said that He would one day return hither, though not poor and powerless as He then was, to judge the world. Then would men tremble with fear and cry out: "Ye mountains, cover us!" But the disciples understood Him not. They thought, as several times before during the evening, that from weakness and exhaustion He was wandering in speech. Sometimes they walked on, at others stood still talking to Him. He said to them: "All you shall be scandalized in Me this night. For it is written: I will strike the Shepherd, and the sheep of the flock will be dispersed. But after I shall be risen again, I will go before you into Galilee."

The Apostles were still full of the enthusiasm and devotion inspired by the reception of the Most Holy Sacrament, and the loving, solemn discourse of Jesus afterward. They crowded eagerly around Him and expressed their love in different ways, protesting that they never could, they never would, abandon Him. But as Jesus continued to speak in the same strain, Peter exclaimed: "Although all should be scandalized in Thee, I will never be scandalized in Thee!" The Lord replied: "Amen, I say to thee that in this night before the cock crow, thou wilt deny Me thrice." "Yea, though I should die with Thee, I will not deny Thee." And so said all the others. They walked and paused alternately, and Jesus' sadness continued to increase. The Apostles tried to dissipate it by human arguments, assuring Him that just the opposite of what He dreaded would take place. But finding their efforts vain and fruitless, they grew weary, and began already to doubt and fall into temptation.

They crossed the brook Cedron, but not by the bridge over which later on Jesus was led bound, for they had taken a byway. Gethsemani on Mount Olivet, whither they were going, was in a direct line one-half hour from

the Coenaculum, for it was fifteen minutes from the Coenaculum to the valley of Josaphat, and the same distance from the latter to Gethsemani. This spot, in which during His last days Jesus had sometimes passed the night with His Apostles and instructed them, consisted of a large pleasure garden surrounded by a hedge. It contained some magnificent shrubbery and a great many fruit trees. Outside the garden were a few deserted houses, open for any that might wish to lodge there. Several persons, as well as the Apostles, had keys to this garden, which was used both as a place of recreation and prayer. Oftentimes, too, people that had no gardens of their own gave there their feasts and entertainments. There were in it several arbors formed of dense foliage. The Garden of Olives was separated by a road from that of Gethsemani and was higher up the mountain. It was open, being surrounded by only a rampart of earth. It was smaller than the pleasure garden of Gethsemani, a retired corner of the mountain full of grottos, terraces, and olive trees. One side of it was kept in better order. There were seats and benches and roomy caverns, cheerful and cool. Whoever wished, might find here a place suited to prayer and meditation. The spot chosen by Jesus was the wildest.

It was about nine o'clock when Jesus reached Gethsemani with the disciples. Darkness had fallen upon the earth, but the moon was lighting up the sky. Jesus was very sad. He announced to the Apostles the approach of danger, and they became uneasy. Jesus bade eight of them to remain in the Garden of Gethsemani, where there was a kind of summerhouse built of branches and foliage. "Remain here," He said, "while I go to My own place to pray." He took Peter, John, and James the Greater with Him, crossed the road, and went on for a few minutes, until He reached the Garden of Olives farther up the mountain. He was inexpressibly sad, for

He felt His approaching agony and temptation. John asked how He, who had always consoled them, could now be so dejected. He replied: "My soul is sorrowful even unto death." He glanced around and on all sides saw anguish and temptation gathering about Him like dense clouds filled with frightful pictures. It was at that moment He said to the three Apostles: "Remain here and watch with Me. Pray lest ye enter into temptation!" and they stayed in that place. Jesus went a few steps forward. But the frightful visions pressed around Him to such a degree that, filled with alarm, He turned to the left from the Apostles and plunged down into a grotto formed by an overhanging rock. The Apostles remained in a hollow to the right above. The grotto in which Jesus concealed Himself was about six feet deep. The earth sank gently toward the back, and plants and shrubs hanging from the rocks towering over the entrance made it a place into which no eye could penetrate.

When Jesus left the Apostles, I saw a great number of frightful figures surrounding Him in an ever-narrowing circle. His sorrow and anguish increased. He withdrew tremblingly into the back of the cave, like one seeking shelter from a violent tempest, and there He prayed. I saw the awful visions following Him into the grotto, and becoming ever more and more distinct. Ah! It was as if that narrow cave encompassed the horrible, the agonizing vision of all the sins, with their delights and their punishments, committed from the Fall of our first parents till the end of the world; for it was here on Mount Olivet that Adam and Eve, driven from Paradise, had first descended upon the inhospitable earth, and in that very grotto had they in fear and alarm bewailed their misery. I felt in a most lively manner that Jesus, in resigning Himself to the sufferings that awaited Him and sacrificing Himself to Divine Justice in satisfaction for the sins of the world, caused in a certain manner His Divinity to

return into the Most Holy Trinity. This He did in order—out of infinite love, in His most pure and sensitive, His most innocent and true Humanity, supported by the love of His human Heart alone—to devote Himself to endure for the sins of the world the greatest excess of agony and pain. To make satisfaction for the origin and development of all kinds of sin and guilty pleasures, the most merciful Jesus, through love for us sinners, received into His own Heart the root of all expiatory reconciliation and saving pains. He allowed those infinite sufferings in satisfaction for endless sins, like a thousand-branched tree of pain, to pierce through, to extend through all the members of His Sacred Body, all the faculties of His holy Soul. Thus entirely given up to His Humanity, He fell on His face, calling upon God in unspeakable sorrow and anguish. He saw in countless forms all the sins of the world with their innate hideousness. He took all upon Himself and offered Himself in His prayer to satisfy the justice of His Heavenly Father for all that guilt by His own sufferings. But Satan who, under a frightful form and with furious mockery, moved around among all this abomination, became at each moment more violently enraged against Him. He evoked before the eyes of His soul visions of the sins of men, one more frightful than the other, and constantly addressed to the Sacred Humanity of Jesus such words as, "What! Wilt Thou take this also upon Thyself? Art Thou ready to endure its penalty? How canst Thou satisfy for this?"

From that point in the heavens in which the sun appears between ten and eleven in the morning, a narrow path of light streamed toward Jesus, and on it I saw a file of angels coming down to Him. They imparted to Him fresh strength and vigor. The rest of the grotto was filled with the frightful and horrible visions of sin, and with the evil spirits mocking and tempting. Jesus took all upon Himself. In the midst of this confusion of abomination,

His Heart, the only one that loved God and man perfectly, shrank in terror and anguish from the horror, the burden of all those sins. Ah, I saw there so many things! A whole year would not suffice to relate them!

When now this enormous mass of sin and iniquity had passed before the soul of Jesus in an ocean of horrible visions and He had offered Himself as the expiatory sacrifice for all, had implored that all their punishment and chastisement might fall upon Him, Satan, as once before in the desert, brought forward innumerable temptations; yes, he even dared to allege a crowd of accusations against the innocent Saviour Himself. "What!" said he to Him, "wilt Thou take all this upon Thee, and Thou art not pure Thyself? See, here and here and here!" and he unfolded all kinds of forged bonds and notes before Him, and with infernal impudence held them up under His eyes. He reproached Him with all the faults of His disciples, all the scandal they had given, all the disturbances and disorder He had caused in the world by abolishing ancient customs. Satan acted like the most crafty and subtle Pharisee. He reproached Jesus with causing Herod's massacre of the Holy Innocents, with exposing His parents to want and danger in Egypt, with not having rescued John the Baptist from death, with bringing about disunion in many families, with having protected degraded people, refusing to cure certain sick persons, with injuring the Gergeseans by permitting the possessed to overturn their vats and their swine to rush into the sea. He accused Him of the guilt of Mary Magdalen, since He had not prevented her relapse into sin; of neglecting His own family; of squandering the goods of others; and, in one word, all that the tempter would at the hour of death have brought to bear upon an ordinary mortal who, without a high and holy intention, had been mixed up in such affairs, Satan now suggested to the trembling soul of Jesus with the view of causing Him to

waver. It was hidden from him that Jesus was the Son of God, and he tempted Him as merely the most righteous of men. Yes, our Divine Redeemer permitted, in a certain measure, His most holy Humanity to veil His Divinity, that He might endure those temptations that come upon the holiest souls at the hour of death respecting the intrinsic merit of their good works. That He might drain the chalice of suffering, He permitted the tempter, from whom His Divinity was hidden, to upbraid Him with His works of beneficence as so many sins incurring penalty and not yet blotted out by the grace of God. The tempter reproached Him likewise for desiring to atone for the sins of others, although He was Himself without merit and had not yet made satisfaction to God for the grace of many a so-called good work. The Divinity of Jesus allowed the wicked fiend to tempt His Sacred Humanity just as he would tempt a man who might have ascribed his good works to some special merit of their own, independent of that which they can acquire by being united with the merits of the saving death of our Lord and Saviour. Thus the tempter called up before Jesus all the works of His love as not only without merit for Himself, but as so many crimes against God; and as their value was, in a certain measure, derived from the merits of His Passion not yet perfected and of whose worth Satan was ignorant, therefore for the grace by which He effected them He had not yet made satisfaction. For all His good works, Satan showed Jesus written bonds, telling Him as he pointed to them: "For this action and for this also, hast Thou incurred indebtedness." At last he unrolled before Him a note that He had received from Lazarus for the sale of Magdalen's property in Magdalum, and the proceeds of which He had expended. Satan accompanied the action with these words: "How darest Thou squander the property of others and thereby injure the family?" I saw in vision all those things for which the Lord offered

Himself in atonement, and with Him I bore the burden of many of the accusations that the tempter made against Him; for among those visions of the sins of the world that the Saviour took upon Himself, I saw my own numerous transgressions. From the cloud of temptations that encircled Jesus, I saw a stream flow toward myself, and in it were shown me, to my great consternation, all my defects of omission and commission. Still, I kept my eyes turned toward my Heavenly Bridegroom, I struggled and prayed with Him, and with Him I turned to the consoling angels. Ah! The Lord writhed like a worm under the weight of His sorrow and agony.

It was with the greatest difficulty that I restrained myself while all these charges were brought against the innocent Saviour. I was so enraged against Satan. But when he exhibited the note holding Jesus amenable for distributing the proceeds of Magdalen's property, I could no longer subdue my anger, and I exclaimed: "How canst thou charge Jesus with the sale of Magdalen's property as with a crime? I saw myself how the Lord devoted that sum received from Lazarus to works of mercy, how He released with it twenty-seven poor, abandoned creatures held prisoners for debt at Tirzah."

At first Jesus knelt calmly in prayer, but after awhile His soul shrank in affright from the multitude and heinousness of man's sins and ingratitude against God. So overpowering was the sadness, the agony of heart which fell upon Him that, trembling and shuddering, He prayed imploringly: "Abba, Father, if it be possible, remove this chalice from Me! My Father, all things are possible to Thee. Take this chalice from Me!" Then recovering Himself, He added: "But not what I will, but what Thou wilt." His will and the Father's were one. But now that through love He had delivered Himself up to the weakness of His human nature, He shuddered at the thought of death.

I saw the grotto around Him filled with frightful figures. I saw the sins, the wickedness, the vices, the torments, the ingratitude of men torturing and crushing Him, and the horror of death, the terror that He experienced as Man at the greatness of the expiatory sufferings soon to come upon Him, I saw pressing around Him and assailing Him under the form of the most hideous specters. Wringing His hands, He swayed from side to side, and the sweat of agony covered Him. He trembled and shuddered. He arose, but His trembling knees could scarcely support Him. His countenance was quite disfigured and almost unrecognizable. His lips were white, and His hair stood on end. It was about half-past ten o'clock when He staggered to His feet and, bathed in sweat and often falling, tottered rather than walked to where the three disciples were awaiting Him. He ascended to the left of the grotto and up to a terrace upon which they were resting near one another supported on their arm, the back of one turned toward the breast of his neighbor. Exhausted with fatigue, sorrow, and anxiety under temptation, they had fallen asleep. Jesus went to them like a man overwhelmed with sorrow whom terror drives to the company of his friends, and also like a faithful shepherd who, though himself trembling to the utmost, looks after his herd which he knows to be in danger, for He knew that they too were in anguish and temptation. All along this short distance, I saw that the frightful forms never left Him. When He found the Apostles sleeping, He clasped His hands and, sinking down by them from grief and exhaustion, He said: "Simon, sleepest thou?" At these words, they awoke and raised Him up. In His spiritual dereliction, He said: "What! Could ye not watch one hour with Me?" When they found Him so terrified and disfigured, so pale, trembling, and saturated with sweat, shuddering and shaking, His voice feeble and stammering, they were altogether at a

loss what to think. Had He not appeared surrounded by the light so well known to them, they would not have recognized Him as Jesus. John said to Him: "Master! What has befallen Thee? Shall I call the other disciples? Shall we take to flight?" Jesus answered: "Were I to live, teach, and work miracles for thirty-three years longer, it would not suffice for the accomplishment of what I have to fulfill before this time tomorrow. Do not call The Eight! I have left them where they are, because they could not see Me in this suffering state without being scandalized at Me. They would fall into temptation, forget many things that I have said to them, and lose confidence in Me. But you who have seen the Son of Man transfigured, may also see Him in this hour of darkness and complete dereliction of soul; nevertheless watch and pray, lest ye fall into temptation, for the spirit is willing, but the flesh is weak." These last words referred both to Himself and to the Apostles. Jesus wished by them to exhort His followers to perseverance, and to make known to them the struggle of His human nature against death, together with the cause of His weakness. In His overpowering sorrow, He said many other things to them, and remained with them about a quarter of an hour.

Jesus returned to the grotto, His anguish on the increase. The Apostles, seeing Him leave them thus, stretched out their hands after Him, wept, threw themselves into one another's arms, and asked: "What does this mean? What is the matter with Him? He is perfectly desolate!" And then covering their heads, they began in great anxiety to pray. All thus far related occupied about one hour and a half counting from Jesus' entrance into the Garden of Olives. In the Scripture it does, indeed, say: "Could you not watch one hour with Me?" But these words are not to be taken according to our measure of time. The three Apostles who were with Jesus had prayed

at first and then slept, for, owing to distrusted speeches, they had fallen into temptation. The Eight however, who had remained at the entrance, did not sleep. The anxiety that marked all of Jesus' last actions on that evening greatly disquieted them, and they wandered around Mount Olivet seeking a hiding place for themselves.

There was little bustle in Jerusalem on this evening. The Jews were in their homes busied with preparations for the feast. The lodgings for the Paschal guests were not in the neighborhood of the Mount of Olives. As I went to and fro on the road, I saw here and there friends and disciples of Jesus walking together and conversing. They appeared to be uneasy and in expectation of something. The Mother of the Lord, with Magdalen, Martha, Mary Cleophas, Mary Salome, and Salome had gone from the Coenaculum to the house of Mary Marcus. Alarmed at the reports that she had heard, Mary and her friends went on toward the city to get some news of Jesus. Here they were met by Lazarus, Nicodemus, Joseph of Arimathea, and some relatives from Hebron, who sought to comfort Mary in her great anxiety. These friends knew of Jesus' earnest discourse in the Coenaculum, some from being themselves present in the side buildings, others from having been informed of it by the disciples; but although they questioned some Pharisees of their acquaintance, yet they heard of no immediate steps against Our Lord. They said, therefore, "The danger is not so great. And besides, the enemies of Jesus would make no attempt against Him so near to the feast." They did not know of Judas's treachery. Mary told them how restless he had been during the past few days, and of his sudden departure from the Coenaculum. He had certainly gone with treacherous intentions, for, as she said, she had often warned him that he was a son of perdition. The holy women returned to the house of Mary Marcus.

When Jesus went back into the grotto carrying His

load of sadness with Him, He cast Himself face downward on the ground, His arms extended, and prayed to His Heavenly Father. And now began for His soul a new struggle, which lasted three quarters of an hour. Angels came and showed Him in a long series of visions and in all its extent what He would have to endure for the atonement of sin. They showed the beauty and excellence of man, the image of God, before the Fall, along with his deformity and corruption after the Fall. They showed how every sin originates from that first sin; they pointed out the essence and signification of concupiscence, its terrible effects upon the powers of the soul, as well as upon the physical well-being of man; also the essence and signification of all the sufferings entailed as chastisements by that same lusting after pleasure. They showed Him, in the expiatory sufferings that awaited Him, first a suffering that would reach to both body and soul, a punishment that would comprehend in its intensity all the penalty due to Divine Justice for all the sins of the whole human race. Secondly, they showed Him a suffering which, in order to be satisfactory, should chastise the crimes of the whole human race in that Humanity which alone was sinless—namely, the Most Sacred Humanity of the Son of God. That Sacred Humanity, through love, assumed all the guilt of mankind with the penalty due to it; consequently, It had also to gain the victory over man's abhorrence of pain and death. All this the angels showed Jesus, sometimes appearing in whole choirs and exhibiting row after row of pictures, and sometimes displaying only the principal features of His Passion. I saw them pointing with raised finger to the visions as they appeared, and without hearing any voice, I understood what they said.

No tongue can express the horror, the anguish that overwhelmed the soul of Jesus at the sight of these visions of expiatory suffering. He understood not only the

consequence of every species of concupiscence, but also its own peculiar expiatory chastisement, the significance of all the instruments of torture connected with it; so that not only the thought of the instrument made Him shudder, but also the sinful rage of him that invented it, the fury and wickedness of all that had ever used it, and the impatience of all, whether innocent or guilty, who had been tortured with it. All these tortures and afflictions Jesus perceived in an interior contemplation, and the sight filled Him with such horror that a bloody sweat started from the pores of His sacred Body.

While the adorable Humanity of Christ was thus agonizing and writhing under this excess of suffering, I saw among the angels a feeling of compassion for Him. There seemed to be a pause, in which they appeared desirous of giving Him consolation, and I saw them praying to that effect before the throne of God. For an instant, there seemed to be a struggle between the mercy and the justice of God and that love which was sacrificing itself. I had also a vision of God not as before seated upon His throne, but in a less clearly defined, though luminous, figure. I saw the divine nature of the Son in the Person of the Father and, as it were, withdrawn into His bosom. The Person of the Holy Ghost was proceeding from the Father and the Son. He was, as it were, between them, and yet there was only one God. But who can speak of such things? I had more an interior perception of all this than a vision under human forms. In it I was shown that the Divine Will of Christ withdrew more into the Father in order to permit His Most Sacred Humanity to suffer all those things for whose mitigation and warding off the human will struggled and prayed in agony; so that the Godhead of Christ being one with the Father, all that for whose removal His Manhood prayed to the Father, should weigh upon His Humanity alone. I saw all this at the instant of the angels' sympathetic emotion, when they

conceived the desire to console Jesus, who did in fact, at that same moment, receive some alleviation. But now these visions disappeared, and the angels with their soothing compassion retired from the Lord, to whose soul a new sphere of agony more violent even than the last opened up.

When the Redeemer on Mount Olivet, as a true and real human being, delivered Himself to the temptation of human abhorrence against suffering and death; when He took upon Himself also the vanquishing of that abhorrence, the endurance of which forms a part of every suffering, the tempter was permitted to do to Him what he does to every mortal who desires to offer himself a sacrifice in any holy cause. In the first part of the Lord's agony, Satan with furious mockery set before Him the immensity of the debt that He was about assuming, and he carried the temptation so far as to represent the actions of the Redeemer Himself as not free from faults. After that, in this second agony, there was displayed before Jesus in all its greatness and intrinsic bitterness the expiatory suffering necessary to discharge that immense debt. This was shown Him by the angels, for it belongs not to Satan to show that expiation is possible. The Father of lies and despair never exhibits to men the works of divine mercy. But when Jesus, with heartfelt abandonment to the will of His Heavenly Father, had victoriously resisted these assaults, a succession of new and terrifying visions passed before His soul. He experienced that uneasiness felt by every human heart on the point of making some great sacrifice. The questioning doubt: What advantage, what return shall I reap from this sacrifice? arose in the soul of the Lord, and the sight of the awful future overwhelmed His loving Heart.

Upon the first man God sent a deep sleep, opened his side, took out one of his ribs, formed from it Eve, the first woman, the mother of all the living, and conducted

her to Adam. Receiving her from God, Adam exclaimed: "This now is bone of my bones, and flesh of my flesh. The man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh." This is the marriage of which it is written: "This is a great Sacrament, I speak in Christ and in the Church." Christ, the new Adam, was pleased to permit a sleep, the sleep of death, to come upon Him on the Cross. He permitted, likewise, His side to be opened that the new Eve, His virginal Bride, the Church, the Mother of all the living, might be formed from it. He willed to give her the Blood of Redemption, the water of purification, and His own Spirit, the three that render testimony upon earth. He willed to bestow upon her the holy Sacraments in order that she should be a Bride pure, holy, and undefiled. He willed to be her head and we the members, bone of His bone and flesh of His flesh. In taking human nature and willing to suffer death for us, He too left Father and Mother to cleave to His Bride, the Church. He has become one flesh with her, nourishing her with the Most Holy Sacrament of the Altar, in which He unceasingly espouses us. He wills to remain on earth with His Bride, the Church, until we shall all in her be united to Him in Heaven. He has said: "The gates of Hell shall not prevail against her." To exercise this immeasurable love for sinners, the Lord became man and the brother of sinners, that He might thus take upon Himself the punishment of all their guilt. He had indeed contemplated with anguish the immensity of that guilt and the greatness of the expiatory sufferings due to them, but at the same time He had offered Himself joyfully as a victim of expiation to the will of His Heavenly Father. Now, however, He beheld the sufferings, temptations, and wounds of the future Church, His Bride, which He had purchased at so dear a price, that of His own Blood, and He saw the ingratitude of man.

Before the soul of the Lord there passed in review all the future sufferings of His Apostles, disciples, and friends, and the small number of the primitive Church. As her numbers increased, He saw heresies and schisms entering her fold, and the sin of Adam repeated by pride and disobedience in all forms of vanity and delusive self-righteousness. The tepidity, the malice, the wickedness of innumerable Christians; the manifold lies, the deceptive subtlety of all proud teachers; the sacrilegious crimes of all wicked priests with their frightful consequences; the abomination of desolation in the Kingdom of God upon earth, in the sanctuary of the thankless human race whom, amid inexpressible sufferings, He was about to redeem with His Blood and His life.

The scandals of the ages down to our own day and even to the end of the world, I saw pass before Jesus' soul in an immense succession of visions: all forms of error, proud fallacies, mad fanaticism, false prophecies, obstinate heresies, all kinds of wickedness. The apostates, the self-righteous, the teachers of error, the pretended reformers, the corrupters and the corrupted of all ages, mocked and tormented Him for not having been crucified according to their ideas, for not having died comfortably on the Cross according to their desires, according to their fancy or caprice. They tore and divided the seamless robe of the Church. Each wanted to have a Redeemer other than He who had delivered Himself through love. Countless numbers ill-treated Him, mocked Him, disowned Him. He saw countless others who, disdainfully shrugging their shoulders and wagging their heads at Him, avoided His arms stretched out to save them and hurried on to the abyss which swallowed them up. He saw innumerable others who dared not openly deny Him, but who turned away in disgust from the wounds of His Church, which they themselves had helped to inflict. They were like the Levite passing by the poor man that

had fallen among robbers. Jesus saw them abandoning His wounded Bride like cowardly, faithless children who forsake their mother in the dead of night at the approach of the thieves and murderers to whom they themselves had opened the door. He saw them hastening after the booty that had been conveyed into the wilderness, the golden vessels and the broken necklaces. He saw them pitching their tents under the wild offshoots, far away from the true vine. He saw them like wandering sheep becoming the prey of wolves, and led into unwholesome pasturage by base hirelings, instead of going into the sheepfold of the Good Shepherd who gave His life for His sheep. He saw them straying homeless, willfully closing their eyes to His city placed high upon a mountain, and which could not remain hid. He saw them scattered in the desert, driven hither and thither by changing winds among the sand drifts; but they would not see the house of His Bride, the Church, built upon a rock, with which He had promised to abide till the end of time, and against which the gates of Hell shall never prevail. They would not enter through the narrow gate, because they were not willing to bend their neck. He saw them following leaders who would conduct them anywhere and everywhere, but not to the true door. They built upon the sand perishable huts of all kinds, without altar or sacrifice, the roofs surmounted by weathercocks, according to which their doctrines were ever changing; consequently they were ever in opposition to one another, they understood not one another, they had no fixed state. He saw them, time and again, pulling down their huts and hurling the fragments against the cornerstone of the Church which, however, stood unshaken. He saw many among them, although darkness reigned in their dwellings, neglecting to go to the light that was placed on the candlestick in the house of the Bride. They wandered with closed eyes around the enclosed gardens of the

Church by whose perfumes alone they still lived. They stretched out their arms after shadowy forms and followed wandering stars that guided them to wells without water. When on the very brink of the precipice, they heeded not the voice of the Bride calling them and, though dying with hunger, proudly and pityingly derided the servants and messengers sent to invite them to the marriage feast. They would not enter the garden, for they feared the thorns of the hedge. The Lord saw them hungering and thirsting, but without wheat or wine. They were intoxicated with self-esteem and blinded by their own lights, wherefore they persisted in declaring that the Church of the Word made Flesh is invisible. Jesus beheld all, grieved over all, and longed to suffer for all, even for those that do not see Him, that do not carry their cross after Him in His Bride, to whom He gives Himself in the Most Holy Sacrament; in His City built upon a mountain, and which cannot remain hidden; in His Church founded upon a rock and against which the gates of Hell cannot prevail.

All these innumerable visions upon the ingratitude of men and their abuse of the atoning death of my Heavenly Bridegroom I saw passing before the agonized soul of the Lord, sometimes in changing pictures, and again in painful reproductions of the same. I saw Satan under many frightful forms, dragging away and strangling under the eyes of the Lord, men redeemed by His Blood; yes, even those anointed by His Sacrament. Jesus beheld with bitter anguish all the ingratitude, the corruption of Christendom past, present, and future. While these visions were passing before Him, the voice of the tempter of His Humanity was constantly heard whispering: "See! Canst Thou undergo such sufferings in the sight of such ingratitude?" These words, added to the mockery and the abominations that He beheld in the rapidly changing visions, pressed with such violence upon Him that His most Sacred

Humanity was crushed under a weight of unspeakable agony. Christ, the Son of Man, writhed in anguish and wrung His hands. As if overwhelmed, He fell repeatedly on His knees, while so violent a struggle went on between His human will and His repugnance to suffer so much for so thankless a race, that the sweat poured from Him in a stream of heavy drops of blood to the ground. Yes, He was so oppressed that He glanced around as if seeking help, as if calling upon Heaven and earth and the stars of the firmament to witness His anguish. It seemed to me that I heard Him crying out: "Ah, is it possible that such ingratitude can be endured! Witness ye My extreme affliction!"

At that moment, the moon and the stars appeared suddenly to draw nearer to the earth, and I felt in that same moment that the night became brighter. I noticed on the moon what I had not seen before. It looked quite different. It was not yet quite full, though it appeared to be larger than it does to us. In its center, I saw a dark spot. It looked like a flat disc lying before it. In the center of this disc, there appeared to be an opening through which streamed light to the moon not yet full. The dark spot was like a mountain, and all around the moon was a circle of light like a rainbow.

In His sore distress, Jesus raised His voice for some instants in loud cries of anguish. I saw that the three Apostles sprang up in fright. With raised hands, they listened to Jesus' cries and were on the point of hastening to Him. But Peter stopped James and John, saying: "Stay here! I will go to Him." And I saw him hurrying forward and entering the grotto. "Master," he cried, "what has happened to Thee?"—but he paused in terror at the sight of Jesus bathed in blood and trembling with fear. Jesus made no answer, and appeared not to notice Peter. Then Peter returned to the other two, and reported that Jesus had answered him only by sighs and groans. This news

increased the sorrow and anxiety of the Apostles. They covered their heads and sat weeping and praying with many tears.

I turned again to my Heavenly Bridegroom in His bitter agony. The frightful visions of the ingratitude and the misdeeds of future generations whose debt He was taking upon Himself, whose chastisement He was about to endure, overwhelmed Him with their ever-increasing multitude and horror. His struggle against the repugnance of His human nature for suffering continued, and several times I heard Him cry out: "Father, is it possible to endure all this? O Father, if this chalice cannot pass from Me, may Thy will be done!"

Among this throng of apparitions typical of the outrages offered to Divine Mercy, I saw Satan under various abominable forms, each bearing reference to the species of guilt then exhibited. Sometimes he appeared as a great black figure in human shape, and again as a tiger, a fox, a wolf, a dragon, a serpent; not that he really took any of these forms, but he displayed the chief characteristics of their nature joined to other hideous appearances. There was nothing in them that perfectly resembled any creature. They were symbols of discord, of abomination, of contradiction, of horror, of sin—in a word, they were diabolical shapes. And by these hellish forms, Jesus beheld innumerable multitudes of men urged on, seduced, strangled, and torn to pieces—men for whose redemption from the power of Satan, He was about to enter upon the way that led to the bitter death of the Cross. At first I saw the serpent but seldom, but toward the last I beheld it in gigantic form, a crown upon its head. With terrible might and leading after it immense legions of human beings from every condition of life and of every race, it prepared to attack Jesus. Armed with all kinds of engines and destructive weapons, they struggled for some moments among themselves, and then with frightful fury

turned the attack upon Jesus. It was an awful spectacle. Their weapons, their swords and spears, rose and fell like flails on a boundless thrashing floor, and they raged against the Heavenly Grain of Wheat that had come upon earth to die in order to feed mankind eternally with the Bread of Life.

I saw Jesus in the midst of these raging multitudes, many of whom appeared to me blind. He was as much affected by the sight as if their weapons really descended upon Him. I saw Him staggering from side to side, sometimes standing upright, and then falling to the ground. The serpent formed the central figure in this army, which it constantly led forward to new attacks. It lashed its tail around on all sides, and all whom it felled to the earth or enveloped in its coils it strangled, tore to pieces, or devoured. Upon this I received an instruction that these multitudes that were thus tearing Jesus to pieces represented the countless number of those that in divers ways ill-treat Him who, in His Divinity and Humanity, Body and Soul, Flesh and Blood under the forms of bread and wine in the Most Blessed Sacrament, dwells ever present in that Mystery as their Redeemer. Among these enemies of Jesus, I recognized the offences of all kinds committed against the Blessed Sacrament, that living Pledge of His uninterrupted personal Presence with the Catholic Church. I saw with horror all the outrages springing from neglect, irreverence, and omission, as also those of abuse and the most awful sacrilege. I saw those that arose from the worship of the gods of this world, from spiritual darkness and false, superficial knowledge, from error, incredulity, fanaticism, hatred, and bloody persecution. I saw all kinds of people among these enemies: the blind and the lame, the deaf and the dumb, and children. There were blind who would not see the truth; the lame through sloth, who would not follow it; the deaf who would not listen to its warnings or its threats; the dumb who would

never, with the sword of the word, take up their Lord's defense; and in fine, children spoiled by following worldly minded and God-forgetting parents and teachers, who were fed on earthly pleasure, who were intoxicated with empty knowledge, and who loathed divine things, though starving without them. Among these children (the sight of whom grieved me especially, because Jesus so loved children), I noticed in particular many badly instructed, badly reared, and irreverent acolytes who do not honor Christ in the Holy Mass. Their guilt falls partly upon their teachers and the careless sacristans. But with terror I saw that many of the priests themselves, both of high and low degree—yes, even some that esteem themselves full of faith and piety—contribute their share toward outraging Jesus in the Blessed Sacrament. Of the many whom, to my great sorrow, I thus saw, I shall say a word of warning to one class only, and it is this: I saw numbers that believe, adore, and teach the Presence of the Living God in the Most Blessed Sacrament, yet who do not sufficiently take it to heart. They forget, they neglect, the palace, the throne, the canopy, the seat, and the royal adornments of the King of Heaven and earth, that is, the church, the altar, the tabernacle, the chalice, the monstrance of the living God, along with all the vessels, the furniture, the decorations, the festal robes, and all that is used in His worship, or the adornment of His house. All things were ignominiously covered with dust and rust, mouldering away and, through long years of neglect, falling to ruin. The service of the living God was shamefully neglected, and where it was not inwardly profaned, it was outwardly dishonored. Nor did all this arise from real poverty, but from indifference and sloth, from following old customs, from preoccupation of mind with vain, worldly affairs, and often too from self-seeking and spiritual death. I saw neglect of this kind in rich churches and in others tolerably well-off. Yes, I saw many in which worldly love of splendor and tinselled finery had

replaced the magnificent and appropriate adornments of a more devout age. What the rich in ostentatious arrogance do, the poor foolishly aim at in their poverty and simplicity. This recalls to me our poor convent chapel in which the beautiful old stone altar had been covered with wood veined to imitate marble, a fact that always gave me sorrow.

These visions of the outrages offered to Jesus in the Blessed Sacrament I saw multiplied by innumerable church wardens who were totally deficient in their sense of equity, who failed to share at least what they had with their Redeemer present upon the altar, although He had delivered Himself to death for them, although He remains for them hidden in the Sacrament. Even the poorest creatures are often better off than the Lord of Heaven and earth in His churches. Ah, how deeply did the inhospitality of men trouble Jesus, who had given Himself to them as Food! Truly, riches are not necessary to entertain Him who rewards a thousandfold the glass of cold water given to the thirsty! And how great is His thirst for us! Ought He not to complain when water swarming with worms is offered Him in impure glasses? By such neglect, I saw the weak scandalized, the sanctuary profaned, the churches abandoned, the ministers of religion despised. This state of impurity and negligence sometimes extended even to the souls of the Faithful. They kept not the tabernacle of their hearts purer to receive therein the living God than was the tabernacle of the altar. For the fawning eye-service of princes and lords of the world, and to indulge their caprice and worldly designs, I saw every means carefully and actively resorted to by these unenlightened ecclesiastics, while the King of Heaven and earth lay like another Lazarus outside the gate, vainly sighing after the crumbs of love denied Him. He has nothing but the Wounds which we have inflicted upon Him and which the dogs lick, namely, ever-relapsing sin-

ners who like dogs vomit and return to their food.

Were I to talk a whole year, it would not suffice to recount the different outrages committed against Jesus Christ in the Blessed Sacrament made known to me in this way. I saw the offenders in immense crowds with weapons corresponding to the species of crime perpetrated by them, assaulting the Lord and striking Him to the ground. I saw irreverent sacristans of all centuries, lightminded, sinful, worthless priests offering the Holy Sacrifice and distributing the Blessed Sacrament, and multitudes of tepid and unworthy communicants. I saw countless numbers to whom the Source of all blessing, the Mystery of the living God, had become an oath or a curse expressive of anger, and furious soldiers and servants of the devil who profaned the sacred vessels, who threw away the Most Blessed Sacrament, who horribly outraged It, or who dishonored It in their frightful, hellish worship of false gods. Side by side with these hideous, barbarous cruelties, I saw innumerable other forms of godlessness more refined and subtle, but not less atrocious. I saw many souls, owing to bad example and perfidious teachers, losing their faith in Jesus' promises to remain always in the Blessed Sacrament, and no longer humbly adoring their Saviour therein present. I saw in this multitude a great many sinful teachers who became teachers of error. They first struggled against one another, and then united against Jesus in the Blessed Sacrament of His Church. I saw a great crowd of these apostate heresiarchs disdainfully rejecting the priesthood of the Church, attacking and denying Jesus Christ's presence in the Mystery of the Blessed Sacrament in the manner in which He Himself gave this Mystery to the Church, which has truly preserved It. By their seductive words, they tore from the Heart of Jesus countless numbers for whom He had shed His Blood. Ah! It was fearful to look upon! For I saw the Church as the Body of Jesus, its scattered members all knitted together by Him

in His bitter Passion. I saw all those people, all those families with their descendants that had separated from the Church, torn away from Jesus like entire pieces mangled and most painfully rent from His living flesh. Ah! He glanced at them so pitifully, He moaned so gently! He who, in order to unite to the body of His Church, to the body of His Bride, men so separated, so divided from one another, had given Himself in the Blessed Sacrament to be their Food, saw Himself in this, His Bride's body, torn and lacerated through the wicked fruit of the tree of disunion. The Table of union in the Blessed Sacrament, Jesus' highest work of love, that in which He willed to remain forever among men, became through false teachers the boundary line of separation. And where alone it is good and beneficial that many should become one, namely, at the Holy Table, whereon the living God is Himself the Food, there must His children separate from infidels and heretics in order not to render themselves guilty of similar sins. I saw whole nations torn in this way from the Heart of Jesus and deprived of participation in the treasures of grace left to the Church. It was frightful to behold how at first only a few separated from Christ's Church; and when, having increased to whole nations, they returned to her, they again attacked her and warred against one another on the question of what was holiest in her worship, namely, the Blessed Sacrament. But finally, I saw all who had separated from the Church plunging into infidelity, superstition, heresy, darkness, and the false philosophy of the world. Perplexed and enraged, they united in large bodies to vent their anger against the Church. They were urged on and destroyed by the serpent in the midst of them. Ah! It was as if Jesus felt Himself torn into countless shreds. The Lord saw and felt in this distressing vision the whole weight of the poisonous tree of disunion with all its branches and fruits, which will continue to rend itself

asunder until the end of time when the wheat will be gathered into the barn and the chaff cast into the fire.

The terror that I felt in beholding all this was so great, so dreadful, that my Heavenly Bridegroom appeared to me, and mercifully laying His hand on my breast, He said: "No one has ever before seen these things, and thy heart would break with fright, did I not sustain it."

I now saw the blood in thick, dark drops trickling down the pale face of the Lord. His once smoothly parted hair was matted with blood, tangled and bristling on His head, and His beard was bloody and torn. It was after that last vision, in which the armed bands had lacerated His flesh, that He turned as if fleeing out of the grotto, and went again to His disciples. But His step was far from secure. He walked bowed like one tottering under a great burden. He was covered with wounds, and He fell at every step. When He reached the three Apostles, He did not, as on the first occasion, find them lying on their side asleep; they had sunk back on their knees with covered head, as I have often seen the people of that country sitting when in sorrow or in prayer. Worn out with grief, anxiety, and fatigue, they had fallen asleep; but when Jesus approached, trembling and groaning, they awoke. They gazed upon Him with their weary eyes, but did not at once recognize Him, for He was changed beyond the power of words to express. He was standing before them in the moonlight, His breast sunken, His form bent, His face pale and bloodstained, His hair in disorder, and His arms stretched out to them. He stood wringing His hands. The Apostles sprang up, grasped Him under the arms, and supported Him tenderly. Then He spoke to them in deep affliction. On the morrow, He said, He was going to die. In another hour, His enemies would seize Him, drag Him before the courts of justice, abuse Him, deride Him, scourge Him, and put Him to death in the most horrible manner. He begged them to

console His Mother. He recounted to them in bitter anguish all that He would have to suffer until the evening of the next day, and again begged them to comfort His Mother and Magdalen. He stood thus speaking for some moments, but the Apostles kept silence, not knowing what to reply. They were so filled with grief and consternation at His words and appearance that they knew not what to say; indeed, they even thought that His mind was wandering. When He wanted to return to the grotto, He had not the power to do so. I saw that John and James had to lead Him. When He entered it, the Apostles left Him and went back to their own place. It was then a quarter past eleven.

During this agony of Jesus, I saw the Blessed Virgin overwhelmed with sorrow and anguish in the house of Mary Marcus. She was with Magdalen and Mary Marcus in a garden adjoining the house. She had sunk on her knees on a stone slab. She was perfectly absorbed in her own interior, quite diverted in thought from everything around her, seeing only, feeling only the sufferings of her Divine Son. She had sent messengers to obtain news of Him, but unable to await their coming, in her anguish of heart she went with Magdalen and Salome out into the Valley of Josaphat. I saw her walking along veiled, her arms often outstretched toward the Mount of Olives, where she saw in spirit Jesus agonizing and sweating blood. It seemed as if she would with her outstretched hands wipe His sacred face. In answer to these interior and vehement movements of her soul toward her Son, I saw that Jesus was stirred with thoughts of her. He turned His eyes in her direction as if seeking help from her. I saw this mutual sympathy under the appearance of rays of light passing to and fro between them. The Lord thought also of Magdalen and felt for her in her distress. He glanced toward her, and His soul was touched at sight of her. He therefore ordered the disciples to console her,

for He knew that her love for Him, after that of His Mother, was greater than that of anyone else. He saw what she would have to suffer for Him in the future, and also that she would never more offend Him.

About this time, perhaps a quarter after eleven, the eight Apostles were again in the arbor in the Garden of Gethsemani. They spoke together for awhile and then fell asleep. They were unusually faint-hearted, discouraged, and in sore temptation. Each had been looking out for a place of safety and anxiously asking: "What shall we do when He is dead? We have abandoned our friends, we have given up everything, we have become poor and objects of scorn to the world, we have devoted ourselves entirely to His service—and now, behold Him crushed and helpless, with power to afford us no consolation!" The other disciples, after wandering about in various directions and hearing the reports of the awful prophecies to which Jesus had given utterance, nearly all retired to Bethphage.

Again I saw Jesus praying in the grotto. He had conquered the natural repugnance to suffer. Exhausted and trembling, He exclaimed: "My Father, if it be Thy will, remove this chalice from Me! Nevertheless, not My will but Thine be done!"

And now the abyss opened before Him and, as if on a pathway of light, He saw a long flight of steps leading down to Limbo. There He beheld Adam and Eve, all the Patriarchs and Prophets, the just of the Old Law, His Mother's parents, and John the Baptist. They were with longing so intense awaiting His coming into that nether world that at the sight His loving Heart grew strong and courageous. His death was to open Heaven to these languishing captives! He was to deliver them from prison! For Him they were sighing!

After Jesus had with deep emotion gazed upon those citizens of Heaven belonging to former ages, the angels

pointed out to Him the multitudes of future saints who, joining their labors to the merits of His Passion, would through Him be united to the Heavenly Father. This vision was unspeakably beautiful and consoling. All passed before the Lord in their number, their race, and various degrees of dignity—all adorned with their sufferings and good works. Then did He behold the hidden and inexhaustible streams of salvation and sanctification that were to spring from the death that awaited Him as Redeemer of mankind. The Apostles, the disciples, virgins and holy women, martyrs, confessors, and hermits, Popes and Bishops, the future multitudes of religious men and women—in a word, the immense army of the blessed passed before Him. All were adorned with crowns of victory won over passion and suffering. The flowers of their crowns differed in form, color, perfume, and vigor in accordance with the various sufferings, labors, and victories in which they had gloriously struggled. Their whole lives and actions, the peculiar worth and power of their combats and victories, as well as all the light, all the colors that symbolized their triumphs, came solely from their union with the merits of Jesus Christ. The reciprocal influence and relation of all these saints upon one another, their drinking out of one same Fountain, namely, the Most Blessed Sacrament and the Passion of the Lord, was a spectacle unspeakably wonderful and touching. Nothing connected with them happened by accident: their works and omissions, their martyrdom and victories, their apparel and appearance, though all so different, yet acted upon one another in unending unity and harmony. And this perfect unity in the most striking diversity sprang from the rays of light and sparkling colors of one single Sun, from the Passion of the Lord, the Word made Flesh, in whom was life, the light of men, which shone in darkness, but which the darkness did not comprehend.

It was the army of future saints that passed before the

soul of the Lord. Thus stood the Lord and Saviour between the ardent desires of the Patriarchs and the triumphant host of future saints, which reciprocally filling up and completing one another, so to say, surrounded the loving Heart of the Redeemer like an immense crown of victory. This unspeakably touching spectacle afforded the soul of the Lord, who had allowed all kinds of human suffering to pass over Him, some strength and consolation. Ah, He so dearly loved His brethren, His creatures, that willingly He would have suffered all for the purchase of one soul! As these visions referred to the future, they appeared hovering above the earth.

But now these consoling pictures disappeared, and the angels displayed before His eyes all the scenes of His approaching Passion. They appeared quite close to the earth, for the time was near at hand. There were many angelic actors in these scenes. I beheld everyone close to Jesus, from the kiss of Judas to His own last words upon the Cross. I saw all, all there again, as I am accustomed to see it in my meditations upon the Passion. The treason of Judas, the flight of the disciples, the mockery and sufferings before Annas and Caiaphas, Peter's denial, Pilate's tribunal, Herod's derision, the scourging and crowning with thorns, the condemnation to death, the sinking under the weight of the Cross, the meeting with the Blessed Virgin and her swooning, the jeers of the executioners against her, Veronica's handkerchief, the cruel nailing to the Cross and the raising of the same, the insults of the Pharisees, the sorrows of Mary, of Magdalen, and of John, and the piercing of His side—in a word, all, all, clearly, significantly, and in their minutest details passed before Him. All the gestures, all the sentiments, and words of His future tormentors, I saw that the Lord beheld and heard in alarm and anguish of soul. He willingly accepted all, He willingly submitted to all through love for man. He was most painfully troubled at

His shameful stripping on the Cross, which He endured to atone for the immodesty of men, and He implored that He might retain a girdle at least upon the Cross, but even this was not allowed Him. I saw, however, that He was to receive help, not from the executioners, but from a certain good person.

Jesus saw and felt also His Blessed Mother's sorrow and anguish of heart. With two holy women in the Valley of Josaphat, she was in uninterrupted union with Him by her interior participation in His sufferings and agony on Mount Olivet.

At the close of these visions of the Passion, Jesus sank prostrate on His face like one in the throes of death. The angels and the visions disappeared, and the bloody sweat poured from Him more copiously than before. I saw it soaking His yellowish garment and moistening the earth around. It was now dark in the grotto.

And now I saw an angel sweeping down toward Him. In stature he was taller, in figure more distinct and more like a human being than any I had yet seen. He appeared in long, flowing robes, like those of a priest, ornamented with fringe. He carried in his hands, and before his breast, a small vessel shaped like the chalice used at the Last Supper. Just above it floated a small oval morsel, about the size of a bean, which glowed with a reddish light. The angel hovered over the place where Jesus was lying and stretched forth his hand to Him. When Jesus arose, he placed the shining morsel in His mouth and gave Him to drink from the little luminous chalice. After that he disappeared.

Jesus had now voluntarily accepted the chalice of His Passion, and He received new strength. He remained in the grotto for a few minutes longer, absorbed in prayer and thanksgiving. He was indeed still under the pressure of mental suffering, but supernaturally strengthened to such a degree that, without fear or anxiety, He was able

to walk with a firm step to His disciples. Though pale and exhausted, His bearing was erect and resolute. He had wiped His face with a linen cloth and with it smoothed down His hair which, moist with the blood and sweat of His agony, hung down in matted strands.

As He left the grotto, I saw the moon still with the remarkable-looking spot upon it and the circle around it; but its light, as well as that of the stars, was different from that which they gave forth during that great agony of Jesus. It seemed now to be more natural.

When Jesus returned to the disciples, He found them, as at first, lying on their side near the wall of the terrace, their heads covered, and asleep. The Lord said to them: "This is not the time to sleep. Ye should arise and pray, for behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Arise, let us go! Behold, the traitor is approaching! Oh, it were better for him had he never been born!" The Apostles sprang up affrighted and looked around anxiously. They had scarcely recovered themselves, when Peter exclaimed vehemently: "Master, I will call the others, that we may defend Thee!" But Jesus pointed out to them at some distance in the valley, though still on the other side of the brook Cedron, a band of armed men approaching with torches. He told the Apostles that one of that band had betrayed Him. This they looked upon as impossible. Jesus repeated this and several other things with calm composure, again exhorted them to console His Mother, and said: "Let us go to meet them! I shall deliver Myself without resistance into the hands of My enemies." With these words, He left the Garden of Olives with the three Apostles and went out to meet the myrmidons on the road that separated it from the Garden of Gethsemani.

The Blessed Virgin, Magdalen, and Salome, accompanied by some of the disciples who had seen the approach of the soldiers, left the valley of Josaphat and

returned to the house of Mary Marcus. Jesus' enemies came by a shorter route than that by which He had come from the Coenaculum.

The grotto in which Jesus prayed that night was not the one in which He usually prayed on Mount Olivet. The latter was a more distant cavern of the mountain. It was there that He prayed on the day upon which He cursed the fig tree. He was then in great affliction of spirit, and He prayed with outstretched arms, leaning upon a rock. The impression of His form and hands remained upon the stone, and later on became objects of veneration, although it was not clearly known upon what occasion the marks were made. I have frequently beheld such impressions left upon stone by the Prophets of the Old Law, by Jesus, Mary, some of the Apostles, the body of St. Catherine of Alexandria on Mount Sinai, and by some other saints. They did not appear to be deep, nor were the lines very clearly defined. They resembled the marks that might be made by pressing upon a piece of solid dough.

10. JUDAS AND HIS BAND. THE WOOD OF THE CROSS

At the beginning of his treasonable career, Judas had really never looked forward to the result that followed upon it. He wanted to obtain the traitor's reward and please the Pharisees by pretending to deliver Jesus into their hands, but he had never counted on things going so far, he never dreamed of Jesus' being brought to judgment and crucified. He was thinking only of the money, and he had for a long time been in communication with some sneaking, spying Pharisees and Sadducees who by flattery were inciting him to treason. He was tired of the fatiguing, wandering, and persecuted life led by the Apostles. For several months past, he had begun this

downward course by stealing the alms committed to his care; and his avarice, excited by Magdalen's lavish anointing of Jesus, urged him on to extremes. He had always counted upon Jesus' establishing a temporal kingdom in which he hoped for some brilliant and lucrative post. But as this was not forthcoming, he turned his thoughts to amassing a fortune. He saw that hardships and persecution were on the increase; and so he thought that before things came to the worst he would ingratiate himself with some of the powerful and distinguished among Jesus' enemies. He saw that Jesus did not become a king, whereas the High Priests and prominent men of the Temple were people very attractive in his eyes. And so he allowed himself to be drawn into closer communication with their agents, who flattered him in every way and told him in the greatest confidence that under any circumstances an end would soon be put to Jesus' career. During the last few days they followed him to Bethania, and thus he continued to sink deeper and deeper into depravity. He almost ran his legs off to induce the High Priests to come to some conclusion. But they would not come to terms and treated him with great contempt. They told him that the time now intervening before the feast was too short. If any action were taken now, it would create trouble and disturbance on the feast. The Sanhedrim alone paid some degree of attention to his proposals. After his sacrilegious reception of the Sacrament, Satan took entire possession of him and he went off at once to complete his horrible crime. He first sought those agents who had until now constantly flattered him and received him with apparent friendship. Some others joined the party, among them Caiaphas and Annas, but the last-named treated him very rudely and scornfully. They were irresolute and mistrustful of the consequences, nor did they appear to place any confidence in Judas.

I saw the kingdom of Hell divided against itself. Satan

desired the crime of the Jews by the death of the Most Innocent; he longed for the death of Jesus, the Converter of sinners, the holy Teacher, the Saviour, the Just One, whom he hated. But at the same time he experienced a sentiment of fear at the thought of the guiltless death of Jesus, who would make no effort to conceal Himself, who would not save Himself; he envied Him the power of suffering innocently. And so I saw the adversary on the one side stimulating the hatred and fury of Jesus' enemies assembled around the traitor; and on the other, insinuating to some of their number that Judas was a scamp, a knave, that the sentence could not be pronounced before the festival, nor could the requisite number of witnesses against Jesus be brought together.

They expressed opposite views upon the means to lay hold of Jesus, and some of them questioned Judas, saying, "Shall we be able to capture Him? Has He not an armed band with Him?" The base traitor answered: "No! He is alone with eleven disciples. He Himself is greatly dejected and the eleven are quite faint-hearted." He told them also that now was their time to apprehend Jesus, now or never, for later he might not have it in his power to deliver Him into their hands, and perhaps he would never return to them. For several days past, he said, and especially on that present day, the other disciples and Jesus Himself aimed at him in their words; they appeared to divine what he was about, and if he returned to them again they would certainly murder him. He added that, if they did not seize Jesus now, He would slip away and, returning with a large army of followers, would cause Himself to be proclaimed king. By such threats as these, Judas at last succeeded. They yielded to his proposals to seize Jesus according to his directions, and he received the thirty pieces of silver, the price of his treason. These thirty pieces were of silver in plates, in shape like a tongue. In one end they were pierced with a hole,

through which they were strung together with rings into a kind of chain. Each piece bore some impression.

Judas could not help feeling the marked and contemptuous mistrust with which the Pharisees were treating him. Pride and ostentation therefore urged him to present to them as an offering for the Temple the money he had just received. By so doing, he thought to appear before them as an upright, disinterested man. But they rejected it as the price of blood, which could not be offered in the Temple. Judas felt the cutting contempt, and he was filled with smothered rage. He had not expected such treatment. The consequences of his treachery were already assailing him even before his evil design was accomplished; but he was now too much entangled with his employers, he was in their hands and could not free himself. They watched him closely and would not allow him to leave their sight until he had laid before them the whole plan to be followed in apprehending Jesus. After that, three of the Pharisees went with the traitor down into a hall in which were the soldiers of the Temple. None of them were of pure Jewish origin; they were of other and mixed nationalities. When all was agreed upon and the requisite number of soldiers gathered together, Judas, accompanied by a servant of the Pharisees, ran first to the Coenaculum in order to see whether Jesus was still there; for if such were the case, they could easily have taken Him by setting guards at the door. This information Judas had agreed to send the Pharisees by a messenger.

A short time before, after Judas had received the price of his treason, a Pharisee had gone down and despatched seven slaves to procure the wood and get Christ's Cross ready at once in case He should be judged, for next day, on account of the Paschal Feast, there would be no time to attend to it. They brought the wood from a distance of about three-quarters of an hour, where it lay near a long,

high wall with a quantity of other wood belonging to the Temple, and dragged it to a square behind the tribunal of Caiaphas. The trunk of the Cross belonged to a tree that once grew in the Valley of Josaphat near the brook Cedron. Having fallen across the stream, it had long served as a bridge. When Nehemias hid the sacred fire and the holy vessels in the Pool of Bethsaida, with other pieces of wood it had been used as a covering; later on, it was again removed and thrown on the side of another wood pile. Partly with the view of deriding the royalty of Jesus, partly by apparent chance—but in reality because such was the design of God—the Cross was formed in a very peculiar way. Together with the inscription, it consisted of five different pieces. I have seen many facts, many different meanings in connection with the Cross, but with the exception of what I have related, I have forgotten all.

Judas returned and reported that Jesus was no longer in the Coenaculum. He must therefore be in His accustomed place of prayer on Mount Olivet. Judas urged that only a small number of soldiers might be sent with him, lest the disciples, who were everywhere on the watch, should perceive something unusual and raise a sedition. Three hundred men were to be stationed at the gates and in the streets of Ophel, a part of the city to the south of the Temple, and along the valley of Millo as far as the house of Annas on Sion. They were to be in readiness to send reinforcements if necessary, for, as Judas reminded the Pharisees, Jesus counted all the rabble of Ophel among His followers. The infamous traitor told them also how careful they must be that He might not escape them, and recalled the fact of His often, by some mysterious means, suddenly becoming invisible and concealing Himself in the mountains from His companions. He recommended them, moreover, to bind Him with a chain and to make use of certain magical means to pre-

vent His breaking His bonds. The Jews rejected his advice with scorn, saying: "We are not to be dictated to by you. When we get Him, we shall hold Him fast."

Judas arranged with the soldiers that he would enter the garden before them, kiss and salute Jesus as a friend and disciple coming to Him on some business; then they were to step forward and take Him into custody. He wanted to behave as if their coming coincided accidentally with his own, for he thought that after the betrayal he would take to flight like the other disciples and be heard of no more. He likewise thought that perhaps a tumult would ensue in which the Apostles would defend themselves and Jesus would disappear as He had often done before. These thoughts especially occupied him now that he was thoroughly vexed at the contemptuous and distrustful manner of Jesus' enemies toward him, but not because his evil deed caused him remorse or the thought of Jesus touched him, for he had wholly given himself over to Satan.

He was very desirous also that the soldiers immediately following him should not carry chains and fetters, or that any notoriously infamous characters should appear in the party. The soldiers pretended to accede to his wishes, though in reality they regarded him as a dishonorable traitor of whom they had need, but who was not to be trusted and who was to be cast off when no longer of use. They had received special instructions to keep a close watch on him, and not to let him out of their sight and custody until they had taken Jesus and bound Him; for he had received his pay and it was feared that the rascal would run off with the money and in the darkness of night they would either not capture Jesus at all, or else take another instead of Him. In this case, nothing would come of their undertaking but disturbance and excitement on the Paschal Feast. The band that had been chosen for Jesus' apprehension was composed of about twenty

soldiers, some of whom belonged to the Temple guard, and others were in the employ of Annas and Caiaphas. Their dress was almost like that of the Roman soldiers. They wore helmets, and from their doublets hung leathern straps around their hips just like the Romans. The principal difference between them, however, was in their beard, for the Roman soldiers in Jerusalem wore whiskers only, their chin and upper lip being shaved. All of the twenty carried swords, and only a few were armed with spears also. Some bore lanterns mounted on long poles, while others carried torches of sticks smeared with pitch, but when they approached, only one of the lanterns was lighted. The Pharisees had intended sending a larger band with Judas, but he objected that so large a crowd would attract notice, since the Mount of Olivet commanded a view of the whole valley. The greater part of them, therefore, remained in Ophel. Sentinels were stationed around here and there on the byroads, as well as in the city, in order to prevent a tumult or any attempt at rescue.

Judas went forward with the twenty soldiers, followed at some distance by four common executioners of the lowest grade, who carried ropes and fetters. Some steps behind these came those six agents with whom Judas had for a short time past been in communication. Of these one was a priest, a confidential friend of Annas; another was devoted to Caiaphas; the third and fourth were Pharisees; and the remaining two were agents of the Sadducees and at the same time Herodians. All were spies, sneaking fellows, cringing eye-servants of Annas and Caiaphas, and in secret the most malicious enemies of the Saviour. The twenty soldiers accompanied Judas in a friendly manner until they reached the place where the road divided between the Garden of Gethsemani and that of Olives. Here they refused to allow him to advance alone. They adopted quite another tone, and acted toward him insolently and saucily.

11. THE ARREST OF THE LORD

When Jesus with the three Apostles went out upon the road between Gethsemani and the Garden of Olives, there appeared at the entrance, about twenty paces ahead, Judas and the band of soldiers, between whom a quarrel had arisen. Judas wanted to separate from the soldiers and go forward alone to Jesus, as if he were a friend returning after an absence. They were to follow, and act in such a way as to make it appear that their coming was altogether unknown to him. But they would not agree to his proposal. They held him fast, exclaiming: "Not so, friend! Thou shalt not escape us, until we have the Galilean!" And when they caught sight of the eight Apostles, who at sound of the noise came forth from the Garden of Gethsemani, they called up four of the archers to their assistance. But this Judas by no means assented to, and a lively dispute arose between him and the soldiers. When Jesus and the three Apostles, by the light of the torches, distinguished the armed and wrangling band, Peter wished to repel them by force. He exclaimed: "Lord, The Eight from Gethsemani are close at hand. Let us make an attack on the archers!" But Jesus told him to hold his peace, and took a few steps with them back on the road to a green plot. Judas, seeing his plans quite upset, was filled with rage and spite. Just at this moment, four of the disciples issued from the Garden of Gethsemani and inquired what was going on. Judas began to exchange words with them, and would fain have cleared himself by a lie, but the guards would not allow him to go on. These four last-comers were James the Less, Philip, Thomas, and Nathanael. The last-named, who was a son of the aged Simeon, had along with several others been sent by Jesus' friends to the eight Apostles in the Garden of Gethsemani to find out what was going on. They were actuated as much by anxiety as by curiosity.

With the exception of these four, all the disciples were straggling around in the distance, furtively on the lookout to discover what they could.

Jesus took some steps toward the band and said in a loud, distinct voice: "Whom seek ye?" The leaders answered: "Jesus of Nazareth," whereupon Jesus replied: "I am He." But scarcely had He uttered the words when, as if suddenly attacked by convulsions, they crowded back and fell to the ground one upon another. Judas, who was still standing by them, became more and more embarrassed. He looked as if desirous of approaching Jesus; consequently the Lord extended His hand, saying: "Friend, whereto art thou come?" Judas, confused and perplexed, stammered out something about a commission he had executed. Jesus in reply uttered some words like the following: "Oh, how much better it would have been for thee hadst thou never been born!"—I cannot remember the words distinctly. Meanwhile the soldiers had risen and approached the Lord and His Apostles, awaiting the traitor's sign, the kiss.

Peter and the other disciples gathered around Judas, calling him a thief and a traitor. He tried to free himself by all kinds of excuses, but just at that moment up came the soldiers with offers of protection, thus openly witnessing against him.

Jesus again inquired: "Whom seek ye?" Turning toward Him, they again answered: "Jesus of Nazareth." Jesus again replied: "I am He. I have already told you that I am He. If you seek Me, let these go." At the words, "I am He," the soldiers fell to the ground a second time. They writhed as if struck with epilepsy, and Judas was again surrounded by the other Apostles, for they were exasperated to a degree against him. Jesus now called out to the soldiers: "Arise"—and they arose, full of terror. Judas was still struggling with the Apostles, who were pressing up against the guards. The latter turned

upon them and freed the traitor, urging him anew to give them the sign agreed upon. They had been ordered to seize no one but Him whom Judas would kiss. Judas now approached Jesus, embraced Him and kissed Him with the words: "Hail, Rabbi!" Jesus said: "Judas, dost thou betray the Son of Man with a kiss?" The soldiers instantly formed a circle around Jesus, and the archers, drawing near, laid hands upon Him. Judas wanted at once to flee, but the Apostles would not allow him. They rushed upon the soldiers, crying out: "Lord, shall we strike with the sword?" Peter, more impetuous than the rest, seized the sword and struck at Malchus, the servant of the High Priest, who was trying to drive them back, and cut off a piece of his ear. Malchus fell to the ground, thereby increasing the confusion.

At the moment of Peter's impetuous movement, the actors in the scene were situated as follows: Jesus was in the hands of the guard, who were about to bind Him, and forming a circle around Him at some little distance were the soldiers, one of whose number, Malchus, had been laid low by Peter. The other soldiers were engaged, some in driving back the disciples that were approaching too near, and some in pursuing those that had taken to flight. Four of the disciples were wandering around, timidly showing themselves only here and there in the distance. The soldiers were still too much alarmed by their late fall, and too much afraid of weakening the circle around Jesus, to make any very active pursuit. Judas, who immediately after his traitorous kiss wanted to make his escape, was met on his way by some of the disciples, who overwhelmed him with reproaches. Six official functionaries hastened to his rescue, while the four guards were busy around Jesus with cords and bands, being on the point of binding Him.

This was the state of affairs when Peter struck down Malchus, and Jesus said: "Peter, put up thy sword, for

whoever takes the sword shall perish by the sword. Thinkest thou that I cannot ask My Father to send Me more than twelve legions of angels? Shall I not drink the chalice that My Father has given Me? How will the Scriptures be fulfilled if it shall not thus be done?" Then He added: "Suffer Me to heal the man!" And going to Malchus, He touched his ear and prayed, and at the same moment it was healed. The guard, the executioners, and the six officers surrounded Jesus. They mocked Him, saying to the crowd: "He has dealings with the devil. It was by witchcraft that the ear appeared to be cut off, and now by witchcraft it appears to be healed."

Then Jesus addressed them: "Ye are come out with spears and clubs, to apprehend Me as if I were a murderer. I have daily taught among you in the Temple, and ye dared not lay hands upon Me; but this is your hour and the hour of darkness." They ordered Him to be bound still more securely, and said to Him deridingly: "Thou couldst not overthrow us by Thy sorcery!" And the archers said: "We shall deprive Thee of Thy skill!" Jesus made some reply that I cannot recall, and the disciples fled on all sides. The four executioners and the six Pharisees did not fall to the ground, nor did they in consequence rise again. The reason of this was revealed to me. They were in the same rank as Judas, that is, entirely in the power of Satan. Judas did not fall at the words of Jesus, although he was standing among the soldiers. All those that fell and rose up again were afterward converted and became Christians. Their falling and rising were symbolical of their conversion. They had not laid hands upon Jesus; they merely stood around Him. Malchus was, after his healing, already converted to such a degree that he only kept up appearances in respect to the service he owed the High Priest; and during the following hours, those of Jesus' Passion, he ran backward and forward to Mary and the other friends, giving them

news of all that was taking place.

The executioners bound Jesus with the greatest rudeness and barbarous brutality, the Pharisees meanwhile uttering insolent and scornful words. The executioners were pagans of the very lowest class. Their necks, legs, and arms were naked; their loins were girded with a sort of bandage, and they wore a short jerkin without sleeves, fastened at the sides with straps. They were short, stout, very active, with a brownish-red complexion like the Egyptian slaves.

They bound Jesus' hands upon His breast in a cruel manner. With sharp new cords, they pitilessly fastened the wrist of the right hand to the left forearm just below the elbow and that of the left hand to the right forearm. They put around His waist a broad girdle armed with sharp points, and bound His hands again with links of willow, or osier, which were fixed to the girdle. Around His neck they laid a collar in which were points and other instruments to wound, and from it depended two straps, which like a stole were crossed over the breast and bound down to the girdle so tightly that the neck was not free to move. At four points of this girdle were fastened four long ropes, by means of which the executioners could drag Our Lord hither and thither according to their wicked will. All the fetters were perfectly new. They appeared to have been especially prepared, when the plan was formed of apprehending Jesus, for the purpose to which they were now being put.

And now, after several more torches had been lighted, the pitiable procession was set in motion. First went ten of the guard, then followed the executioners dragging Jesus by the ropes; next came the scoffing Pharisees, and the ten other soldiers closed the procession. The disciples were still straying about wailing and lamenting, as if bereft of their senses. John, however, was following rather closely behind the last of the guards. The Pharisees, seeing him, ordered

him to be seized. At this command, some of the guard turned and hurried after him. But he fled from them, and when they laid hold of the linen scarf he wore around his neck, he loosened it quickly and thus effected his escape. He had laid aside his mantle, retaining nothing but a short, sleeveless undergarment, that he might be able to flee more easily. Around his neck, head, and arms, however, he was enveloped in that long, narrow scarf which the Jews were accustomed to wear.

The executioners dragged and ill-used Jesus in the most cruel manner. They exercised upon Him all kinds of malice, and this principally from a base deference and desire to please the six officials, who were full of rage and venom against Him. They led Him along the roughest roads, over ruts and stones and mire, keeping the long ropes stretched while they themselves sought good paths. In this way Jesus had to go wherever the ropes would allow Him. His tormentors carried in their hands knotted cords with which they struck Him, as a butcher might do the animal he was leading to slaughter. All this they accompanied with mockery and insult so low and indecent that the repetition of it would be revolting.

Jesus was barefoot. Besides the usual undergarment, He wore a seamless, woollen shirt, or blouse, and over that an outside robe. The undergarment of the disciples, like that of the Jews in general, consisted of a scapular that fell before and behind over the breast and shoulders. It was made of two pieces fastened together on the shoulder by straps, but open at the sides. The lower part of the body was covered with a girdle from which hung four lappets which, after being wound around the loins, formed a sort of trousers. I must not forget to say that, at the apprehension of the Lord, I saw no written order. His enemies went to work as if He were an outlaw, a person beyond the pale of the law.

The procession moved on at a hurried pace. When it left the road between the Garden of Olives and the pleasure garden of Gethsemani, it turned for a short distance to the right on the west side of Gethsemani, until it reached a bridge that there crossed the brook Cedron. When Jesus was coming with the Apostles to the Mount of Olives, He did not cross that bridge. He took a roundabout way through the Valley of Josaphat, and crossed the brook over a bridge farther to the south. That over which He was now led in fetters was very long, since it spanned not only the Cedron, which flowed here close to the mount, but also a part of the uneven heights of the valley, thus forming a paved highway for transportation. Even before the procession reached the bridge, I saw Jesus fall to the earth twice, owing to the pitiless manner in which He was dragged along and the jerking of the executioners at the ropes. But when they reached the middle of the bridge, they exercised their villainy upon Him with still greater malice. The executioners pushed poor, fettered Jesus, whom they held fast with ropes, from the bridge into the brook Cedron, about the height of a man below, accompanying their brutality with abusive words, as for instance: "Now He can drink His fill!" Were it not for divine assistance, Jesus would have been killed by the fall. He fell first on His knees and then on His face, so that He would have been severely wounded on the stony bed of the brook, which was here very shallow, if He had not saved Himself a little by stretching out His previously tightly bound hands. They had been loosened from the girdle, I know not whether by divine help or whether by the executioners before they thrust Him down. The marks of His knees, feet, elbows, and fingers were, by God's will, impressed upon the places that they touched, which later on became objects of veneration. Such things are no longer believed, but similar impressions in stone, made by the feet, the hands, and the knees of the

Patriarchs and Prophets, made by Jesus, the Blessed Virgin, and some of the saints, have often been shown me in historical visions. The rocks were softer and more believing than the hearts of men; they bore witness at this terrible moment to the Divine Truth that had thus impressed them.

I had not seen Jesus take anything to drink in the vehement thirst that consumed Him after His awful agony in the Garden of Olives. But when pushed into the Cedron, I saw Him drinking with difficulty and, at the same time, I heard Him murmuring that thereby was fulfilled a prophetic verse from the Psalms, which bore reference to drinking from the torrent by the way.[1]

Meanwhile the executioners relaxed not their hold on the long ropes that bound Jesus; and since it would have been difficult for them to draw Him up again, and a wall on the opposite shore rendered it impossible for them to allow Him to wade across, they dragged Him by means of the ropes back through the Cedron. Then they went down themselves and hauled Him up backwards over the high bank. And now, amid mocking and cursing, kicking and striking, those miserable wretches dragged poor Jesus forward with the ropes, a second time over the long bridge. His long, woollen garment, heavy with water, clung so closely around His limbs that He could scarcely walk; and when He reached the opposite end of the bridge, He sank once more to the earth. They pulled Him up again, striking Him with the cords and, with shameful and ironical words, tucked up His wet garment into the girdle. They said, for example, something about His girding Himself for the eating of the Paschal lamb, and similar mockery.

It was not yet midnight when I saw the four executioners dragging Jesus over a rugged, narrow road, along which ran only an uneven footpath. They dragged Him over sharp stones and fragments of rocks, through thorns

and thistles, inhumanly hurrying Him on with curses and blows. The six brutal Pharisees were, wherever the road permitted it, always in His vicinity. Each carried in his hand a different kind of torturing stick, with which he tormented Him, thrusting Him, goading Him on, or beating Him with it.

While the executioners were dragging Jesus, His naked feet bleeding, over sharp stones, thorns, and thistles, the scornful satirical speeches of the six Pharisees were piercing His loving Heart. It was at these moments they made use of such mockery as: "His precursor, the Baptist, did not prepare a good way for Him here!" or: "Why does He not raise John from the dead that he may prepare the way for Him?" Such were the taunts uttered by these ignominious creatures and received with rude shouts of laughter. They were caught up in turn by the executioners, who were incited thus to load poor Jesus with fresh ill-usage.

After the soldiers had driven the Lord forward for some time, they noticed several persons lurking around here and there in the distance. They were disciples who, upon the report of Jesus' arrest, had come from Bethphage and other hiding places, to spy around and see how it was faring with their Master. At sight of them, Jesus' enemies became anxious, lest they should make a sudden attack and rescue Him; therefore they signalled by a call to Ophel, a little place in the environs of Jerusalem, to send a reinforcement, as had been agreed upon.

The procession was still distant some minutes from the entrance which, to the south of the Temple, led through Ophel to Mount Sion, upon which Annas and Caiaphas dwelt, when I saw a band of fifty soldiers issuing from the gate, in order to reinforce their companions. They came forward in three groups: the first was ten strong; the last, fifteen, for I counted them; and the middle group, five and twenty. They bore several torches. They

were bold and wanton in their bearing, and they shouted and hurrahed as they came along, as if to announce themselves to the approaching band and to congratulate them on their success. Their coming was a noisy one. At the moment in which the foremost band joined Jesus' escort, a slight confusion arose, and I saw Malchus and several others drop out of the rear and slip off in the direction of the Mount of Olives.

When this shouting band hurried from Ophel by torchlight to meet the approaching procession, the disciples lurking around dispersed in all directions. I saw that the Blessed Virgin, in her trouble and anguish, with Martha, Magdalen, Mary Cleophas, Mary Salome, Mary Marcus, Susanna, Johanna Chusa, Veronica, and Salome, again directed her steps to the Valley of Josaphat. They were to the south of Gethsemani, opposite that part of Mount Olivet where was another grotto in which Jesus had formerly been accustomed to pray. I saw Lazarus, John Mark, Veronica's son, and Simeon's son with them. The last-named, along with Nathanael, had been in Gethsemani with the eight Apostles, and had fled across when the tumult began. They brought news to the Blessed Virgin. Meanwhile they heard the cries and saw the torches of the two bands as they met. The Blessed Virgin was in uninterrupted contemplation of Jesus' torments and sympathetic suffering with her Divine Son. She allowed the holy women to lead her back part of the way so that, when the tumultuous procession should have passed, she might again return to the house of Mary Marcus.

The fifty soldiers belonged to a company of three hundred men who had been sent at once to guard the gates and streets of Ophel and its surroundings, for Judas the traitor had drawn the High Priest's attention to the fact that the inhabitants of Ophel, who were mostly poor artisans, day laborers, and carriers of wood and water to

the Temple, were the most attached partisans of Jesus. It might easily be feared therefore that some attempt would be made to free Him as He passed through. The traitor knew very well that Jesus had here bestowed upon many of the poor laborers consolation, instruction, healing, and alms. It was also here in Ophel that Jesus had tarried when, after the murder of John the Baptist in Machaerus, He was journeying back from Bethania to Hebron. He had paused awhile to console John's friends, and He had healed many of the poor day laborers and hod carriers who had been wounded at the overthrow of the great building and the tower of Siloe. Most of these people, after the descent of the Holy Ghost, joined the Christian Community, and when the separation of the Christians from the Jews took place and several settlements of the former were erected, they pitched their tents and built their huts across the valley as far as the Mount of Olives. Stephen resided there at that time. Ophel was on a hill south of the Temple. It was surrounded by walls and inhabited principally by day laborers. It appeared to me to be not much smaller than Dülmen.

The good inhabitants of Ophel were roused by the shouts of the garrison as their companions entered. They hurried from their houses and pressed to the streets and gates held by the soldiers, asking the cause of the uproar. But here they met with a rough reception. The military rabble, made up of a mixture of low, insolent slaves, roughly and jeeringly drove them back to their dwellings. But as here and there they heard such remarks as these: "Jesus, the evildoer, your false Prophet, is about to be led in a prisoner. The High Priests will put an end to His proceedings. He will have to pay the penalty of the Cross," the whole place was roused from sleep by the loud cries and lamentations of the people. The poor creatures, men and women, ran about wailing or, with outstretched arms, cast themselves on their knees, crying

to Heaven and lauding Jesus' good deeds. The soldiers, thrusting them and dealing blows on all sides, drove them back to their homes, at the same time insulting Jesus, and saying: "Here is an evident proof that He is an agitator of the people!" They were, however, a little cautious in acting with the populace, through fear of rousing them by greater violence to open insurrection; consequently, they aimed only at clearing the streets by which the procession was to pass through Ophel.

Meanwhile the ill-used Jesus and His barbarous escort came nearer and nearer to the gates of Ophel. Our Lord had repeatedly fallen to the earth, and He now appeared utterly unable to proceed farther. Taking advantage of this, a compassionate soldier said: "You see for yourselves that the poor Man can go no farther. If we are to take Him alive before the High Priests, we must loosen the cords that bind His hands, that He may be able to support Himself when He falls." While the procession halted for the executioners to loosen the cords, another good-hearted soldier brought Him a drink of water from a neighboring well. He scooped it up in a vessel made of bark formed into the shape of a cone, such as soldiers and travellers carried about them in that country as drinking vessels. When Jesus said to this man a few words of acknowledgment, uttering at the same time some prophetic expressions about "drinking from living fountains," and "the streams of living waters," the Pharisees mocked and reviled Him, accusing Him of vain boasting and blasphemy. He ought, they said, to give up His empty talk. He should never again give drink to a beast, much less to a human being. It was shown me that the two compassionate soldiers, through whose intervention His bands had been loosened and He had received a drink, were suddenly illuminated by grace. After Jesus' death they were converted, and later on joined the Community in the capacity of disciples. I once knew their

names, also those that they afterward bore as disciples, and their whole history, but it would be impossible to remember all that. It is too much.

The procession again started forward, Jesus being ill-treated as before, and crossed a height up to the gates of Ophel. Here it was received by the heartrending cries and lamentations of the inhabitants, who were bound to Jesus by a debt of gratitude. Only with great difficulty could the soldiers keep back the crowds of men and women pressing from all sides. They rushed forward wringing their hands, falling on their knees and, with outstretched arms, crying aloud: "Release unto us this Man! Who will help us? Who will heal us? Who will console us? Release unto us this Man!" It was a heartrending spectacle—Jesus pale, bruised, and disfigured, His hair torn, His robe wet and soiled, tucked up into His girdle, He Himself dragged with ropes, urged on with blows, like a poor, fainting animal driven to sacrifice by insolent, half-naked executioners and overbearing soldiers. The latter were busy keeping off the crowd of lamenting and grateful people who were making their way to see Jesus, who were stretching out to Him hands that He had cured of lameness, who were crying after Him in supplicating tones with tongues that He had loosened from dumbness, who were gazing after Him with eyes to which He had restored vision and which were now streaming with tears.

Already in the Vale of Cedron numbers of filthy, ragged creatures from the lowest classes, excited by the soldiers and urged on by the followers of Annas, Caiaphas, and other enemies of Jesus, joined the procession with cries of mockery and derision. These newcomers now added their share of jeers and insults against the good people of Ophel. Ophel was built on a hill, for I saw in the center of it the highest point. It was an open place, and on it were all kinds of beams and rafters for building, like piles of wood in a carpenter yard. The procession

now reached another gate in the wall through which it wound somewhat downward.

The people were prevented from following it beyond the city limits. The road now led somewhat into a valley. On the right stood a large building, I think the remains of Solomon's works, and to the left lay the Pool of Bethsaida. After passing these, they kept on in a westerly direction down a steep street called Millo and then, turning a little to the south, they ascended a flight of high steps to the Mount of Sion upon which was the house of Annas. Along the way Our Lord was abused and reviled, while the rabble that kept pouring from the city incited His vile custodians to multiplied cruelties. From the Mount of Olives to this point, Jesus fell to the ground seven times.

The inhabitants of Ophel were still full of terror and distress when a new scene excited their compassion. The Blessed Mother was, by the holy women and their friends, led through Ophel from the Vale of Cedron to the house of Mary Marcus, which stood at the foot of Mount Sion. When the good people recognized her, their compassion was aroused and they sent up a wail of anguish. So great a crowd pressed around Mary and her companions that the Mother of Jesus was almost carried in their arms.

Mary was speechless with grief. She did not open her lips after she reached the house of Mary Marcus until the arrival of John. Then she began to ask questions and to give vent to her grief. John related to her everything that he had seen happen to Jesus from the moment that they left the Coenaculum up to the present. A little later she was conducted to Martha's house near that of Lazarus at the west side of the city. They led her along unfrequented routes, in order to shun those by which Jesus was being dragged, and thus spare her the anguish of a meeting with Him.

Peter and John, who were following the procession at some distance, ran hurriedly when it entered the city to some of the good acquaintances whom John had among the servants of the High Priests, to find in some way an opportunity of entering the judgment hall into which their Master would soon be brought. These acquaintances of John were messengers attached to the court. They had now to scour the whole town in order to awaken the ancients of different ranks and many other personages, and call them to the Council. They desired very much to please the two Apostles, but could think of no other means of doing so than by supplying them with mantles such as they themselves wore and letting them assist in calling the members of the Council; then under cover of the mantle they might enter with them into the judgment hall of Caiaphas, from which all were to be excluded but the bribed rabble, the soldiers, and false witnesses. Nicodemus, Joseph of Arimathea, and other well-disposed individuals belonged to the Council, so that the Apostles were able to deliver the summons to their Master's friends, the only ones whom the Pharisees had perhaps designedly omitted from the list of the invited. Judas meanwhile, the devil at his side, like a frantic malefactor was wandering around the steep, wild precipices south of Jerusalem where all the filth of the city was thrown.

1. Ps. 109:7

12. MEANS TAKEN BY JESUS' ENEMIES FOR CARRYING OUT THEIR DESIGNS. GLANCE AT JERUSALEM AT THIS HOUR

As soon as Jesus was taken into custody, Annas and Caiaphas were informed of the fact and they began actively to arrange their plans. The courts were lighted up

and all the entrances provided with guards. Messengers were despatched to all parts of the city to summon the members of the Council, the Scribes, and all those that had anything to do with the trial. Many of them, however, as soon as the compact with Judas was completed, had already assembled at the house of Caiaphas and were there awaiting the result. The ancients from the three classes of citizens were also called; and as the Pharisees, the Sadducees and the Herodians from all parts of the country had been for some days gathered in Jerusalem for the Feast, they discussed among themselves and before the High Council the design of seizing Jesus. The High Priests now selected from the lists in their possession those whom they knew to be His most bitter enemies. These they summoned with the command to gather up, each in his own circle, all the evidence and proofs against Jesus they possibly could, and to bring them to the judgment court. Just at this time, all the Pharisees and Sadducees and other wicked people from Nazareth, Capharnaum, Tirzah, Gabrara, Jetebatha, Silo, and other places, whom Jesus had so often, by exposing the truth, put to shame before the people, were assembled in Jerusalem. They were filled with rage and vengeance. Each hunted up some scoundrel among the Paschal guests from his own country, and bribed him with money to cry out against and calumniate Jesus. These guests were gathered in bands, according to their respective districts. But with the exception of some evident lies and bitter invectives, nothing could be brought forward but those accusations upon which in their own synagogues Jesus had so often silenced them.

All these now gathered, one after another, in the judgment hall of Caiaphas. There, too, assembled the mass of Jesus' enemies from among the haughty Pharisees and Scribes, along with their suborned witnesses from Jerusalem itself. Many of those exasperated vendors whom

He had driven from the Temple; many a puffed-up doctor whom He had there silenced before the people; and perhaps many a one who had not yet forgotten that he had been instructed and put to shame by Him when, as a boy of twelve, He had taught for the first time in the Temple, were now here arraigned against Him. Among His enemies were also impenitent sinners whom He had refused to heal; relapsing sinners who had again become sick; conceited youths whom He would not receive as disciples; wicked avaricious persons who were exasperated at His distributing to the poor the money that they were in hopes of getting for themselves; rascals whose companions He had converted; debauchees and adulterers whose victims He had won over to virtue; covetous heirs who had been disappointed in their expectations by the cure of those from whom they expected to inherit; and many venal time-servers ever ready to pander to wickedness. These emissaries of Satan were brimful of rage against everything holy, and consequently against the Holy of Holies. This scum of the Jewish people assembled for the feast, urged on by the chief enemies of Jesus, pressed forward from all sides and rushed in a continuous stream to the palace of Caiaphas in order falsely to accuse the true Paschal Lamb of God, the Spotless One, who had taken upon Himself the sins of the world; and to cast upon Him their foul consequences which, indeed, He had really assumed, which He was then enduring, and for which He was atoning.

While this miserable Jewish rabble was seeking after some way by which to sully the pure Saviour, many devout souls and friends of Jesus were going around in trouble and anguish of heart (for they were ignorant of the mystery about to be accomplished), sighing and listening to all that they could hear. If they uttered a word, they were repulsed by the bystanders; and if they kept silence, they were regarded as disaffected. Many

well-meaning, but weak, simple-minded people were scandalized at what they saw and heard. They yielded to temptation and fell away from their faith. The number of those that persevered was not great. Things were then as they are now. Many a one was willing to bear the semblance of a good Christian so long as no inconvenience resulted from it, but became ashamed of the Cross when they saw it held in contempt. Still, many in the beginning of these unfounded, these unjust proceedings whose fury and base cruelty cried to Heaven for vengeance, seeing the uncomplaining patience of the Saviour, were touched at heart, and they walked away silent and dejected.

The large and densely populated city, now increased in extent by the numerous camps of the Paschal guests stretching out around it, was, after the multiplied private and public prayers, religious exercises, and other preparations for the feast, sunk in sleep, when the news of the arrest roused alike the foes and friends of the Lord. Numbers immediately responded to the summons of the High Priests, and the various points of the city began to present a lively scene. They hurried, some by moonlight, others with torches, through the streets—which in Jerusalem were generally dismal and desolate at night, for the windows and doors of most of the houses opened into their inner courts. All turned their steps in the direction of Sion, from whose height glimmered the light of torches. The report of what had just taken place soon spread around, and here and there might be heard knocking at courtyard gates to rouse the sleepers within. Bustle, talking, and confusion were going on in many sections of the city. Servants and newsmongers were hurrying to and fro in search of news, which they hastened to report to those by whom they had been sent. Heavy bars and bolts were shoved with a clang before many a gate, for the people were full of anxiety and in dread of a

revolt. Here and there they stepped to the doors and called out to some acquaintance who was passing for news; or the latter, as he hurried by, shouted the desired information. Then were heard malicious speeches, such as are made nowadays on similar occasions. They said: "Now will Lazarus and his sisters see with whom they have been dealing. Johanna Chusa, Susanna, Mary, the Mother of John Mark, and Salome will now regret their conduct, but too late! And how humbled will Sirach's wife Seraphia appear before her husband, who so often forbade her having anything to do with the Galilean! The followers of this seditious leader, this visionary, always looked with pity upon those that entertained views other than their own—and now many a one of them will not know where to hide his head. Who would now be seen strewing palm branches and spreading mantles and veils under the feet of the animal He rides? Those hypocrites, who always wanted to be better than others, will now receive their due. They too will be brought up to trial, for they are all implicated in the affairs of the Galilean. The matter is more deeply rooted than is generally thought. I am anxious to see how Nicodemus and Joseph of Arimathea will comport themselves. They have long been looked upon with a mistrustful eye, for they make common cause with Lazarus, but they are very cunning. Now all will come to light." Many were heard to speak in this way. They were persons embittered against certain families, and especially against those women who up till now had borne public witness to Jesus and His followers. In other places, the news was received in a very different way. Some were frightened at it, some bewailed it in private, while others timidly hunted up a friend in sympathy with themselves in order to pour out their heart. But only a few ventured to express such sympathy openly and decidedly.

All quarters of the city, however, were not aroused,

only those parts to which the messengers had brought the invitation to the trial and those in which the Pharisees sought their false witnesses. The streets in the direction of Sion were of all others the most alive. It seemed as if one saw in different parts of Jerusalem sparks of hatred and fury bursting forth, flames rushing along the streets, uniting with others, becoming stronger and more powerful until at last, like a whirlwind of lurid fire, they flashed up Mount Sion and into the judgment hall of Caiaphas. In some quarters all was still at peace, but there too, by degrees, things became stirring.

The Roman soldiers took no part in what was going on, but their posts were strengthened and their cohorts drawn up together. They kept a sharp lookout on all sides. This indeed they always did at the Paschal time, on account of the great multitude come together to the feast. They were quiet, and self-possessed, but at the same time very much on their guard. The people who were now hurrying forward shunned the points at which the sentinels were stationed, for it was always vexatious to the Pharisaical Jews to be accosted by them. The High Priests had sent a message to Pilate telling him why they had stationed soldiers around Ophel and one quarter of Sion, but he and they were full of mutual distrust. Pilate slept not. He passed the night listening to reports and issuing orders. His wife, however, lay stretched upon her couch. Her sleep, though heavy, was disturbed. She sighed and wept as if in troubled dreams.

In no part of the city was sympathy with Jesus so touching as in Ophel among the poor Temple slaves and day laborers who dwelt on that hill. Terror came upon them so suddenly in the stillness of the night, and the violence of the proceedings roused them from sleep. There they saw their holy Teacher, their Benefactor, who had healed and nourished them, torn and ill-used, passing like a fearful vision before them. Their sympathy and

grief gathered fresh strength upon beholding His afflicted Mother wandering about with her friends. Ah, what a sad sight to see that Mother pierced with anguish hurrying through the streets at midnight with the holy women, the friends of Jesus, from one acquaintance's house to another, their hearts beating with fear at being out at so unusual an hour! They were often obliged to hide in corners from some rude band that was passing; frequently were they insulted as women of bad character; more than once they heard bitter, malicious speeches against Jesus, and rarely a compassionate word. Reaching at last their place of refuge, they sank down completely exhausted, shedding tears and wringing their hands. They were all equally distressed; and yet each tried to support her fainting neighbor in her arms, or else sat apart in deep affliction, her head enveloped and resting on her knees. And now came a knock at the door. The women heard it anxiously. The rap was gentle and timid. No enemy raps in that manner. The holy women open the door, though not without some feeling of dread, and welcome a friend or the servant of some friend of their Lord and Master. They gather round him with questions, and hear what fills them with fresh sorrow. They can no longer remain quiet, and so they again hurry out into the streets to seek for news of Jesus, though soon to return with renewed grief.

Most of the Apostles and disciples were now timidly wandering in the valleys near and around Jerusalem, and hiding in the caves on Mount Olivet. They started at one another's approach, asked in low tones for news, and the sound of every footstep interrupted their anxious communications. They often changed their place of concealment, and some of them ventured to approach the city. Others stole away to the camps of the Paschal guests, there to inquire for news from acquaintances belonging to their own part of the country, or to send scouts into the city

for a similar purpose. Others again climbed to the top of Mount Sion and gazed anxiously at the torches moving to and fro on Sion, listened to the distant sounds, formed a thousand conjectures as to the cause, and then hurried down into the valley with the hope of getting some certain intelligence.

The stillness of the night began to be more and more interrupted by the din and bustle around the court of Caiaphas. This quarter was brilliantly lighted up with torches and burning pitch lamps, while from all around the city sounded the bellowing of the numerous beasts of burden and animals for sacrifice belonging to the multitudes of strangers now in the Paschal quarters. Ah, how touching was the sound of the bleating of the gentle, innocent, helpless lambs! It was heard throughout the night from countless little victims which were next morning to be slaughtered in the Temple. One alone was offered because He Himself willed it. Like a sheep led to the slaughter, He opened not His mouth; and like a lamb dumb before the shearers, He opened not His mouth. That pure, spotless Paschal Lamb was Jesus Christ!

Above these scenes on earth was spread a sky whose appearance was strikingly dark and lowering. The moon sailed on with a threatening aspect, her disc covered with spots. She appeared, as it were, sick and in dread, as if shuddering at the prospect of becoming full, for then it was that Jesus was to be put to death. Outside the city to the south, in the steep, wild, and dismal Vale of Hinnom, wandering companionless through accursed, swampy places filled with ordure and refuse, lashed by his guilty conscience, fleeing from his own shadow, hunted by Satan, was Judas Iscariot, the traitor—while thousands of evil spirits were hurrying around on all sides urging men on to wickedness and entangling them in sin. Hell was let loose, and everywhere were its inmates tempting mankind to evil. The burden of the Lamb grew heavier, and the

fury of Satan, taking a twofold increase, became blind and insane in its effects. The Lamb took all the burden upon Himself, but Satan wills the sin. And although the Righteous One sins not, although this vainly tempted One falls not, yet let His enemies perish in their own sin.

The angels were wavering between grief and joy. They were longing to entreat at the throne of God for help to be sent down to Jesus, but at the same time they were able only to adore in deepest amazement that wonder of divine justice and mercy which the Holy of Holies in the heights of Heaven had contemplated from all eternity, and which was now about to be accomplished in time upon earth—for the angels believe in God the Father, the almighty Creator of Heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, who began that night to suffer under Pontius Pilate, who would the next morning be crucified, who would die, and who would be buried; who would descend into hell, and who would rise from the dead on the third day; who would ascend into Heaven, there to sit at the right hand of God, the Father Almighty, whence He should come to judge the living and the dead. They believe too in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen!

All this is only a small portion of the impression which must fill even to bursting a poor sinful heart with anguish, contrition, consolation, and compassion, if, seeking some relief as it were from these terrible scenes, it turns its gaze for a few minutes from the cruel arrest of Our Saviour and glances over Jerusalem at that solemn midnight of time created, and looks into that hour in which the everlasting justice and infinite mercy of God meeting, embracing, and penetrating each other, began the most holy work of divine and human love, to chastise

the sins of men assumed by the God-Man, and to atone for them by that same God-Man. Such was the aspect of Jerusalem when the dear Saviour was led to Annas.

13. JESUS BEFORE ANNAS

It was toward midnight when Jesus was led through the brilliantly lighted courtyard into the palace of Annas. He was conducted to a hall as large as a small church. At the upper end opposite the entrance on a high gallery, or platform, under which people could come and go, sat Annas surrounded by twenty-eight counselors. A flight of steps broken here and there by landings, or resting places, led up to the front of his tribunal, or judgment seat, which was entered from behind, thus communicating with the inner part of the building.

Jesus, still surrounded by a body of the soldiers by whom He had been arrested, was dragged forward several steps by the executioners that held the cords. The hall was crowded with soldiers, the rabble, the slandering Jews, the servants of Annas, and some of the witnesses whom Annas had gathered together, and who later on made their appearance at the house of Caiaphas.

Annas could scarcely wait for the arrival of the poor Saviour. He was beaming with mischievous joy; cunning and mockery were in his glance. He was at this time the president of a certain tribunal, and he sat here with his committee authorized to examine into false doctrines and to hand over the accused to the High Priest.

Jesus stood before Annas pale, exhausted, silent, His head bowed, His garments wet and spattered with mud, His hands fettered, His waist bound by ropes the ends of which the archers held. Annas, that lean, old villain, with scraggy beard, was full of irony and freezing Jewish pride. He put on a half-laughing appearance, as if he knew nothing at all of what had taken place, and as if he

were greatly surprised to find Jesus in the person of the prisoner brought before him. His address to Him, which, however, I cannot reproduce in his own words, was in sense something like the following: "Ha, look there! Jesus of Nazareth! It is Thou! Where now are Thy disciples, Thy crowds of followers? Where is Thy kingdom? It appears that things have taken another turn with Thee! Thy slanders have come to an end! People have had quite enough of Thy blasphemy, Thy calumny against priests, and Thy Sabbath-breaking. Who are Thy disciples? Where are they? Now, art Thou silent? Speak, seditious Man! Speak, Seducer! Didst Thou not eat the Paschal lamb in an unlawful place? Thou dost wish to introduce a new doctrine. Who has given Thee authority to teach? Where hast Thou studied? Speak! What is Thy doctrine which throws everything into confusion? Speak! Speak! What is Thy doctrine?"

At these words, Jesus raised His weary head, looked at Annas, and replied: "I have spoken openly before all the world where the Jews were gathered together. In secret I have spoken nothing. Why questionest thou Me? Ask those that have heard what I have spoken unto them. Behold! They know what I have said."

The countenance of Annas during this reply of Jesus betrayed rage and scorn. A base menial standing near Jesus remarked this, and the villain struck the Lord with his open, mailed hand. The blow fell full upon the mouth and cheek of the Lord, while the scoundrel uttered the words: "Answerest Thou the High Priest so?" Jesus, trembling under the violence of the blow and jerked at the same time by the executioners, one pulling this way, another that, fell sideways on the steps, the blood flowing from His face. The hall resounded with jeers and laughter, mockery, muttering, and abusive words. With renewed ill-usage, they dragged Jesus up. He said quietly: "If I have spoken evil, give testimony of the evil;

but if well, why strikest thou Me?"

Annas, still more enraged by Jesus' calm demeanor, summoned the witnesses (because Jesus Himself so willed it) to come forward and declare whatever they had heard Him say. Thereupon the rabble set up a storm of cries and abuse. "He has said," they cried, "that He is a king, that God is His Father, that the Pharisees are adulterers. He stirs up the people, He heals on the Sabbath day and by the power of the devil. The inhabitants of Ophel have gone crazy over Him, calling Him their Deliverer, their Prophet. He allows Himself to be called the Son of God. He speaks of Himself as One sent by God. He cries woe to Jerusalem, and alludes in His instructions to the destruction of the city. He observes not the fasts. He goes about with a crowd of followers. He eats with the unclean, with heathens, publicans, and sinners, and saunters around with adulteresses and women of bad character. Just now, outside the gate of Ophel, He said to a man who gave Him a drink that He would give to him the waters of eternal life and that he should never thirst again. He seduces the people with words of double meaning. He squanders the money and property of others. He tells people all kinds of lies about His kingdom and such like things."

These accusations were brought forward against the Lord without regard to order or propriety. The witnesses stepped up to Him and made their charges, derisively gesticulating in His face, while the executioners jerked Him first to one side, then to the other, saying: "Speak! Answer!" Annas and his counselors, laughing scornfully, insulted Him during the pauses made by the witnesses; for instance, they would exclaim: "Now, there! We hear the fine doctrine! What hast Thou to answer? That, also, would be public teaching. The whole country is full of it! Canst Thou produce nothing here? Why dost Thou not issue some command, O King—Thou Son of God—show now Thy mission!"

These expressions on the part of the judges were followed by pulling, pushing, and mocking on that of the executioners and bystanders, who would all have been glad to imitate the insolent fellow that struck Jesus in the face.

Jesus staggered from side to side. With freezing irony, Annas again addressed Him: "Who art Thou? What kind of a king art Thou? What kind of an envoy art Thou? I think that Thou art only an obscure carpenter's Son. Or art Thou Elias who was taken up to Heaven in a fiery chariot? They say that he is still living. Thou too canst render Thyself invisible, for Thou hast often disappeared. Or perhaps Thou art Malachias? Thou hast always vaunted Thyself upon this Prophet, and Thou didst love to apply his words to Thyself. It is also reported of him that he had no father, that he was an angel, and that he is not yet dead. What a fine opportunity for an imposter to give himself out for him! Say, what kind of a king art Thou? Thou art greater than Solomon! That too is one of Thy speeches. Come on! I shall not longer withhold from Thee the title of Thy kingdom!"

Annas now called for writing materials. Taking a strip of parchment about three-quarters of an ell long and three fingers in breadth, he laid it upon a table before him, and with a reed pen wrote a list of words in large letters, each of which contained some accusation against the Lord. Then he rolled the parchment and stuck it into a little hollow gourd, which he closed with a stopper. This he next fastened to a reed and, sending the mock scepter to Jesus, scornfully addressed Him in such words as the following: "Here, take the scepter of Thy kingdom! In it are enclosed all Thy titles, Thy rights, and Thy honors. Carry them hence to the High Priest, that he may recognize Thy mission and Thy Kingdom, and treat Thee accordingly." Then turning to the soldiers, he said: "Bind His hands and conduct this king to the High Priest."

Some time previously they had loosened Jesus' hands. They now bound them again crosswise on His breast after they had fastened in them the accusations of Annas against Him, and thus amid shouts of laughter, mocking cries, and all kinds of ill-usage, Jesus was dragged from the tribunal of Annas to that of Caiaphas.

14. JESUS LED FROM ANNAS TO CAIAPHAS

When Jesus was being led to Annas, He had passed the house of Caiaphas. He was now conducted back to it by a road that ran diagonally between the two. They were scarcely three hundred paces apart. The road, which ran between high walls and rows of small houses belonging to the judgment hall of Caiaphas, was lighted up by torches and lanterns, and filled with clamoring, boisterous Jews. It was with difficulty that the soldiers could keep back the crowd. Those that had outraged Jesus before Annas continued their jibes and jests and ill-treatment before the crowd, abusing and ill-treating Him the whole way. I saw armed men of all kinds belonging to the tribunal driving away little parties of wailing people who were compassionating Jesus, while to some that had distinguished themselves by reviling and accusing Him, they gave money, and admitted them with their companions into the court of Caiaphas.

To reach the judgment hall of Caiaphas, one had to pass through a gateway into a spacious exterior court, then through a second gateway into another which, with its walls, surrounded the whole house. (This we shall call the inner court.) A kind of open vestibule surrounded on three sides by a covered colonnade formed the front of the house, which was more than twice as long as it was broad and before which was a level, open square. This vestibule, or forecourt, was called the atrium, into which entrances led from the three sides, the principal one

being from the rear, that is, from the house itself. Entering from this side, one proceeded to the left under the open sky to a pit lined with masonry, wherein fire was kept burning; then turning to the right, he would come upon a covered space back of a row of columns higher than any yet described. This formed the fourth side of the atrium and was about half its size. Here upon a semicircular platform up to which led several steps, were the seats for the members of the Council. That of the High Priest was elevated and in the center. The prisoner, surrounded by the guard, stood for trial in the middle of the semicircle. Upon either side and behind him down into the atrium were places for the witnesses and accusers. Three doors at the back of the judges' seats led into a large, circular hall, around whose wall seats were ranged. This room was used for secret consultations. On leaving the judges' seats and coming out into this hall, one found doors right and left. They opened upon flights of several steps, leading down into the inner court which here following the shape of the house, ran off into a circular form. On leaving the hall by the door on the right and turning to the left in the court, one found himself at the entrance of a dark, subterranean vault containing prison cells. They lay under the rear halls which, like the open tribunal, were higher than the atrium, and consequently afforded space for underground vaults. There were many prisons in this round part of the court. In one of them after Pentecost, I saw John and Peter sitting a whole night. This was when they were imprisoned after Peter had cured the lame man at the Beautiful Gate of the Temple.

In and around the building were numberless lamps and torches. All was as bright as day. In the center of the atrium, besides, shone the great pit of fire. It was like a furnace sunk in the earth, but open on top. The fuel was, I think, peat, and it was thrown in from above. Rising

from the sides to above the height of a man were pipes in the shape of horns for carrying off the smoke. In the center, however, one could see the fire. Soldiers, servants, the rabble, most of whom were bribed witnesses, were crowding around the fire. There were some females among them, girls of doubtful fame, who sold to the soldiers a reddish beverage by the glass and, on receipt of a trifling sum, baked cakes for them. This scene of disorder and merriment reminded me of carnival time.

Most of those that had been summoned were already assembled around the High Priest Caiaphas on the semi-circular platform, while here and there others were coming in. The accusers and false witnesses almost filled the atrium; others were trying to force their way in, and it was only with difficulty that they were kept back.

Shortly before the arrival of the procession with Jesus, Peter and John, still enveloped in the messenger mantles, entered the outer court of the house. Through the influence of one of the servants known to him, John was fortunate enough to make his way through the gate of the inner court which, however, on account of the great crowd, was at once closed behind him. When Peter, who had been kept back a little by the crowd, reached the closed gate, the maidservant in charge would not let him pass. John interposed, but Peter would not have got in had not Nicodemus and Joseph of Arimathea, who just then sought admittance, said a good word for him. Once inside they laid off the mantles, which they gave back to the servants, and then took their place to the right among the crowd in the atrium where they could see the judges' seats. Caiaphas was already seated in his elevated tribunal in the center of the raised semi-circular platform, and around him were sitting about seventy members of the Sanhedrim. Public officers, the Scribes, and the Ancients were sitting or standing on either side, and around them ranged many of the witnesses and rabble. Guards

were stationed below the platform, under the entrance colonnade, and through the atrium as far as the door by which the procession was expected. This door was not the one directly opposite the tribunal, but that to the left of the atrium.

Caiaphas was a man of great gravity, his countenance florid and fierce. He wore a long, dull red mantle ornamented with golden flowers and tassels. It was fastened on the shoulders, the breast, and down the front with shining buckles of various form. On his head was a cap, the top of which resembled a low episcopal miter. The pieces front and back were bent so as to meet on top, thus leaving openings at the side, from which hung ribands. From either side of the head lappets fell upon the shoulders. Caiaphas and his counselors were already a long time assembled; many of them had even remained since the departure of Judas and his gang. The rage and impatience of Caiaphas had reached such a pitch that, magnificently attired as he was, he descended from his lofty tribunal and went into the outer court asking angrily whether Jesus would soon come. At last the procession was seen approaching, and Caiaphas returned to his seat.

15. JESUS BEFORE CAIAPHAS

Amid frantic cries of mockery, with pushing and dragging and casting of mud, Jesus was led into the atrium, where, instead of the unbridled rage of the mob, were heard the dull muttering and whispering of restrained rage. Turning to the right on entering, the procession faced the tribunal. When Jesus passed Peter and John, He glanced at them lovingly, though without turning His head, for fear of betraying them. Scarcely had He passed through the colonnaded entrance and appeared before the Council, when Caiaphas cried out to Him: "Hast Thou come, Thou blasphemer of God, Thou that dost disturb

this our sacred night!" The tube containing Annas's accusations against Jesus was now drawn from the mock scepter. When the writing which it contained was read, Caiaphas poured forth a stream of reproaches and abusive epithets against Jesus, while the soldiers and wretches standing near dragged and pulled Him about. They had in their hands little iron rods, some of them capped with sharp goads, others with pear-shaped knobs, with which they drove Him from side to side, crying: "Answer! Open Thy mouth! Canst Thou not speak!" All this went on while Caiaphas, even more enraged than Annas, vociferated question after question to Jesus who, calm and suffering, kept His eyes lowered, not even glancing at him. The wretches, in their efforts to force Him to speak, struck Him on the neck and sides, hit Him with their fists, and goaded Him with their puncheons. And more than this, a cruel lad, with his thumb, pressed Jesus' under-lip upon His teeth, saying: "Here, now, bite!"

And now came the interrogation of the witnesses. It consisted of nothing but the disorderly cries, the enraged shouts of the bribed populace, or the deposition of some of Jesus' enemies belonging to the exasperated Pharisees and Sadducees. A certain number of them had been selected as representatives of their party on this feast. They brought forward all those points that Jesus had answered a hundred times before: for instance, they said that He wrought cures and drove out devils through the devil himself; that He violated the Sabbath, kept not the prescribed fasts; that His disciples ate with unwashed hands; that He incited the people, called the Pharisees a brood of vipers and an adulterous generation; predicted the destruction of Jerusalem; and associated with heathens, publicans, sinners, and women of ill-repute; that He went around with a great crowd of followers, gave Himself out as a king, a prophet, yes, even as the Son of

God; and that He was constantly talking about His Kingdom. They advanced, moreover, that He attacked the liberty of divorce, that He had cried woe upon Jerusalem, that He called Himself the Bread of Life and put forward the unheard-of doctrine that whoever did not eat His Flesh and drink His Blood would not have eternal life.

In this way were all His words, His instructions, and His parables misrepresented and perverted, mixed up with words of abuse and outrage, and attributed to Him as crimes. The witnesses, however, contradicted and confused one another. One said: "He gives Himself out for a king"; another cried, "No! He only allows Himself to be so styled, for when they wanted to proclaim Him king, He fled." Then one of them shouted: "He says He is the Son of God," to which someone else retorted: "No, that's not so! He calls Himself a Son only because He fulfills the Father's will." Some declared that those whom He had healed fell sick again, so that His healing power was nothing but the effect of magic. On the charge of sorcery principally, many accusations were lodged against Him, and numbers of witnesses came forward. The cure of the man at the Pool of Bethsaida was brought up in a distorted light and falsely represented. The Pharisees of Sephoris, with whom Jesus had once disputed upon the subject of divorce, accused Him now of teaching false doctrine, and that young man of Nazareth whom He had refused to receive as a disciple, was base enough to step forward and witness against Him. They accused Him also of acquitting at the Temple the woman taken in adultery, of taxing the Pharisees with crime, and of many other things.

Notwithstanding all their efforts, they were unable to prove any one of their charges. The crowd of witnesses seemed to come forward more for the purpose of deriding Jesus to His face than to render testimony. They con-

tended hotly among themselves, while Caiaphas and some of the counselors ceased not their raillery and taunting expressions. They cried out: "What a king Thou art? Show Thy power! Call the angelic legions of which Thou spokest in the Garden of Olives! Where hast Thou hidden the money Thou didst receive from widows and simpletons? Thou hast squandered whole estates, and what hast Thou to show for it? Answer! Speak! Now that Thou shouldst speak before the judges, Thou art dumb; but where it would have been better to be silent, that is, before the mob and female rabble, Thou didst have words enough," etc.

All these speeches were accompanied by renewed ill-usage from the servants, who tried with cuffs and blows to force Jesus to answer. Through God's help alone was He enabled longer to live, that He might bear the sins of the world. Some of the vile witnesses declared the Lord to be an illegitimate son, which charge others contradicted with the words: "That is false! His Mother was a pious Virgin belonging to the Temple, and we were present at her marriage to a most God-fearing man." And then followed a hot dispute among these last witnesses.

They next accused Jesus and His disciples of not offering sacrifice in the Temple. True it is that I never saw Jesus or the Apostles, after they began to follow Him, bringing any sacrifice to the Temple excepting the Paschal lamb, though Joseph and Anne frequently during their lifetime offered sacrifice for Jesus. But these accusations were of no account, for the Essenians never offered sacrifice, and no one thought of subjecting them to punishment for the omission. The charge of sorcery was frequently repeated, and more than once Caiaphas declared that the confusion of the witnesses in their statements was due to witchcraft.

Some now said that Jesus had, contrary to the law, eaten the Paschal lamb on the previous day, and that the

year before He had sanctioned other irregularities at the same feast. This testimony gave rise to new expressions of rage and derision from the vile crowd. But the witnesses had so perplexed and contradicted one another that, mortified and exasperated, Caiaphas and the assembled counselors found that not one of the accusations against Jesus could be substantiated. Nicodemus and Joseph of Arimathea were then called up to explain how it happened that they had allowed Jesus to eat the Pasch in a supper room belonging to the last-named. Having taken their places before Caiaphas, they proved from written documents that the Galileans, according to an ancient custom, were permitted to eat the Pasch one day earlier than the other Jews. They added that everything else pertaining to the ceremony had been carefully observed, for that persons belonging to the Temple were present at it. This last assertion greatly puzzled the witnesses, and the enemies of Jesus were particularly exasperated when Nicodemus sent for the writings and pointed out the passages containing this right of the Galileans. Besides several other reasons for this privilege, which I have forgotten, there was this: the immense crowds congregated at the same time and for the same purpose in the Temple rendered it impossible for all to get through the ceremonies at a given hour; and again, if all were to return home at the same time, the roads would be so thronged as to render them impassable. Now, although the Galileans did not always make use of their privilege, yet Nicodemus incontestably proved its existence from written documents. The rage of the Pharisees against Nicodemus became still greater when the latter closed his remarks by saying that the members of the Council must feel greatly aggrieved at being called upon to preside over a trial instituted by prejudice so evident, carried on with haste so violent on the night preceding the most solemn of their festivals; and that the

gross contradictions of all the witnesses in their presence and before the assembled multitude were to them a positive insult. The Pharisees glanced wrathfully at Nicodemus and, with barefaced insolence, hurriedly continued to question the base witnesses. After much shameful, perverse, lying evidence, two witnesses at last came forward and said: "Jesus declared that He would destroy the Temple made by hands, and in three days build up another not made by human hands." But these two also wrangled over their words. One said: "Jesus was going to build up a new Temple; therefore it was that He had celebrated a new Passover in another building, for He was going to destroy the old Temple." The other retorted: "The building in which He ate the Pasch was built by human hands, consequently He did not mean that."

Caiaphas was now thoroughly exasperated, for the ill-treatment bestowed upon Jesus, the contradictory statements of the witnesses, and the incomprehensibly silent patience of the Accused were beginning to make a very deep impression upon many of those present, and some of the witnesses were laughed to scorn. The silence of Jesus roused the conscience of many, and about ten of the soldiers were so touched by it that, under pretext of indisposition, they left the court. As they passed Peter and John, they said to them: "The silence of Jesus the Galilean in the midst of treatment so shameful is heart-rending. It is a wonder the earth does not swallow His persecutors alive. But tell us, whither shall we go?" The two Apostles, however, perhaps because they did not trust the soldiers or feared to be recognized by them or the bystanders as Jesus' disciples, answered sadly and in general terms: "If truth calls you, follow it; the rest will take care of itself." Thereupon these men left the outer court of Caiaphas's house, and hurried from the city. They met some persons who directed them to caves on

the other side of Mount Sion to the south of Jerusalem. Here they found hidden several of the Apostles, who at first shrank from them in alarm. But their fears were dispelled on receiving news of Jesus and upon hearing that the soldiers were themselves in danger. They soon after separated and scattered to different places.

Caiaphas, infuriated by the wrangling of the last two witnesses, rose from his seat, went down a couple of steps to Jesus, and said: "Answerest Thou nothing to this testimony against Thee?" He was vexed that Jesus would not look at him. At this the archers pulled Our Lord's head back by the hair, and with their fist gave Him blows under His chin. But His glance was still downcast. Caiaphas angrily raised his hands and said in a tone full of rage: "I adjure Thee by the living God that Thou tell us whether Thou be Christ, the Messiah, the Son of the Most Blessed God."

A solemn silence fell upon the clamoring crowd. Jesus, strengthened by God, said in a voice inexpressibly majestic, a voice that struck awe into all hearts, the voice of the Eternal Word: "I am! Thou sayest it! And I say to you, soon you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of Heaven!"

While Jesus was pronouncing these words, I saw Him shining with light. The heavens were open above Him and, in an inexpressible manner, I saw God, the Father Almighty. I saw the angels and the prayers of the just crying, as it were, and pleading for Jesus. I saw, besides, the Divinity as if speaking from the Father and from Jesus at the same time: "If it were possible for Me to suffer, I would do so, but because I am merciful, I have taken flesh in the Person of My Son, in order that the Son of Man may suffer. I am just—but behold! He is carrying the sins of these men, the sins of the whole world!"

I saw yawning below Caiaphas the whole abyss of

Hell, a lurid, fiery sphere full of horrible shapes. I saw Caiaphas standing above it, separated from it by only a thin crust. I saw him penetrated with diabolical rage. The whole house now appeared to be one with the open abyss of Hell below. When the Lord solemnly declared that He was Christ, the Son of God, it was as if Hell grew terror-stricken before Him, as if it launched the whole force of its rage against Him by means of those gathered in the tribunal of Caiaphas. As all these things were shown me in forms and pictures, I saw Hell's despair and fury in numberless horrible shapes coming up in many places out of the earth. Among them I remember to have seen crowds of little, dark figures like dogs with short paws and great, long claws, but I do not now recall what species of wickedness was symbolized in them. I remember only the figures. I saw frightful-looking shadows similar to those moving among most of those present, or sitting upon the head or shoulders of many. The assembly was full of them, and they excited the people to fury and wickedness. I saw also at this moment, from the graves on the other side of Sion, hideous figures hurriedly rising. I think they were evil spirits. In the vicinity of the Temple, likewise, I saw many apparitions rising out of the earth. Some of them appeared to be captives, for they moved along slowly in fetters. I do not now know whether these last were demons, or souls banished to certain places on the earth and who were perhaps now going to Purgatory, which the Lord was about to open to them by His condemnation to death. One can never fully express such things for fear of scandalizing the ignorant, but when one sees these things, one feels them, and they make the hair stand on end. This moment was full of horror. I think that John too must have seen something of it, for I heard him afterward speaking about it. The few who were not entirely abandoned to evil felt with deep dismay the horror of this moment, but the wicked

experienced only a wild outburst of rage.

Caiaphas, as if inspired by Hell, seized the hem of his magnificent mantle, clipped it with a knife and, with a whizzing noise, tore it as he exclaimed in a loud voice: "He has blasphemed! What need have we of further witnesses? Behold now ye have heard the blasphemy, what think ye?" At these words, the whole assembly rose and cried out in a horrid voice: "He is guilty of death! He is guilty of death!"

During these shouts, that sinister rage of Hell was most frightful in the house of Caiaphas. Jesus' enemies appeared to be possessed by Satan, as did also their partisans and fawning servants. It was as if the powers of darkness were proclaiming their triumph over light. Such a sense of horror fell upon all present in whom there was still some little connection with good, that many of them drew their mantles closer around them and slipped away. The witnesses belonging to the better classes, as their presence was no longer necessary, also left the judgment hall, their conscience racked by remorse. The rabble, however, gathered around the fire in the forecourt where, having received the price of their perfidy, they ate and drank to excess.

The High Priest, addressing the executioners, said: "I deliver this King to you. Render to the Blasphemer the honors due Him!" After these words, he retired with his council to the round hall back of the tribunal, into which no one could see from the vestibule.

John, in his deep affection, thought only of the Blessed Virgin. He feared that the dreadful news might be communicated to her suddenly by some enemy; so casting at Jesus, the Holy of Holies, a glance that said: "Master, Thou knowest well why I am going," he hurried from the judgment hall to seek the Blessed Virgin as sent to her by Jesus Himself. Peter, quite consumed by anxiety and pain and, on account of his bodily exhaustion, feeling keenly

the sensible chilliness of the coming morning, concealed his deep trouble as well as he could, and timidly approached the fire in the atrium, around which all kinds of low-lived wretches were warming themselves. He knew not what he was doing, but he could not leave his Master.

16. JESUS MOCKED AND INSULTED

As soon as Caiaphas, having delivered Jesus to the soldiers, left the judgment hall with his Council, the very scum of the miscreants present fell like a swarm of infuriated wasps upon Our Lord, who until then had been held fast by two of the four executioners that guided the ropes with which He was bound. Two of them had retired before the sentence, in order to make their escape with the others. Even during the trial, the executioners and other wretches had cruelly torn whole handfuls of hair from the head and beard of Jesus. Some good persons secretly picked up the locks of hair from the ground and slipped away with them, but after a little while it disappeared from their possession. During the trial also the miscreants had spat upon Jesus, struck Him again and again with their fists, goaded Him with cudgels whose rounded ends were armed with sharp points, and had even run needles into His body. But now they exercised their villainy upon Him in a manner altogether frantic and irrational. They put upon Him, one after the other, several crowns of straw and bark plaited in various ludicrous forms which, with wicked words of mockery, they afterward struck from His head. Sometimes they cried: "Behold the Son of David crowned with the crown of His Father!" Or again: "Behold, here is more than Solomon!" Or: "This is the king who is preparing a marriage feast for His son!" And thus they turned to ridicule all the eternal truths which, for the salvation of mankind,

He had in truth and parables taught. They struck Him with their fists and sticks, threw Him from side to side, and spat upon Him. At last they plaited a crown of coarse wheat straw, such as grows in that country, put upon Him a high cap, almost similar to the high miters of the present day; and, after stripping Him of His knitted robe, placed over the miter the straw crown. There, now, stood poor Jesus clothed only in His nether-bandage and the scapular that fell on His breast and back; but this last they soon tore from Him, and He never recovered it. They threw around Him an old, tattered mantle too short in front to cover the knees, and put around His neck a long iron chain which, like a stole, hung from the shoulders across the breast and down to the knees. The ends of the chain were furnished with two great, heavy rings studded with sharp points which, as He walked, struck against His knees and wounded them severely. They pinioned anew His hands upon His breast, placed in them a reed, and covered His disfigured countenance with the spittle of their impure mouths. His torn hair and beard, His breast, and the whole of the upper part of the mantle of derision were laden with filth in every degree of loathsomeness. They tied a rag across His eyes, struck Him with their fists and sticks, and cried out: "Great Prophet! Prophesy, who has struck Thee?" But Jesus answered not. He prayed interiorly, sighed, and bore their blows. Thus ill-used, blindfolded, and covered with filth, they dragged Him by the chain into the rear council hall. They kicked Him and drove Him forward with their clubs, while uttering such derisive cries as, "Forward, O King of Straw! He must show Himself to the Council in the regal insignia which we have bestowed upon Him!" When they entered the council hall wherein many of the members were still sitting with Caiaphas on the elevated, semi-circular platform, a new scene of outrage began; and with an utterly base meaning and purely sacrilegious

violation, sacred customs and ceremonies were imitated. As, for instance, when they covered Jesus with mud and spittle, the vile miscreants exclaimed: "Here now is Thy royal unction, Thy prophetic unction!" It was thus they mockingly alluded to Magdalen's anointing and to Baptism. "What!" they cried jeeringly, "art Thou going to appear before the Sanhedrim in this unclean trim? Thou wast wont to purify others, and yet Thou art not clean Thyself. But we will now purify Thee." Thereupon, they brought a basin full of foul, muddy water in which lay a coarse rag; and amid pushes, jests, and mockery mingled with ironical bows and salutations, with sticking out the tongue at Him or turning up to Him their hinder parts, they passed the wet smeary rag over His face and shoulders as if cleansing Him, though in reality rendering Him more filthy than before. Finally, they poured the whole contents of the basin over His face with the mocking words: "There, now, is precious balm for Thee! There now, Thou hast nard water at a cost of three hundred pence! Now, Thou hast Thy baptism of the Pool of Bethsaida!"

This last outrage showed forth, though without their intending it, the likeness between Jesus and the Paschal lamb, for on this day the lambs slaughtered for sacrifice were first washed in the pond near the sheep gate and then in the Pool of Bethsaida to the south of the Temple. They were then solemnly sprinkled with water before being slaughtered in the Temple for the Passover. The enemies of Jesus were alluding to the paralytic who for thirty-eight years had been sick, and who had been cured by Him at the Pool of Bethsaida, for I afterward saw that same man washed or baptized in its waters. I say "washed or baptized," because at this moment the action with its circumstances does not recur clearly to my mind.

Now they dragged and pulled Jesus around with kicks and blows in the circle formed by the members of the

Council, all of whom greeted Him with raillery and abuse. I saw the whole assembly filled with raging, diabolical figures. It was a scene of horrible gloom and confusion. But around the ill-treated Jesus, since the moment in which He said that He was the Son of God, I frequently saw a glory, a splendor. Many of those present seemed to have an interior perception of the same, some more, others less; they experienced, at least, a feeling of dread upon seeing that, in spite of the scorn and ignominy with which He was laden, the indescribable majesty of His bearing remained unchanged. The halo around Him seemed to incite His enemies to a higher degree of fury. But to me that glory appeared so remarkable that I am of opinion that they veiled Jesus' countenance on that account, because since the words: "I am He," the High Priest could no longer endure His glance.

17. PETER'S DENIAL

When Jesus solemnly uttered the words: "I am He," and Caiaphas rent his garments crying out: "He is guilty of death"—when the hall resounded with the mocking cries and furious shouts of the rabble—when the heavens opened above Jesus—when Hell gave free vent to its rage—when the graves gave up their captive spirits—when all was horror and consternation—then were Peter and John, who had suffered much from having to witness silently and passively the frightful abuse to which Jesus was subjected, no longer able to remain. John went out with many of the crowd and some of the witnesses who were leaving the hall, and hurried off to the Mother of Jesus, who was staying at Martha's, not far from the corner gate, where Lazarus owned a beautiful house in Jerusalem. But Peter could not go—he loved Jesus too much. He could scarcely contain himself. He wept bitterly, though trying to hide his tears as well as he could.

He could not remain standing any longer in the judgment hall, for his deep emotion would have betrayed him, nor could he leave without attracting notice. So, he retired to the atrium and took a place in the corner near the fire, around which soldiers and people of all kinds were standing in groups. They went out occasionally to mock Jesus and then came back to make their low, vulgar remarks upon what they had done. Peter kept silence; but already the interest he manifested in the proceedings, joined to the expression of deep grief depicted on his countenance, drew upon him the attention of Jesus' enemies. Just at this moment, the portress approached the fire; and as all were prating and jesting at Jesus' expense and that of His disciples, she, like a bold woman, saucily put in her word and, fixing her eyes upon Peter, said: "Thou too art one of the Galilean's disciples!" Peter, startled and alarmed, and fearing rough treatment from the rude crowd, answered: "Woman, I know Him not! I know not what thou meanest. I do not understand thee!" With these words, wishing to free himself from further remark, he arose and left the atrium. At that moment, a cock somewhere outside the city crowed. I do not remember having *heard* it, but I *felt* that it was crowing outside the city. As Peter was making his way out, another maidservant caught sight of him, and said to the bystanders: "This man, also, was with Jesus of Nazareth." They at once questioned him: "Art thou not also one of His disciples?" Peter, greatly troubled and perplexed, answered with an oath: "Truly, I am not! I do not even know the man!" And he hurried through the inner to the exterior court, to warn some of his acquaintances whom he saw looking over the wall. He was weeping and so full of grief and anxiety on Jesus' account that he hardly gave his denial a thought. In the other court were many people, among them some of Jesus' friends, who not being able to get nearer to the scene of action, had climbed on the wall to

be better able to hear. Peter, being allowed to go out, found among them a number of disciples whom anxiety had forced hither from their caves on Mount Hinnom. They went straight up to Peter, and with many tears questioned him about Jesus. But he was so excited and so fearful of betraying himself that he advised them in a few words to go away, as there was danger for them where they were. Then he turned off and wandered gloomily about, while they, acting on his word, hastened to leave the city. I recognized about sixteen of the first disciples among them: Bartholomew, Nathanael, Saturnin, Judas Barsabas, Simeon (later on, Bishop of Jerusalem), Zacheus, and Manahem, the youth endowed with the gift of prophecy but born blind, to whom Jesus had restored sight.

Peter could not rest anywhere. His love for Jesus drove him back into the inner court that surrounded the house. They let him in again, on account of Nicodemus and Joseph of Arimathea, who had in the first instance procured his admittance. He did not, however, return to the court of the judgment hall, but turning went along to the right until he reached the entrance of the circular hall back of the tribunal. In that hall was Jesus being dragged about and abused by the vile rabble. Peter drew near trembling, and although he felt himself an object of remark, yet his anxiety for Jesus drove him through the doorway, which was beset by the crowd watching the outrages heaped upon Jesus. Just then they were dragging Him, crowned with straw, around the circle. Jesus cast a glance full of earnest warning upon Peter, a glance that pierced him to the soul. But when, still struggling with fear, he heard from some of the bystanders the words: "What fellow is that?" he re-entered the court. There, sad and distracted with compassion for Jesus and anxiety for his own safety, he wandered about with loitering steps. At last seeing that he was attracting notice upon himself,

he went again into the atrium and took a seat by the fire. He had sat there a considerable time when some that had seen him outside and noticed his preoccupied and excited manner re-entered and again directed their attention to him, while referring in slighting terms to Jesus and His affairs. One of them said: "Truly, thou also dost belong to His adherents! Thou art a Galilean. Thy speech betrays thee." Peter began to evade the remark and to make his way out of the hall, when a brother of Malchus stepped up to him and said: "What! Did I not see thee with Him in the Garden of Olives? Didst thou not wound my brother's ear?"

Peter became like one beside himself with terror. While trying to free himself, he began in his impetuous way to curse and swear that he knew not the man, and ended by running out of the atrium into the court that surrounded the house. The cock again crowed. Just at that moment, Jesus was being led from the circular hall and across this court down into a prison under it. He turned toward Peter and cast upon him a glance of mingled pity and sadness. Forcibly and with a terrifying power, the word of Jesus fell upon his heart: "Before the cock crows twice, thou wilt deny Me thrice!" Worn out with grief and anxiety, Peter had entirely forgotten his presumptuous protestation on the Mount of Olives, rather to die with his Master than to deny Him, as also the warning he had then received from Jesus. But at that glance, the enormity of his fault rose up before him and well-nigh broke his heart. He had sinned. He had sinned against his ill-treated, unjustly condemned Saviour, who was silently enduring the most horrible outrages, who had so truly warned him to be on his guard. Filled with remorse and sorrow, he covered his head with his mantle and hurried into the other court, weeping bitterly. He no longer feared being accosted. To everyone he met he would willingly have proclaimed who he was, and how

great was the crime that rested on him. Who would presume to say that in such danger, affliction, anxiety, and perplexity, in such a struggle between love and fear, worn out with fatigue, consumed by watching, pursued by dread, half-crazed from pain of mind caused by the overwhelming sorrows of this most pitiful night, with a temperament at once so childlike and so ardent, he would have been stronger than Peter? The Lord left Peter to his own strength, therefore did he become so weak, just as they always do that lose sight of the words: "Pray and watch, that ye enter not into temptation."

18. MARY IN THE JUDGMENT HALL OF CAIAPHAS

The Blessed Virgin, united in constant, interior compassion with Jesus, knew and experienced in her soul all that happened to Him. She suffered everything with Him in spiritual contemplation, and like Him she was absorbed in continual prayer for His executioners. But at the same time, her mother-heart cried uninterruptedly to God that He might not suffer these crimes to be enacted, that He might ward off these sufferings from her Most Blessed Son, and she irresistibly longed to be near her poor, outraged Jesus. When then John, after the frightful cry: "He is guilty of death!" left the court of Caiaphas and went to her at Lazarus's in Jerusalem, not far from the corner gate; and when, by his account of the terrible sufferings of her Son, he confirmed what she already well knew from interior contemplation, she ardently desired to be conducted together with Magdalen (who was almost crazed from grief), and some others of the holy women, to where she might be near her suffering Jesus. John, who had left the presence of His Divine Master only to console her who was next to Jesus with him, accompanied the Blessed Virgin when led by the holy women

from the house. Magdalen, wringing her hands, staggered with the others along the moonlit streets, which were alive with people returning to their homes. The holy women were veiled. But their little party, closely clinging to one another, their occasional sobs and expressions of grief, which could not be restrained, drew upon them the notice of the passersby, many of whom were Jesus' enemies; and the bitter, abusive words which they heard uttered against the Lord added to their pain. The most afflicted Mother suffered in constant, interior contemplation the torments of Jesus, which, however, like all other things, she quietly kept in her heart; for, like Him, she suffered with Him in silence. The holy women supported her in their arms. When passing under an arched gateway of the inner city, through which their way led, they were met by some well-disposed people returning from Caiaphas's judgment hall and lamenting the scenes they had witnessed. They approached the holy women and, recognizing the Mother of Jesus, paused a moment to salute her with heartfelt compassion: "O thou most unhappy Mother! Thou most afflicted Mother! O thou most distressed Mother of the Holy One of Israel!" Mary thanked them earnestly, and the holy women with hurried steps continued their sorrowful way.

As they drew near to Caiaphas's, the route led to the side opposite the entrance where there was only one surrounding wall, while on the side of the entrance itself, it ran through two courts. Here a fresh and bitter sorrow was in store for the Mother of Jesus and her companions. They had to pass a high, level place upon which, under a light awning, the Cross of Christ was being constructed by torchlight. The enemies of Jesus had already, as soon as Judas went out to betray Him, commanded the Cross to be prepared for Him just as soon as He should be seized, for then Pilate would have no cause for delay. They thought they would deliver the Lord very early to

him for sentence of death; they did not expect it to be so long delayed. The Romans had already prepared the crosses for the two robbers. The workmen, full of chagrin at being obliged to labor during the night, uttered horrible curses and abusive epithets which, with every stroke of the hammer, pierced the heart of the most afflicted Mother. Still she prayed for those blind wretches who, cursing and swearing, were putting together the instrument for their own redemption, and the cruel martyrdom of her Son.

When now they reached the outer court of the house, Mary, in the midst of the holy women and accompanied by John, withdrew into a corner under the gateway leading into the inner court. Her soul, filled with inexpressible sufferings, was with Jesus. She sighed for the door to be opened, and hoped, through John's intervention, to be allowed admittance. She felt that this door alone separated her from her Son who, at the second crowing of the cock, was to be led out of the house and into the prison below. At last the door opened and Peter, weeping bitterly, his head covered and his hands outstretched, rushed to meet the crowd issuing forth. The glare of the torches, added to the light shed by the moon, enabled him at once to recognize John and the Blessed Virgin. It seemed to him that conscience, which the glance of the Son had roused and terrified, stood before him in the person of the Mother. Oh, how the soul of poor Peter quivered when Mary accosted him with: "O Simon, what about my Son, what about Jesus?" Unable to speak or to support the glance of Mary's eyes, Peter turned away wringing his hands. But Mary would not desist. She approached him and said in a voice full of emotion: "O Simon, son of Cephas, thou answerest me not?" Thereupon in the deepest woe, Peter exclaimed: "O Mother, speak not to me! Thy Son is suffering cruelly. Speak not to me! They have condemned Him to death, and I have shamefully

denied Him thrice!" And when John drew near to speak to him, Peter, like one crazed by grief, hurried out of the court and fled from the city. He paused not until he reached that cave on Mount Olivet upon whose stones were impressed the marks of Jesus' hands while He prayed. In that same cave our first father Adam did penance, for it was here that he first reached the curse-laden earth.

The Blessed Virgin, in compassion for Jesus in this new pain, that of being denied by the disciple who had been the first to acknowledge Him the Son of the Living God, at these words of Peter sank down upon the stone pavement upon which she was standing by the pillar of the gateway. The marks of her hand or foot remained impressed upon the stone, which is still in existence, though I do not now remember where I have seen it. Most of the crowd had dispersed after Jesus was imprisoned, and the gate of the court was still standing open. Rising from where she had fallen and longing to be nearer her beloved Son, John conducted the Blessed Virgin and the holy women to the front of the Lord's prison. Mary was indeed with Jesus in spirit and knew all that was happening to Him, and He too was with her. But this most faithful Mother wished to hear with her bodily ears the sighs of her Son. She could in her present position hear both the sighs of Jesus and the insults heaped upon Him. The little group could not here remain long unobserved. Magdalen was too greatly agitated to conquer the vehemence of her grief, and though the Blessed Virgin by a special grace appeared wonderfully dignified and venerable in her exterior manifestation of her exceedingly great suffering, yet even while going this short distance she was obliged to listen to words of bitter import, such as: "Is not this the Galilean's Mother? Her Son will certainly be crucified, though not before the festival, unless, indeed He is the greatest of criminals." The Blessed Virgin

turned and, guided by the Spirit that enlightened her interiorly, went to the fireplace in the atrium where only a few of the rabble were still standing. Her companions followed in speechless grief. In this place of horror, where Jesus had declared that He was the Son of God and where the brood of Satan had cried out: "He is guilty of death," the most afflicted Mother's anguish was so great that she appeared more like a dying than a living person. John and the holy women led her away from the spot. The lookers-on became silent, as if stupefied. The effect produced by Mary's presence was what might be caused by a pure spirit passing through Hell.

The little party proceeded along a way that ran back of the house, and passed that mournful spot upon which the Cross was being prepared. As it was found difficult to pronounce sentence upon Jesus, so was it hard to get ready His Cross. The workmen were obliged frequently to bring fresh wood, because this or that piece proved a misfit or broke under their hands. It was in this way that the various kinds of wood were employed that God willed to be used. I have had many visions on this subject, and I have seen the angels hindering the laborers in their work until they recommenced and finished it as God would have it done. But as I do not clearly remember the several circumstances, I shall pass them over.

19. JESUS IMPRISONED

The prison cell into which Jesus was introduced lay under the judgment hall of Caiaphas. It was a small, circular vault. A part of it, I see in existence even now. Only two of the four executioners remained with Jesus. After a short interval they exchanged places with two others, and these again were soon relieved. They had not given the Lord His own garments again. He was clothed with only the filthy mantle of mockery, and His hands

were still bound.

When the Lord entered the prison, He prayed His Heavenly Father to accept all the scorn and ill-treatment that He had endured up to that moment and all that He had still to suffer in atonement for the sins of His executioners and for all those that, in future ages, might be in danger of sinning through impatience and anger.

Even in this prison, the executioners allowed Jesus no rest. They bound Him to a low pillar that stood in the center of the prison, though they would not permit Him to lean against it. He was obliged to stagger from side to side on His tired feet, which were wounded and swollen from frequent falls and the strokes of the chain that hung to His knees. They ceased not to mock and outrage Him, and when the two executioners in charge were wearied, two others replaced them, and new scenes of villainy were enacted.

It is not possible for me to repeat all the acts of wickedness performed against the Purest and the Holiest. I am too sick. I am almost dying from compassion. Ah, how ashamed we should be that through effeminacy and fastidiousness we cannot bear to talk of or to listen to the details of all that the innocent Redeemer patiently suffered for us. Horror seizes upon us on such occasions, similar to that of a murderer forced to lay his hands upon the wounds of his victim. Jesus endured all without opening His lips; and it was man, sinful man, who thus raged against His Brother, His Redeemer, and His God. I too am a poor, sinful creature, and it was for my sake that all this suffering fell upon Him. On the Day of Judgment, all things will be laid open. Then shall we see how, in the ill-treatment of the Son of God, when as the Son of Man He appeared in time, we have had a share by the sins we so frequently commit, and which are indeed a kind of continuation of and participation in the outrages offered to Jesus by those diabolical miscreants. Ah! If we rightly

reflected upon this, we should more earnestly than ever repeat the words found in so many of our prayer books: "Lord, let me rather die than ever outrage Thee again by sin!"

Standing in His prison, Jesus prayed uninterruptedly for His tormentors. When at last they grew tired of their cruel sport and became somewhat quiet, I saw Jesus leaning against the pillar and surrounded by light. Day was dawning, the day of His infinite sufferings and atonement. The day of our Redemption glanced faintly through an opening overhead in the prison wall and shone upon our holy, ill-used Paschal Lamb, who had taken upon Himself all the sins of the world. Jesus raised His manacled hands to greet the dawning light and clearly and audibly pronounced a most touching prayer to His Father in Heaven. In it He thanked Him for sending this day after which the Patriarchs had sighed, after which He too, since His coming upon earth, had longed so ardently as to break forth into the cry: "I have a Baptism wherewith I am to be baptized, and how am I straitened until it be accomplished!" How touchingly the Lord thanked for this day, which was to accomplish the aim of His life, our salvation; which was to unlock Heaven, subdue Hell, open the source of blessings to mankind, and fulfill the will of His Father!

I repeated that prayer after Jesus, but I cannot now recall it. I was so sick from compassion, and I had to weep over His pains. As He continued to thank for all the terrible sufferings which He bore for me, I desisted not from imploring: "Ah, give me, give me Thy pains! They are mine by right, they are all for my crimes!" In streamed the light, and Jesus greeted the day in a prayer of thanksgiving so touching that, quite overcome with love and compassion, I repeated His words after Him like a child. It was a scene indescribably sad, sacred, and solemn, a scene full of love—to see Jesus after the horri-

ble turmoil of the night standing radiant with light by that low pillar in the center of His narrow prison cell, and hailing with thanksgiving the first ray of dawn on that great day of His propitiatory sacrifice. Ah! That ray of light came to Jesus as a judge might visit a criminal in prison to be reconciled to him before the execution of the sentence. Jesus thanked it so lovingly. The executioners, worn out, appeared to be dozing. Suddenly they looked up in wonder, but did not disturb Jesus. They appeared frightened and amazed. Jesus may have been something over an hour in this prison.

20. JUDAS AT THE JUDGMENT HALL

While Jesus was in prison, Judas, who until then—like one in despair and driven by the demon—was wandering around the Vale of Hinnom, on the steep southern side of Jerusalem, where lay naught but refuse, bones, and carrion, approached the precincts of Caiaphas's judgment hall. He stole around with the bundle of silver pieces, the price of his treachery, still hanging to the girdle at his side. The pieces were linked together by a little chain. All was silent. Judas, unrecognized, asked the guard what was going to happen to the Galilean. They replied: "He has been condemned to death, and He will be crucified." He heard some persons telling one another how dreadfully Jesus had been treated and how patient He was, while others said that at daybreak He was to appear again before the High Council to receive solemn condemnation. While the traitor, in order to escape recognition, gathered up this news here and there, day dawned and things began to be astir both in and around the hall. Judas, to escape being seen, slipped off behind the house. Like Cain, he fled the sight of men. Despair was taking possession of his soul. But what did he meet here? This was the place where the Cross had been put together.

The several pieces lay in order side by side, and the workmen, wrapped in their mantles, were lying asleep. The sky glistened with a white light above the Mount of Olives, as if shuddering at sight of the instrument of our Redemption. Judas glanced at it in horror, and fled. He had seen the gibbet to which he had sold the Lord! He fled from the spot and hid, resolved to await the result of the morning trial.

21. THE MORNING TRIAL

As soon as it was clear daylight, Caiaphas, Annas, the Ancients and Scribes assembled in the great hall to hold a trial perfectly lawful. Trial by night was not legal. That of the preceding night had been held only because time pressed on account of the feast, and that some of the preparatory attestations might be taken. Most of the members had passed the rest of the night in side chambers in Caiaphas's house, or on couches prepared for them above the judgment hall; but many, such as Nicodemus and Joseph of Arimathea, went away and returned at daybreak. It was a large assembly, and business was conducted in a very hurried manner. When now they held council against Jesus in order to condemn Him to death, Nicodemus, Joseph of Arimathea, and a few others opposed His enemies. They demanded that the case should be postponed till after the festival in order not to give rise to a tumult among the people. They argued also that no just sentence could be rendered upon the charges as yet brought forward, since all the witnesses had contradicted one another. The High Priests and their large party became exasperated by this opposition, and they told their opponents in plain terms that they understood clearly why this trial was so repugnant to them since, perhaps, they themselves were not quite innocent of having taken part in the doctrines of the Galilean.

The High Priests even went so far as to exclude from the Council all those that were in any way well-disposed toward Jesus. These members protested against taking any part in its proceedings, left the judgment hall, and betook themselves to the Temple. From that time forward they never sat in the Council. Caiaphas now ordered poor, abused Jesus, who was consumed from want of rest, to be brought from the prison and presented before the Council, so that after the sentence He might without delay be taken to Pilate. The servants hurried tumultuously into the prison, overwhelmed Jesus with words of abuse, loosened His hands, dragged the old tattered mantle from His shoulders, put on Him His own long, woven robe, which was still covered with all kinds of filth, fastened the ropes again around His waist, and led Him forth from the prison. All this was accompanied with blows, by way of hastening the operation, for now as before all took place with violent hurry and horrible barbarity. Like a poor animal for sacifice, with blows and mockery, Jesus was dragged by the executioners into the judgment hall through the rows of soldiers assembled in front of the house. And as through ill-treatment and exhaustion He presented so unsightly an appearance, His only covering being His torn and soiled undergarment, the disgust of His enemies filled them with still greater rage. Compassion found no place in any one of those hardened Jewish hearts.

Caiaphas, full of scorn and fury for Jesus standing before him in so miserable a plight, thus addressed Him: "If Thou be the Anointed of the Lord, the Messiah, tell us!" Then Jesus raised His head and with divine forbearance and solemn dignity said: "If I shall tell you, you will not believe Me. And if I shall also ask you, you will not answer Me, nor let Me go. But hereafter the Son of Man shall be sitting on the right hand of the power of God." The members of the Council glanced from one to

another and, smiling scornfully, said to Jesus with disdain: "So then, Thou! *Thou* art the Son of God?" With the voice of Eternal Truth, Jesus answered: "Yes, it is as ye say. I am He!" At this word of the Lord all looked at one another, saying: "What need we any further testimony? For we ourselves have heard it from His own mouth."

Then all rose up with abusive words against Jesus, "the poor, wandering, miserable, destitute creature of low degree, who was their Messiah, and who would one day sit upon the right hand of God!" They ordered the executioners to bind Him anew, to place the chain around His neck, and to lead Him as a condemned criminal to Pilate. A messenger had already been despatched to notify Pilate to hold himself in readiness to judge a malefactor at an early hour, because on account of the coming festival, there was no time to be lost. Some words of dissatisfaction passed among them with regard to the Roman Governor; they were vexed at having to send Jesus first to him. But they dared not themselves pronounce sentence of death in cases that concerned other than their religious laws and those of the Temple; and as they wanted to bring Jesus to death with a greater appearance of justice, they desired that He should be judged as an offender against the Emperor, and that the condemnation should come principally from the Roman Governor. Soldiers were ranged in the outer court and in front of the house, and many of Jesus' enemies and others of the rabble were already gathered outside. The High Priest and some other members of the Council walked first, then followed the poor Saviour among the executioners and a crowd of soldiers, and lastly came the mob. In this order they descended Sion into the lower city, and proceeded to Pilate's palace. Many of the priests that had assisted at the late trial now went to the Temple, where there was much to be done today.

22. THE DESPAIR OF JUDAS

Judas, the traitor, lurking at no great distance, heard the noise of the advancing procession, and words such as these dropped by stragglers hurrying after it: "They are taking Him to Pilate. The Sanhedrim has condemned the Galilean to death. He has to die on the Cross. He cannot live much longer, for they have already handled Him shockingly. He is patient as one beside himself with horror. He speaks not, excepting to say that He is the Messiah and that He will one day sit at the right hand of God. That is all that He says, therefore He must be crucified. If He had not said that, they could have brought no cause of death against Him, but now He must hang on the cross. The wretch that sold Him was one of His own disciples and he had only a short time previously eaten the Paschal lamb with Him. I should not like to have a share in that deed. Whatever the Galilean may be, He has never delivered a friend to death for money. In truth, the wretch that sold Him deserves to hang!" Then anguish, despair, and remorse began to struggle in the soul of Judas, but all too late. Satan instigated him to flee. The bag of silver pieces hanging from his girdle under his mantle was for him like a hellish spur. He grasped it tightly in his hand, to prevent its rattling and striking him at every step. On he ran at full speed, not after the procession, not to cast himself in Jesus' path to implore mercy and forgiveness, not to die with Jesus. No, not to confess with contrition before God his awful crime, but to disburden himself of his guilt and the price of his treachery before men. Like one bereft of his senses, he rushed into the Temple, whither several of the Council, as superintendents of the priests whose duty it was to serve, also some of the Elders, had gone directly after the condemnation of Jesus. They glanced wonderingly at one another, and then fixed their gaze with a proud and scornful smile upon Judas, who stood before them, his countenance distorted by despairing grief. He tore

the bag of silver pieces from his girdle and held it toward them with the right hand, while in a voice of agony he cried: "Take back your money! By it ye have led me to betray the Just One. Take back your money! Release Jesus! I recall my contract. I have sinned grievously by betraying innocent blood!" The priests poured out upon him the whole measure of their contempt. Raising their hands, they stepped back before the offered silver, as if to preserve themselves from pollution, and said: "What is it to us that thou hast sinned? Thinkest thou to have sold innocent blood? Look thou to it! It is thine own affair! We know what we have bought from thee, and we find Him deserving of death. Thou hast thy money. We want none of it!" With these and similar words spoken quickly and in the manner of men that have business on hand and that wish to get away from an importunate visitor, they turned from Judas. Their treatment inspired him with such rage and despair that he became like one insane. His hair stood on end, with both hands he rent asunder the chain that held the silver pieces together, scattered them in the Temple, and fled from the city.

I saw him again running like a maniac in the Vale of Himmon with Satan under a horrible form at his side. The evil one, to drive him to despair, was whispering into his ear all the curses the Prophets had ever invoked upon this vale, wherein the Jews had once sacrificed their own children to idols. It seemed to him that all those maledictions were directed against himself; as, for instance, "They shall go forth, and behold the carcasses of those that have sinned against Me, whose worm dieth not, and whose fire shall never be extinguished." Then sounded again in his ears: "Cain, where is Abel, thy brother? What hast thou done? His blood cries to Me. Cursed be thou upon the earth, a wanderer and a fugitive!" And when, reaching the brook Cedron, he gazed over at the Mount of Olives, he shuddered and turned his eyes away, while in his ears rang the

words: "Friend, whereto hast thou come? Judas, dost thou betray the Son of Man with a kiss?"

Oh, then horror filled his soul! His mind began to wander, and the fiend again whispered into his ear: "It was here that David crossed the Cedron when fleeing from Absalom. Absalom died hanging on a tree. David also sang of thee when he said: 'And they repaid me evil for good. May he have a hard judge! May Satan stand at his right hand, and may every tribunal of justice condemn him! Let his days be few, and his bishopric let another take! May the iniquity of his father be remembered in the sight of the Lord, and let not the sin of his mother be blotted out, because he persecuted the poor without mercy and put to death the broken in heart! He has loved cursing, and it shall come unto him. And he put on cursing like a garment, and like water it went into his entrails, like oil into his bones. May it be unto him like a garment which covereth him, and like a girdle may it enclose him forever!'" Amid these frightful torments of conscience, Judas reached a desolate spot full of rubbish, refuse, and swampy water southeast of Jerusalem, at the foot of the Mount of Scandals where no one could see him. From the city came repeated sounds of noisy tumult, and Satan whispered again: "Now He is being led to death! Thou hast sold Him! Knowest thou not how the law runs: he who sells a soul among his brethren, and receives the price of it, let him die the death'? Put an end to thyself, thou wretched one! Put an end to thyself!" Overcome by despair, Judas took his girdle and hung himself on a tree. The tree was one that consisted of several trunks,[1] and rose out of a hollow in the ground. As he hung, his body burst asunder, and his bowels poured out upon the earth.

1. Sister Emmerich described this tree in detail, but she was too sick and weak to make herself understood.

23. JESUS IS TAKEN TO PILATE

The inhuman crowd that conducted Jesus from Caiaphas to Pilate passed through the most populous part of the city, which was now swarming with Paschal guests and countless strangers from all parts of the country. The procession proceeded northward from Mount Sion, down through a closely built street that crossed the valley, then through a section of the city called Acre, along the west side of the Temple to the palace and tribunal of Pilate, which stood at the northwest corner of the Temple opposite the great forum, or market.

Caiaphas and Annas, with a large number of the Chief Council in robes of state, stalked on in advance of the procession. After them were carried rolls of writing. They were followed by numerous Scribes and other Jews, among them all the false witnesses and the exasperated Pharisees who had been particularly active at the preceding accusation of the Lord. Then after a short intervening distance, surrounded by a crowd of soldiers and those six functionaries who had been present at the capture, came our dear Lord Jesus bound as before with ropes which were held by the executioners. The mob came streaming from all sides and joined the procession with shouts and cries of mockery. Crowds of people were standing along the way.

Jesus was now clothed in His woven undergarment, which was covered with dirt and mud. From His neck hung the heavy, rough chain, which struck His knees painfully as He walked. His hands were fettered as on the day before, and the four executioners dragged Him again by the cords fastened to His girdle. By the frightful ill-treatment of the preceding night, He was perfectly disfigured. He tottered along, a picture of utter misery—haggard, His hair and beard torn, His face livid and swollen with blows. Amid fresh outrage and mockery, He

was driven onward. Many of the mob had been instigated by those in power to scoff in this procession at Jesus' royal entrance into Jerusalem on Palm Sunday. They saluted Him in mockery with all kinds of regal titles; cast on the road at His feet stones, clubs, pieces of wood, and filthy rags; and in all kinds of satirical songs and shouts reproached Him with His solemn entrance. The executioners pushed Him and dragged Him by the cords over the objects that impeded His path, so that the whole way was one of uninterrupted maltreatment.

Not very far from the house of Caiaphas, crowded together in the corner of a building, and waiting for the coming procession, were the blessed and afflicted Mother of Jesus, Magdalen, and John. Mary's soul was always with Jesus, but wherever she could approach Him in body also, her love gave her no rest. It drove her out upon His path and into His footsteps. After her midnight visit to Caiaphas's tribunal, she had in speechless grief tarried only a short time in the Coenaculum; for scarcely was Jesus led forth from prison for the morning trial when she too arose. Enveloped in mantle and veil, and taking the lead of John and Magdalen, she said: "Let us follow My Son to Pilate. My eyes must again behold Him." Taking a bypath, they got in advance of the procession, and here the Blessed Virgin stood and waited along with the others. The Mother of Jesus knew how things were going with her Son. Her soul had Him always before her eyes, but that interior view could never have depicted Him so disfigured and maltreated as He really was by the wickedness of human creatures. She did, in truth, see constantly His frightful sufferings, but all aglow with the light of His love and His sanctity, with the glory of that patient endurance with which He was accomplishing His sacrifice. But now passed before her gaze the frightful reality in all its ignoble significance. The proud and enraged enemies of Jesus, the High

Priests of the true God, in their robes of ceremony, full of malice, fraud, falsehood, and blasphemy, passed before her, revolving deicidal designs. The priests of God had become priests of Satan. Oh, terrible spectacle! And then that uproar, those cries of the populace! And lastly, Jesus, the Son of God, the Son of Man, Mary's own Son, disfigured and maltreated, fettered and covered with blows, driven along by the executioners, tottering rather than walking, jerked forward by the barbarous executioners who held the ropes that bound Him, and overwhelmed by a storm of mockery and malediction! Ah! Had He not been the most wretched, the most miserable in that tempest of Hell unchained, had He not been the only one calm and in loving prayer, Mary would never have known Him, so terribly was He disfigured. He had, besides, only His undergarment on, and that had been covered with dirt by the malicious executioners. As He approached her, she lamented as any Mother might have done: "Alas! Is this my Son? Ah! Is this my Son! O Jesus, my Jesus!" The procession hurried by. Jesus cast upon His Mother a side glance full of emotion. She became unconscious of all around, and John and Magdalen bore her away. But scarcely had she somewhat recovered herself when she requested John to accompany her again to Pilate's palace.

That friends abandon us in our hour of need, Jesus likewise experienced on this journey, for the inhabitants of Ophel were all assembled at a certain point on the way. But when they beheld Jesus so despised and disfigured, led forward in the midst of the executioners, they too wavered in their faith. They could not imagine that the King, the Prophet, the Messiah, the Son of God could possibly be in such a situation. They heard their attachment to Jesus jeered at by the Pharisees as they passed. "There, look at your fine King!" they cried. "Salute Him! Ah, now you hang your head when He is going to His

coronation, when He will so soon mount His throne! It is all over with His prodigies. The High Priest has put an end to His witchcraft." The poor people, who had received so many cures and favors from Jesus, were shaken in their faith by the frightful spectacle exhibited before them by the most venerable personages of the land, the High Priest and the members of the Sanhedrim. The best of them turned away in doubt, while the viciously inclined, with scoffs and jeers, joined the procession wherever they could, for the avenues of approach were here and there occupied by guards appointed by the Pharisees in order to prevent a tumult.

24. THE PALACE OF PILATE AND ITS SURROUNDINGS

At the foot of the northwestern corner of the Temple Mount[1] stood the palace of Pilate, the Roman Governor. It was on somewhat of an elevation, and was reached by a long flight of marble steps. It overlooked a spacious square surrounded by a colonnade under which vendors sat to sell their wares. A guardhouse and four entrances on the north, south, east, and west sides, respectively, broke the uniformity of the colonnade enclosing the square, which was called the forum, and which on the east stretched over the northwest corner of the Temple Mount. From this end of the forum, one could see as far as Mount Sion. Pilate's palace lay to the south. The forum was somewhat higher than the surrounding streets, which sloped down from it. On the outer side of the colonnade, the houses of the neighboring streets adjoined it in some places. Pilate's palace did not adjoin the forum—a spacious court separated the two. On the eastern side of this court was a high arched gateway, which opened into a street that led to the sheep gate on the road to Mount Olivet. On the western side was another gateway like the

first, which led to the west of the city through the section Acre and up to Sion. From Pilate's steps one could see across the court and into the forum, which lay to the north and whose entrance at that point was furnished with columns and stone seats, the latter resting against the courtyard wall. As far as these seats and no farther would the Jewish priests approach the judgment hall of Pilate, in order not to incur defilement; a line was even drawn across the pavement of the court to indicate the precise boundary. Near the western gateway of the court was erected in the precincts of the square a large guardhouse, which extending to the forum on the north, and on the south connecting by means of the gateway with the praetorium of Pilate, formed a forecourt and an atrium from the forum to the praetorium. That part of Pilate's palace used as a judgment hall was called the praetorium. The guardhouse was surrounded by columns. It had an open court in the center, under which were the prisons in which the two robbers were confined. This court was alive with Roman soldiers. In the forum, not far from this guardhouse and near the colonnade that surrounded it, stood the whipping pillar. Several others were standing in the enclosure of the square. The nearest were used for corporal punishment; to the most distant were fastened the beasts for sale. On the forum in front of the guardhouse was a terrace, level and beautiful, something like a place of execution, furnished with stone seats and reached by a flight of stone steps. From this place, which was called Gabbatha, Pilate was accustomed to pronounce solemn sentence. The marble steps that gave access to Pilate's palace led to an open terrace from which the Governor listened to the plaintiffs, who sat opposite on the stone benches next the entrance to the forum. By speaking in a loud voice from the terrace, one could easily be heard in the forum.

Back of Pilate's palace rose still higher terraces with

gardens and summerhouses. By these gardens, the palace was connected with the dwelling of Pilate's wife, whose name was Claudia Procla. A moat separated these buildings from the mountain on which the Temple was built.

Adjoining the eastern side of Pilate's palace was that council house or judgment hall of Herod the Elder, in whose inner court many innocent children were once upon a time murdered. Its appearance was now somewhat changed, owing to the addition of new buildings; the entrance was from the eastern side, although there was still one from Pilate's hall.

Four streets ran hither from the eastern section of the city, three toward Pilate's palace and the forum; the fourth passed the northern side of the latter toward the gate that led to Bethsur. Near this gate and on this street stood the beautiful house owned by Lazarus in Jerusalem, and not far from it a dwelling belonging to Martha.

Of these four streets, the one that was nearest to the Temple extended from the sheep gate. On entering the latter, one found on his right the Probatica, or pool in which the sheep were washed. It was built so close to the wall that the arches above it were constructed in that same wall. It had a drain outside the wall down into the Valley of Josaphat, on which account this place, just before the gate, was marshy. Some buildings surrounded the pool. The Paschal lambs were, before being taken to the Temple, washed here for the first time; but at the Pool of Bethsaida, south of the Temple, they afterward received a more solemn purification. In the second street stood a house and courtyard that once belonged to Mary's mother, St. Anne. She and her family used to put up there with their cattle for sacrifice when they went to Jerusalem for the festival days. In this house also, if I remember rightly, Joseph and Mary's wedding was celebrated.

The forum, as I have said, stood higher than the surrounding streets, through which ran gutters down to the sheep pool. On Mount Sion, opposite the ancient citadel of David, stood a similar forum; to the southeast and in its vicinity lay the Coenaculum; and to the north were the judgment halls of Annas and Caiaphas. The citadel of David was now a deserted, dilapidated fortress full of empty courts, stables, and chambers, which were hired as resting places to caravans and travellers with their beasts of burden. This building had already long lain deserted. Even at the birth of Christ, I saw it in its present condition. The retinue of the Three Holy Kings with its numerous beasts of burden put up at it.

1. Probably close to the Fortress of Antonia, which Sister Emmerich often mentions as standing here.
2. Perhaps a moat of the citadel of Antonia.

25. JESUS BEFORE PILATE

According to our reckoning of time, it was about six in the morning when the procession of the High Priests and Pharisees, with the frightfully maltreated Saviour, reached the palace of Pilate. Between the large square and the entrance into the praetorium were seats on either side of the road where Annas, Caiaphas, and the members of the Council that had accompanied them placed themselves. Jesus, however, still bound by cords, was dragged forward by the executioners to the foot of the steps that led up to Pilate's judgment seat. At the moment of their arrival, Pilate was reclining on a kind of easy-chair upon the projecting terrace. A small, three-legged table was standing by him, upon which lay the insignia of his office and some other things, which I do not now recall. Officers and soldiers surrounded him, and they too wore badges indicative of Roman dominion. The High

Priests and Jews kept far from the tribunal because, according to their Law, to approach it would have defiled them. They would not step over a certain boundary line.

When Pilate saw the mob hurrying forward with great tumult and clamor, and the maltreated Jesus led to the foot of his steps, he arose and addressed them with a scornful air. His manner was something like that of a haughty French marshal treating with the deputies of a poor little city. "What have you come about so early? Why have you handled the poor Man so roughly? You began early to flay Him, to slaughter Him." But they cried out to the executioners: "Onward with Him into the judgment hall!" Then turning to Pilate, they said: "Listen to our accusation against this malefactor. We cannot, for fear of defilement, enter the judgment hall."

Scarcely had this outcry died away when a tall, powerful, venerable-looking man from the crowd, pressing behind in the forum, cried out: "True, indeed, ye dare not enter that judgment hall, for it has been consecrated with innocent blood! Only He dares enter! Only He among all the Jews is pure as the Innocents!" After uttering these words with great emotion, he disappeared in the crowd. His name was Zadoch. He was a wealthy man and a cousin of the husband of Seraphia, who was afterward called Veronica. Two of his little boys had, at Herod's command, been slaughtered among the innocent children in the court of the judgment hall. Since that time he had entirely withdrawn from the world and, like an Essenian, lived with his wife in continency. He had once seen Jesus at Lazarus's and listened to His teaching. At this moment, in which he beheld the innocent Jesus dragged in so pitiable a manner up the steps, the painful recollection of his murdered babes tore his heart, and he uttered that cry as a testimony to the Lord's innocence. The enemies of Jesus were, however, too urgent in their demands and too exasperated at Pilate's manner toward

them and their own humbled position before him, to pay particular attention to the cry.

Jesus was dragged by the executioners up the lofty flight of marble steps and placed in the rear of the terrace, from which Pilate could speak with His accusers below. When Pilate beheld before him Jesus, of whom he had heard so many reports, so shockingly abused and disfigured, and still with that dignity of bearing which no ill-treatment could change, his loathing contempt for the Jewish priests and Council increased. These latter had sent word to him at an early hour that they were going to hand over to him Jesus of Nazareth, who was guilty of death, that he might pronounce sentence upon Him. Pilate, however, let them see that he was not going to condemn Him without some well-proved accusation. In an imperious and scornful manner, therefore, he addressed the High Priests: "What accusation do you bring against this Man?" To which they answered angrily: "If we did not know Him to be a malefactor, we should not have delivered Him to you." "Take Him," replied Pilate, "and judge Him according to your Law." "Thou knowest," they retorted, "that it is not lawful for us to condemn any man to death."

The enemies of Jesus were full of rage and fury. Their whole desire seemed to be to put an end to Him before the legal festival, that they might then slaughter the Paschal lamb. For this end they wished to proceed in the most violent hurry. They knew not that He was the true Paschal Lamb, He whom they themselves had dragged before the tribunal of an idolatrous judge, over whose threshold they did not dare to pass for fear of defiling themselves and thus being unable to eat the typical Paschal lamb.

As the Governor summoned them to bring forward their accusations, this they now proceeded to do. They laid three principal charges against Him, for each of which they pro-

duced ten witnesses. They worded them in such a way that Jesus might be made to appear as an offender against the Emperor, and Pilate be forced to condemn Him. It was only in cases pertaining to the laws of religion and the Temple that they had a right to take things into their own hands. The first charge they alleged was: "Jesus is a seducer of the people, a disturber of the peace, an agitator," and then they brought forth some witnesses to substantiate the charge. Next they said: "He goes about holding great meetings, breaking the Sabbath, and healing on the Sabbath." Here Pilate interrupted them scornfully: "It is easily seen that none of you were sick, else you would not be scandalized at healing on the Sabbath." They continued: "He seduces the people by horrible teaching, for He says that to have eternal life, they must eat His Flesh and Blood." Pilate was provoked at the furious hate with which they uttered this charge. He glanced at his officers and with a smile said sharply to the Jews: "It would almost appear that you yourselves are following His teaching and are aiming at eternal life, since you, too, seem so desirous of eating His Flesh and His Blood."

Their second accusation was: "Jesus stirs up the people not to pay tribute to the Emperor." Here Pilate interrupted them angrily. As one whose office it was to know about such things, he retorted with emphasis: "That is a great lie! I know better than that!" Then the Jews shouted out their third accusation: "Let it be so! This Man of low, obscure, and doubtful origin, puts Himself at the head of a large party and cries woe to Jerusalem. He scatters also among the people parables of double meaning of a king who is preparing a wedding feast for his son. The people gathered in great crowds around Him on a mountain, and once they wanted to make Him king; but it was sooner than He wished, and so He hid Himself. During the last few days He came forward more boldly. He made a tumultuous entrance into Jerusalem, causing regal honors to be shown Him,

while the people, by His orders, cried: 'Hosanna to the Son of David! Blessed be the reign of our Father David which is now come!' Besides this, He teaches that He is the Christ, the Anointed of the Lord, the Messiah, the promised King of the Jews, and allows Himself so to be called." This third charge, like the two preceding, was supported by ten witnesses.

At the word that Jesus caused Himself to be called the Christ, the King of the Jews, Pilate became somewhat thoughtful. He went from the open terrace into the adjoining apartment, casting as he passed Him a scrutinizing glance upon Jesus, and ordered the guard to bring the Lord into the judgment chamber.

Pilate was a fickle, weak-minded, superstitious pagan. He had all kinds of dark forebodings concerning the sons of his gods who had lived upon earth, and he was not ignorant of the fact that the Jewish Prophets had long ago foretold One who was to be the Anointed of God, a Redeemer, a Deliverer, a King, and that many of the Jews were looking for His coming. He knew also that Kings from the East had come to Herod the Elder, inquiring after a newborn King, that they might honor Him; and that after this many children were put to death at Herod's order. He knew indeed the traditions relating to a Messiah, a King of the Jews; but zealous idolater that he was, he put no faith in them, he could not fancy what kind of a king was meant. Most likely he thought with the liberal-minded Jews and Herodians of his day, who dreamed but of a powerful, victorious ruler. So the accusation that Jesus, standing before him so poor, so miserable, so disfigured, should give Himself out for that Anointed of the Lord, for that King, appeared to him truly ridiculous. But because the enemies of Jesus had brought forward the charge as injurious to the rights of the Emperor, Pilate caused the Saviour to be conducted to his presence for an examination.

Pilate regarded Jesus with astonishment as he addressed Him: "Art Thou the King of the Jews?" And Jesus made answer: "Sayest thou this thing of thyself, or have others told it thee of Me?" Pilate, a little offended that Jesus should esteem him so foolish as, of his own accord, to ask so poor and miserable a creature whether he was a king, answered evasively something to this effect: "Am I a Jew, that I should know about things so nonsensical? Thy people and their priests have delivered Thee to me for condemnation as one deserving of death. Tell me, what hast Thou done?" Jesus answered solemnly: "My Kingdom is not of this world. If My Kingdom were of this world, I should certainly have servants who would combat for Me, that I should not be delivered to the Jews. But My Kingdom is not here below." Pilate heard these earnest words of Jesus with a kind of shudder, and said to Him thoughtfully: "Art Thou then indeed a king?" And Jesus answered: "As thou sayest! Yes, I am the King. I was born, and I came into this world, to bear witness to the truth. Everyone that is of the truth, heareth My voice." Pilate cast a glance on Him and, rising, said: "Truth! What is truth?" Some other words were then exchanged, whose purport I do not now remember.

Pilate went out again to the terrace. He could not comprehend Jesus, but he knew this much about Him, that He was not a king who would prove mischievous to the Emperor, and that He laid no claim to any kingdom of this world. As to a kingdom belonging to another world, the Emperor troubled himself little about that. Pilate therefore called down from the terrace to the High Priests below: "I find no kind of crime in this Man!"

Thereupon the enemies of Jesus were seized with new fury. They launched out into a torrent of accusations against Him, while Jesus stood in silence praying for the poor creatures. Pilate turned to Him and asked: "Hast Thou nothing to say to all these charges?" But Jesus

answered not a word. Pilate regarded Him in amazement as he said: "I see plainly that they are acting falsely against Thee!" (He used some expression for the word *lie* that I cannot remember). But the accusers, whose rage was on the increase, cried out:"What! Thou findest no guilt in Him? Is it no crime to stir up the people? He has spread His doctrine throughout the whole country, from Galilee up to these parts."

When Pilate caught the word *Galilee,* he reflected a moment and then called down: "Is this Man from Galilee a subject of Herod?" The accusers answered: "Yes. His parents once lived in Nazareth, and now His own dwelling is near Capharnaum." Pilate then said: "Since He is a Galilean and subject to Herod, take Him to Herod. He is here for the feast, and can judge Him at once." He then caused Jesus to be taken from the judgment chamber and led down again to His enemies, while at the same time he sent an officer to inform Herod that one of his subjects, a Galilean, Jesus of Nazareth, was being brought to him to be judged. Pilate was rejoiced to be able in this way to escape passing sentence on Jesus, for the whole affair made him feel uncomfortable. At the same time, he had a motive of policy in showing this act of courtesy to Herod, between whom and himself there was an estrangement, for he knew that Herod was very desirous of seeing Jesus.

Jesus' enemies were in the highest degree exasperated at being thus dismissed before the populace, at being thus obliged to lead Jesus away to another tribunal; consequently, they vented their rage upon Him. With renewed fury they surrounded Him, bound Him anew and, along with the clamoring soldiers, drove Him in furious haste with cuffs and blows across the crowded forum and through the street that led to the palace of Herod not far off. Some Roman soldiers accompanied them.

Claudia Procla, the lawful wife of Pilate, had while

Pilate was treating with the Jews sent a servant to tell her husband that she was very anxious to speak with him. As Jesus was now being led to Herod, she stood concealed upon an elevated balcony, and with deep anxiety and trouble of mind watched Him being led across the forum.

26. ORIGIN OF THE DEVOTION OF THE "HOLY WAY OF THE CROSS"

The Blessed Virgin, standing with Magdalen and John in a corner of the forum hall, had with unspeakable pain beheld the whole of the dreadful scene just described, had heard the clamorous shouts and cries. And now when Jesus was taken to Herod, she begged to be conducted by John and Magdalen back over the whole way of suffering trodden by her Divine Son since His arrest the preceding evening. They went over the whole route—to the judgment hall of Caiaphas, to the palace of Annas, and thence through Ophel to Gethsemani on Mount Olivet. On many places where Jesus had suffered outrage and injury, they paused in heartfelt grief and compassion, and wherever He had fallen to the ground the Blessed Mother fell on her knees and kissed the earth. Magdalen wrung her hands, while John in tears assisted the afflicted Mother to rise, and led her on further. This was the origin of that devotion of the Church, the Holy Way of the Cross, the origin of that sympathetic meditation upon the bitter Passion of our Divine Redeemer even before it was fully accomplished by Him. Even then, when Jesus was traversing that most painful way of suffering, did His pure and immaculate Mother, in her undying, holy love, seek to share the inward and outward pains of her Son and her God, venerate and weep over His footsteps as He went to die for us, and offer all to the Heavenly Father for the salvation of the world.

(Thus, at every step of the Blessed Redeemer, did she

gather[1] the infinite merits that He acquired for us, and lay them up in her most holy and compassionate heart, that unique and venerable treasury of all the gifts of salvation, out of which and through which, according to the eternal degree of the triune God, every fruit and effect of the mystery of Redemption perfected in the fullness of time should be bestowed upon fallen man. From the most pure blood of this most holy heart was formed by the Holy Ghost that Body which today was, from a thousand wounds, pouring forth Its precious Blood as the price of our Redemption. For nine months had Jesus dwelt under that heart full of grace. As a virgin inviolate had Mary brought Him forth, cared for Him, watched over Him, and nourished Him at her breast, in order to give Him over today for us to the most cruel death on the tree of the Cross. Just as the Eternal Father spared not His Only-Begotten Son, but delivered Him up for us, so the Blessed Mother, the Mother of God, spared not the Blessed Fruit of her womb, but consented that He, as the true Paschal Lamb, should be sacrificed for us upon the Cross. And so Mary is, in her Son and next to Him, the concurrent cause of our salvation, our Redemptrix, our Mediatrix and powerful Advocate with God, the Mother of grace and of mercy.

All the just of olden times from our penitent first parents down to the last soul that had entered into Abraham's bosom, lamented, prayed, and offered sacrifice on this day in the holy heart of the Divine Mother, the Queen of Patriarchs and Prophets. So too, till the end of time, will it belong only to a childlike love for Mary to practice the devotion of the Holy Way of the Cross, a devotion originated by her and by her bequeathed to the Church. By this devotion so rich in blessings, so pleasing to God, will the soul advance in faith and in love to the Most Holy Redeemer. It is an extremely significant fact, though unfortunately one too little appreciated, that wherever the

love of Mary grows cold and devotion to the mysteries of the Rosary becomes extinct, there too dies out the devotion of the Holy Way of the Cross—yes, even faith in the infinite value of the Precious Blood is lost.)

Magdalen in her grief was like an insane person. Immeasurable as her love was her repentance. When, in her love, she longed to pour out her soul at the feet of Jesus, as once the precious balm upon His head, full of horror she descried between her and the Redeemer the abyss of her crimes; then was the pain of repentance in all its bitterness renewed in her heart. When, in her gratitude, she longed to send up like a cloud of incense her thanksgiving for forgiveness received, she saw Him, full of pains and torments, led to death. With unspeakable grief, she comprehended that Jesus was undergoing all this on account of her sins, which He had taken upon Himself in order to atone for them with His own Blood. This thought plunged her deeper and deeper into an abyss of repentant sorrow. Her soul was, as it were, dissolved in gratitude and love, in sorrow and bitterness, in sadness and lamentation, for she saw and felt the ingratitude, the capital crime of her nation, in delivering its Saviour to the ignominious death of the cross. All this was expressed in her whole appearance, in her words and gestures.

John suffered and loved not less than Magdalen, but the untroubled innocence of his pure heart lent a higher degree of peace to his soul.

1. Words of the editor.

27. PILATE AND HIS WIFE

While Jesus was being taken to Herod and while He was enduring mockery at his tribunal, I saw Pilate going to his wife, Claudia Procla. They met at a summerhouse

in a terraced garden behind Pilate's palace. Claudia was trembling and agitated. She was a tall, fine-looking woman, though rather pale. She wore a veil that fell gracefully in the back, but without concealing her hair, which was wound round her head and adorned with ornaments. She wore earrings and necklace, and her long, plaited robe was fastened on her bosom by a clasp. She conversed long with Pilate and conjured him by all that was sacred to him not to injure Jesus, the Prophet, the Holy of Holies, and then she related some things from the dreams, or visions, which she had had of Jesus the night before.

I remember that she saw the Annunciation to Mary, the Birth of Christ, the Adoration of the Shepherds and the Kings, the Prophecies of Simeon and Anna, the Flight into Egypt, the Massacre of the Holy Innocents, the Temptation in the Desert, and other scenes from the holy life of Jesus. She saw Him always environed with light, while the malice and wickedness of His enemies appeared under the most terrible pictures. She saw the sanctity and anguish of His Mother and His own infinite sufferings under symbols of unchanging love and patience. She endured unspeakable anguish and sadness, for these visions, besides being something very unusual for her, were irresistibly impressive and convincing. Some of them, as for instance, the Massacre of the Innocents and Simeon's Prophecy in the Temple, she beheld as taking place even in the neighborhood of her own house.

When next morning, alarmed by the uproar of the tumultuous mob, she looked out upon the forum, she recognized in the Lord the One shown her in vision the night before. She saw Him now the object of all kinds of abuse and ill-treatment, while being led by His enemies across the forum to Herod. In terrible anguish, she sent at once for Pilate to whom, frightened and anxious, she related the visions she had seen in her dreams as far as

she could make herself understood. She entreated and implored, and clung to Pilate in the most touching manner.

Pilate was greatly astonished, and somewhat troubled at what she related. He compared it with all that he had heard of Jesus, with the fury of the Jews, with Jesus' silence, and with His dignified and wonderful answers to all the questions he had put to Him. He wavered uneasily in his own mind, but soon yielded to his wife's representations and said: "I have already declared that I find no guilt in Jesus. I shall not condemn Him, for I know the utter wickedness of the Jews." He spoke at length of Jesus' bearing toward himself, quieted his wife's fears, and even went so far as to give her a pledge of assurance that he would not condemn Him. I do not remember what kind of a jewel, whether a ring or a seal, Pilate gave as a sign of his promise. With this understanding they parted.

I saw Pilate as a crack-brained, covetous, proud, vacillating man, with a great fund of meanness in his character. He was deterred by no high fear of God from working out his own ends, could give himself to the meanest actions, and at the same time practiced the lowest, the most dastardly kind of superstitious idolatry and divination when he found himself in any difficulty. So now, off he hurried to his gods, before whom in a retired apartment of his house he burned incense and demanded of them all kinds of signs. He afterward watched the sacred chickens eating, and Satan whispered to him sometimes one thing, sometimes another. At one time he thought that Jesus ought to be released as innocent; again, he feared that his own gods would take vengeance on him if he saved the life of a man who exercised so singular an influence upon him that he believed him some kind of demi-god, for Jesus might do much harm to his divinities. "Perhaps," thought he, "He is indeed a kind of Jewish god. There are so many Prophecies that

point to a King of the Jews who shall conquer all things. Kings from the star worshippers of the East have already been here seeking such a king in this country. He might, perhaps, elevate Himself above my gods and my Emperor, and so I should have much to answer for, if He does not die. Perhaps His death would be a triumph for my gods." Then came before him the remembrance of the wonderful dreams of his wife, who had never seen Jesus, and this remembrance weighed heavily in favor of Jesus' release in the wavering scales held by Pilate. It looked now as if he were resolved to release Him. He wanted to be just, but he attained not his aim for the same reason that he had not waited for an answer from Jesus to his own question, "What is truth?"

28. JESUS BEFORE HEROD

On the forum and in the streets through which Jesus was led to Herod, a constantly increasing crowd was gathered, composed of the inhabitants from the neighboring places and the whole country around, come up for the feast. The most hostile Pharisees in the whole land had taken their places with their own people in order to stir up the fickle mob against Jesus. Before the Roman guardhouse near Pilate's palace, the Roman soldiers were drawn up in strong numbers, and many other important points of the city were occupied by them.

Herod's palace was situated in the new city to the north of the forum, not far from that of Pilate. An escort of Roman soldiers from the country between Switzerland and Italy joined the procession. Jesus' enemies were greatly enraged at this going backward and forward, and they ceased not to insult Him and encourage the executioners to drag Him and push Him about. Pilate's messenger had announced the coming procession, consequently Herod was awaiting it. He was seated in a large

hall on a cushioned throne, surrounded by courtiers and soldiers. The High Priests went in through the colonnade and ranged on either side, while Jesus stood in the entrance. Herod was very much flattered that Pilate had openly, before the High Priests, accorded to him the right of judgment upon a Galilean; so he put on a very arrogant air and made a great show of business. He was well-pleased also at seeing Jesus before him in so sorry a plight, since He had always disdained to appear in his presence. John had spoken of Jesus in terms so solemn, and he had heard so much of Him from his spies and tale-bearers, that Herod was exceedingly curious about Him. He was in an extraordinarily good humor at the thought of being able to institute, before his courtiers and the High Priests, a grand judicial inquiry concerning Jesus, in which he might show off his knowledge before both parties. He had also been informed that Pilate could find no guilt in Jesus, and that was to his cringing mind a hint that he was to treat the accusers with some reserve, a proceeding that only increased their fury. As soon as they entered his presence, they began to vociferate their complaints. Herod however looked inquisitively at Jesus, and when he saw Him so miserable, so ill-treated, His garments bespattered with filth, His hair torn and dishevelled, His face covered with blood and dirt, a feeling of loathsome compassion stole over the effeminate, voluptuous king. He uttered God's name (it was something like "Jehovah"), turned his face away with an air of disgust and said to the priests: "Take Him away! Clean Him! How could you bring before my eyes so unclean, so maltreated a creature!" At these words the servants led Jesus into the vestibule, brought a basin of water and an old rag with which they removed some of the dirt, ill-treating Him all the while. Their rough manner of acting opened the wounds on His disfigured face. Herod meantime reproached the priests with their brutality. He ap-

peared to wish to imitate Pilate's manner of acting toward them, for he said: "It is very evident that He has fallen into the hands of butchers. You are beginning your work today before the time." The High Priests replied only by vehemently alleging their complaints and accusations. When Jesus was again led in, Herod, who wanted to play the agreeable toward Him, ordered a glass of wine to be brought to Him that He might regain a little strength. But Jesus shook His head, and would not accept the drink.

Herod was very affable to Jesus; he even flattered Him and repeated all that he knew of Him. At first he asked Him several questions, and wanted to see a sign from Him. But Jesus answered not a syllable, and quietly kept His eyes cast down. Herod became very much vexed and ashamed before those present. Wishing, however, to conceal his embarrassment, he poured forth a torrent of questions and empty words. "I am very sorry," he said, "to see Thee so gravely accused. I have heard many things of Thee. Dost Thou know that Thou didst offend me in Tirzah when, without my permission, Thou didst release the prisoners whom I had confined there? But perhaps Thy intentions were good. Thou hast now been delivered to me by the Roman Governor that I may judge Thee. What sayest Thou to all these charges? Thou art silent? They have often told me of Thy great wisdom in speaking and teaching—I should like to hear Thee refute Thy accusers. What sayest Thou? Is it true that Thou art the King of the Jews? Art Thou the Son of God? *Who* art Thou? I hear that Thou hast performed great miracles. Prove it to me by giving me some sign. It belongs to me to release Thee. Is it true that Thou hast given sight to men born blind? Didst Thou raise Lazarus from the dead? Didst Thou feed several thousand people with a few loaves? Why dost Thou not answer! I conjure Thee to perform one of Thy miracles! It will be to Thy own

advantage." But Jesus was silent. Herod, with increasing volubility, went on: "Who art Thou? What is the matter with Thee? Who has given Thee power? Why canst Thou no longer exercise it? Art Thou He of whose birth things so extraordinary are told? Once some kings came from the East to my father, to inquire after a newborn King of the Jews, to whom they wanted to do homage. Now, they say that this Child is no other than Thyself. Is this true? Didst Thou escape the death which at that time fell upon so many children? How did that happen? Why didst Thou remain so long in retirement? Or do they relate those events of Thee only in order to make Thee a king? Answer me! What kind of a king art Thou? Truly, I see nothing royal about Thee! They have, as I have heard, celebrated for Thee lately a triumphant procession, to the Temple. What does that mean? Speak! How comes it that such popularity ends in this way?" To all these questions Herod received no answer from Jesus. It was revealed to me that Jesus would not speak with Him because, by his adulterous connection with Herodias and the murder of the Baptist, Herod was under excommunication.

Annas and Caiaphas took advantage of Herod's displeasure at Jesus' silence in order to renew their charges. Among others, they brought forward the following: Jesus had called Herod a fox, and for a long time He had been laboring to overthrow his whole family; He wanted to establish a new religion, and He had already eaten the Passover yesterday. This last accusation had been lodged with Caiaphas at the time of Judas's treason, but some of Jesus' friends had brought forth writings to show that that was allowed under certain circumstances.

Herod, although greatly vexed at Jesus' silence, did not permit himself to lose sight of his political ends. He did not wish to condemn Jesus, partly because of his own secret fear of Him and the remorse he felt for John's murder, and partly again because the High Priests were

odious to him, because they would never palliate his adultery and on account of it had excluded him from the sacrifices. But the chief reason for Herod's not condemning Jesus was that he would not pass sentence on One whom Pilate had declared to be without guilt. He had political views also in thus acting; he wanted to show Pilate an act of courtesy in presence of the High Priests. He ended by overwhelming Jesus with words of scorn and contempt, and said to his servants and bodyguard (of whom there were about two hundred in his palace): "Take this fool away, and show the honor due to so ridiculous a king. He is more fool than malefactor!"

The Saviour was now led out into a large court and treated with unspeakable outrage and mockery. The court was surrounded by the wings of the palace, and Herod, standing on a flat roof, gazed for a considerable time upon the ill-treatment offered to Jesus. Annas and Caiaphas were at his back, trying by all means in their power to induce him to pass sentence upon Jesus. Herod, however, would not yield. He replied in a tone loud enough to be heard by the Roman soldiers: "It would be for me the greatest sin, did I condemn Him." He meant probably the greatest sin against Pilate's decision, who had been so gracious as to send Jesus to him.

When the High Priests and enemies of Jesus saw that Herod would in no way comply with their wishes, they dispatched some of their number with money to Acre, a section of the city where at present many Pharisees were stopping. The messengers were directed to summon them to be in attendance at once with all their people in the vicinity of Pilate's palace. A large sum of money was put into the hands of these Pharisees for distribution among the people as bribes, that with furious and vehement clamoring they might demand Jesus' death. Other messengers were sent to spread among the people threats of God's vengeance if they did not insist upon the death of the blasphemer. They gave

out the report also that if Jesus were not put to death, He would go over to the Romans, that this was what He meant by the Kingdom of which He had so constantly spoken. Then, indeed, would the Jews be utterly ruined. On other sides, they spread the report that Herod had condemned Jesus, but that the people must express their will on the subject; that His followers were to be feared, for if Jesus were freed in any way, the feast would be altogether upset, and then would the Romans and His followers unite in taking vengeance. Thus were scattered abroad confused and alarming rumors in order to rouse and exasperate the populace. At the same time, Jesus' enemies caused money to be distributed among Herod's soldiers, that they might grossly maltreat Jesus, yes, even hasten His death, for they would rather see Him die in that way than live to be freed by Pilate's sentence.

From this insolent, godless rabble, Our Lord had to suffer the most shameful mockery, the most barbarous ill-treatment. When they led Him out into the court, a soldier brought from the lodge at the gate a large white sack in which cotton had been packed. They cut a hole in the bottom of the sack and, amid shouts of derisive laughter from all present, threw it over Jesus' head. It hung in wide folds over His feet. Another soldier laid a red rag like a collar around His neck. And now they bowed before Him, pushed Him here and there, insulted Him, spat upon Him, struck Him in the face because He had refused to answer their king, and rendered Him a thousand acts of mock homage. They threw filth upon Him, pulled Him about as if He were dancing, forced Him in the wide, trailing mantle of derision to fall to the earth, and dragged Him through a gutter which ran around the court the whole length of the buildings, so that His sacred head struck against the pillars and stones at the corners. Then they jerked Him to His feet and set up fresh shouting, began new outrages. Among the two

hundred soldiers and servants of Herod's court were people from regions most widely separated, and every wicked miscreant in that crowd wanted, by some special, infamous act toward Jesus, to do honor to himself and his province. They carried on their brutality with violent haste and mocking shouts. Those that had received money from the Pharisees took advantage of the confusion to strike the sacred head of Jesus with their clubs. He looked at them with compassion, sighed and groaned from pain. But they, in whining voices, mocked His moaning, and at every fresh outrage broke out into derisive shouts of laughter. There was not one to pity Jesus. I saw the blood running down from His head in the most pitiable manner, and three times did I see Him sink to the earth under the blows from their clubs. At the same time, I saw weeping angels hovering over Him, anointing His head. It was made known to me that these blows would have proved fatal, were it not for the divine assistance. The Philistines who, in the racecourse at Gaza, hunted blind Samson to death, were not so violent and cruel as these wretches.

But time pressed. The High Priests must soon appear in the Temple and, as they had received the assurance that all their instructions would be attended to, they made one more effort to obtain Jesus' condemnation from Herod. But he was deaf to their prayers. He still turned his thoughts toward Pilate alone, to whom he now sent back Jesus in His garment of derision.

29. JESUS TAKEN FROM HEROD TO PILATE

With renewed irritation, the High Priests and the enemies of Jesus made their way back with Him from Herod to Pilate. They were mortified at being forced to return, without His condemnation, to a tribunal at which He had already been pronounced innocent. They took

therefore another and longer route in order to exhibit Him in His ignominy to another portion of the city, also that they might have longer to abuse Him, and give their emissaries more time to stir up the populace against Him.

The way they now took was very rough and uneven. The executioners by whom Jesus was led left Him no moment of peace, and the long garment impeded His steps. It trailed in the mud and sometimes threw Him down, on which occasions He was, with blows on the head and kicks, dragged up again by the cords. He was on this journey subjected to indescribable scorn and outrage both from His conductors and the populace, but He prayed the while that He might not die until He had consummated His Passion for us.

It was a quarter after eight in the morning when the procession with the maltreated Jesus again crossed the forum (though from another side, probably the eastern) to Pilate's palace. The crowd was very great. The people were standing in groups, those from the same places and regions together. The Pharisees were running around among them, stirring them up. Remembering the insurrection of the Galilean zealots at the last Pasch, Pilate had assembled upwards of a thousand men whom he distributed in the praetorium and its surroundings, and at the various entrances of the forum, and his own palace.

The Blessed Virgin, her elder sister Mary Heli with her daughter Mary Cleophas, Magdalen, and several other holy women—in all about twenty—were, while the following events were taking place, standing in a hall from which they could hear everything, and where they could slip in and out. John was with them in the beginning.

Jesus, in His garments of derision, was led through the jeering crowd. The most audacious were everywhere pushed forward by the Pharisees, and they surpassed the others in mockery and insults. One of Herod's court officers, who had reached the place before the procession,

announced to Pilate how very much he appreciated his attention, but that he found the Galilean, so famed for His wisdom, nothing better than a silent fool, that he had treated Him as such and sent Him back to him. Pilate was very glad that Herod had not acted in opposition to himself and condemned Jesus. He sent his salutations to him in return, and thus they today were made friends who, since the fall of the aqueduct, had been enemies.

Jesus was led again through the street before Pilate's house and up the steps to the elevated platform. The executioners dragged Him in the most brutal manner, the long garment tripped Him, and He fell so often on the white marble steps that they were stained with blood from His sacred head. His enemies, who had retaken their seats on the side of the forum, and the rude mob, broke out into jeers and laughter at His every fall, while the executioners drove Him up with kicks.

Pilate was reclining on a chair something like a small couch, a little table by his side. As on the preceding occasion, he was attended by officers and men holding rolls of written parchment. Stepping out upon the terrace from which he was accustomed to address the multitude, he thus spoke to Jesus' accusers: "You have presented unto me this Man as one that perverteth the people, and behold I, having examined Him before you, find no cause in Him in those things wherein you accuse Him. No, nor Herod neither. For I sent you to him and behold, nothing worthy of death is brought against Him. I will chastise Him therefore and let Him go." At these words, loud murmurs and shouts of disapprobation arose among the Pharisees, who began still more energetically to stir up the people and distribute money among them. Pilate treated them with the utmost contempt. Among other cutting remarks, he let fall the following sarcastic words: "You will not see enough innocent blood flow at the slaughtering today without this Man's!"

It was customary for the people to go to Pilate just before the Pasch and, according to an ancient custom, demand the release of some one prisoner. It was now time for this. The Pharisees, while at Herod's palace, had despatched emissaries to Acre—a section of the city west of the Temple—to bribe the assembled multitude to demand, not Jesus' liberation, but His crucifixion. Pilate was hoping that the people would ask that Jesus should be released, and he thought by proposing along with Him a miserable miscreant, who had already been condemned to death, he was leaving to them no choice. That notorious malefactor was called Barabbas, and was hated by the whole nation. He had in an insurrection committed murder; and besides that, I saw all kinds of horrible things connected with him. He was given to sorcery and, in its practice, had even cut open the womb of pregnant women.

And now there arose a stir among the people in the forum. A crowd pressed forward, their speaker at their head. Raising their voice so as to be heard on Pilate's terrace, they cried out: "Pilate, grant us what is customary on this feast!" For this demand Pilate had been waiting, so he at once addressed them. "It is your custom that I should deliver to you one prisoner on your festival day. Whom will you that I release to you, Barabbas or Jesus, the King of the Jews—Jesus, the Anointed of the Lord?"

Pilate was quite perplexed concerning Jesus. He called Him the "King of Jews," partly in character of an arrogant Roman who despised the Jews for having so miserable a king, between whom and a murderer the choice rested; and partly from a kind of conviction that He might really be that wonderful King promised to the Jews, the Anointed of the Lord, the Messiah. His presentiment of the truth was also half-feigned. He mentioned these titles of the Lord because he felt that envy was the principal motive that excited the High Priests against

Jesus, whom he himself esteemed innocent.

A moment of hesitation and deliberation on the part of the populace followed upon Pilate's question, and then only a few voices shouted loudly: "Barabbas!" At that instant, Pilate was called for by one of his wife's servants, who showed him the pledge he had given her that morning, and said: "Claudia Procla bids thee remember thy promise." The Pharisees and High Priests were greatly excited. They ran among the crowd, threatening and commanding. They had, however, no great trouble in making the mob carry out their wishes.

Mary, Magdalen, John, and the holy women, trembling and weeping, were standing in a corner of the hall. Although the Mother of Jesus knew that there was no help for mankind excepting by His death, yet she was, as the Mother of the most holy Son, full of anxiety, full of longing for the preservation of His life. Jesus had become man voluntarily to undergo crucifixion; still, when led to death, though innocent, He suffered all the pangs and torments of His frightful ill-treatment just as any human being would have suffered. And in the same way did Mary suffer all the affliction and anguish of an ordinary mother whose most innocent child should have to endure such things from the thankless multitude. She trembled, she shuddered with fear, and still she hoped. John went frequently to a little distance in the hope of being able to bring back some good news. Mary prayed that so great a crime might not be perpetrated. She prayed like Jesus on Mount Olivet: "If it be possible, let this chalice pass!" And thus the loving Mother continued to hope, for while the words and efforts of the Pharisees to stir up the people ran from mouth to mouth, the rumor also reached her that Pilate was trying to release Jesus. Not far from her stood a group of people from Capharnaum, and among them many whom Jesus had healed and taught. They feigned not to recognize John and the veiled women

standing so sorrowfully apart, and cast toward them furtive glances. Mary, like all the rest, thought they would surely not choose Barabbas in preference to their Benefactor and Saviour, but in this she was disappointed.

Pilate had returned to his wife, as a sign that his promise still held good, the pledge he had given her early that morning. He again went out on the terrace and seated himself on the chair by the little table. The High Priests also were seated. Pilate called out again: "Which of the two shall I release unto you?" Thereupon arose from the whole forum and from all sides one unanimous shout: "Away with this Man! Give us Barabbas!" Pilate again cried: "But what shall I do with Jesus, the Christ, the King of the Jews?" With tumultuous violence, all yelled: "Crucify Him! Crucify Him!" Pilate asked for the third time: "Why, what evil hath He done? I find not the least cause of death in Him. I will scourge Him and then let Him go." But the shout: "Crucify Him! Crucify Him!" burst from the crowd like a roar from Hell, while the High Priests and Pharisees, frantic with rage, were vociferating violently. Then poor, irresolute Pilate freed the wretch Barabbas and condemned Jesus to be scourged!

30. THE SCOURGING OF JESUS

Pilate, the base, pusillanimous judge, had several times repeated the cowardly words: "I find no guilt in Him, therefore will I chastise Him and let Him go!" To which the Jews shouted no other response than, "Crucify Him! Crucify Him!" But Pilate, still hoping to carry out his first resolve not to condemn Jesus to death, commanded Him to be scourged after the manner of the Romans. Then the executioners, striking and pushing Jesus with their short staves, led Him through the raging multitude on the forum to the whipping pillar, which stood in front of one of the halls that surrounded the great square to the

north of Pilate's palace and not far from the guardhouse.

And now came forward to meet Jesus the executioners' servants with their whips, rods, and cords, which they threw down near the pillar. There were six of them, swarthy men all somewhat shorter than Jesus, with coarse, crisp hair, to whom nature had denied a beard other than a thin, short growth like stubble. Their loins were girded and the rest of their clothing consisted of a jacket of leather, or some other wretched stuff, open at the sides, and covering the upper part of the body like a scapular. Their arms were naked, and their feet encased in tattered sandals. They were vile malefactors from the frontiers of Egypt who, as slaves and culprits, were here employed on buildings and canals. The most wicked, the most abject among them were always chosen for the punishment of criminals in the praetorium.

These barbarous men had often scourged poor offenders to death at this same pillar. There was something beastly, even devilish, in their appearance, and they were half-intoxicated. Although the Lord was offering no resistance whatever, yet they struck Him with their fists and ropes and with frantic rage dragged Him to the pillar, which stood alone and did not serve as a support to any part of the building. It was not very high, for a tall man with outstretched arms could reach the top, which was provided with an iron ring. Toward the middle of it on one side were other rings, or hooks. It is impossible to express the barbarity with which those furious hounds outraged Jesus on that short walk to the pillar. They tore from Him Herod's mantle of derision, and almost threw the poor Saviour to the ground.

Jesus trembled and shuddered before the pillar. With His own hands, swollen and bloody from the tight cords, and in tremulous haste, He laid aside His garments, while the executioners struck and abused Him. He prayed and implored so touchingly and, for one instant, turned His

head toward His most afflicted Mother, who was standing with the holy women in a corner of one of the porches around the square, not far from the scourging place. Turning to the pillar, as if to cover Himself by it, Jesus said: "Turn thine eyes from Me!" I know not whether He said these words vocally or mentally, but I saw how Mary took them, for at the same moment, I beheld her turning away and sinking into the arms of the holy women who surrounded her, closely veiled.

And now Jesus clasped the pillar in His arms. The executioners, with horrible imprecations and barbarous pulling, fastened His sacred, upraised hands, by means of a wooden peg, behind the iron ring on top. In thus doing, they so stretched His whole body, that His feet, tightly bound below at the base, scarcely touched the ground. There stood the Holy of Holies, divested of clothing, laden with untold anguish and ignominy, stretched upon the pillar of criminals, while two of the bloodhounds, with sanguinary rage, began to tear with their whips the sacred back from head to foot. The first rods, or scourges, that they used looked as if made of flexible white wood, or they might have been bunches of ox sinews, or strips of hard, white leather.

Our Lord and Saviour, the Son of God, true God and true Man, quivered and writhed like a poor worm under the strokes of the criminals' rods. He cried in a suppressed voice, and a clear, sweet-sounding wailing, like a loving prayer under excruciating torture, formed a touching accompaniment to the hissing strokes of His tormentors. Now and then the cries of the populace and the Pharisees mingled with those pitiful, holy, blessed, plaintive tones like frightful peals of thunder from an angry storm cloud. Many voices cried out together: "Away with Him! Crucify Him!" for Pilate was still negotiating with the people. The uproar was so great that, when he wanted to utter a few words, silence had to be enforced

by the flourish of a trumpet. At such moments could be heard the strokes of the rods, the moans of Jesus, the blasphemy of the executioners, and the bleating of the Paschal lambs, which were being washed in the pool near the sheep gate to the east. After this first purification, that they might not again soil themselves, their jaws were muzzled and they were carried by their owners along the clean road to the Temple. They were then driven around toward the western side, where they were subjected to another ceremonial washing. The helpless bleating of the lambs had in it something indescribably touching. They were the only sounds in unison with the Saviour's sighs.

The Jewish mob kept at some distance, about the breadth of a street, from the place of scourging. Roman soldiers were standing here and there, but chiefly around the guardhouse. All kinds of loungers were loitering near the pillar itself, some in silence, others with expressions of contempt. I saw many of them suddenly roused to sympathy, and at such moments it seemed as if a sudden ray of light shot from Jesus to them.

I saw infamous, scantily clad youths at one side of the guardhouse preparing fresh rods, and others going off to seek thorn branches. Some executioners of the High Priests went up to the scourgers and slipped them money, and a large jug of thick, red juice was brought to them, from which they guzzled until they became perfectly furious from intoxication. They had been at work about a quarter of an hour when they ceased to strike, and joined two of the others in drinking. Jesus' body was livid, brown, blue, and red, and entirely covered with swollen cuts. His sacred blood was running down on the ground. He trembled and shuddered. Derision and mockery assailed Him on all sides.

The night before had been cold. All the morning until now the sky was overcast, and a shower of hail had for a few moments fallen on the wondering multitude. Toward

noon, however, the sky cleared and the sun shone out.

The second pair of scourgers now fell upon Jesus with fresh fury. They made use of different rods, rough, as if set with thorns, and here and there provided with knots and splinters. Under their furious blows, the swollen welts on Jesus' sacred body were torn and rent; His blood spurted around so that the arms of His tormentors were sprinkled with it. Jesus moaned and prayed and shuddered in His agony.

Just at this time, a numerous band of strangers on camels were riding past the forum. They gazed with fright and horror while some of the bystanders explained to them what was going on. They were travellers, some of whom had received Baptism, and others had been present at Jesus' Sermon on the Mount. The shouts and uproar of the populace became still greater in the vicinity of Pilate's palace.

The last two scourgers struck Jesus with whips consisting of small chains, or straps, fastened to an iron handle, the ends furnished with iron points, or hooks. They tore off whole pieces of skin and flesh from His ribs. Oh, who can describe the awful barbarity of that spectacle!

But those monsters had not yet satiated their cruelty. They loosened the cords that bound Jesus and turned His back to the pillar and, because He was so exhausted as to be no longer able to stand, they bound Him to it with fine cords passed under His arms across His breast, and below the knees. His hands they fastened to the ring in the middle of the opposite side. Only blood and wounds, only barbarously mangled flesh could be seen on the most sacred, most venerable Body of the Son of God. Like furious bloodhounds raged the scourgers with their strokes. One held a slender rod in his left hand, and with it struck the face of Jesus. There was no longer a sound spot on the Lord's Body. He glanced, with eyes swimming in blood, at His torturers, and sued for mercy; but

they became only the more enraged. He moaned in fainting tones: "Woe! Woe!"

The terrible scourging had lasted fully three-quarters of an hour when an obscure man, a stranger and relative of that blind Ctesiphon whom Jesus had restored to sight, rushed indignantly to the back of the pillar, a sickle-shaped knife in his hand, and cried out: "Hold on! Do not beat the innocent Man to death!" The drunken executioners, startled for a moment, paused, while with one stroke the stranger quickly cut the cords that bound Jesus. They were all knotted together, and fastened to a great iron nail at the back of the pillar. The man then fled back and disappeared in the crowd. Jesus sank, covered with blood and wounds, at the foot of the pillar and lay unconscious in His own blood. The executioners left Him lying there and went to drink and call to their villainous companions, who were weaving the crown of thorns.

Jesus quivered in agony as, with bleeding wounds, He lay at the foot of the pillar. I saw just then some bold girls passing by. They paused in silence before Him, holding one another by the hand, and looked at Him in feminine disgust, which renewed the pain of all His wounds. He raised His bleeding head, and turned His sorrowful face in pity toward them. They passed on, while the executioners and soldiers laughed and shouted some scandalous expressions after them.

Several times during the scourging I saw weeping angels around Jesus and, during the whole of that bitter, ignominious punishment that fell upon Him like a shower of hail, I heard Him offering His prayer to His Father for the sins of mankind. But now, as He lay in His own blood at the foot of the pillar, I saw an angel strengthening Him. It seemed as if the angel gave Him a luminous morsel.

The executioners again drew near and, pushing Jesus with their feet, bade Him rise, for they had not yet

finished with the King. They struck at Him while He crept after His linen band, which the infamous wretches kicked with shouts of derision from side to side, so that Jesus, in this His dire necessity, had most painfully to crawl around the ground in His own blood like a worm trodden underfoot, in order to reach His girdle and with it cover His lacerated loins. Then with blows and kicks they forced Him to His tottering feet, but allowed Him no time to put on His robe, which they threw about Him with the sleeves over His shoulders. They hurried Him to the guardhouse by a roundabout way, all along which He wiped the blood from His face with His robe. They were able to proceed quickly from the place of scourging, because the porches around the building were open toward the forum; one could see through to the covered way under which the robbers and Barabbas lay imprisoned. As Jesus was led past the seats of the High Priests, the latter cried out: "Away with Him! Away with Him!" and in disgust turned from Him into the inner court of the guardhouse. There were no soldiers in it when Jesus entered, but all kinds of slaves, executioners, and vagrants, the very scum of the populace.

As the mob had become so excited, Pilate had sent to the fortress Antonia for a reinforcement of Roman guards, and these he now ordered to surround the guardhouse. They were permitted to talk and laugh and ridicule Jesus, though they had to keep their ranks. Pilate wanted thus to restrain the people and keep them in awe. There were upwards of a thousand men assembled.

31. MARY DURING THE SCOURGING OF JESUS

I saw the Blessed Virgin, during the scourging of our Redeemer, in a state of uninterrupted ecstasy. She saw and suffered in an indescribable manner all that her Son

was enduring. Her punishment, her martyrdom, was as inconceivably great as her most holy love. Low moans frequently burst from her lips, and her eyes were inflamed with weeping. Mary Heli, her elder and very aged sister, who bore a great resemblance to St. Anne, supported her in her arms. Mary Cleophas, Mary Heli's daughter, was likewise present, and she too for the most part leaned on her mother's arm. The other holy women were trembling with sorrow and anxiety. They were pressing with low cries of grief around the Blessed Virgin, as if expecting their own sentence of death. Mary wore a long robe, almost sky-blue, and over it a long, white, woollen mantle, and a veil of creamy white. Magdalen was very much disturbed, indeed quite distracted by grief; her hair hung loose under her veil.

When, after the scourging, Jesus fell at the foot of the pillar, I saw that Claudia Procla, Pilate's wife, sent to the Mother of God a bundle of large linen cloths. I do not now know whether she thought that Jesus would be released, and then the Mother of the Lord could bind up His wounds with them, or whether the compassionate pagan sent the linens for the use to which the Blessed Virgin afterward put them.

Mary saw her lacerated Son driven past her by the executioners. With His garment He wiped the blood from His eyes in order to see His Mother. She raised her hands in agony toward Him and gazed upon His blood-stained footprints. Then, as the mob moved over to another side, I saw the Blessed Virgin and Magdalen approaching the place of scourging. Surrounded and hidden by the other holy women and some well-disposed people standing by, they cast themselves on their knees and soaked up the sacred Blood of Jesus with the linens until not a trace of it could be found.

The holy women were about twenty in number, but I did not see John with them at that time. Simeon's son

Obed, Veronica's son, and Aram and Themeni, the two nephews of Joseph of Arimathea were, though sad and full of sorrow, busied in the Temple.

It was about nine o'clock in the morning when the scourging was over.

32. INTERRUPTION OF THE VISIONS OF THE PASSION BY THE APPARITION OF SAINT JOSEPH UNDER THE FORM OF A CHILD

During the whole time of the visions of the Passion just narrated, that is, from the evening of February 18, 1823 (Tuesday after the first Sunday in Lent) until the 8th of March (Saturday before Laetare Sunday), the Venerable Sister Emmerich was in continued ecstasy, sharing in the spiritual and corporal sufferings of the Lord. She lay absorbed in these contemplations, unconscious of external things, weeping and sobbing like a tortured child. She trembled and shuddered and writhed on her couch, moaning in a low feeble voice, her countenance like that of a dying martyr. A bloody sweat broke out several times over her breast and back. As a general thing, her floods of perspiration were frequent and so copious as to saturate the bedclothes and even the bed itself. At the same time, she endured such thirst that she might be compared to a person in an arid desert perishing from want of water. Frequently in the morning her mouth was so parched, her tongue so contracted, that only by signs and inarticulate sounds could she ask for relief. A daily fever either accompanied or followed as a consequence upon all these torments, besides which she endured without intermission her usual portion of sympathetic and expiatory pain. Only after tedious periods of rest was she able to relate her various visions of the Passion, and even then she could give them only in fragments.

In this way and in a state of extreme misery, she had

on Saturday the 8th of March related the scourging of Jesus as the contemplation of the preceding night, though it seemed to be before her even during the day. Toward evening, however, there was an interruption in her contemplations of the Passion. We shall give it here, since it offers a glimpse into the inner life of this most extraordinary person. It will likewise afford the readers of these pages a little rest, for we know from experience that meditation on the Passion, as well as its recital, may exhaust the weak, though they be fully aware that it was all endured for them.

The spiritual and corporeal life of Sister Emmerich was in intimate harmony with the daily interior and exterior life of the Church according to the season. They harmonized even more perfectly than does the sensitive, corporeal life of human beings with the hours of the day, and the seasons of the year, than the sun with the moon, climate with temperature. It afforded, with perhaps a higher degree of certitude than these, an unchanging, though lowly, evidence of the existence and signification of the mysteries and festivals of the inner and outer life of the Church in her various seasons. It kept pace so exactly with the ecclesiastical spirit that no sooner was the eve (that is, the vigil) of a feast begun in the Church than Sister Emmerich's whole state of soul and body was changed interiorly and exteriorly; and the instant the spiritual sun of that festival set, she turned her thoughts to the one next to rise, in order to expose all her prayers and labors of suffering to the dew, the light, the warmth of the special grace attached to this new festival and to set in order her daily task.

Not exactly at the moment when the Catholic evening bells peal out the announcement of the incoming festival, and summon the Faithful to unite in that soul-stirring prayer, "Angelus Domini," did this change in Sister Emmerich take place. Through ignorance or negligence, those

chimes are perhaps often advanced or retarded. But when a clock, not known to us mortals, struck the hour for commemorating in time some great and eternal mystery, her whole being underwent a change. If the Church celebrated a sorrowful mystery, Sister Emmerich was truly and literally crushed by sympathetic participation in it, she languished in sufferings both of mind and of body; but the drooping bride of Jesus Christ, as if suddenly refreshed by the dew of a new grace, gained fresh vigor of body and soul when the Church began the celebration of a joyous festival. She continued in this state until the following evening (her sufferings concealed for the time, as it were) in order that, cheerful and serenely joyous, she might bear testimony to its intrinsic and eternal truth.

All this, however, took place not so much by her own will as independently of it. She acted in this with as little design as does the bee when, from the flower, it prepares the wax and honey for its skillfully constructed comb. The good will of this poor peasant girl from childhood, to be obedient to Jesus and His Church, was well-pleasing in the sight of God, and He recompensed her by enduing her with extraordinary facilities for the practice of obedience. She could no more resist the attraction to turn to the Church than could the plant help turning to the light, even though it were shut away from the direct influence of its life-giving beams. Her countenance was veiled in grief or radiant with joy according as that of her Mother, the Church, was sad or joyous.

On Saturday, March 8, 1823, after sunset, when she had with great difficulty related her visions of the scourging of Our Lord, she became quite silent; and the writer of these lines had no other thought than that her soul had already entered upon the contemplation of Jesus' crowning with thorns. But after some moments of silence, her countenance, upon which rested the weariness, the exhaustion of death, suddenly shone with a lovely, joyous

light; and with the confiding air of an innocent child, she exclaimed: "Ah! The dear little boy that is coming to me! Who is he? I'll ask him. He is called little Joseph. Oh, how charming he is! He has pushed his way through all the people to come to me. Poor child! He is so friendly, he is laughing. He knows nothing. I am so sorry for him! If he were only not so cold! It is quite cool this early morning. Wait! I will cover thee a little more!" After these words, spoken with so natural an air that one might have been tempted to look around for the child, she took some linen that was lying at hand and with it went through the motions of a compassionate person trying to protect a beloved child from the cold. The writer watched her attentively, supposing her motions the exterior manifestation of some interior action in prayer, for he had often witnessed in her similar wonders. But no explanation of the meaning of her words and actions was vouchsafed him just then, for a sudden change took place in the Sister's state. It was produced by the word *"obedience,"* the name of one of the vows which as a religious she had made to the Lord. It was pronounced by a person at her bedside who wished to render her some necessary assistance. Instantly she recollected herself like an innocent, obedient child roused by its mother from a deep sleep. She caught her rosary up quickly and the little crucifix that she always kept by her, arranged her nightdress, rubbed her eyes, sat up, and, as she was unable to walk or even to stand on her feet, she was carried to a chair. It was the time for her bed to be aired and remade, and so the writer left her. When on the following morning, Laetare Sunday, he again visited her in order to receive a continuation of the Passion visions, he found her, contrary to expectation, brighter and apparently better than on the preceding day. She said to him: "I have seen nothing more of the scourging." To the question as to why she had spoken so much the evening

before about "little Joseph," she answered that she had no remembrance of having spoken about him at all. To another remark upon her being today much calmer, more cheerful and free from pain, she replied: "That is always so at Mid-Lent. Today at the Introit of Holy Mass, the Church sings with Isaias: 'Rejoice, O Jerusalem! and come together all you that love her. Rejoice with joy, you that have been in sorrow, that you may exult and be filled from the breasts of your consolation.' Therefore today is a day of recreation. Today also in the Gospel, the Lord fed five thousand people with five loaves and two fishes, of which so many fragments remained. Ah, we have reason to rejoice! And I too, early this morning, was fed with the Blessed Sacrament. On this day of Lent, I always feel new strength of body and of soul." The writer glanced at the ecclesiastical calendar of the Diocese of Münster and saw that it was not only Laetare Sunday, but also the Feast of St. Joseph, the foster-father of Our Lord. He was not aware of its being kept on that day in this diocese, since in other places it is celebrated on the 19th of March. When he mentioned the fact to Sister Emmerich, he added that perhaps she had spoken of Joseph the day before because this was the feast of St. Joseph; and then she remembered that on the day before she had indeed received some consoling visions of the saint. Her former sorrowful communications were now superseded by those of a highly joyous character. Her contemplation of the Passion had been suddenly interrupted on the eve of Laetare Sunday, which was also the vigil of St. Joseph's feast, by a glad vision of the saint, who appeared to her in a somewhat dramatic character under the form of a child.

We have seen[1] that Sister Emmerich's Heavenly Bridegroom often sent His messengers to her under the appearance of children, and we have remarked that this was always the case in those scenes in which a skillful interpreter would have employed the same form. If, for in-

stance, the accomplishment of some Prophecy, scriptural and historical, were being shown her, there usually appeared near the different scenes and events of the vision a boy who, in his conduct, his dress, and the way in which he carried his roll of prophetic writings—whether quietly in his hand, or bound to the end of a staff which he waved in the air—represented the characteristics of this or that Prophet. Had she more than ordinary suffering to endure, a gentle, lovely child in green used to come to her, sit with extreme discomfort, but with an air resigned and satisfied, on the hard, narrow edge of her bed, or uncomplainingly allow himself to be changed from one arm to the other, or even set down on the floor. He was always gentle and satisfied, looked at her sweetly, and consoled her. He was patience personified. Was she, by sickness or sufferings taken upon herself for others, quite worn out, and did she by a festival or a relic enter into communication with a saint, with a glorified member of the Spouse of Jesus Christ, she immediately had visions from the saint's childhood instead of his or her terrible martyrdom with all its frightful circumstances. In her greatest sufferings when reduced to utter exhaustion, were, by God's goodness, consolation and encouragement, yes, even correction, warning, and reproof conveyed to her, it was always under childlike forms and visions. Sometimes in her greatest trouble and distress, when she no longer knew where to turn for relief, she would fall asleep and be carried back for the moment to the childish sorrows of her early days. Yes, in sleep, as her exclamations and gestures indicated, she was again a little five-year-old peasant girl, making her way through a hedge and shedding tears at the pricking of the thorns. Such scenes were always real events of her childhood, as the application of the parable proclaimed: "Why art thou crying so? I will not help thee out of the hedge until thou dost patiently stand fast by Me in love, and askest Me to do so." When a child and really

caught in a hedge, she had followed this admonition; and now in mature age and in apparently greater need, she observed the same conduct. Awaking, she used to laugh at the hedge and the key to patience and prayer which it afforded her as a child, which she had so carelessly forgotten, but to which she now turned faithfully and with unshaken assurance of relief.

This symbolical coincidence of the events of her childhood with those of her later years proves in an astonishing and touching manner that, in the individual no less than in humanity at large, prophetic types may be found. But to the individual, as well as to mankind in general, a Divine Type has been given in the person of the Redeemer, in order that both the one and the other by walking in His footsteps and with His assistance may rise above human nature, attain perfect liberty of spirit, and grow to the perfect age of Christ. Thus will be accomplished the will of God on earth as in Heaven! Thus will His Kingdom come to us!

Sister Emmerich then related the following fragments of the visions that had, on the preceding evening and in consequence of the vigil of St. Joseph's feast, interrupted her contemplation of the Passion.

"In all these terrible events, I was sometimes here, sometimes there in Jerusalem, full of pain and sick unto death. When they were scourging my Beloved Bridegroom, I was sitting in a corner of the scourging place whither no Jew, for fear of contracting legal impurity, would dare enter. But I was not afraid. I was wishing that even one drop of His Blood would fall upon me and cleanse me. I was so full of pain that I thought I should die. I groaned and shuddered at every stroke. Ah! What a spectacle of misery—my Beloved Bridegroom, lying torn and lacerated, at the foot of the pillar in His own sacred Blood! How barbarously the executioners thrust Him, with their feet, to arise! How pitifully, covered with blood

and wounds, He crept around after His garments! Scarcely had He, His arms quivering with pain, covered Himself, when they drove Him on again to new sufferings and dragged Him past His most afflicted Mother. Ah, how she gazed after His bloodstained footsteps, wringing her hands the while! From that side of the watchhouse which faced the square and which was now open, I heard the mocking taunts of the base servants of the executioners who, with gauntleted hands, were plaiting the crown of thorns and jestingly trying its sharpness. I trembled and shuddered, and I wanted to enter, that I might see my poor Bridegroom in His new suffering. Then came a wonderfully beautiful little boy with blond ringlets. He had only a little band around his body. Making his way among the holy women in their long robes, he came toward me in the most friendly manner. Sometimes he would turn my head away, put his hand over my eyes, sometimes over my ears, and would not let me look anymore upon these sorrowful pictures. The boy asked me: 'Dost thou not know me? My name is Joseph, and I am from Bethlehem!' And then he began to tell all about the Crib Cave and the Birth of Christ, the shepherds and the Three Kings. How grand and charming all that was! He was very joyous. I was afraid all the while that he would freeze, because he was so scantily clothed, and there was a hail shower falling. But he put his little hands on my cheeks and said: 'Feel how warm I am. No one freezes where I am.' I was still lamenting over the crown of thorns that I saw them plaiting, but he comforted me and related a beautiful parable in which all the suffering was changed into joy, and then he clapped his hands. He explained to me many things in the parable as symbolical of the Passion of Christ, and he showed me the field in which grew the thorns from which the crown was being woven. He told me what the thorns signified, also that the field would become a magnificent wheatfield around which the

thorns, which would then be full of beautiful roses,[2] should form a protecting hedge. Yes, he knew how to explain everything so familiarly, so charmingly, that the thorns appeared at once to turn to roses, and we played with them. All that he said was deeply significant. It was an extended and impressive vision, full of simple, lovely illustrations, of the rise and development of the Church. The gracious little boy would not let me cast another glance at the Passion of Christ, but introduced me into a series of visions quite different. I was now myself a child, but I did not take time to be surprised at it. I ran with the little boy to Jerusalem, to all the playgrounds of his childhood. He showed me everything and we played and prayed in the Crib Cave, to which as a child he had so often fled when his brothers teased him on account of his piety. It seemed as if his family were still living in the old homestead in which the father of David had dwelt, but which at the time of Christ's birth had passed into the hands of strangers, namely, into the hands of the Roman officials to whom Joseph had to pay the tax. We were frolicsome as children, and it seemed as if Jesus, yes, even the Mother of God, were not yet born."

In this way did Sister Emmerich pass, on the vigil of St. Joseph's feast, from the sufferings of the Passion into a consoling, childlike vision of the saint.

1. See *Life of Anne Catharine Emmerich* by Very Rev. C. E. Schmöger, C.SS.R. English edition published by TAN Books and Publishers, Inc.
2. Probably Sister Emmerich forgot that Laetare Sunday is called also "Rose Sunday," because the Holy Father, to testify to the joy of this day which, like a rose, blooms among the thorns of Lenten-tide, blesses a golden rose and carries it in his hand through the streets of Rome. This may account for her mention of roses, just as wheatfield corresponds to the name, "Sunday of Refreshment," or "Bread Sunday"; because on this day is read the Gospel of Jesus' feeding five thousand people with five loaves and two fishes. This day is called *Dominica rosata, Dominica de passibus,* and *Dominica refectionis.*

33. PERSONAL APPEARANCE OF MARY AND OF MAGDALEN

I saw the Blessed Virgin with cheeks pale and haggard, her nose pinched and long, her eyes almost bloodshot from weeping. It is astonishing, as well as indescribable, how plain, straightforward, and simple she was in appearance. Although since yesterday evening and even during the whole night, she had in fright, in anguish, and in tears, been wandering through the Valley of Josaphat and the crowded streets of Jerusalem, still was her dress in perfect order, her whole appearance marked by extreme propriety. There was not even a fold of her garments that did not bespeak sanctity. Everything about her was so upright and simple, so dignified, so pure, and so innocent. Her look as she gazed around was so noble, and as she turned her head a little, her veil fell in soft and graceful folds. Her movements were not eager and, though under the influence of the most grievous anguish, all her actions were performed simply and gently. Her garments were damp with the dew of the night and her own innumerable tears, but they were spotless and in perfect order. Her beauty was indescribable and altogether superhuman, for beauty in her was made up of immaculate purity, truth, simplicity, dignity, and holiness.

Magdalen, on the contrary, was just the reverse. She was taller and, both in figure and carriage, exhibited much more style. Her beauty, however, was now destroyed, owing to her violent repentance and intense grief. She was, if not decidedly ugly, at least painful to look upon, on account of the unrestrained fury of her passions. Her garments, wet and stained with mud, hung torn and disordered around her; her long hair floated loose and dishevelled under her wet, tossed veil. She was perfectly changed in appearance. She thought of nothing but her grief, and looked almost like one bereft of sense. There were many people here from Magdalum and the surrounding country who had known

her in her early splendor, who had seen her in her wasting life of sin, and who had lost sight of her in her long retirement. Now they pointed her out with the finger and mocked at her forlorn appearance. Yes, there were some from Magdalum base enough even to throw mud at her as she passed along. But she did not notice it, so absorbed was she in her own sorrow.

34. JESUS CROWNED WITH THORNS AND MOCKED

While Jesus was being scourged, Pilate had several times addressed the multitude, and again had the shout gone up: "He shall be executed, even if we die for it!" And when Jesus was led to the crowning, they cried again: "Away with Him! Away!" New bands of Jews were constantly arriving, and as they came, they were instigated by the runners of the High Priests to raise that cry.

Now followed a short interval of rest. Pilate gave some orders to his soldiers. The High Priests and Council meanwhile, seated on elevated benches on either side of the street in front of Pilate's terrace, shaded by trees and awnings, ordered food and drink to be brought them by their servants. I saw Pilate again perplexed and doubting. Yielding to his superstition, he retired alone to burn incense before his gods and to busy himself in all kinds of divination.

I saw the Blessed Virgin and her companions, when they had dried up Jesus' blood after the scourging, leaving the forum. I saw them with the bloody linens in a small house built in a wall in the neighborhood. I do not now recall to whom it belonged, nor do I remember having seen John at the scourging.

The crowning and mocking of Jesus took place in the inner court of the guardhouse, which stood in the forum over the prisons. It was surrounded with pillars, and the entrance was open. There were about fifty low-lived wretches

belonging to the army, jailer's servants, executioners, lads, slaves, and whipping servants, who took an active part in this maltreatment of Jesus. The mob at first crowded in eagerly, but was soon displaced by the thousand Roman soldiers who surrounded the building. They stood in rank and order, jeering and laughing, thereby giving to Jesus' tormentors new inducement to multiply His sufferings. Their jokes and laughter encouraged them as applause does the actor.

There was a hole in the middle of the court, and to this they had rolled the base of an old column, which may once have stood there. On that base they placed a low, round stool with an upright at the back by which to raise it, and maliciously covered it with sharp stones and potsherds.

Once more they tore Jesus' clothing from His wounded body, and threw over Him instead an old red military cloak tattered and so short that it did not reach to the knees. Shreds of yellow tassels hung on it here and there. It was kept in a corner of the executioners' room and used to throw around criminals after their scourging, either to dry the blood or to turn them into derision. Now they dragged Jesus to the stool covered with stones and potsherds, and violently forced His wounded, naked body down upon them. Then they put upon Him the crown of thorns. It was two hands high, thick, and skillfully plaited, with a projecting edge on top. They laid it like a binder round His brow and fastened it tightly in the back, thus forming it into a crown. It was skillfully woven from thorn branches three fingers thick, the thorns of which grew straight out. In plaiting the crown, as many of them as possible had been designedly pressed inward. There were three kinds of thorns, such as with us are called buckthorn, blackthorn, and hawthorn. The projecting edge on top was formed of one kind, which we call blackberry, and it was by this the torturer fastened it on and moved it in order to produce new sufferings. I have seen the spot whence the miscreants brought the thorns.

Next they placed in Jesus' hand a thick reed with a tufted top. All this was done with mock solemnity, as if they were really crowning Him king. Then they snatched the reed from His hand and with it struck the crown violently, until His eyes filled with blood. They bent the knee before Him, stuck out their tongue at Him, struck and spat in His face, and cried out: "Hail, King of the Jews!" With shouts of mocking laughter, they upset Him along with the stool, in order to force Him violently down upon it again.

I am not able to repeat all the base inventions employed by those wretches to insult the poor Saviour. Ah! His thirst was horrible, for He was consumed with the fever of His wounds, the laceration caused by the inhuman scourging. He quivered.[1] The flesh on His sides was in many places torn even to the ribs. His tongue contracted convulsively. Only the sacred Blood trickling down from His head laved, as it were in pity, His parched lips which hung languishingly open. Those horrible monsters, seeing this, turned His mouth into a receptacle for their own disgusting filth. Jesus underwent this maltreatment for about half an hour, during which time the cohort surrounding the praetorium in rank and order kept up an uninterrupted jeering and laughing.

1. This contemplation moved Sister Emmerich to such compassion that she begged to share her Saviour's thirst. She fell at once into a violent fever and endured so burning a thirst that next morning she was unable to speak. Her tongue—blue, stiff, and parched—was drawn back in the throat; her lips were withered and stretched apart. The writer found her in this state the next morning, like one famishing for water, pale, unconscious, and apparently nigh unto death. After her attendants had with difficulty given her a little water, and after a long rest, she was able, though not without an effort, to relate the foregoing. The person watching by her reported that during the night Sister Emmerich frequently cried and moaned and writhed on her bed.

35. "ECCE HOMO!"

And now they again led Jesus, the crown of thorns upon His head, the mock scepter in His fettered hands, the purple mantle thrown around Him, into Pilate's palace. He was unrecognizable on account of the blood that filled His eyes and ran down into His mouth and beard. His body, covered with swollen welts and wounds, resembled a cloth dipped in blood, and His gait was bowed down and tottering. The mantle was so short that He had to stoop in order to cover Himself with it, for at the crowning they had again torn off all His clothing. When He reached the lowest step of the flight that led up to Pilate, even that hard-hearted being was seized with a shudder of compassion and disgust. He leaned on one of his officers, and as the priests and the people kept up their shouts and mockery, he exclaimed: "If the devil were as cruel as the Jews, one could not live with him in Hell!" Jesus was wearily dragged up the steps, and while He stood a little back, Pilate stepped to the front of the balcony. The trumpet sounded to command attention, for Pilate was going to speak. Addressing the High Priests and the people, he said: "Behold! I bring Him forth to you, that you may know that I find no cause in Him!"

Then Jesus was led forward by the executioners to the front of the balcony where Pilate was standing, so that He could be seen by all the people in the forum. Oh, what a terrible, heart-rending spectacle! Silence, awful and gloomy, fell upon the multitude as the inhumanly treated Jesus, the sacred, martyrized figure of the Son of God, covered with blood and wounds, wearing the frightful crown of thorns, appeared and, from His eyes swimming in blood, cast a glance upon the surging crowd! Nearby stood Pilate, pointing to Him with his finger and crying to the Jews: "Behold the Man!"

While Jesus, the scarlet cloak of derision thrown

around His lacerated body, His pierced head sinking under the weight of the thorny crown, His fettered hands holding the mock scepter, was standing thus before Pilate's palace, in infinite sadness and benignity, pain and love, like a bloody phantom, exposed to the raging cries of both priests and people, a band of strangers, men and women, their garments girded, crossed the forum and went down to the sheep pool. They were going to help in the washing of the Paschal lambs, whose gentle bleating was still mingling with the sanguinary shouts of the multitude, as if wishing to bear witness to the Silent Truth. Now it was that the true Paschal Lamb of God, the revealed though unrecognized Mystery of this holy day, fulfilled the Prophecies and stretched Himself in silence on the slaughtering bench.

The High Priests and judges were perfectly infuriated at the sight of Jesus, the dread Mirror of their own conscience, and they vociferated: "Away with Him! Crucify Him!" Pilate called out: "Are you not yet satisfied? He has been handled so roughly that He will never more want to be a king." But they and all the people, as if beside themselves with fury, cried out violently: "Away with Him! To the Cross with Him!" Again did Pilate order the trumpet to be sounded, and again did he cry out: "Take Him you and crucify Him, for I find no cause in Him!" To this the High Priests shouted: "We have a law, and according to it He must die, for He has made Himself the Son of God!" Pilate responded: "If you have such a law, that a man like this One must die, then may I never be a Jew!" The words, however, "He has made Himself the Son of God," renewed Pilate's anxiety, aroused again his superstitious fears. He caused Jesus therefore to be brought before him into the judgment hall, where he spoke to Him alone. He began by asking: "Whence art Thou?" But Jesus gave him no answer. "Dost Thou not answer me?" said Pilate. "Knowest Thou

not that I have power to crucify Thee and power to release Thee?" "Thou shouldst not have any power," answered Jesus, "unless it were given thee from above; therefore he that hath delivered Me to thee hath the greater sin."

Just at this moment, Claudia Procla, Pilate's wife, anxious at seeing his irresolution, sent again to him, directing the messenger to show him once more the pledge he had given her of his promise. But he returned a vague, superstitious reply in which he appealed to his gods.

Undecided and perplexed as before, Pilate again went forth and addressed the people, telling them that he could find no guilt in Jesus. They meanwhile had been stirred up by the report spread by the High Priests and Pharisees, namely, that "Jesus' followers had bribed Pilate's wife; that if Jesus were set free, He would unite with the Romans and then they would all be put to death." This so roused the multitude that they clamored more vehemently than ever for His death. Pilate, desirous of obtaining in some way an answer to his questions, went back again to Jesus in the judgment hall. When alone with Him, he glanced at Him almost in fear, and thought in a confused sort of a way: "What if this Man should indeed be a god!" And then with an oath he at once began adjuring Jesus to say whether He was a god and not a human being, whether He was that king promised to the Jews. How far did His Kingdom extend? To what rank did His divinity belong? and ended by declaring that, if Jesus would answer his questions, he would set Him free. What Jesus said to Pilate in answer, I can repeat only in substance, not in words. The Lord spoke words of terrible import. He gave Pilate to understand what kind of a king He was, over what kind of a kingdom He reigned, and what was the truth, for He told him the truth. He laid before him the abominable state of his own conscience, foretold the fate in store for him—exile

in misery and a horrible end. He told him, moreover, that He would one day come to pass sentence upon him in just judgment.

Frightened and vexed at Jesus' words, Pilate again went out upon the balcony and proclaimed his intention of freeing Jesus. Then arose the cry: "If thou release this man, thou art not Caesar's friend, for whosoever maketh himself a king, speaketh against Caesar!" Others shouted: "We will denounce thee to Caesar as a disturber of our feast. Make up thy mind at once, for under pain of punishment we must be in the Temple by ten tonight." And the cry: "To the cross with Him! Away with Him!" resounded furiously on all sides, even from the flat roofs of the houses near the forum, upon which some of the mob had clambered.

Pilate now saw that he could do nothing with the raging multitude. There was something truly frightful in the confusion and uproar. The whole mass of people collected before the palace was in such a state of rage and excitement that a violent insurrection was to be feared. Then Pilate called for water. The servant that brought it poured it from a vase over his hands before the people, while Pilate called down from the balcony: "I am innocent of the blood of this just Man! Look ye to it!" Then went up from the assembled multitude, among whom were people from all parts of Palestine, the horrible, the unanimous cry: "His blood be upon us and upon our children!"

Whenever in my meditations upon the sorrowful Passion, I hear this cry of the Jews: "His blood be upon us and upon our children!" the effect of that solemn self-malediction is made sensible to me in visions wonderful and terrible. I see over that vociferating multitude a gloomy sky covered with blood-red clouds, fiery scourges and swords. It seems as if I see radiations from that curse piercing to the marrow of their bones, yes, touching even

their children in the mother's womb. I see the whole nation enveloped in darkness. I see that frightful cry bursting from their lips like so many lurid, angry flames, which rise and unite over their head, and then recoil upon them, penetrating deeply into some, but only floating around others. By these last were symbolized those that were converted after Jesus' death. Their number was not inconsiderable, for I saw Jesus and Mary, during all their frightful sufferings, praying continually for the salvation of the tormentors. For not one moment were the Saviour and His Mother angered by all their horrible maltreatment. I see the entire Passion of the Lord under symbols of the most malicious, the most barbarous torments, the basest and most insolent mockery; under symbols of rage and fury, and of the most horrible and sanguinary dispositions on the part of His enemies and their dependents; under symbols of ingratitude and denial on the part of many of His own followers; under symbols of the bitterest sufferings of soul and body. But I see Jesus enduring all, till His last gasp, in constant prayer, in constant love for His enemies, and constant supplication for their conversion. But by that very patience and love, I see the rage and madness of His enemies still more inflamed. They become furious, because all their ill-treatment cannot draw from His uncomplaining lips one word that could justify their malice. Today at the Passover, when they are killing the Paschal lamb, they know not that at the same time they are killing the real Lamb.

When in such contemplations, I turn my thoughts upon the dispositions of the people and the judges, and then direct them to the most holy souls of Jesus and of Mary, all that takes place within them is shown me under various forms. It is true that the people themselves did not see it, but they felt all that those forms typify. I see then an innumerable throng of diabolical figures, each

perfectly conformable to the vice that he symbolizes, and all in frightful activity among the people. I see them running hither and thither, inciting and confusing the multitude, whispering into their ears, slipping into their mouths. I see them driving numbers from the surging mass, uniting them into one band, and inciting them against Jesus, before whose love and patience they retire tremblingly and again disappear in the crowd. But in all their actions I see something desperate, perplexing, even self-destructive, a confused and irrational incentive, first here, then there. Above and around Jesus, however, and near Mary and each one of the small number of holy persons present at this terrible scene, I behold innumerable saints in continual motion. I see them according to their various missions under manifold forms and raiment. Their actions appear sometimes to typify consolation afforded, as prayer or anointing, as feeding, clothing, and giving drink to the needy, or as other works of mercy.

In the same way, I often see words of comfort or of warning issuing in various colored rays of light from the mouth of such apparitions, or they carry in their hands messages in the form of scrolls of writing. I often see also (that is, if it is necessary for me to know it) the movements of souls and their interior passions, their suffering, their loving, all that the soul perceives. I see them penetrating, flashing through the breast and, indeed, through the whole body of human beings, sometimes in light of different colors, again in shadows. They appear under manifold forms, under colors and figures that undergo many changes, some sudden, others more deliberate, and then I understand it all. But it is impossible to repeat it, for it is unending and, besides, I am so full of pain, suffering, and anxiety in consequence of my own sins and those of the whole world, so torn by the bitter Passion of Jesus, that I know not how I am able to put together the little that I do relate. Many things, especially

the apparitions and facts connected with the agency of angels and demons that have been contemplated by other souls when gazing in vision upon the Passion of Christ, become intermixed when being related. They are fragments of similar interior, invisible, spiritual, visionary operations. They are retained in the memory according to the seer's own caliber of soul, sometimes in one way, sometimes in another, and are often erroneously joined together in the process of communication. Hence follow contradictory statements, since sundry things are entirely forgotten, others carelessly passed over, while some only are recorded. Since every species of wickedness expended itself in tormenting Jesus, since all love has suffered in Him, since He, as the Lamb of God, took upon Himself the sins of the world—who could know, who could relate those endless details of cruelty on the one side, of holiness on the other? If, therefore, the visions and meditations of many devout souls do not perfectly harmonize with one another, it is because those souls were not favored with similar graces of seeing, or facility of understanding and communicating.

36. JESUS CONDEMNED TO THE DEATH OF THE CROSS

Pilate, who was not seeking the truth but a way out of difficulty, now became more undecided than ever. His conscience reproached him: "Jesus is innocent." His wife said: "Jesus is holy." His superstition whispered: "He is an enemy of thy gods." His cowardice cried out: "He is Himself a god, and He will avenge Himself." Then did he again anxiously and solemnly question Jesus, and then did Jesus make known to him his secret transgressions, his future career and miserable end, and warned him that He would come one day sitting on the clouds to pronounce a just sentence upon him. And now came a new

weight to be cast into the false scales of his justice against Jesus' release. He was offended at having to stand before Jesus, whom he could not fathom, with his ignominious conscience unveiled under His gaze; and that the Man whom he had caused to be scourged and whom he had power to crucify, should predict for him a miserable end; yes, that the lips to which no lie had ever been imputed, which had uttered no word of self-justification, should, even in this moment of dire distress, summon him on that day to a just judgment. All this roused his pride. But as no one sentiment ruled supreme in this miserable, irresolute creature, he was seized with anxiety at the remembrance of the Lord's warning, and so he determined to make a last effort to free Him. At the threats of the Jews, however, to denounce him to the Emperor, another cowardly fear took possession of Pilate. The fear of an earthly sovereign overruled the fear of the King whose Kingdom was not of this world. The cowardly, irresolute wretch thought: "If He dies, so die with Him also what He knows of me and what He has predicted to me." At the threat of the Emperor, Pilate yielded to the will of the multitude, although against the promise he had pledged to his wife, against right and justice and his own conscience. Through fear of the Emperor, he delivered to the Jews the blood of Jesus; for his own conscience he had naught but the water which he ordered to be poured over his hands while he cried out: "I am innocent of the blood of this just Man. Look ye to it!" No, Pilate! But do thou thyself look to it! Thou knowest Him to be just, and yet thou dost shed His blood! Thou art an unjust, an unprincipled judge! And that same blood, which Pilate sought to wash from his hands and which he could not wash from his soul, the bloodthirsty Jews invoked as a malediction upon themselves and upon their children. The blood of Jesus, which cries for pardon for us, they invoke as vengeance upon themselves: They cry:

"His blood be upon us and our children!"

While this terrible cry was resounding on all sides, Pilate ordered preparations to be made for pronouncing the sentence. His robes of ceremony were brought to him. A crown, in which sparkled a precious stone, was placed on his head, another mantle was thrown around him, and a staff was borne before him. A number of soldiers surrounded him, officers of the tribunal went before him carrying something, and Scribes with parchment rolls and little tablets followed him. The whole party was preceded by a man sounding a trumpet. Thus did Pilate leave his palace and proceed to the forum where, opposite the scourging place, there was a high, beautifully constructed judgment seat. Only when delivered from that seat had the sentence full weight. It was called Gabbatha. It consisted of a circular balcony, and up to it there were several flights of steps. It contained a seat for Pilate, and behind it a bench for others connected with the tribunal. The balcony was surrounded and the steps occupied by soldiers. Many of the Pharisees had already left the palace and gone to the Temple. Only Annas, Caiaphas, and about twenty-eight others went at once to the judgment seat in the forum, while Pilate was putting on his robes of ceremony. The two thieves had been taken thither when Pilate presented the Lord to the people with the words, "*Ecce Homo.*" Pilate's seat was covered with red, and on it lay a blue cushion bordered with yellow.

And now Jesus in the scarlet cloak, the crown of thorns upon His head, His hands bound, was led by the soldiers and executioners through the mocking crowd and placed between the two murderers in front of the judgment seat. From this seat of state Pilate once more said aloud to the enemies of Jesus: "Behold there your King!" But they yelled: "Away, away with this Man! Crucify Him!" "Shall I crucify your King?" said Pilate. "We have no king but Caesar!" responded the High Priests.

From that moment Pilate spoke no word for nor with Jesus. He began the sentence of condemnation. The two thieves had been already sentenced to the cross, but their execution, at the request of the High Priests, had been postponed till today. They thought to outrage Jesus the more by having Him crucified with two infamous murderers. The crosses of the thieves were already lying near them, brought by the executioners' assistants. Our Lord's was not yet there, probably because His death sentence had not yet been pronounced.

The Blessed Virgin, who had withdrawn to some distance when Pilate presented Jesus to the Jews and when He was greeted by them with that bloodthirsty cry, now, surrounded by several women, again pressed through the crowd to be present at the death sentence of her Son and her God. Jesus, encircled by the executioners and greeted with rage and derisive laughter by His enemies, was standing at the foot of the steps before Pilate. The trumpet commanded silence, and with dastardly rage Pilate pronounced the sentence of death.

The sight of that base double-tongued wretch; the triumph of the bloodthirsty but now satisfied Pharisees who had so cruelly hunted down their Prey; the innumerable sufferings of the Most Blessed Saviour; the inexpressible affliction and anguish of His Blessed Mother and the holy women; the eager listening of the furious Jews; the cold, proud demeanor of the soldiers; and the apparitions of all those horrible, diabolical forms among the crowd, quite overpowered me. Ah! I felt that I should have been standing there instead of my Beloved Bridegroom. Then truly would the sentence have been just!

Pilate first spoke some words in which, with high-sounding titles, he named the Emperor Claudius Tiberius. Then he set forth the accusation against Jesus; that, as a seditious character, a disturber and violator of the Jewish laws, who had allowed Himself to be called the Son of

God and the King of the Jews, He had been sentenced to death by the High Priests, and by the unanimous voice of the people given over to be crucified. Furthermore Pilate, that iniquitous judge, who had in these last hours so frequently and publicly asserted the innocence of Jesus, now proclaimed that he found the sentence of the High Priests just, and ended with the words: "I also condemn Jesus of Nazareth, King of the Jews, to be nailed to the cross." Then he ordered the executioners to bring the cross. I have also some indistinct recollection of his taking a long stick, the center of which was full of pith, breaking it and throwing the pieces at Jesus' feet.

The most afflicted Mother of Jesus, the Son of God, on hearing Pilate's words became like one in a dying state, for now was the cruel, frightful, ignominious death of her holy and beloved Son and Saviour certain. John and the holy women took her away from the scene, that the blinded multitude might not render themselves still more guilty by jeering at the sorrow of the Mother of their Saviour. But Mary could not rest. She longed to visit every spot marked by Jesus' sufferings. Her companions had once more to accompany her from place to place, for the mystical sacrifice that she was offering to God by her most holy compassion urged her to pour out the sacrifice of her tears wherever the Redeemer born of her had suffered for the sins of mankind, His brethren. And so the Mother of the Lord, by the consecration of her tears, took possession of all the sacred places upon earth for the future veneration of the Church, the Mother of us all, just as Jacob set up the memorial stone and consecrated it with oil that it should witness to the promise made him.

Pilate next seated himself on the judgment seat and wrote out the sentence, which was copied by several officials standing behind him. Messengers were dispatched with the copies, for some of them had to be signed by others. I do not know whether this formality was requisite

for the sentence, or whether it included other commissions, but some of the writings were certainly sent to certain distant places. Pilate's written condemnation against Jesus clearly showed his deceit, for its purport was altogether different from that which he had pronounced orally. I saw that he was writing against his will, in painful perplexity of mind, and as if an angel of wrath were guiding his hand. The written sentence was about as follows:

"Urged by the High Priests, and the Sanhedrim, and fearing an insurrection of the people who accuse Jesus of Nazareth of sedition, blasphemy, and infraction of the laws, and who demand that He should be put to death, I have (though indeed without being able to substantiate their accusations) delivered Him to be crucified along with two other condemned criminals whose execution was postponed through the influence of the High Priests because they wanted Jesus to suffer with them. I have condemned Jesus because I do not wish to be accused to the Emperor as an unjust judge of the Jews and as an abettor of insurrections; and I have condemned Him as a criminal who has acted against the laws, and whose death has been violently demanded by the Jews."

Pilate caused many copies of this sentence to be made and sent to different places. The High Priests, however, were not at all satisfied with the written sentence, especially because Pilate wrote that they had requested the crucifixion of the thieves to be postponed in order that Jesus might be executed with them. They quarrelled with Pilate about it at the judgment seat. And when with varnish he wrote on a little dark brown board the three lines of the inscription for the cross, they disputed again with him concerning the title, and demanded that it should not be "King of the Jews," but "He called Himself the King of the Jews." Pilate, however, had become quite impatient and insulting, and he replied roughly: "What I have written, I have written!"

They wanted likewise the cross of Jesus not to rise higher above His head than those of the two thieves. But it had to be so, for it was at first too short to allow the title written by Pilate to be placed over Jesus' head. They consequently opposed its being made higher by an addition, thus hoping to prevent the title so ignominious to themselves from being put up. But Pilate would not yield. They had to raise the height by fastening on the trunk a piece upon which the title could be placed. And it was thus the Cross received that form so full of significance, in which I have always seen it.

Claudia Procla sent back to Pilate his pledge and declared herself released from him. I saw her that same evening secretly leaving his palace and fleeing to the holy women, by whom she was concealed in Lazarus's house. Later on, she followed Paul and became his special friend. On a greenish stone in the rear side of Gabbatha, I afterward saw a man engraving two lines with a sharp iron instrument. In them were the words, *Judex injustus,* "Unjust judge," and also the name of Claudia Procla. I see this stone still in existence, though unknown, in the foundation of a building that occupies the site upon which Gabbatha once stood.

After the proclamation of the sentence, the Most Holy Redeemer again fell a prey to the savage executioners. They brought Him His own clothes, which had been taken from Him at the mocking before Caiaphas. They had been safely kept and, I think, some compassionate people must have washed them, for they were clean. It was also, I think, customary among the Romans thus to lead the condemned to execution. Now was Jesus again stripped by the infamous ruffians, who loosened His hands that they might be able to clothe Him anew. They dragged the red woollen mantle of derision from His lacerated body, and in so doing tore open many of His wounds. Tremblingly, He Himself put on the undergar-

ment about His loins, after which they threw His woollen scapular over His neck. But as they could not put on over the broad crown of thorns the brown, seamless tunic which His Blessed Mother had woven, they snatched the crown from His head, causing the blood to gush anew from all the wounds with unspeakable pain. When they had put the woven tunic upon His wounded body, they threw over it His loose white, woollen robe, His broad girdle, and lastly His mantle. Then they bound around His waist the fetter girdle, by whose long cords they led Him. All this took place with horrible barbarity, amid kicks and blows.

The two thieves were standing on the right and left of Jesus, their hands bound. When before the tribunal, they had, like Jesus, a chain hanging around their neck. They had a covering around their loins, and a kind of sleeveless scapular-jacket made of some old stuff and open at the sides. On their head was a cap of twisted straw around which was a roll, or pad, shaped almost like the hats worn by children. The thieves were of a dirty brown complexion, and were covered with the welts left by their scourging. The one that was afterward converted was now quiet and recollected in himself, but the other was furious and insolent. He joined the executioners in cursing and deriding Jesus who, sighing for their salvation, cast upon them looks of love and bore all His sufferings for them. The executioners meanwhile were busy gathering together their tools. All things were made ready for this, the saddest, the most cruel journey, upon which the loving, the most sorely afflicted Redeemer was to carry for us ingrates the burden of our sins, and at the end of which He was to pour out from the chalice of His body, pierced by the outcasts of the human race, the atoning torrent of His precious blood.

At last Annas and Caiaphas, angry and wrangling, finished with Pilate. Taking with them the couple of

long, narrow scrolls, or parchment rolls, that they had received, copies of the sentence, they hurried off to the Temple. They had need of haste to arrive in time.

Here the High Priests parted from the true Paschal Lamb. They hurried to the Temple of stone, to slaughter and eat the type, while allowing its Realization, the true Lamb of God, to be led to the altar of the Cross by infamous executioners. Here did the way divide—one road leading to the veiled, the other to the accomplished Sacrifice. They delivered the pure, expiating Paschal Lamb of God, whom they had outwardly aspersed with their atrocious barbarity, whom they had striven to defile, to impure and inhuman executioners, while they themselves hastened to the stone Temple, there to sacrifice the lambs that had been washed, purified, and blessed. They had, with timid care, provided against contracting outward legal impurity themselves, while sullying their soul with inward wickedness, which was boiling over in rage, envy, and scorn. "His blood be upon us and upon our children!" With these words they had fulfilled the ceremony, had laid the hand of the sacrificer upon the head of the victim. Here again, the road branched into two: the one to the Altar of the Law, the other to the Altar of Grace. But Pilate, that proud, irresolute pagan, who trembled in the presence of the true God and who nevertheless paid worship to his idols and courted the favor of the world—Pilate, a slave of death, ruling for a short time and on his way to the ignominious term of eternal death—goes with his assistants, and surrounded by his guard, along a path running between those two roads of his own palace, preceded by his trumpeters. The unjust sentence was pronounced at about ten o'clock in the morning according to our time.

37. JESUS CARRIES HIS CROSS TO GOLGOTHA

When Pilate left the judgment seat, part of the soldiers followed him and drew up in file before the palace. A small band remained near the condemned. Twenty-eight armed Pharisees, among them those six furious enemies of Jesus who had assisted at His arrest on Mount Olivet, came on horseback to the forum in order to accompany the procession. The executioners led Jesus in to the center. Several slaves, dragging the wood of the cross, entered through the gate on the western side, and threw it down noisily at His feet. The two arms, which were lighter and provided with tenons, were bound with cords to the trunk, which was broader and heavier. The wedges, the little foot-block, and the board just finished for the inscription were carried along with other things by boys who were learning the executioners' trade.

As soon as the cross was thrown on the ground before Him, Jesus fell on His knees, put His arms around it, and kissed it three times while softly uttering a prayer of thanksgiving to His Heavenly Father for the Redemption of mankind now begun. Pagan priests were accustomed to embrace a newly erected altar, and in like manner the Lord embraced His cross, the eternal Altar of the bloody Sacrifice of expiation. But the executioners dragged Jesus up to a kneeling posture; and with difficulty and little help (and that of the most barbarous kind) He was forced to take the heavy beams upon His right shoulder and hold them fast with His right arm. I saw invisible angels helping Him, otherwise He would have been unable to lift the cross from the ground. As He knelt, He bent under the weight. While Jesus was praying, some of the other executioners placed on the back of the two thieves the arms of their crosses (not yet fastened to the trunk), and tied their upraised hands upon them by means of a

stick around which they twisted the cord. These crosspieces were not quite straight, but somewhat curved. At the moment of crucifixion they were fastened to the upper end of the trunk, which trunk—along with the other implements of execution—was carried after the condemned by slaves. Pilate's horsemen were now ready to start, and the trumpet sounded. Just then one of the mounted Pharisees approached Jesus, who was still kneeling under His load, and exclaimed: "It is all over with fine speeches now! Hurry up, that we may get rid of Him! Forward! Forward!" They jerked Him to His feet, and then fell upon His shoulder the whole weight of the cross, of that cross which, according to His own sacred words of Eternal Truth, we must carry after Him. And now that blessed triumphal procession of the King of Kings, so ignominious upon earth, so glorious in the sight of Heaven, began. Two cords were tied to the end of the cross, and by them two of the executioners held it up, so that it could not be dragged on the ground. Around Jesus, though at some distance, walked the four executioners holding the cords fastened to the fetter-girdle that bound His waist. His mantle was tied up under His arms. Jesus, with the wood of the cross bound on His shoulder, reminded me in a striking manner of Isaac carrying the wood for his own sacrifice on the mountain. Pilate's trumpeter gave the signal for starting, for Pilate himself with a detachment of soldiers intended to go into the city, in order to prevent the possibility of an insurrection. He was armed and on horseback, surrounded by his officers and a troop of cavalry. A company of about three hundred foot soldiers followed, all from the frontier between Switzerland and Italy.

The procession of the Crucifixion was headed by a trumpeter, who sounded his trumpet at every street corner and proclaimed the execution. Some paces behind him came a crowd of boys and other rude fellows, carry-

ing drink, cords, nails, wedges, and baskets of tools of all kinds, while sturdy servant men bore poles, ladders, and the trunks belonging to the crosses of the thieves. The ladders consisted of mere poles, through which long wooden pegs were run. Then followed some of the mounted Pharisees, after whom came a lad bearing on his breast the inscription Pilate had written for the cross. The crown of thorns, which it was impossible to leave on during the carriage of the cross, was taken from Christ's head and placed on the end of a pole, which this lad now carried over his shoulder. This boy was not very wicked.

And next came Our Lord and Redeemer, bowed down under the heavy weight of the cross, bruised, torn with scourges, exhausted, and tottering. Since the Last Supper of the preceding evening, without food, drink, and sleep, under continual ill-treatment that might of itself have ended in death, consumed by loss of blood, wounds, fever, thirst, and unutterable interior pain and horror, Jesus walked with tottering steps, His back bent low, His feet naked and bleeding. With His right hand He grasped the heavy load on His right shoulder, and with the left He wearily tried to raise the flowing garment constantly impeding His uncertain steps. The four executioners held at some distance the cords fastened to His fetter girdle. The two in front dragged Him forward, while the two behind urged Him on. In this way He was not sure of one step, and the tugging cords constantly prevented His lifting His robe. His hands were bruised and swollen from the cords that had tightly bound them, His face was covered with blood and swellings, His hair and beard were torn and matted with blood, the burden He carried and the fetters pressed the coarse woollen garment into the wounds of His body and the wool stuck fast to those that had been reopened by the tearing off of His clothes. Jeers and malicious words resounded on all sides. He looked unspeakably wretched and tormented, though

lovingly resigned. His lips moved in prayer, His glance was supplicating, forgiving, and suffering. The two executioners behind Him, who held up the end of the cross by means of ropes fastened to it, increased the toil of Jesus, for they jerked the ropes or let them lie slack, thus moving His burden from side to side. The procession was flanked by soldiers bearing lances.

Then came the two thieves, each led by two executioners holding cords fastened to their girdles. They had the curved crosspieces belonging to the trunk of their crosses fastened on their backs, with their outstretched arms bound to the ends of them. They wore only a short tunic around their loins; the upper part of their body was covered with a loose, sleeveless jacket open at the sides, and on their head was the cap of twisted straw. They were partly intoxicated by the drink that had been given them. The good thief, however, was very quiet; but the bad one was insolent and furious, and he cursed continually. The executioners were dark complexioned, short, thickset fellows, with short, black hair, crisp and scrubby. Their beard was sparse, a few little tufts scattered over the chin. The shape of their face was not Jewish. They were canal laborers, and belonged to a race of Egyptian slaves. They wore only a short tunic like an apron, and on their breast was a leathern covering without sleeves. They were, in every sense of the word, beastly. Behind the thieves rode one-half of the Pharisees closing the procession. Sometimes they rode together, and again singly along the whole line of the procession, urging them on and keeping order. Among the mob that led the way, carrying the implements of execution, were some lowborn Jewish lads who, of their own accord, had pushed themselves into the crowd.

At a considerable distance followed Pilate, his party preceded by a trumpeter on horseback. Pilate, in military costume, rode among his officers followed by a troop of

cavalry and three hundred foot soldiers. His train crossed the forum, and then passed out into a broad street.

The procession formed for Jesus wound through a very narrow back street, in order not to obstruct the way of the people going to the Temple, as well as to prove no hindrance to Pilate and his escort.

Most of the people had dispersed immediately after the sentence was pronounced, either to return to their own homes or to go to the Temple. They had already lost a great part of the morning, and so they had to hurry their preparations for the slaughtering of the Paschal lamb. The crowd of loiterers was nevertheless very great. It was a mixed company consisting of strangers, slaves, workmen, boys, women, and all kinds of rough people. They rushed headlong through the streets and byways, in order here and there to catch a glimpse of the mournful procession. The Roman soldiers in the rear kept them from swelling its numbers, and they were obliged consequently to plunge down the next bystreet and head off the procession again. Most of them, however, made straight for Golgotha. The narrow alley through which Jesus was first conducted was scarcely two paces wide, and it was full of filth thrown from the gates of the houses on either side. He had much to suffer here. The executioners were brought into closer contact with Him, and from the gates and windows the servants and slaves there employed threw after Him mud and kitchen refuse. Malicious rascals poured black, filthy, bad-smelling water on Him; yes, even children, running out of their houses, were incited by the rabble to gather stones in their aprons and, darting through the crowd, throw them at His feet with words of mockery and reviling. Thus did children do unto Him who had pronounced the children beloved, blessed, and happy.

38. JESUS' FIRST FALL UNDER THE CROSS

Toward the end of that narrow street, or alley, the way turned again to the left, becoming broader and somewhat steep. Under it was a subterranean aqueduct extending from Mount Sion. I think it ran along the forum, where flowed a covered gutter down to the sheep pool near the sheep gate. I could hear the gurgling and rippling of the water in the pipes. Just here where the street begins to ascend, there was a hollow place often filled, after a rain, with mud and water. In it, as in many such places in the streets of Jerusalem, lay a large stone to facilitate crossing. Poor Jesus, on reaching this spot with His heavy burden, could go no farther. The executioners pulled Him by the cords and pushed Him unmercifully. Then did the Divine Cross-bearer fall full length on the ground by the projecting stone, His burden at His side. The drivers, with curses, pulled Him and kicked Him. This brought the procession to a halt, and a tumult arose around Jesus. In vain did He stretch out His hand for someone to help Him. "Ah! It will soon be over!" He exclaimed, and continued to pray. The Pharisees yelled: "Up! Raise Him up! Otherwise He'll die in our hands." Here and there on the wayside weeping women might be seen, and children whimpering from fear. With the aid of supernatural help, Jesus raised His head, and the terrible, the diabolical wretches, instead of alleviating His sufferings, put the crown of thorns again upon Him. When at last, with all kinds of ill-treatment, they dragged Him up again, they laid the cross once more upon His shoulder. And now with the greatest difficulty He had to hang His poor head, racked with thorns, to one side in order to be able to carry His heavy load on His shoulder, for the crown was broad. Thus Jesus tottered, with increased torture, up the steep and gradually widening street.

39. JESUS, CARRYING HIS CROSS, MEETS HIS MOST HOLY AND AFFLICTED MOTHER.

HIS SECOND FALL UNDER THE CROSS

The Blessed Mother of Jesus, who shared every suffering of her Son, had about an hour previously—when the unjust sentence was pronounced upon Him—left the forum with John and the holy women to venerate the places consecrated by His cruel Passion. But now when the running crowd, the sounding trumpets, and the approach of the soldiers and Pilate's cavalcade announced the commencement of the bitter Way of the Cross, Mary could no longer remain at a distance. She must behold her Divine Son in His sufferings, and she begged John to take her to some place that Jesus would pass. They left, in consequence, the vicinity of Sion, passed the judgment seat, and went through gates and shady walks which were open just now to the people streaming hither and thither, to the western side of a palace which had an arched gateway on the street into which the procession turned after Jesus' first fall. The palace was the residence of Caiaphas; the house on Sion was his official tribunal. John obtained from the compassionate porter the privilege of passing through and of opening the opposite gate. I was terrified when I saw the Blessed Virgin so pale, her eyes red with weeping, wrapped from head to foot in a bluish-green mantle, trembling and shuddering, going through this house with the holy women, John, and one of the nephews of Joseph of Arimathea. They could already distinguish the tumult and uproar of the approaching multitude only some houses off, the sound of the trumpet and the proclamation at the corners that a criminal was being led to execution. When the servant opened the gate, the noise became more distinct and alarming. Mary was in prayer. She said to John: "Shall I

stay to behold it, or shall I hurry away? Oh, how shall I be able to endure it?" John replied: "If thou dost not remain, it will always be to thee a cruel regret." They stepped out under the gateway and looked to the right down the street, which was here somewhat rising, but which became level again at the spot upon which Mary was standing. The procession at this moment may not have been more than eighty paces distant from them. It was preceded by none of the rabble, though they were still following on the side and in the rear. Many of them, as I have said, were running through the neighboring street, to get other places from which they could obtain a look.

And now came on the executioner's servants, insolent and triumphant, with their instruments of torture, at sight of which the Blessed Mother trembled, sobbed, and wrung her hands. One of the men said to the bystanders: "Who is that woman in such distress?" And someone answered: "She is the Mother of the Galilean." When the miscreants heard this, they jeered at the sorrowing Mother in words of scorn, pointed at her with their fingers; and one of the base wretches, snatching up the nails intended for the crucifixion, held them up mockingly before her face. Wringing her hands, she gazed upon Jesus and, in her anguish, leaned for support against one of the pillars of the gate. She was pale as a corpse, her lips livid. The Pharisees came riding forward, then came the boy with the inscription—and oh! a couple of steps behind him, the Son of God, her own Son, the Holy One, the Redeemer! Tottering, bowed down, His thorn-crowned head painfully bent over to one shoulder on account of the heavy cross He was carrying, Jesus staggered on. The executioners pulled Him forward with the ropes. His face was pale, wounded, and blood-stained, His beard pointed and matted with blood. From His sunken eyes full of blood He cast, from under the tangled and twisted thorns of His crown, frightful to behold, a

look full of earnest tenderness upon His afflicted Mother, and for the second time tottered under the weight of the cross and sank on His hands and knees to the ground. The most sorrowful Mother, in vehemence of her love and anguish, saw neither soldiers nor executioners—saw only her beloved, suffering, maltreated Son. Wringing her hands, she sprang over the couple of steps between the gateway and the executioners in advance, and rushing to Jesus, fell on her knees with her arms around Him. I heard, but I know not whether spoken with the lips or in spirit, the words: "My Son!"—"My Mother!"

The executioners insulted and mocked. One of them said: "Woman, what dost thou want here? If thou hadst reared Him better, He would not now be in our hands." I perceived, however, that some of the soldiers were touched. They obliged the Blessed Virgin to retire, but not one of them laid a finger on her. John and the women led her away, and she sank, like one paralyzed in the knees by pain, on one of the cornerstones that supported the wall near the gateway. Her back was turned toward the procession, and her hands came in contact with the obliquely projecting stone upon which she sank. It was a green veined stone. Where Mary's knees touched it, shallow hollow places were left, and where her hands rested, the impression remained. They were not very distinct impressions, but such as might be made by a stroke upon a surface like dough, for the stone was very hard. I saw that, under Bishop James the Less, it was removed into the first Catholic church, the church near the Pool of Bethsaida. As I have before said, I have more than once seen similar impressions in stone made by the touch of holy persons on great and remarkable occasions. This verifies the saying: "It would move the heart of a stone," and this other: "This makes an impression." The Eternal Wisdom, in His mercy, needed not the art of printing in order to leave to posterity a witness to holy things.

When the soldiers flanking the procession drove it forward with their lances, John took the Blessed Mother in through the gate, which was then closed.

The executioners meanwhile had dragged Our Lord up again, and laid the cross upon His shoulder in another position. The arms of the cross had become loose from the trunk to which they had at first been bound, and one had slipped down and become entangled in the ropes. Jesus now took them in His arms, and the trunk dragged behind a little more on the ground.

Here and there among the rabble following the procession with jeers and laughter, I saw the veiled figures of weeping women moving along with uneven steps.

40. SIMON OF CYRENE

JESUS' THIRD FALL UNDER THE CROSS

After going some distance up the broad street, the procession passed through a gateway in an old inner wall of the city. In front of this gate was a wide open space at which three streets met. There was a large stepping stone here, over which Jesus staggered and fell, the cross by His side. He lay on the ground, leaning against the stone, unable to rise. Just at this instant, a crowd of well-dressed people came along on their way to the Temple. They cried out in compassion: "Alas! The poor creature is dying!" Confusion arose among the rabble, for they could not succeed in making Jesus rise. The Pharisees leading the procession cried out to the soldiers: "We shall not get Him to Calvary alive. You must hunt up someone to help Him carry the cross." Just then appeared, coming straight down the middle of the street, Simon of Cyrene, a pagan, followed by his three sons. He was carrying a bundle of sprigs under his arm, for he was a gardener, and he had been working in the gardens toward the eastern wall of the

city. Every year about the time of the feast, he was accustomed to come up to Jerusalem with his wife and children, to trim the hedges. Many other laborers used to come for the same purpose. The crowd was so great that he could not escape, and as soon as the soldiers saw by his dress that he was a poor pagan laborer, they laid hold on him and dragged him forward to help carry the Galilean's cross. He resisted and showed great unwillingness, but they forcibly constrained him. His little boys screamed and cried, and some women that knew the man took charge of them. Simon was filled with disgust and repugnance for the task imposed upon him. Poor Jesus looked so horribly miserable, so awfully disfigured, and His garments were covered with mud; but He was weeping, and He cast upon Simon a glance that roused his compassion. He had to help Him up. Then the executioners tied one arm of the cross toward the end of the trunk, made a loop of the cords, and passed it over Simon's shoulder. He walked close behind Jesus, thus greatly lightening His burden. They rearranged the crown of thorns, and at last the dolorous procession resumed its march.

Simon was a vigorous man of forty years. He had no covering on his head. He wore a short, close-fitting jacket; his loins were bound with lappets, his legs with leathern straps, and his sandals turned up in sharp beaks at the toes. His little boys were dressed in tunics of colored stripes. Two of them were almost grown. They were named Rufus and Alexander, and later on they joined the disciples. The third was younger, and I have seen him still as a child with Stephen. Simon had not borne the cross long after Jesus when he felt his heart deeply touched.

41. VERONICA AND HER VEIL

The street through which Jesus was now going was long and somewhat winding, and into it several side streets ran.

From all quarters respectable-looking people were on their way to the Temple. They stepped back, some from a pharisaical fear of becoming legally impure, others moved by a feeling of compassion. Simon had assisted the Lord with His burden almost two hundred paces when, from a handsome house on the left side of the street, up to whose forecourt (which was enclosed by a low, broad wall surmounted by a railing of some kind of shining metal) a flight of terraced steps led, there issued a tall, elegant-looking woman, holding a little girl by the hand, and rushed forward to meet the procession. It was Seraphia, the wife of Sirach, one of the members of the Council belonging to the Temple. Owing to her action of this day, she received the name of Veronica from *vera* (true) and *icon* (picture, or image).

Seraphia had prepared some costly spiced wine with the pious design of refreshing the Lord on His dolorous journey. She had been waiting in anxious expectation and had already hurried out once before to meet the procession. I saw her veiled, a little girl (whom she had adopted as her own child) by the hand, hurrying forward at the moment in which Jesus met His Blessed Mother. But in the disturbance that followed, she found no opportunity to carry out her design, and so she hastened back to her house to await the Lord's coming.

As the procession drew near, she stepped out into the street veiled, a linen cloth hanging over her shoulder. The little girl, who was about nine years old, was standing by her with a mug of wine hidden under her little mantle. Those at the head of the procession tried in vain to keep her back. Transported with love and compassion, with the child holding fast to her dress, she pressed through the mob running at the side of the procession, in through the soldiers and executioners, stepped before Jesus, fell on her knees, and held up to Him the outspread end of the linen kerchief, with these words of

entreaty: "Permit me to wipe the face of my Lord!" Jesus seized the kerchief with His left hand and, with the flat, open palm, pressed it against His bloodstained face. Then passing it still with the left hand toward the right, which was grasping the arm of the cross, He pressed it between both palms and handed it back to Seraphia with thanks. She kissed it, hid it beneath her mantle, where she pressed it to her heart, and arose to her feet. Then the little girl timidly held up the mug of wine, but the brutal soldiers and executioners would not permit her to refresh Jesus with it. This sudden and daring act of Seraphia caused a stoppage in the procession of hardly two minutes, of which she made use to present the kerchief. The mounted Pharisees, as well as the executioners, were enraged at the delay, and still more at this public homage rendered to the Lord. They began, in consequence, to beat and pull Jesus. Veronica meanwhile fled back with the child to her house.

Scarcely had she reached her own apartment when, laying the kerchief on a table, she sank down unconscious. The little girl, still holding the mug of wine, knelt whimpering by her. A friend of the family, entering the room, found her in this condition. She glanced at the outspread kerchief and beheld upon it the bloody face of Jesus frightfully, but with wonderful distinctness, impressed. It looked like the face of a corpse. She roused Seraphia and showed her the Lord's image. It filled her with grief and consolation, and casting herself on her knees before the kerchief, she exclaimed: "Now will I leave all, for the Lord has given to me a memento!"

This kerchief was a strip of fine wool about three times as long as wide. It was usually worn around the neck, and sometimes a second was thrown over the shoulder. It was customary upon meeting one in sorrow, in tears, in misery, in sickness, or in fatigue, to present it to wipe the face. It was a sign of mourning and sympathy. In hot

countries, friends presented them to one another. Seraphia ever after kept this kerchief hanging at the head of her bed. After her death, it was given by the holy women to the Mother of God, and through the Apostles at last came into the possession of the Church.

Seraphia was a cousin of John the Baptist, her father being the son of Zachary's brother. She was from Jerusalem. When Mary, a little girl of four years, was placed among the young girls at the Temple, I saw Joachim, Anne, and some that had accompanied them going into Zachary's paternal house not far from the fish market. A very old relative of the family now occupied it, Zachary's uncle, perhaps, and Seraphia's grandfather. At the time of Mary's espousals with Joseph, I saw that Seraphia was older than the Blessed Virgin. She was related also to the aged Simeon who had prophesied at Jesus' Presentation in the Temple, and from early youth she was brought up with his sons. Simeon had inspired these young people with a longing after the Messiah. This waiting for salvation was, for a long time, like a secret affection among many good people; others at that time had no idea of such things. When Jesus at the age of twelve remained behind in Jerusalem to teach in the Temple, I saw Seraphia older than the Mother of Jesus and still unmarried. She sent Jesus food to a little inn outside of Jerusalem, where He put up when He was not in the Temple. It was at this same inn, a quarter of an hour from Jerusalem and on the road to Bethlehem, that Mary and Joseph, when going to present Jesus in the Temple after His birth, spent one day and two nights with the two old people. They were Essenians, and the wife was related to Johanna Chusa. They were acquainted with the Holy Family and Jesus. Their inn was an establishment for the poor. Jesus and the disciples often took shelter there; and in His last days, when He was preaching in the Temple, I often saw food sent

thither by Seraphia. But at that time there were other occupants in it. Seraphia married late in life. Her husband Sirach, a descendant of the chaste Susanna, was a member of the Council belonging to the Temple. He was at first very much opposed to Jesus, and Seraphia, on account of her intimate connection with Jesus and the holy women, had much to suffer from him. He had even on several different occasions confined her for a long time in a prison cell. Converted at last by Joseph of Arimathea and Nicodemus, he became more lenient, and allowed his wife to follow Jesus. At Jesus' trial before Caiaphas, both last night and this morning, he had, in company with Nicodemus, Joseph of Arimathea, and all well-disposed people, declared himself for Our Lord, and with them left the Sanhedrim. Seraphia was still a beautiful, majestic woman, although she must have been over fifty years old. At the triumphant entrance of Jesus into Jerusalem, which we celebrate on Palm Sunday, I saw her among the other women with a child on her arm. She took her veil from her head and spread it joyfully and reverently in the Lord's path. It was this same veil with which she now went forward to meet the Lord in His dolorous, but victorious and triumphant procession, and remove in part the traces of His sufferings—this same veil that gave to its possessor the new and triumphant name of Veronica, and this same veil that is now held in public veneration by the Church.

In the third year after Christ's Ascension, the Roman Emperor sent officials to Jerusalem to collect proofs of the rumors afloat in connection with Jesus' death and resurrection. One of these officials took back with him to Rome Nicodemus, Seraphia, and a relative of Johanna Chusa, the disciple Epaphras. This last-named was merely a simple servant of the disciples, having formerly been engaged in the Temple as a servant and messenger of the priests. He was with the Apostles in the Coenaculum dur-

ing the first days after Jesus' Resurrection, when he saw Jesus as he frequently did afterward. I saw Veronica with the Emperor, who was sick. His couch was elevated a couple of steps, and concealed by a large curtain. The room was four-cornered, and not very large. I saw no window in it, but light entered from the roof in which there were valves that could be opened or closed by means of hanging cords. The Emperor was alone, his attendants in the antechamber. I saw that Veronica had brought with her, besides the veil, one of the linens from Jesus' tomb. She unfolded the former before the Emperor. It was a long, narrow strip of stuff, which she had once worn as a veil around her head and neck. The impression of Jesus' face was on one end of it, and when she held it up before the Emperor, she grasped the whole length of the veil in one hand. The face of Jesus was not a clean, distinct portrait, for it was impressed on the veil in blood; it was also broader than a painted likeness would have been, for Jesus had pressed the veil all around His face. On the other cloth that Veronica had with her, I saw the impression of Jesus' scourged body. I think it was one of the cloths upon which Jesus had been washed for sepulture. I did not see that these cloths made any impression on the Emperor, or that he touched them, but he was cured by merely looking upon them. He wanted to keep Veronica in Rome, and to give her as a reward a house, goods, and faithful servants, but she longed for nothing but to return to Jerusalem and to die where Jesus had died. I saw that she did return, with the companions of her journey. I saw in the persecution of the Christians in Jerusalem, when Lazarus and his sisters were driven into exile, that Seraphia fled with some other women. But being overtaken, she was cast into prison where, as a martyr for the truth, for Jesus, whom she had so often fed with earthly bread, and who with His own Flesh and Blood had nourished her to eternal life, she died of starvation.

42. THE WEEPING DAUGHTERS OF JERUSALEM. JESUS' FOURTH AND FIFTH FALLS BENEATH THE CROSS

The procession had still a good distance to go before reaching the gate, and the street in that direction was somewhat declining. The gate was strong and high. To reach it, one had to go first through a vaulted arch, then across a bridge, then through another archway. The gate opened in a southwesterly direction. The city wall at this point of egress ran for a short distance, perhaps for some minutes, southward, then turned a little toward the west, and, finally, took a southerly direction once more around Mount Sion. On the right of the gate, the wall extended northward to the corner gate, and then turned eastward along the northern side of Jerusalem.

As the procession neared the gate, the executioners pressed on more violently. Close to the gate there was a large puddle of muddy water in the uneven road, cut up by vehicles. The barbarous executioners jerked Jesus forward; the crowd pressed. Simon of Cyrene tried to step sideways for the sake of convenience, thereby moving the cross out of its place, and poor Jesus for the fourth time fell so heavily under His burden into the muddy pool that Simon could scarcely support the cross. Jesus then, in a voice interrupted by sighs, though still high and clear, cried out: "Woe! Woe, Jerusalem! How often would I have gathered together thy children as the hen doth gather her chickens under her wings, and thou dost cast Me so cruelly out of thy gate!" The Lord was troubled and in sorrow. The Pharisees turned toward Him and said mockingly: "The Disturber of the peace has not yet had enough. He still holds forth in unintelligible speeches," etc. They beat Him and pushed Him, and raising Him to His feet, dragged Him out of the rut. Simon of Cyrene meanwhile had become very much exasperated

at the barbarity of the executioners, and he exclaimed: "If you do not cease your villainy, I will throw down this cross even if you kill me also!"

Just outside the gate there branched from the highroad northward to Mount Calvary a rough, narrow road several minutes in length. Some distance farther, the highroad itself divided in three directions: on the left to the southwest through the Vale of Gihon toward Bethlehem; westward toward Emmaus and Joppa; and on the right, off to the northwest and running around Mount Calvary toward the corner gate which led to Bethsur. Through this gate by which Jesus was led out, one could see off toward the southwest and to the left the Bethlehem gate. These two gates of Jerusalem were next to each other.

In the center of the highroad and opposite the gate where the way branched off to Mount Calvary, stood a post supporting a board upon which, in white raised letters that looked as if they were done in paste, was written the death sentence of Our Saviour and the two thieves. Not far from this spot, at the corner of the road, a large number of women might be seen weeping and lamenting. Some were young maidens, others poor married women, who had run out from Jerusalem to meet the procession; others were from Bethlehem, Hebron, and the neighboring places, who, coming up for the feast, had here joined the women of Jerusalem.

Jesus again sank fainting. He did not fall to the ground, because Simon, resting the end of the cross upon the earth, drew nearer and supported His bowed form. The Lord leaned on him. This was the fifth fall of Jesus while carrying His cross. At sight of His countenance so utterly wretched, the women raised a loud cry of sorrow and pity and, after the Jewish manner of showing compassion, extended toward Him kerchiefs with which to wipe off the perspiration. At this Jesus turned to them and said: "Daughters of Jerusalem" (which meant, also,

people from other Jewish cities), "weep not over Me, but weep for yourselves and for your children. For behold, the days shall come wherein they will say: 'Blessed are the barren and the wombs that have not borne, and the paps that have not given suck!' Then shall they begin to say to the mountains: 'Fall upon us!' and to the hills: 'Cover us!' For if in the green wood they do these things, what shall be done in the dry?" Jesus said some other beautiful words to the women, but I have forgotten them. Among them, however, I remember these: "Your tears shall be rewarded. Henceforth, ye shall tread another path," etc.

There was a pause here, for the procession halted awhile. The rabble bearing the instruments of torture went on ahead to Mount Calvary, followed by a hundred Roman soldiers detached from Pilate's corps. He himself had, at some distance, accompanied the procession as far as the gateway, but there he turned back into the city.

43. JESUS ON GOLGOTHA. THE SIXTH AND THE SEVENTH FALLS OF JESUS. HIS IMPRISONMENT

The procession again moved onward. With blows and violent jerking at the cords that bound Him, Jesus was driven up the rough, uneven path between the city wall and Mount Calvary toward the north. At a spot where the winding path in its ascent turned toward the south, poor Jesus fell again for the sixth time. But His tormentors beat Him and drove Him on more rudely than ever until He reached the top of the rock, the place of execution, when with the cross He fell heavily to the earth for the seventh time.

Simon of Cyrene, himself fatigued and ill-treated, was altogether worn out with indignation and compassion. He wanted to help poor Jesus up again, but the executioners

with cuffs and insults drove him down the path. He soon after joined the disciples. All the lads and workmen that had come up with the procession, but whose presence was no longer necessary, were driven down also. The mounted Pharisees had ridden up by the smooth and easy winding path on the western side of Mount Calvary, from whose top one could see even over the city wall.

The place of execution, which was on the level top of the mount, was circular, and of a size that could be enclosed in the cemetery of our own parish church. It was like a tolerably large riding ground, and was surrounded by a low wall of earth, through which five pathways were cut. Five paths, or entrances, of this kind seemed to be peculiar to this country in the laying out of different places; for instance, bathing places, baptismal pools, and the Pool of Bethsaida. Many of the cities also were built with five gates. This arrangement is found in all designs belonging to the olden times, and also in those of more modern date built in the spirit of pious imitation. As with all other things in the Holy Land, it breathed a deeply prophetic signification, which on this day received its realization in the opening of those five ways to salvation, the five Sacred Wounds of Jesus.

The Pharisees on horseback drew up on the western side beyond the circle, where the mountain sloped gently; that toward the city, up which the criminals were brought, was steep and rough. About one hundred Roman soldiers from the confines of Switzerland were stationed, some on the mountain, some around the circular wall of the place of execution. Some, too, were standing on guard around the two thieves. As space was needed, they were not at once brought up to the top of the mount, but with their arms still bound to the crosspieces were left lying on a slope where the road turned off to the south, and at some distance below the place of execution. A great crowd, mostly of the vulgar class, who had no fear of defilement,

strangers, servants, slaves, pagans, and numbers of women, were standing around the circle. Some were on the neighboring heights, and these were being constantly joined by others on their way to the city. Toward evening there had gathered on Mount Gihon a whole encampment of Paschal guests, many of whom gazed from a distance at the scene on Mount Calvary, and at times pressed nearer to get a better view.

It was about a quarter to twelve when Jesus, laden with the cross, was dragged into the place of execution, thrown on the ground, and Simon driven off. The executioners then pulled Jesus up by the cords, took the sections of the cross apart, and put them together again in proper form. Ah! How sad and miserable, what a terribly lacerated, pale and bloodstained figure was that of poor Jesus as He stood on that place of martyrdom! The executioners threw Him down again with words of mockery such as these: "We must take the measure of Thy throne for Thee, O King!" But Jesus laid Himself willingly upon the cross. Had it been possible for Him, in His state of exhaustion, to do it more quickly, they would have had no necessity to drag Him down. Then they stretched Him out and marked the length for His hands and feet. The Pharisees were standing around, jeering and mocking. The executioners now dragged Jesus up again and led Him, bound, about seventy steps northward down to a cave cut in the rock. It looked as if intended for a cellar, or cistern. They raised the door and pushed Him down so unmercifully that, without a miracle, His knees would have been crushed on the rough stone floor. I heard His loud, sharp cries of pain. The executioners closed the door above Him, and set guards before it. I accompanied Jesus on those seventy steps, and I think that I saw angels helping Him, supporting Him a little, that His knees should not be crushed. The stone under them became soft.

And now the executioners began their preparations. In

the center of the place of execution, the highest point of Calvary's rocky height, was a circular elevation, about two feet high, with a few steps leading to it. After taking the measure of the lower part of each of the three crosses, the executioners chiselled out holes in that little elevation to receive them. Those for the thieves were raised to the right and left of the eminence. Their trunks were rough, shorter than that of Jesus, and sawed off obliquely at the upper end. The crosspieces, to which their hands were still fastened, were at the moment of crucifixion attached tightly to the upper end of the cross. The executioners next laid Christ's cross on the spot upon which they intended to crucify Him, so that it could be conveniently raised and deposited in the hole made to receive it. They fitted the tenons of the two arms into the mortises made for them in the trunk, nailed on the foot-block, bored the holes for the nails and also for the title written by Pilate, hammered in the wedges under the mortised arms, and made hollow places here and there down the trunk. These were intended to receive the crown of thorns and Jesus' back, so that His body might rather stand than hang, thus preventing the hands from being torn by the weight and hastening death. In the earth behind the little eminence, they sank a post with a crossbeam around which the ropes for raising the cross could be wound. They made several other preparations of a similar nature.

44. MARY AND THE HOLY WOMEN GO TO GOLGOTHA

After that most painful meeting with her Divine Son carrying His cross before the dwelling of Caiaphas, the most afflicted Mother was conducted by John and the holy women, Johanna Chusa, Susanna, and Salome, to the house of Nazareth in the vicinity of the corner gate.

Here the other holy women, in tears and lamentations, were gathered around Magdalen and Martha. Some children were with them. They now went all together, in number seventeen, with the Blessed Virgin, careless of the jeers of the mob, grave and resolute, and by their tears awe-inspiring, across the forum, where they kissed the spot upon which Jesus had taken up the burden of the cross. Thence they proceeded along the whole of the sorrowful way trodden by Him and venerated the places marked by special sufferings. The Blessed Virgin saw and recognized the footprints of her Divine Son, she numbered His steps, pointed out to the holy women all the places consecrated by His sufferings, regulated their halting and going forward on this Way of the Cross, which with all its details was deeply imprinted in her soul.

In this manner, that most touching devotion of the early Church, first written by the sword of Simeon's prophecy on the loving mother-heart of Mary, was transmitted from her lips to the companions of her sorrows, and from them passed down to us. It is the sacred gift of God to the heart of the Mother whence it has descended from heart to heart among her children. Thus is the tradition of the Church propagated. If people could see as I do, such gifts would appear to them more replete with life and holiness than any other. To the Jews, all places in which holy events, events dear to the heart happened, were thenceforth sacred. They forgot no spot remarkable for some great occurrence. They raised upon it a monument of stones, and went thither at times to pray. And so arose the devotion of the Holy Way of the Cross, not from any afterthought, but from the nature of man himself and the designs of God over His people, and from the truest mother-love which, so to speak, first trod that way under the very feet of Jesus Himself.

The holy band of mourners now arrived at Veronica's dwelling, which they entered, for Pilate with his riders

and two hundred soldiers, having turned back at the city gate, was coming along the street. Here with tears and expressions of sorrow, the holy women gazed upon the face of Jesus impressed upon Veronica's veil, and glorified His goodness toward His faithful friend. Taking the vessel of aromatic wine which Veronica had not been permitted to present to Jesus, they went to the gate nearby and out to Golgotha. Their number was increased on the way by the addition of many well-disposed people who traversed the streets with a demeanor at once orderly and deeply impressed. This procession was almost greater than that which followed Jesus, inclusive of the rabble running after it.

The sufferings of the most afflicted Mother of Sorrows on this journey, at the sight of the place of execution and her ascent to it, cannot be expressed. They were twofold: the pains of Jesus suffered interiorly and the sense of being left behind. Magdalen was perfectly distracted, intoxicated and reeling, as it were, with grief, precipitated from agony to agony. From silence long maintained she fell to lamenting, from listlessness to wringing her hands, from moaning to threatening the authors of her misery. She had to be continually supported, protected, admonished to silence, and concealed by the other women.

They went up the hill by the gently sloping western side and stood in three groups, one behind the other, outside the wall enclosing the circle. The Mother of Jesus, her niece Mary Cleophas, Salome, and John stood close to the circle. Martha, Mary Heli, Veronica, Johanna Chusa, Susanna, and Mary Marcus stood a little distance back around Magdalen, who could no longer restrain herself. Still farther back were about seven others, and between these groups were some well-disposed individuals who carried messages backward and forward. The mounted Pharisees were stationed in groups at various points around the circle, and the five entrances were guarded by Roman soldiers.

What a spectacle for Mary! The place of execution, the

hill of crucifixion, the terrible cross outstretched before her, the hammers, the ropes, the dreadful nails! And all around, the brutal, drunken executioners, with curses completing their preparations! The crucifixion stakes of the thieves were already raised, and to facilitate ascent, plugs were stuck in the holes bored to receive them. The absence of Jesus intensified the Mother's martyrdom. She knew that He was still alive, she longed to see Him, and yet she shuddered at the thought, for when she should again behold Him it would be in suffering unutterable.

THE WEATHER

Toward ten in the morning, when the sentence had been pronounced, a little hail fell at intervals. At the time of Jesus' journey to Calvary, the sky cleared and the sun shone out, but toward twelve it was partially obscured by a lurid, reddish fog.

45. JESUS STRIPPED FOR CRUCIFIXION AND DRENCHED WITH VINEGAR

Four executioners now went to the prison cave, seventy steps northward, and dragged Jesus out. He was imploring God for strength and offering Himself once more for the sins of His enemies. They dragged Him with pushes, blows, and insults over these last steps of His Passion. The people stared and jeered; the soldiers, cold and grave, stood proudly erect keeping order; the executioners furiously snatched Him from the hands of His guards and dragged Him violently into the circle.

The holy women gave a man some money to take to the executioners together with the vessel of spiced wine and beg them to allow Jesus to drink it. The wretches took the wine but, instead of giving it to Jesus, they drank it themselves. There were two brown jugs standing near.

In one was a mixture of vinegar and gall, and in the other, a kind of vinegar yeast. It may have been wine mingled with wormwood and myrrh. Some of this last-mentioned they held in a brown cup to the lips of the Saviour, who was still bound in fetters. He tasted it, but would not drink. There were eighteen executioners in the circle: the six scourgers, the four that led Jesus, the two that held the ropes, and six crucifiers. Some were busied around Jesus, some with the thieves, and they worked and drank alternately. They were short, powerfully built fellows, filthy in appearance, cruel and beastly. Their features denoted foreign origin; their hair was bushy, their beard scrubby. They served the Romans and Jews for pay.

The sight of all this was rendered still more frightful to me, since I saw what others did not see, namely, the evil one in his proper form. I saw, too, great, frightful-looking demons at work among those barbarous men, handing them what they needed, making suggestions, and helping them in every way. Besides these, I saw numberless little figures of toads, serpents, clawed dragons, and noxious insects, which entered into the mouth of some, darted into the bosom of others, and sat on the shoulders of others. They upon whom I saw these evil spirits were those that indulged in wicked thoughts of rage, or that uttered words of mockery and malediction. But above the Lord, I frequently saw during the Crucifixion great figures of weeping angels and, in a halo of glory, little angelic faces. I saw similar angels of compassion and consolation hovering above the Blessed Virgin and all others well-disposed to Jesus, strengthening and supporting them.

And now the executioners tore from Our Lord the mantle they had flung around His shoulders. They next removed the fetter-girdle along with His own, and dragged the white woollen tunic over His head. Down the breast it had a slit bound with leather. When they wanted to remove the brown, seamless robe that His Blessed

Mother had knit for Him, they could not draw it over His head, on account of the projecting crown of thorns. They consequently tore the crown again from His head, opening all the wounds afresh, tucked up the woven tunic and, with words of imprecation and insult, pulled it over His wounded and bleeding head.

There stood the Son of Man, trembling in every limb, covered with blood and welts; covered with wounds, some closed, some bleeding; covered with scars and bruises! He still retained the short woollen scapular over His breast and back, and the tunic about His loins. The wool of the scapular was dried fast in His wounds and cemented with blood into the new and deep one made by the heavy cross upon His shoulder. This last wound caused Jesus unspeakable suffering. The scapular was now torn ruthlessly from His frightfully lacerated and swollen breast. His shoulder and back were torn to the bone, the white wool of the scapular adhering to the crusts of His wounds and the dried blood on His breast. At last, they tore off His girdle and Jesus, our sweetest Saviour, our inexpressibly maltreated Saviour, bent over as if trying to hide Himself. As He appeared about to swoon in their hands, they set Him upon a stone that had been rolled nearby, thrust the crown of thorns again upon His head, and offered Him a drink from that other vessel of gall and vinegar. But Jesus turned His head away in silence. And now, when the executioners seized Him by the arms and raised Him in order to throw Him upon the cross, a cry of indignation, loud murmurs and lamentations arose from all His friends. His Blessed Mother prayed earnestly, and was on the point of tearing off her veil and reaching it to Him for a covering. God heard her prayer. At that same instant a man, who had run from the city gate and up through the crowd thronging the way, rushed breathless, his garments girded, into the circle among the executioners, and handed Jesus a strip

of linen, which He accepted with thanks and wound around Himself.

There was something authoritative in the impetuosity of this benefactor of his Redeemer, obtained from God by the prayer of the Blessed Virgin. With an imperious wave of the hand toward the executioners, he said only the words: "Allow the poor Man to cover Himself with this!" and, without further word to any other, hurried away as quickly as he came. It was Jonadab, the nephew of St. Joseph, from the region of Bethlehem. He was the son of that brother to whom, after the birth of Christ, Joseph had pawned the ass that was no longer necessary. He was not one of Jesus' courageous followers, and today he had been keeping at a distance and spying around everywhere. Already, on hearing of the stripping for the scourging, he was filled with sorrow; and when the time for the Crucifixion was drawing near, he was seized in the Temple by extraordinary anxiety. While the Blessed Mother on Golgotha was crying to God, a sudden and irresistible impulse took possession of Jonadab, drove him out of the Temple, and up to Mount Calvary. He indignantly felt in his soul the ignominy of Cham, who mocked at his father Noe intoxicated with wine, and like another Sem, he hurried to cover his Blessed Redeemer. The executioners who crucified Jesus were Chamites, that is, descendants of Cham. Jesus was treading the bloody wine press of the new wine of Redemption when Jonadab covered Him. Jonadab's action was the fulfillment of a prefiguring type, and it was rewarded.

46. JESUS NAILED TO THE CROSS

Jesus was now stretched on the cross by the executioners. He had lain Himself upon it; but they pushed Him lower down into the hollow places, rudely drew His right hand to the hole for the nail in the right arm of the

cross, and tied His wrist fast. One knelt on His sacred breast and held the closing hand flat; another placed the long, thick nail, which had been filed to a sharp point, upon the palm of His sacred hand, and struck furious blows with the iron hammer. A sweet, clear, spasmodic cry of anguish broke from the Lord's lips, and His blood spurted out upon the arms of the executioners. The muscles and ligaments of the hand had been torn and, by the three-edged nail, driven into the narrow hole. I counted the strokes of the hammer, but my anguish made me forget their number. The Blessed Virgin sobbed in a low voice, but Magdalen was perfectly crazed.

The bore was a large piece of iron like a Latin T, and there was no wood at all about it. The large hammer also was, handle and all, of one piece of iron, and almost of the same shape as the wooden mallet we see used by a joiner when striking on a chisel.

The nails, at the sight of which Jesus shuddered, were so long that when the executioners grasped them in their fists, they projected about an inch at either end. The head consisted of a little plate with a knob, and it covered as much of the palm of the hand as a crown-piece would do. They were three-edged, thick near the head as a moderate sized thumb, then tapered to the thickness of a little finger, and lastly were filed to a point. When hammered in, the point could be seen projecting a little on the opposite side of the cross.

After nailing Our Lord's right hand, the crucifiers found that His left, which also was fastened to the cross-piece, did not reach to the hole made for the nail, for they had bored a good two inches from the fingertips. They consequently unbound Jesus' arm from the cross, wound cords around it and, with their feet supported firmly against the cross, pulled it forward until the hand reached the hole. Now, kneeling on the arm and breast of the Lord, they fastened the arm again on the beam, and

hammered the second nail through the left hand. The blood spurted up and Jesus' sweet, clear cry of agony sounded above the strokes of the heavy hammer. Both arms had been torn from their sockets, the shoulders were distended and hollow, and at the elbows one could see the disjointed bones. Jesus' breast heaved, and His legs were drawn up doubled to His body. His arms were stretched out in so straight a line that they no longer covered the obliquely rising crosspieces. One could see through the space thus made between them and His armpits.

The Blessed Virgin endured all this torture with Jesus. She was pale as a corpse, and low moans of agony sounded from her lips. The Pharisees were mocking and jesting at the side of the low wall by which she was standing, therefore John led her to the other holy women at a still greater distance from the circle. Magdalen was like one out of her mind. She tore her face with her fingernails, till her eyes and cheeks were covered with blood.

About a third of its height from below, there was fixed to the cross by an immense spike a projecting block to which Jesus' feet were to be nailed, so that He should be rather standing than hanging; otherwise His hands would have been torn, and His feet could not have been nailed without breaking the bones. A hole for the nail had been bored in the block, and a little hollow place was made for His heels. Similar cavities had been made all down the trunk of the cross, in order to prolong His sufferings, for without them the hands would have been torn open and the body would have fallen violently by its own weight.

The whole body of our Blessed Redeemer had been contracted by the violent stretching of the arms to the holes for the nails, and His knees were forcibly drawn up. The executioners now fell furiously upon them and, winding ropes around them, fastened them down to the

cross; but on account of the mistake made in the holes in the crosspiece, the sacred feet of Jesus did not reach even to the block. When the executioners saw this, they gave vent to curses and insults. Some thought they would have to bore new holes in the transverse arm, for that would be far less difficult than moving the footblock. Others with horrible scoffing cried out: "He will not stretch Himself out, but we will help Him!" Then they tied ropes around the right leg and, with horrible violence and terrible torture to Jesus, pulled the foot down to the block, and tied the leg fast with cords. Jesus' body was thus most horribly distended. His chest gave way with a cracking sound, and He moaned aloud: "O God! O God!" They had tied down His arms and His breast also that His hands might not be torn away from the nails. The abdomen was entirely displaced, and it seemed as if the ribs broke away from the breastbone. The suffering was horrible.

With similar violence the left foot was drawn and fastened tightly with cords over the right; and because it did not rest firmly enough over the right one for nailing, the instep was bored with a fine, flathead piercer, much finer than the one used for the hands. It was like an auger with a puncher attached. Then seizing the most frightful-looking nail of all, which was much longer than the others, they drove it with great effort through the wounded instep of the left foot and that of the right foot resting below. With a cracking sound, it passed through Jesus' feet into the hole prepared for it in the footblock, and through that again back into the trunk of the cross. I have seen, when standing at the side of the cross, one nail passing through both feet.

The nailing of the feet was the most horrible of all, on account of the distension of the whole body. I counted thirty-six strokes of the hammer amid the poor Redeemer's moans, which sounded to me so sweet, so pure, so clear.

The Blessed Virgin had returned to the place of execution. At the sound of the tearing and cracking and moaning that accompanied the nailing of the feet, in her most holy compassion she became like one dying, and the holy women, supporting her in their arms, led her again from the circle just as the jeering Pharisees were drawing nearer. During the nailing and the raising of the cross which followed, there arose here and there, especially among the women, such cries of compassion as: "Oh, that the earth would swallow those wretches! Oh, that fire from Heaven would consume them!" But these expressions of love were answered with scorn and insult by Jesus' enemies.

Jesus' moans were purely cries of pain. Mingled with them were uninterrupted prayers, passages from the Psalms and Prophecies, whose predictions He was now fulfilling. During the whole time of His bitter Passion and until the moment of death, He was engaged in this kind of prayer, and in the uninterrupted fulfillment of the Prophecies. I heard all the passages He made use of and repeated them with Him, and when I say the Psalms, I always remember the verses that Jesus used. But now I am so crushed by the tortures of my Heavenly Bridegroom that I cannot recall them. I saw weeping angels hovering over Jesus during this terrible torture.

At the beginning of the Crucifixion, the commander of the Roman guard ordered the title written by Pilate to be fastened on its tablet at the head of the cross. This irritated the Pharisees, for the Romans laughed loudly at the words: "King of the Jews." After consulting as to what measures they should take to procure a new title, some of the Pharisees rode back to the city, once more to beg Pilate for another inscription.

While the work of Crucifixion was going on, some of the executioners were still chiselling at the hole on the little elevation into which the cross was to be raised, for

it was too small and the rock very hard. Some others, having drunk the spiced wine which they had received from the holy women, but which they had not given to Jesus, became quite intoxicated, and they felt such a burning and griping in their intestines that they became like men insane. They called Jesus a sorcerer, railed furiously at His patience, and ran more than once down the mount to gulp down asses' milk. Near the encampment of the Paschal guests were women with she-asses, whose milk they sold.

The position of the sun at the time of Jesus' Crucifixion showed it to be about a quarter past twelve, and at the moment the cross was lifted, the trumpet of the Temple resounded. The Paschal lamb had been slaughtered.

47. THE RAISING OF THE CROSS

After the Crucifixion of Our Lord, the executioners passed ropes through a ring at the back of the cross, and drew it by the upper part to the elevation in the center of the circle. Then they threw the ropes over the transverse beam, or derrick, raised on the opposite side. Several of the executioners, by means of these ropes, lifted the cross upright, while others supported it with blocks around the trunk, and guided the foot to the hole prepared for it. They shoved the top somewhat forward, until it came into a perpendicular line, and its whole weight with a tremulous thud shot down into the hole. The cross vibrated under the shock. Jesus moaned aloud. The weight of the outstretched body fell lower, the wounds were opened wider, the blood ran more profusely, and the dislocated bones struck against one another. The executioners now shook the cross again in their efforts to steady it, and hammered five wedges into the hole around it: one in front, one to the right, another to the left, and two at the back, which was somewhat rounded.

A feeling of terror and, at the same time, one akin to deep emotion, was felt by Jesus' friends on beholding the cross swaying in the air and, at last, plunging into place with a heavy crash, amid the jeering shouts of the executioners, the Pharisees, and the distant crowd, whom Jesus could now see. But along with those shouts of derision, there arose other sounds at that dreadful moment—sounds of love and compassion from His devout followers. In touching expressions of pity, the holiest voices on earth, that of His afflicted Mother, of the holy women, the beloved disciple, and all the pure of heart, saluted the "Eternal Word made Flesh" elevated upon the cross. Loving hands were anxiously stretched forth as if to help the Holy of Holies, the Bridegroom of souls, nailed alive to the cross, quivering on high in the hands of raging sinners. But when the upraised cross fell with a loud crash into the hole prepared for it, a moment of deep silence ensued. It seemed as if a new feeling, one never before experienced, fell upon every heart. Hell itself felt with terror the shock of the falling cross and, with cries of rage and blasphemy, rose up again against the Lord in its instruments, the cruel executioners and Pharisees. Among the poor souls and in Limbo, there arose the joy of anxious expectation about to be realized. They listened to that crash with longing hope. It sounded to them like the rap of the coming Victor at the door of Redemption. For the first time, the Holy Cross stood erect upon the earth, like another tree of life in Paradise, and from the Wounds of Jesus, enlarged by the shock, trickled four sacred streams down upon the earth, to wash away the curse resting upon it and to make it bear for Himself, the new Adam, fruits of salvation.

While our Saviour was thus standing upright upon the cross, and the cries of derision had for a few minutes been reduced to sudden silence, the flourish of trumpets and trombones sounded from the Temple. It announced

that the slaughter of the types, the Paschal lambs, had begun; and at the same time, with solemn foreboding, it broke in upon the shouts of mockery and the loud cries of lamentation around the true, slaughtered Lamb of God. Many a hard heart shuddered and thought of the Baptist's words: "Behold the Lamb of God, who hath taken upon Himself the sins of the world!"

The little eminence upon which the cross was raised was about two feet high. When the foot of the cross was placed near the hole, the feet of Jesus were about the height of a man above the ground; but when it was sunk into it, His friends could embrace and kiss His feet. A sloping path led up to it. Jesus' face was turned toward the northwest.

48. THE CRUCIFIXION OF THE THIEVES

While Jesus was being nailed to the cross, the thieves were still lying on the eastern side of the mount, their hands bound to the crosspiece fastened on their shoulders, and guards keeping watch over them. Both were suspected of the murder of a Jewish woman who, with her children, was travelling from Jerusalem to Joppa. They were arrested under the disguise of wealthy merchants at a castle in that neighborhood. Pilate often made this castle his stopping place when he was engaged in military affairs. The thieves had been imprisoned a long time before being brought to trial and condemnation, but I have forgotten the details. The one commonly called "the left thief" was older than the other and a great miscreant. He was the master and seducer of the converted one. They are usually called Dismas and Gesmas. I have forgotten their right names, so I shall call them the good Dismas and the bad Gesmas.

Both belonged to that band of robbers on the Egyptian frontiers from whom the Holy Family, on the flight to Egypt with the Child Jesus, received shelter for the night.

Dismas was that leprous boy who, on Mary's advice, was washed by his mother in the water used for bathing the Child Jesus and instantly healed by it. The charity and protection which his mother, in spite of her companions, then bestowed upon the Holy Family, was rewarded by that outward, symbolical purification, which received its realization at the time of the Crucifixion when, through the Blood of Jesus, her son was inwardly cleansed from sin. Dismas had gone to ruin and he knew not Jesus; still he was not utterly bad, and the patience of the Lord had touched him. While lying on the mount, he spoke constantly of Jesus to his companion, Gesmas. He said: "They are dealing frightfully with the Galilean. The evil He has done by His new laws must be much greater than ours. But He has great patience, as well as great power, above all men." To which Gesmas responded: "Come now, what kind of power has He? Were He as powerful as they say, He could help us and Himself too." And thus they bandied words. When Jesus' cross was raised, the executioners dragged the thieves up to it with the words: "Now it's your turn." They unbound them from the crosspiece and proceeded with great hurry, for the sun was clouding over and all things betokened a storm.

The executioners placed ladders against the upright trunks and fastened the curved crosspieces to the top of them. Two ladders were now placed against each of the two crosses, and executioners mounted them. Meanwhile the mixture of myrrh and vinegar was given them to drink, their old doublets were taken off, and by means of ropes passed under their arms and thrown up over those of the cross, they were drawn up to their places. Their ascent was rendered the more painful by the shocks they received and the striking against the wooden pegs that were stuck through the holes in the trunk of the cross. On the crossbeam and the trunk, ropes of twisted bark were knotted. The arms of the thieves were bent and twisted over the crosspieces; and

around the wrists and elbows, the knees and ankles, cords were wound and twisted so tightly by means of those long wooden pegs that blood burst from the veins and the joints cracked. The poor creatures uttered frightful shrieks of pain. The good thief Dismas said to the executioners as they were drawing him up the cross: "Had you treated us as you did the poor Galilean, this trouble would have been spared you."

49. THE EXECUTIONERS CAST LOTS FOR JESUS' GARMENTS

At the place outside the circle upon which the thieves had lain, the crucifiers had meanwhile gathered Jesus' garments and divided them into several parts, in order to cast lots for them. The mantle was narrow at the top and wide at the bottom. It had several folds, and the breast was lined, thus forming pockets. The executioners tore it up into long strips, which they distributed among themselves. They did the same to the long white garment, which was closed at the opening on the breast with straps. Then they divided the long linen scarf, the girdle, the breast scapular, and the linen that was worn around the loins, all of which were soaked with the Lord's blood. But because they could not agree concerning the brown woven robe, which would have been useless to them if torn up, they brought out a board with numbers on it and some bean-shaped stones marked with certain signs. They threw the stones on the board in order to decide by lot whose the robe should be. Just at this point of the proceedings a messenger, sent by Nicodemus and Joseph of Arimathea, came running toward them to say that a purchaser had been found for the clothes of Jesus. So they bundled them up, ran down the mount, and sold them. It was in this way that these sacred relics came into the possession of the Christians.

50. JESUS CRUCIFIED. THE TWO THIEVES

The terrible concussion caused by the shock when the cross was let fall into the hole prepared for it drove the precious blood in rich streams from Jesus' thorn-crowned head, and from the wounds of His sacred feet and hands. The executioners now mounted ladders and loosened the cords with which they had bound the sacred body to the trunk of the cross, in order to prevent its tearing away from the nails when raised. The blood, whose circulation had been checked by the tightly bound cords and the horizontal position of the body, now with new force, owing to the loosening of the cords and the upright position, resumed its course. Jesus' torments were, in consequence, redoubled. For seven minutes He hung in silence as if dead, sunk in an abyss of untold pain, and for some moments unbroken stillness reigned around the cross. Under the weight of the thorny crown, the sacred head had sunk upon the breast, and from its countless wounds the trickling blood had filled the eyes, the hair, the beard, and the mouth—open, parched, and languishing. The sacred face, on account of the immense crown, could be uplifted only with unspeakable pain. The breast was widely distended and violently torn upward; the shoulders were hollow and frightfully stretched; the elbows and wrists, dislocated; and the blood was streaming down the arms from the now enlarged wounds of the hands. Below the contracted breast there was a deep hollow place, and the entire abdomen was sunken and collapsed, as if shrunken away from the frame. Like the arms, the loins and legs were most horribly disjointed. Jesus' limbs had been so violently distended, His muscles and the torn skin so pitifully stretched, that His bones could be counted one by one. The blood trickled down the cross from under the terrible nail that pierced His sacred feet. The whole of the sacred body was covered with wounds, red

swellings and scars, with bruises and boils, blue, brown and yellow, and with bloody places from which the skin had been peeled. All these wounds had been reopened by the violent tension of the cords, and were again pouring forth red blood. Later the stream became whitish and watery, and the sacred body paler. When the crusts fell off, the wounds looked like flesh drained of blood. In spite of its frightful disfigurement, Our Lord's sacred body presented upon the cross an appearance at once noble and touching. Yes, the Son of God, the Eternal sacrificing Himself in time, was beautiful, holy, and pure in the shattered body of the dying Paschal Lamb laden with the sins of the whole human race.

Mary's complexion was a beautiful bright olive tinged with red; and such, also, was that of her Divine Son. By the journeys and fatigue of His later years, His cheeks below the eyes and the bridge of His nose were somewhat tanned. His chest, high and broad, was free from hair, unlike that of John the Baptist, which was like a skin quite covered with hair. Jesus had broad shoulders and strong, muscular arms. His thighs also were provided with powerful, well-marked sinews, and His knees were large and strong, like those of a man that had travelled much on foot and knelt long in prayer. His limbs were long, the muscles of the calves strongly developed by frequent journeying and climbing of mountains. His feet were very beautiful and perfect in form, though from walking barefoot over rough roads the soles were covered with great welts. His hands, too, were beautiful, His fingers long and tapering. Though not effeminate, they were not like those of a man accustomed to hard work. His neck was not short, though firm and muscular. His head was beautifully proportioned and not too large, His forehead high and frank, His whole face a pure and perfect oval. His hair, not exceedingly thick, and of a golden brown, was parted in the middle and fell in soft tresses

down His neck. His beard, which was rather short, was pointed and parted on His chin.

But now His hair was almost all torn off, and what was left was matted with blood, His body was wound upon wound, His breast was crushed and there was a cavity visible below it. His body had been stretched asunder, and the ribs appeared here and there through the torn skin. Over the projecting bones of the pelvis the sacred body was so stretched in length that it did not entirely cover the beam of the cross.

The cross was somewhat rounded in the back, but flat in front, and hollowed out in the necessary places. The trunk was about as wide as it was thick. The several pieces of which the cross was formed were of different colored wood: some brown, some yellow, the trunk darker than the rest, like wood that had lain a long time in water.

The crosses of the thieves were rougher. They stood on the edge of the little eminence, to the right and left of Jesus' cross, and far enough from it for a man to ride on horseback between them. They were somewhat turned toward each other, and not so high as the Lord's. The thieves looked up to Jesus, one praying, the other jeering, and Jesus said something down from His cross to Dismas. The aspect of the thieves on the cross was hideous, especially that of the one to the left, who was a ferocious, drunken reprobate. They hung there distorted, shattered, swollen, and bound fast with cords. Their faces were livid, their lips brown from drink and confined blood, their eyes red, swollen, and starting from their sockets. They yelled and shrieked under the pressure of the cords. Gesmas cursed and reviled. The nails in the crosspiece forced their heads forward. They writhed convulsively, and in spite of the hard twisting around the wooden peg of the cords that bound their legs, one of them worked his foot up so that the bent knee stood out.

51. JESUS MOCKED. HIS FIRST WORD ON THE CROSS

After the crucifixion of the thieves and the distribution of the Lord's garments, the executioners gathered up their tools, addressed some mocking and insulting words to Jesus, and went their way. The Pharisees still present spurred up their horses, rode around the circle in front of Jesus, outraged Him in many abusive words, and then rode off. The hundred Roman soldiers with their commander also descended the mount and left the neighborhood, for fifty others had come up to take their place. The captain of this new detachment was Abenadar, an Arab by birth, who was later on baptized at Ctesiphon. The subaltern officer was Cassius. He was a kind of petty agent of Pilate, and at a subsequent period he received the name of Longinus. Twelve Pharisees, twelve Sadducees, twelve Scribes, and some of the Ancients likewise rode up the mount. Among the last-named were those Jews that had in vain requested of Pilate another inscription for the title of the cross. They were furious, for Pilate would not allow them even to appear in his presence. They rode around the circle and drove away the Blessed Virgin, calling her a dissolute woman. John took her to the women who were standing back. Magdalen and Martha supported her in their arms.

When the Pharisees and their companions, in making the rounds of the circle, came before Jesus, they wagged their heads contemptuously, saying: "Fie upon Thee, liar! How dost Thou destroy the Temple, and buildest it again in three days?" "He always wanted to help others, and He cannot help Himself! Art Thou the Son of God? Then, come down from the cross!" "Is He the King of Israel? Then let Him come down from the cross, and we will believe in Him." "He trusted in God. Let Him help Him now!" The soldiers, in like manner, mocked and

said: "If Thou art the King of the Jews, help Thyself now!"

At the sight of the Redeemer's silently abandoning Himself to the full of His immeasurable sufferings, the thief on the left exclaimed: "His demon has now deserted Him"; and a soldier stuck a sponge filled with vinegar on a stick and held it before Jesus' face. He appeared to suck a little of it. The mocking went on, and the soldier said: "If Thou art the King of the Jews, help Thyself!" All this took place while the first detachment of soldiers was being relieved by that under Abenadar.

And now Jesus, raising His head a little, exclaimed: "Father, forgive them, for they know not what they do!" and then He prayed in a low tone. Gesmas cried out: "If Thou art the Christ, help Thyself and us!" The mocking continued. Dismas, the thief on the right, was deeply touched at hearing Jesus pray for His enemies. When Mary heard the voice of her Child, she could no longer be restrained, but pressed forward into the circle, followed by John, Salome, and Mary Cleophas. The captain of the guard did not prevent her.

Dismas, the thief on the right, received by virtue of Jesus' prayer an interior enlightenment. When the Blessed Virgin came hurrying forward, he suddenly remembered that Jesus and His Mother had helped him when a child. He raised his voice and cried in a clear and commanding tone: "How is it possible that ye can revile Him when He is praying for you! He has kept silence and patience, He prays for you, and you outrage Him! He is a Prophet! He is our King! He is the Son of God!" At this unexpeced reproof out of the mouth of the murderer hanging there in misery, a tumult arose among the scoffers. They picked up stones to stone him on the cross. The Centurion Abenadar, however, repulsed their attack, caused them to be dispersed, and restored order and quiet.

The Blessed Virgin felt herself strengthened by that

prayer of Jesus. Gesmas was again crying to Jesus: "If Thou be the Christ, help Thyself and us!" when Dismas thus addressed him: "Neither dost thou fear God, seeing thou art under the same condemnation. And we indeed justly, for we receive the due reward of our deeds, but this man had done no evil. Oh, bethink thee of thy sins, and change thy sentiments!" Thoroughly enlightened and touched, he then confessed his crime to Jesus, saying: "Lord, if Thou dost condemn me, it will be just. But have mercy on me!" Jesus replied: "Thou shalt experience My mercy." At these words Dismas received the grace of deep contrition, which he indulged for the next quarter of an hour.

All the foregoing incidents took place, either simultaneously or one after the other, between twelve and half-past, as indicated by the sun, and a few moments after the exaltation of the cross. A great change was rapidly taking place in the souls of most of the spectators, for even while the penitent thief was speaking, fearful signs were beheld in nature, and all present were filled with anxiety.

52. THE SUN OBSCURED. THE SECOND AND THE THIRD WORDS OF JESUS ON THE CROSS

Until ten that morning, at which hour Pilate pronounced the sentence, hail had fallen at intervals, but from that time until twelve o'clock the sky was clear and the sun shone. At twelve, however, the sun became obscured by a murky red fog. About the sixth hour (but, as I saw, about half-past by the sun, for the Jewish mode of reckoning varied from the sun) that luminary began to be obscured in a manner altogether wonderful. I saw the celestial bodies, the stars and the planets, circling in their orbits and passing one another. I descried the moon on the opposite side of the earth and then, by a sudden run or bound, looking like a hanging globe of fire, it flashed

up full and pale above the Mount of Olives. The sun was enveloped in fog, and the moon came sweeping up before it from the east. At first, I saw to the east of the sun something like a dark mountain, which soon entirely hid it. The center appeared pale yellow, and around it was a red circle like a ring of fire. The sky became perfectly dark, and the stars shone out with a reddish gleam. Terror seized upon man and beast. The cattle bellowed and ran wildly about; the birds sought their hiding places, and lighted in flocks on the hills around Mount Calvary. One could catch them in his hands. The scoffers were silenced, while the Pharisees tried to explain these signs as natural phenomena, but they succeeded badly, and soon they, too, were seized with terror. All eyes were raised to the sky. Many beat their breast, wrung their hands, and cried: "His blood be upon His murderers!" Others far and near fell on their knees and implored Jesus' forgiveness, and Jesus, notwithstanding His agony, turned His eyes toward them. While the darkness was on the increase, the spectators gazing up at the sky and the cross deserted by all excepting Jesus' Mother and His nearest friends, Dismas, in deepest contrition and humble hope, raised his head to Jesus and said: "Lord, let me go to some place whence Thou mayest rescue me! Remember me when Thou shalt come into Thy Kingdom!" Jesus replied to him: "Amen, I say to thee, this day thou shalt be with Me in Paradise!"

The Mother of Jesus, Mary Cleophas, Mary Magdalen, and John were standing around Jesus' cross, between it and those of the thieves, and looking up at the Lord. The Blessed Virgin, overcome by maternal love, was in her heart fervently imploring Jesus to let her die with Him. At that moment, the Lord cast an earnest and compassionate glance down upon His Mother and, turning His eyes toward John, said to her: "Woman, behold, this is thy son! He will be thy son more truly than if thou hadst given him birth."

Then He praised John, and said: "He has always been innocent and full of simple faith. He was never scandalized, excepting when his mother wanted to have him elevated to a high position." To John, He said: "Behold, this is thy Mother!" and John reverently and like a filial son embraced beneath the cross of the dying Redeemer Jesus' Mother, who had now become his Mother also. After this solemn bequest of her dying Son, the Blessed Virgin was so deeply affected by her own sorrow and the gravity of the scene that the holy women, supporting her in their arms, seated her for a few moments on the earthen rampart opposite the cross, and then took her away from the circle to the rest of the holy women.

I do not know whether Jesus pronounced all those words aloud with His sacred lips or not, but I perceived them interiorly when, before His death, He gave His Blessed Mother to John as his Mother and John to her as a son. In such contemplations many things are understood that are not set down in writing, and one can relate the least part of them only in ordinary language. What is seen in such visions is so clear that one believes and understands it at once, but it is impossible to clothe it in intelligible words. So on such an occasion one is not at all surprised to hear Jesus addressing the Blessed Virgin, not as "Mother," but as "Woman"; for one feels that in this hour in which, by the sacrificial death of the Son of Man, her own Son, the Promise was realized. Mary stood in her dignity as the Woman who was to crush the serpent's head. Nor is one then surprised that Jesus gave to her, whom the angel saluted: "Hail, full of grace!" John as a son, for everyone knows that his name is a name of grace, for there, all are what they are called. John was become a child of God and Christ lived in him. I felt that by these words Jesus gave to Mary, as to their Mother, all those that, like John, receiving Him and believing in His Name, become the sons of God, and who are born

not of blood, nor of the will of the flesh, nor of the will of man, but of God. I felt that the purest, the humblest, the most obedient of creatures, she who said to the angel: "Behold the handmaid of the Lord! Be it done to me according to Thy word!"—she who had become the Mother of the Eternal Word Incarnate, now that she understood from her dying Son that she was to be the spiritual Mother of another son, in the midst of her grief at parting and still humbly obedient, again pronounced, though in her heart, the words: "Behold the handmaid of the Lord! Be it done to me according to Thy word!" I felt that she took at that moment for her own children all the children of God, all the brethren of Jesus. These things appear in vision so simple, so necessarily following as a consequence, though out of vision so manifold and complex, that they are more easily felt by the grace of God than expressed in words.

Fear and consternation filled Jerusalem. Fog and gloomy darkness hung over its streets. Many lay with covered heads in corners, striking their breasts. Others, standing on the roofs of the houses, gazed up at the sky and uttered lamentations. Animals were bellowing and hiding, birds were flying low and falling to the ground. Pilate had made a visit to Herod, and both were now looking in terror at the sky from that terrace upon which Herod had that morning, with so much state, watched Jesus insulted and maltreated by the mob. "This is not natural," they said. "Too much has certainly been done to Jesus." Then they went across the forum to Pilate's palace. Both were very uneasy, and they walked with rapid strides surrounded by their guards. Pilate turned away his head from Gabbatha, the judgment seat, from which he had sentenced Jesus to death. The forum was deserted. The people had hurried to their homes, though some few were still running about with mournful cries, and several small groups were gathered in the public

places. Pilate sent for some of the Jewish Ancients to come to his palace, and asked them what they thought the darkness meant. As for himself, he said, he looked upon it as a sign of wrath. Their God appeared to be angry at their desiring to put the Galilean to so violent a death, for He certainly was a Prophet and a King, but that he himself washed his hands, etc. But the Ancients, hardened in their obstinacy, explained it as a natural phenomenon not at all uncommon. Many were converted, also those soldiers that, at the arrest of Jesus on Mount Olivet, had fallen and again risen.

By degrees a crowd gathered before Pilate's palace. On the same spot upon which they had in the morning cried: "Crucify Him! Away with Him!" they now cried: "Unjust judge! His blood be upon His murderers!" Pilate had to surround himself with soldiers. That Zadoch who, in the morning, when Jesus was taken into the judgment hall, had loudly proclaimed His innocence, cried and shouted in such a way that Pilate was on the point of arresting him. Pilate sternly reproached the Jews. He had, he said, no part whatever in the affair. Jesus was their King, their Prophet, their Holy One whom they, and not he, had put to death. It was nothing to him (Pilate), for they themselves had brought about His death.

Anxiety and terror reached their height in the Temple. The slaughtering of the Paschal lamb had just begun when the darkness of night suddenly fell upon Jerusalem. All were filled with consternation, while here and there broke forth loud cries of woe. The High Priests did all they could to maintain peace and order. The lamps were lighted, making the sacred precincts as bright as day, but the consternation became only the greater. Annas, terribly tormented, ran from corner to corner in his desire to hide himself. The screens and lattices before the windows of the houses were shaken, and yet there was no storm. The darkness was on the increase. In distant quarters of

the city, the northwest section toward the walls, where there were numerous gardens and sepulchers, some of the latter fell in, as if the ground were shaken.

53. JESUS ABANDONED. HIS FOURTH WORD ON THE CROSS

After Jesus' third word to His Blessed Mother and John, an interval of gloomy silence reigned upon Golgotha, and many of the onlookers fled back to the city. The malicious revilings of the Pharisees ceased. The horses and asses of the riders huddled close to one another and drooped their heads. Vapor and fog hung over everything.

Jesus, in unspeakable torture, endured on the cross extreme abandonment and desolation of soul. He prayed to His Heavenly Father in those passages of the Psalms that were now being fulfilled in Himself. I saw around Him angelic figures. He endured in infinite torment all that a poor, crushed, tortured creature, in the greatest abandonment, without consolation human or divine, suffers when faith, hope, and love stand alone in the desert of tribulation, without prospect of return, without taste or sentiment, without a ray of light, left there to live alone. No words can express this pain. By this suffering Jesus gained for us the strength, by uniting our abandonment to the merits of His own upon the cross, victoriously to conquer at our last hour, when all ties and relations with this life and mode of existence, with this world and its laws, cease; and when therefore the ideas which we form in this life of the other world also cease. He gained for us merit to stand firm in our own last struggle when we too shall feel ourselves entirely abandoned. He offered His misery, His poverty, His pains, His desolation for us miserable sinners, so that whoever is united with Jesus in the body of the Church must not despair at that last hour even if, light and consolation being withdrawn, he is left

in darkness. Into this desert of interior night we are no longer necessitated to plunge alone and exposed to danger. Jesus has let down into the abyss of the bitter sea of desolation His own interior and exterior abandonment upon the cross, thus leaving the Christian not alone in the dereliction of death, when the light of heavenly consolation burns dim. For the Christian in that last hour of peril, there is no longer any dark and unknown region, any loneliness, any abandonment, any despair; for Jesus, the Light, the Truth, and the Way, blessed the dark way by traversing it Himself, and by planting His cross upon it, chased from it all that is frightful.

Jesus wholly abandoned, wholly deprived of all things, and utterly helpless, sacrificed Himself in infinite love. Yes, He turned His abandonment itself into a rich treasure by offering to His Heavenly Father His life, labors, love, and sufferings, along with the bitter sense of our ingratitude that thereby He might strengthen our weakness and enrich our poverty. He made before God His last testament, by which He gave over all His merits to the Church and to sinners. He thought of everyone. In His abandonment He was with every single soul until the end of time. He prayed too for those heretics who believe that being God, He did not feel His sufferings, and that as man He felt them only a little, or at least far less than another would have done. But while I was sharing in and sympathizing with Jesus' prayer, I heard these words as if coming from His lips: "We should, by all means, teach the people that Jesus, more keenly than any human being can conceive, endured this pain of utter abandonment, because He was hypostatically united with the Divinity, because He was truly God and man. Being in His Sacred Humanity wholly abandoned by the Father, He felt most perfectly that bereavement, He drained to the dregs the bitter cup of dereliction, He experienced for the time what a soul endures that has lost its God forever.

And so when in His agony He cried out with a loud voice, He meant not only to make known His dereliction, but also to publish to all afflicted souls who acknowledge God as their Father that the privilege of recurring to Him in filial confidence He merited for them then and there. Toward the third hour, Jesus cried in a loud voice: "Eli, Eli, lamma sabacthani!" which means: "My God! My God! Why hast Thou forsaken Me!"

When this clear cry of Our Lord broke the fearful stillness around the cross, the scoffers turned toward it and one said: "He is calling Elias"; and another: "Let us see whether Elias will come to deliver Him." When the most afflicted Mother heard the voice of her Son, she could no longer restrain herself. She again pressed forward to the cross, followed by John, Mary Cleophas, Magdalen, and Salome.

While the people around were lamenting and trembling with fear, a troop of about thirty distinguished men from Judea and the neighborhood of Joppa came riding up on horseback. They were on their way to Jerusalem for the celebration of the feast. When they beheld the frightful treatment to which Jesus had been subjected and the threatening appearances in nature, they expressed their horror aloud and cried out: "Were it not that the Temple of God is in it, this cruel city should be burned to the ground for having charged itself with such a crime."

Such expressions from strangers evidently of high rank encouraged the people. Loud murmurs and cries of grief resounded everywhere, and many of those similarly impressed retired together from the scene. The remaining spectators were now divided into two parties: one gave utterance to sorrow and indignation; the other continued to insult Jesus and rage against Him. The Pharisees, however, were disheartened. They feared a rising of the populace, since great disturbance was even then prevailing in Jerusalem. They deliberated with the Centurion

Abenadar, whereupon an order was given to close the city gate in the neighborhood of Mount Calvary, that communication with the city might thus be cut off. A messenger was sent to Pilate and Herod for a bodyguard of five hundred men to prevent an insurrection. In the meantime, the Centurion Abenadar did all in his power to secure peace and order. He forbade the Pharisees to insult Jesus, lest the people might be infuriated.

Soon after three o'clock the sky brightened a little, and the moon began to recede from the sun in an opposite direction. The sun, red and rayless, appeared surrounded by a mist, and the moon sank suddenly as if falling to the opposite side. By degrees the sunbeams shone out again, and the stars disappeared, but the sky still looked lowering. With returning light, the scoffers on Calvary again became bold and triumphant. Then it was that they said: "He is calling Elias." Abenadar commanded quiet and order.

54. THE DEATH OF JESUS. FIFTH, SIXTH, AND SEVENTH WORDS ON THE CROSS

As it grew light, the body of Jesus could be seen on the cross, pale, weak, perfectly exhausted, becoming whiter from the great loss of blood. He said, I know not whether praying in voice audible to me alone, or half-aloud: "I am pressed like the wine which was once trodden here in the wine press. I must pour out all My blood until water cometh, and the shell becometh white, but wine shall here be made no more."

(For an explanation of these words, Anne Catherine was shown a vision, from which she related what follows:) I saw on Mount Calvary after the Deluge the Patriarch Japhet, a tall, dark-skinned old man, encamping with numerous flocks and descendants. Their huts were sunk in the earth, the roofs covered with sods upon

which plants and flowers were growing. Grapevines were everywhere flourishing, and wine was made on Mount Calvary in a new way, over which Japhet himself presided. I saw also the various ways in which wine was formerly prepared and used, and many circumstances connected with the wine itself, of which I remember only the following: at first, the grapes were merely eaten; later on, they were pressed in stone troughs by means of wooden blocks, and lastly huge wooden cylinders and pestles were employed for the same end. But in the time of Japhet, I saw that a new kind of press was invented, in form very like the Holy Cross. The trunk of a tree, hollow and large in diameter, was placed upright, and in it were suspended the grapes in a sack through which the juice could run. Upon the sack pressed a pestle and block. On either side of the hollow trunk and directed toward the sack were arms which, on being worked up and down, crushed the grapes. The juice thus expressed flowed through five holes bored in the hollow trunk down into a vat cut in the rock. From this it ran into a vessel formed of two pieces of bark, each taken from a tree cut in half from top to bottom. The two halves, being put together, were then overlaid with thin wooden rods, and the cracks cemented with pitch. From this last vessel, the grape juice flowed into that rocky cellar-like cave into which the Lord Jesus was thrust before His Crucifixion. At the time of Japhet it was a pure cistern. I saw that the cracks of the wooden vat were covered with sods and stones for greater protection. At the foot of the press and that of the stone vat, haircloth was laid before an opening in one of the cracks, to catch the skins which were always disposed of on that side. When the press was ready to receive them, the workmen filled the sack with grapes (which until wanted were stored away in the cistern), hung it in the hollow upright, nailed it fast, placed the heavy pestle with its block in the open mouth of the sack, and began

to work the levers in and out, thus making them strike against the sack of grapes, from which the wine flowed. I saw another workman busy at the top of the press, keeping the contents of the sack from making their way up above the block. These particulars reminded me of Jesus' Crucifixion, on account of the striking similarity between the press and the cross. They had also a long tube with a prickly head, like a hedgehog (perhaps it was a large thistlehead), and this they pushed through the crack and the upright press whenever they became stopped up. This tube recalled the lance and sponge. I saw, standing around, leathern bottles and vessels of bark smeared with pitch. I saw many youths and boys, with girdles such as Jesus used to wear, working here. Japhet was very old. He was clothed in the skins of beasts and wore a long beard.

He regarded the new wine press with great satisfaction. There was celebrated a festival, and on a stone altar, animals that had been allowed to run in the vineyard, young asses, goats, and sheep, were sacrificed.

Jesus was now completely exhausted. With His parched tongue, He uttered the words: "I thirst!" And when His friends looked up at Him sadly, He said to them: "Could you not have given Me a drink of water?" He meant that during the darkness no one would have prevented their doing so. John was troubled at Jesus' words, and he replied: "O Lord, we forgot it!" Jesus continued to speak in words such as these: "My nearest friends must forget Me and offer Me no drink, that the Scriptures may be fulfilled." This forgetfulness was very bitter to Him. Hearing Jesus' complaint, His friends begged the soldiers and offered them money if they would reach to Him a drink of water. They would not do it, but instead they dipped a pear-shaped sponge into vinegar, a little bark keg of which was standing near, and poured upon it some drops of gall. But the Centurion Abenadar, whose heart was

touched by Jesus, took the sponge from the soldiers, pressed it out, and filled it with pure vinegar. Then he stuck into it a sprig of hyssop, which served as a mouthpiece for sucking, and fastened the whole to the point of his lance. He raised it in such a way that the tube should incline to Jesus' mouth and through it He might be able to suck the vinegar from the sponge.

Of some of the words that I heard the Lord speaking in admonition to the people, I remember only that He said: "And when I shall no longer have voice, the mouth of the dead shall speak"; whereupon some of the bystanders cried out: "He still blasphemes!" But Abenadar commanded peace.

The hour of the Lord was now come. He was struggling with death, and a cold sweat burst out on every limb. John was standing by the cross and wiping Jesus' feet with his handkerchief. Magdalen, utterly crushed with grief, was leaning at the back of the cross. The Blessed Virgin, supported in the arms of Mary Cleophas and Salome, was standing between Jesus and the cross of the good thief, her gaze fixed upon her dying Son. Jesus spoke: "It is consummated!" and raising His head He cried with a loud voice: "Father, into Thy hands I commend My Spirit!" The sweet, loud cry rang through Heaven and earth. Then He bowed His head and gave up the ghost. I saw His soul like a luminous phantom descending through the earth near the cross down to the sphere of Limbo. John and the holy women sank, face downward, prostrate on the earth.

Abenadar the Centurion, an Arab by birth, and a disciple baptized later on at Ctesiphon, had, since the moment in which he had given Jesus the vinegar to drink, remained seated on his horse close to the eminence upon which the cross was raised, the forefeet of the animal planted near it and, consequently, higher than the hindfeet. Deeply affected, he gazed long, earnestly and

fixedly into the thorn-crowned countenance of Jesus. The horse hung his head as if in fear, and Abenadar, whose pride was humbled, let the reins hang loose. When the Lord in a clear, strong voice uttered those last words, when He died with that loud cry that rang through Heaven, earth, and Hell, the earth quaked and the rock between Him and the thief on His left was rent asunder with a crashing sound. That loud cry, that witness of God, resounded like a warning, arousing terror and shuddering in mourning nature. It was consummated! The soul of Our Lord had left the body! The death cry of the dying Redeemer had roused all that heard it; even the earth, by its undulations, seemed to recognize the Saviour, and a sharp sword of sorrow pierced the hearts of those that loved Him. Then it was that grace penetrated the soul of Abenadar. The horse trembled under his rider, who was reeling with emotion; then it was that grace conquered that proud mind, hard as the rock of Calvary. He threw his lance to the ground and, with his great clenched fist, struck his breast vigorous blows, crying aloud in the voice of a changed man: "Blessed be God the Almighty, the God of Abraham and Jacob! This was a just Man! Truly, He is the Son of God!" And many of the soldiers, deeply affected by his words, followed his example.

Abenadar, who was now a changed being, a man redeemed, after his public homage to the Son of God would no longer remain in the service of His enemies. He turned his horse toward Cassius, the subaltern officer, known under the name of Longinus, dismounted, picked up his lance, presented it to him and addressed a few words both to him and the soldiers. Cassius mounted the horse and assumed the command. Abenadar next hurried down Mount Calvary and through the Valley of Gihon to the caves in the Valley of Hinnom, where he announced to the disciples hidden therein the death of the Lord,

after which he hastened into the city and went straight to Pilate.

Terror fell upon all at the sound of Jesus' death cry, when the earth quaked and the rock neath the cross was split asunder. A feeling of dread pervaded the whole universe. The veil of the Temple was on the instant rent in twain, the dead arose from their graves, the walls in the Temple fell, while mountains and buildings were overturned in many parts of the world.

Abenadar rendered public testimony to his belief in Jesus, and his example was followed by many of the soldiers. Numbers of those present, and some of the Pharisees last come to the scene, were converted. Many struck their breast, wept, and returned home, while others rent their garments and sprinkled their head with dust. All were filled with fear and dread.

John at last arose. Some of the holy women, who until then were standing at a distance, now pressed into the circle, raised the Mother of Jesus and her companions, and led them away.

When the loving Lord of life, by a death full of torture, paid for sinners their debt, as man He commended His soul to His God and Father, and gave His body over to the tomb. Then the pale, chill pallor of death overspread that sacred vessel now so terribly bruised and quivering with pain. It became perfectly white, and the streams of blood running down from the numerous wounds grew darker and more perceptible. His face was elongated, His cheeks sunken, His nose sharp and pinched. His underjaw fell, and His eyes, which had been closed and full of blood, opened halfway. For a few instants He raised His thorn-crowned head for the last time and then let it sink on His breast under the burden of pain. His lips, blue and parted, disclosed the bloody tongue in His open mouth. His fingers, which had been contracted around the heads of the nails, now relaxed

and fell a little forward while the arms stretched out to their natural size. His back straightened itself against the cross, and the whole weight of His Sacred Body fell upon the feet. His knees bent and fell to one side, and His feet twisted a little around the nail that pierced them.

When Jesus' hands became stiff, His Mother's eyes grew dim, the paleness of death overspread her countenance, her feet tottered, and she sank to the earth. Magdalen, John, and the others, yielding to their grief, fell also with veiled faces.

When that most loving, that most afflicted Mother arose from the ground, she beheld the Sacred Body of her Son, whom she had conceived by the Holy Ghost, the flesh of her flesh, the bone of her bone, the heart of her heart, the holy vessel formed by the divine overshadowing in her own blessed womb, now deprived of all its beauty and comeliness and even of its most holy soul, given up to the laws of that nature which He had Himself created and which man had by sin abused and disfigured. She beheld that beloved Son crushed, maltreated, disfigured, and put to death by the hands of those whom He had come in the flesh to restore to grace and life. Ah! She beheld that Sacred Body thrust from among men, despised, derided, emptied, as it were, of all that was beautiful, truthful, and lovely, hanging like a leper, mangled on the cross between two murderers! Who can conceive the sorrow of the Mother of Jesus, of the Queen of Martyrs!

The sun was still obscured by fog. During the earthquake the air was close and oppressive, but afterward there was a sensible decrease in temperature. The appearance of Our Lord's corpse on the cross was exceedingly awful and impressive. The thieves were hanging in frightful contortions, and seemingly intoxicated with liquor. At last both became silent. Dismas was in prayer.

It was just after three o'clock when Jesus expired. When the first alarm produced by the earthquake was over, some of the Pharisees grew bolder. They approached the chasm made by it in the rock of Calvary, threw stones into it, fastened ropes together, and let them down; but as they could not reach the bottom of the abyss, they became a little more thoughtful and, comprehending in some degree why people were lamenting and beating their breast, they rode off from the scene. Some were entirely changed in their ideas. The people soon dispersed and went in fear and anxiety through the valley in the direction of the city, many of them being converted. Part of the band of fifty Roman soldiers strengthened the guard at the city gate until the arrival of the five hundred that had been asked for. The gate was locked. Other posts around were occupied by soldiers, to prevent a concourse of people and confusion. Cassius (Longinus) and about five of his soldiers remained inside the circle and lying around on the rampart. Jesus' relatives were near the cross. They sat in front of it, lamenting and weeping. Several of the holy women had returned to the city. All was lonely, still, and sad. Off in the distance, here and there, in the valley and on the remote heights, a disciple might be descried peering timidly and inquiringly toward the cross, and retiring quickly on the approach of anyone.

55. THE EARTHQUAKE. APPARITIONS OF THE DEAD IN JERUSALEM

When Jesus with a loud cry gave up His Spirit into the hands of His Heavenly Father, I saw His soul, like a luminous figure, penetrating the earth at the foot of the cross, accompanied by a band of luminous angels, among whom was Gabriel. I saw a great multitude of evil spirits driven by those angels from the earth into the abyss.

Jesus sent many souls from Limbo to re-enter their body, in order to frighten and warn the impenitent, as well as to bear witness to Himself.

By the earthquake at Jesus' death, when the rock of Calvary was split, many portions of the earth were upheaved while others sank, and this was especially the case in Palestine and Jerusalem. In the Temple and throughout the city, the inhabitants were just recovering somewhat from the fright caused by the darkness when the heaving of the earth, the crash of falling buildings in many quarters, gave rise to still more general consternation; and, to crown their terror, the trembling and wailing crowd, hurrying hither and thither in dire confusion, encountered here and there the corpses raised from the dead, as they walked about uttering their warnings in hollow voices.

The High Priests in the Temple had recommenced the slaughtering of the lambs, which had been interrupted by the frightful darkness. They were rejoicing triumphantly over the returning light when suddenly the ground began to quake, a hollow rumbling was heard, and the crash of toppling walls, accompanied by the hissing noise made by the rending of the veil, produced for the moment in the vast assemblage speechless terror broken only by an occasional cry of woe. But the crowd was so well-ordered, the immense edifice so full, the going and coming of the great number engaged in slaughtering so perfectly regulated—the act of slaughtering, the draining of blood, the sprinkling of the altars with it by the long row of countless priests amid the sound of canticles and trumpets—all this was done with so great accord, so great harmony of action, that the fright did not lead to general confusion and dispersion. The Temple was so large, there were so many different halls and apartments, that the sacrifices went on quietly in some, while fright and horror were pervading others, and in others still the priests managed

to keep order. It was not till the dead made their appearance in different parts of the Temple that the ceremonies were entirely interrupted and the sacrifices discontinued, as if the Temple had become polluted. Still even this did not come so suddenly upon the multitude as to cause them in their flight to rush precipitously down the numerous steps of the Temple. They dispersed by degrees, hurrying down one group at a time, while in some quarters of the building the priests were able to bring back the frightened worshippers and keep them together. Still, however, the anxiety, the fright of all, though different in degree, was something quite indescribable.

The appearance of the Temple at this moment may be pictured to oneself by comparing it to a great anthill in full and well-ordered activity. Let a stone be thrown into it or a stick introduced among the little creatures here and there, and confusion will reign around the immediate scene of disturbance, though activity may continue uninterruptedly in other groups, and soon the damaged places are covered and repaired.

The High Priest Caiaphas and his followers, owing to their desperate insolence, did not lose presence of mind. Like the sagacious magistrate of a seditious city, by threats, by the separation of parties, by persuasion, and all kinds of deceitful arguments, Caiaphas warded off the danger. By his demoniacal obstinacy especially, and his own apparent calmness, he prevented not only a general panic, so destructive in its consequences, but likewise hindered the people from construing those frightful warnings into a testimony of the innocent death of Jesus. The Roman garrison on the fortress Antonia did all that could be done to maintain order, and although the confusion and consternation were great and caused a discontinuance of the festal ceremonies, yet there was no insurrection. The blaze was reduced to a glimmering spark of

anxiety, which the people, separating by degrees, carried with them to their homes, and which was there for the most part by the activity of the Pharisees finally extinguished.

And so it was in general. I remember the following striking incidents: The two great columns at the entrance of the Holy of Holies in the Temple, between which hung a magnificent curtain, fell in opposite directions, the left-hand one to the south, the right-hand to the north. The beam which they supported gave way and the great curtain was, with a hissing noise, rent from top to bottom so that, opening on either side, it fell. This curtain was red, blue, white, and yellow. Many celestial spheres were described upon it, also figures like the brazen serpent. The people could now see into the Holy of Holies. In the northern wall near it was the little cell in which Simeon used to pray. A great stone was hurled upon it, and the roof fell in. In some of the halls the floor sank here and there, beams were displaced, and pillars gave way.

In the Holy of Holies, between the porch and the altar, an apparition of the murdered High Priest Zacharias was seen. He uttered threatening words, spoke of the death of the other Zacharias, also that of John, denominating the High Priests the murderers of the Prophets. He came from the opening made by the falling stone near Simeon's place of prayer, and addressed the priests in the Holy of Holies. Simon Justus was a pious High Priest, an ancestor of the aged priest Simeon who had prophesied on the occasion of Jesus' Presentation in the Temple. His two prematurely deceased sons now appeared as tall phantoms near the principal chair of instruction, and in menacing terms spoke of the murder of the Prophets, of the sacrifice of the Old Law, which was now at an end, and admonished all present to embrace the doctrine of the Crucified.

Jeremias appeared at the altar and uttered words of de-

nunciation. The sacrifice of the Old Law was ended, he said, and a new one had begun. These speeches and apparitions in places to which Caiaphas or the priests alone had access, were hushed up and denied. It was forbidden to speak of them under penalty of excommunication. And now there arose a great clamor, the doors of the sanctuary sprang open, a voice cried out: "Let us go hence!" and I saw the angels departing from the Temple. The altar of incense was elevated to some height and a vessel of incense tilted over. The shelf that held the rolls of Scripture fell in, and the rolls were scattered around. The confusion increased to such a degree that the time of day was forgotten. Nicodemus, Joseph of Arimathea, and many others left the Temple and went away. Corpses were lying here and there, others were wandering through the halls and uttering warning words to the people. At the sound of the voice of the angels fleeing from the Temple, the dead returned to their graves. The teacher's chair in the outer porch fell to pieces. Many of the thirty-two Pharisees who had ridden to Calvary just before Jesus expired, returned in the midst of this confusion to the Temple. As they had been converted at the foot of the cross, they looked upon all these signs with still greater consternation and, addressing some stern reproaches to Annas and Caiaphas, they quickly retired.

Annas, who was really, though in secret, Jesus' principal enemy who for a long time had headed all the hidden intrigues against Him and the disciples, and who had also instructed the false witnesses as to what they were to say, was so terrified that he became like one bereft of reason. He fled from corner to corner through the most retired apartments of the Temple. I saw him moaning and crying, his muscles contracted as if in convulsions, conveyed to a secret room where he was surrounded by several of his followers. Once Caiaphas clasped him tightly in his arms in order to raise his courage, but in

vain. The apparition of the dead cast him into utter despair. Caiaphas, although excessively alarmed, had in him so proud and obstinate a devil that he would not allow his terror to be seen. He bade defiance to all and, with a bold front, set his rage and pride against the warning signs of God and his own secret fright. But as he could no longer continue the sacred ceremonies, he hid and commanded others to hide all the events and apparitions not already known to the people. He gave out, and caused others to do the same, that these apparitions, indicative of God's anger, were due to the followers of the crucified Galilean, for their coming to the Temple had polluted it. Only the enemies of the sacred Law, he said, which Jesus had tried to overturn, had experienced any alarm, and many of the things that had happened could be ascribed to the witchcraft of the Galilean who, in death as in life, had disturbed the peace of the Temple. And so it came to pass that he silenced some by such words, and frightened others with threats. Many, however, were deeply impressed, though they concealed their sentiments. The feast was postponed until the Temple could be purified. Many of the lambs were not slaughtered, and the people dispersed by degrees.

The tomb of Zacharias under the Temple wall was sunken and destroyed, and in consequence, some stones fell out of the wall. Zacharias left it, but did not again return to it. I know not where he again laid off his body. Simon Justus's sons, who had arisen from their graves, laid theirs down again in the vault under the Temple mount, when Jesus' body was being prepared for burial.

While all these things were going on in the Temple, a similar panic was experienced in many other quarters of Jerusalem. Just after three o'clock, many tombs were violently shattered, especially in the northwestern section of the city where there were numerous gardens. I saw here and there the dead lying in their winding sheets. In

other places, there were only masses of rottenness, in others skeletons, and from many proceeded an intolerable stench. At Caiaphas's tribunal, the steps upon which Jesus stood when exposed to the mockery of the rabble were overturned, also a portion of the fireplace in the hall in which Peter's first denial took place. The destruction here was so great that a new entrance had to be made. It was in this place that the corpse of the High Priest Simon Justus appeared, to whose race belonged Simeon who had prophesied at Jesus' Presentation in the Temple. His apparition uttered some menacing words upon the unjust sentence that had here been pronounced. Several members of the Sanhedrim were present. The individuals that on the preceding night had given entrance to Peter and John, were converted. They fled to the caves in which the disciples were concealed. At Pilate's palace, the stone was shattered and the whole place upon which Pilate had exhibited Jesus to the multitude fell in. All things reeled under the powerful shaking-up they got, and in the court of the neighboring judgment hall, the place in which the bodies of the innocents murdered by Herod's orders were interred, fell in. In many other parts of the city, walls were overturned and others cracked, but no edifices were entirely destroyed. Pilate, perplexed and superstitious, was in the greatest consternation and wholly incapable of discharging the duties of his charge. The earthquake shook his palace. It rocked and trembled under him as he fled from room to room. The dead from the court below proclaimed to him his false judgment and contradictory sentence. He thought that those voices proceeded from the gods of Jesus the Prophet, so he locked himself up in a secret corner of his palace, where he burned incense and sacrificed to his own deities, to whom he also made a vow, that they might render those of the Galilean innocuous to him. Herod too was in his own palace and, like one crazed from fear, he ordered every

entrance to be bolted and barred.

There were about one hundred deceased belonging to all periods of time who arose in body from their shattered tombs both in Jerusalem and its environs. They went mostly in couples to certain parts of the city, encountering the frightened inhabitants in their flight, and testifying to Jesus in denunciatory words, few but vigorous. Most of the sepulchers stood solitary in the valleys, though there were many in the newly laid out portions of the city, especially among the gardens toward the northwest, between the corner gate and that leading to the place of crucifixion. There were besides, around and under the Temple, many secret graves long since forgotten.

Not all the dead whose corpses were exposed to view by the falling of their tombs arose. Many a one became merely visible, because the graves were in common. But many others, whose souls Jesus sent to earth from Limbo, arose, threw off the covering from their face and went, not walking, but as if floating, along the streets of Jerusalem to their friends and relatives. They entered the houses of their posterity, and rebuked them severely for the part they had taken in the murder of Jesus. I saw some of them meeting, as if they were friends or relatives, and going in couples through the streets of the city. I could see no movement of their feet under their long winding sheets. They passed along as if lightly hovering above the ground. The hands of some were enfolded in broad bands of linen, others hung down under the large sleeves that bound the arms. The covering of the face was thrown up over the head, and the pale, yellow countenance with its long beard looked dried and withered. Their voices sounded strange and unearthly, and these voices, joined to their incessant moving from place to place, unconcerned about all around, was their only external expression; indeed they seemed almost nothing but

voice. They were clothed somewhat differently, each according to the custom at the time of his death, his position in society, and his age. On the crossways upon which Jesus' punishment was trumpeted as the procession moved on to Golgotha, they stood still and proclaimed glory to Jesus and woe to His murderers. The people standing afar hearkened, shuddered, and fled, as the dead floated toward them. I heard them on the forum in front of Pilate's palace crying aloud in threatening terms. I remember the words: "Cruel Judge!" The people fled into the most secret corners of their houses and hid. Intense fear pervaded the whole city. About four o'clock, the dead returned to their graves. Many other spirits appeared in different quarters after Christ's Resurrection. The sacrifice was interrupted and everything thrown into confusion. Only a very few of the people ate the Paschal lamb that evening.

Among the dead who arose on this occasion in and around Jerusalem (and there were at least one hundred), no relative of Jesus was found. The tombs in the northwestern section of Jerusalem were once beyond the precincts of the city, but when it was enlarged they were included in its limits. I had also a glimpse of other deceased persons who arose here and there in different parts of the Holy Land, appeared to their relatives, and bore witness to Jesus Christ's mission. I saw, for instance, Zadoch, a very pious man, who divided all his wealth between the poor and the Temple and founded an Essenian community near Hebron. He was one of the last Prophets before Christ. He had waited very earnestly for the appearance of the Messiah, he had many revelations upon the same, and communication with the ancestors of the Holy Family. This Zadoch, who lived about one hundred years before Jesus, I saw arise and appear to several persons in the region of Hebron. I saw once that his soul was among the first to return to his body, and

then I saw all those souls walking around with Jesus, as if they had again laid their body down. I saw also various deceased persons appearing to the disciples of the Lord in their hiding places, and addressing to them words of admonition.

I saw that the darkness and earthquake were not confined to Jerusalem and its environs. They extended throughout other regions of the country, yes, even in far distant places they spread terror and destruction. In Tirzah, the towers of the prison from which Jesus had released the captives were overthrown, as well as other buildings. In the land of Cabul, I saw that a great many places suffered injury. Throughout Galilee, where chiefly Jesus had journeyed, I saw isolated buildings in many places, and especially numerous houses belonging to the Pharisees who had persecuted the Lord most violently, toppling down over wife and child, while they themselves were away at the feast. The destruction around the Sea of Galilee was very remarkable. In Capharnaum many buildings were overturned. The place between Tiberias and the garden of Zorobabel, the Centurion of Capharnaum, was almost demolished. The entire rocky projection belonging to the Centurion's beautiful gardens near Capharnaum was torn away. The lake rushed into the valley and its waters flowed near to Capharnaum, which, before that, was fully half an hour's distance from it. Peter's house and the dwelling of the Blessed Virgin outside Capharnaum and toward the lake remained unharmed.

The Sea of Galilee was greatly disturbed. In some places its banks caved in, and in others they seemed to be pushed out, its shape thereby being notably changed. It began to assume that which it has at the present day, and, especially in its near surroundings, it can no longer be readily recognized. The change was particularly great at the southwest end of the sea, just below Tarichaea,

where the long dike of black stone which separated the marsh from the sea and gave a fixed direction to the course of the Jordan entirely gave way and occasioned great destruction.

On the eastern side of the sea, where the swine of the Gerasens plunged into the marsh, many places sank in; the same happened likewise in Gergesa, Gerasa, and throughout the entire district of Corozain. The mountain upon which Jesus had twice multiplied the loaves sustained a great shaking, and the stone upon which the bread was multiplied was rent in twain. In and around Paneas, many things were overturned. In the Decapolis half of the cities sank, and many places in Asia sustained severe damage: for instance, Nicaea, but chiefly many situated east and northeast of Paneas. In Upper Galilee too I saw great destruction. Most of the Pharisees found, on their return from the feast, dire distress in their homes, and news of it reached others while yet in Jerusalem. It was on this account that the enemies of Jesus were so dejected, and that they ventured not until Pentecost to molest His followers in any notable way.

On Mount Garizim I saw many objects belonging to the temple tumbling down. Above a well, which was protected by a little temple, stood an idol. Both idol and roof were precipitated into the well. At Nazareth, one half of the synagogue out of which His enemies had thrust Jesus, fell; and that part of the mountain down which they wanted to cast Him was torn away.

Many a mountain, valley, and city sustained great damage, and several changes were made in the bed of the Jordan. By the shocks upon the seashore and the inflowing of little streams, obstacles arose against the rushing water, so that the course of the river was in many places considerably turned aside. In Machaerus and the other cities under Herod's jurisdiction, the earthquake was not felt. They were situated outside the circle of warning and

repentance, like those men who did not fall in the Garden of Olives and who consequently did not rise again.

In many regions, the sojourn of evil spirits, I saw those spirits falling in great crowds with the toppling buildings and mountains. The quaking of the earth reminded me then of the convulsions of the possessed when the evil one felt that he had to depart. When, near Gerasa, a portion of that mountain from which the demon with the herd of swine had plunged into the swamp by the seashore rolled down into that same swamp, I saw rushing with it into the abyss, like an angry cloud, an immense multitude of evil spirits.

I think it was in Nicaea that I saw something of which I still remember, although imperfectly, the details. I saw a harbor in which lay many ships, and nearby a house from which rose a great tower. I saw there a man, a pagan, the custodian of the ships. It was his duty to climb up into the tower from time to time and gaze out over the sea, to find out whether ships were coming or if any assistance was needed. Hearing a roaring noise among the ships in the harbor, he became apprehensive of an enemy's approach. Hurrying quickly up into the watchtower, and looking out upon the ships, he beheld floating over them numerous dark figures that cried out to him in mournful tones: "If you desire to save these ships, steer them away from here, for we have to go into the abyss! Great Pan is dead." These are the only words that I distinctly remember of the apparitions. But they told him other things, and gave him many directions as to where and how, on a voyage which he was destined to take, he should make known what they now imparted to him. They exhorted him also when messengers would come and announce the doctrine of Him who had just died, to receive them well.

Through the power of the Lord, the evil spirits were forced to warn that good man and proclaim their own

disgrace. Then a violent storm arose, but the ships had already been secured. I saw at the same time the devils plunging with loud bellowing into the sea, and one half of the city swallowed up by the earthquake. The good man's house remained standing. Soon after that he sailed around in his ship for a long time, executing his commissions and making known the death of "The great Pan," as they called the Lord. Later on he went to Rome, where his statements excited intense wonder. I saw many other things connected with this man, but I have forgotten them. Among other things, I saw that one of the narratives of his travels became in repetition mixed up with what I had seen, and it was very far spread, but I do not clearly recollect how they were connected. I think the man's name sounded like Thamus, or Tramus.

56. JOSEPH OF ARIMATHEA REQUESTS THE BODY OF JESUS FROM PILATE

Quiet was scarcely restored to Jerusalem after all those frightful events, when Pilate, already so terrified, was assailed on all sides with accounts of what had occurred. The Council of the Jews also, as they had determined to do that morning, sent to him for permission to break the legs of the crucified, and thus put an end to their life, for they wanted to take them down from the cross, that they might not hang thereon upon the Sabbath. Pilate dispatched some executioners to Calvary for this purpose.

Just after that I saw Joseph of Arimathea, a member of the Council, going to Pilate. He had already heard of Jesus' death, and with Nicodemus had concluded to bury the Lord's body in the new sepulcher hewn out of a rock in his own garden, not very far from Calvary. I think I saw him outside the gate as if examining, or reconnoitering, the premises. Some few of his servants were already in the garden, cleaning it and arranging things inside the

sepulcher. Nicodemus had gone to buy linen and spices for preparing the body for burial, and he was now waiting for Joseph.

Joseph found Pilate very anxious and perplexed. He begged openly and fearlessly that he might be allowed to take the body of Jesus, the King of the Jews, down from the cross, as he wanted to lay it in his own sepulcher. Pilate's anxiety increased on beholding so distinguished a man begging so earnestly to be permitted to honor the body of Jesus, whom he himself had caused to be ignominiously crucified. The innocence of Jesus recurred to him, making him still more uneasy, but he overcame himself, and asked: "Is He, then, already dead?" for only a few moments had elapsed since he sent executioners out to break the bones of the crucified, and thus end their life. He summoned the Centurion Abenadar, who was returned from the caves where he had spoken with some of the disciples, and asked him whether the King of the Jews was already dead. Abenadar in reply related to him the death of the Lord about three o'clock, His last words, and His loud cry, the quaking of the earth and the rending of the rock. Outwardly Pilate appeared merely to be surprised, since the crucified generally lived longer, but inwardly he was filled with trouble and alarm at the coincidence of those signs with Jesus' death. He wished perhaps to palliate in some measure his cruelty by at once expediting an order for Joseph of Arimathea, by which he gave him the body of the King of the Jews with permission to take it down from the cross and bury it. He was glad by so doing to be able to annoy the High Priests, who would rather have had Jesus dishonorably buried along with the two thieves. It was probably Abenadar himself whom Pilate dispatched to see the order executed, for I saw him present at the taking down of Jesus from the cross.

Joseph of Arimathea took leave of Pilate and went to

meet Nicodemus, who was awaiting him at the house of a well-disposed woman. She lived on the broad street near that narrow alley in which Our Lord, just at the commencement of His bitter Way of the Cross, was made to endure such ignominy. Nicodemus had purchased here a lot of aromatic plants and herbs for the embalming, for the woman was a vendor of such things. She procured elsewhere many kinds of spices that she herself did not have, also linen and bandages for the same purpose, all of which she rolled together into a package that could be easily carried. Joseph of Arimathea went himself and bought a winding sheet of cotton, very fine and beautiful, six ells long and several wide. His servants collected under a shed near the house of Nicodemus ladders, hammers, strong iron nails, water bottles, vessels, sponges, and all that was necessary for the work before them. The smaller objects they packed on a light litter, or handbarrow, almost like that upon which the disciples carried the body of John the Baptist from Herod's citadel of Machaerus.

57. THE SIDE OF JESUS OPENED. THE LEGS OF THE THIEVES BROKEN

Meanwhile all was silent and mournful on Golgotha. The crowd had timidly dispersed to their homes. The Mother of Jesus, John, Magdalen, Mary Cleophas, and Salome were standing or sitting with veiled heads and in deep sadness opposite the cross. Some soldiers were seated on the earthen wall, their spears stuck in the ground near them. Cassius was riding around, and the soldiers were interchanging words with their companions posted at some distance below. The sky was lowering; all nature appeared to be in mourning. Things were in this position when six executioners were seen ascending the mount with ladders, spades, ropes, and heavy, triangular

iron bars used for breaking the bones of malefactors.

When they entered the circle, the friends of Jesus drew back a little. New fear seized upon the heart of the Blessed Virgin lest the body of Jesus was to be still further outraged, for the executioners mounted up the cross, roughly felt the sacred body, and declared that He was pretending to be dead. Although they felt that He was quite cold and stiff, yet they were not convinced that He was already dead. John, at the entreaty of the Blessed Virgin, turned to the soldiers, to draw them off for a while from the body of the Lord. The executioners next mounted the ladders to the crosses of the thieves. Two of them with their sharp clubs broke the bones of their arms above and below the elbows, while a third did the same above the knees and ankles. Gesmas roared frightfully, consequently the executioner finished him by three blows of the club on the breast. Dismas moaned feebly, and expired under the torture. He was the first mortal to look again upon His Redeemer. The executioners untwisted the cords, and allowed the bodies to fall heavily to the earth. Then tying ropes around them, they dragged them down into the valley between the mount and the city wall, and there buried them.

The executioners appeared still to have some doubts as to the death of the Lord, and His friends, after witnessing the terrible scene just described, were more anxious than ever for them to withdraw. Cassius, the subaltern officer, afterward known as Longinus, a somewhat hasty, impetuous man of twenty-five, whose airs of importance and officiousness joined to his weak, squinting eyes often exposed him to the ridicule of his inferiors, was suddenly seized by wonderful ardor. The barbarity, the base fury of the executioners, the anguish of the Blessed Virgin, and the grace accorded him in that sudden and supernatural impulse of zeal, all combined to make of him the fulfiller of a Prophecy. His lance, which was shortened

by having one section run into another, he drew out to its full length, stuck the point upon it, turned his horse's head, and drove him boldly up to the narrow space on top of the eminence upon which the cross was planted. There was scarcely room for the animal to turn, and I saw Cassius reining him up in front of the chasm made by the cleft rock. He halted between Jesus' cross and that of the good thief, on the right of Our Saviour's body, grasped the lance with both hands, and drove it upward with such violence into the hollow, distended right side of the Sacred Body, through the entrails and the heart, that its point opened a little wound in the left breast. When with all his force he drew the blessed lance from the wide wound it had made in the right side of Jesus, a copious stream of blood and water rushed forth and flowed over his up-raised face, bedewing him with grace and salvation. He sprang quickly from his horse, fell upon his knees, struck his breast, and before all present proclaimed aloud his belief in Jesus.

The Blessed Virgin, John, and the holy women, whose eyes were riveted upon Jesus, witnessed with terror the sudden action, accompanied the thrust of the lance with a cry of woe, and rushed up to the cross. Mary, as if the thrust had transfixed her own heart, felt the sharp point piercing her through and through. She sank into the arms of her friends, while Cassius, still on his knees, was loudly confessing the Lord and joyfully praising God. He was enlightened; he now saw plainly and distinctly. The eyes of his body, like those of his soul, were healed and opened. All were seized with a sentiment of the deepest reverence at sight of the Redeemer's blood which, mixed with water, fell in a foamy stream into a hollow in the rock at the foot of the cross. Mary, Cassius, the holy women, and John scooped it up in the drinking cups they had with them, poured it into flasks, and dried the hollow with linen cloths.[1]

Cassius was entirely changed, deeply touched and humbled. He had received perfect sight. The soldiers present, touched also by the miracle they had witnessed, fell on their knees, striking their breast and confessing Jesus, from the wide opening of whose right side blood and water were copiously streaming. It fell upon the clean stone, and lay there foaming and bubbling. The friends of Jesus gathered it up with loving care, Mary and Magdalen mingling with it their tears. The executioners who meanwhile had received Pilate's order not to touch the body of Jesus, as he had given it to Joseph of Arimathea for burial, did not return.

The lance of Cassius was in several sections that slipped one into the other. When not drawn out, it looked like a stout staff of moderate length. The part that inflicted a wound was of iron, smooth and pear-shaped, on the top of which a point could be stuck, and from the lower part two sharp, curved blades could be drawn when needed.

All the above took place around the cross of Jesus soon after four o'clock, while Joseph of Arimathea and Nicodemus were making the purchase necessary for the burial of Christ. When the friends of Jesus on Golgotha were informed by Joseph of Arimathea's servants, who were come from cleaning and arranging the sepulcher, that their master had Pilate's permission to take down the Sacred Body and lay it in his own new tomb, John and the holy women returned at once to the city, to the quarter on Mount Sion, that the Blessed Virgin might take a little rest. They wanted also to get some things still necessary for the burial. The Blessed Virgin had a little dwelling among the buildings belonging to the Coenaculum. They did not go by the nearest gate, for that was closed and guarded on the other side by the soldiers that the Pharisees had called for when they feared an uprising of the populace. They went by one more to the

south, the one that led to Bethlehem.

1. Sister Emmerich added: "Cassius, baptized Longinus, later on was ordained deacon and preached Christ. He always carried about with him some of the sacred blood, now dried up. It was found in his grave in Italy, in a city not far from the place in which Saint Clare lived. Near the city is a *green* lake in which there is an island. His body must have been taken there." Sister Emmerich appears, by her description, to designate Mantua, where such a tradition is preserved. The writer is ignorant as to which Saint Clare lived in the neighborhood.

58. SOME LOCALITIES OF ANCIENT JERUSALEM

On the eastern side of Jerusalem was the first gate south of the southeast angle of the Temple, which led into that quarter of the city called Ophel. The one to the north of the northeast corner was the sheep gate. Between these two gates was a third (though not as yet long in existence) that led to some streets which ran one above another on the east side of the Temple mount, and in which principally stonecutters and other laborers resided. Their dwellings adjoined the foundation walls of the Temple. Almost all the houses of these two streets belonged to Nicodemus, who had had them built. The stonecutters that occupied them either paid him rent or worked for him, for they had business relations with him and his friend, Joseph of Arimathea. The last-named owned large quarries in his native place, and carried on an active trade in marble. Nicodemus had not long before built a beautiful new gate for these streets; it is now called the gate of Moriah. As it was just finished, Jesus was the first to pass through it on Palm Sunday. He went through Nicodemus's new gate, through which no one before Him had passed, and He was buried in Joseph of Arimathea's new sepulcher, in which before Him no one

had rested. Later on, this gate was walled up, and there is a saying that the Christians will once again enter the city through it. Even in the present day, there is a walled-up gate in this region, called by the Turks "The Golden Gate."

If there were no walls to obstruct the course, a straight road from the sheep gate toward the west would strike almost between the northwest end of Mount Sion and through the center of Golgotha. From this gate to Golgotha in a straight line the distance was perhaps three-quarters of an hour, but from Pilate's house to Golgotha, it was in a straight line about five-eighths of an hour. The fortress Antonia rose from a projecting rock on the northwest of the Temple mount. When one turned to the left from Pilate's palace and passed westward through the arch, the fortress lay on his left. On one of its walls was an elevated platform that overlooked the forum, and from it Pilate was accustomed to address the populace, to publish new laws, for instance. When Jesus was carrying His cross inside the city, He often had Mount Calvary on His right. (Jesus' journey must have been made partly in a southwesterly direction). It led through the gate of an inner wall which ran off toward Sion, which quarter of the city stood very high. Beyond this wall and to the west, there was another quarter that contained more gardens than houses. Toward the outer wall of the city there were magnificent sepulchers with beautifully sculptured entrances, and above many of them pretty little gardens. In this quarter stood the house owned by Lazarus. It has beautiful gardens that extended toward where the outer western wall turned off to the south. There was, I think, near the great sheep gate a little private entrance through the city wall into those gardens. Jesus and His disciples, with Lazarus's permission, often made use of it in coming and going. The gate on the northwest corner opened in the direction of Bethsur,

which lay more to the north than Emmaus and Joppa. Several royal tombs stood to the north of the outer wall. This western and sparsely built portion of the city was the lowest of all. It sloped gently toward the city wall and then as gently rose again before reaching it. This second slope was covered with beautiful gardens and vineyards. Back of this ran a broad paved road inside the walls with paths leading to them and to the towers. The latter were not like ours, which have their stairs inside. On the other side of the wall outside the city, there was a declivity toward the valley, so that the walls around this lower quarter looked as if built on a raised terrace. Here too were found gardens and vineyards. Jesus' way to Calvary did not run through these gardens, for the quarter in which they were lay at the end of His journey northward to the right. It was thence Simon of Cyrene was coming when he met Jesus. The gate through which Jesus was led out of the city was not directly toward the west, but rather facing the southwest. On passing out of that gate and turning to the left, one found the city wall running southward for a short distance when it made a sharp turn to the west, and then ran again to the south around Mount Sion. On this left side of the wall and on the way to Sion rose a very strong tower like a fortress. On this same side and very near the gate that led to the place of execution, opened another. Of all the city gates, these two were nearest each other. The distance between them was not greater than that between the castle gate and Luding's gate here in Dülmen. This last-mentioned gate of Jerusalem opened westward into the valley, and from it the road ran to the left and a little southward toward Bethlehem. Somewhat beyond the gate of execution the road turned northward and ran straight to Calvary, which faced the city on the east and was very steep, but which on the west sloped gradually. Looking from this side toward the west, one could see for some distance along

the road leading to Emmaus. There was a field on the roadside, and there I saw Luke gathering herbs when, after the Resurrection, he and Cleophas on their way to Emmaus were met by Jesus. Toward ten o'clock on the morning of the Crucifixion, Jesus' face was turned to the northwest, that is, in the direction of the cross erected for Him on Calvary. When hanging on the cross, if He turned His head to the right, He could catch a glimpse of the fortress Antonia. All along the city wall, both north and east of Calvary, lay gardens, vineyards, and sepulchers. The cross of Jesus was buried on the northeast side and at the foot of Mount Calvary. Opposite the spot upon which the crosses were afterward discovered and to the northeast there were beautiful terraces covered with vines. Looking southward from the point upon which the cross stood on Calvary, one could see the house of Caiaphas away below the fortress of David.

59. GARDEN AND TOMB BELONGING TO JOSEPH OF ARIMATHEA

This garden[1] was at least seven minute's distance from Mount Calvary, near the Bethlehem gate, and on the height that sloped down to the city wall. It was very beautiful with its tall trees, its seats, and its shady nooks. On one side it extended up to the height upon which rose the city wall. A person coming down into the valley from the northern side would perceive on entering the garden that the ground rose on his left up to the city wall. To the right and at the end of the garden lay a detached rock, in which was the sepulcher. Turning to the right, he would come to the entrance of the grotto which was facing the east, on rising ground and against the city wall. In either end of the same rock, north and south, there were two smaller grottos with low entrances. A narrow pathway ran around its western side. The ground in

front of the grotto was higher than that of the entrance itself, so that to reach the door, one had to descend some steps, just as in another little tomb on the eastern side of the rock. The outer entrance was closed with latticework. The space inside the grotto was sufficiently great for four men to stand against the wall to the right and as many to the left, and yet permit the body to be carried between them by the bearers. The walls of the grotto rounded at the western side until they formed, just opposite the door, a broad but not very high niche. The rocky wall here formed an arching roof over the tomb, which was about two feet above the level of the ground, with space hollowed out on top to receive a corpse in its winding sheet. The tomb projected like an altar, being connected with the rock only on one side. There was room for one person to stand at the head, another at the foot, and still a third before the tomb even when the doors of the niche were closed. The doors were of copper, or some other metal, and opened to both sides, where there was space for them against the walls. They did not stand perpendicularly, but lay a little obliquely before the niche, and reached low enough to the ground for a stone laid against them to prevent their being opened. The stone intended for this purpose was now lying outside the entrance of the grotto. After the burial of the Lord it was brought in for the first time and laid before the closed doors of the tomb. It was large and somewhat rounded on the side that was to lie next the doors, because the wall near them was not at right angles. To open the doors, the immense stone was not first rolled out of the vault, for that, owing to the confined space, would have been attended with the greatest difficulty. But a chain let down from the roof was fastened to rings fixed in the stone. Then the chain being drawn up by the aid of several men exerting all their strength, the stone was swung to one side of the grotto,

leaving the doors of the tomb free.

In the garden opposite the entrance to the grotto there was a stone bench. If one mounted to the roof of the grotto, which was covered with grass, he could descry the heights of Sion and some of the towers above the city walls. The Bethlehem gate, an aqueduct, and the Well of Gihon also could be seen from here. The rock inside was white veined with red and brown. The grotto was finished very neatly.

1. We must here remark that, in the four years during which Sister Emmerich related her visions, she described many changes connected with the Holy Places profaned and laid waste, yet always venerated either secretly or openly. She herself venerated them in vision. She saw many stones and fragments of rock, the witnesses of the Passion and Resurrection of the Lord, placed by St. Helena, after her discovery of the Holy Places, in the Church of the Holy Sepulcher built by her. They were placed in a narrow space near one another, and put under the protection of the city. Sister Emmerich honored in vision the church of the Crucifixion, that of the Holy Sepulcher, and several parts of the Sepulcher itself over which chapels are now raised. But sometimes, when she venerated not so much the tomb itself as the site upon which the sepulcher stood, it seemed to her that she saw it in the vicinity, though still somewhat removed from the spot upon which the cross had stood.

60. THE DESCENT FROM THE CROSS

While there were only a few guards around the cross, I saw about five men coming through the valley from Bethania. They drew near the place of execution, looked up to the cross, and then stole away again. I think they must have been disciples. Three times I saw two men in the vicinity as if making examinations and anxiously deliberating together. They were Joseph of Arimathea and Nicodemus. The first time was during the Crucifixion. (Perhaps it was then that they sent to buy Jesus' garments from the soldiers). The second was when they

came to see whether the crowd had dispersed. After looking around, they went to the tomb to make some preparations. The third time was when they returned from the tomb. They went right up to the cross, looked up and all around, as if watching for a good opportunity, consulted as to the best plan of action for the task before them, and then went back to the city.

And now began the transport to Calvary of all that was necessary for the embalming. Besides the instruments to be used in taking the Sacred Body down from the cross, the servants took with them two ladders from a shed near Nicodemus's dwelling. Each of these ladders consisted of a single pole in which pieces of thick plank were so fitted as to form steps. They were provided with hooks, which could be hung higher or lower at pleasure, either to steady the ladder itself in some particular position or to hang on it the tools and other articles necessary for the work that was being done.

The good women from whom they had received the spices for the embalming packed everything nicely for them. Nicodemus had brought one hundred pounds of spices, equal to thirty-seven pounds of our weight, as has more than once been explained to me. They carried these spices around the neck in little kegs made of bark. One of the kegs contained some kind of powder. In bags made of parchment, or leather, were bunches of aromatic herbs. Joseph had with him also a box of ointment. Of what the box was composed I know not, but it was red with a blue rim. The servants, as already mentioned, carried in a handbarrow various kinds of vessels, leathern bottles, sponges, and tools. They took with them likewise fire in a closed lantern.

The servants left the city before their master and by another gate (I think the Bethlehem gate) and went out to Mount Calvary. On their way through the city, they passed a house to which the Blessed Virgin with the

other women and John had retired, in order to make some preparations for the Lord's burial. They joined the servants, whom they followed at a little distance. There were about five women, some of whom carried large bundles of linen under their mantles. It was a custom among the women, whenever they went out toward evening or upon any secret mission of piety, to envelop their whole person in a long strip of linen at least a yard in width. This they did very skillfully. They began with one arm, and then wound the linen so closely about the lower limbs that they could not take a long step. I have seen them entirely enveloped in this way, the linen brought up cleverly around the other arm and even enveloping the head. On this occasion there was something striking in the dress, for it looked to me like a robe of mourning.

Joseph and Nicodemus also were in mourning attire: false sleeves, maniples, and wide girdles of black, and their long and flowing mantles which they had drawn over their head were of a dark gray color. Their wide mantles covered all that they were carrying. Both directed their steps toward the gate of execution.

The streets were quiet and lonely. General terror kept the inhabitants in their homes. Many were prostrate in penance, and only a few were observing the prescriptions for the festival. When Joseph and Nicodemus arrived at the gate, they found it closed, and the streets and walls around beset by soldiers. They were those for whom the Pharisees asked after two o'clock when they were fearing a tumult, and they had not yet been remanded. Joseph presented them Pilate's written order to be allowed to pass. The soldiers expressed their readiness to comply with it, but explained at the same time that they had already vainly tried to open the gate, that probably it had received some damage from the earthquake shock, and that the executioners sent out to break the bones of the crucified had to return through the corner gate. But as

soon as Joseph and Nicodemus grasped the bolt, the gate opened of itself with perfect ease.

It was still cloudy and foggy when they reached Mount Calvary, where they found their servants and the holy women, the latter sitting in front of the cross and in tears. Cassius and several converted soldiers stood like changed men, timidly and reverently, at some distance. Joseph and Nicodemus told the holy women and John of all that they had done to save Jesus from the ignominious death inflicted upon the thieves, and heard from them in return with what difficulty they had warded off the breaking of the Lord's bones, and how the Prophecy had been fulfilled. They told also of how Cassius had pierced the Sacred Body with his lance. As soon as the Centurion Abenadar arrived, they began sadly and reverently that most holy labor of love, the taking down from the cross and preparing for burial of the Sacred Body of their Master, their Lord, their Redeemer.

The most holy Virgin and Magdalen were seated upon the right side of the little mound between the cross of Dismas and that of Jesus. The other women were busied arranging the spices and linens, the water, the sponges, and the vessels. Cassius also drew near when he saw Abenadar approaching, and imparted to him the miracle wrought on his eyes. All were extremely touched. Their movements were marked by an air of solemn sadness and gravity. They worked with hearts full of love, but without many words. Sometimes the silence in which the sacred duties were quickly and carefully being rendered was broken by a deep sigh or a vehement exclamation of woe. Magdalen gave way unrestrainedly to her grief. Her emotion was violent. No consideration, not even the presence of so many around her, could make her repress it.

Nicodemus and Joseph placed the ladders behind the cross and mounted, carrying with them a very long strip of linen, to which three broad straps were fastened. They

bound the body of Jesus under the arms and knees to the trunk of the cross, and the arms they fastened in the same way at the wrists. Then by striking upon strong pegs fixed against the points of the nails at the back of the cross, they forced out the nails from Jesus' hands, which were not very much shaken by the blows. The nails fell easily out of the wounds, for they had been enlarged by the weight of the body which, supported now by means of the linen band, no longer rested upon them. The lower part of the body, which in death had sunk down on the knees, rested now in a sitting posture upon a linen band that was bound up around the hands on the arms of the cross. While Joseph was striking out the left nail and allowing the left arm to sink down gently on the body, Nicodemus was binding the right arm in the same way to the cross, also the thorn-crowned head, which had fallen upon the right shoulder. The right nail was then forced out, and the arm allowed to sink into the band that supported the body. Abenadar the Centurion had meanwhile, though with great effort, been driving out the enormous nail from the feet.

Cassius reverently picked up the nails as they fell out, and laid them down together by the Blessed Virgin. Next, removing the ladders to the front of the cross and close to the Sacred Body, they loosened the upper band from the trunk of the cross, and hung it on one of the hooks of the ladder. They did the same to the two other bands, which they hung on two of the lower hooks. Thus with the gently lowered bands, the Sacred Body sank by degrees to where the Centurion Abenadar, mounted on portable steps, was waiting to receive it. He clasped the limbs below the knees in his arms and descended slowly, while Nicodemus and Joseph, holding the upper part in their arms, gently and cautiously, as if carrying a beloved and very severely wounded friend, came down the ladders step by step. In this way did that most sacred, that most

terribly maltreated body of the Redeemer reach the ground.

This taking down of Jesus from the cross was inexpressibly touching. Everything was done with so much precaution, so much tenderness, as if fearing to cause the Lord pain. Those engaged in it were penetrated with all the love and reverence for the Sacred Body that they had felt for the Holy of Holies during His life. All were looking up with eyes riveted, and accompanying every movement with raising of hands, tears, and gestures of pain and grief. But no word was uttered. When the men engaged in the sacred task gave expression to their reverent emotion it was as if involuntary, as if they were performing some solemn function; and when necessary to communicate directions to one another, they did it in few words and a low tone. When the blows of the hammer by which the nails were driven out resounded, Mary and Magdalen, as well as all that had been present at the Crucifixion, were pierced with fresh grief, for the sound reminded them of that most cruel nailing of Jesus to the cross. They shuddered, as if expecting again to hear His piercing cries, and grieved anew over His death proclaimed by the silence of those blessed lips. As soon as the Sacred Body was taken down, the men wrapped it in linen from the knees to the waist, and laid it on a sheet in His Mother's arms which, in anguish of heart and ardent longing, were stretched out to receive it.

61. THE BODY OF JESUS PREPARED FOR BURIAL

The Blessed Virgin was seated upon a large cover spread upon the ground, her right knee raised a little, and her back supported by a kind of cushion made, perhaps, of mantles rolled together. There sat the poor Mother, exhausted by grief and fatigue, in the position

best suited for rendering love's last, sad duties to the remains of her murdered Son. The men laid the Sacred Body on a sheet spread upon the Mother's lap. The adorable head of Jesus rested upon her slightly raised knee, and His body lay outstretched upon the sheet. Love and grief in equal degrees struggled in the breast of the Blessed Mother. She held in her arms the body of her beloved Son, whose long martyrdom she had been able to soothe by no loving ministrations; and at the same time she beheld the frightful maltreatment exercised upon it, she gazed upon its wounds now close under her eyes. She pressed her lips to His blood-stained cheeks, while Magdalen knelt with her face bowed upon His feet.

The men meanwhile had retired to a little cave that lay deep on the southwestern side of the mount. There they completed their preparations for the burial and set all things in order. Cassius and a number of soldiers who had been converted to the Lord remained standing at a respectful distance. All the ill-disposed had returned to the city, and those now present served as a guard to prevent the approach of anyone likely to interrupt the last honors being shown to Jesus. Some of them, when called upon, rendered assistance here and there by handing different articles.

The holy women helped in various ways, presenting when necessary vessels of water, sponges, towels, ointments, and spices. When not so engaged, they remained at a little distance attentively watching what was going on. Among them were Mary Cleophas, Salome, and Veronica, but Magdalen was always busied around the Sacred Body. Mary Heli, the Blessed Virgin's elder sister, and who was already an aged matron, was sitting apart on the earthwall of the circle, silently looking on. John lent constant assistance to the Blessed Virgin. He went to and fro between the women and the men, now helping the former in their task of love, and afterward assisting

the latter in every way to prepare all things for the burial. Everything was thought of. The women had leathern water bottles, which they opened, and pressed the sides together to pour out their contents, also a vessel nearby on burning coals. They gave Mary and Magdalen clear water and fresh sponges according as required, squeezing into leathern bottles those that had been used. I think the round lumps that I saw them squeezing out must have been sponges.

The Blessed Virgin's courage and fortitude, in the midst of her inexpressible anguish, were unshaken.[1] Her sorrow was not such as could cause her to permit the marks of outrage and torture to remain upon the Sacred Body, and so she immediately began earnestly and carefully to wash and purify it from every trace of ill-usage. With great care she opened the crown of thorns in the back and, with the assistance of others, removed it from Jesus' head. Some of the thorns had penetrated deeply, and that the removal of the crown might not by disturbing them enlarge the wounds, they had first to be cut off. The crown was deposited near the nails. Then with a pair of round, yellow pincers,[2] Mary drew from the wounds the long splinters and sharp thorns still sunken in the Lord's head, and showed them sadly to the compassionate friends standing around. The thorns were laid by the crown, though some of them may have been kept as tokens of remembrance.

The face of the Lord was hardly recognizable, so greatly was it disfigured by blood and wounds. The torn hair of the head and beard was clotted with blood. Mary washed the head and face and soaked the dried blood from the hair with sponges. As the washing proceeded, the awful cruelties to which Jesus had been subjected became more apparent, and roused emotions of compassion, sorrow, and tenderness as she went from wound to wound. With a sponge and a little linen over the fingers

of her right hand, she washed the blood from the wounds of the head, from the broken eyes, the nostrils, and the ears. With the little piece of linen on the forefinger, she purified the half-opened mouth, the tongue, the teeth, and the lips. She divided into three parts the little that remained of His hair.[3] One part fell on either side of the head, and the third over the back. The front hair, after disengaging and cleansing it, she smoothed behind His ears. When the sacred head had been thoroughly cleansed, the Blessed Virgin kissed the cheeks and covered it. Her care was next directed to the neck, the shoulders, the breast, and the back of the Sacred Body, the arms and the torn hands filled with blood. Ah, then was the terrible condition to which it had been reduced displayed in all its horror! The bones of the breast, as well as all the nerves, were dislocated and strained and thereby become stiff and inflexible. The shoulder upon which Jesus had borne the heavy cross was so lacerated that it had become one great wound, and the whole of the upper part of the body was full of welts and cuts from the scourges. There was a small wound in the left breast where the point of Cassius's lance had come out, and in the right side was opened that great, wide wound made by the lance, which had pierced His heart through and through. Mary washed and purified all these wounds, while Magdalen, kneeling before her, frequently lent assistance, though for the most part she remained at Jesus' feet, bathing them for the last time, more with her tears than with water, and wiping them with her hair.

The head, the upper part of the body, and the feet of the Lord had now been cleansed from blood. The Sacred Body still lay in Mary's lap, bluish white, glistening like flesh drained of blood, with here and there brown stains of coagulated blood that looked like red moles, and red places where the skin had been torn off. The Blessed Virgin covered the parts as they were washed, and began

to embalm the wounds, commencing with those of the head. The holy women knelt by her in turn, presenting to her a box from which, with the forefinger and thumb of the right hand, she took out something like salve, or precious ointment, with which she filled and anointed all the wounds. She put some upon the hair also, and I saw her taking the hands of Jesus in her own left hand, reverently kissing them, and then filling the wide wounds made by the nails with the ointment, or sweet spices. The ears, nostrils, and wound of Jesus' side, she likewise filled with the same. Magdalen was busied principally with the feet of Jesus. She repeatedly wiped and anointed them, but only to bedew them again with her tears, and she often knelt long with her face pressed upon them.

I saw that the water used was not thrown away, but poured into the leathern bottles into which the sponges had been squeezed. More than once I saw fresh water brought by some of the men, Cassius or some other soldier, in the leathern bottles and jugs that the women had brought with them. They procured it at the well of Gihon, which was so near that it could be seen from the garden of the sepulcher.

When the Blessed Virgin had anointed all the wounds, she bound up the sacred head in linen, but the covering for the face, attached to that of the head, she did not as yet draw down. With a gentle pressure, she closed the half-broken eyes of Jesus, and kept her hand upon them for a little while. Then she closed the mouth, embraced the Sacred Body of her Son, and weeping bitter tears, allowed her face to rest upon His. Magdalen's reverence for Jesus did not permit her to approach her face to His. She pressed it to His feet only.

Joseph and Nicodemus had already been standing awhile at some distance waiting, when John drew near the Blessed Virgin with the request that she would permit them to take the body of Jesus, that they might proceed

in their preparations for the burial, as the Sabbath was near. Once more Mary closely embraced Jesus, and in touching words took leave of Him. The men raised the Most Sacred Body in the sheet upon which it was resting in the lap of His Mother, and carried it down to the place where the burial preparations were to be made. Mary's grief, which had been somewhat assuaged by her loving ministrations to Jesus, now burst forth anew, and, quite overcome, she rested with covered head in the arms of the women. Magdalen, as if fearing that they wanted to rob her of her Beloved, with outstretched hands ran some steps after the Sacred Body, but soon she turned back again to the Blessed Virgin.

They carried the body of Jesus a little distance down from Calvary's summit to a cave on the side of the mount in which there was a beautiful flat rock. It was here that the men had prepared the place for embalming. I saw first a linen cloth, openworked something like a net. It looked as if it had been pierced with a sharp instrument, and was like the large so-called hunger cloth (*Hungertuch*) that is hung up in our churches during Lent. When as a child I saw that cloth hanging up, I used to think it was the same that I had seen at the preparations for the Lord's burial.[4] Perhaps it was pierced like a net in order to allow the water used in washing to flow through it. I saw another large cloth opened out. They laid the body of the Lord on the openworked one, and some of them held the other over it. Nicodemus and Joseph knelt down and, under cover of this upper cloth, loosened from the lower part of Jesus' body the bandage that they had bound around it from the knees to the hips when taken down from the cross. They removed likewise that other covering which Jonadab, the nephew of His foster father Joseph, had given Him before the Crucifixion. Thus with great regard to modesty, they sponged, under cover of the sheet held over it, the lower part of the Lord's body.

Then, linen bands being stretched under the upper part of the Sacred Body and the knees, it was raised, still under cover of the sheet, and the back treated in the same way without turning the body over. They washed it until the water squeezed from the sponges ran clean and clear. After that they poured water of myrrh over the whole body, and I saw them laying it down and reverently, with their hands, stretching it out at full length, for it had stiffened in the position in which, when in death it had sunk down upon the cross, the knees bent. Under the hips they laid a linen strip, one ell in width and about three in length, almost filled the lap with bunches of herbs and fine, crisp threadlike plants, like saffron, and then sprinkled over all a powder, which Nicodemus had brought with him in a box. The bunches of herbs were such as I have often seen on the celestial tables[5] laid upon little green and gold plates with blue rims. Next they tightly bound the linen strip around the whole, drew the end up between the sacred limbs, and stuck it under the band that encircled the waist, thus fastening it securely. After this they anointed the wounds of the thighs, scattered sweet spices over them, laid bunches of herbs between the limbs all the way down to the feet, and bound the whole in linen from the feet up.

John once more conducted the Blessed Virgin and the other holy women to the sacred remains of Jesus. Mary knelt down by Jesus' head, took a fine linen scarf that hung around her neck under her mantle and which she had received from Claudia Procla, Pilate's wife, and laid it under the head of her Son. Then she and the other holy women filled in the spaces between the shoulders and the head, around the whole neck and up as far as the cheeks with herbs, some of those fine threadlike plants, and the costly powder mentioned before, all of which the Blessed Virgin bound up carefully in the fine linen scarf. Magdalen poured the entire contents of a little flask of

precious balm into the wound of Jesus' side, while the holy women placed aromatic herbs in the hands and all around and under the feet. Then the men covered the pit of the stomach and filled up the armpits and all other parts of the body with sweet spices, crossed the stiffened arms over the bosom, and closely wrapped the whole in the large white sheet as far as the breast, just as a child is swathed. Then having fastened under one of the armpits the end of a broad linen band, they wound it round the arms, the hands, the head, and down again around the whole of the Sacred Body until it presented the appearance of a mummy. Lastly, they laid the Lord's body on the large sheet, six ells long, that Joseph of Arimathea had bought, and wrapped it closely around it. The Sacred Body was laid on it crosswise. Then one corner was drawn up from the feet to the breast, the opposite one was folded down over the head and shoulders, and the sides were doubled round the whole person.

While all were kneeling around the Lord's body, taking leave of it with many tears, a touching miracle was exhibited before their eyes: the entire form of Jesus' Sacred Body with all its wounds appeared, as if drawn in brown and reddish colors, on the cloth that covered it. It was as if He wished gratefully to reward their loving care of Him, gratefully to acknowledge their sorrow, and leave to them an image of Himself imprinted through all the coverings that enveloped Him. Weeping and lamenting, they embraced the Sacred Body, and reverently kissed the miraculous portrait. Their astonishment was so great that they opened the outside wrapping, and it became still greater when they found all the linen bands around the Sacred Body white as before and only the uppermost cloth marked with the Lord's figure.

The cloth on the side upon which the body lay received the imprint of the whole back of the Lord; the ends that covered it were marked with the front likeness.

The parts of this latter, to produce the perfect form, had to be laid together, because the corners of the cloth were all crossed over the body in front. The picture was not a mere impression formed by bleeding wounds, for the whole body had been tightly wrapped in spices and numerous linen bands. It was a miraculous picture, a witness to the creative Godhead in the body of Jesus.

I have seen many things connected with the subsequent history of this holy winding sheet, but I cannot recall them in their precise order. After the Resurrection it, along with the other linens, came into the possession of Jesus' friends. Once I saw a man carrying it off with him under his arm when he was starting on a journey. I saw it a second time in the hands of the Jews, and I saw it long in veneration among the Christians of different places. Once a dispute arose about it, and for its settlement, the holy winding sheet was thrown into the fire; but rising miraculously above the flames, it flew into the hands of the Christians.

At the prayer of holy men, three impressions of the holy image were taken off, both the back and the picture formed on the folds of the front. These impressions were consecrated by contact with the original and the solemn intention of the Church. They have even effected great miracles. I have seen the original, somewhat damaged, somewhat torn, held in veneration by some non-Catholic Christians of Asia. I have forgotten the name of the city, but it is situated in a large country near the home of the Three Kings. In those visions I also saw something connected with Turin and France and Pope Clement I, as well as something about the Emperor Tiberius, who died five years after the death of Christ, but I have forgotten it.

1. As Sister Emmerich, in her yearly contemplation of the Passion, was toward evening contemplating the Descent from the Cross, Good Friday, March 31, 1820, she suddenly fell in presence of the writer

into a deathlike faint. On returning to consciousness, though still in great suffering, she related what follows: "When I gazed on the body of Jesus in the lap of the Blessed Virgin, I thought: 'See, how courageous she is! She has not fainted even once!' My guide instantly rebuked me for this thought—in which there was more of admiration than compassion—and said: 'Suffer then what she endured!' and on the instant, sharp anguish like a sword cut through my soul. I became like one in death agony, and I still feel the pain of it." She did indeed suffer that pain for a long time, and it brought on an illness that well-nigh ended in death.

2. Sister Emmerich said: "I remember these pincers by their likeness to the scissors with which Samson was robbed of his hair." Once before she related what follows: "Dalila had a singular-looking pair of scissors in her hand. They were round and as large as the segment of a large apple. When pressed together, they opened of themselves. They looked like a kind of instrument for pinching, like squeezing-pincers. They consisted of two broad, thin, rounded blades of metal whose sharp ends crossed each other when closed for cutting, and separated when not in use." In her meditations upon the third year of Jesus' public life, Saturday, the 21st Sivan (June the 7th), Sister Emmerich saw Jesus keeping the Sabbath in the Levitical city of Misael, in the tribe of Aser, and in consequence of some extracts from the Book of Judges read on that occasion, she had visions on the life of Samson.
3. Let us here make the following remark. Sister Emmerich, when speaking of important historical personages, was accustomed to mention into how many parts their hair was divided; and she appeared to attach certain significance to the words: "Eve divided her hair into two parts; but Mary, into three." No opportunity presented itself for an explanation of these words, which probably would have thrown some light upon the hair in relation to sacrifices, vows, funerals, consecrations, etc. She once said in speaking of Samson: "He wore his thick, long, yellow hair in seven braids wound around his head, like a burganet, or kind of helmet. Above his forehead and temples, they formed a roll which was confined in a net or bag. His strength did not indeed lie in his hair as such, but his hair was a witness of the sacred vow he had made to let it grow in God's honor. The powers that depended upon those seven braids, or tresses, were the seven gifts of the Holy Ghost. He must have already broken his vow and lost many graces, when he allowed this sign of the Nazarites to be cut. I saw, however, that Dalila did not cut off all his hair. I think the roll above his forehead was left. He retained the grace to repent and do penance, which he did most earnestly and thereby

received strength to destroy his enemies. Samson's life is prophetic and figurative."

4. *Hungertuch*, or hunger cloth, is a large white linen cloth which, in the diocese of Münster, is suspended during Lent from the ceiling of the churches. It is hung in a zigzag way on cords either between the choir and the nave, or before the high altar. Some parts of it are made of net upon which are embroidered representations of the Five Wounds, or the instruments of the Passion, etc. It makes upon souls capable of receiving it a deep and noble impression that gives rise to aspirations after the virtues of chastity, mortification, abstinence, and leads to the practice of holy meditation.
5. In a certain kind of interior and figurative consolation and refreshment vouchsafed Sister Emmerich, she often felt as if transported to the heavenly banquet and, with childlike delight, she described the wonderfully beautiful arrangement of the dishes, the sparkling brilliancy of the vessels. She often spoke of the vegetables served up, describing their species and form even to the stamens of their blossoms and the number of their leaves. She frequently mentioned, as having been set before herself, delicate herbs placed in an upright position side by side on golden plates rimmed with blue; and said more than once how greatly she had been strengthened in her intense sufferings, both of soul and of body, by partaking of such herbs, some of them like bitter cress and others like myrrh. Sometimes also it was fruit of various kinds that produced that effect. By frequent observation, it was discovered that these figurative consolations sometimes signified the efforts she was to make at overcoming, conquering, renouncing self, and they were sent her under the form and nature that best symbolized those efforts: namely, herbs and fruits. Or again, they were meant as refreshment and rewards. The color, material, and form of the vessels also had their proper signification. "The partaking of these viands," she said, "does not consist in eating as in ordinary life, and yet in a far higher degree do they nourish and satisfy. The whole grace and strength of God, of which the fruit set before me is the type and perfect expression, passes over into the receiver." Of such herbs Sister Emmerich was reminded by the sight of the aromatic plants and spices used at the burial of Jesus.

62. THE SEPULTURE

The men now laid the Sacred Body on the leathern litter, placed over it a brown cover, and ran two poles along the sides. I thought right away of the Ark of the

Covenant. Nicodemus and Joseph carried the front ends on their shoulders; Abenadar and John, the others. Then followed the Blessed Virgin, her elder sister Mary Heli, Magdalen, and Mary Cleophas. The group of women that had been seated at some distance, Veronica, Johanna Chusa, Mary Marcus; Salome, the wife of Zebedee; Mary Salome, Salome of Jerusalem, Susanna, and Anna, a niece of St. Joseph. She was the daughter of one of his brothers, and had been reared in Jerusalem. Cassius and his soldiers closed the procession. The other women, namely, Maroni of Naim, Dina the Samaritan, and Mary the Suphanite were at the time with Martha and Lazarus in Bethania.

Two soldiers with twisted torches walked on ahead, for light was needed in the grotto of the sepulcher. The procession moved on for a distance of about seven minutes singing Psalms in a low, plaintive tone, through the valley to the garden of the tomb. I saw on a hill on the other side of the valley James the Greater, the brother of John, looking at the procession, and then going off to tell the other disciples, who were hiding in the caves.

The garden of the sepulcher was not laid out with any view to regularity. The rock in which the sepulcher was cut lay at one end, entirely overgrown with verdure. The front of the garden was protected by a quickset hedge, inside of which at the entrance was a little enclosure formed of stakes, upon which rested long poles held in place by iron pegs. Outside the garden and also to the right of the sepulcher stood some palm trees; the other vegetation consisted chiefly of bushes, flowers, and aromatic plants.

I saw the procession halt at the entrance of the garden. It was opened by removing some of the poles, which were afterward used as levers for rolling away the stone from the door of the grotto. Before reaching the rock, they took the cover from the litter, raised the sacred body, and placed it upon a narrow board which had pre-

viously been covered with a linen cloth. Nicodemus and Joseph took one end of the board; the other two, the upper end, which was covered. The grotto, which was perfectly new, had been cleaned out and fumigated by Nicodemus's servants. It was very neat inside and was ornamented by a beautifully carved coping. The funereal couch was broader at the head than at the foot. It was cut out in the form of a body swathed in its bands and winding sheet, and slightly elevated at the head and foot.

The holy women sat down upon a seat opposite the entrance of the grotto. The four men carried the Lord's body down into it, set it down, strewed the stone couch with sweet spices, spread over it a linen cloth, and deposited the sacred remains upon it. The cloth hung down over the couch. Then, having with tears and embraces given expression to their love for Jesus, they left the cave. The Blessed Virgin now went in, and I saw her sitting on the head of the tomb, which was about two feet from the ground. She was bending low over the corpse of her Child and weeping. When she left the cave, Magdalen hurried in with flowers and branches, which she had gathered in the garden and which she now scattered over the Sacred Body. She wrung her hands, and with tears and sighs embraced the feet of Jesus. When the men outside gave warning that it was time to close the doors, she went back to where the women were sitting. The men raised the cloth that was hanging over the side of the tomb, folded it around the Sacred Body, and then threw the brown cover over the whole. Lastly, they closed the brown doors, probably of copper or bronze, which had a perpendicular bar on the outside crossed by a transverse one.[1] It looked like a cross. The great stone, intended for securing the doors and which was still lying outside the cave, was in shape almost like a chest[2] or tomb, and was large enough for a man to lie at full length upon it. It was very heavy. By means of the poles

brought from the garden entrance, the men rolled it into place before the closed doors of the tomb. The outside entrance was secured by a light door of wickerwork.

All that took place in the grotto was by torchlight, for it was dark in there. I saw during the burial several men lurking around in the neighborhood of the garden and of Mount Calvary. They looked timid and sorrowful. I think they were disciples who, in consequence of Abenadar's account of what was going on, had ventured forth from their caves and come hither. They now appeared to be returning.

1. Sister Emmerich does not say whether these bars were separate from the doors and were placed against them when closed, or whether they were panelings which formed the figure of which she speaks.
2. Very likely Sister Emmerich meant by this those large, old-time chests, or trunks, in which the peasants of her country kept their clothes. In shape these chests slope downward, the bottom being smaller than the lid; and it was on this account, no doubt, that the Sister was led to the comparison of a monument, for they are indeed not unlike the form of a tomb. She herself had a similar box, which she called her chest. It was in this way she frequently described that stone, without, however, rendering its appearance perfectly clear to the mind of her hearer.

63. THE RETURN FROM THE BURIAL. THE SABBATH

It was now the hour at which the Sabbath began. Nicodemus and Joseph returned to the city by a little private gate which, by special permission I think, Joseph had been allowed to make in the city wall near the garden. They had previously informed the Blessed Virgin, Magdalen, John, and some of the women, who wanted to return to Mount Calvary to pray and to get some things they had left there, that this gate, as well as that of the Coenaculum, would be opened to them whenever they would knock. Mary Heli, the Blessed Virgin's aged sister,

was conducted back to the city by Mary Marcus and some other women. The servants of Nicodemus and Joseph went back to Mount Calvary for the tools and things they had left here.

The soldiers went to join the guard at the gate of execution, while Cassius rode to Pilate with the lance. He related all that had happened to him, and promised to bring him an exact account of all that might still take place, if he would give him command of the guard which the Jews, as had already been reported, would not fail to ask of him. Pilate listened with secret dismay, but treated Cassius as an enthusiast, and impelled by disgust and superstition, ordered him to put the lance outside the door.

When the Blessed Virgin and her companions were returning with their vessels and other things from Mount Calvary, where they had again poured out their tears and prayers, they espied coming toward them a troop of soldiers headed by a torchbearer. The women halted on both sides of the road until the crowd passed. The soldiers were going up to Calvary, perhaps to take away and bury the crosses before the Sabbath. When they had passed, the holy women continued their way to the little private gate.

Peter, James the Greater, and James the Less met Joseph and Nicodemus in the city. All wept. Peter was especially vehement in his expressions of grief. He embraced Joseph and Nicodemus with tears, accused himself, lamented that he had not been present at the death of the Lord, and thanked them for bestowing upon Him a tomb. All were quite beside themselves with sorrow. They agreed that the door of the Coenaculum should be opened upon their knocking, and then separated, in order to seek the other disciples who were scattered in various directions.

Later I saw the Blessed Virgin and her companions

knocking at the Coenaculum and being admitted, then Abenadar, and by degrees most of the Apostles and several of the disciples entered. The holy women retired to the apartments occupied by the Blessed Virgin. They took some refreshment and spent some moments in tears and mourning, relating to one another all that had happened. The men changed their garments, and I saw them standing under the lamp celebrating the Sabbath. Then they ate lambs at the different tables around the Coenaculum, but without any ceremony. It was not the Paschal lamb. They had already eaten that yesterday. All were in great trouble and sadness. The holy women also prayed with Mary under a lamp. Later, when it had grown quite dark, Lazarus, Martha, the widow Maroni of Naim, Dina the Samaritan, and Mary the Suphanitess were admitted. They were come from Bethania to keep the Sabbath. Once more was sorrow renewed by the narrations of each.

64. THE IMPRISONMENT OF JOSEPH OF ARIMATHEA. THE HOLY SEPULCHER GUARDED

Joseph of Arimathea left the Coenaculum at a late hour and, with some of the disciples and holy women, started for his home. They were proceeding sadly and timidly along the streets of Sion when an armed band dashed suddenly from their place of concealment in the neighborhood of Caiaphas's judgment hall and laid hands upon Joseph of Arimathea. His companions fled with cries of terror. I saw that they imprisoned the good Joseph in a tower of the city wall not very far from the judgment hall. Caiaphas had committed the care of this seizure to pagan soldiers, who celebrated no Sabbath. The intention was to let Joseph die of starvation, and to keep his disappearance secret.

On the night between Friday and Saturday, Caiaphas

and some of the chief men among the Jews held a consultation upon what ought to be done with regard to the wonderful events that had just taken place, and their effect upon the people. It was far in the night when they went to Pilate to tell him that as *that seducer said, while He was still alive,* "After three days I will rise again," it would be right "to command the sepulcher to be guarded until the third day; otherwise His disciples might come and steal Him away, and say to the people, 'He is risen from the dead,' and the last error would be worse than the first."

Pilate wanted to have nothing more to do with the affair, so he said to them: "You have a guard. Go, guard it as you know." He, however, appointed Cassius to keep watch and give him an account of all that he observed. Thereupon I saw twelve men leaving the city before sunrise. They were accompanied by soldiers not habited in the Roman uniform. They were Temple soldiers, and looked to me like halbadiers, or life-guardsmen. They took with them lanterns on long poles, in order to be able to distinguish things clearly in the dark, and also to have light in the gloomy sepulcher.

When, on their arrival, they assured themselves that the Sacred Body was safe, they fastened a string across the doors of the tomb proper and another from that to the stone lying before them. Then they sealed the two together with a seal in the form of a half-moon. The twelve men returned afterward to the city, and the guard took up a position opposite the outer door of the sepulcher. Five or six took turns in watching, while some others presented themselves occasionally with provisions from the city. Cassius never left his post. He remained most of the time in the sepulcher itself, sitting or standing before the entrance to the tomb, and in such a position that he could see that side at which rested the feet of the Lord. He had received great interior graces and had been

admitted to the clear understanding of many mysteries. As such a condition, being almost all the time in a state of wonderful interior enlightenment, was something so new to him, he was, as it were, transported out of himself, wholly regardless of external things. He here became entirely changed, a new man. He spent the day in penance, thanksgiving, and adoration.

65. THE FRIENDS OF JESUS ON HOLY SATURDAY

As I have said, I saw yesterday evening[1] the men in the Coenaculum celebrating the Sabbath and then taking a repast. They were about twenty in number. They were clothed in long white garments girdled at the waist, and were gathered together under a hanging lamp. When they separated after the repast, some went to take their rest in adjoining apartments, others to their own homes. Today[2] I saw most of them remaining quietly in the house, assembling at intervals for prayer and reading, and occasionally admitting some newcomer.

In the house occupied by the Blessed Virgin there was a large hall with several little recesses cut off by hangings and movable partitions. These were private sleeping places. When the holy women returned from the sepulcher, they put everything they brought back again into its place, and lighted the lamp that was hanging from the center of the ceiling. Then they gathered under it around the Blessed Virgin, and took turns in praying most devoutly. They were all in deep sorrow. After that they partook of some refreshment, and were soon joined by Martha, Maroni, Dina, and Mary who, after celebrating the Sabbath in Bethania, had come hither with Lazarus. The last-named went to the men in the Coenaculum. When, with tears on both sides, the death and burial of the Lord had been recounted to the newly arrived, and the

hour was far advanced, some of the men, among them Joseph of Arimathea, left the supper room, called for the women that wanted to return to their homes in the city, and took their leave. It was on the way that that armed band seized Joseph near the judgment hall of Caiaphas, and cast him into the tower.

The women who had remained with the Blessed Virgin now retired, each to her own screened sleeping place. They veiled their heads in long linen scarves, and sat for a little while in silent grief on the ground, leaning on the sleeping covers that were rolled up against the wall. After some moments, they arose, spread out the covers, laid aside their sandals, girdles, and some articles of dress, enveloped themselves from head to foot, as they were accustomed to do on retiring to rest, and lay down on their couches for a short sleep. At midnight they rose again, dressed, folded the couch together, assembled once more under the lamp around the Blessed Virgin, and prayed in turn.

When the Blessed Virgin and the holy women, notwithstanding their great suffering, had discharged this duty of nocturnal prayer (which I have frequently seen practiced since by the faithful children of God and holy persons, either urged thereto by special grace, or in obedience to a rule laid down by God and His Church), John and some of the disciples knocked at the door of the women's hall. He and the other men had previously prayed, like the women, under the lamp in the Coenaculum. The holy women at once enveloped themselves in their mantles and, along with the Blessed Virgin, followed them to the Temple.

It was about the same time that the tomb was sealed, that is about three o'clock in the morning, that I saw the Blessed Virgin with the other holy women, John, and several of the disciples, going to the Temple. It was customary among many of the Jews to visit the Temple at

daybreak the morning after the eating of the Paschal lamb. It was in consequence opened about midnight, because the sacrifices on that morning began very early. But today, on account of the disturbance of the feast and the defilement of the Temple, everything had been neglected, and it seemed to me as if the Blessed Virgin, with her friends, wanted to take leave of it. It was there that she had been reared, there she had adored the Holy Mystery, until she herself bore in her womb that same Holy Mystery, that Holy One who, as the true Paschal Lamb, had been so barbarously immolated the day before. The Temple was, according to the custom of this day, open, the lamps lighted, and even the vestibule of the priests (a privilege granted to this day) was thrown open to the people. But the sacred edifice, with the exception of a few guards and servants, was quite deserted; marks of yesterday's disorder and confusion lay everywhere around. It had been defiled by the presence of the dead, and at the sight of it, the thought arose in my mind: "How will it ever be restored?"

Simeon's sons and Joseph of Arimathea's nephews, the latter of whom were very much grieved at the news of their uncle's arrest, welcomed the Blessed Virgin and her companions and conducted them everywhere, for they had the care of the Temple. Silently they gazed, with mingled feelings of awe and adoration, at the work of destruction, the visible marks of God's anger. Only here and there were a few words spoken, to recount the events of the preceding day.

Yesterday's destruction was evidenced in many different ways, for no attempt at repair had yet been made. Where the vestibule joined the sanctuary, the wall had so given way that a person could easily creep through the fissure, and the whole threatened to fall. The beam above the rent curtain before the sanctuary had sunk; the pillars that supported it had declined from each other at the top; and the

curtain, torn in two, hung down at the sides. So great an opening was made in the wall of the vestibule by the huge stone that had been precipitated from the north side of the Temple near Simeon's oratory upon the spot on which Zacharias appeared, that the Blessed Virgin could pass through without difficulty. This brought her to the great teacher's chair, from which the Boy Jesus had taught, and from this spot she could see through the torn curtain into the Holy of Holies, something that would not have been possible before. Here and there, likewise, walls were cracked, portions of the floor sunk in, beams displaced, and pillars leaning out of their proper direction.

The Blessed Virgin visited with her companions all places rendered sacred to her by the presence of Jesus. Kneeling down, she kissed them, recalling with tears and in a few touching words the particular remembrances connected with each. Her companions imitated her example, kneeling and kissing the hallowed spots.

The Jews regarded with extraordinary reverence all places in which anything held sacred by them had happened. They touched and kissed them, prostrating with their faces upon them, and I could never feel surprised at such manifestations. When one knows and believes and feels that the God of Abraham, Isaac, and Jacob is a living God, who dwelt among His people in His Temple, His House, at Jerusalem, the wonder would be if they did not venerate such places. Whoever believes in a living God, in a Father and Redeemer and Sanctifier of mankind, His children, wonders not that, impelled by love, He is still living among the living. He feels that he owes to Him and to everything connected with Him more love, honor, and reverence than to earthly parents, friends, teachers, superiors, and princes. The Temple and the holy places were to the Jews what the Most Blessed Sacrament is to Christians. But there were among them some blind and some enlightened, just as there are

amongst us some that, adoring not the living God in our midst, are fallen into the superstitious service of the gods of the world. They reflect not upon these words of Jesus: "Whoever denies Me before men, him also will I deny before My Heavenly Father." People that unceasingly serve the spirit and falsehood of the world in thoughts and words and works, that cast aside all exterior worship of God, say indeed, if perchance they have not cast off God Himself as altogether *too exterior* for them: "We adore God in spirit and in truth." But they do not know that these words mean in the Holy Ghost and in the Son, who took flesh from Mary, the Virgin, and who bore witness to the truth; who lived amongst us, who died for us on earth, and who will be with His Church in the Blessed Sacrament until the end of time.

The Blessed Virgin and her companions thus reverently visited many parts of the Temple. She showed them where, as a little girl, she had first entered the sacred edifice, and where on the south side she had been educated until her espousals with St. Joseph. She pointed out to them the scene of her marriage, that of Jesus' Presentation, and that of Simeon's and Annas's prophecies. At this point she wept bitterly, for the prophecy had been fulfilled, the sword had pierced her soul. She showed where she had found Jesus when a Boy teaching in the Temple, and she reverently kissed the teacher's chair. They went also to the offering box into which the widow had put her mite, and to the spot upon which the Lord forgave the woman taken in adultery. After they had thus with reverential touching, tears, prayers, and recalling of reminiscences, honored all the places rendered venerable by Jesus' presence, they returned to Sion.

The Blessed Virgin did not leave the Temple without many tears and deep grief, for its ruins and its desolate aspect on that day, once so sacred, bore witness to the sins of her people. She thought of Jesus weeping over it,

and of His prophecy: "Destroy this Temple, and in three days I will build it up again." She thought of how the enemies of Jesus had destroyed the temple of His body, and she longed for the third day upon which that word of Eternal Truth would be fulfilled.

Returned to the Coenaculum on Sion at daybreak, the Blessed Virgin retired with her companions to her own dwelling on the right of the courtyard. At the entrance John left them and joined the men in the Coenaculum, upwards of twenty in number, who spent the whole Sabbath in the Supper room, mourning the death of their Master and praying by turns under the lamp. I saw them occasionally and very cautiously admitting newcomers, and conferring with them in tears. All experienced an inward reverence for John and a feeling of confusion in his presence, since he had been at the death of the Lord. But John was full of love and sympathy toward them, and, simple and ingenuous as a child, he gave place to everyone. Once I saw them eating. They remained very silently together, and the house was closed. They were safe from attack, for the house belonged to Nicodemus, and they had hired it for the Paschal Supper.

Again I saw the holy women assembled until evening in the hall which was lighted by a lamp, the doors being closed and the windows covered. Sometimes they ranged round the Blessed Virgin under the lamp for prayer; or sometimes they retired alone to their several recesses, enveloped their heads in mourning veils, and sat on flat boxes strewn with ashes (the sign of grief), or prayed with the face turned to the wall. Before they assembled under the lamp for prayer, they always laid aside their mourning veils and left them in the little recesses. I saw also that the weak among them took a little nourishment, but the others fasted.

More than once my gaze was directed to the holy women, and I always saw them as just described, praying

or mourning in a darkened hall. When my meditation turned to the Blessed Virgin dwelling in thought upon our Saviour, I sometimes saw the holy tomb and about seven guards sitting or standing opposite the entrance. Close to the doors of the rocky cave, in which was the real tomb, the tomb proper, stood Cassius. He moved not from the spot, he was silent and recollected. I saw the closed doors of the tomb and the stone lying before them. But through the doors, I could see the body of the Lord lying just as it had been left. It was environed with light and splendor, and rested between two adoring angels, one at the head, the other at the foot. When my thoughts turned to the holy soul of our Redeemer, there was vouchsafed me a vision of His descent into Hell so great, so extended, that I have been able to retain only a very small portion. I shall, however, relate what I can of it.

1. Good Friday.
2. Holy Saturday.

66. SOME WORDS ON CHRIST'S DESCENT INTO HELL

When Jesus with a loud cry gave up His most holy soul, I saw it as a luminous figure surrounded by angels, among them Gabriel, penetrating the earth at the foot of the holy cross. I saw His Divinity united with His soul, while at the same time, it remained united to His body hanging on the cross. I cannot express how this was. I saw the place whither the soul of Jesus went. It seemed to be divided into three parts. It was like three worlds, and I had a feeling that it was round, and that each one of those places was a kind of locality, a sphere separated from the others.

Just in front of Limbo, there was a bright, cheerful tract of country clothed in verdure. It is into this that I always see the souls released from Purgatory entering

before being conducted to Heaven. The Limbo in which were the souls awaiting Redemption was encompassed by a gray, foggy atmosphere, and divided into different circles. The Saviour, resplendent and conducted in triumph by angels, pressed on between two of these circles. The one on the left contained the souls of the Leaders of the people down to Abraham, that on the right, the souls from Abraham to John the Baptist. Jesus went on between these two circles. They knew Him not, but all were filled with joy and ardent desire. It was as if this place of anxious, distressed longing was suddenly enlarged. The Redeemer passed through them like a refreshing breeze, like light, like dew, quickly like the sighing of the wind. The Lord passed quickly between these two circles to a dimly lighted place in which were our first parents, Adam and Eve. He addressed them, and they adored Him in unspeakable rapture. The procession of the Lord, accompanied by the first human beings, now turned to the left, to the Limbo of the Leaders of God's people before the time of Abraham. This was a species of Purgatory, for here and there were evil spirits, who in manifold ways worried and distressed some of those souls. The angels knocked and demanded admittance. There was an entrance, because there was a *going in;* a gate, because there was *an unlocking;* and a knocking, because the One that was coming had to be announced. It seemed to me that I heard the angel call out: "Open the gates! Open the doors!" Jesus entered in triumph, while the wicked spirits retired, crying out: "What hast Thou to do with us? What dost Thou want here? Art Thou now going to crucify us?" and so on. The angels bound them and drove them before them. The souls in this place had only a vague idea of Jesus, they knew Him only slightly; but when He told them clearly who He was, they broke forth into songs of praise and thanksgiving. And now the soul of the Lord turned to the circle on the

right, to Limbo proper. There He met the soul of the good thief going under the escort of angels into Abraham's bosom, while the bad thief, encompassed by demons, was being dragged down into Hell. The soul of Jesus addressed some words to both and then, accompanied by a multitude of angels, of the redeemed, and by those demons that were driven out of the first circle, went likewise into the bosom of Abraham.

This space, or circle, appeared to me to lie higher than the other. It was as if a person climbed from the earth under the churchyard up into the church itself. The evil spirits struggled in their chains, and wanted not to enter, but the angels forced them on. In this second circle were all the holy Israelites to the left, the Patriarchs, Moses, the Judges, the Kings; on the right, the Prophets and all the ancestors of Jesus, as also His relatives down to Joachim, Anne, Joseph, Zachary, Elizabeth, and John. There were no demons in this circle, no pain nor torment, only the ardent longing for the fulfillment of the Promise now realized. Unspeakable felicity and rapture inundated these souls as they saluted and adored the Redeemer, and the demons in their fetters were forced to confess before them their ignominious defeat. Many of the souls were sent up to resuscitate their bodies from the tomb and in them to render ocular testimony to the Lord. This was the moment in which so many dead came forth from their tombs in Jerusalem. They looked to me like walking corpses. They laid their bodies again upon the earth, just as a messenger of justice lays aside his mantle of office after having fulfilled his superior's commands.

I now saw the Saviour's triumphant procession entering another sphere lower than the last. It was the abiding place of pious pagans who, having had some presentiment of truth, had ardently sighed after it. It was a kind of Purgatory, a place of purification. There were evil spirits here, for I saw some idols. I saw the evil spirits

compelled to confess the deception they had practiced. I saw the blessed spirits rendering homage to the Saviour with touching expressions of joy. Here, too, the demons were chained by the angels and driven forward before them.

And thus I saw the Redeemer passing rapidly through these numerous abodes and freeing the souls therein confined. He did a great many other things, but in my present miserable state I am unable to relate them.

At last I saw Him, His countenance grave and severe, approaching the center of the abyss, namely, Hell itself. In shape it looked to me like an immeasurably vast, frightful, black stone building that shone with a metallic luster. Its entrance was guarded by immense, awful-looking doors, black like the rest of the building, and furnished with bolts and locks that inspired feelings of terror. Roaring and yelling most horrible could plainly be heard, and when the doors were pushed open, a frightful, gloomy world was disclosed to view.

As I am accustomed to see the heavenly Jerusalem under the form of a city, and the abodes of the blessed therein under various kinds of palaces and gardens full of wonderful fruits and flowers, all according to the different degrees of glory, so here I saw everything under the appearance of a world whose buildings, open spaces, and various regions were all closely connected. But all proceeded from the opposite of happiness, all was pain and torment. As in the sojourns of the blessed all appears formed upon motives and conditions of infinite peace, eternal harmony and satisfaction, so here are the disorder, the malformation of eternal wrath, disunion, and despair.

As in Heaven there are innumerable abodes of joy and worship, unspeakably beautiful in their glittering transparency, so here in Hell are gloomy prisons without number, caves of torment, of cursing, and despair. As in Heaven there are gardens most wonderful to behold, filled

with fruits that afford divine nourishment, so here in Hell there are horrible wildernesses and swamps full of torture and pain and of all that can give birth to feelings of detestation, of loathing, and of horror. I saw here temples, altars, palaces, thrones, gardens, lakes, streams, all formed of blasphemy, hatred, cruelty, despair, confusion, pain, and torture, while in Heaven all is built up of benedictions, of love, harmony, joy, and delight. *Here* is the rending, eternal disunion of the damned; *there* is the blissful communion of the saints. All the roots of perversity and untruth are here cultivated in countless forms and deeds of punishment and affliction. Nothing here is right, no thought brings peace, for the terrible remembrance of divine justice casts every damned soul into the pain and torment that his own guilt has planted for him. All that is terrible here, both in appearance and reality, is the nature, the form, the fury of sin unmasked, the serpent that now turns against those in whose bosom it was once nourished. I saw there also frightful columns erected for the sole purpose of creating feelings of horror and terror, just as in the Kingdom of God they are intended to inspire peace and the sentiment of blissful rest, etc. All this is easily understood, but cannot be expressed in detail.

When the gates were swung open by the angels, one beheld before him a struggling, blaspheming, mocking, howling, and lamenting throng. I saw that Jesus spoke some words to the soul of Judas. Some of the angels forced that multitude of evil spirits to prostrate before Jesus, for all had to acknowledge and adore Him. This was for them the most terrible torment. A great number were chained in a circle around others who were in turn bound down by them. In the center was an abyss of darkness. Lucifer was cast into it, chained, and thick black vapor mounted up around him. This took place by the Divine Decree. I heard that Lucifer (if I do not mistake) will be freed again for awhile fifty or sixty years before

the year 2000 A.D. I have forgotten many other dates that were told me. Some other demons are to be freed before Lucifer, in order to chastise and tempt mankind. I think that some are let loose now in our own day, and others will be freed shortly after our time.

It is impossible for me to relate all that was shown me. It is too much. I cannot reduce it to order, I cannot arrange it. I am also so dreadfully sick. When I try to speak of these things, they rise up before my eyes, and the sight is enough to make one die.

I saw too the redeemed souls in countless numbers leaving the places of their purification, leaving Limbo, and accompanying the soul of the Lord to a place of bliss below the heavenly Jerusalem. It was there that some time ago I saw a deceased friend of mine. The soul of the good thief entered with the rest and again saw the Lord, according to His promise, in Paradise. I saw prepared here for the delight and refreshment of the souls celestial tables such as were often shown me in visions vouchsafed for my consolation.[1]

I cannot say exactly the time of these events, nor their duration, neither can I repeat all that I saw and heard, because some things were incomprehensible even to myself, and others would be misunderstood. I saw the Lord in many different places, even on the seas. It seemed as if He sanctified and delivered every creature; everywhere the evil spirits fled before Him into the abyss. Then I saw the soul of the Lord visiting many places on the earth. I saw Him in Adam's tomb under Golgotha. The souls of Adam and Eve came again to Him there. He conversed with them, and I saw Him as if under the earth, going with them in many directions, visiting tomb after tomb of the Prophets. Their souls entered their bodies, and Jesus explained many mysteries to them. Then I saw Him with this chosen band, among whom was David, visiting many scenes of His own life and Pas-

sion, explaining to them the typical events that had there taken place, and with inexpressible love pointing out to them their fulfillment.

Among other places, I saw Him with these souls at that of His Baptism, where numerous figurative events had happened. He explained them all and, deeply touched, I beheld the everlasting mercy of Jesus in permitting the grace of His own holy baptism to flow upon them for their greater advantage.

It was unspeakably touching to see the soul of the Lord encompassed by those happy, blessed spirits shining through the dark earth, through rocks, through the water and the air, and lightly floating over the surface of the ground.

These are the few points that I can remember of my meditations, so full, so extended, upon the descent of the Lord into Hell after His death, and of His releasing the souls of the just Patriarchs of the earliest times. But besides this vision relating to time, I saw one connected with eternity, in which I was shown His mercy toward the poor souls on this day. I saw that, every year on the solemn celebration of this day (Good Friday) by the Church, He casts upon Purgatory a glance by which many souls are released. I saw that even today, Holy Saturday, upon which day I had this contemplation, He released from their place of purification some souls that had sinned at the time of His Crucifixion. I saw today the release of many souls, some unknown and others known to me, though I cannot name any of them.

(Being in a state of ecstasy today, Sister Emmerich related what follows:)

The first descent of Jesus into Limbo was the fulfillment of early types, and in itself a type whose fulfillment is effected by today's releasing of the poor souls. The descent into Hell that I saw was a vision of time past, but the freeing of the souls today is a lasting truth. The de-

scent of Jesus into Hell was the planting of the tree of grace, the tree of His own sacred merits, for the poor souls; and the constant recurrence of today's releasing of those souls is the fruit brought forth by that tree of grace in the spiritual garden of the ecclesiastical year. The Church Militant must cultivate the tree and gather the fruits, in which the Church Suffering must be allowed to share, since it can do nothing for itself. So it is with all the merits of the Lord. We must labor with Him, in order to share in them. We must eat our bread in the sweat of our brow. All that Jesus did for us in time brings forth fruit for eternity, but we must in time cultivate and gather that fruit, otherwise we shall not enjoy it in eternity. The Church is a most provident mother. Her year is in time the most complete garden of fruits for eternity. Her year contains a supply sufficient for the wants of all. Woe to the slothful and faithless laborers in that garden who, in any way, allow to go to waste a grace that might have restored health to the sick, strength to the weak, or furnished food to the hungry! On the Day of Judgment, the Master of the garden will demand an account of even the least blade of grass.

1. See Note, p. 336.

THE RESURRECTION. THE ASCENSION. THE DESCENT OF THE HOLY GHOST

1. THE EVE OF THE HOLY RESURRECTION

At the close of the Sabbath, John, Peter, and James the Greater visited the holy women, to mourn with them and to console them. On their departure, the holy women enveloped themselves again in their mourning mantles, and retired to pray in the recesses strewn with ashes.

I saw an angel appear to the Blessed Virgin. He announced to her that the Lord was near, and bade her to go out to the little gate belonging to Nicodemus. At these words, Mary's heart was filled with joy. Without saying a word to the holy women, wrapped in her mantle, she hastened to the gate in the city wall through which she had come on her return from the garden of the tomb.

It may have been almost nine o'clock when, in a solitary place near the gate, I saw the Blessed Virgin suddenly halt in her hurried walk. She gazed as if ravished with joyous longing up at the top of the wall. Floating down toward her in the midst of a great multitude of the souls of the ancient Patriarchs, I saw the most holy soul of Jesus, resplendent with light and without trace of wound. Turning to the Patriarchs and pointing to the Blessed Virgin, He uttered the words: "Mary, My Mother!" and appeared to embrace her. Then He vanished. The Blessed Virgin sank on her knees and kissed the ground upon which He had stood. She left the impress of her knees and feet upon the stone. Inexpressibly consoled, she hurried back to the women, whom she found busied preparing ointment and spices on a table. She did not tell them what had hap-

pened, but she consoled and strengthened them in faith.

The table at which the holy women were standing had an under support with crossed feet, something like a dresser, and it was covered with a cloth that hung down to the floor. I saw lying on it bunches of all kinds of herbs mixed and put in order, little flasks of ointment and nard water, and several flowers growing in pots, among which I remember one, a striped iris, or lily. The women packed them all in linen cloths. During Mary's absence, Magdalen, Mary Cleophas, Johanna Chusa, and Mary Salome went to the city to buy all these things. They wanted to go early next morning to scatter them over the body of Jesus in its winding sheet and pour upon it the perfumed water. I saw a part of it brought by the disciples from the dealer and left at the house without their going in to speak to the women.

After that I had a glimpse of Joseph of Arimathea praying in his prison cell. Suddenly the cell shone with light, and Joseph heard his name pronounced. I saw the roof raised just where the cornice joined it to the wall, and a radiant figure letting down a strip of linen that reminded me of one of those in which the body of Jesus had been wrapped. The figure commanded Joseph to climb up by holding on to it. Then I saw Joseph grasp the linen with both hands and, supporting his feet on the projecting stones of the wall, climb to the opening, a distance of about twelve feet. The roof immediately resumed its position when Joseph reached it, and the apparition disappeared. I do not know whether it was the Lord Himself or an angel that released him.

I saw him running unnoticed a short distance along the city wall to the neighborhood of the Coenaculum, which was situated near the south wall of Sion. He climbed down and knocked at the door. The disciples were assembled with closed doors. They were very sorrowful over Joseph's disappearance, for they credited the report that

he had been thrown into a sewer. When they opened the door and he entered, their joy was as great as that which they experienced later on when Peter, freed from his prison, appeared before them. Joseph told them all about the apparition he had had. They were greatly rejoiced and consoled by his account; they gave him food and thanked God. He left Jerusalem that night and fled to Arimathea, his native place, where he remained until he received news that he might return to Jerusalem without fear of danger.

After the close of the Sabbath, I saw Caiaphas and some other High Priests in the house of Nicodemus, to whom, with an air of assumed benevolence, they were putting many questions. I do not now remember what subject they were discussing, but Nicodemus remained true and firm in his defense of the Lord, and so they parted.

All was quiet and silent around the holy sepulcher. About seven guards were in front and around it, some sitting, others standing. The whole day long Cassius maintained his stand inside the sepulcher at the entrance of the tomb proper, leaving it scarcely for a few moments. He was still absorbed in recollection. He was in expectation of something that he knew was going to happen, for extraordinary grace and light had been vouchsafed to him. It was night; the lanterns before the tomb shed a dazzling light. I saw the Sacred Body wrapped in its winding sheet just as it had been laid on the stone couch. It was surrounded by a brilliant light and, since the burial, two angels had in rapt adoration guarded the sacred remains, one at the head, the other at the foot. They looked like priests. Their whole attitude, their arms crossed on their breast, reminded me of the cherubim on the Ark of the Covenant, excepting that they had no wings. The whole tomb, and especially the resting place of the Lord, reminded me in a striking manner of the Ark of the Cove-

nant at different periods of its history. The light and the presence of the angels may have been in some degree visible to Cassius, and it may have been on that account that he stood gazing so fixedly at the closed doors of the tomb, like one adoring the Most Blessed Sacrament.

And now I saw the blessed soul of Jesus floating with the released spirits of the ancient Patriarchs through the rock into the tomb, and showing them all the marks of ill-treatment upon His martyrized body. The linen bands and winding sheet seemed to have been removed, for I saw the Sacred Body full of wounds; and it seemed as if, in some mysterious way, the indwelling Divinity displayed before the souls the blessed body in the whole extent of its cruel laceration and martyrdom. It appeared to me perfectly transparent, its inmost parts disclosed to the eye. Its wounds, its sufferings, its pains could be seen even to their very depths. The souls gazed in mute reverence; they appeared to be sobbing and weeping with compassion.

My next vision was so mysterious that I cannot relate the whole of it in an intelligible manner. It was as if the soul of Jesus, though without restoring the Sacred Body to life by a perfect union with it, was transported in and with the body from the tomb. The two adoring angels raised the tortured body, not in an upright position, but just as it lay in the tomb, and floated with it up to Heaven. The rock trembled as they passed through. Then it seemed to me that Jesus, between countless choirs of adoring angels ranged on either hand, presented His wounded body before the throne of His Heavenly Father. Jesus' body seemed to have been resuscitated in a manner similar to that in which those of many of the Prophets had been assumed by their souls after the death of Jesus and taken into the Temple. They were not really alive, nor did they have again to die, for they were laid down by their souls without any forcible separation from each other. I saw that the souls of the ancient Patriarchs did

not accompany the Lord's body to Heaven.

I remarked a trembling in the rock of the sepulcher. Four of the guards had gone to the city to get something; the three others fell to the ground unconscious. They ascribed the shock to an earthquake, but knew nothing of the cause. Cassius, however, was very much agitated and frightened, for he had a clear view of what had happened without fully understanding it. He kept to his post, and with great devotion awaited what would next take place. Meanwhile the absent soldiers returned.

When the spices were prepared and packed in linen cloths ready to be taken to the tomb, the holy women again retired to their recesses and lay down on their couches to rest, because they wanted to start before daylight for Jesus' tomb. They had more than once expressed their anxiety as to the success of their design. They were full of dread lest the enemies of Jesus might waylay them when they went out. But the Blessed Virgin consoled them. She bade them take some rest and then go courageously to the tomb, for no harm would befall them. And so they went to rest.

It was about eleven o'clock at night when the Blessed Virgin, moved by love and ardent desire, could no longer remain in the house. She rose, wrapped herself in a gray mantle, and went out alone. I thought: Ah! How can they allow that Blessed Mother, so full of sorrow and alarm, to go out alone under such circumstances. I saw her going sadly to the house of Caiaphas and then to Pilate's palace, which was a long way back into the city. And thus she traversed alone the whole way passed over by Jesus bearing His cross. She went through the deserted streets and paused at every spot upon which some special suffering or outrage had befallen the Lord. She looked like one seeking something lost. She frequently knelt down, felt around on the stones with her hand, and touched her lips to them, as if reverently touching and

kissing something sacred, namely, the blood of Jesus. She beheld around her everything sanctified by contact with Jesus bright and shining, and her soul was entirely lost in love and adoration.

She went on until she approached Mount Calvary, when she stood quite still. It was as if the apparition of Jesus with His sacred, martyred body stepped before her. One angel preceded Him, the two adoring angels of the tomb were at His side, and a multitude of released souls followed Him. He seemed not to walk, but looked like a corpse floating along, environed with light. I heard a voice proceeding from Him, which related to His Mother what He had done in Limbo. Now, He continued, He was about to come forth from the tomb alive, in a glorified body, and He bade her await Him near Mount Calvary, on the stone upon which He had fallen. Then I saw the apparition going to the city, and the Blessed Virgin kneeling and praying on the spot indicated by the Lord. It may now have been past twelve o'clock, for Mary had spent a considerable time in the Way of the Cross.

Then I saw the Lord's procession going over the whole of the same dolorous way. In a mysterious manner, the angels gathered up all the sacred substance, the flesh and the blood, that had been torn from Jesus during His Passion. I saw that the nailing to the cross, the raising of the same, the opening of the sacred side, the taking down from the cross, and the preparing of the holy body for burial, were shown to the souls in Jesus' train. The Blessed Virgin also saw it all in spirit. She loved and adored.

Afterward it was as if the Lord's body rested again in the holy sepulcher. With it was all that had been torn from it during the Passion and replaced in an incomprehensible manner by the angels. I saw it as before, wrapped in the funereal bands and winding sheet, en-

vironed with dazzling splendor, the two adoring angels at the head and the foot of the tomb.

When the morning sky began to clear with a streak of white light, I saw Magdalen, Mary Cleophas, Johanna Chusa, and Salome, enveloped in mantles, leaving their abode near the Coenaculum. They carried the spices packed in linen cloths, and one of them had a lighted lantern. They kept all hidden under their mantles. The spices consisted of fresh flowers for strewing over the sacred body, and also of expressed sap, essences, and oils for pouring over it. The holy women walked anxiously to the little gate belonging to Nicodemus.

2. THE RESURRECTION OF THE LORD

The blessed soul of Jesus in dazzling splendor, between two warrior angels and surrounded by a multitude of resplendent figures, came floating down through the rocky roof of the tomb upon the sacred body. It seemed to incline over it and melt, as it were, into one with it. I saw the sacred limbs moving beneath the swathing bands, and the dazzling, living body of the Lord with His soul and His Divinity coming forth from the side of the winding sheet as if from the wounded Side. The sight reminded me of Eve coming forth from Adam's side. The whole place was resplendent with light and glory.

And now I had another vision. I saw the apparition of a dragon with a human head coiling itself up out of the abyss, as if right under the tomb upon which the Lord had been lying. It lashed its serpentlike tail, and turned its head angrily toward the Lord. The risen Redeemer held in His hand a delicate white staff, on whose top floated a little standard. He placed one foot upon the dragon's head, and struck three blows of the staff upon its tail. At each stroke, the monster seemed to contract, and at last sank into the earth, first the body, then the

head, the human face still turned upward. I saw a similar serpent lurking around at the moment of Christ's conception. It reminded me of the serpent in Paradise and, I think, this vision bore reference to the Promise: "The seed of the woman shall crush the serpent's head." The whole vision appeared to me symbolical of victory over death, for while I was watching the crushing of the serpent's head, the tomb of the Lord vanished from my sight.

Now I saw the Lord floating in glory up through the rock. The earth trembled, and an angel in warrior garb shot like lightning from Heaven down to the tomb, rolled the stone to one side, and seated himself upon it. The trembling of the earth was so great that the lanterns swung from side to side, and the flames flashed around. The guards fell stunned to the ground and lay there stiff and contorted, as if dead. Cassius saw indeed the glory that environed the holy sepulcher, the rolling away of the stone by the angel, and his seating himself upon it, but he did not see the risen Saviour Himself. He recovered himself quickly, stepped to the stone couch, felt among the empty linens, and left the sepulcher, outside of which, full of eager desire, he tarried awhile to become the witness of a new and wonderful apparition. At the instant the angel shot down to the tomb and the earth quaked, I saw the risen Lord appearing to His Blessed Mother on Mount Calvary. He was transcendently beautiful and glorious, His manner full of earnestness. His garment, which was like a white mantle thrown about His limbs, floated in the breeze behind Him as He walked. It glistened blue and white, like smoke curling in the sunshine. His wounds were very large and sparkling; in those of His hands, one could easily insert a finger. The lips of the wounds formed the sides of an equilateral triangle which met, as it were, in the center of a circle, and from the palm of the hand shot rays of light toward the fingers.

The souls of the early Patriarchs bowed low before the Blessed Mother, to whom Jesus said something about seeing her again. He showed her His wounds, and when she fell on her knees to kiss His feet, He grasped her hand, raised her up, and disappeared.

The holy women, when the Lord arose from the dead, were near the little gate belonging to Nicodemus. They knew nothing of the prodigies that were taking place; they did not know even of the guard at the sepulcher, for they had remained shut up in their house the whole of the preceding day, the Sabbath. They anxiously inquired of one another: "Who will roll away for us the stone from the doors?" Full of longing desire to show the last honors to the sacred body in the tomb, they had entirely lost sight of the stone. They wanted to pour nard water and precious balm over the sacred body and scatter their flowers and aromatic shrubs upon it; for to the spices of yesterday's embalming, which Nicodemus alone had procured, they had contributed nothing. They wished therefore to offer now to the body of their Lord and Master the most precious that could be obtained.

Salome had shared with Magdalen in defraying most of the cost. She was not the mother of John, but another Salome, a rich lady of Jerusalem, a relative of St. Joseph. At last the holy women concluded to set the spices on the stone before the tomb and to wait till some disciple would come who would open it for them. And so they went on toward the garden.

Outside the tomb the stone was rolled to the right, so that the doors, which were merely lying to, could now be easily opened. The linens in which the sacred body had been enveloped were on the tomb in the following order: the large winding sheet in which it had been wrapped lay undisturbed, only empty and fallen together, containing nothing but the aromatic herbs; the long bandage that had been wound around it was still lying twisted and at

full length just as it had been drawn off, on the outer edge of the tomb; but the linen scarf with which Mary had enveloped Jesus' head lay to the right at the head of the tomb. It looked as if the head of Jesus was still in it, excepting that the covering for the face was raised.

When, as they approached, the holy women noticed the lanterns of the guard and the soldiers lying around, they became frightened, and went a short distance past the garden toward Golgotha. Magdalen, however, forgetful of danger, hurried into the garden. Salome followed her at some distance, and the other two waited outside.

Magdalen, seeing the guard, stepped back at first a few steps toward Salome, then both made their way together through the soldiers lying around and into the sepulcher. They found the stone rolled away, but the doors closed, probably by Cassius. Magdalen anxiously opened one of them, peered in at the tomb, and saw the linens lying empty and apart. The whole place was resplendent with light, and an angel was sitting at the right of the tomb. Magdalen was exceedingly troubled. She hurried out of the garden of the sepulcher, off through the gate belonging to Nicodemus, and back to the Apostles. Salome, too, who only now entered the sepulcher, ran at once after Magdalen, rushed in fright to the women waiting outside the garden, and told them of what had happened. Though amazed and rejoiced at what they heard from Salome, they could not resolve to enter the garden. It was not until Cassius told them in a few words what he had seen, and exhorted them to go see for themselves, that they took courage to enter. Cassius was hurrying into the city to acquaint Pilate of all that had taken place. He went through the gate of execution. When with beating heart the women entered the sepulcher and drew near the holy tomb, they beheld standing before them the two angels of the tomb in priestly robes, white and shining. The women pressed close to one another in terror and, covering their

faces with their hands, bowed tremblingly almost to the ground. One of the angels addressed them. They must not fear, he said, nor must they look for the Crucified here. He was alive, He had arisen, He was no longer among the dead. Then the angel pointed out to them the empty tomb, and ordered them to tell the disciples what they had seen and heard, and that Jesus would go before them into Galilee. They should, continued the angel, remember what the Lord had said to them in Galilee, namely, "The Son of Man will be delivered into the hands of sinners. He will be crucified and, on the third day, He will rise again." The holy women, shaking and trembling with fear, though still full of joy, tearfully gazed at the tomb and the linens, and departed, taking the road toward the gate of execution. They were still very much frightened. They did not hurry, but paused from time to time and looked around from the distance, to see whether they might not possibly behold the Lord, or whether Magdalen was returning.

Meanwhile Magdalen reached the Coenaculum like one beside herself, and knocked violently at the door. Some of the disciples were still asleep on their couches around the walls, while several others had risen and were talking together. Peter and John opened the door. Magdalen, without entering, merely uttered the words: "They have taken the Lord from the tomb! We know not where"—and ran back in great haste to the garden of the sepulcher. Peter and John followed her, but John outstripped Peter.

Magdalen was quite wet with dew when she again reached the garden and ran to the tomb. Her mantle had slipped from her head down on her shoulders, and her long hair had fallen around loose. As she was alone, she was afraid to enter the sepulcher at once, so she waited out on the step at the entrance. She stooped down, trying to see through the low doors into the cave and even as

far as the stone couch. Her long hair fell forward as she stooped, and she was trying to keep it back with her hands, when she saw the two angels in white priestly garments sitting at the head and the foot of the tomb, and heard the words: "Woman, why weepest thou?" She cried out in her grief: "They have taken my Lord away! I know not where they have laid Him!" Saying this and seeing nothing but the linens, she turned weeping, like one seeking something, and as if she must find Him. She had a dim presentiment that Jesus was near, and even the apparition of the angels could not turn her from her one idea. She did not appear conscious of the fact that it was an angel that spoke to her. She thought only of Jesus; her only thought was: "Jesus is not here! Where is Jesus?" I saw her running a few steps from the sepulcher and then returning like one half-distracted and in quest of something. Her long hair fell on her shoulders. Once she drew the whole mass on the right shoulder through both hands, then flung it back and gazed around. About ten steps from the sepulcher and toward the east, where the garden rose in the direction of the city, she spied in the gray light of dawn, standing among the bushes behind a palm tree, a figure clothed in a long, white garment. Rushing toward it, she heard once more the words: "Woman, why weepest thou? Whom seekest thou?" She thought it was the gardener. I saw that he had a spade in his hand and on his head a flat hat, which had a piece of something like bark standing out in front, as a protection from the sun. It was just like that I had seen on the gardener in the parable which Jesus, shortly before His Passion, had related to the women in Bethania. The apparition was not resplendent. It looked like a person clad in long, white garments and seen at twilight. At the words: "Whom seekest thou?" Magdalen at once answered: "Sir, if thou hast taken Him hence, show me where thou hast laid Him! I will take Him away!" And she again glanced around, as

if to see whether he had not laid Him someplace near. Then Jesus, in His well-known voice, said: "Mary!" Recognizing the voice, and forgetting the crucifixion, death, and burial now that He was alive, she turned quickly and, as once before, exclaimed: "Rabboni!" (Master!). She fell on her knees before Him and stretched out her arms toward His feet. But Jesus raised His hand to keep her off, saying: "Do not touch Me, for I am not yet ascended to My Father. But go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and to your God." At these words the Lord vanished. It was explained to me why Jesus said: "Do not touch Me," but I have only an indistinct remembrance of it. I think He said it because Magdalen was so impetuous. She seemed possessed of the idea that Jesus was alive just as He was before, and that everything was as it used to be. Upon Jesus' words that He had not yet ascended to His Father, I was told that He had not yet, since His Resurrection, presented Himself to His Heavenly Father, had not yet thanked Him for His victory over death and for Redemption. I understood by those words that the first fruits of joy belong to God. It was as if Jesus had said that Magdalen should recollect herself and thank God for the mystery of Redemption just accomplished and His conquest over death. After the disappearance of the Lord, Magdalen rose up quickly and again, as if in a dream, ran to the tomb. She saw the two angels, she saw the empty linens, and hurried, now certain of the miracle, back to her companions.

It may have been about half-past three o'clock when Jesus appeared to Magdalen. Scarcely had she left the garden when John approached, followed by Peter. John stood outside the entrance of the cave and stooped down to look, through the outer doors of the sepulcher, at the half-opened doors of the tomb, where he saw the linens lying. Then came Peter. He stepped down into the

sepulcher and went to the tomb, in the center of which he saw the winding sheet lying. It was rolled together from both sides toward the middle, and the spices were wrapped in it. The bandages were folded around it, as women are accustomed to roll together such linens when putting them away. The linen that had covered the sacred face was lying to the right next the wall. It too was folded. John now followed Peter to the tomb, saw the same things, and believed in the Resurrection. All that the Lord had said, all that was written in the Scriptures, was now clear to them. They had had only an imperfect comprehension of it before. Peter took the linens with him under his mantle. Both again went back by the little gate belonging to Nicodemus, and John once more got ahead of Peter.

As long as the sacred body lay in the tomb, the two angels sat one at the head, the other at the foot, and when Magdalen and the two Apostles came, they were still there. It seems to me that Peter did not see them. I heard John afterward saying to the disciples of Emmaus that, on looking into the tomb, he saw one angel. Perhaps it was through humility that he forbore to mention it in his Gospel, that he might not appear to have seen more than Peter.

Now, for the first time, I saw the guards arise from where they were lying on the ground. They took their lances, also the lanterns that were hanging on poles at the door of the entrance and shedding their light into the cave, and hurried in evident fear and trepidation to the gate of execution and into the city.

Meanwhile, Magdalen had reached the holy women and told them of the Lord's apparition. Then she too hurried on to the city through the neighboring gate of the execution, but the others went again to the garden, outside of which Jesus appeared to them in a white flowing garment that concealed even His hands. He said: "All hail!" They

trembled and fell at His feet. Jesus waved His hand in a certain direction while addressing to them some words, and vanished. The holy women then hastened through the Bethlehem gate on Sion, to tell the disciples in the Coenaculum that they had seen the Lord and what He had said to them. But the disciples would not at first credit Magdalen's report, and, until the return of Peter and John, they looked upon the whole affair as the effect of women's imagination.

John and Peter, whom amazement at what they had seen had rendered silent and thoughtful, met on their way back James the Less and Thaddeus, who had set out after them for the tomb. They too were very much agitated, for the Lord had appeared to them near the Coenaculum. Once I saw Peter, as they went along, suddenly start and tremble, as if he had just got a glimpse of the risen Saviour.

3. THE GUARDS' STATEMENTS

About an hour after the Resurrection, Cassius went to Pilate, who was resting on his couch. Full of emotion, Cassius related all that had passed, the trembling of the rock, the descent of the angel, the rolling away of the stone, the empty winding sheet. Jesus, he said, was certainly the Messiah, certainly the Son of God. He was risen, He was no longer in the tomb. Pilate heard every detail with secret terror but, letting nothing appear, he said to Cassius: "Thou art a visionary! Thou didst act very unwisely by standing in the tomb of the Galilean. His gods have thereby acquired full power over thee, and it was they who conjured up all kinds of magic pictures before thee. I advise thee to say nothing of all this to the High Priest, else it will be worse for thee." He pretended to believe that Jesus had been stolen away by the disciples, and that the guards had reported what they did in

order to hide their own negligence; or because they were bribed, or even perhaps because they too had been bewitched. When Cassius left, Pilate again offered sacrifice to his gods.

Four of the soldiers returned from the tomb and went directly to Pilate with the same report. But he would listen to nothing more, and sent them to Caiaphas. The other guards went to a large court near the Temple in which a number of aged Jews were gathered. These latter consulted together and came to the conclusion that they would, with money and threats, force the guards to report that the disciples had stolen the body of Jesus. But when the guards objected that their companions, who had informed Pilate of the whole affair, would contradict them, the Pharisees promised to make it all right with Pilate. Meanwhile the four guards who had been dismissed by Pilate arrived, but they adhered strictly to the account they had given to the Governor. The report of Joseph of Arimathea's deliverance, in some unaccountable way, through the closed prison doors was already noised abroad and when the Pharisees, wishing to cast upon the soldiers the suspicion of having had an understanding with the disciples for the carrying off of Jesus' body, threatened them with severe punishment if they did not forthwith produce it, the men replied that they could no more do that than could the guard in Joseph of Arimathea's prison bring him back after he had disappeared. They defended themselves stoutly, and by no species of bribery could they be reduced to silence. Yes, they spoke even freely and openly of Friday's iniquitous judgment, and declared that it was on that account the Paschal ceremonies had been interrupted. The four soldiers were seized and imprisoned. Jesus' enemies spread the report that His body had been stolen by the disciples; and the Pharisees, Sadducees, and Herodians caused the lie to be everywhere propagated, to be published in every synagogue in the whole world, ac-

companying it with slanderous abuse of Jesus. Their lies profited them little, for after Jesus' Resurrection, many souls of holy deceased Jews appeared here and there to those of their descendants still susceptible of grace and holy impressions, and frightened their hearts to conversion. To many of the disicples also who, shaken in faith and disheartened, were dispersed throughout the country, similar apparitions appeared to console and strengthen them in faith.

The rising of the dead bodies from their tombs after the death of Jesus had no similarity whatever with the Lord's Resurrection. Jesus arose in His renewed, glorified body, walked for some days alive upon the earth, and, in that same body, ascended into Heaven in the sight of His friends. But those other bodies were only corpses given to the souls merely as so many coverings. They were again laid down by them to await with us all the Resurrection of the last day. Lazarus was raised from the dead, but he really lived and afterward died for the second time.

I saw the Jews beginning to purify, to wash and scour the Temple. They strewed aromatic herbs, also ashes from the bones of the dead, and offered expiatory sacrifices. They cleared away the rubbish, covered the marks of the earthquake with boards and tapestry, and finished the Paschal solemnities interrupted on the day of the feast.

With threats of punishment and excommunication, they tried to suppress all remarks and murmurs. They explained the disturbance of the feast and the damage done the Temple as effects of the earthquake and the presence of the unclean at the sacrifices. They brought forward something from a vision of Ezechiel upon the risen dead, but I do not now remember how they applied it. Thus they quieted the people, for many had taken part in the crime. But it was only the great crowd of the obstinate and the incorrigible; all the better disposed were con-

verted. They kept silence until Pentecost, when they proclaimed aloud their faith, later also in their native places through the teaching of the Apostles. The High Priests consequently began to lose courage. As early as the time of Stephen's ministry as deacon, Ophel and the eastern quarter of Sion could no longer contain the multitude of believers, so that they had to extend their huts and tents beyond the city, across the Vale of Cedron to Bethania.

Annas was like one possessed. He was obliged to be confined, and he never again appeared in public. Caiaphas became like a madman devoured by secret rage. Simon of Cyrene went to the Apostles after the Sabbath, asking to be received among the baptized followers of Jesus.

4. THE FIRST LOVE FEAST (AGAPE) AFTER THE RESURRECTION

In the open entrance hall outside that of the holy Last Supper, Nicodemus prepared a repast for the Apostles, the holy women, and the disciples. Thomas was not present at it. He kept himself in absolute retirement. All that took place at this feast was in strict accordance with Jesus' directions. During the holy Last Supper, He had given Peter and John, who were sitting by Him and whom He ordained priests, detailed instructions relative to the Blessed Sacrament, with the command to impart the same to the other Apostles, along with some points of His early teachings.

I saw first Peter and then John communicating to the eight other Apostles, who were standing around them in a circle, what the Lord had entrusted to them, and teaching them the way in which He wished this Sacrament to be dispensed and the disciples instructed. All that Peter taught was repeated in the selfsame manner by John. The

Apostles had put on their festal garments. Peter and John had, besides, a stole crossed on their breast and fastened with a clasp. The eight Apostles wore a stole over one shoulder and across the breast and back. It fastened under the arm with a clasp crosswise. Peter and John had been ordained priests by Jesus; the others looked still like deacons.

After that instruction, the holy women, nine in number, entered the hall. Peter addressed them in some words of instruction. I saw John at the door receiving into the house of the master of the feast seventeen (as I counted) of the most trusty disciples, those that had been longest with the Lord. Zacheus, Nathanael, Mathias, Barsabas, and others were there. John served them while they were washing their feet and putting on festal garments, long white robes and girdles. Matthew was sent back to Bethania after Peter's discourse, in order there to reproduce, at a similar repast given in the house of Lazarus, the instructions just heard and the ceremonies witnessed. There were many disciples present at this feast.

And now a table was prepared in the entrance hall. It was so long that the seats of some of the disciples extended beyond the hall and into the courtyard, planted with trees, that surrounded the Coenaculum. Three avenues were left open to the tables, in order to approach them with the viands. The holy women now sat together at one end of the same table with the men. They too wore long white garments. They were veiled, but without their faces being concealed. They sat cross-legged on little stools that had a kind of upright at the backs. Peter and John sat opposite each other at the center of the table. They closed the men's row, and then began the women's. The couches used at this feast were not like those at the Last Supper. They were low cushions. They looked as if they were woven, and were scarcely long enough to receive the upper part of the body, for they hardly reached

below the knees. Each had before him a cushion raised upon two higher feet, which were fastened into cross-uprights. It stood in an oblique direction. All reclined near the table, the feet of one at his neighbor's back. At Simon's house and at the Last Supper, the guests reclined on stools of a different kind, the feet turned entirely out.

The meal was conducted with ceremony. The guests prayed standing and ate lying, while Peter and John taught. At the end of the meal, a flat, ribbed loaf was placed before Peter, which he divided into small pieces as marked by the ribs. These he distributed right and left on two plates. A large cup was next sent round, and out of it each one drank. Although Peter blessed the bread, yet it was not a sacrament, only an agape, a love feast. Peter said that they should all desire to be one as was the bread that they were eating and the wine they were drinking. After that they sang Psalms, standing.

When the tables were moved aside, the holy women retired to an apartment in the form of a half-circle at the end of the hall. The disciples ranged on either side, while the Apostles walked up and down teaching and imparting to these ripe disciples all they durst concerning the Blessed Sacrament. This was like the first catechetical instruction after Jesus' death. I saw also that they walked around among one another extending hands joyously declaring that they would have all things in common, would resign all things for one another, and would live perfectly united. A feeling of deep emotion stole over them. I saw them flooded with light and, as it were, dissolving into one another. All seemed to resolve into a pyramid of light in which the Blessed Virgin appeared to be not only the apex, but the radiant center of all. All graces flowed in streams from Mary down upon the Apostles, and from them back again through her to the Lord. This vision was symbolical of their union and the reciprocal relations existing among them.

Matthew, in the court of Lazarus's house, taught a great many more of the disciples who were not so well instructed as the others. They had the same kind of a meal and went through similar ceremonies.

5. COMMUNION OF THE HOLY APOSTLES

Early in the morning, Peter and John went with Andrew into the hall of the Last Supper and vested in their priestly robes, while the other Apostles entered the antehall. Pushing aside the folds of woven tapestry, the three Apostles entered the Holy of Holies, which was curtained in so as to form a little chamber. The ceiling, which was not so high as that of the hall, could be opened by a hanging cord ornamented with tassels, to admit light from the windows in the roof of the hall. The Holy Communion table stood therein. The chalice with the remains of the Wine that Jesus had consecrated and the plate with what was left of the consecrated Bread were standing in the compartments formed like a tabernacle in a niche in the wall. A lamp was hanging, one branch of it lighted, before the Blessed Sacrament. They lighted the lamp of sacrifice that was suspended in the center of the hall, carried the Communion table forward into the hall, placed the Blessed Sacrament on it in its case, and extinguished the lamp in the Holy of Holies. The other Apostles, Thomas among them, took their places around the table. Of the Bread consecrated by Jesus, the Blessed Sacrament of His Body, there was still a great deal on the little plate, which stood on top of the chalice, the whole concealed under a bell-shaped cover surmounted by a knob. A white veil was thrown over it. Peter drew out the leaf from the base, spread the cover upon it, and placed on it the plate with the Blessed Sacrament. Andrew and John were standing behind him in prayer. Peter and John, bowing reverently, received the Blessed Sacrament. Then

Peter sent the plate around, and each one communicated himself. Into the chalice, in which there was not so much of the Wine consecrated by Jesus, they poured some wine and water, and drank of it. After that they sang Psalms and prayed, covered the chalice, and carried it, along with the table, back to its place. This was the first divine service that I saw celebrated.

Thomas went after that to some little place near Samaria with a disciple from that part of the country.

6. THE DISCIPLES GOING TO EMMAUS.

JESUS APPEARS TO THE APOSTLES IN THE HALL OF THE LAST SUPPER

Luke had been among the disciples only a short time, but he had, before joining them, received John's baptism. He was present at the love feast and the instruction upon the Blessed Sacrament delivered by Matthew in the evening at Lazarus's, in Bethania. After the instruction he went, troubled and doubting, to Jerusalem where he spent the night in John Mark's house.

There he met several other disciples, among them Cleophas, a grandson of Mary Cleophas's paternal uncle. He had been at the instructions and the love feast given in the house of the Last Supper. The disciples were talking about Jesus' Resurrection and expressing their doubts. Luke and Cleophas, especially, were wavering in faith. As, moreover, the commands of the High Priests were again made known, that no one should harbor the disciples of Jesus or supply them with food, both resolved to go together to Emmaus. They left the assembly. On leaving John Mark's house, one turned to the right and went around out of the city in a northerly direction, and the other took a route on the opposite side, as if not wishing to be seen together. One went straight out of the

city, the other made his way between the walls and out by the gate, beyond which they again met upon a hill. They carried each a staff, and a bundle at his side. Luke had a leathern pocket. I saw him frequently stepping aside from the road and gathering herbs.

Luke had not seen the Lord during those last days, and had not been present at His instructions at Lazarus's. He had been more in the disciples' inn at Bethania and with the disciples in Machaerus. He had not long been a declared disciple, though he had always gone around with the rest and was very desirous of knowing what was going on.

I felt that both these disciples were anxious and doubting, and that they wanted to talk over all they had heard. They were especially put out at the Lord's being so ignominiously crucified! They could not understand how the Redeemer and Messiah could have been so shamefully ill-treated.

About the middle of their journey, Jesus drew near to them from a side path. As soon as they saw Him, they went more slowly, as if wanting to let the stranger go on ahead, as if fearing to be overheard. But Jesus likewise slackened His pace, and stepped out on the road only after they were somewhat in advance. I saw Him walking behind them for a little while, then drawing near and asking of what they were talking.

Where the road branched off outside of Emmaus (a pretty, clean little place) Jesus appeared as if He wanted to take that which ran southward to Bethlehem. But the two disciples constrained Him to go with them into a house that stood in the second row of the city. There were no women in it, and it appeared to me to be a public house, for it looked as if a feast had lately been held in it. Some signs of it were still to be seen. The room was quadrangular and very neat. The table was covered, and reclining cushions lay around it, of the same

kind as those used at the love feast on Easter day. A man put on it a honeycomb in a woven basketlike vessel, a large, four-cornered cake, and a small, thin, almost transparent Passover loaf. This last was set before the Lord as being the guest. The man that put the cake on the table appeared to be good, and he wore an apron, as if he were a cook or a steward. He was not present at the solemn breaking of the Bread. The cake was marked by lines, the spaces between them being about two fingers wide. A knife was lying on the table. It was white, as if made of stone or bone, not straight, but bent crooked, and only as large as one of our large blades. Before eating the bread, they notched along the lines with the sharp edge of the knife, which edge was only at the point. For this reason they had to hold it near the point. The morsel previously notched they then broke off.

Jesus reclined at the table with the two disciples and ate with them of the cake and honey. Then taking the small cake, the ribbed one, He broke off a piece that He afterward divided into three with the short, white bone knife. These He laid on the little plate, and blessed. Then He stood up, elevated the plate on high with both hands, raised His eyes, and prayed. The two disciples stood opposite Him, both intensely moved, and as it were transported out of themselves. When Jesus broke the little pieces, they opened their mouth and stretched forward toward Him. He reached His hand across the table and laid the particle in their mouth. I saw that as He raised His hand with the third morsel to His own mouth, He disappeared. I cannot say that He really received it. The morsels shone with light after He had blessed them. I saw the two disciples standing a little while as if stupefied, and then casting themselves with tears of emotion into each other's arms.

This vision was especially touching on account of the Lord's mild and loving manner, the calm joy of the two

disciples even before they knew Him, and their rapture as soon as they recognized Him and after He had disappeared. Cleophas and Luke hurried back at once to Jerusalem.

On the evening of the same day, many of the disciples and all the Apostles excepting Thomas assembled with Nicodemus and Joseph of Arimathea in the hall of the Last Supper, the doors being closed. They stood ranged in a triple circle under the lamp that hung from the center of the ceiling, and prayed. They seemed to be engaged in some after-celebration of mourning or thanksgiving, for the Paschal solemnities ended today in Jerusalem. All wore long white garments. Peter, John, and James the Less were vested in robes that distinguished them from the rest, and they held rolls of writing in their hands. Around their white, flowing garment, which was somewhat longer behind than before, they wore a girdle more than a hand in breadth. From it depended to below the knees scalloped strips, black like the girdle, and covered with large white letters. The girdle was knotted in the back, the ends crossing and reaching as low down as the strips in front. The sleeves were very wide, and one served as a pocket in which the prayer rolls could be stuck. Above the elbow of the left arm hung a broad maniple tripped with tassels of the same color and embroidered in the same way as the girdle. Peter wore a stole around his neck. It was broader from the shoulders down than it was around the neck, and was crossed and fastened on the breast with a little blank shield in the form of a heart and ornamented with stones. The two other Apostles wore their stoles crossed under the arm, and had shorter strips to their girdles. When in prayer, all laid their hands crosswise on their breast. The Apostles occupied the inner circle under the lamp; the two others were formed by the disciples. Peter, between John and James, stood with his back turned to the closed entrance of the house of the

Last Supper; two only were behind him, and the circle was not closed in front of him, but open toward the Holy of Holies.

The Blessed Virgin was, during the whole celebration, with Mary Cleophas and Magdalen in the hall outside, which opened into the supper room. Peter preached at intervals during the prayers.

I was surprised to see that although Jesus had appeared to Peter, John, and James, yet the greater number of the Apostles and disciples would not fully believe in His Resurrection. They still felt uneasy, as if His apparition was not a real and corporeal one, only a vision, a phantom, similar to those the Prophets had had.

All had ranged again for prayer after Peter's instruction when Luke and Cleophas, hurrying back from Emmaus, knocked at the closed doors of the courtyard and received admittance. The joyful news they related somewhat interrupted the prayer. But scarcely was it again continued when I saw all present radiant with joyful emotion, and glancing in the same direction. Jesus was come in through the closed doors. He was robed in a long white garment simply girded. They did not appear to be really conscious of His approach, until He passed through the circles and stood in their midst under the lamp. Then they became very much amazed and agitated. He showed them His hands and feet and, opening His garment, disclosed the Wound in His side. He spoke to them and, seeing that they were very much terrified, He asked for something to eat. I saw rays of light proceeding from His mouth. The Apostles and disciples were as if completely ravished.

And now I saw Peter going behind a screen, or hanging tapestry, into a recess of the hall which one might fail to remark, since the screen was like the entire wainscoting. In the center of this recess, on the Paschal hearth, stood the Blessed Sacrament. There was a side compart-

ment into which they had pushed the table, which was one foot high, after they had eaten reclining around it under the lamp. On this table stood a deep oval dish covered with a little white cloth, which Peter took to the Lord. In the dish were a piece of fish and some honey. Jesus gave thanks and blessed the food, ate and gave a portion of it some, but not to all. To His Holy Mother also and the other women, who were standing in the doorway of the outer hall, He likewise distributed some.

After that I saw Him teaching and imparting strength. The circles around Him were still triple, the ten Apostles forming the inmost. Thomas was not there. It appeared wonderful to me that part of Jesus' words and instructions was heard by the ten Apostles only, though I ought not to say *heard*, for I did not see Jesus moving His lips. He was resplendent. Light streamed over them from His hands, His feet, His side, His mouth, as He breathed upon them. It flowed in upon them. They became interiorly recollected, and felt themselves endued with power to forgive sins, to baptize and heal and impose hands; and I saw that, if they drank any poisonous thing, it would be without receiving harm from it. But here I saw no talking with the mouth, no hearing with the ears. I knew not how it was, but I felt that Jesus did not impart these gifts with words, that He spoke not in words, and that all did not hear what He said; but that He infused these gifts substantially, with a substance as it were, with a flashing of light in upon their soul. Still, I do not know whether the Apostles felt that they had received them in this way, or whether they thought that they had simply heard the words uttered naturally. I felt, however, that it was only the innermost circle, the Apostles, that took or received these gifts. To me it was like an interior speech, but without a whisper, without the softest word.

Jesus explained to the Apostles several points of Holy Scripture relative to Himself and the Blessed Sacrament,

and ordered the Latter to be venerated at the close of the Sabbath solemnities. He spoke of the Sacred Mystery of the Ark of the Covenant; of the bones and relics of ancestors and their veneration, thus to obtain their intercession; of Abraham, and of the bones of Adam which he had had in his possession and which he had laid on the altar when offering sacrifice. Another point relating to Melchisedech's sacrifice, which I then saw, I have forgotten, although it was very remarkable. Jesus further said that the colored coat which Jacob gave to Joseph was an emblem of His own bloody sweat on the Mount of Olives. At these words, I saw that coat of many colors. It was white with broad red stripes. It had three black cords on the breast, with a yellow ornament in the middle. It was full around the body so that things could be put into it as into a kind of pocket, and girded at the waist. It was narrow below and had slits at the side to afford more room for walking. It reached to the ankles, was longer behind than before, and on the breast, was open down to the girdle. Joseph's ordinary dress reached only to the knee.

Jesus likewise told the disciples that Adam's bones, which had been preserved in the Ark of the Covenant, Jacob gave to Joseph along with the many-colored coat. I saw then that Jacob gave them to Joseph without the latter's knowing what they were. Jacob's love prompted him to bestow them upon Joseph as a means of protection, as a treasure, because he knew that his brothers did not love him. Joseph carried the bones hanging on his breast in a little pouch formed of two leathern tablets, not square, but rounded on top. When his brothers sold him, they took from him only the colored coat and the undergarment, leaving him a bandage round his loins and a scapular on his breast. It was under the latter that the little pouch hung. On going into Egypt, Jacob questioned Joseph about that treasure and revealed to him that it

was Adam's bones. Again I saw the bones under Mount Calvary. They were white as snow and still very hard. Some of Joseph's own bones were preserved in the Ark of the Covenant.

Jesus spoke too of the Mystery contained in the Ark of the Covenant. He said that that Mystery was now His Body and Blood, which He gave to them forever in the Sacrament. He spoke of His own Passion and of some wonderful things relating to David of which they were ignorant and which He explained. Lastly, He bade them go in a couple of days to the region of Sichar, and there proclaim His Resurrection. After that He vanished. I saw the Apostles and disciples going around among one another, perfectly intoxicated with joy. They opened the doors, went in and out, and assembled again under the lamp, to sing canticles of praise and thanksgiving.

7. THE APOSTLES PREACHING THE RESURRECTION

On that same night a part of the Apostles, at Jesus' bidding, betook themselves to Bethania, while the rest set out for Jerusalem. The older disciples remained in Bethania to teach the younger and weaker in the Faith, which they did partly at the house of Lazarus and partly in the synagogue. Nicodemus and Joseph of Arimathea were staying at Lazarus's. The holy women were in a neighboring building surrounded by the same moat and courtyard that enclosed Lazarus's house. It had an entrance on the street, and was formerly occupied by Magdalen and Martha.

The Apostles went with a troop of disciples, among them Luke, in the direction of Sichar. Peter said joyfully as they were setting out: "We shall go to the sea and catch fish," by which words he meant souls. They separated and went different ways, teaching at the inns and in

the public places of the Passion and Resurrection of Jesus. This was a preparation for the conversions of Pentecost.

They met together again at the inn outside Thanath-Silo. Thomas also, with two disciples, joined them as they were gathered at a meal prepared for them by Silvan's father, who had care of the inn. The Apostles told Thomas of the apparition of the risen Saviour in their midst. But he raised his hands to silence them, and said that he would not believe it until he had touched His wounds. He did the same before the disciples when they declared to him that they had seen the Lord. Thomas had kept a little aloof from the followers of Jesus, and was thereby somewhat weakened in faith.

Peter taught till late at night in the school of Thanath-Silo. He spoke out quite freely of how the Jews had dealt with Jesus. He related many things of His last predictions and teachings, of His unspeakable love, of His prayer on Mount Olivet, and of Judas's treachery and wretched end. The people were very much amazed and troubled at all they heard, for they loved Judas, who in Jesus' absence, had assisted many by his readiness to serve them, and had even wrought miracles. Peter did not spare himself. He recounted his flight and denial with bitter tears. His hearers wept with him. Then with still more vehement expressions of sorrow, he told of how cruelly the Jews had treated Jesus, of His rising again on the third day, of His appearing first to the women, then to some of the others, and lastly to all in general, and he called upon all present that had seen Him to witness to His words. Upwards of a hundred hands were raised in answer to his call. Thomas, however, remained silent and responded by no sign. He could not bring himself to believe. Peter then called upon the people to leave all things, to join the new Community, and to follow Jesus. He invited the less courageous to go to Jerusalem, where the Faithful would

share all they had with them. There was, he said, no reason to fear the Jews, for they were now themselves afraid. All were very much impressed by Peter's words, and many were converted. They wanted the Apostles to remain longer with them, but Peter said that they must go back to Jerusalem.

The Apostles cured many sick persons in Thanath-Silo, among whom were some lunatics and some possessed. They went about these cures just as Jesus had done, that is, they breathed upon the sick, they imposed hands while leaning over them. Some of these invalids Jesus had passed without curing on the occasion of His last visit to the place. The inhabitants of Thanath-Silo were very friendly toward the Apostles. The disciples performed no cures, but they served the others, carrying, lifting, and leading the sick. Luke, who was a physician, now became quite a nurse.

I saw the Mother of God in Bethania. She was quiet and grave, more deeply absorbed in feelings of holy awe than in natural sorrow. Mary Cleophas was remarkably amiable and, of all the women, most like Mary. I often saw her leaning over her gently and consoling her in the most touching manner.

Magdalen, in her sorrow and love, was above all fear. She was perfectly heroic and without a thought of danger. She took no rest, but often left the house, hurried through the streets with streaming hair, and wherever she found listeners, whether in their homes or in public places, she accused them as the murderers of the Lord, vehemently recounting all they had done to the Saviour, and announcing to them His Resurrection. If she found no one to listen to her, she wandered through the gardens and told it to the flowers, the trees, and the fountains. Oftentimes a crowd gathered around her, some compassionating her, others insulting her on account of her past life. She was little esteemed by the crowd, for she had

once given great scandal. I saw that her present violent conduct scandalized some of the Jews, and about five of them wanted to seize her, but she passed straight through them and went on as before. She had lost sight of the whole world, she sighed only after Jesus.

During the dispersion of the disciples and the Passion of the Lord, Martha had a heavy duty to fulfill and she still discharged it. Though torn with grief, she had to see to everything, to lend a helping hand everywhere. She had to feed the dispersed and wandering, attend to their wants, provide nourishment for all. Her assistant in all this, as well as in the cooking, was Johanna Chusa, a widow whose husband had been a servant of Herod.

Simon of Cyrene was now in Bethania with the disciples, among whom he found his two sons. He was a pious man from Cyrene who was accustomed to sojourn in Jerusalem during the Paschal time, working for different families that knew him, doing up gardens and cutting hedges. He took his meals sometimes in this house, sometimes in that. He was perfectly silent and upright. His sons were already some time among strangers and with the disciples without his knowing it, as occasionally happens to the children of the poor.

In those days, the emissaries of the High Priests went throughout Jerusalem, visiting all the houses whose owners kept up communication with Jesus and the disciples, discharging them from whatever public employments they might happen to hold, and arresting any of Jesus' followers found there. Nicodemus and Joseph of Arimathea had, since Christ's burial, nothing more to do with the Jews. Joseph of Arimathea was something like an Elder of a congregation. He always stood among the Jews like a man who, by his unobtrusive merit and multiplied good works modestly performed, had won the esteem of even the wicked. What very much rejoiced me was to see how Veronica's husband condescended to her

when she told him that she would rather separate from him than from the crucified Jesus. I saw that he too was discharged from his public office. But I was informed that he bore it more for love of his wife than for love of Jesus. The Jews, moreover, caused the ways and paths to the Holy Sepulcher on Mount Calvary to be obstructed by ditches and hedges, because they had become a resort for many, and diverse moving incidents and miracles took place in them.

Pilate's interior disquietude drove him from Jerusalem. Herod, a couple of days previously, had gone to Machaerus, but finding no rest there, he proceeded to Madian. Here, where they had once refused to receive the Lord, they now opened the gates to the murderer.

I saw Jesus appearing in many places during these days, and lastly in Galilee, in a valley across the Jordan in which was a large school. Many people were standing together, speaking about Him and expressing their doubts upon the report of His Resurrection. He appeared among them, and vanished again after some words. I saw Him appearing in this way in different localities.

The Apostles very quickly returned from the region of Sichar. They sent a messenger on ahead to Bethania, to announce their return and to direct several of the disciples to go to Jerusalem for the Sabbath. Others were commanded to celebrate it in Bethania, for they already had a certain law and order. The Apostles only passed through the different places on the road without stopping. Thaddeus, James the Less, and Eliud went in their travelling dress, and ahead of the rest, to see the Blessed Virgin and Mary Cleophas at John Mark's. As they had not seen the newcomers for a considerable time, the holy women were very much rejoiced. I saw that James was carrying on his arm a priestly vestment, a mantle, which the holy women in Bethania had made for Peter, and which he was taking to the house of the Last Supper.

It was so late when the Apostles assembled in the house of the Last Supper that they could not partake of the meal prepared for them. They had to begin the Sabbath solemnities. They at once put on their robes of ceremony, preceded of course by the customary foot washing. The lamps were lighted, and I already remarked some departure from the Jewish Sabbatical ceremonies. First, the curtains were opened in front of the Holy of Holies, and the seat upon which Jesus had reclined at table at the institution of the Holy Eucharist was placed before it. They spread a cover over it, and laid upon it their prayer rolls. Peter knelt before it, John and James a little in the rear, the rest of the Apostles behind them, and then came the disciples. When they knelt they bowed their heads to the ground, burying their faces in their hands. The cover was removed from the chalice, but the white linen cloth was still left hanging over it. Only those disciples were present who were already initiated into the mystery of the Blessed Sacrament, just as those chiefly had been taken on the journey to Sichar who had seen the Lord after His Resurrection that they might be able to attest the fact.

Peter, with John and James at his side, delivered a meditation, or prayer, in which the holy Institution of the Lord and also His Passion were considered, and an interior sacrifice of prayer was offered. After that, standing under the lamp, they began the usual ceremonies of the Sabbath. When all was over, they took a repast in the outer hall. In the Supper Hall itself, I saw no more eating going on after the institution of the Holy Eucharist, excepting perhaps the taking of bread and wine.

On the occasion of His apparition through the closed doors, Jesus had taught the Apostles that addition to the service of the Sabbath which relates to the Blessed Sacrament.

The Blessed Virgin was taken to Jerusalem by Mary

Marcus; and Veronica, who now went round with her openly, accompanied them, along with Johanna Chusa from Bethania.

The Blessed Virgin liked to be in Jerusalem, for she could there go alone in the twilight and darkness over the Way of Jesus' Passion, pray and meditate on the places upon which He had suffered or had fallen. And as she could not reach them all, on account of the Jews' having hedged some of them in and filled others up, she made the Holy Way at home, also, or in the open air, for she had all the distances and the numbers connected with it deeply engraven in her soul, and thus she constantly revived, in her compassionate contemplations, the whole of that sorrowful journey of her Son.

It is a certainty that after the death of her Son, the Blessed Virgin was the first to begin the devotion of the Way of the Cross and the practice of meditating upon the bitter Passion, a practice that she ever after continued.

8. THE SECOND LOVE FEAST (AGAPE). THOMAS PUTS HIS HAND INTO THE MARKS OF JESUS' WOUNDS

After the close of the Sabbath, the Apostles having laid aside their robes of ceremony, I saw a great meal spread in the outer hall. It was a love feast, such as had taken place on the preceding Sunday. Thomas must have celebrated the Sabbath somewhere in the neighborhood, for I did not see him come in till after the meal, when they had again returned to the Supper Room. It was still early in the evening; the lamps were not yet lighted. Several of the Apostles and disciples were in the hall, and I saw others entering. They robed themselves again in long white garments, and prepared for prayer as on the preceding occasion. Peter, John, and James again put on the vestments that distinguished them as priests.

While these preparations were being made, I saw Thomas entering the Supper Room. He passed through the Apostles who were already robed, and put on his own long white garment. As he went along, I saw the Apostles accosting him. Some caught him by the sleeve, others gesticulated with the right hand as they spoke, as if emphatically protesting against him. But he behaved like one in a hurry to vest and as if he could not credit the account given him of the wonderful things which had happened in that place. While all this was going on, a man entered the hall. He appeared to be a servant. He wore an apron and had in one hand a little lighted lamp, in the other a rod terminating in a hook. With the latter he drew down the lamp that was suspended from the center of the ceiling, lighted it, and again pushed it up. Then he left the hall! And now I saw the Blessed Virgin, Magdalen, and another woman come into the house. The Blessed Virgin and Magdalen entered the hall, Peter and John going to meet them. The third woman remained in the antechamber. The entrance hall was opened into the Supper Room, also some of the side halls. The exterior doors leading into the courtyard, as well as those of the court itself, were shut. A great many disciples were gathered in the side halls.

As soon as Mary and Magdalen entered, the doors were closed and all ranged for prayer. The holy women remained reverently standing on either side of the door, their arms crossed upon their breast. The Apostles kneeling before the Holy of Holies, prayed again as before; then standing under the lamp, they sang Psalms, choir and choir. Peter stood before the lamp, his face toward the Holy of Holies, John and James the Less at his side. Right and left of the lamp were the other Apostles. The side toward the Holy of Holies was left free. Peter stood between the two, his back to the door, so that the two holy women were standing behind him at some distance.

After some time there was a pause in the assembly, an intermission of prayer, or as if prayer was at an end, and they began to speak of going to the Sea of Tiberias and of how they would disperse. But soon they assumed an expression of rapt attention, called up by the approach of the Lord. At the same moment, I saw Jesus in the courtyard. He was resplendent with light, clothed in white garments and a white girdle. He directed His steps to the door of the outer hall, which opened of itself before Him and closed behind Him. The disciples in the outer hall saw the door opening of itself, and fell back on both sides to make room. But Jesus walked quickly through the hall into the Supper Room and stepped between Peter and John who, like all the other Apostles, fell back on either side.

Jesus did not enter walking properly so called, that is, in the usual way of mortals, and yet it was not a floating along, or hovering, as I have seen spirits doing. It reminded me, as I saw them all falling back, of a priest in his alb passing through a crowded congregation. Everything in the hall appeared to become suddenly large and bright. Jesus was environed with light. The Apostles had fallen back from the radiant circle, otherwise they would not have been able to see Him.

Jesus' first words were: "Peace be to you!" Then He spoke with Peter and John, and rebuked them for something. They had departed a little from His directions, in order to follow their own ideas about something, and consequently they had not met with success. It related to some of the cures they had sought to effect on their return from Sichar and Thanath-Silo. They had not followed Jesus' directions to the letter, and therefore had not been entirely successful. They had done something according to their own ideas. Jesus told them that if it happened again, they should act otherwise. Jesus now stepped under the lamp, and the Apostles closed around

Him. Thomas, very much frightened at the sight of the Lord, timidly drew back. But Jesus, grasping his right hand in His own right hand, took the forefinger and laid the tip of it in the wound of His left hand; then taking the left hand in His own left, he placed the forefinger in the wound of His right hand; lastly, taking again Thomas's right hand in His own right, He put it, without uncovering His breast, under His garment, and laid the fore and middle fingers in the wound of His right side. He spoke some words as He did this. With the exclamation: "My Lord, and my God!" Thomas sank down like one unconscious, Jesus still holding his hand. The nearest of the Apostles supported him, and Jesus raised him up by the hand. That sinking down and rising up had some peculiar signification.

When Jesus grasped Thomas's hand, I saw that His wounds were not like bloody marks, but like little radiant suns. The other disciples were very greatly touched by this scene. They leaned forward, without, however, crowding, to see what the Lord was allowing Thomas to feel. I saw the Blessed Virgin during the whole time of Jesus' stay, perfectly motionless, as if absorbed in calm, deep interior recollection. Magdalen appeared more agitated, yet manifesting far less emotion than did the disciples.

Jesus did not disappear immediately after Thomas's declaration of faith. He still continued to speak to the Apostles, and asked for something to eat. I saw a little oval dish brought to Him again from the partitioned recess in which the table stood. It was not precisely like that presented to Him the first time. There was on it something that looked like a fish, of which He ate, then blessed and distributed what was left to those around Him, beginning with Thomas.

Jesus then told them why He stood in the midst of them, although they had abandoned Him, and why He

did not place Himself nearer to those that had remained faithful to Him. He told them also that He had commissioned Peter to confirm his brethren, and explained why He had given him that charge. Then turning to them all, He told them why He wished to give them Peter for a leader, although he had so recently denied Him. He must, He said, be the shepherd of the flock, and He enlarged upon Peter's zeal.

John brought on his arm from the Holy of Holies the large, colored, embroidered mantle which James had received from Mary and on which, in those last days, the holy women had worked at Bethania. Besides that, he brought also a hollow, slender staff, high and bent at the top like a shepherd's crook. It was shining and looked like a long pipe. The mantle was white with broad red stripes; and on it were embroidered, in colors, wheat, grapes, a lamb, and other symbols. It was wide, and long enough to reach to the feet. It was fastened over the breast with a little four-cornered metal shield, and bordered down the front with red stripes which were crossed by shorter ones on which were letters. It had a collar and a kind of hood, of a sky-blue color, which could be drawn up over the neck and head.

Peter next knelt down before Jesus, who gave him to eat a round morsel, like a little cake. I do not remember seeing any plate, nor do I know where Jesus got the morsel, but I do know that it shone with light. I felt that Peter received with it some special power, and I saw also strength and vigor poured into his soul when Jesus breathed upon him. This action of Jesus was not a simple, ordinary breathing. It was words, a power, something substantial that Peter received, but no merely spoken words. Jesus put His mouth to Peter's mouth, then to his ears, and poured that strength into each of the three. It was not the Holy Spirit Himself, but something that the Holy Spirit was to quicken and vivify in Peter at

Pentecost. Jesus laid His hands on him, gave him a special kind of strength, and invested him with chief power over the others. Then He placed upon him the mantle that John, who was standing next to Him, was holding on his arm, and put the staff into his hand. While performing this action, Jesus said that the mantle would preserve in him all the strength and virtue that He had just imparted to him, and that he should wear it whenever he had to make use of the power with which he had been endued.

Peter addressed the assembly in his new dignity. He had become as it were a new being, a man full of vigor and energy. His hearers were greatly moved; they listened with tears. He consoled them, alluded to many things that Jesus had before told them, and which were now being fulfilled. He told them, as I still remember, that Jesus, during His Passion of eighteen hours, had borne insult and outrage from the whole world. In that discourse mention was made of how much was wanting to the completion of Jesus' thirty-four years. While Peter was speaking, Jesus vanished. No alarm, no exclamations of surprise broke in upon the attention with which Peter's words were received. He appeared to be endowed with strength entirely new. The discourse ended, they sang a Psalm of thanksgiving. Jesus addressed neither His Blessed Mother nor Magdalen.

9. JESUS APPEARS TO THE HOLY APOSTLES AT THE SEA OF GALILEE

Before going to the sea, the holy Apostles went over the Way of the Cross to Mount Calvary, and thence to Bethania, from which place they took with them some disciples. They went by different routes and in several companies to the Sea of Galilee. Peter went with John, James the Greater, Thaddeus, Nathanael, John Mark, and Silas, seven in all, to Tiberias, leaving Samaria to the

left. All chose routes remote from cities. They went to a fishery outside Tiberias, which Peter had held on lease, but which was now rented by another man, a widower with two sons. They took a repast with this man, and I heard Peter saying that he had not fished here for three years.

They went aboard two ships, one somewhat larger and better than the other. They gave to Peter the choice of the former, into which he mounted with Nathanael, Thomas, and one of the fisherman's servants. In the second ship were John, James, John Mark, and Silas. Peter would not suffer another to row. He wanted to do it himself. Although so distinguished by Jesus, he was exceedingly humble and modest, especially before Nathanael, who was polished and educated.

They sailed about the whole night with torches, casting the nets here and there between the two ships, but always drawing them in empty. At intervals they prayed and sang Psalms. When day was beginning to dawn, the ships approached the opposite side of the mouth of the Jordan, on the eastern shore of the sea. The Apostles were worn out and wanted to cast anchor. They had laid aside their garments while fishing, retaining only a linen bandage and a little mantle. When about resuming their clothing preparatory to taking a little rest, they saw a figure standing behind the reeds on the shore. It was Jesus. He cried out: "Children, have you any meat?" They answered: "No!" Then He cried out again, telling them to cast the net to the west of Peter's ship. They did it, and John had to sail round to the other side of the ship. And now the net was so heavily filled that John recognized Jesus, and called to Peter across the silent deep: "It is the Lord!" At these words Peter instantly girded his coat about him, leaped into the water, and waded through the reeds to the shore where Jesus was standing. But John pushed on in a boat, very light and narrow, that was fastened to his ship.

Two of this kind were hooked together. They pushed one before the other, and crossed over it to land. It held only one man, and was needed only for shallow water near the land.

While the Apostles were on the sea fishing, I saw the Saviour floating out of the Valley of Josaphat and surrounded by many souls of the ancient Patriarchs whom He had freed from Limbo, also by others that had been banished to different places, caves, swamps, and deserts. During the whole period of these forty days, I saw Jesus, when not among the disciples, with the holy souls. They were principally from Adam and Eve down to Noe, Abraham, and other ancient leaders of the people. He went over all places remarkable in His life, showing them all things, and instructing them upon what He had done and suffered for them, whereby they became indescribably quickened and through gratitude purified. He taught them, in a certain measure at this time, the mysteries of the New Testament, by which they were released from their fetters. I saw Him with them in Nazareth, in the Crib Cave and Bethlehem, and in every place in which anything remarkable had happened to Him. One could distinguish, by a certain weakness or vigor in the appearance of the souls, whether they animated men or women when on earth. I saw them in long, narrow garments that fell around them in shining folds, and floated behind in a long train. Their hair did not look like ordinary hair, but like rays of light, each of which signified something. The beards of the men were composed of similar rays. Though not distinguished by any external sign, yet I recognized the kings, and especially the priests that from the time of Moses had anything to do with the Ark of the Covenant. In the journeys of the Saviour I always saw them floating around Him, so that here too the spirit of order reigned in everything. The movements of these apparitions were exceedingly graceful and dig-

nified. They seemed to float along, not exactly in an upright position, but inclining gently forward. They did not touch the earth like bodies that have weight, but appeared to hover just above the ground.

I saw the Lord arrive at the sea in company with these souls while the Apostles were still fishing. Back of a little mound on the shore there was a hollow in which was a covered fireplace, for the use of the shepherds, perhaps. I did not see Jesus kindling a fire, catching a fish, or getting one in any other way. Fire and fish and everything necessary appeared at once in presence of the souls as soon as ever it entered into the Lord's mind that a fish should here be prepared for eating. How it happened, I cannot say.

The spirits of the Patriarchs had a share in this fish and in its preparation. It bore some signification relative to the Church Suffering, to the souls undergoing purification. They were in this meal bound to the Church Militant by visible ties. In the eating of this fish, Jesus gave the Apostles an idea of the union existing between the Church Suffering and the Church Militant. Jonas in the fish was typical of Jesus' stay in the lower world. Outside the hut was a beam that served for a table.

I saw all this before Jesus crossed the mound and went down to the sea. Peter did not swim, he waded through the water. The bottom could be seen, although the water was tolerably deep. Peter was already standing by Jesus when John came up. Those on the ship now began to cry to them to help draw in the net. Jesus told Peter to go bring in the fish. They drew the net to land, and Peter emptied it on the shore. In it were one hundred and fifty-three different kinds of fishes. This number signified that of the new believers who were to be gained at Thebez. There were on the ships several people in the employ of the fishermen of Tiberias, and they took charge of the ships and the fish, while the Apostles and disciples went with

Jesus to the hut whither He invited them to come and eat. When they entered, the spirits of the Patriarchs had vanished. The Apostles were very much surprised to see the fire and a fish, not of their own catching, also bread and honeycakes.[1] The Apostles and disciples reclined by the beam while Jesus played the host. He handed to each on a little roll a portion of the fish from the pan. I did not see that the fish became less. He gave to them also of the honeycakes and then reclined with them at table and ate. All this took place very quietly and solemnly.

Thomas was the third of those that had on the ship a perception of Jesus' presence. But they were all timid and frightened, for Jesus was more spiritlike than before, and the whole meal and the hour had in them something full of mystery. No one dared ask a question. A feeling of holy awe stole over them and gave rise to solemn silence. Jesus was wrapped in a mantle, His wounds not visible.

After the meal, I saw Jesus and the Apostles rise from table. They walked up and down the shore, and at last stood still while Jesus solemnly addressed Peter: "Simon, son of John, lovest thou Me more than these?" Peter timidly answered. "Yea, Lord, Thou knowest that I love Thee!" Jesus said to him: "Feed My lambs!" And at the same instant I saw a vision of the Church and the Chief Pastor. I saw him teaching and guiding the first Christians, and I saw the baptizing and cleansing of the new Christians, who appeared like so many tender lambs.

After a pause, Jesus again said to Peter: "Simon, son of John, lovest thou Me?" (They were walking all the time, Jesus occasionally turning and pausing while they regarded Him with attention). Peter very timidly and humbly, for he was thinking of his denial, again answered: "Yea, Lord, Thou knowest that I love Thee!" Jesus again addressed him solemnly: "Feed My sheep!" Again I had a vision of the rising Church and her persecutions. I saw the Chief Bishop gathering together the numerous scattered

Christians, protecting them, providing them with shepherds, and governing them.

After another pause and still walking, Jesus said once more: "Simon, son of John, lovest thou Me?" I saw that Peter grew troubled at the thought that Jesus asked him so often, as if He doubted his love. It reminded him of his thrice-repeated denial, and he answered: "Lord, Thou knowest all things, Thou knowest that I love Thee!" I saw that John was thinking: "Oh, what love must Jesus have, and what ought a shepherd to have, since He thrice questions Peter, to whom He confides His flock, concerning his love!" Jesus again said: "Feed My sheep! Amen, amen, I say to thee: when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. Follow Me!"

Jesus turned again to go on. John walked with Him, for Jesus was saying something to him alone, but what it was I could not hear. I saw that Peter, noticing this, asked the Lord while pointing to John: "Lord, what will become of this man?" Jesus, to rebuke his curiosity, answered: "So I will have him to remain till I come, what is it to thee? Follow thou Me!" And Jesus turning again, they went forward.

When Jesus said for the third time: "Feed My sheep!" and that Peter would in his old age be bound and led away, I had a vision of the spreading Church. I saw Peter in Rome bound and crucified, also the martyrdom of the saints. Peter too had a vision of his own martyrdom and of John's future sufferings. While Jesus was predicting his death to Peter, the latter glanced at John and very naturally thought: "Shall not this man whom Jesus loves so dearly be crucified like Him?" Putting the question to Jesus, he was answered with a rebuke. I had at this moment a vision of John's death in Ephesus. I saw

him stretch himself out in his grave, address some words to his disciples, and die. After his death I saw his body no longer on earth, but in a place as resplendent as the sun off toward the southeast, and it seemed as if John here received something from above that he transmitted to the earth. I became aware also that some understand these words of Jesus falsely and think they mean: "I will that he *so* remain," or "If I will that he *so* remain." But they mean: "If I will that *he remains.*" They therefore that heard these words thought that John would not die. But he did die. I had on this occasion, as I have said, a vision of his death and his subsequent sojourn.

The Apostles and disciples went on a little farther with Jesus, who was instructing them upon their future conduct. He then vanished before them eastward of the sea toward Gerasa and they returned to Tiberias, though not by a route that would lead them past the place in which Jesus had given them to eat.

Of the fish that the Apostles caught, none were used at that meal. When Jesus said that they should bring them ashore, Peter threw them in rows at Jesus' feet, that they might be numbered. By this it was acknowledged that they had caught the fish not by themselves and for themselves, but by His miraculous power and for Him. When the fish were deposited on the shore, Jesus said to the Apostles: "Come and eat!" and conducted them over the little hill, or mound, where the sea could no longer be seen, to the mud hut over the furnace. Jesus did not at once place Himself at table, but went to the pan and brought to each a portion of fish on a piece of bread. He blessed the portions and they shone with light. The honeycakes were not in the pan. They were already prepared, and lay in a pile one above the other. Jesus distributed them, and when all were served, He too ate with them. There was only one fish in the pan, but it was larger than any they had caught. There was some mystery

connected with this meal. The presence of the souls of the Patriarchs and others, their participation in the preparation of the meal, and the subsequent call of Peter, gave me to understand that in this spiritual meal the Church Suffering, the holy souls, should be committed to Peter's care, should be incorporated with the Church Militant, and the Church Triumphant, in short, that they should occupy a third place in the Church as a whole. I cannot explain how this was to be done, but I had in vision this intimate conviction. It was in reference to this also that Jesus closed with the prophecy of Peter's death and John's future.

Jesus next went with the souls of the ancient Patriarchs to the country in which He had driven the demons into the swine. There He released some other souls that had been confined in dreary and desolate regions, for there were many possessed in these parts, and innocent people had here been murdered whose souls, according to God's decrees, were here condemned to sojourn.

Jesus went with the souls to Paradise also, which I distinctly saw as beautiful as ever. He explained to them all that their first parents had lost by their fall, and what a happiness it was for them that He could free them from its effects. I saw that the souls sighed indeed after Redemption, though ignorant of the way in which it was to be effected, just as men on earth had only vague notions on the same point. Jesus walked with them and instructed them in a manner suited to their peculiar condition, as He had done in His communications with men upon earth. I again understood that man was created to fill up the places of the angelic choirs that had fallen from Heaven. If the Fall had not taken place, men would have multiplied only until that number was reached, and then creation would have come to an end. But by the Fall, a dispersing, an arbitrary scattering, a transplanting arose mixed up with impurity and darkness; therefore is

the punishment of death a necessary consequence, a real benefit, a real kindness to man. As to what is said of the end of the world, this much is certain: it will not end until all the wheat is separated from the chaff and those choirs of the fallen angels filled up with it.

I saw Jesus with the souls on great battlefields, explaining to them how they had been led to salvation. As He was speaking, I saw visions of the battles and everything connected with them, just as if they were going on under my eyes. I never saw anyone terrified in these ghostlike encounters. It was like a pleasant breeze blowing over the country, and joy abounded in all creatures. Jesus went with the ancient Patriarchs to those regions also into which the Apostles were first to carry the Gospel, and blessed them with His presence. In this way, He visited the whole universe.

When Peter, with the three Apostles and the three disciples, returned that afternoon to the fisherman Aminadab, who for the last two years had had possession of Peter's fishery, they took a meal with him. Peter related the miracle that they had witnessed, the apparition of the Lord, the meal, and the abundant draught of fish, and gave an instruction on leaving all things and following the Lord. The old fisherman, on seeing the ship approaching laden with fish and hearing from his sons who accompanied it an account of the same miracle, resolved at once to abandon all his worldly goods. The fish were distributed among the poor, the fishery was handed over to another, and he went that night with his two sons, Isaac and Josaphat, to join the disciples. Their route lay for some distance along the west side of the sea, and then turned off inland. The fisherman's intention was not perfectly pure. He thought that by leaving all he had he would get something in return.

Toward dawn the next morning, the Apostles reached a synagogue of considerable size. It stood in an open field, surrounded by inns, and formed the central point of

three villages. A great many disciples were here assembled, to whom Peter related the miracle of the draught of fishes and the meal, and repeated the words of Jesus. He taught in the school, taking for his subject the miraculous draught and the following of the Lord. There was a large gathering of people here, among them many sick, also some possessed. Peter was the only one that healed on this occasion, and he did it in the name of Jesus; the other Apostles and disciples served and taught. All the good and those best disposed toward Jesus' doctrine were here gathered from the whole country around. Peter spoke also of the Lord's Passion and Resurrection, told how the Apostles had seen Him, and invited his hearers to follow Him. The people were carried away by Peter's words, for his whole deportment had undergone an entire change since the last two apparitions. He was full of inspiration, full of gentleness. He so touched the hearts of these people that all wanted to follow him right away, and he had to command many of them to go back to their homes.

1. Sister Emmerich says they were toasted cakes of flour and honey. A larger one lay between two smaller ones. They were called honey-rusks.

10. JESUS APPEARS TO THE FIVE HUNDRED

From that last place, which was some hours south of Tiberias, Peter went with the other Apostles, the disciples, and many of the people westward to an elevated region which had on the north an extraordinarily fertile valley. Even in the depth of winter, it was covered with beautiful, tall grass, for there was a brook running through it; but in hot weather it was parched. Sometimes the whole valley was inundated by the rains that flowed

down the mountains in streams. Up on this plateau they came to a hill, around which lay houses with gardens behind them extending up its sides. The hill was not much higher than the houses themselves. Five pathways planted with hedges and trees ran up the hill, whose summit afforded ample space for about a hundred people to walk about freely. From it the view extended far around the country and over the Galilean sea. It was a very beautiful prospect. At no great distance arose the mountain of the multiplication of the loaves, and it was in this region that Jesus delivered His Sermon on the Mount. The well of Capharnaum was at the base of this elevated plateau. The rest of the Apostles, many of the disciples, and all the holy women were here, besides the Mother of God and Veronica. Peter's wife and daughter, the wives of Andrew and Matthew were come down from Bethsaida, along with many others. The Apostles and disciples knew that they were all to meet here. They scattered around, some under sheds, some in the open air. Peter related to the Apostles and the women the miraculous draught of fishes, and then went with them up the mountain, upon which the people had already been ranged by some of the disciples.

There was on it a hollow place in whose center stood a teacher's pillar overgrown with moss. One could mount into it as into a pulpit. The hollow in which the pillar stood was furnished with steps in tiers, so that the numerous audience could see over one another. Peter placed five Apostles on the five several pathways that led up the mountain, and they taught the people, because all could not hear him, on account of the crowd. He himself stood on the pillar in the center, the Apostles, disciples, and many of the people around him, and published the Passion, the Resurrection, the apparitions of the Lord, and the obligation of following Him.

And now I saw Jesus approaching by the same route that Peter had come. He went up the mountain. The holy

women, who were standing on one of the paths, prostrated before Him, and He spoke to them as He passed. As, resplendent with light, He stepped in through the crowd, many shuddered and became alarmed. These did not remain faithful. Then Jesus went to the pillar on which Peter was standing. Peter resigned his place and took up a position opposite Jesus, who now addressed the multitude. He spoke of abandoning one's relatives, of following Him, and of the persecution that they would have to endure. About two hundred of His hearers withdrew when they heard Him talking of such things. All these were gone away, said Jesus. He had spoken to them mildly in order not to scandalize the weak. He uttered some very grave words upon the sufferings and persecution of those that would follow Him upon earth, and He alluded to their eternal reward. He addressed these remarks to the Apostles and disciples, as He had once before done in His last instruction in the Temple. He told them that they should at first remain in Jerusalem. When He should have sent them the Spirit, they should baptize in the name of the Father, and of the Son, and of the Holy Ghost, and should at once establish a Community. Then He told them how they should disperse, form distant Communities, meet together once more, again separate for far-off countries, and receive at last the Baptism of blood.

While Jesus was speaking, the spirits of the ancient Patriarchs encircled the whole assembly, though invisibly. Jesus vanished. His disappearance was like a light suddenly extinguished in their midst. Many fell prostrate on their face. Peter again taught and prayed. This was Jesus' principal apparition in Galilee, where He taught and gave proof to all of His Resurrection. The other apparitions were more secret.

Peter, Thaddeus, Andrew, and James the Less, I saw after that in another place, where they healed many sick

whom lately in the region of Sichar they could not cure. Their fault was that, wishing to imitate the great dignity and reserve of Jesus in His demeanor, they did something extraordinary, they assumed an air of importance. They did not give humbly what they had received, but they gave it as coming from themselves, therefore success was not theirs. But now I saw them (and the sight touched me greatly) humbling themselves, kneeling down by the sick, and begging their pardon for failing to assist them. The sick were all cured. There were people even from Cedar among them. The cured went with the Apostles to Bethania for the Sabbath.

11. LOVE FEAST (AGAPE) IN BETHANIA AND IN THE HOUSE OF THE LAST SUPPER

THE DESTRUCTION OF THE HOLY PLACES BY THE JEWS

I saw the Apostles in Bethania, whither they were followed by about three hundred of the Faithful, among them fifty women. They had given over their goods to the Community. The Blessed Virgin also had come from Jerusalem to Bethania, and was stopping in Martha and Magdalen's house. There was a great Love Feast of bread-breaking and passing round of the cup held in the open hall of Lazarus's court.

Peter afterward gave an instruction before a great multitude. There were some spies among the listeners. When Peter announced that they should leave all and join the Community, and that he would give them what they needed, the spies laughed derisively. He had nothing himself, they said. He was only a poor fisherman, a vagrant, who could hardly support his wife at home.

Peter still continued to teach, more on the command of Jesus than from any interior, quickening sentiment which the Apostles received only with the Holy Ghost. He now spoke in the assemblies, excepting when the crowd was very great, for then he ordered some of the others to teach on various points. Since his reception of the mantle from Jesus and the meal of fish (which indeed was not a natural fish), at which he had received special power, he had become quite another being. All recognized him as the head, the mouth, the hand of the Community. At Jesus' prediction on the seashore respecting Peter's death and John's future, at the command, "Feed My lambs!" I felt that Peter, in his successors, was forever to provide for the guiding and feeding of the flocks, while John should stand ever at the source of the water that was to refresh and irrigate the meadow and quicken the sheep. It seemed to me that Peter's influence belonged more to time, more to the exterior condition, and therefore was it divided among his successors; but that John's was more interior, that it consisted more in inspiration, in the sending abroad of inspired messengers. Peter was more like the rock, the edifice; John more like a wind, a cloud, a thunderstorm, a son of thunder, a voice sender. Peter was more like the frame, the cords, and the tone of a harp; John was the sighing of the breeze through its strings. I am unable to express in more significant words what I inwardly perceived.

About fifty soldiers, the same that seized the Lord on Mount Olivet, came from Jerusalem to Bethania. They were guards belonging to the Temple and the High Priests. Some deputies also of the Sanhedrim made their appearance at the Council House in Bethania, and summoned the Apostles before them. Peter, John, and Thomas presented themselves and replied boldly and openly to the charge that they convened assemblies and occasioned disturbance among the people. Soldiers were

placed at Lazarus's. The deputies from Jerusalem interrogated the Apostles publicly before the Council House. The magistrates of Bethania opposed them, saying that if they knew anything against those men, they ought to take them into custody, but that they must not disturb the peace of the place by the presence of soldiers. Peter, in order to avoid giving offense, dismissed one hundred and twenty-three of the assembled Faithful. Those from the greatest distance were directed to remain at the dwellings in the neighborhood, for they already had all things in common. The fifty women also withdrew and lived together in separate abodes. Peter gave orders for all to return to Bethania before the day of Christ's Ascension.

The Apostles, on leaving Bethania, went to the house of the Last Supper near Jerusalem, where they prayed under the lamp before the Holy of Holies. There were about seven disciples with them. They could no longer reach the house of the Last Supper through the city, for the road on that side had been partly destroyed by the Jews. They had to go to the left of the Temple, and strike into the road taken by Peter and John on Maundy Thursday. There were numerous inns for the accommodation of strangers on this road, and the people living around these parts were not of pure Jewish origin. The Jews had expelled from their society and from public offices all that declared themselves for Jesus and that fraternized with the disciples. The places upon which Jesus fell during His sorrowful journey to Calvary, or at which something noteworthy had happened, they cut through with ditches. The ways leading to the sections chiefly inhabited or frequented by the followers of Jesus, they walled up. It appeared to me very strange to see a person caught in such a street as in a blind alley, and have to turn round and come out again. Sometimes the friends of Jesus again opened the ways to Calvary by night. All places around Jerusalem especially consecrated by the

presence or the sufferings of Jesus, and on that account held in particular veneration by His followers, were maliciously laid waste by the Jews. The charming sites upon which Jesus had taught and tarried were rendered impassable and closed in with hedges. In some places they actually dug pitfalls into which the pious pilgrim might fall, but I saw some of those vicious Jews plunging into them themselves. Mount Calvary was rendered unapproachable by hedges and beams. Its summit was dug up and the earth scattered like manure over the paths, also over the five grassy, heart-shaped plots that were formed by the pathways running up to the place of crucifixion. When they had taken away the mound that encircled the place of crucifixion, there remained a white stone. In it was a four-cornered hole about an ell deep, in which the cross had been planted. I saw the workmen toiling with crowbars, trying to upturn that stone, but the more they tried, the deeper it sank, so they buried it at last under some rubbish. The Holy Sepulcher alone was left unmolested, for that was Nicodemus's property. Christ's head, while in the tomb, lay toward the east. If a person on leaving the cave went around toward the south, he would have the sun directly above him, and the west on his right.

I was interiorly instructed that all demolishers of representations of the Holy Way of the Cross, of Crucifixes, chapels or churches, of ancient devotions, of holy exercises and practices, and in general of all objects that draw us into closer relation with the history of Redemption, whether in building, picture, and writing, or by custom, festival, and prayer, will be judged with the enemies of Jesus' bloody footsteps and as belonging to them.

12. THE MAJESTY AND DIGNITY OF THE BLESSED VIRGIN

On the evening of the following day, I saw the Apostles and twenty of the disciples in the hall at prayer under the lamp. The Blessed Virgin, all the holy women, Lazarus, Nicodemus, Joseph of Arimathea, and Obed were present. The prayer over, John addressed the Apostles, and Peter, the disciples. They spoke in words full of mystery of their relations to the Mother of the Lord and what she should be to them. During this instruction of the two Apostles, which they based on a communication received from Jesus, I saw the Blessed Virgin hovering over the assembly in a shining, outspread mantle whose folds embraced them all, and on her head descended a crown from the Most Holy Trinity through the open heavens above her. I no longer saw her kneeling outside the hall in prayer, and I had the conviction that Mary was the legitimate head of them all, the temple that enclosed them all. I think this vision was symbolical of what God designed to take place for the Church at this moment through the exposition of the Apostles upon Mary's dignity.

Toward nine o'clock, I saw a meal set in the outer hall. The guests wore festal robes and Mary her wedding garment. When at prayer, however, she wore a white mantle and veil. She sat between Peter and John at the table of the Apostles, who were seated, their back to the court, the door of the hall in view. The other women and disciples were seated right and left at separate tables. Nicodemus and Joseph served. Peter carved the lamb, just as Jesus had done the Paschal lamb. At the end of the meal, there was a breaking of bread and a passing around of blessed (not consecrated) bread and wine.

After that I saw the Blessed Virgin with the Apostles in the Supper Room. She was standing between Peter and

John under the lamp. The Holy of Holies was open, and they were praying on their knees before it.

When midnight had sounded, the Blessed Virgin, kneeling, received the Blessed Sacrament from Peter. He carried the Bread that had been consecrated and broken by Jesus on the little plate belonging to the chalice. At that instant I saw Jesus appear to her, though not visible to the others. Mary was penetrated with light and splendor. She was still in prayer. I saw that the holy Apostles were very reverent in their manner toward her. Mary next went to the little dwelling on the right of the entrance into the court of the Coenaculum, in which she now had her apartment. Here standing she recited the Magnificat, the Canticle of the three youths in the fiery furnace, and the 130th Psalm. The day was beginning to dawn when I saw Jesus entering through the closed doors. He spoke long to her, telling her that she was to help the Apostles, and explaining what she was to be to them. He gave her power over the whole Church, endued her with His strength, His protecting influence, and it was as if His light flowed in upon her, as if He penetrated her through and through. I cannot express it. A covered way of mats across the court to the house of the Last Supper was made for the Blessed Virgin, so that she could go from her little room to the Holy of Holies and the choir of the Apostles and disciples. John also resided in the little dwelling. When Jesus appeared to Mary in her cell, I saw her head encircled by a crown of stars as it had been at her Communion.

It was revealed to me also that as often as the Blessed Virgin communicated, the form of the Bread remained in her unchanged from one Communion to another, so that she always adored in her breast the Sacramental Presence of the God-Man. During a period of persecution, after the stoning of St. Stephen, the Apostles for a time refrained from consecrating. But even then the Church

was not without the Blessed Sacrament, for It was preserved in the living tabernacle of Mary's most holy heart. I also learned at the same time that this was a grace entirely special, and that it could be imparted to the Blessed Virgin alone.

13. INCREASE OF THE COMMUNITY

The number of the Faithful continued to increase. Many came to join them, especially from the Galilean Sea, with asses laden with baggage. It kept some busy procuring them quarters. They generally stopped first at the disciples' inn outside Bethania, where the disciples dwelt in turn to receive the strangers, and give them advice and directions. The newcomers were sent by them to Lazarus, who owned many houses and dwellings. Many of them lived at Jerusalem also, in the quarter of Mount Sion. Only a few poor Jews were scattered around here. There were numerous old walls of extraordinary thickness, and vacant lots on which I saw asses grazing. Strangers who had come for the feast pitched their tents around this quarter. Besides the house of the Last Supper, there was another on Mount Sion, a very large, dilapidated old building (the Citadel of David), and numbers of the Faithful found shelter under its surroundings. They dwelt in huts, or in lodgings adjoining them. I saw that people dwelt below in the massive walls, while on their top were erected tents of coarse tapestry.

The Chaldeans from Sickdor, whom Jesus had directed to the Centurion of Capharnaum, and who had from there returned to their homes, were now come back again in great numbers with their beasts of burden and baggage. Their beasts and packs were standing in the inner court of the large, dilapidated building. The Jews did not molest them; only the road to the Temple mount and to the quarter of the city belonging to it was entirely walled

up on the side of Mount Sion near the Pool of Bethsaida where the Christians were stopping. The Community was thereby completely separated, cut off from the Jews.

I saw the newcomers resigning, for the good of the Community, quantities of stuffs of fine and coarse, white and yellowish wool, carpets, canvas for tents, all in great rolls. Nicodemus and Joseph managed everything. Garments for religious service and Baptism were made out of some, and some was given to the needy, all of whom were cared for.

There was, at the Pool of Bethsaida, an old synagogue formerly used only by strangers come for the feast. It stood at some elevation above the pool. The Apostles now appropriated it to their own use. In it the newcomers assembled to be instructed by some of the Apostles. But all these strangers were not at once admitted to the Community, much less to the house of the Last Supper. I saw neither the Apostles nor the disciples, nor these newly arrived again frequenting the Temple. True, the Apostles, having received the Holy Ghost, went there after Pentecost, but it was only that they might preach to the assembled multitude. Their Temple was the house of the Last Supper that sheltered the Blessed Sacrament. The Mother of all was the Blessed Virgin. The Apostles consulted with her, and she was for them like an Apostle herself.

Peter's wife and daughter, Mark's wife, and other women had now come from Bethsaida to Bethania, where they dwelt under tents. They had no communication whatever with the men. They came into the presence of the Apostles only for instruction, and they employed themselves in weaving and twisting long strips of stuff and coarse covers for tents, many of them working at the same time upon one piece. The Blessed Virgin also, along with Martha and Magdalen, worked at embroidery, sometimes reclining, sometimes walking about, work in hand. I saw the Blessed Virgin embroidering in delicate

colors figures something like an Apostle, or the Lord Himself, on a yellow, brown, or sky-blue ground. The figures were not so enveloped in mantles as formerly. Once they embroidered a representation of the Most Holy Trinity. It was like God the Father handing the cross to the Son, who looked like a High Priest. From both proceeded the Holy Ghost, though not in the form of a dove, for instead of wings there were arms. The figures were arranged more in a triangular form than one below the other. I have seen in the earliest churches of that period vestments that Mary had embroidered.

The Apostles themselves lent a hand in preparing the dwellings of the newcomers. They carried to them wood and matting and wicker partitions, and worked hard. The poor were provided with clothing, and even their food was prepared for them, for Lazarus had contributed toward the foundation of a general fund.

The holy women, among whom was the wife of Zacheus, busied themselves in helping the newly arrived women. No one had anything of his own. He that brought something with him gave it up, and he that had nothing, received something. The house of Simon the Leper was crowded with disciples. Simon himself no longer dwelt in it, for he had resigned it to the Community, and he now lived among the brethren. On the flat roof of the house there was formed, by means of movable wicker partitions, a kind of hall in which was placed an orator's chair. It was reached from outside by steps in the wall. They built everywhere, they put up tents and sheds, they made use of every corner of walls and old buildings. There were also many vacant dwellings both here and in Jerusalem, for numbers of Jews went away after the Crucifixion.

The newly converted and the baptized became so numerous after Pentecost that the Apostles had to negotiate with the Jewish magistrates for procuring suitable

dwelling-places for the newcomers. They sent Nicodemus, Joseph of Arimathea, Nathanael, and others well known among the Jews, to the magistrates who were assembled, about twenty in number, in a hall over the gate of the women's porch. Three places outside the city and distant from the usual routes were assigned the converts: one to the west of Bethania, between it and Bethphage, where some huts and sheds were already put up; and two others south of Bethania, distant also from the highroads. In exchange for these, the disciples were to vacate the inn on the road outside Bethania, nor should they live permanently or put up at the inn beyond Jerusalem and on the road to Bethlehem, where Mary had stopped before her Purification in the Temple. I saw the magistrates indicating from the Temple the regions named, the deputies carrying back the news to the Community, some parties of the Faithful going thither, and Peter and John pointing out to them sites for building. Supplies of all kinds were transported on asses, and water in great leathern bottles, to the place between Bethania and Bethphage, where there was no water. But when the Christians began to dig a well, water at once gushed forth. I saw Simon of Bethania, who had had a household of his own and understood domestic economy, under an awning near the Pool of Bethsaida, and he appeared to be noting down on a roll of parchment the goods and chattels of the people, who had brought with them sheep, goats, doves, and great birds with red beaks and legs. All were distributed to those in need of them, also covers and woollen stuffs for clothing. Admirable order was observed in this distribution. The women received their portion through the hands of women; the men, from men. There were people from the most widely scattered regions, who did not understand one another's language, but who with the greatest love handed over their property for distribution. The Apostles alone understood all.

Magdalen and Martha gave up their houses at Bethania to the new converts, and Lazarus delivered over all that he owned to the Community. Nicodemus and Joseph of Arimathea did the same. They assumed the charge of providing for the Community and distributing the alms. But when they were ordained priests, Peter appointed deacons in their place.

14. THE DAYS IMMEDIATELY PRECEDING THE ASCENSION

Jesus communicated with the Apostles quite naturally in those last days. He ate and prayed with them, walked with them in many directions, and repeated all that He had before told them. He appeared also to Simon of Cyrene as he was working in a garden between Bethphage and Jerusalem. Jesus, resplendent with light, approached him as if floating in the air. Simon fell on his knees and kissed the ground at Jesus' feet, who signed to him with His hand to keep silence, and then vanished. Some others that were working nearby likewise saw Jesus, and they too fell on their knees like Simon. When Jesus was walking with the Apostles around Jerusalem, some of the Jews perceived the apparition, and were terrified. They ran to hide themselves, or to shut themselves up in their houses. Even the Apostles and disciples accompanied Him with a certain degree of timidity, for there was in Him something too spiritual for them. Jesus appeared also in other places, Bethlehem and Nazareth for instance, to those especially with whom He and His Blessed Mother had formerly had intercourse. He scattered blessings everywhere, and they that saw Him believed and joined the Apostles and disciples.

On the last day but one before the Ascension, I saw Jesus with five of the Apostles approaching Bethania from the east, whither the Blessed Virgin also, with other

holy women, was coming from Jerusalem. Many of the Faithful were gathered around Lazarus's. They knew that Jesus was soon to leave them, and they wanted to see Him once more and bid Him goodbye. When Jesus had entered the house, these people were admitted into the spacious courtyard and the gates closed. Jesus took with the Apostles and disciples some refreshments standing, and to the latter, who were weeping bitterly, He said: "Why do ye weep, dear brethren? Behold this Woman! She is not weeping!" and He pointed to His Blessed Mother, who was standing with the holy women at the entrance of the hall. A long table was set in the court for the numerous strangers. Jesus went out to them, blessed little rolls, and distributed them, after which He gave them a sign to retire. And now His Blessed Mother humbly approached, to present to Him a petition. But Jesus, checking her with a gesture of His hand, told her that He could not grant it. Mary thanked most humbly, and withdrew.

Jesus took a singularly touching leave of Lazarus. He gave him a shining morsel, blessed him, and extended to him His hand. Lazarus, who generally remained hidden in his own house, did not accompany Jesus when He left for Jerusalem with the Apostles and disciples. They took the Palm Sunday route, though with many turnings into side ways. They went in four companies, allowing considerable distance to intervene between them. The Eleven went on with Jesus; the holy women followed last. I saw Jesus shining with light, a conspicuous figure in their midst. The marks of His wounds were not always visible to me, but when I did see them, they were brilliant as the sun. All were anxious and greatly depressed. Some were in tears; others were talking to one another, saying: "He has often before vanished from us," for they did not want to think that He would really leave them. Peter and John alone appeared more calm, as if they understood the

Lord better, for Jesus often spoke to them interiorly and explained to them many things. He often disappeared and then suddenly reappeared in their midst, as if desirous of preparing them for His final departure.

The way ran past charming little gardens where Jews were busy weaving and clipping the hedges, on which lovely bushes covered with flowers were growing in the form of pyramids. The laborers often covered their faces with their hands, fell to the earth, or fled among the shrubbery, I know not whether from fright and terror or from deep emotion. I do not know whether they saw the Lord, or whether they could not see Him. Once I heard Jesus saying to the disciples: "After all these places shall have been converted to the Faith by your preaching, and after others shall have driven the Faithful away and laid all things waste—then shall come a sad time. Ye do not as yet comprehend Me, but when ye will for the last time celebrate with Me the Last Supper, then ye will understand Me better."

Nicodemus and Joseph of Arimathea had prepared a meal, which was served in the entrance hall of the house of the Last Supper. The hall opened on all sides, and a passage ran from the left through the courtyard, which was planted with trees, to the little house with the kitchen hearth built near the surrounding wall. The covered walks on the right were opened into the courtyard, and here were set the tables for the disciples. They consisted of long planks only. The table for Jesus and The Eleven was prepared in the entrance hall. On it stood little mugs and a large dish ornamented with delicate foliage, in which lay a fish along with some small rolls. On the disciples' table were fruits and three-cornered dishes containing honeycombs. Flat bone knives were placed around. Near every dish lay three slices of bread, for there was one dish for every three of the guests.

The sun had set and it was beginning to grow dark

when Jesus drew near with the Apostles. The Blessed Virgin, Nicodemus, and Joseph of Arimathea received Him at the gate. He went with His Blessed Mother into her little abode, while the Apostles proceeded to the entrance hall. When the disciples and holy women arrived somewhat later, Jesus joined The Eleven in the hall. The table, only one long side of which they occupied, was higher than those in general use. The Apostles reclined on cross-seats, but Jesus stood. At His side reclined John, who was more cheerful than the others. He was just like a child in disposition, now quickly troubled, and again full of consolation and joy. The lamp over the table was lighted. Nicodemus and Joseph served. I saw the Blessed Virgin standing at the entrance of the Supper Room. Jesus blessed the fish, the bread, and the herbs, and passed them around with words of earnest instruction. I saw His words like rays of light issuing from His mouth and entering that of the Apostles, into some quickly, into others slowly, according to their greater or less desire, their greater or less hunger after the teaching of Jesus. At the end of the meal, Jesus blessed the cup, drank from it, and then passed it around. This, however, was not a consecration.

The love feast over, all assembled outside the hall under the trees. Jesus addressed to them a long instruction, and ended by giving them His blessing. To His Blessed Mother, who was standing in front of the holy women, He extended His hand. All were very much affected, and I felt that Magdalen ardently longed to embrace Jesus' feet. But she restrained her desire, for His demeanor was so grave that He inspired holy fear. When He left them, they wept very much. It was not, however, an exterior weeping; it was like the weeping of the soul. I did not see the Blessed Virgin shedding tears. I never saw her actually weeping excepting when she lost Jesus, a Boy of twelve, on her return journey from the Paschal

festival, and again when she stood under the cross after His death. The assembly broke up before midnight.

15. JESUS' ASCENSION INTO HEAVEN

On the night before His wonderful Ascension, I saw Jesus in the inner hall of the house of the Last Supper with the Blessed Virgin and The Eleven. The disciples and the holy women were praying in the side halls. In the Supper Room the Communion Table was standing under the lighted lamp, and on it the Paschal Bread and chalice. The Apostles were in their robes of ceremony. The Blessed Virgin was opposite Jesus who, as on Maundy Thursday, was consecrating bread and wine.

I saw the Blessed Sacrament entering the mouths of the Apostles in the form of a luminous body, and Jesus' words at the consecration of the wine flowing into the chalice like a stream of red light.

During the last days, Magdalen, Martha, and Mary Cleophas received the Blessed Sacrament.

Toward morning, Matins were solemnly recited as usual under the lamp. Jesus again imparted to Peter jurisdiction over the others, again laid upon him the mantle of which I have spoken, and repeated what He had said on the mountain by the Sea of Tiberias. He gave some instructions also on Baptism and the blessing of water. During Matins and the instructions, I saw seventeen of the most confidential disciples standing in the hall behind the Blessed Virgin.

Before leaving the house, Jesus presented the Blessed Virgin to the Apostles and disciples as their Mother, their Mediatrix, and their Advocate, and she bestowed upon Peter and all the rest her blessing, which they received bowing very low. At that instant I beheld Mary raised upon a throne, a sky-blue mantle around her, a crown upon her head. This was symbolical of her dignity

as Queen of Mercy.

At dawn of day Jesus left the house of the Last Supper with The Eleven. The Blessed Virgin followed them closely; the disciples, at some little distance. They passed through the streets of Jerusalem where all was quiet, the inhabitants still buried in sleep. At each moment the Lord became more earnest, more rapid in speech and action. On the preceding evening He appeared to me much more sympathetic in His words to His followers. I recognized the route that they took as that of the Palm Sunday procession. I saw that Jesus went with them over all the paths trodden by Him during His Passion, in order to inspire them by His teachings and admonitions with a lively appreciation of the fulfillment of the Promise. In every place in which some scene of His Passion had been enacted, He paused a moment to instruct them upon the accomplishment of the words of the Prophets, upon the Promises, and to explain the symbolical relation of the place to the same. On those sites which the Jews had laid waste, over which they had thrown heaps of stones, through which they had opened ditches, or which they had rendered impassable in other ways in order to prevent their being venerated, Jesus ordered the disciples in His train to go on ahead and clear away all obstructions, which they quickly did. Then bowing low as He passed, they allowed Him to take the lead again while they followed. Just before the gate that led out to Mount Calvary, they turned aside from the road to a delightful spot shaded by trees. It was one of several places of prayer that lay around Jerusalem. Jesus paused to teach and comfort the little flock. Meanwhile, day dawned brightly; their hearts grew lighter, and they even began to think that Jesus would still remain with them.

New crowds of believers arrived, but I saw no women among them. Jesus again took the road that led to Mount Calvary and the Holy Sepulcher. But He did not follow it

up to those points; He turned off and went around the city to the Mount of Olives. Some of the places on these roads consecrated to prayer and sanctified by Jesus' teaching, and which had been laid waste or hedged in by the Jews, were now restored by the disciples. The tools for their work they found in the gardens on their way. I remember round shovels that looked like our bake-oven shovels.

Jesus paused awhile with the crowd in an exceedingly cool and lovely spot covered with beautiful long grass. I was surprised to see that it was nowhere trodden down. The multitude that here surrounded Jesus was so great that I could no longer count them. Jesus spoke to them a very long time, like one who is about closing his discourse and coming to a conclusion. His hearers divined that the hour of parting was near, and yet they had no idea that the time still intervening was to be so short. The sun was already high, was already far above the horizon. I know not whether I express it rightly, for in that country it seems to me the sun is not so high as it is here. It always appears to me as if it were nearer to one. I do not see it as here, rising like a small globe. It shines there with far more brilliancy. Its rays are, on the whole, not so fine. They often look like a broad pathway of light. Jesus and His followers tarried here fully an hour. By this time the people in Jerusalem were all on the alert, amazed at the crowds of people they descried around Mount Olivet. Out of the city, too, crowds were pouring in bands. They consisted of all that had gone out to meet Jesus on Palm Sunday. The narrow roads were soon thronged, though around Jesus and His own, the space was left free.

The Lord went only to Gethsemani and from the Garden of Olives up to the summit of the mount. He did not set foot upon the path on which He had been arrested. The crowd followed as in a procession, ascending

by the different paths that encircled the mount. Many even pressed through the fences and garden hedges. Jesus at each instant shone more brightly and His motions became more rapid. The disciples hastened after Him, but it was impossible to overtake Him. When He reached the top of the mountain, He was resplendent as a beam of white sunlight. A shining circle, glancing in all the colors of the rainbow, fell from Heaven around Him. The pressing crowd stood in a wide circle outside, as if blending with it. Jesus Himself shone still more brightly than the glory about Him. He laid the left hand on His breast and, raising the right, turned slowly around, blessing the whole world. The crowd stood motionless. I saw all receive the benediction. Jesus did not impart it with the flat, open hand, like the rabbis, but like the Christian Bishops. With great joy I felt His blessing of the whole world.

And now the rays of light from above united with the glory emanating from Jesus, and I saw Him disappearing, dissolving as it were in the light from Heaven, vanishing as He rose. I lost sight of His head first. It appeared as if one sun was lost in another, as if one flame entered another, as if a spark floated into a flame. It was as if one were gazing into the full midday splendors of the sun, though this light was whiter and clearer. Full day compared with this would be dark. First, I lost sight of Jesus' head, then His whole person, and lastly His feet, radiant with light, disappeared in the celestial glory. I saw innumerable souls from all sides going into that light and vanishing on high with the Lord. I cannot say that I saw Him becoming apparently smaller and smaller like something flying up in the air, for He disappeared as it were in a cloud of light.

Out of that cloud, something like dew, like a shower of light fell upon all below, and when they could no longer endure the splendor, they were seized with amazement

and terror. The Apostles and disciples, who were nearest to Jesus, were blinded by the dazzling glare. They were forced to lower their eyes, while many cast themselves prostrate on their faces. The Blessed Virgin was standing close behind them and gazing calmly straight ahead.

After some moments, when the splendor began to diminish, the whole assembly in deep silence—their souls swayed by varying emotions—gazed fixedly up at the brightness, which continued visible for a long time. I saw two figures appear in this light. They looked small at first, but seemed to grow larger and larger as they descended. They were clothed in long white garments, and each held a staff in one hand. They looked like Prophets. They addressed the multitude, their voices like trumpets resounding loud and clear. It seemed to me that they could surely be heard in Jerusalem. They made no motion, stood perfectly still, and said: "Ye men of Galilee, why stand ye looking up to Heaven? This Jesus who is taken up from you into Heaven, shall so come as you have seen Him going into Heaven."[1] After these words the figures vanished. The brightness remained for a while longer and then disappeared like daylight retiring before the darkness of night. The disciples were quite out of themselves, for they now comprehended what had happened to them. The Lord had left them and gone to His Heavenly Father! Many, stunned by grief and amazement, fell to the earth. When the glare had entirely died away, they arose again, and the others gathered around them. They formed groups, the Blessed Virgin stepped forward, and so they stood for some time longer recovering themselves, talking together, and gazing upward. At last, the Apostles and disciples went back to the house of the Last Supper, and the Blessed Virgin followed. Some were weeping like children that refuse to be comforted, others were lost in thought. The Blessed Virgin, Peter, and John were very calm and full of consolation. I saw,

however, some among the different groups who remained unmoved, unbelieving, and full of doubts. They withdrew from the rest.

On the top of Mount Olivet, from which Jesus ascended, there was a level rock. On it He stood addressing the multitude before He blessed them and the cloud of light received Him. His footsteps remained impressed on the stone, and on another the mark of one hand of the Blessed Virgin. It was past noon before the crowd entirely dispersed.

The Apostles and disciples now felt themselves alone. They were at first restless and like people forsaken. But by the soothing presence of the Blessed Virgin they were comforted, and putting entire confidence in Jesus' words that she would be to them a mediatrix, a mother, and an advocate, they regained peace of soul.

A certain fear stole over the Jews in Jerusalem. I saw many closing doors and windows, others gathering together in groups. During the last days, they had experienced some peculiar feelings of alarm, which today were greatly intensified.

On the following days I saw the Apostles always together and the Blessed Virgin with them in the house of the Last Supper. At the last repast of Jesus, and ever after, I saw Mary when at prayer and the breaking of bread always opposite Peter, who now took the Lord's place in the prayer circle and at meals. I received at the time the impression that Mary now held a position of high importance among the Apostles, and that she was placed over the Church.

The Apostles kept themselves very much aloof. I saw no one out of the great crowd of Jesus' followers going to them into the house of the Last Supper. They guarded more against persecution from the Jews and gave themselves up to more earnest and well-regulated prayer than did the disciples dispersed in bands throughout the other

apartments of the same house. The latter went in and out more freely. I saw many of them also very devoutly traversing the way of the Lord by night.

At the election of Mathias to the Apostolate, I saw Peter in the house of the Last Supper. He was clothed in his episcopal mantle and was standing in the center of the circle formed by the Apostles. The disciples were gathered in the open side halls. Peter proposed Joses Barsabas and Mathias, both of whom were standing off among the bands of disciples. There were some among these that wanted to be chosen in Judas' place. The two mentioned had never thought of such a thing, and had no desires on the subject. Next day the lots were cast, Barsabas and Mathias being excluded from the assembly. When it was found that the lot had fallen on Mathias, someone went into the disciples' apartments and led him to the Apostles.

1. These words were not repeated by Sister Emmerich. She merely said: "They spoke some words." The writer has transcribed them from the Acts of the Apostles.

16. THE HOLY DAY OF PENTECOST

The whole interior of the Last Supper room was, on the eve of the feast, ornamented with green bushes in whose branches were placed vases of flowers. Garlands of green were looped from side to side. The screens that cut off the side halls and the vestibule were removed; only the gate of the outer court was closed. Peter in his episcopal robe stood at a table covered with red and white under the lamp in front of the curtained Holy of Holies. On the table lay rolls of writing. Opposite him in the doorway leading from the entrance hall stood the Blessed Virgin, her face veiled, and behind her in the entrance hall stood the holy women. The Apostles stood in two rows turned toward

Peter along either side of the hall, and from the side halls, the disciples ranged behind the Apostles took part in the hymns and prayers. When Peter broke and distributed the bread that he had previously blessed, first to the Blessed Virgin, then to the Apostles and disciples who stepped forward to receive it, they kissed his hand, the Blessed Virgin included. Besides the holy women, there were in the house of the Last Supper and its dependencies one hundred and twenty of Jesus' followers.

After midnight there arose a wonderful movement in all nature. It communicated itself to all present as they stood in deep recollection, their arms crossed on their breast, near the pillars of the Supper Room and in the side halls, silently praying. Stillness pervaded the house, and silence reigned throughout the whole enclosure.

Toward morning I saw above the Mount of Olives a glittering white cloud of light coming down from Heaven and drawing near to the house. In the distance it appeared to me like a round ball borne along on a soft, warm breeze. But coming nearer, it looked larger and floated over the city like a luminous mass of fog until it stood above Sion and the house of the Last Supper. It seemed to contract and to shine with constantly increasing brightness, until at last with a rushing, roaring noise as of wind, it sank like a thunder cloud floating low in the atmosphere. I saw many Jews, who espied the cloud, hurrying in terror to the Temple. I myself experienced a childlike anxiety as to where I should hide if the stroke were to follow, for the whole thing was like a storm that had suddenly gathered, that instead of rising from the earth came down from Heaven, that was light instead of dark, that instead of thundering came down with a rushing wind. I felt that rushing motion. It was like a warm breeze full of power to refresh and invigorate.

The luminous cloud descended low over the house, and with the increasing sound, the light became brighter. I

saw the house and its surroundings more clearly, while the Apostles, the disciples, and the women became more and more silent, more deeply recollected. Afterward there shot from the rushing cloud streams of white light down upon the house and its surroundings. The streams intersected one another in sevenfold rays, and below each intersection resolved into fine threads of light and fiery drops. The point at which the seven streams intersected was surrounded by a rainbow light, in which floated a luminous figure with outstretched wings, or rays of light that looked like wings, attached to the shoulders. In that same instant the whole house and its surroundings were penetrated through and through with light. The five-branched lamp no longer shone. The assembled Faithful were ravished in ecstasy. Each involuntarily threw back his head and raised his eyes eagerly on high, while into the mouth of every one there flowed a stream of light like a burning tongue of fire. It looked as if they were breathing, as if they were eagerly drinking in the fire, and as if their ardent desire flamed forth from their mouth to meet the entering flame. The sacred fire was poured forth also upon the disciples and the women present in the antechamber, and thus the resplendent cloud gradually dissolved as if in a rain of light. The flames descended on each in different colors and in different degrees of intensity. After that effusion of heavenly light, a joyous courage pervaded the assembly. All were full of emotion, and as if intoxicated with joy and confidence. They gathered around the Blessed Virgin who was, I saw, the only one perfectly calm, the only one that retained a quiet, holy self-possession. The Apostles embraced one another and, urged by joyous confidence, exclaimed: "What were we? What are we now?" The holy women too embraced. The disciples in the side halls were similarly affected, and the Apostles hastened out to them. A new life full of joy, of confidence, and of courage had

been infused into all. Their joy found vent in thanksgiving. They ranged for prayer, gave thanks and praised God with great emotion. The light meanwhile vanished. Peter delivered an instruction to the disciples, and sent several of them out to the inns of the Pentecost guests.

Between the house of the Last Supper and the Pool of Bethsaida there were several sheds and public lodging houses for the accommodation of guests come up for the feast. They were at this time very numerous, and they too received the grace of the Holy Ghost. An extraordinary movement pervaded all nature. Good people were roused interiorly, while the wicked became timid, uneasy, and still more stiff-necked. Most of these strangers had been encamped here since the Pasch, because the distance from their homes rendered a journey to and fro between that feast and Pentecost altogether impracticable. They were become, by all that they had seen and heard, quite intimate and kindly disposed toward the disciples, so that the latter, intoxicated with joy, announced to them the Promise of the Holy Ghost as fulfilled. Then too did they become conscious of a change within their own souls and, at the summons of the disciples, they gathered around the Pool of Bethsaida.

In the house of the Last Supper, Peter imposed hands on five of the Apostles who were to help to teach and baptize at the Pool of Bethsaida. They were James the Less, Bartholomew, Mathias, Thomas, and Jude Thaddeus. The last-named had a vision during his ordination. It seemed to him that he was clasping to his breast the Body of the Lord.

Before departing for the Pool of Bethsaida to consecrate the water and administer Baptism, they received on their knees the benediction of the Blessed Virgin. Before Jesus' Ascension, this ceremony was performed standing. On the following days I saw this blessing given whenever the Apostles left the house, and also on their return. The

Blessed Virgin wore on such occasions, and generally when she appeared among the Apostles in her post of dignity, a large white mantle, a creamy white veil, and a scarf of sky-blue stuff that hung from her head down both sides to the ground. It was ornamented with embroidery, and was held firmly on the head by a white silken crown.

Baptism at the Pool of Bethsaida had been arranged by Jesus Himself for this day's feast, and the disciples had, in consequence, made all kinds of preparations at the pool, as well as in the old synagogue that they had appropriated for their own use. The walls of the synagogue were hung with tapestry, and from the building down to the pool a covered tent-way was erected.

The Apostles and disciples went in solemn procession, two by two, from the house of the Last Supper to the Pool. Some of the disciples carried a leathern bottle of holy water and an asperges. The five Apostles upon whom Peter had imposed hands separated, each taking one of the five entrances to the pool, and addressed the people with great enthusiasm. Peter stepped upon the teacher's chair that had been prepared for him in the third circle of the Pool, counting from the outside one. This terrace was the broadest. The hearers filled all the terraces of the pool. When the Apostles spoke, the multitude hearkened in amazement, for everyone listened to what sounded to him his own language. It was owing to this astonishment of the people that Peter lifted up his voice, as is recorded in the Acts of the Apostles.[1]

As many presented themselves for Baptism, Peter, assisted by John and James the Less, solemnly blessed the water. The holy water, which they had brought in a leathern bottle from the house of the Last Supper, Peter sprinkled in fine streams far over the pool with an asperges. The preparations for Baptism and the Baptism itself occupied the whole day. The neophytes approached Peter's

chair in bands and by turns, the other Apostles preaching and baptizing at the entrances. The Blessed Virgin and the holy women were busy in the synagogue near the pool, distributing the white garments to the neophytes. The sleeves of these garments were bound over the hands with black bands, which were taken off after Baptism and laid together in a pile. The neophytes leaned upon a railing. The water was scooped up in a basin and then with the hand poured three times over the head. It flowed again through a channel into the pool below. One basin held enough water for about ten couples. Every two baptized gave place to two neophytes upon whom they laid their hands as sponsors. Those baptized here today were they that had received John's baptism only. The holy women too were baptized. The people added to the Community today amounted to three thousand. That evening the Apostles and disciples returned to the house of the Last Supper, where they took a repast and distributed blessed bread. Then came the evening prayer.

The Jews offered today in the Temple little baskets containing two small loaves made of this year's grain. The baskets were deposited one upon another, until they formed high heaps, and they were afterward distributed to the poor. Once I saw that the High Priest had in his hand a bunch of ears, thick like maize. Something like roots also was offered, and some kind of fruit unknown to me. The strangers under the sheds had asses laden with them, and the people made purchases of them. The bread was of their own baking. The Apostles offered only the two loaves through Peter.

On the following days also, preaching and baptizing went on at the pool. Before the Apostles and disciples went down for these duties, they received the blessing of the Blessed Virgin.

1. *Acts* 2:14-40.

17. THE CHURCH AT THE POOL OF BETHSAIDA

The Pool of Bethsaida lay in a ravine of the valley that separated Mount Sion from the Temple and the rest of that quarter of the city, and which declined eastward into the Valley of Josaphat. It seemed to have been constructed in such a way as to cut off the view of the Temple on the west, for on one side one could not see all around, as could be done on the others. The way to it was indeed broad enough, but the walls were partly overturned and the road was full of grass and sedge. Just at that point it ran down into a ravine which became greener in proportion to its depth. From the pool could be seen off to the southwest an angle of the Holy of Holies. The sheep pool lay to the north of the Temple near the cattle market, and was entirely enclosed by a wall. From the house of the Last Supper, which stood on the eastern height of Mount Sion, the way led to the Pool of Bethsaida first to the east around the height of Sion, then wound in a half-circle to the north, then turned to the west, and lastly eastward again down into a curve. The whole of this quarter of Sion as far as the pool and across down into the Valley of Josaphat, presented an appearance of desolation. In the dilapidated buildings were formed dwellings for the poor, on the slopes grew groves of juniper trees, and the hollows were covered with high grass and reeds. The Jews shunned this locality, so the new converts now began to settle in it.

The Pool of Bethsaida was oval in form and surrounded by five terraces, like an amphitheater. Five flights of steps led down to the pool from these terraces to the little troughlike skiffs in which the sick who were seeking a cure were laid when waiting to be sprinkled by the bubbling waters. There was also in the pool a copper pump, which arose to nearly the height of a man above

the surface of the water and was about as large around as a churn. A little wooden bridge with a railing led to it. I saw by the bridge a tube and piston, which were connected with the pump. When the piston was forced down, a valve was opened and a stream of water squirted out of the pump. By changes made in the opening, the stream could be increased or diminished and made to flow in different directions. The top of the pump could be closed also, and from side jets the streams could be made to spurt all around, like water from a watering pot. I often saw the sick in the skiffs rowing up to the pump to receive the streams over them. The entrance to the Pool was usually closed. It was opened for the sick only. This pump was out of use, and on the feast of Pentecost was not yet repaired, but a few days later I saw it restored. The terrace walls contained little vaulted halls in which were stone benches hollowed out in the form of a trough. They were for the accommodation of the sick. They could from all sides look down upon the pool, to see whether the waters were being stirred or not. The lowest terrace, the one nearest the pool, was provided with little parapets, or bars. The bottom of the pool was covered with shining white sand, through which three springs bubbled up and sometimes jetted above the surface of the water. The blood of the animals offered in sacrifice flowed through pipes under the altar in the Temple down into the Pool. With its surroundings and the old buildings in its vicinity, the pool covered a very large area. Before reaching it, one had to pass a wall through which there were only three openings. To the east of the pool, the valley made a steep descent, but westward, back of the pool, it was less deep and was spanned by a little bridge. The north side too was steep and overgrown, and on the northeast was a road conducting to the Temple. But it was now gone to ruin and altogether impracticable. Little footpaths, however, led into the city, so that one did not

have to go by the public gates. Jesus had often made use of these paths.

The whole pool had hitherto been out of use, for it as well as its surroundings had been allowed to fall to decay. Like many old sanctuaries of our own day, it was quite neglected. Only some poor people with lively faith still held it in veneration and visited it. After the healing of the paralytic by Jesus, the pool was again more frequented, though all the more hateful to the Pharisees. The outer walls were in some places quite in ruins, and many parts of the terraces were in a dilapidated condition. But now all was repaired. The fallen walls were partly replaced by movable screens, and from the pool to the synagogue was raised a covered tent-way.

The old synagogue, which was now erected into a church, was less hemmed in by buildings than the house of the Last Supper, whose court on one side adjoined a row of houses. I saw the Apostles and disciples, after the Feast of Pentecost, working continually at the interior arrangements of the Church. Peter, John, Andrew, and James the Less took turns in preaching at three different places around the pool and on the third terrace, upon which was Peter's chair of instruction. A great many of the Faithful were always in attendance, and I often saw them prostrate on the ground in ardent prayer. Words cannot say what activity reigned throughout the whole Community at all times. Weaving, plaiting, and every kind of work for the new church and for the poor were carried on.

The church was a large, long, quadrangular edifice with real windows high up in the walls. By means of steps in the wall, one could mount up on the outside to the flat roof, which was surrounded by a gallery. On it were three little cupolas that could be opened like draught holes. The inside, on the two lengths and one of the ends, was furnished with stone benches for the con-

gregation, and the building was in all respects turned into a church. At one end was the altar, at such a distance from the wall that sufficient space was left behind for a sacristy, which was formed by wickerwork screens that reached from the altar to the side walls. These screens were covered in front with fine white stuff, on the other side with coarser. The altar was portable. It consisted of a long, four-cornered piece of wood covered, and resting on three steps. On either side, however, there was only a single step, which could be opened to allow carpets to be laid in, and the back of the altar likewise opened to receive the vestments. On it was a bell-shaped tabernacle with a fine white cover closed in front by two little metallic shields. There was a knob on top, by which it could be lifted. On either side of the tabernacle were branched lamps with burning wicks. The whole altar was enclosed by a white curtain with colored stripes, which was supported by a canopy. It hung down only a little below the top of the altar. The canopy itself formed a niche and depended by five straps from the hand of a figure embroidered by the holy women. It represented an old man in the robes of a High Priest, a triangular halo around the head. It stood in a bowed posture, as if looking down through an opening in the cover, one hand outstretched as if giving a blessing, the other grasping the five straps of the canopy. The curtain was in one piece at the back, but in front it could be drawn to either side or closed with metal clasps.

From the raised altar down to the pulpit was a space set aside apart for the choir ceremonies of the Apostles and disciples. After the holy Resurrection I saw them assembled every day in the Last Supper room for prayer in choir. The Apostles stood along either side of the hall facing the Holy of Holies, while the disciples occupied the vestibule thrown open for the occasion. They sang and prayed, choir and choir. I saw Nicodemus, Joseph of

Arimathea, and Obed present also. The Blessed Virgin usually stood under the middle entrance of the vestibule, her face turned toward the Holy of Holies. She wore the long white mantle and was veiled. Jesus had Himself arranged the choral service, and about the time of the eating of the fish at Tiberias, or perhaps during the meal itself, explained to the Apostles the mysterious signification of this religious ceremony. He had repeated the same on the occasion of Thomas's touching His sacred wounds and giving testimony of his faith. Once also I saw that Jesus appeared to them while they were chanting in choir before daybreak. They daily assembled twice, in the evening till after dark, and before dawn in the morning. Below the pulpit the congregation was cut off from the choir by a grating, through many places of which the Blessed Sacrament could be reached to them. It was almost like the grating seen in cloisters. On either side of the pulpit there were small doors by which the Apostles and disciples could enter the choir. The congregation was arranged in a certain order, the women separate from the men.

I saw the Apostles and disciples going in procession with the Blessed Sacrament from the house of the Last Supper to the new church. Before setting out, Peter, standing in the entrance to the courtyard and surrounded by about twenty of the disciples, delivered a public discourse before many people. He spoke in fiery words. Many Jews ran to hear, and tried to interrupt him by advancing objections, but their efforts were fruitless. The discourse over, the procession wound down to the new church near the Pool, Peter bearing in his hands the chalice containing the Blessed Sacrament. The chalice was covered with a white linen, something like a bag, which was suspended from his neck. The Blessed Virgin walked after the Apostles with the other women and the disciples. A part of the way was hung with screens of matting, and in the vicinity of the church, the road was

even covered in with awnings. The Blessed Sacrament was placed in the new tabernacle on the altar. The tray full of blessed bread had also been brought.

The floor of the church, like that of the house of the Last Supper in these latter days, was covered with colored carpets. The Faithful entered barefoot.

The Blessed Sacrament was deposited in a vessel whose cover could be turned to one side. It lay in morsels on a plate that covered the bottom of the vessel and which could be raised by means of a handle, the more conveniently to get at them.

18. PETER CELEBRATES THE FIRST HOLY MASS IN THE LAST SUPPER ROOM

On the eighth day after Pentecost, I saw the Apostles busily engaged the whole night in the house of the Last Supper, praying, etc. At daybreak they went with many of the disciples into the Temple, to which the Blessed Virgin and the holy women had preceded them. There appeared to be a feast going on, for in front of the entrance a triumphal arch had been erected upon which stood a figure holding a conqueror's sword. Beneath this arch Peter addressed a great crowd of people in powerful language. He told them openly that no punishment, neither scourging nor crucifixion, should deter them from publicly proclaiming Jesus Christ. He then entered the Temple and preached from the teacher's chair that Jesus had so often occupied. Once I heard all the Apostles and disciples interrupting Peter's discourse with a loud "Yes," as if in confirmation of his words. Afterward, when they were engaged in prayer, I saw a cloud of light hovering over the Temple, and such rays streaming down upon them that the tiny flames of the lamps looked quite dim and red compared with them.

Toward eight o'clock that morning, they left the Tem-

ple. In the court of the heathens they formed in a long procession, two by two, first the Apostles, after them the disciples, then the baptized and the newly converted. They proceeded across the cattle market to the sheep gate, out into the Valley of Josaphat, and thence up Sion to the house of the Last Supper. The Blessed Virgin and the other women had left the Temple some time previously, in order to kneel alone before the Blessed Sacrament and pray. Magdalen prayed in the entrance hall sometimes standing, sometimes kneeling, or again prostrate on the ground, her arms outstretched. The other women had retired into their cells adjoining the church of Bethsaida. There they dwelt two together, occupying their time in washing and preparing the baptismal garments for the neophytes, and with the arrangement of such things for distribution.

When the procession reached the court of the Last Supper house, the new converts were ranged in order by the Apostles outside the entrance hall. Peter and John went into the house and escorted the Blessed Virgin to the door of the entrance hall. She was clothed in robes of ceremony. She wore the long white mantle with the embroidered facing down the sides, and over her veil the narrow scarf that hung down on either side and was kept in place by a wreath. Peter addressed the new converts and presented them to the Blessed Virgin as to their common Mother. He led them forward in bands of about twenty, one after another, and they received the benediction of the Blessed Virgin.

After that I saw solemn service celebrated in the Last Supper room, into which the side halls and entrance hall were thrown open. In the sanctuary over the altar hung a festal wreath of green leaves and flowers. On either side of the chalice, that used at the Last Supper, were lighted lamps. The chalice was raised on a stand of some kind, and concealed under a little white cover. There was also

on the altar a smaller chalice and some bread, both covered, and behind them a plate upon which stood two vessels, one for water, the other for wine. The plate was put aside; then the water vessel was placed at one end of the altar, the wine vessel at the other.

Peter, vested in his episcopal mantle, celebrated holy Mass. John and James the Less served him. I saw all the ceremonies performed just as Jesus had performed them at the institution of the Holy Eucharist: the Offertory, the pouring of wine into the chalice, the washing of the fingers, and the Consecration. Wine and water were poured at different sides of the altar, on one end of which were lying the rolls of Scripture. They were written in two columns and, by means of pegs placed higher or lower on the desk that supported them, they could be rolled or unrolled. When one leaf was read, it was thrown over the desk. There were many leaves lying one over another. After Peter had communicated, he handed his two assistants the Sacrament, the Bread and the Chalice. Then John handed the Sacrament first to the Blessed Virgin, then to the Apostles and the six disciples, who afterward received priestly ordination, and to many others. The communicants were kneeling, before them a narrow linen cloth, which two held on either side. I did not see the Faithful partake of the chalice.

The six disciples who now received ordination were thereby advanced to a rank above the disciples, though below that of the Apostles. Mary brought the vestments for them and laid them on the altar. The disciples ordained were Zacheus, Nathanael, Joses Barsabas, Barnabas, John Mark, and Eliud, a son of the aged Simeon. They knelt, two by two, before Peter, who addressed them and read prayers from a little roll. John and James held lights in one hand and laid the other on their shoulders, while Peter imposed his on their head. Peter cut some hair from their head and placed it on the altar

in the little plate; then he anointed their head and fingers from a box that John was holding. The vestments were next put on, the stole being crossed first under the arm and then in front over the breast. I saw that the ceremonies, though more solemn, were shorter than at the present day. At the close of the solemnity, Peter blessed the Faithful with the large chalice of the Last Supper in which reposed the Blessed Sacrament.

Mary and the other women went after that to the church of the Pool of Bethsaida. The Apostles, disciples, and the neophytes went thither also in procession with singing. Mary prayed there kneeling before the altar in the choir. Peter gave an instruction from the pulpit in reference to the order to be observed in the new Community. No one, he said, was to have more than the others. All must share what they had and provide for the poor newcomers. His discourse, moreover, embodied thanks for the Saviour's graces, and blessings upon the Community.

Baptism was next administered, and several of the Apostles were engaged in it. Two laid their hands upon the neophytes who, holding the railing of the little bridge that led to the pump, bowed their head to the stream issuing from it. Peter, who had put on his girdle over his white garment, turned the stream three times with his hand over the head of the neophyte, pronouncing the words at the same moment. I often saw a radiant cloud dissolving over the baptized, or a ray of light falling upon them. I saw that they were marvellously strengthened and, as it were, transfigured, transformed. It was most touching to see people from far-off countries leaving all that belonged to them, and coming hither to form one with the Community of Jesus. At the edge of the pool burned a light on a pole, just such a one as those used by the guards at the Holy Sepulcher.

That evening in the entrance hall of the house of the

Last Supper, a meal was spread during which the Blessed Virgin sat at table with the Apostles, Joseph of Arimathea, Nicodemus, and Lazarus.

19. FIRST GENERAL COMMUNION OF THE NEW CONVERTS. CHOICE OF THE SEVEN DEACONS

All the baptized since Pentecost were instructed in the Bethsaida church upon the Most Blessed Sacrament and prepared for Its reception by six of the Apostles robed in long white garments. They received It at the Holy Mass celebrated by Peter in the Bethsaida church, assisted by two of the Apostles. Peter wore over his long, white robe and broad girdle with its flowing ends, a mantle that was taken out from the chest formed in the back of the altar. It was red and shining gold. It was like a large cape, deep in the back and pointed in front; and it fell so low over the shoulders that only the girdle could be seen at the side. It was fastened on the breast with three little shields. On the middle one just in front of the breast was the representation of a figure holding a loaf in one hand. The lowest shield, that nearest the points, or the ends of the mantle, bore on it a cross. On either shoulder was a figure formed of precious stones.

The altar was covered first with a red and over that a white transparent cloth, on which was laid another little white linen cloth like a corporal. On an oval plate lay a little pile of white bread sliced very thin and furrowed with lines for breaking. Beside it stood a white bowl with a foot like a low chalice, or ciborium, in which after being consecrated by Peter the bread broken into morsels was placed for distribution among the Faithful. Besides all this, the chalice used at the Last Supper was standing full of wine on the altar. When, during Holy Mass, Peter uttered the words of consecration over the bread and

wine, I saw the bread become luminous, while above the altar, as if issuing from a cloud, appeared a resplendent hand. It accompanied the movements of Peter's hand as he blessed the bread and wine, and did not disappear till all dispersed after receiving Communion.

The Apostles and disciples were the first to receive the Blessed Sacrament from Peter after his own Communion. When the bowl, or ciborium, was emptied, Peter replenished it from the plate on the altar, and then proceeded with the distribution of the Sacred Species. The chalice also was handed by him to the Apostles and to all the others. The communicants were so numerous that the church could not contain them, and many had to stand outside. The first to receive Holy Communion left the church in order to allow others to enter. The communicants did not kneel, but while receiving stood reverently bowed.

Before choosing the seven deacons, I saw the Apostles gathered around Peter in the Last Supper room, where they assisted him in a solemn ceremony. They accompanied him to the Holy of Holies, where John laid upon him the mantle, another placed the mitre on his head, and another put the crosier into his hand. After all had received Communion from Peter, robed in his sacred vestments and surrounded by the Apostles, he addressed in the entrance hall a large crowd of disciples and new converts. He said among other things that it was not becoming for the Word of God to be neglected for the care of clothing and nourishment; consequently Lazarus, Nicodemus, and Joseph of Arimathea could not with propriety longer oversee the temporal interests of the Community as they had hitherto done, for they now had become priests. Then he added some words relative to the order observed in the distribution of alms, of household affairs, of widows and orphans. Stephen, a slender, handsome youth, stepped forward and offered himself for the services needed. Among others that did the same, I

recognized Parmenas, who was one of the elder disciples. There were among them some Moors, still very young, who had not yet received the Holy Ghost. Peter laid his hands upon them and the stole crossed under their arm. While he did so a light was infused upon those that had not yet received the Holy Ghost. After that the treasures and goods of the Community were delivered over to the seven deacons, and for their accommodation was assigned Joseph of Arimathea's house, which was not far from that of John Mark. John Mark helped them. The money was carried on asses, and consisted of bags filled with different kinds of coins. Some were like little stalks twisted into screws, others like stamped plate strung together on a little chain, and others again were in small, oval leaves. Most of the movables consisted of large packs of different stuffs, coverlets, clothing, also numbers of vessels and various kinds of furniture suitable for plain housekeeping.

On the day following the giving over of Joseph of Arimathea's house to the deacons, I saw the Apostles dispersing into Judea.

Peter wrought more miracles than all the others. He drove out devils, raised the dead—yes, I even saw an angel going before him to the people and telling them that they should do penance and ask Peter for help.

I saw the healing of the lame man. It was about three hours after noon when Peter and John went up to the Temple with several of the disciples. Mary and some of the holy women went too. A lame man had been brought on a litter and laid at the door of the Temple. Peter and John, on their arrival, exchanged some words with him. Then I saw Peter standing under an awning in the open square on the south side of the Temple, his back turned to that part of the edifice in which was the altar of sacrifice, and addressing the people in a fiery speech. During his instruction I saw the door of egress beset by soldiers and

priests conferring together. And now I saw Peter and John, as they turned again toward the Temple, accosted by the lame man and petitioned for alms. He was lying outside the door, a perfect cripple, leaning on the left elbow, while vainly striving to raise something with the crutch in his right hand. Peter said to him: "Look up!" and when the man obeyed, he continued: "I have no silver nor gold, but what I have, I give to thee! In the name of Jesus Christ of Nazareth, arise and walk!" Peter raised him by the right hand, while John grasped him under the shoulder. The man, full of joy and vigor, stood upon his feet, and I saw him leaping about cured, and running with shouts of triumph through the halls of the Temple.

Twelve Jewish priests who were there seated on their chairs looked, with outstretched necks, in the direction of the tumult, and as the crowd around the cured man increased at every moment, they left their seats and withdrew. Peter and John went into the forecourt, and I saw the former mounting the teacher's chair from which Jesus had taught as a Boy of twelve. The cured man was standing before him encompassed by a multitude of people, some from the city, others strangers from a distance. Peter preached long and in words full of inspiration. It was already dark when I saw him, along with John and the cured man, seized by the Temple soldiers and thrown into a prison near the judgment hall in which he had denied the Lord. Next day all three were taken by the soldiers, and with much ill-usage, up the same flight of steps upon which Jesus had stood, and there tried by Caiaphas and the other priests. Peter spoke with great warmth, after which they were set free.

The rest of the Apostles had passed the night in the house of the Last Supper in continual prayer for the prisoners. When Peter and John returned and told them all that had taken place, their joy burst out into a loud act of thanksgiving, and the whole house shook, as if the

Lord wanted to remind them thereby that He was still among them and had heard their prayer. Upon that, James the Less said that Jesus, when He appeared to him alone on the mountain in Galilee, had told him that after Peter and John, on going up to the Temple, would be imprisoned and then set free, they should keep themselves somewhat retired for awhile.

On this news, I saw the Apostles shutting up everything, and Peter, with the Blessed Sacrament suspended round his neck in a bag, going with the others to Bethania. They made the journey in three bands. The Mother of God and other women went also. While in Bethania, the Apostles preached enthusiastically at the disciples' inn, at Simon's, and at Lazarus's. When they again returned to Jerusalem, they were more enthusiastic, more determined than ever. Peter, when teaching in the house of the Last Supper and in the church at the Pool of Bethsaida, declared that now was the time to discover who had preserved the Spirit sent by Jesus, now was the time to labor, to suffer persecution, and to give up all things. Whoever did not feel himself strong enough for this should depart. I saw that about a hundred of those that had most recently joined the Community withdrew from the great crowd in the Bethsaida church.

When Peter, accompanied by John and seven other Apostles, went again to teach in the Temple, he found numbers of sick lying on litters under tents in the Valley of Josaphat. Many others were lying around the Temple in the court of the heathens and even up as far as the steps. I saw Peter performing most of the cures. The others did indeed effect some, but they helped Peter more than they cured. Peter cured those only that believed and were desirous of joining the Community. In those places in which the sick lay in two rows opposite each other, I saw cured, Peter willing it, those upon whom his shadow fell, while he was busied with the opposite row.

THE LIFE OF MARY AFTER CHRIST'S ASCENSION

1. THE BLESSED VIRGIN GOES WITH JOHN TO THE NEIGHBORHOOD OF EPHESUS

About one year after the Crucifixion of Our Lord, Stephen was stoned, though no further persecution of the Apostles took place at that time. The rising settlement of new converts around Jerusalem, however, was dissolved, the Christians dispersed, and some were murdered. A few years later, a new storm arose against them. Then it was that the Blessed Virgin, who until that time had dwelt in the small house near the Coenaculum and in Bethania, allowed herself to be conducted by John to the region of Ephesus, where the Christians had already made settlements. This happened a short time after the imprisonment of Lazarus and his sisters by the Jews and their setting out over the sea. John returned again to Jerusalem, where the other Apostles still were. James the Greater was one of the first of the Apostles who, after the division of the different countries had been made, left Jerusalem and started for Spain. I saw him on his departure in Bethlehem, where he concealed himself in the Crib Cave and then with his companions secretly wandering through the country, for there were spies in search of them with orders to prevent their leaving Palestine. But James had friends in Joppa, and he succeeded in embarking. He sailed first to Ephesus in order to visit Mary, and thence to Spain. Shortly before his death, he visited Mary and John a second time in their home at Ephesus. Here Mary told him that his death would soon take place in

Jerusalem. She encouraged and consoled him. James took leave of her and his brother John, and started for Jerusalem. It was at this period that he was brought into contact with Hermogenes and his pupil, both of whom he converted by his miracles. James was several times apprehended and taken before the Synagogue. I saw that shortly before Easter, while he was preaching on a hill in an open square of Jerusalem, he was arrested. It must have been about this time, for I saw the customary encampments around the city. James was not imprisoned long. He was sentenced to death in the same place of trial as Jesus. The whole place, however, had undergone a change. Those sites upon which Jesus had trodden were no longer in existence, and I have always thought that none other ever after trod the same. I saw James led out toward Mount Calvary. He continued his preaching all along the way, and thereby made many converts. When they bound his hands, he remarked: "Ye can bind my hands, but ye cannot bind the blessing, ye cannot bind my tongue!" A lame man was sitting by the roadside. He called to James, begging him to extend his hand and help him. James responded: "Come thou to me, and reach out thine hand to me!" The lame man arose, seized the fettered hands of the Apostle, and was cured. I saw also the man that had denounced him. He was named Josias. His heart smote him. He hurried to the Apostle and begged forgiveness. He declared himself for Christ and was likewise put to death. James asked him whether he desired Baptism, and when Josias answered yes, he embraced and kissed him, saying: "Thou wilt be baptized in thy blood!" I saw a woman running with her blind child to James on the place of execution, and imploring its restoration to sight.

James was at first stationed near Josias on an elevated place, and the sentence proclaimed aloud. Then he was laid on a large stone, his hands bound to it, his eyes

blindfolded, and his head struck off. This took place in the twelfth year after Jesus' death, or between 46 and 47 after the Birth of Christ. I did not see James present at the death of the Blessed Virgin in Ephesus. There was another in his place, a relative of the Holy Family, and one of the first among the seventy-two disciples. Mary died in the year 48 after the Birth of Christ, thirteen years and two months after Christ's Ascension. This was shown me in numbers, not in writing. First, I saw IV, and then VIII, which denoted the year 48; lastly, I saw XIII, and two full months.

The Blessed Virgin's dwelling was not in Ephesus itself, but from three to four hours distant. It stood on a height upon which several Christians from Judea, among them some of the holy women related to her, had taken up their abode. Between this height and Ephesus glided, with many a crooked curve, a little river. The height sloped obliquely toward Ephesus. From the southeast one beheld the city as if lying just before him, at the foot of a mountain, but on nearer approach, he found the latter stretching still further away. From Ephesus, before which I saw great avenues with yellow fruit strewing the ground, narrow footpaths led up to this wild, overgrown height, upon which, to the circumference of about an hour, stretched a very solitary but fertile plain covered with smooth-trunked, wide-spreading trees, and containing clean rocky caves. These latter had, by means of light woodwork, been converted into hermitages by the early Christian settlers who had fled thither for refuge. These abodes, along with others that stood alone scattered here and there over the whole country, gave the region the appearance of a little village. From the top of this elevated plain, which was nearer to the sea than Ephesus, one could see both the city itself and the sea with its numerous islands. Not very far from the Christian settlement rose a castle whose occupant appeared to be a

deposed king. John often visited him and finally converted him. At a later period, this place became a bishopric. Among the Christians settled here, I saw women, children, and some men. Not all of these people had intercourse with the Blessed Virgin. Only some holy women came now and then for a visit, or to render her some assistance, for they saw to her needs. The locality was very retired and seldom visited by anyone, for no highway ran through it. The people of Ephesus did not trouble themselves about the little colony, and so they lived as if forgotten. The soil was fruitful, and the settlers owned some gardens and orchards. The only animals I saw in this place were wild goats.

Before John brought the Blessed Virgin to this settlement, he had built for her a dwelling of stone very similar to her own at Nazareth. It stood among trees, and was divided into two apartments by the fireplace in the center. The fire was on the earth opposite the entrance, in a kind of furnace formed by the wall, which rose up on either side like steps to the roof of the house. In it was cut the flue, from which the smoke escaped through a tube that protruded above the flat roof.

The front room of the house was separated from the back by wicker screens placed on either side of the fireplace. Similar screens rested against the walls, right and left, the whole length of the house. They were used to form little apartments when needed, and could be easily put aside when the room was to be used as one. Mary's maidservant used one of them as a sleeping apartment, and the others were occupied by the holy women of the settlement when they happened to come on a visit of some length.

To the right and left on either side of the fireplace, light doors opened through the wicker partition into the two back rooms, whose end walls were rounded and very pleasing to the eye, covered as they were with neatly

wrought woodwork. The roof was rounded on the sides, and the beams above it were bound with wainscoting and twisted work, and ornamented with some simple imitation of foliage. In the most remote space of the rounded end Mary had her oratory, before which hung a curtain. Here in a niche in the wall was a kind of closet which, like a certain kind of tabernacle, could be made to open and close by revolving. In it was a Crucifix about the length of one's arm. The arms were set into the trunk in an obliquely raised direction like that of Christ. This most simply carved Crucifix was, I think, made by the Blessed Virgin herself and John. It was constructed of three different kinds of wood: the whitish trunk was cypress wood, one arm of a brownish color was cedar, the other, which was yellowish, was made from wood of the palm tree. The top piece that supported the inscription was of polished yellow olive wood. The foot of the Crucifix was set firmly in a stone like Christ's in the rock of Calvary. At its foot lay a strip of parchment on which were inscribed some words of the Saviour. The figure representing the Lord was formed simply of dark-colored lines cut into the cross. On either side of the Crucifix stood a pot of flowers. I saw also lying near the cross a little linen, of which I had the intuitive knowledge that it was the one with which the Blessed Virgin, after the taking down of the Sacred Body from the cross, had cleansed the wounds from blood; for as soon as I saw the little cloth, I had a vision of that exercise of her most sacred mother-love, in which she held the little linen in the same way as does the priest at the holy Mass when he is purifying the chalice. Mary had a similar Crucifix, though only half as large, in the alcove in which she slept.

On the right of the oratory and against the rounded wall, was the alcove of the Blessed Virgin. It was formed of two lightly woven screens of sap-wood in its natural color. These stood at the head and the foot of the couch

respectively; in front hung two curtains of tapestry that could be drawn and looped to either side. The couch was placed along the wall, which too was hung with tapestry. It was the length and breadth of a small bed, and consisted of a wooden frame about a foot and a half high. Over it a tester was stretched and fastened on the knobs of the four corners. The sides of the frame also were covered with tapestry, which hung down to the floor and was fringed with tassels. A round roll served as a pillow. The cover was of brownish checkered stuff. The ceiling of this little sleeping apartment was the loftiest in the house. It too was formed of wickerwork and, from the four corners to the center, ran up into a concave dome from which was suspended a branched lamp.

Here, on the last days before her death, I saw the Blessed Virgin lying entirely enveloped in a white sleeping sheet; even her arms were wound up in it. The veil over her head was thrown up in cross-folds, but when conversing with men, she lowered it. Even her hands were uncovered only when she was alone. During those last days, I did not see her taking anything excepting the juice of a grapelike fruit with yellow berries, which the maid pressed out for her into a little cup.

By the wall to the left of the oratory and directly opposite the alcove, a recess was formed by means of wicker screens in which clothes and other things were kept. Besides some veils and girdles and the uppergarment that Mary always wore when making the holy Way of the Cross, there hung in that recess two long robes, one white, the other sky-blue. The latter was a very delicate blue, and there was likewise a mantle of the same color. This was the robe in which Mary was married to Joseph. I saw too that Mary kept near her many of the garments of her Divine Son, among them His woven tunic.

From that recess to the alcove extended a curtain by

which the oratory could be concealed. When at work, Mary used to sit before this curtain and just between the recess and the alcove.

In this most silent and solitary little dwelling, from which the abodes of the other settlers were distant about a quarter of an hour, lived the Blessed Virgin alone with her maid, who procured for her the little that she needed for her support. There was no man in the house, and only at times was Mary visited by John or some other travelling Apostle and disciple. Once I saw John entering the house. He was thin and looked older. He wore a long white garment girdled in folds, but which was now tucked up. He laid it aside on entering, and taking out another from under his mantle, put it on instead. There was an inscription in letters on this second one. He laid a maniple on his arm. The Blessed Virgin was in a little private room from which the maid conducted her to John. She was enveloped in a white robe and looked very weak. Her face was, as it were, transparent and white as snow. She appeared to be soaring upward on the wings of her ardent desires. Her whole life after her Son's Ascension into Heaven was stamped by an ever-increasing longing to be freed from earth. She retired with John to her oratory, pulled a band, or strap, upon which the tabernacle in the niche revolved and disclosed the Crucifix of the length of one's arm standing between two vases of natural flowers. After Mary and John had prayed long on their knees before the Crucifix, the latter arose and took from a metal box a roll of fine woollen stuff. Opening this, he took out a small piece of white bread, in shape four-cornered, that was carefully folded in white linen cloths. It was the Most Blessed Sacrament, which with some words he gave to Mary. He presented to her no cup.

2. MARY'S "HOLY WAY OF THE CROSS" NEAR EPHESUS. SHE VISITS JERUSALEM

In the neighborhood of her dwelling, the Blessed Virgin had herself erected the Stations of the Holy Way of the Cross. I saw her at first going alone and measuring off all the special points of the bitter Passion according to the number of steps which, after the death of her Son, she had so often counted. At the end of each definite number, she raised a memorial stone in remembrance of the special suffering there endured by her Divine Son. I saw her with a sharp instrument, a stylus, recording what there had taken place and how many steps it was to it. If a tree happened to be standing on that particular spot, she marked it as one of the Stations, of which there were twelve. The way led to a grove, and there was the Holy Sepulcher represented by a cave in the side of a hill. After all the Stations were definitively marked, the Blessed Virgin made the Holy Way with her maid in silent meditation. When they reached a Station, they sat down, meditated upon the mystery and its signification, and prayed. By degrees, the whole route was improved and more beautifully arranged. John gave orders for regular monuments to be set up. I saw also the cave representing the Sepulcher being cleared out and made more suitable for prayer. The memorial stones lay in hollows of greater or less depth, which were covered with grass and flowers and surrounded by a hedge. They were of polished white marble. The thickness of the underlying surface could not be seen, on account of the grass. The Faithful, when performing this devotion, carried a cross about a foot in length with a support which they placed in the little hollow on the upper surface of the stone while they were meditating, either kneeling or prostrate on their face. The path that ran in a hollow around the stone was wide enough for two persons to walk side by

side. There were twelve such stones. When the devotion was ended, each was covered with a mat. The sides and base of all bore similar inscriptions in Hebrew characters, but the hollow places in which they rested differed, some being larger, others smaller. The First Station, or that of the Mount of Olives, was in a little vale. There was a small cave in it, in which several could kneel together. The Mount Calvary Station was the only one not in a hollow. It was on a hill. For that of the Holy Sepulcher, one had to cross another hill on whose opposite side stood the memorial stone in a hollow. Thence one descended to the foot of the hill and into the tomb itself, in which later on Mary's remains rested. I think this tomb is still in existence under the surface of the earth, and that it will come to light someday.

Whenever I saw Mary making the Holy Way of the Cross, she wore an overgarment that fell in folds down the back as far as the feet. It was laid over the shoulders and was fastened under the collar by a button. It was girded round the waist, thus taking in the brownish underdress. It appeared to be a festal robe, for in accordance with ancient Jewish customs, a similar one had been worn also by Anne. Her hair was concealed under a yellowish cap, which was pointed on the forehead and gathered together in folds at the back of the head. A black veil of soft material hung down far below the waist. In this dress I saw her making the Way of the Cross. She had worn it at the Crucifixion under the mantle of prayer, or mourning, which entirely enveloped her, and she wore it now only when performing this devotion. When at work in the house, she laid it aside.

The Blessed Virgin was now very advanced in years, but she had in her appearance no other mark of age than that of a great longing, which at length effectuated her glorification. She was inexpressibly grave. I never saw her laugh. The older she grew, the whiter and more

transparent became her face. She was thin, but I saw no wrinkle, no sign of decay in her. She was like a spirit.

Once I saw the Blessed Virgin and five other women making the Holy Way, along which she went first. She was perfectly white and transparent, indescribably touching to look upon. It seemed to me that she was now making the devotion for the last time. Among the holy women who were praying with her, there were several that had become acquainted with her in the first year of Jesus' teaching. One was a relative of the Prophetess Anna, and another was the granddaughter of a maternal aunt of Elizabeth. I saw two of the women making the Way of the Cross by turns every morning and evening.

After Mary had lived three years in the settlement near Ephesus, she conceived a great desire to visit Jerusalem, so John and Peter escorted her thither. Several Apostles were there assembled, of whom I remember Thomas. I think it was a Council, and Mary assisted the Apostles with her advice. On her arrival, I saw her in the evening twilight visiting, before she entered the city, the Mount of Olives, Mount Calvary, the Holy Sepulcher, and all the Holy Places around Jerusalem. The Mother of God was so sad, so moved by compassion, that she could scarcely walk. Peter and John supported her under the arms.

A year and a half before her death, she made one more journey from Ephesus to Jerusalem, and I saw her again visiting the Holy Places. She was unspeakably sorrowful, and she continually sighed: "O my Son! My Son!" When she came to the back gate of that palace where she had first seen Jesus passing with the cross and where He fell, she was so agitated by the painful remembrance that she too sank to the ground. Her companions thought her dying. They removed her to Sion, upon which the Coenaculum was still standing, and in one of whose buildings she took up her abode. For several days she appeared to be so weak and so near death that her friends

began to think of preparing her a tomb. She herself made choice of a cave on Mount Olivet, and the Apostles had a beautiful tomb built there by a Christian stonecutter. Many were of the opinion that she would really die; and so the report of her death spread abroad. But she recovered sufficient strength to journey back to Ephesus where, a year and a half later, she did indeed die. The tomb prepared for her on Mount Olivet was ever after held in reverence, and at a later period a church was built over it. John Damascene, as I was told in vision, wrote from hearsay that the Blessed Virgin died in Jerusalem and was buried there. Her death, her Assumption into Heaven, and the site of her tomb, as I believe, God has allowed to be subjects of uncertain tradition that the pagan sentiments of the time might not penetrate Christianity, for the Blessed Virgin might otherwise have been adored as a goddess.

3. THE APOSTLES ARRIVE TO BE PRESENT AT THE BLESSED VIRGIN'S DEATH

As the Blessed Virgin felt her end approaching, in accordance with the directions of her Divine Son, she called the Apostles to her by prayer. She was now in her sixty-third year. At the time of Christ's birth she was in her fifteenth. Before His Ascension Jesus had made known to His most holy Mother what she should say at the end of her earthly career to the Apostles and some of the disciples who should be with her. He told her also that she should bless them, and that it would conduce very much to their welfare and eternal salvation. He entrusted to her also certain spiritual labors for the general good, which being accomplished, her longing after Heaven was to be realized. Jesus had at the same time made known to Magdalen that she was to live con-

cealed in the wilderness, and that Martha was to establish a community of women. He added that He Himself would always be with them.

At the prayer of the Blessed Virgin, the Apostles received, through angels, an admonition to repair to her at Ephesus. In the various places in which they were, they had erected little churches here and there. Many of them were constructed merely of plaited rods, or branches, covered with clay, but all were of the same form as Mary's house, that is, three-cornered in the back. They were provided with altars for the celebration of Holy Mass. The journeys of the Apostles, so distant, so exceedingly remote, were not made without divine assistance. Although they themselves were perhaps unconscious of it at the time, yet I do not doubt that they passed through many dangers in a supernatural manner. I often saw them walking unnoticed through the midst of a crowd. I have likewise seen that the miracles wrought by them among the various pagan nations were very numerous and of a different kind from those recorded of them in the Holy Scriptures. They labored everywhere according to the peculiar needs of the people. I saw that they carried about them the bones of the Prophets or those of the first Christian martyrs, which relics they placed before them in time of prayer or when offering the Holy Sacrifice.

When called to Mary, Peter was in the region of Antioch with another Apostle. Andrew, who had shortly before been in Jerusalem, but had there been persecuted, was not far from Peter. I saw them both on their way to Ephesus at places not very distant from each other. They passed the nights in those open inns that are met along the roads in hot countries. As Peter was lying one night near a wall, a resplendent youth approached him, took him by the hand, and bade him arise and hasten to Mary. On the way, the youth said, he would meet Andrew.

Peter, who had grown stiff from age and fatigue, rose to a sitting posture and, clasping his hands round his knees to support himself, listened to the angel's words. Then he stood up, put on his mantle, girded himself, took his staff, and started on his journey. He soon came up with Andrew, who had been called by the same apparition. After travelling some distance they were met by Thaddeus, who also had received a similar warning. They journeyed together to Mary, with whom they found John.

Jude Thaddeus and Simon were in Persia when they received their summons. Thomas, who was in stature thick and short and had reddish-brown or auburn hair, was of all the Apostles the farthest off. He arrived only after Mary's death. When the angel came to call him, he was praying in a hut built of reeds. With one very poor, simple servant, I saw him sailing alone in a little boat far over the waters. Then he journeyed across the country, turning aside from all the cities. A disciple now accompanied him. Thomas was in India when he received the warning. Before receiving it he had determined to go into Tartary, and he could not bring himself to change his plans. He always wanted to do so much, therefore it was that he was often behind time. So off he started northward almost across China, where Russia now is.[1] Here he was called a second time. He obeyed the summons and hurried to Ephesus. The servant with him was a Tartar whom he had baptized. Thomas did not return to Tartary after Mary's death. He was pierced with a lance in India. I have seen that he set up a stone in this last-named country, upon which he knelt in prayer, and upon which the marks of his knees remained impressed. He told the people that when the sea would reach that stone, another would here preach Jesus Christ.

John had shortly before been in Jericho, for he often journeyed to Palestine. He usually abode in Ephesus, however, and the country around. Bartholomew was in

Asia east of the Red Sea. He was handsome and very active, his complexion fair and his forehead high. He had large eyes, black curly hair, and a short, crisp beard, black and parted on the chin. He had already converted a king and all the royal family. Paul was not summoned. Those only were called that were related or acquainted with the Holy Family. Peter, Andrew, and John were the first to reach the Blessed Virgin's house. She was already near death. She was lying calmly on her couch in her sleeping place. I saw the maidservant looking very sorrowful in this and that corner of the house, also outdoors, where she prayed prostrate with outstretched arms. I saw also two of Mary's sisters and five disciples coming together to the house. All looked tired and exhausted. They carried staves of various kinds, each according to his rank. They wore, under their hooded mantles of white wool, long albs of the same material fastened all the way down the front with little leather straps slit in the middle over little rolls like buttons. Both mantle and alb were girded high when travelling. Some had a pouch hanging from their girdle at the side. They embraced each other tenderly when they met. Many wept from mingled feelings of joy and sorrow at meeting on such an occasion. On entering the house, they laid aside their mantles, staves, pouches, and girdles; allowed their white robes to fall in broad folds down to their feet, and each put on a wide girdle inscribed with letters, which he had brought with him. Then with deep emotion they drew near Mary's couch to salute her, though she could now say only a few words. I did not see the travellers taking anything on their arrival, excepting some kind of beverage from a little flask, with which each one came provided. They did not sleep in the house, but outside under light awnings, which were put up on posts against the walls, and which were divided off and enclosed by movable screens and wickerwork.

I saw that the first to arrive prepared in the front apartment of the house a place suitable for prayer and offering the Holy Sacrifice. There was an altar covered with a red and over that a white cloth, and on it stood a Crucifix, white like mother-of-pearl, and in shape like a Maltese cross. The cross could be opened. It contained five compartments, likewise cross-shaped. The middle one held the Most Blessed Sacrament, while the others were intended respectively for chrism, oil, cotton, and salt. It was not quite a span, or nine inches, in length. Each of the Apostles when travelling carried one like it on his breast. It was in this cross that Peter took to Mary the Holy Communion, during the reception of which the Apostles stood bowing low, ranged in two rows from the altar down to her couch. The altar, before which was a stand with rolls of Scripture hanging over it, was not in the center of the front apartment, where the fireplace stood, for that was still in use. It was placed near the wall on the right, and was put up and taken down every day.

When the Apostles went all together into Mary's little sleeping chamber in order to take leave of her, they wore their long white albs and broad mantles. The screens that separated the front from the back of the house had been removed. The disciples and holy women remained standing in the front apartment. I saw that Mary sat upright, that the Apostles knelt in turn at the side of her couch, and that she prayed over each and blessed him with her hands laid upon him crosswise. She did the same to the disciples and to the women. One of the latter, who stood quite bent in two over Mary, received an embrace from her. When Peter stepped up to the couch, I saw that he had a roll of Scriptures in his hand. Mary then addressed them in a body, and did all that Jesus had in Bethania directed her to do. I saw also that she told John what was to be done with her remains, and that he should see that

her clothes were divided between her own maidservant and a maiden of the neighborhood who came sometimes to render her service. As she spoke, she pointed to the press, or partition, and I saw the maid going to it, opening and closing it.

1. Asiatic Russia.

4. DEATH, BURIAL, AND ASSUMPTION OF THE BLESSED VIRGIN

And now the altar with its covers, one red, the other white, was placed in front of the Crucifix of the Blessed Virgin's own oratory. Peter here celebrated the Holy Mass with the same ceremonies as I had seen him first observe in the church at the Pool of Bethsaida. Tapers, not lamps, were burning on the altar. Mary was in a sitting posture on her couch during the whole celebration. Peter was vested in the large mantle and the pallium, whose colors glanced from white to red. These he wore over the white robe. The four Apostles assisting him were also vested in festal mantles. After the Communion, Peter gave the Blessed Sacrament to all present. During this Holy Mass, Philip arrived from Egypt. Weeping bitterly, he received the benediction of the Blessed Virgin, and after the others the Blessed Sacrament.

Peter bore the Blessed Sacrament to Mary in the cross hanging on his breast, and John carried on a shallow dish the chalice containing the Most Sacred Blood. This chalice was white, small as if for pouring, and of the same shape as that used at the Last Supper. Its stem was so short that it could be held with two fingers only. Thaddeus now brought forward a little incense basin. Peter first gave the Blessed Virgin the last anointing, just as that Sacrament is administered at the present day. Next he administered Holy Communion, which she

received sitting up without support. Then she sank back again on her pillow, and after the Apostles had offered a short prayer, she received the chalice from John, but not now in so upright a posture.

After Communion, Mary spoke no more. Her countenance, blooming and smiling as in youth, was raised above. I no longer saw the roof of her chamber, and the lamp appeared to be suspended in the open air. A pathway of light arose from Mary up to the heavenly Jerusalem, up to the throne of the Most Holy Trinity. On either side of this pathway I saw clouds of light out of which gazed angelic faces. Mary raised her arms to the Heavenly Jerusalem. Her body with all its wrappings was floating so high above the couch that I could see under it. A figure of light, also with upraised arms, appeared to issue from Mary. The two choirs of angels united under this figure and soared up with it, as if separating it from the body, which now sank back upon the couch, the hands crossed upon the breast. Many holy souls, among whom I recognized Joseph, Anne, Joachim, John the Baptist, Zachary, and Elizabeth, came to meet her. But up she soared, followed by them, to her Son, whose Wounds were flashing light far more brilliant than that which surrounded Him. He received her and placed in her hand a scepter, pointing at the same time over the whole circumference of the earth. At last I saw, and the sight filled me with joy, a multitude of souls released from Purgatory and soaring up to Heaven, and I received the surety that every year, on the feast of Mary's Assumption, many of her devout clients are freed from Purgatory. The hour of Mary's death was made known to me as that of None, at which time also Jesus had died on the cross. Peter and John likewise must have seen the glory of Mary's blessed soul, for their faces were turned upward, but the other Apostles were kneeling bowed to the ground. The body of the Blessed Virgin lay radiant

with light upon the couch, the eyes closed, the hands crossed upon the breast. All present knelt, adoring God.

At last the women covered the blessed remains with a sheet, put all the furniture of the house aside and covered it, even covering the fireplace. Then they veiled themselves and prayed together in a space in the front of the house, sometimes kneeling, sometimes sitting. The Apostles too enveloped their head with the scarf they wore about their shoulders, and ranged in order for prayer. They took turns, two at a time, to kneel and pray at the head and feet of the blessed remains. I saw them exchanging places with one another four times in the day, and I likewise saw them making the Way of the Cross.

Andrew and Matthias were busy preparing the place of burial, which was the little grotto that Mary and John had arranged at the end of the Way of the Cross, to represent the Holy Sepulcher of Christ. It was not so large as Jesus' tomb, being scarcely as high as a man, and was surrounded by a little garden hedged in by stakes. A pathway ran obliquely down into it, and the stone couch, which was like a narrow altar, was hollowed on top to the shape of a body enveloped in its winding sheet, the head being a trifle higher than the foot. The Station of Mount Calvary (the Crucifixion) was on a hill nearby. No cross was erected on it, but there was one cut out on the stone. Andrew was especially active in preparing the grotto, and setting up a door firmly in front of the tomb proper.

The blessed body was prepared by the women for burial. Among them I remember having seen a daughter of Veronica and John Mark's mother. They brought spices and pots of fresh herbs, in order to embalm it according to the Jewish custom. They closed the house, and worked by the light of lamps. They opened up the apartment back of the fireplace and removed the screens that enclosed the little alcove used by the Blessed Virgin as a

sleeping place, in order to have more room for their work of embalming. The wicker screens of the alcove were not again replaced, for immediately after the obsequies they, along with those of the clothes press, were put out of sight by the maidservant. Only the altar was allowed to remain standing before the Crucifix in Mary's sleeping apartment. The whole house had now become like a little chapel in which the Apostles prayed and celebrated the most holy and unbloody Sacrifice. While the women were preparing the holy body for burial, the Apostles prayed, choir and choir, sometimes in the front apartment, sometimes outside the house. The women went about their task most devoutly and reverently, just as had been done when preparing the most Sacred Body of Jesus for burial. The body of the Blessed Virgin was lifted in the linen of the deathbed and laid in a long basket, which had a lid and which was filled with covers, so that when lying on them, it rose above the edge. The body was of a dry, indescribable whiteness as if shining with light, and of so little weight that, like a mere husk, it could be raised quite easily on the hands. The face was fresh and blooming. The women cut off some locks of hair to keep as relics. They laid bunches of herbs around the neck and throat, under the arms, and in the armpits.

Before the holy body was shrouded in its white garments and enveloped in the winding sheets, Peter celebrated the Unbloody Sacrifice on the altar of the oratory and gave Holy Communion to the other Apostles. After that Peter and John approached the body in their mantles of ceremony. John carried a vessel of oil, with which Peter anointed, in the form of a cross and with accompanying prayers, the forehead, hands, and feet of the holy body, which was afterward entirely enveloped in linens by the women. They placed on the head a wreath of flowers, white, red, and sky-blue, as a symbol of Mary's virginity, and over the face a transparent veil, through

which it could be seen encircled by the wreath. The feet also, which were bound up in aromatic herbs, could be traced through the linens that enveloped them. The arms and hands were bound crosswise on the breast. Thus prepared, the holy body was laid in a coffin of snow-white wood with a tightly fitting, arched cover, which was fastened down at the head, the foot, and in the middle, with gray straps. The coffin was then laid on a litter. Everything was done with the utmost solemnity, and all were penetrated with deep emotion. The sorrow of the mourners was more human and more openly expressed than at Jesus' burial, at which holy awe and reverence predominated.

When it was time to bear the coffin to the grotto, one half-hour distant, Peter and John raised it from the litter and carried it in their hands to the door of the house, outside of which it was again laid on the litter, which Peter and John then raised upon their shoulders. Six of the Apostles thus carried it in turn. The coffin hung between the bearers as in a cradle, for the poles of the litter were run through leathern straps, or matting. Some of the Apostles walked before the coffin praying, and after it came the women. Lamps, or lanterns on poles, were carried.

Before reaching the grotto, the litter was set down. Four of the Apostles bore the coffin in, and placed it in the hollow of the tomb. All went, one by one, into the grotto, where they knelt in prayer before the holy body, honoring it and taking leave of it. Then the tomb was shut in by a wicker screen that extended from the front edge of the tomb to the top of the vaulted wall above. Before the entrance of the grotto they made a trench, which they planted so thickly with blooming flowers and bushes covered with berries that one could gain access to it only from the side, and that only by making his way through the underwood.

On the night following the burial took place the bodily

Assumption of the Blessed Virgin into Heaven. I saw on this night several of the Apostles and holy women in the little garden, praying and singing Psalms before the grotto. I saw a broad pathway of light descend from Heaven and rest upon the tomb. In it were circles of glory full of angels, in the midst of whom the resplendent soul of the Blessed Virgin came floating down. Before her went her Divine Son, the marks of His Wounds flashing with light. In the innermost circle, that which surrounded the holy soul of Mary, the angels appeared like the faces of very young children; in the second circle, they were like those of children from six to eight years old; and in the outermost, like the faces of youths, I could clearly distinguish only the face, the rest of the figure consisting of perfectly transparent light. Encircling the head of the Blessed Virgin like a crown, was a choir of blessed spirits. I know not what those present saw of all this. But I saw that some gazed up in amazement and adoration, while others cast themselves prostrate in fright upon the earth. These apparitions, becoming more and more distinct as they approached nearer, floated over the grotto, and another pathway of light issued from it and arose to the heavenly Jerusalem. The blessed soul of Mary, floating before Jesus, penetrated through the rock and into the tomb, out of which she again arose radiant with light in her glorified body and, escorted by the entire multitude of celestial spirits, returned in triumph to the heavenly Jerusalem.

Next day, when the Apostles were engaged in choir service, Thomas made his appearance with two companions. One was a disciple named Jonathan Eleasar, and the other a servant from the most remote country of the Three Holy Kings. Thomas was greatly grieved when he heard that the Blessed Virgin was already buried. He wept with an abundance of tears quite astonishing to behold, for he could not forgive himself for coming so

late. Weeping bitterly he threw himself, with Jonathan at his side, on the spot upon which the blessed soul of Mary had left her body, and afterward knelt long before the altar. The Apostles, who had not interrupted their choir-chanting on account of his coming, now gathered around him, raised him up, embraced him, and set before him and his companions bread, honey, and some kind of beverage in little jugs. After that they accompanied him with lights to the tomb. Two disciples bent the shrubbery to one side. Thomas, Eleasar, and John went in and prayed before the coffin. Then John loosened the three straps that bound it, for it rose high enough above the troughlike couch to admit of being opened. They stood the lid of the coffin on one side and, to their intense astonishment, beheld only the empty winding sheets lying like a husk, or shell, and in perfect order. Only over the face was it drawn apart, and over the breast slightly opened. The swathing bands of the arms and hands lay separate, as if gently drawn off, but in perfect order. The Apostles gazed in amazement, their hands raised. John cried out: "She is no longer here!" The others came in quickly, wept, prayed, looking upward with raised arms, and finally cast themselves on the ground, remembering the radiant cloud of the preceding night. Then rising, they took the winding sheet just as it was, all the grave linens, and the coffin to keep as relics, and returned to the house by the Holy Way, praying and singing Psalms.

When they entered the house, John laid the folded linens on a little flap-table before the altar. Thomas and the others were in prayer, but Peter went a little apart, as if pondering some mystery. After that I saw him celebrating divine service at the altar before Mary's Crucifix, and the Apostles standing in order behind him, praying and singing. The women were standing in the doorways and by the walls of the fireplace.

The young servant that had come with Thomas looked

quite unlike any of those present. He had small eyes, high cheekbones, forehead and nose remarkably flat, and his complexion was brownish. He was already baptized. He was perfectly innocent, and obeyed orders simply. He did all that he was told, remained standing or sitting wherever they told him to do so, turned his eyes in any direction indicated to see whatever was pointed out to him, and smiled upon everyone. When Thomas wept, he wept also. He always remained with Thomas, and I saw him dragging immense stones when Thomas was building a chapel.

I often saw the Apostles and disciples standing together in circles and relating where they had been and giving their experience.

Before the Apostles left Mary's house to journey again into distant parts, they rendered the grotto of the tomb wholly inaccessible by raising an embankment of earth before the entrance. At the rear, however, they made a low passage to the back wall of the tomb proper and an opening in the wall, by which one could look down upon it. This passage was known only to the holy women. Above the grotto they built a chapel of wood and wicker-work, and hung it with mats and tapestry. The little altar consisted of a stone slab; the step, too, was of stone. Behind the altar hung a strip of stuff on which was sewed or embroidered quite simply, in the colors of her festal robes, a picture of Mary. The little garden in front of the tomb, and especially the whole of Mary's Way of the Cross, was beautified by them. While engaged in this task of love, they prayed continually and chanted Psalms. The apartment of the house in which Mary had had her oratory and sleeping alcove was converted into a little church. Mary's maid continued her abode in the front part of the house, and two of the disciples were left there by Peter for the benefit of the Faithful dwelling in that section of the country.

The Apostles, with tears and embraces, took leave of one another after they had once more celebrated solemn service in Mary's house. An Apostle or disciple often returned at different times to pray there. I saw also that here and there, out of devotion and in reverence for the Blessed Virgin, churches were built by the Faithful in the same style as her house, and that her Way of the Cross and her tomb were for a long time devoutly visited by the Christians. I had a vision of those early times, just after Mary's Assumption into Heaven: A woman living near Ephesus, who entertained great love for Mary, visited her house. On her return she caused an altar like that she had seen there to be made, and covered it with a very costly cloth of tapestry. The woman was very poor, and had to defray the debt she thereby incurred by the sale of a piece of her property. Finding herself after some time in dire distress, she went, though very sorrowfully, to a married Christian and sold to her the beautiful altar cloth. But when the feast of Mary's Assumption came round, I saw the poor woman very much troubled at no longer having the cloth with which to adorn her little altar. She went very humbly to the house of the purchaser, who meanwhile had given birth to twins, and begged her to lend her for the feast the cloth she had sold her, that she might adorn with it the altar of the Blessed Virgin. But the present owner would not hear to lending it, and her husband repulsed the poor woman with the words: "Mary is dead and needs not the cloth; but my wife who bought it needs it." The poor woman went away sad, and complained to Mary of her want. Next night, I saw the Blessed Virgin appear to the sleeping couple. She looked displeased and told them that, as a punishment of their hard and unchristian sentiments toward the poor devout woman, their children would die and they themselves become poorer than the one whose request they had spurned. The couple awoke, and looked

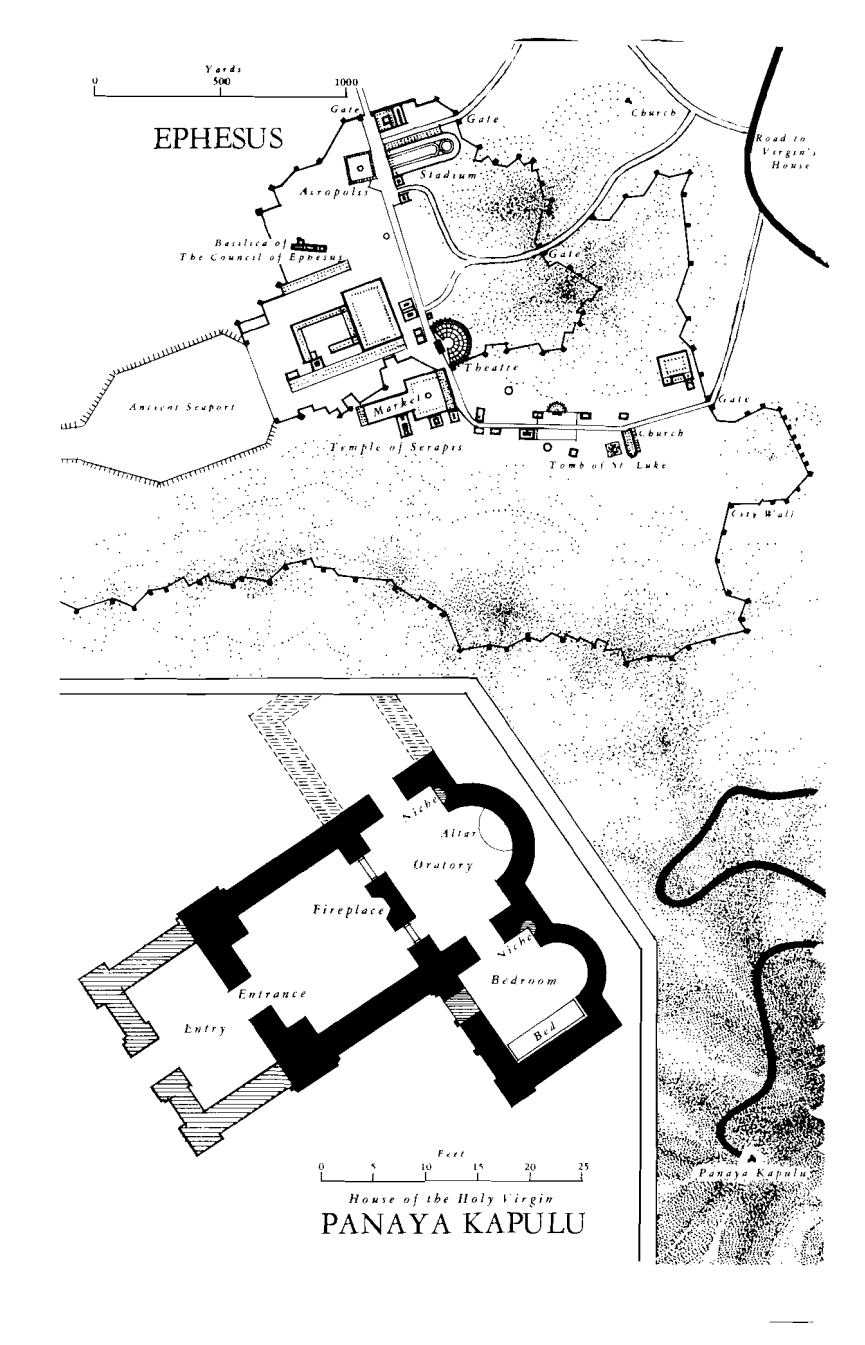
upon it at first as an empty dream. But on finding the twins dead, they recognized their offense with bitter lamentations. With many tears the husband took the cloth to the poor woman for the feast. Both husband and wife did penance. They received forgiveness from Mary, and the punishment in store for them was averted.

THE BLESSED VIRGIN'S HOUSE AT EPHESUS

by Robert Larson

On October 18, 1881, a French priest, the Abbé Julien Gouyet of Paris, discovered a small stone building on a mountain overlooking the Aegean Sea and the ruins of ancient Ephesus in Turkey. He believed it was the house where the Virgin Mary had lived in the final years of her life on earth as described in the visions of Sister Emmerich. His discovery was at first ridiculed and ignored, but ten years later, in 1891, two Lazarist missionaries from Izmir rediscovered the building, using the same source as a guide. It was then learned that the little ruin had been venerated from time immemorial by the members of a distant mountain village who were descended from the former Christians of Ephesus. They called it *Panaya Kapulu,* the House of the Holy Virgin, believed it was there that Our Lady had died, and every year made a pilgrimage to it on August 15, the Feast of the Assumption.

The discovery revived an early Christian belief called the Tradition of Ephesus, which has had many learned supporters in the Church. Briefly, it is based on the statement that Jesus, from the Cross, placed His Mother in the care of St. John the Evangelist, His beloved disciple ("and from that hour, the disciple took her to his own"—*John* 19:27), plus the fact that St. John lived in his last years and died at Ephesus. There are also indications in *Acts* 8:1, 9:26-30, 11:19 and 12:1-2 that he (and therefore Mary with him) may have left Jerusalem because of the persecution in A.D. 35, when many Chris-


Yards
0
500
1000
EPHESUS
Gate
Gate
Church
Road to Virgin's House
Acropolis
Stadium
Basilica of The Council of Ephesus
Gate
Theatre
Ancient Seaport
Market
Gate
Temple of Serapis
Church
Tomb of St. Luke
City Wall
Niche
Altar
Oratory
Fireplace
Niche
Entrance
Entry
Bedroom
Bed
Feet
0
5
10
15
20
25
House of the Holy Virgin
PANAYA KAPULU
Panaya Kapulu

tians fled from the Holy City and the Holy Land. These texts also show that he was not there for the next fourteen years, during which time it may be presumed that Mary was still alive.

Ephesus also is the site of the ancient Church of St. Mary, one of the oldest churches in the world dedicated to the Virgin. It was built in the time of the Emperor Constantine, about A.D. 330, when Christians were first permitted to worship publicly in the Roman empire. At this time it was unusual—and some scholars think not permitted—for churches to be named in honor of saints except in places made sacred by their residence or deaths.

The Tradition of Ephesus is referred to in the writings of St. Epiphanius of Salamis (A.D. 315-403) and, as such, is the oldest known early Christian belief of which there is record concerning Our Lady's last earthly home. In spite of its antiquity, however, it remained little known, and in time was almost completely eclipsed by another more popular, though later, belief, i.e., that Jerusalem was the site of the Blessed Virgin's death and Assumption. The Tradition of Ephesus was never completely forgotten, however. In the seventeenth century the eminent church historian, Tillemont, adopted it; and in the eighteenth century the learned Pope Benedict XIV (pontificate 1740-1758) wrote in a treatise on *Christ's Last Words from the Cross* that "St. John, departing for Ephesus, took Mary with him, and it was there that the Blessed Mother took her flight to Heaven."

Following the discovery of the House of the Virgin, Pope Leo XIII blessed the first international pilgrimage to it, and in 1896 discontinued indulgences formerly attached to the "Tomb of the Virgin" at Jerusalem. His successor, St. Pius X, greatly encouraged devotion to the shrine. And in 1951 Pope Pius XII, the pope who defined the dogma of the Blessed Virgin Mary's Assump-

tion into Heaven, removed a text from the Breviary which referred to the tradition of Jerusalem. He also elevated the Tomb of St. John, the Church of St. Mary and the House of the Virgin to the status of Holy Places, a privilege later made permanent by Pope John XXIII—thus making of Ephesus, as it were, a new Holy City for the modern world.

By that time interest in the House of the Virgin had been aroused to such an extent that a road was built up to it and the isolated ruin on the mountain was restored. Since then it has been visited by increasing numbers of pilgrims from all over the world, including Pope Paul VI, who was there on July 26, 1967, and Pope John Paul II, who visited it on November 30, 1979.