

EXPLANATORY NOTES

(1) Page 8 : « The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee. »

That is to say, that Jesus, the true Son of God, and God Himself, was to become incarnate in the womb of Mary by means of a pure miracle of the almighty power of God, without the intervention of man, and therefore without violation of the virginity of His mother. (Cornel. a Lap., Menochius, and all Catholic commentators.)

(2) Page 17 : « Mary brought forth her firstborn Son. »

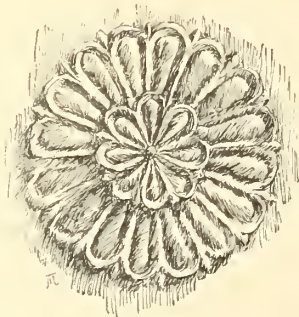
According to the general acceptance in the Bible, the word firstborn simply signifies here that Mary had had no other son before the birth of Jesus, but it does not at all imply that she had no other sons later. (Cornel. a Lap., Menochius, etc.)

(3) Page 24 : « That the thoughts of many hearts may be revealed. »

That is to say, that the evil disposition of the enemies of Jesus shall then be made manifest. (Menochius, etc.)

(4) Page 43 : « Jesus grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him. »

As He grew in age He gradually gave proof of the infinite treasures of wisdom and of grace which were in Him from the beginning. (Cornel. a Lap., Menochius, etc.)

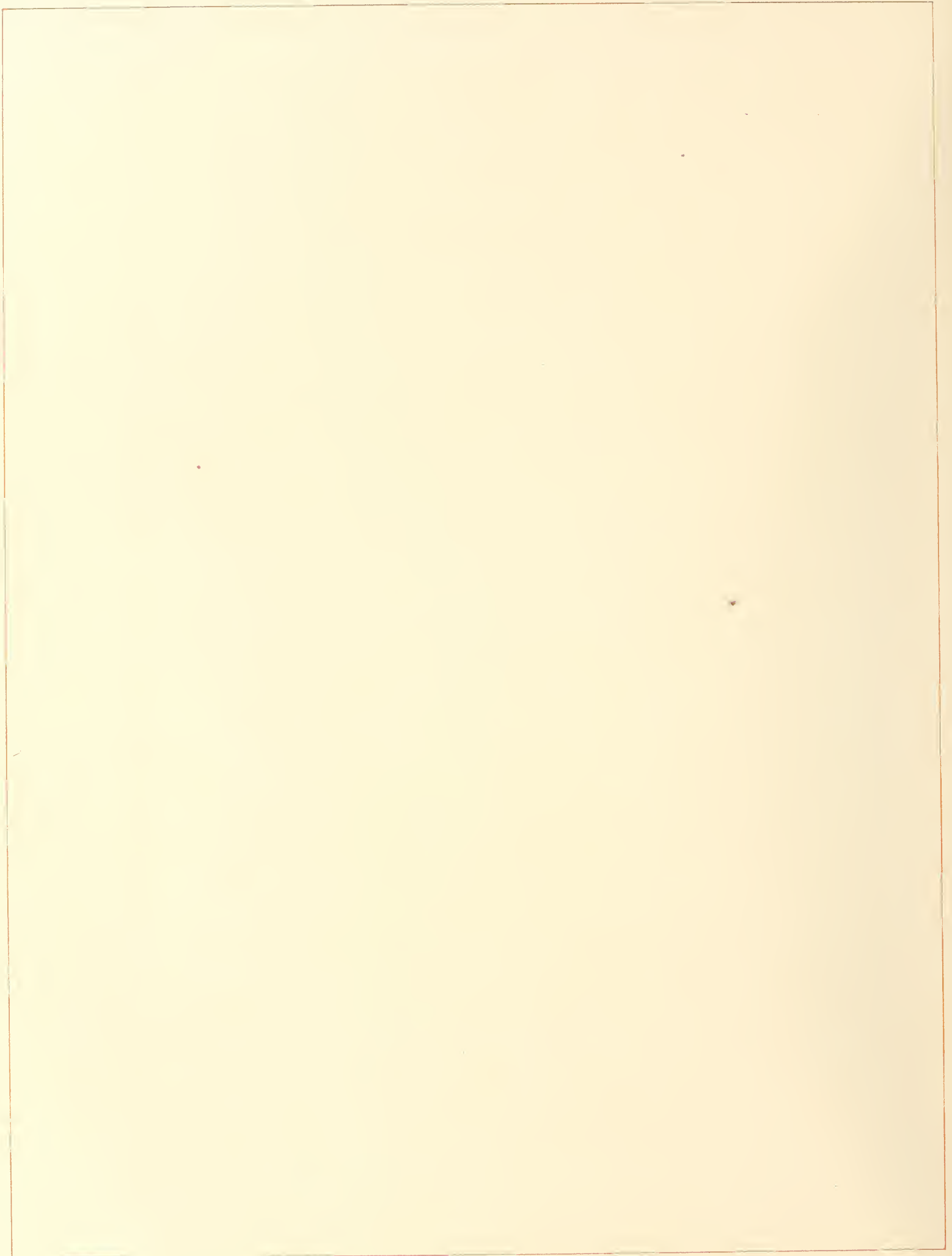


THE MINISTRY



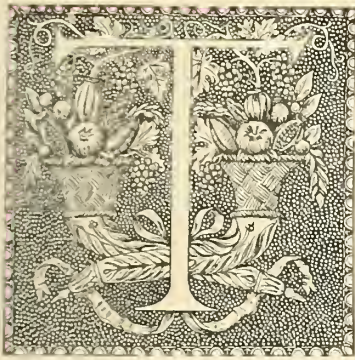
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Jewish Ornament.

J.-J. T.





INTRODUCTION



THAT portion of the life of Jesus during which He taught the people was not in itself the most important, but from the point of view of the painter who wishes to portray Him under many different aspects it is the richest in varied and characteristic episodes. The baptism, the temptation, the calling of the Apostles, the teaching in the Synagogue, the journeys to and fro, rich in miracles and sublime incidents, the actual preaching, interspersed with so many striking parables, and supplemented by the gestures and movements of the crowds to whom those parables were told, all these things combine to call up a series of vivid pictures, every page of the Gospels, even when merely read, filling the mind with emotion and enthusiasm. Such was the subject I had now to render, and I must say a few words to explain how I understood it.

As I have already explained in my Introduction to these volumes as a whole, my one aim is to interpret Jesus. Now Jesus is a very complex individuality, for He is both God and man, and even if treated as man only He has many aspects, for He is alike the type of humanity as a whole and of the Jewish race in particular. He is the hero of one century and at the same time the master spirit of all ages. I had to give a rendering of Him in each and all of these manifold aspects, and I had but one medium with which to perform my task : that of my art. For, truth to tell, I am not a literary man, I am a painter. Instead of a consecutive discourse, in which the truth is gradually unfolded, I have at my disposal but a series of successive pictures, each illustrating some one aspect of our Lord's career. It is not for me to say whether this be an advantage or a disadvantage, all that is certain is that the pictorial mode of expression, the only one at my command, imposed on me one rigorous condition : that of having to make my own choice of subjects.

I have, then, chosen from amongst the scenes of the public life of Jesus, those which best illustrate not only what He is, but what He was, and what He ought to be to us; especially those which, being more suggestive than others, are a better starting-point for the imagination in its efforts to rise to the comprehension of that incomprehensible ideal which is the Christ. The episodes and parables of the Gospels, in which the heart of the Master was laid bare, and in which His thoughts, His designs, His temporary and eternal relations with Humanity were revealed; such were the subjects which first claimed my attention. Then, anxious to make Jesus known as a typical member of a peculiar race at a special epoch of its history, I set myself to seek scenes in which full justice could be done to historical truth and local

colouring. From this quest resulted certain compositions of which at first sight the *raison d'être* is not perhaps apparent. They are intended to put the spectator in touch with contemporary Jewish civilisation at the time of the Roman domination; to bring vividly before him the people and their institutions, the country and its customs, in the midst of which the life of Christ was passed, so that, without too great a strain on his imagination, he may be able to form a just idea of what that life as a whole really was instead of adopting some one or another of the modern travesties of it evolved by the caprice of this or that critic.

It will now be understood why my pictures illustrative of the Parables are interspersed amongst my scenes from the actual life of Jesus, instead of being grouped separately. Had I followed the latter plan, not only would a certain heaviness and monotony have been the result, but I should also have misled the public as to my intentions, for it would have seemed as if I wished to give a series of illustrations of the *teaching* of Jesus, which is not the case. I only wished to recall that teaching in those instances in which it reflected the personality of the Master, or the social environment in which He lived. For instance, I have represented the *Sower*, the *Good Samaritan*, the *Good Shepherd*, the *Vine* and the *Fig-tree*, because beneath all these figures Jesus Christ revealed Himself. Other parables, such as that of the *Blind leading the Blind when both shall fall into the ditch*, the two *Women grinding at the mill* and the *Son of the Lord of the Vineyard*, gave me an opportunity of painting on the spot some bit of natural scenery or some characteristic aspect of life in the East. If at the same time I saw a chance of embodying in any picture some great moral truth I was not slow to avail myself of it. As cases in point, I may mention the pictures of the *Man that layeth up treasure for himself*, the *Beggar Lazarus* and the *Pharisee and the Publican*.

Is it necessary for me to add that in all my compositions I have endeavoured, in addition to their historic and picturesque aspects, to render the philosophical side of the subject? For example, in the various synagogues I have painted, I have purposely accentuated the details of construction and ornamentation accumulated beyond measure by Jewish formalism; I have brought into relief the complex and complicated costumes of the rabbis, which are a reflection of the customs observed by them. In the midst of what I may call all this superannuated decorative lumber, the noble simplicity of the personality and doctrine of Christ stands out all the more vividly; we already foresee that He is come « not to destroy but to fulfil the law »; that He will sweep away all these mouldy accumulations of centuries; and we can understand the better the bitter hatred which the Divine reformer will arouse against Him on every side.

I will not, however, pursue this analysis too far; that would be to depart from my true rôle, and would really be a sign of weakness; for a work of art should need no commentary: every intelligent and attentive spectator ought to be able to grasp its meaning at once. My only wish in all I have just said is to arouse attention.

It may be asked why I have given separate portraits of Jesus, the Apostles and the other chief persons mentioned in the Gospels. Some will perhaps remark that it would have been enough to introduce them in the various scenes represented, and that as the portraits must of necessity be mere arbitrary representations, to give them by themselves was perfectly useless. I have not felt myself in the least bound to respect this objection. It was my earnest endeavour to obtain a distinct idea of every personality with whom I came in contact by the way; and I wanted to embody that idea. Penetrated by what the Gospels tell us of the lives, the moral temperaments, the acts of our Lord and His followers, I endeavoured to embody each personality in what I may call a *synthetic portrait*, in which the type alone was

arbitrary, not either the character or the expression. Have I succeeded? I dare not venture to say; the enterprise was, it will be admitted, difficult enough, especially with regard to the divine figure which should dominate every other, that of Our Lord and Saviour Jesus Christ. In His case I had to give myself up to protracted meditation and prayer, and to appeal to every source of emotion at my disposal; yet after all the result seems to me to be but feeble.

Lastly, I have supplemented the principal compositions with a few sketches and studies taken on the spot, which I think introduce an element of agreeable variety in the work as a whole, and complete the story told by the paintings.

May I now in a few words answer certain criticisms which have been pronounced upon me? I set aside, of course, those which merely dwell upon the amount of talent shewn by my work; these, by the way, are rare, for the public and my brother artists have been very generous in their treatment of me. There are, however, certain remarks of another character which touch me far more nearly, and which I feel it my duty to reply to with a few observations.

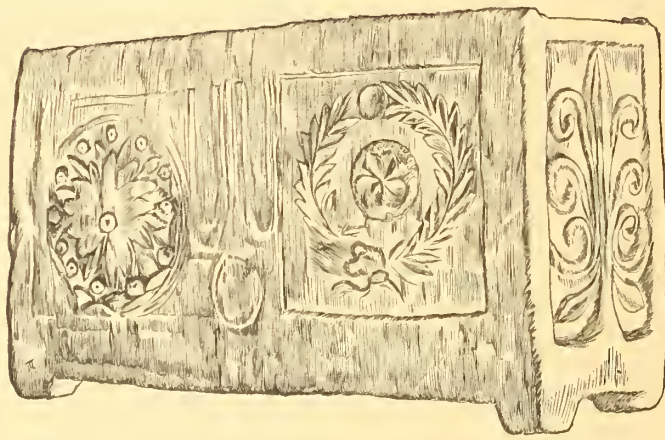
It has been said : the work is not summary enough ; there are too many details, too many pictures; it would have been better to condense the whole into a few profound pages. I beg leave to differ from this opinion. As to profundity; well, I have sought it to the best of my ability; perhaps without attaining it; but it was my firm determination to be diffusive. And what proves to me that I was in the right is the difficulty that certain persons have from the first had in looking at things from the point of view I wished them to take. It is not easy to represent at the present day the environment in which Jesus lived; many things in attempted restorations of extinct civilisations astonish and even repel us. This being so, was it not of vital importance for me to take complete possession of the imagination of the spectator, to isolate him entirely from his preconceived ideas and to lead him slowly, yet without fatigue, along the paths where he will meet the true Christ? To have acted differently, under pretence of avoiding repetition, would, I think, have been to diminish my chances of success and to have exposed myself to being only half understood.

It has also been said, and this has wounded me alike as a believing Christian and as an artist with convictions of my own : what was the good of painting Christ like that? The only Christ there is any sense in painting now-a-days is the Christ crowned with thorns; that is to say a conventional Christ, such as the devout are used to; Christ as you conceive Him to have been is no longer a subject for the painter, for nobody believes in Him now.

To this I reply, to begin with : that, as for me, I believe in Him firmly, and that, consequently, I have every right to express my own conviction in my own way. I then answer that it is not true that nobody believes in Christ at the present day; what is more near the truth is, that He is ignored and forgotten, which is precisely what gives me confidence in the opportuneness of my work. I wished to say to this positive century, whether it is presumption on my part I know not, this it appears to me is what once happened in the history of humanity. This is what I have read; what you too can read for yourselves in history, not in a history concocted after consulting some system, but in true history, sincere history, disinterested and courageous history. Now, what took place then is worth thinking about! The whole of human life depends on it; in it we can find what we all so earnestly seek in this century, what has been sought in all past centuries : help, comfort, light, ideality, hope of eternal happiness. Once more, was it for me to speak of these things? I do not know, but it does seem to me that it is permitted to every one to interest himself

in his fellow men, to endeavour loyally and simply with the help of the resources at his command, to lead them back to what he thinks is the truth, when he sees them disregarding or forgetting, yet still needing it.

Such was my thought : it seems to me good. The sincere public shall be the judge of the result.



Ossuary.

J.-J. T.



THE MINISTRY



Union in Prayer

Saint Matthew — Chap. 18



AMEN dico vobis quæcumque alligaveritis super terram, erunt ligata et in cælo, et quæcumque solveritis super terram, erunt soluta et in cælo.

19. Iterum dico vobis, quia si duo ex vobis consenserint super terram, de omni re, quamcumque petierint, fiet illis a Patre meo, qui in cælis est.

20. Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum.



Union in Prayer.



VERILY I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven.

19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for

them of my Father which is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

As a frontispiece to our book we have a representation of « Jesus shewing Himself through the lattice », a subject which seemed to us to symbolize in a striking manner the manifestation of Jesus Christ to the souls of men in the Gospels. Here, following the Gospel record itself, we give a rendering of a thought which serves as a complement to the first; that is to say, we shew the gathering together of several souls and their union with each other and the Lord through the reading in common of the Holy Scriptures.

The Voice in the Desert

Saint John — Chap. 1

DIXERUNT ergo ei : Quis es, ut responsum demus his qui miserunt nos ? Quid dicis de te ipso ?

THEN said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. Ait : Ego vox clamantis in deserto : Dirigite viam Domini, sicut dixit Isaias propheta.

S. MATTH. — CAP. 3

3. Hic est enim qui dictus est per Isaiam prophetam dicentem : Vox clamantis in deserto : Parate viam Domini, rectas facite semitas ejus.



The Desert in which dwelt John the Baptist was three hours' march from Jerusalem, the Terebinth valley shutting in and isolating it.

Opposite to it on the west, when the back was turned on Ain-Karim where Elizabeth dwelt, could be seen on the lofty mountains the villages and towns of Kastoul, perched on a hill-top; Kalounieh, further away in the valley on the right; Soba, scarcely visible in the dis-



The Voice in the Desert.

J.-J. T.

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

ST. MATTHEW — CH. 3

3. For this is he that was spoken of by the prophet Esaias saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.



taunce and looking like an eagle's nest, with Shathaf, and other hamlets upon the slopes. It was in the wider portion of this valley that so many

struggles took place between the Israelites and Philistines, and it was there that Goliath was killed, smitten in the forehead by the stone from the sling of David.

In these rocky valleys the voice resounds in an extraordinary manner, and even now

the traveller is struck with the way in which the long drawn-out melancholycries of the shepherds ring out in the silent solitudes. The voice echoes back from side to side to a very great distance. Now it so happened that in the fifteenth year of the reign of Tiberius Cæsar an unusual and exciting incident occurred again and again at the close of the day, for a voice, a strange appealing voice, resounded through the silence and the gathering shades of night : « Prepare ye the way of the Lord, make His paths straight », « the Saviour, the Messiah is near », « repent ye, for the kingdom of Heaven is at hand ». This mysterious chanting probably went on till the night was well advanced. It was known that a human being lived alone in the desert, a prophet, no doubt, and the voice having now been heard for some time, people in Jerusalem and the villages round about became curious as to what it might mean, so that groups began to collect and to venture to approach the place from which it came. These groups presently found themselves face to face with a remarkable being, leading a most mysterious life and apparently altogether possessed with the thought of some great approaching event. John the Baptist then began to preach in the wilderness; the crowd ever increasing, when he drew the people after him till he came to the banks of the Jordan, where he baptized many. If we want to get a true idea of the extent of John the Baptist's influence we have only to read what he said to the leaders of the people : the Pharisees and Sadducees. He treated them with an independence and addressed them in terms of a character so strong and searching, that they would never have been tolerated in the mouth of an ordinary man.

The Ax laid unto the root of the Tree

Saint Matthew — Chap. 3



MACITE ergo fructum dignum
pœnitentiæ.

9. Et ne velitis dicere intra
vos : Patrem habemus Ab-

raham; dico enim vobis quoniam potens est Deus de lapidibus istis suscitare filios Abrahæ.

10. Jam enim securis ad radicem arborum posita est. Omnis ergo arbor quæ non facit fructum bonum, excidetur et in ignem mittetur.



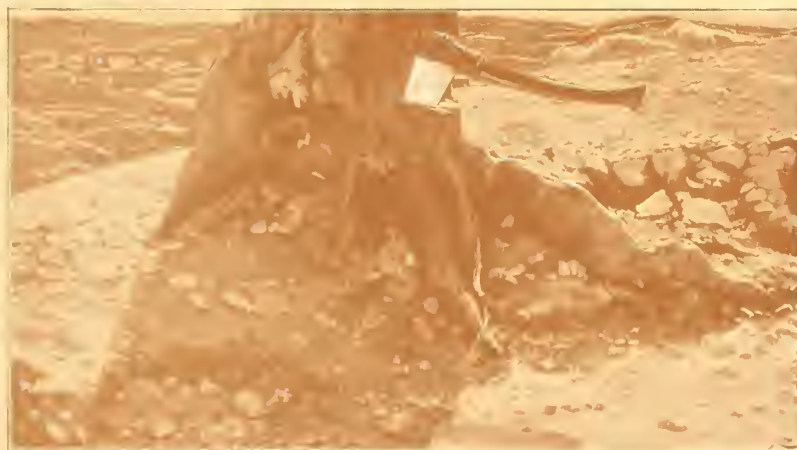
BRING forth therefore fruits meet
for repentance :

9. And think not to say within yourselves, We have Abraham

to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And now also the ax is laid unto the root of the trees: therefore

every tree which bringeth not forth good fruit is hewn down, and cast into the fire.



The Ax laid unto the root of the Tree.

J.-J.T.

11. Ego quidem baptizo vos in aqua in pœnitentiam; qui autem post me venturus est, fortior me est, cujus non sum dignus calceamenta portare. Ipse vos baptizabit in Spiritu sancto et igne.

11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.

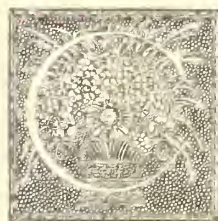


A useless tree or one which is ornamental only is a rare thing in the East. The fields of the owners of the soil are not bordered with plantations of trees as with us, and every tree which bears no fruit is soon cut down to be used for one or another purpose: for building, in carpentry, for making tools or for fuel, whilst the copses beyond the cultivated districts and the clumps of trees by the wayside, have all their special meaning. The olive and fig-trees, which are the species of most frequent occurrence, are not preserved for the sake of their fruit alone, for their foliage affords a grateful shade and a valuable protection from the heat of the sun. In the solitudes where the flocks are taken to graze, the isolated trees are a shelter alike during the hot hours of the day and in storms. The chief isolated trees in the Holy Land are the so-called Saint John's bread-tree, the sycomore and the mulberry. In the case of a tree growing near a well or some spot sacred to prayer, there would be a chance of its life being respected and spared, but unless some such evidently useful purpose served it as a safeguard, it was sure to perish. Every passer by would think he had a right to appropriate it to himself; each one would cut off and carry away a branch and it would not long continue to cumber the ground.

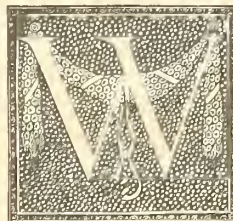


He who fans his wheat

Saint Matthew — Chap. 3



UJUS ventilabrum in manu sua; et permundabit aream suam; et congregabit triticum suum in horreum, paleas autem comburet igni inextinguibili.



HOSE fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.



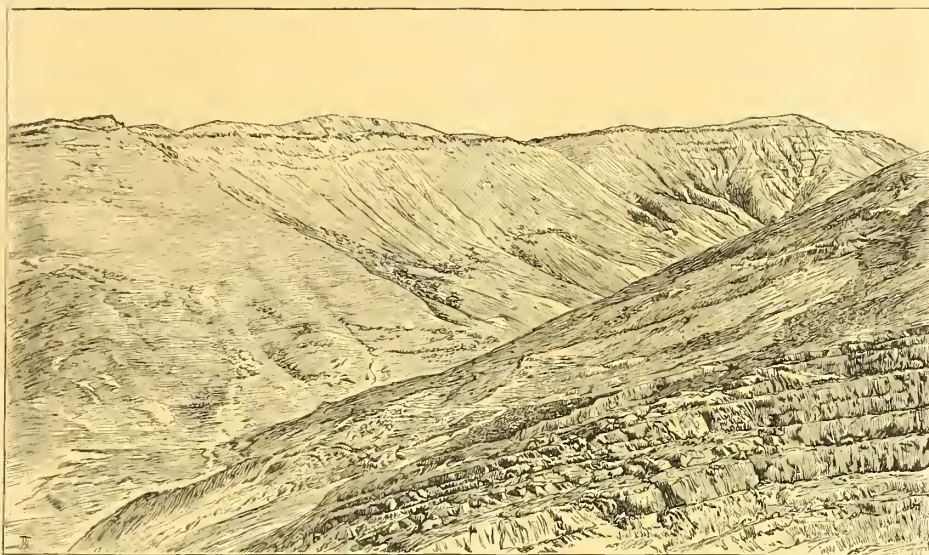
In the towns and villages of the East the fanning of the wheat alluded to in the Gospel narrative may still often be seen. In the evening when a breeze is beginning to blow and



LES TRAVAILLEURS

sometimes in the morning, when the weather is favourable, men with wooden shovels may be seen on the house tops « fanning » or winnowing their wheat. The wheat is tossed in the air in a large cloth, the wind carries away the husks and dust whilst the good grain remains to be heaped up on the roof.

It is in the evening, too, that the inhabitants of the towns and villages sit outside their doors in the narrow streets and chat together. Some of the women go down to the well in little groups, whilst others spread out on the roof to dry the bright, many-coloured garments and the carpets they have washed. The traveller passing through the streets at this time has often some difficulty in making his way, for he is jostled at every turn by some group of idlers taking the air.



Mountains near Jericho.

J.-J. T.

As it is now, so it has ever been in the East, so that at the time when John the Baptist was preaching the picture called up by him of the fanner of the wheat must have been perfectly familiar to the imagination of his hearers. Moreover, the comparison of the righteous and the wicked to good grain and chaff is of frequent occurrence in the Gospels; and it is indeed a forcible one when we remember the little store set on the husks flung carelessly in the air and dispersed by the wind, as contrasted with the very great value of the good grain.

Saint John the Baptist and the Pharisees

Saint Luke — Chap. 3



Linterrogabant eum turbæ, dicentes: Quid ergo faciemus?

11. Respondens autem dicebat illis: Qui habet duas tunicas, det non habenti; et qui habet escas, similiter faciat.

12. Venerunt autem et publicani ut baptizarentur, et dixerunt ad illum: Magister, quid faciemus?



AND the people asked him, saying, What shall we do then?

11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12. Then came also publicans to be baptized, and said unto him, Master, what shall we do?



Saint John the Baptist and the Pharisees

J.-J. T.

13. At ille dixit ad eos : Nihil amplius quam quod constitutum est vobis faciatis.

14. Interrogabant autem eum et milites, dicentes : Quid faciemus et nos ? Et ait illis : Neminem concutiatis, neque calumniam faciatis, et contenti estote stipendiis vestris.

13. And he said unto them, Exact no more than that which is appointed you.

14. And the soldiers likewise demanded of him, saying, And what shall we do ? And he said unto them, Do violence to no man, neither accuse any falsely ; and be content with your wages.



We are able to form a very good idea of the noble way in which John the Baptist fulfilled his mission in the Desert. Every class of Jewish society flocked to consult him. As the man sent from God to preach penitence to the people, it was necessary for him to know what must be done to avert the calamities he prophesied. Each one who came to him wished to learn the secret of how to escape the judgment threatening his generation, and to each and all John had the right advice ready, the advice suited to the character and position of the enquirer.

It was natural that so energetic and important a preacher should attract the attention of the religious authorities ; and therefore, probably at the initiative of the High Priest, Pharisees were sent from Jerusalem to enquire into his doctrine.



Saint John the Baptist sees Jesus from afar.

J.-J. T.

Saint John the Baptist sees Jesus from afar

Saint John — Chap. I



ET ego vidi; et testimonium perhibui quia hic est Filius Dei.

35. Altera die iterum stabat Joannes, et ex discipulis ejus duo.

36. Et respiciens Jesum ambulans, dicit: Ecce agnus Dei.



AND I saw, and bare record that this is the Son of God.

35. Again the next day after John stood, and two of his disciples.

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!



At Bethabara, the place where John the Baptist for the first time bore witness to Jesus, the Jordan is wider and not so deep as at its mouth, its waters divide there and it is more often fordable. It was here that the twelve stones were set up, marking the spot where the Children

of Israel crossed the Jordan, dryshod, to enter the Promised Land. There too David, fleeing from Absalom, passed over the river; whilst later it must have been here, or near here, that Elijah smote the waters with his mantle « so that they divided hither and thither », when « he and his companion went over on dry ground ».

The Baptism of Jesus

Saint Matthew — Chap. 3



UNC venit Jesus a Galilæa in Jordanem ad Joannem, ut baptizaretur ab eo.

14. Joannes autem prohibebat eum, dicens : Ego a te debeo baptizari, et tu venis ad me?

15. Respondens autem Jesus, dixit ei : Sine modo : sic enim decet nos implere omnem justitiam. Tunc dimisit eum.

16. Baptizatus autem Jesus, confestim ascendit de aqua, et ecce aperti sunt ei cæli, et vidit Spiritum Dei descendentem sicut columbam, et venientem super se.

17. Et ecce vox de cælis dicens : Hic est Filius meus dilectus, in quo mihi complacui.



HEN cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15. And Jesus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered him.

16. And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him :

17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.



The Divine Majesty of Jehovah was no longer made manifest in the second Temple; the stone which once upheld the Ark of the Covenant was vacant; the « urim » and the « thummim » had long been silent. But now once more the Divine Majesty reveals Himself and consecrates the Messiah on the banks of the Jordan. Twice more in the life of the Saviour will a similar manifestation take place; once on Mount Tabor at the Transfiguration and once in the Temple on the Wednesday of Passion week.

According to the early Gnostics it was at the moment of our Lord's baptism that the celestial Eon or first emanation from the Divinity which they call the Christ, descended upon Jesus and made Him divine. The Ebionites, in their turn, say that at the moment of the Lord's baptism a fire suddenly fell from Heaven and set fire to the waters of the Jordan.



UNTEL ET MERCIER, PARIS

THE BAPTISM OF JESUS

Jesus taken up into an high Mountain

Saint Luke — Chap. 4



ESUS autem plenus Spiritu sancto regressus est a Jordane, et agebatur a Spiritu in desertum...

5. Et duxit illum diabolus in montem excelsum...



AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness...

5. And the devil, taking him up into an high mountain...



Tradition indicates Mount Nebo, one of the heights overlooking the mountains of Moab beyond the Dead Sea, as the high mountain to which Jesus was carried in the Temptation. It was to this same mountain that Moses had retired to die, and on it his body, which was never found, was miraculously buried.

Mount Nebo commands a very wide-stretching view and from it the tempter could easily have pointed out to our Lord the various directions of all those kingdoms which he offered to Him if He would fall down and worship him.

Truth to tell, the language employed in the Gospel narrative seems to imply something more than an ordinary view of an ordinary panorama. « He sheweth Him » it says « all the kingdoms of the world and the glory of them », but what this vision really was we do not know.



Jesus taken up into an high Mountain.

J.-J. I.



Jesus tempted in the wilderness.

J.-J. T.

Jesus tempted in the Wilderness

Saint Luke — Chap. 4

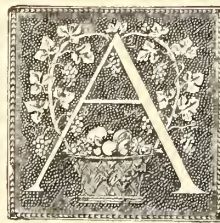


ESUS autem plenus Spiritu sancto regressus est a Jordane, et agebatur a Spiritu in desertum

2. Diebus quadraginta ; et tentabatur a diabolo. Et nihil manducavit in diebus illis, et consummatis illis, esuriit.

3. Dixit autem illi diabolus : Si Filius Dei es, dic lapidi huic ut panis fiat.

4. Et respondit ad illum Jesus :



AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2. Being forty days tempted of the devil. And in those days he did eat nothing : and when they were ended, he afterward hungered.

3. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4. And Jesus answered him, saying,

Scriptum est : Quia non in solo pane vivit homo, sed in omni verbo Dei.

It is written, That man shall not live by bread alone, but by every word of God.



In many sanctuaries of the East, ostrich eggs are hung up. These eggs are often much ornamented and are supposed to be symbolic of certain Biblical allusions which they are intended to recall.

The ostrich, it is said, broods over its eggs forty days, hence the idea of using it as a symbol of those events related in the Holy Scriptures, in which the number forty occurs. Now, such events are numerous. For instance, the Bible tells us that the flood was forty days and forty nights upon the earth; Joseph mourned forty days for his father in Egypt; Goliath defied the Jews for forty days before he was attacked and killed by David; and the Israelites were prepared for the entry into the Promised Land by forty years' wandering in the wilderness.

In the life of Jesus the same number also occurs very frequently. Thus, He was presented in the Temple forty days after His birth; He was excommunicated from the Synagogue forty days before His Passion; He ascended to Heaven forty days after His death, and lastly, His Church has instituted a Lent of forty days in memory of His forty days' fast in the wilderness.

The Gospel tells us in fact that, before beginning His public ministry, Jesus wished to prepare Himself

for it by forty days of fasting and prayer. Tradition fixes the scene of His retirement in a cave on a mountain which has received the name of Quarantania, round about which lie numerous stones, not unlike loaves of bread in shape, from which has arisen the idea accepted by many that it was such stones as these that the Devil referred to when he said « if Thou be the Son of God, command that these stones be made bread. »

In the background of my picture, and on the other side of the Dead Sea, can be seen Mount Nebo, referred to in my last note, rising above the chain of heights known as the Mountains of



Jesus set upon a pinnacle of the Temple.

J.-J. T

Moab. The rows of trees in the plain mark the course of the Jordan, and the town of Jericho, the ruins of which are so well known, was a little farther to the right.

It is remarkable with what devotion the early Christians observed the prolonged fast of their Divine Master. They made most earnest efforts to follow His example, and really sometimes succeeded in a wonderful way. Lucianus tells us that many of them went without a morsel of food for ten days at a time, and Saint Gregory Nazianzen asserts that the monks living in the solitudes of Pontus in Asia Minor, where he had a congregation under his care, prolonged this entire abstinence from food to the twentieth day. Saint Augustine (Epistle 86) speaks of having known Christians who fasted for more than a week at a time, and of having heard from credible witnesses of one person at least who succeeded in holding out to the fortieth day. According to the testimony of Theodoret, this was the case with Saint Simeon Stylites, who fasted for forty days every year.



Jesus set upon a pinnacle of the Temple

Saint Luke — Chap. 4



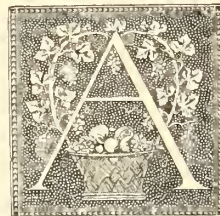
LTR duxit illum in Jerusalem, et statuit eum super pinnam templi, et dixit illi : Si Filius Dei es, mitte te hinc deorsum.

10. Scriptum est enim : Quod angelis suis mandavit de te, ut conservent te,

11. Et quia in manibus tollent te, ne forte offendas ad lapidem pedem tuum.

12. Et respondens Jesus ait illi : Dictum est : Non tentabis Dominum Deum tuum.

13. Et consummata omni tentatione diabolus recessit ab illo usque ad tempus.



AND he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence :

10. For it is written, He shall give his angels charge over thee, to keep thee :

11. And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13. And when the devil had ended all the temptation, he departed from him for a season.



Our Saviour's body was carried in a passive condition by Satan above the Temple lit up by the rising sun. At His feet was the Court of the Women with its semi-circular staircase having on either side of the steps the entrances to the rooms where the musicians of the Temple kept their instruments. On that part of the building which dominated the Gate giving

entrance to the Men's Court, above the flights of steps known as the Psalms or Songs for the reason already explained, Herod had a golden eagle placed as a compliment to the Imperial Government. This led to very serious troubles; some young men having had the hardihood to throw down in broad daylight what they looked upon as an idol. Farther away, the Antonia Tower or Citadel, occupied by a garrison of Roman soldiers, dominated the Temple. In the angle of the Court of the Women, shown in my picture, can be seen one of the chambers open to the sky, already described as occupying the four corners. This is the Leper's Chamber, the other three, it will be remembered, were the Nazarite's Chamber, and the store rooms for the wine, oil and wood, used in the services of the Temple.

In our engraving, behind the figure of the Evil one, can be seen the Gateway of the Porch of the Temple. It was twenty cubits wide by forty high, and its lower half was hidden, as already described, by the Babylonian veil or curtain of four colours. The upper portion of the gateway, above this veil, was open to the air, so that the fumes of the incense burnt within the Holy Place escaped without difficulty.

This wide gateway was constructed in a very peculiar manner. It had no vault to complete and consolidate it, and its architect employed instead five beams of oak, separated from each other by rows of stones, each beam projecting on either side one cubit beyond that beneath it. To connect the façade with the wall of the Holy Place, great beams serving as stays were introduced inside the upper part of the Porch, and in the Porch itself hung chains of gold, with the aid of which novices, training for the priesthood, were able to swing themselves up and scale the wall, so as to reach the openings looking into the Holy Place. They could then see whether the crowns placed in rows to mask the windows were in good order and in their proper places.

In this same porch, before the golden gate of the Holy Place, which gate was a double door of somewhat complicated construction, there was a golden vine on which were suspended ornaments, such as olives and grapes, brought as votive offerings by those who wished to present gifts to the Temple. There were such quantities of these ornaments that, as we are told by Rabbi Eleazer, son of Rabbi Juda, three hundred novices were needed to carry away all the gifts and relieve the vine of the enormous weight of gold.



Saint John.

J.-J. T.





Jesus ministered to by Angels.

J.-J. T.

Jesus ministered to by Angels

Saint Matthew — Chap. 4



UNC reliquit eum diabolus,
et ecce angeli accesserunt
et ministrabant ei.



HEN the devil leaveth him,
and, behold, angels came and
ministered unto him.

Saint Mark — Chap. I

13. Et erat in deserto quadraginta diebus et quadraginta noctibus, et tentabatur a Satana, eratque cum bestiis, et angeli ministrabant illi.

13. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.



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CALLING OF SAINT ANDREW AND SAINT JOHN

Angels came and ministered unto the Saviour and in some mysterious way renewed His powers. The strength given to Him did not result from the revival of bodily vigour through the natural means of partaking of food and drink; the help sent down from Heaven to fortify Him for the Mission He was about to undertake came from the same divine source as the manifestation which had taken place at His baptism. The forty days' retirement was thus inaugurated by one of the three manifestations from on high which proclaimed our Lord to be the Son of God and revealed His spiritual grandeur; and it closed with yet another heavenly manifestation, this time consecrating His body.

Such, at least, is our interpretation of the Gospel narrative. We do not pretend to force our point of view on others, the sacred text rather permits than enforces it, but we have preferred to consider the subject in its supernatural aspect rather than, as most painters have done, to make the Angels offer the Son of God a dish of dates, pomegranates, or figs. « Man doth not live by bread alone. »



Calling of Saint Peter and Saint Andrew.

-J.-J. T.

The Calling of Saint Andrew and Saint John

Saint John — Chap. I



ALTERA die iterum stabat Joannes, et ex discipulis ejus duo.

36. Et respiciens Jesum



GAIN the next day after John stood, and two of his disciples;

36. And looking upon Jesus

ambulantem dixit : Ecce agnus Dei.

37. Et audierunt eum duo discipuli loquentem, et secuti sunt Jesum.

38. Conversus autem Jesus et videns eos sequentes se, dicit eis : Quid quæritis? Qui dixerunt ei : Rabbi (quod dicitur interpretatum Magister), ubi habitas?

39. Dicit eis : Venite et videte. Venerunt et viderunt ubi maneret, et apud eum manserunt die illo ; hora autem erat quasi decima.

40. Erat autem Andreas frater Simonis Petri unus ex duobus, qui audierant a Joanne et secuti fuerant eum.

41. Invenit hic primum fratrem suum Simonem, et dicit ei : Invenimus Messiam (quod est interpretatum Christus).

as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day for it was about the tenth hour.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

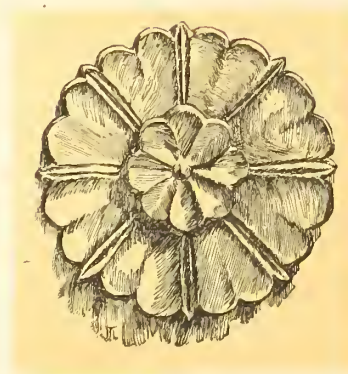
41. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which

is, being interpreted, the Christ.



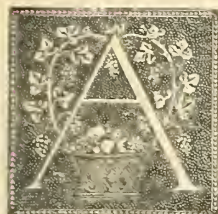
Saint Andrew.

J.-J. T.



Calling of Saint Peter and Saint Andrew

Saint Matthew — Chap. 4



AMBULANS autem Jesus juxta mare Galilææ, vidit duos fratres, Simonem, qui vocatur Petrus, et Andream fratrem ejus, mittentes rete in mare (erant enim piscatores).

19. Et ait illis : Venite post me, et faciam vos fieri piscatores hominum.

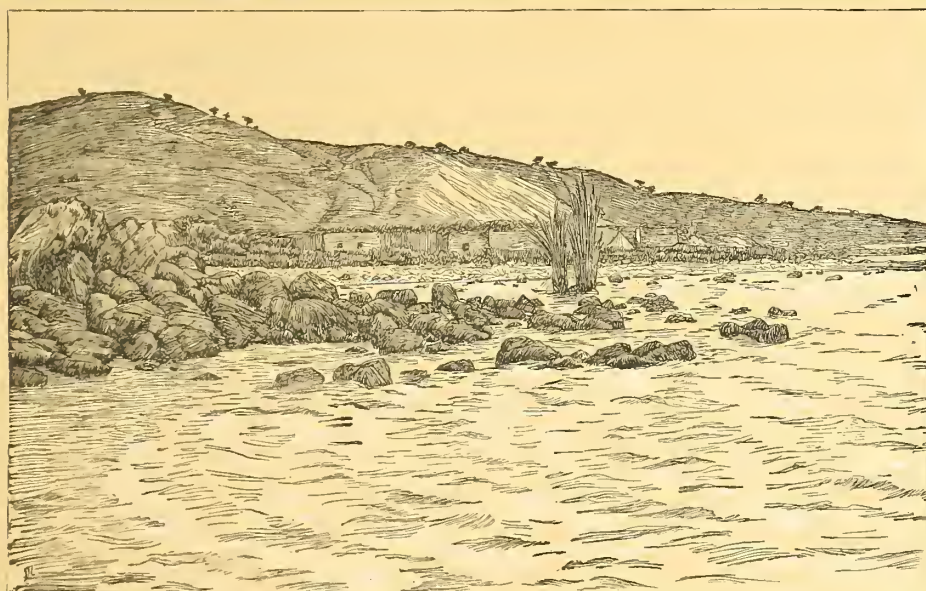
20. At illi continuo relictis retibus secuti sunt eum.



AND Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers.

19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets, and followed him.



The Lake of Gennesaret near the site of Bethsaida.

J.-J. T.



This time we are not told that Peter and Andrew were in their fishing boats, but that they were casting a net into the sea. This net was of the kind now called a sweep-net, and on the north of the Sea of Tiberias the shores are peculiarly well adapted to this mode of fishing. Even at the present day the fishermen there shew remarkable skill. They know how to hit upon the exact spot where the fish are hiding, and rarely miss their prey, which they put into a netted bag they wear round their hips, as shewn in my picture.

This peculiar mode of fishing from the shore explains how it was that Jesus was able to speak to the future Apostles on the spot and tell them to follow Him, without having to call to them from afar, and removes a certain amount of the mystery of this scene, described with a brevity so touching.

In the district referred to the mountains gradually become lower, and on some parts of the shore boats can easily approach the land, whilst in others a beach with a gentle slope keeps them at a distance. Here and there, too, small natural harbours are sheltered by blocks of black rock peculiar to these parts, and where this is the case, the population of the shores is considerably denser than elsewhere. It was probably in a comparatively lonely part of the coast that the calling of the Apostles took place. For the rest, however, there is but a narrow tract of land between the beach stretching along the valley of Gennesaret, and the probable site of Capernaum, which was situated on the north of the lake, near the mouth of the Jordan, that

is to say near the spot where Bethsaida is supposed to have been. The shores of the lake are, on that side, cut into by five or six small harbours, where the few boats, belonging to the enterprising fishermen who worked off these coasts, could take shelter. Peter and his family, it would appear, were engaged together in a fishing venture.

Calling of Saint James and Saint John



Progressus inde pusillum vidit Jacobum Zebedæi et Joannem fratrem ejus, et ipsos componentes retia in navi.

20. Et statim vocavit illos, et, relictis patre suo Zebedæo in navi cum mercenariis, secuti sunt eum.

S. MARC. — C. I



Calling of Saint James and Saint John.



AND when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20. And straightway he called them : and they left their father Zebedee in the ship with the hired servants, and went after him.

S. MARK — CH. I



Alphæus was the father of three Apostles : James the Less (meaning the smaller or the younger), Jude, or Thaddæus, and Simon. According to Hegesippus, quoted by Eusebius (II, 23), he was the brother of Saint Joseph, which is why the three disciples, who were the sons of Alphæus, called themselves the brethren of Jesus, this title being the more appropriate to them, in that they were brought up with Him at Nazareth. All the Apostles were of Galilee, Judas Iscariot, the betrayer of the Lord, alone was of Judæa.



Nathanael under the Fig Tree

J.-J. T.



Nathanael under the Fig Tree

Saint John — Chap. I



LRAT autem Philippus a Bethsaida, civitate Andree et Petri.

45. Invenit Philippus Nathanael, et dicit ei :

Quem scripsit Moyses in lege et prophetæ, invenimus, Jesum filium Joseph a Nazareth.

46. Et dixit ei Nathanael : A Nazareth potest aliquid boni esse? Dicit ei Philippus : Veni et vide.



Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael and saith unto him,

We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Vidit Jesus Nathanael venientem ad se, et dicit de eo : Ecce vere Israelita, in quo dolus non est.

48. Dicit ei Nathanael : Unde me nosti ? Respondit Jesus et dixit ei : Priusquam te Philippus vocaret, quum esses sub ficu, vidi te.

49. Respondit ei Nathanael et ait : Rabbi, tu es Filius Dei, tu es rex Israel.

50. Respondit Jesus et dixit ei : Quia dixi tibi : Vidi te sub ficu, credis ; majus his videbis.

51. Et dicit ei : Amen amen dico vobis, videbitis cælum apertum, et angelos Dei ascendentes et descendentes supra Filium hominis.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile !

48. Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God ; thou art the King of Israel.

50. Jesus answered and saith unto him, Because I said unto thee, I saw thee under the fig tree, believest thou ? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.



Saint Bartholomew.

J.-J. T.



The following is the manner in which we have pictured the scene of Nathanael under the fig tree, according to a curious and fairly probable though uncertain interpretation.

The gathering in of the figs takes place in Judæa in the autumn and is celebrated as a fête, much as is the vintage in the south of France. Parties of friends meet beneath the fig trees, and the picking of the fruit serves as a pretext for happy gatherings. Carpets are brought and spread on the ground, and jars full of cooling drinks are provided, for the heat is still considerable, the season being not yet far advanced.

Sometimes the company on these occasions was very mixed, and this, it would appear, was the case with the group frequented by Nathanael.

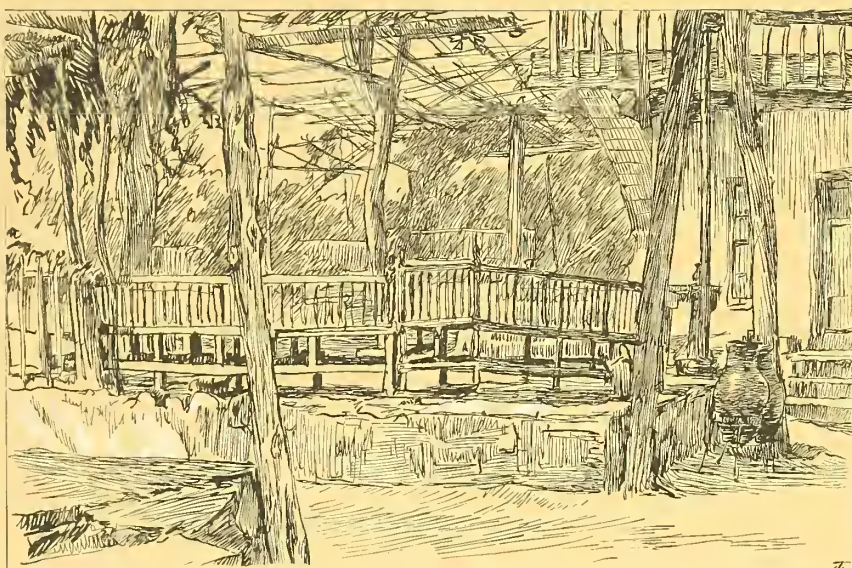
Now one day, near the road skirting the lake between Magdala and Bethsaida, when he found himself under a fig tree, in a company of doubtful reputation, Nathanael began to be troubled, feeling himself tempted, and on the brink of engaging in an evil course, much like some traveller who takes the wrong path at cross roads. Perhaps this moment was about

to influence the whole of his future life and to compromise him for ever, when, all of a sudden, the disciples of the new prophet and the new prophet Himself passed near the group. Nathanael raised his head and, looking up, saw Jesus, His tall figure rising above His followers. The two exchanged a long look, and the expression of the Master was so fraught with mystery, so penetrating, that it touched to the very depths the tempted soul of the other, working in it an instantaneous change.

Then Nathanael, arrested on the edge of what he well knew to be a precipice, felt that he was saved, and he preserved, engraved upon his very heart, the memory of the passing stranger.

Some time passed by, and, when his friends or neighbours spoke to him of the growing reputation of the new prophet, he contented himself with saying, for he did not know Him yet: « Can there any good thing come out of Nazareth? » which was a kind of proverb current in the country, referring to the little town hidden in the mountains and of no reputation.

Meanwhile, a fresh incident, as related by the Evangelist, brought Nathanael a second time across the path of Jesus. On the invitation of Philip, this now upright man came to meet Jesus, whom the Apostle had told him was the Messiah, and great was his emotion at recognizing in Him the mysterious passer-by whose mere look had but recently moved him so strangely. He understood now what had taken place within him at the first meeting, the words of the Saviour completed what His look had begun, and Nathanael, transported with joy, exclaimed « Rabbi, Thou art the Son of God. »



In old Cairo.

J.-J. T.



The Betrothed of Cana of Galilee

Saint John — Chap. 2

Tertia nuptiæ factæ sunt in Cana Galilææ, et erat mater Jesu ibi.

2. Vocatus est autem et Jesus et discipuli ejus ad nuptias.

3. Et deficiente vino dicit mater Jesu ad eum : Vinum non habent.

4. Et dicit ei Jesus : Quid mihi et tibi est, mulier? Nondum venit hora mea.

5. Dicit mater ejus ministris : Quodcumque dixerit vobis, facite.



The Betrothed of Cana of Galilee.

J.-J. T.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there :

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

The Marriage in Cana

Saint John — Chap. 2

ERANT autem ibi lapideæ hydræ sex positæ secundum purificationem Judæorum, capientes singulæ metretas binas vel ternas.



AND there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Dicit eis Jesus : Implete hydrias aqua. Et impleverunt eas usque ad summum.

8. Et dicit eis Jesus : Haurite nunc et ferte architriclino. Et tulerunt.

9. Ut autem gustavit architriclinus aquam vinum factam et non sciebat unde esset (ministri autem sciebant, qui hauserant aquam), vocat sponsum architriclinus,



The Marriage in Cana

J. J. T.

10. Et dicit ei : Omnis homo primum bonum vinum ponit, et quum inebriati fuerint, tunc id, quod deterius est : tu autem servasti bonum vinum usque adhuc.

11. Hoc fecit initium signorum Jesus in Cana Galilææ, et manifestavit gloriam suam, et crediderunt in eum discipuli ejus.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11. This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory; and his disciples believed on him.

Jesus went to Cana accompanied by His mother, when He had left Nazareth, having been driven out of that town. This Cana, situated three leagues from Nazareth, and five from Tiberias, was called the little Cana, to distinguish it from the large town of the same name, situated near to Sidon. It was built in a valley full of reeds, and it was to this peculiarity of its site that it owed its name. Not far from it, near the waters of Merom, on the north of the Sea of Tiberias, there was a little lake called the Lake of Crocodiles, the borders of which were also celebrated for the beauty of the reeds growing on them. It was one of these reeds, it is said, which was later given to Our Lord as a sceptre in His Passion.

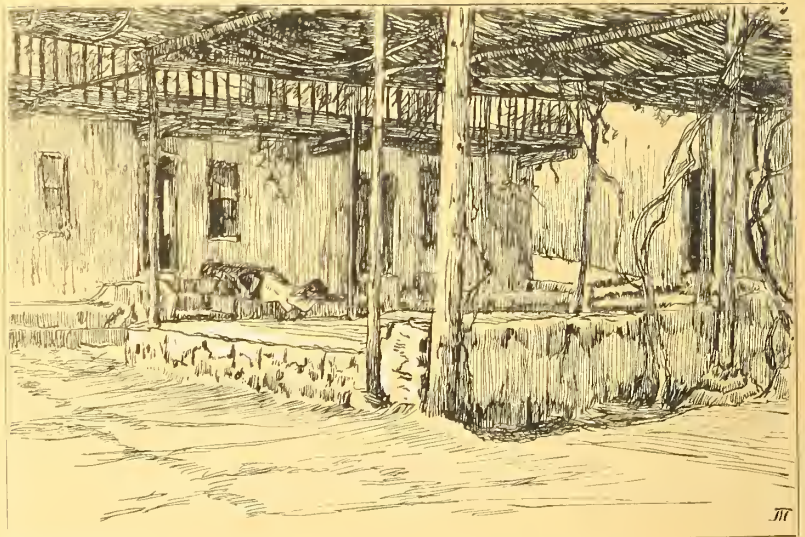
On His way to Capernaum, then, Jesus passed through Cana, where there was a marriage, to which Jesus, His mother and the disciples accompanying Him, were invited.

According to some accounts, Nathanael, but recently converted and now one of the faithful followers of the Master, was the bridegroom on this occasion, whilst others say he was only the paranymph, or friend of the bridegroom, who was a kind of best man, whose business it was to preside over the wedding ceremonies and feast. It is, moreover, very probable that the man called Nathanael should be identified with the disciple bearing, in the Gospel narrative, the name of Bartholomew, who was one of the twelve Apostles.

Jesus, as will be well understood, had now become of extreme importance in the life of the man under notice, which will explain at once the invitation sent to Him and also the honour with which He and those with Him were received and treated at the wedding.

In fêtes of this description, the repast was served of an evening, the betrothed taking their places beneath a canopy of foliage, or sometimes beneath a kind of trellis-work dome, from which, as shown in my picture, were suspended all the ornaments that could be collected.

The Talmud enters into the most minute details respecting the marriage ceremony and the customs connected with it, which illustrate well the fastidious character of the observances connected with the civilization of the Jews at this period of their history. It speaks of the powder the women used on various occasions, noting, however, that they refrained from it at the time of Pentecost; alludes to the way in which they darkened the edges of their eyelids with kohl; to the arrangement of their hair beneath their veils; the care with which they removed grey hairs, cut their nails, and scraped away with the aid of a potsherd the down on the lower part of the face. It dwells on the fact that amongst the gifts of the bridegroom to his bride there were always vases of carmine and vermilion, to colour the lips and cheeks and even the nails and palms of the hands, as well as the soles of the feet. Moreover, it gives a description of the toilet, mentioning the bows on the shoulders, which kept the dress in its place, the so-called Tower ornament, the head-dress already referred to, and explained as taking its name from the golden plaques adorning it, on which was a representation of one of the great towns of Palestine, most frequently Jerusalem, in engraving or repoussé work. It even goes so far as to enter into the most minute details about the false hair and the false teeth of the women, explaining that the latter were sometimes



In old Cairo.

J.-J. T.

made of merely gilded wood. It is careful to tell us that if a wooden tooth should fall out of the mouth on the Sabbath day it was not lawful to pick it up.

All these puerilities, with many others, seemed to the writers of the Talmud to be of very great importance. There was yet another custom which still prevailed at the time of Jesus, to which the Jews clung with the greatest tenacity, as is proved by many a reference to it in the Gospel narrative.

Mary was, it is true, present at the wedding, for the Holy Scriptures tell us so, but she most certainly was not near her divine Son, although most painters take it for granted that she was.

Jewish etiquette did not permit women to sit at table with men, or even to remain in the same room with them during the celebration of a feast. A kind of alcove, or some such recess near at hand, was generally set apart for them, which recess was separated from the rest of the apartment by a grated or open-work partition, through which the women, without being too much in evidence, and whilst still keeping at a distance, could look on and, to a certain extent, take their share in the festivities, hear the various speeches made, admire the elaborate decorations of the guest chamber, and listen to the songs and to the music of the instruments, which added to the bright and festive character of the entertainment.

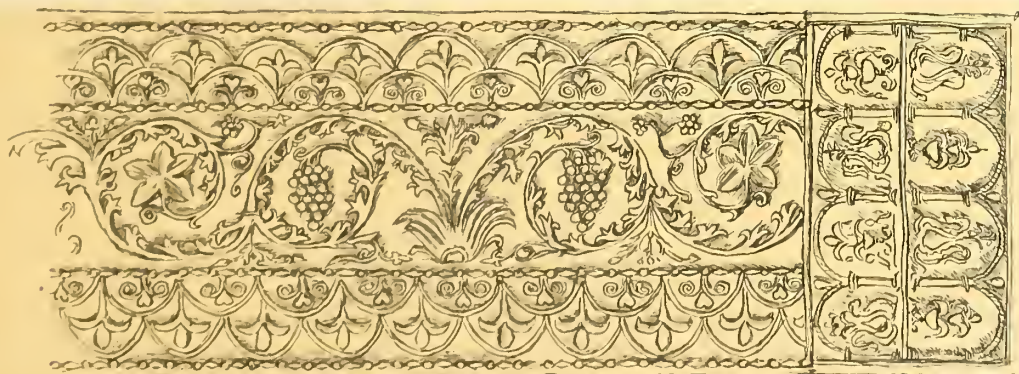
It was probably from some such recess in the background that Mary looked out upon what was going on, and there is little doubt that she seized a moment when Jesus, moving about amongst His fellow guests, passed the partition railing off the Women's corner, to say to Him : « They have no wine. »

The six waterpots of stone referred to in the sacred text were placed there to be used in the purifications so frequent amongst the Jews. The water which they had held had, in fact, been used either for washing the feet and hands before the meal, or for washing dishes and cups during its progress. This will quite easily explain how it was that the water was exhausted at the moment of the intervention of the Master, for the feast was now drawing to its close. Each one of these six waterpots of stone was capable of holding three firkins; and they would have been filled up in the centre of the room in the presence of the guests, for we know that it was in the vacant space, left free of the couches and tables, which were arranged in the form of a horse-shoe, that the servants in attendance stood and waited ready to obey orders. We know what order they received and what happened afterwards.



An Armenian.

J.-J. T.



Ornament in gilded metal, from the Es-Sakhra Mosque.

J.-J. T.



Jesus goes up to Jerusalem

J. J. I.

Jesus goes up to Jerusalem

Saint John — Chap. 2



POST hoc descendit Capharnaum, ipse et mater ejus et fratres ejus et discipuli ejus, et ibi manserunt non multis diebus.

13. Et prope erat pascha Judæorum, et ascendit Jesus Jerosolymam.



AFTER this he went down to Capernaum, he, and his mother, and his brethren, and his disciples : and they continued there not many days.

13. And the Jews' passover was at hand, and Jesus went up to Jerusalem.



Interview between Jesus and Nicodemus

Saint John — Chap. 3



RAT autem homo ex Pharisæis, Nicodemus nomine, princeps Judæorum.

2. Hic venit ad Jesum nocte et dixit ei : Rabbi, scimus quia a Deo venisti magister ; nemo enim potest hæc signa facere, quæ tu facis, nisi fuerit Deus cum eo.

3. Respondit Jesus et dixit ei : Amen amen dico tibi, nisi quis renatus fuerit denuo, non potest videre regnum Dei.

4. Dicit ad eum Nicodemus :

Quomodo potest homo nasci, quum sit senex? numquid potest in ventrem matris suæ iterato introire et renasci?

5. Respondit Jesus : Amen amen dico tibi, nisi quis renatus fuerit ex aqua



HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews :

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into

his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of



Interview between Jesus and Nicodemus.

J.-J. T.

et Spiritu sancto, non potest introire in regnum Dei.

6. Quod natum est ex carne, caro est, et quod natum est ex Spiritu, spiritus est.

7. Non mireris quia dixi tibi : Oportet vos nasci denuo.

8. Spiritus ubi vult spirat, et vocem ejus audis, sed nescis, unde veniat aut quo vadat : sic est omnis, qui natus est ex Spiritu.



Nicodemus.

J.-J. T.

water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

9. Respondit Nicodemus et dixit ei : Quomodo possunt hæc fieri ?

10. Respondit Jesus et dixit ei : Tu es magister in Israel, et hæc ignoras ?

11. Amen amen dico tibi, quia quod scimus loquimur, et quod vidimus testamur, et testimonium nostrum non accipitis.

12. Si terrena dixi vobis et non creditis, quomodo, si dixero vobis cœlestia, credetis ?

13. Et nemo ascendit in cœlum, nisi qui descendit de cœlo, Filius hominis, qui est in cœlo.

14. Et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet Filium hominis,

15. Ut omnis, qui credit in ipsum, non pereat, sed habeat vitam æternam.

16. Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret, ut

9. Nicodemus answered and said unto him, How can these things be ?

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things ?

13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up :

15. That whosoever believeth in him should not perish, but have eternal life.

16. For God so loved the world, that he gave his only begotten Son that

omnis, qui credit in eum, non pereat, sed habeat vitam æternam.

17. Non enim misit Deus Filium suum in mundum, ut judicet mundum, sed ut salvetur mundus per ipsum.

18. Qui credit in eum, non judicatur, qui autem non credit, jam judicatus est, quia non credit in nomine unigeniti Filii Dei.

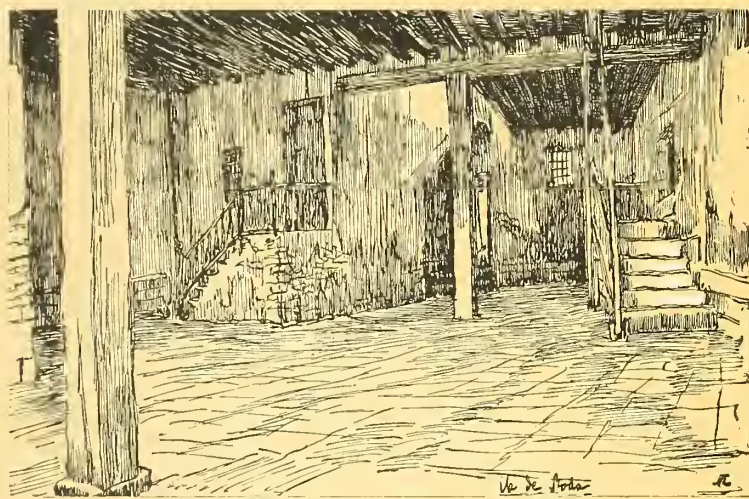
whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.

18. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.



The Rabbis tell us that the Hebrew name of Nicodemus the disciple of Jesus, was Bonoï Ben Gorion. He was a priest and a member of the Sanhedrim, or Supreme Council of the Jewish people. His wealth was considerable and his influence very great. It is even said that he was superintendent of the water supply of Jerusalem, and it is to him the story refers telling how, every time he went to the Temple, he had a

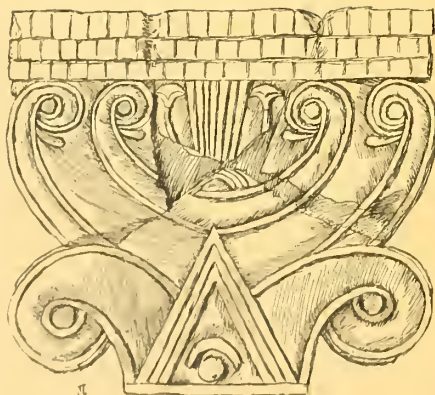


In the Island of Rhoda. Old Cairo.



fresh carpets spread out for him, giving the old ones to the poor, and never using the same one twice. Nicodemus was by no means

what we should call at the present day a parvenu; he was of a very ancient and illustrious race; his family originally came from Jericho, and he himself was a disciple of the celebrated Hillel, who had founded in his own house an academy and school which had become famous.



The disciples of Jesus baptizing

Saint John — Chap. 4



U^T ergo cognovit Jesus, quia audierunt Pharisei, quod Jesus plures discipulos facit et baptizat quam Joannes,

2. Quamquam Jesus non baptizaret, sed discipuli ejus,

3. Reliquit Judæam et abiit iterum in Galilæam.

4. Oportebat autem eum transire per Samariam.



W^{HEN} therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2. Though Jesus himself baptized not, but his disciples,

3. He left Judæa, and departed again into Galilee.

4. And he must needs go through Samaria.



The disciples of Jesus baptizing

J.-J. T.



The Man with an infirmity of thirty and eight years

Saint John — Chap. 5



POST hæc erat dies festus
Judæorum, et ascendit
Jesus Jerosolymis.

2. Est autem Jerosoly-
mis probatica piscina, quæ

cognominatur he-
braice Bethesda,
quinque porticus
habens.

3. In his jacebat
multitudo magna
languentium, cæ-
corum, claudo-
rum, aridorum,
expectantium
aquæ motum.

4. Angelus au-
tem Domini de-
scendebat secun-
dum tempus in
piscinam, et mo-
vebatur aqua. Et
qui prior descen-
disset in piscinam
post motionem
aquæ, sanus fie-
bat a quacumque
detinebatur infir-
mitate.

5. Erat autem
quidam homo ibi,
triginta et octo
annos habens in infirmitate sua.

6. Hunc quum vidisset Jesus jacen-



AFTER this there was a feast
of the Jews; and Jesus went
up to Jerusalem.

2. Now there is at Jeru-
salem by the sheep market

a pool, which is
called in the He-
brew tongue Beth-
esda, having five
porches.

3. In these lay a
great multitude of
impotent folk, of
blind, halt, wi-
thered, waiting for
the moving of the
water.

4. For an angel
went down at a
certain season into
the pool, and trou-
bled the water :
whosoever then
first after the trou-
bling of the water
stepped in was
made whole of
whatsoever
disease he had.

5. And a certain
man was there,
which had an

infirmity thirty and eight years.

6. When Jesus saw him lie, and knew



The Man with an infirmity of thirty and eight years. J. J. J.

tem, et cognovisset quia jam multum tempus haberet, dicit ei : Vis sanus fieri ?

7. Respondit ei languidus : Domine, hominem non habeo, ut, quum turbata fuerit aqua, mittat me in piscinam ; dum venio enim ego, alius ante me descendit.

8. Dicit ei Jesus : Surge, tolle grabatum tuum et ambula.

9. Et statim sanus factus est homo ille, et sustulit grabatum suum et ambulabat. Erat autem sabbatum in die illo.

10. Dicebant ergo Judæi illi, qui sanatus fuerat : Sabbatum est, non licet tibi tollere grabatum tuum.

11. Respondit eis : Qui me sanum fecit, ille mihi dixit : Tolle grabatum tuum et ambula.

12. Interrogaverunt ergo eum : Quis est ille homo, qui dixit tibi : Tolle grabatum tuum et ambula ?

13. Is autem, qui sanus fuerat effectus, nesciebat quis esset. Jesus enim declinavit a turba constituta in loco.

14. Postea invenit eum Jesus in templo et dixit illi : Ecce sanus factus es ; jam noli peccare, ne deterius tibi aliquid contingat.

that he had been now a long time in that case, he saith unto him, Wilt thou be made whole ?

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked : and on the same day was the sabbath.

10. The Jews therefore said unto him that was cured, It is the sabbath day : it is not lawful for thee to carry thy bed.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk ?

13. And he that was healed wist not who it was : for Jesus had conveyed himself away, a multitude being in that place.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing come unto thee.

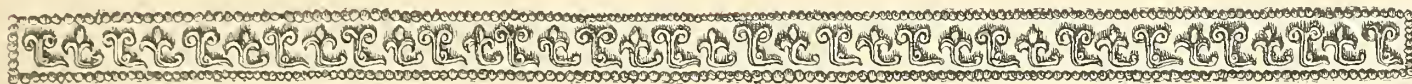


A typical woman of Jerusalem.

J.-J.T.

15. Abiit ille homo et nuntiavit Judæis, quia Jesus esset, qui fecit eum sanum.

15. The man departed and told the Jews that it was Jesus which had made him whole.



The Piscina Probatica or Pool of Bethesda

Saint John — Chap. 5



ANGELUS autem Domini descendebat secundum tempus in piscinam, et movebatur aqua. Et qui prior descendisset in piscinam post motionem aquæ, sanus fiebat a quacumque detinebatur infirmitate.



OR an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.



The site of this pool is very doubtful. Traces of it are supposed to have been found near the Church of Saint Anne, where excavations have brought to light the remains of a chapel dating from the time of the Crusades. There is, however, nothing to prove the attempted identification, and we should, perhaps, be more justified in supposing that the « pool which was troubled » was situated on the south of the Temple, in the so-called Ophel suburb. According to some interpreters, in fact, the word Bethesda signifies « the house of the waterfall » or « the place of the flowing of water », a name having reference to the flowing of the water from the Temple reservoirs, which would place the pool on the south rather than on the north.

The Priests used this water in the Temple for various purposes. It is said to have acted as a purgative, and to have been of service in cases of gout, rheumatism, paralysis and consumption. When the air bubbles were rising to the surface, and the water was lukewarm, sufferers plunged into it with all possible speed.

It is related that, a short time after the death of Jesus, Herod wished to enlarge this pool and widen the channels and reservoirs; but the spring which fed it suddenly dried up, and water did not flow from it again, till everything was restored to its original condition.

Saint Jerome and Eusebius both testify that in their day a kind of double reservoir was still shown at Jerusalem, one pool of which was filled by the periodical rains, whilst the other contained water of a perfectly red colour, as if, it was said, it still retained the hue given to it by the blood of the victims sacrificed in past days.

For the rest, in addition to this « Piscina Probatica », which was used for special purposes, the system of the water supply of Jerusalem was extremely well organized. On the west, at the top of the valley of Gihon, was the Birket Mamilla; lower down, the cistern now

called the *Birket el Sultan*; then again, near to Mount Calvary, the amygdalum or Pool of Hezekiah. On the east is yet another pool, called that of the rams, which was used in the service of the Temple; whilst, on the south of the town, was the so-called Fountain of the Holy Virgin, and the Pool of Siloam.

Moreover, every house had its cistern intended for the reception of rainwater, and wherever the nature of the surface of the ground permitted the accumulation of water, in the courts and porches of houses, in open places, and at cross-roads, for instance, similar reservoirs were dug out, so that plenty of water was always secured for ordinary domestic purposes.

The chief sources of supply of the town of Jerusalem, however, were the reservoirs, now known as Solomon's pools, excavated in the rock near Etham, from which great quantities of water, following the natural slope of the mountain, flowed by way of that town and Bethlehem, accumulating in the Temple reservoirs, and, with the cisterns which supplied the numerous porches, amply sufficing for every requirement.

The aqueduct through which the water flowed emptied its contents into three huge basins constructed, it is said, by Solomon, but it seems more probable that they were the work of the Canaanites and that the great king did no more than restore them, though his so doing at once led to their being called by his name.

The three basins to which we are now referring were fed by the spring called the « Sealed Fountain » (*fons signatus*), alluded to in the Song of Solomon (Chap. IV, verse 12). Lastly, the purest water in Jerusalem, which for this reason was always used for mak-



The Piscina Probatica

J.-J. T.

ing the unleavened bread for the Passover, was that of the well now known as the *Ain siti Mariam*, and spoken of in the Bible as *El Rogel*. According to tradition, it was near this well that the scene occurred on the eve of the Passion, when Peter and John met the man bearing a pitcher of water (Saint Luke, XXII, verse 10).



The Woman of Samaria at the Well

Saint John — Chap. 4



PORTEBAT autem eum transire per Samariam.

5. Venit ergo in civitatem Samariæ, quæ dicitur Sichar, juxta prædium, quod dedit Jacob Joseph filio suo.

6. Erat autem ibi fons Jacob. Jesus ergo fatigatus ex itinere sedebat sic supra fontem ; hora erat quasi sexta.



AND he must needs go through Samaria.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well : and it was about the sixth hour.

7. Venit mulier de Samaria haurire aquam. Dicit ei Jesus : Da mihi bibere.

8. Discipuli enim ejus abierant in civitatem, ut cibos emerent.

9. Dicit ergo ei mulier illa Samaritana : Quomodo tu, Judæus quum sis, bibere a me poscis, quæ sum mulier Samaritana? Non enim contuntur Judæi Samaritanis.

10. Respondit Jesus et dixit ei : Si scires donum Dei et quis est, qui dicit tibi : Da mihi bibere : tu forsitan petisses ab eo, et dedisset tibi aquam vivam.

11. Dicit ei mulier : Domine, neque in quo haurias habes, et puteus altus est; unde ergo habes aquam vivam?

12. Numquid tu major es patre nostro Jacob, qui dedit nobis puteum, et ipse ex eo bibit, et filii ejus, et pecora ejus?

13. Respondit Jesus et dixit ei : Omnis, qui bibit ex aqua hac, sitiet iterum ; qui autem biberit ex aqua, quam ego dabo ei, non sitiet in æternum ;

14. Sed aqua, quam ego dabo ei, fiet in eo fons aquæ salientis in vitam æternam.

7. There cometh a woman of Samaria to draw water : Jesus saith unto her, Give me to drink.

8. For his disciples were gone away unto the city to buy meat.

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again :

14. But whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.



Saint Philip.

J.-J. T.

15. Dicit ad eum mulier : Domine, da mihi hanc aquam, ut non sitiam neque veniam huc haurire.

15. The woman saith unto him, Sir, give me this water, that I thirst not neither come hither to draw.



Jesus in the Synagogue

Saint Luke – Chap. 4



ET venit Nazareth, ubi erat nutritus, et intravit secundum consuetudinem suam die sabbati in synagogam, et surrexit legere.

17. Et traditus est illi liber Isaiaë prophetæ. Et ut revolvit librum, invenit locum ubi scriptum erat :

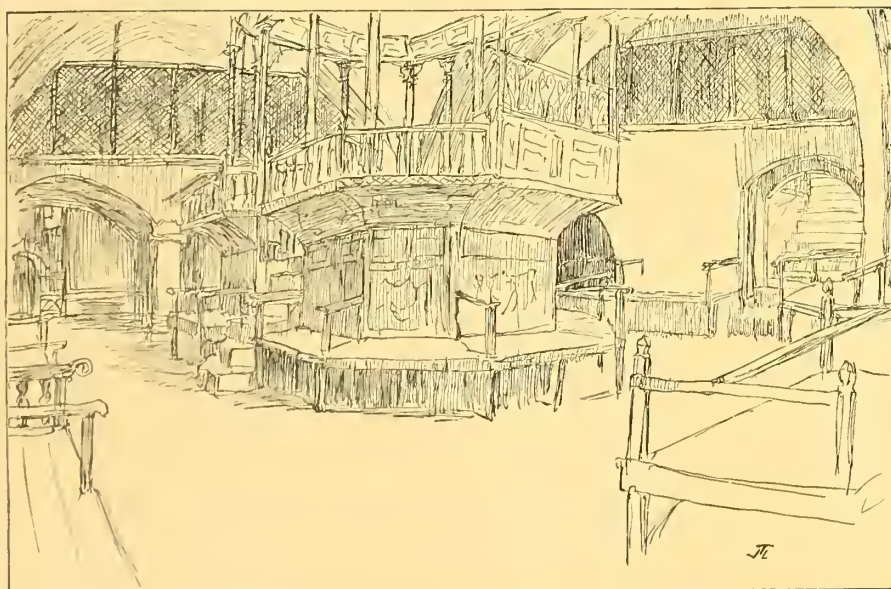
18. Spiritus Domini super me : propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde,



AND he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,



A Synagogue in Jerusalem.

J.-J. T.

19. Prædicare captivis remissionem et cæcis visum, dimittere concontractos in remissionem, prædicare annum Domini acceptum, et diem retributionis.

19. To preach the acceptable year of the Lord.

20. Et quum plicuisset librum, reddidit ministro et sedit, et omnium in synagoga oculi erant intendentes in eum.

21. Cœpit autem dicere ad illos: Quia hodie impleta est hæc scriptura in auribus vestris.

22. Et omnes testimonium illi dabant, et mirabantur in verbis gratiæ, quæ procedebant de ore ipsius, et dicebant: Nonne hic est filius Joseph?

23. Et ait illis: Utique dicetis mihi hanc similitudinem: Medice, cura te ipsum; quanta audivimus facta in Capharnaum, fac et hic in patria tua.

24. Ait autem: Amen dico vobis, quia nemo propheta acceptus est in patria sua.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the

synagogue were fastened on him.

21. And he began to say unto them, This day is this scripture fulfilled in your ears.

22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Ca-

pernaum, do also here in thy country.

24. And he said, Verily I say unto you, No prophet is accepted in his own country.



Jesus in the Synagogue.

J.-J. I.



Every respectable male member of the community might be requested to explain the Bible. In fact, this task might be performed by any one who had reached the age of 13 years.

When some Rabbi or foreign doctor happened to be present in the Synagogue, it was the custom to pay him the compliment of asking him to comment upon the Holy Scriptures. This, no doubt, often occurred in the case of Our Lord and Saviour Jesus Christ. We know, from the account given in the Acts of the Apostles, that later, Saint Paul, in his Missionary journeys, turned this custom to account, to make his way into the Jewish Synagogues and there bear witness to Jesus.

The Brow of the Hill near Nazareth

Saint Luke — Chap. 4



IN veritate dico vobis, multæ viduæ erant in diebus Eliæ in Israel, quando clausum est cælum annis tribus et mensibus sex,

quum facta esset fames magna in omni terra :

26. Et ad nullam illarum missus est Elias, nisi in Sarepta Sidoniæ ad mulierem viduam.

27. Et multi leprosi erant in Israel sub Elisæo propheta, et nemo eorum mundatus est, nisi Naaman Syrus.

28. Et repleti sunt omnes in synagoga ira hæc audientes.

29. Et surrexerunt et eiecerunt illum extra civitatem, et duxerunt illum usque ad supercilium montis, super quem civitas illorum erat ædificata, ut præcipitent eum.

30. Ipse autem transiens per medium illorum ibat.



BUT I tell you of a truth, many, widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ;

26. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27. And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian.

28. And all they in the synagogue, when they heard these things, were filled with wrath.

29. And rose up, and thrust him out

of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30. But he passing through the midst of them went his way.



The Brow of the Hill near Nazareth.

J.-J.T.

The Hidden Treasure

Saint Matthew — Chap. 13

TUNC justi fulgebunt sicut sol
in regno Patris eorum. Qui
habet aures audiendi, au-
diat.

THEN shall the righteous shine
forth as the sun in the king-
dom of their Father. Who
hath ears to hear, let him
hear.

44. Simile
est regnum
cœlorum the-
sauro abs-
condito in
agro, quem
qui invenit
homo abs-
condit, et
præ gaudio
illius vadit, et
vendit uni-
versa quæ
habet, et emit agrum illum.



The Hidden Treasure.

J.-J T

44. Again,
the kingdom
of heaven is
like unto
treasure hid
in a field; the
which when
a man hath
found, he
hideth, and
for joy there-
of goeth
and selleth

all that he hath, and buyeth that field.

The Man at the Plough

Saint Luke — Chap. 9

DIXITQUE ei Jesus : Sine ut
mortui sepeliant mortuos
suos; tu autem vade et
annuntia regnum Dei.

61. Et ait alter : Sequar te, Domine,
sed permittite mihi primum renuntiare
his, quæ domi sunt.

62. Ait ad illum Jesus: Nemo mittens

JESUS said unto him, Let the
dead bury their dead: but go
thou and preach the kingdom
of God.

61. And another also said, Lord, I
will follow thee; but let me first go bid
them farewell, which are at home at my
house.

62. And Jesus said unto him, No man,

manum suam ad aratrum et respiciens retro, aptus est regno Dei.



The husbandman represented in our engraving is doubly in fault. He is not only « looking back, having put his hand to the plough », and as a result deviating from his furrows, but he is sinning against an ordinance of the Jewish law, which says : « Thou shalt not plow with an ox and an ass together ». Deut. XXII, verse 10. This rule, with many similar ones to be met with in the Bible, appears to have been laid down with a view to inculcating in the minds of the



The Man at the Plough.

J.-J. T.

having put his hand to the plough, and looking back, is fit for the kingdom of God.



Hebrews feelings of humanity, even for the brute beasts, and against this rule no doubt many rebelled.

In a passage in the second Epistle to the Corinthians, Chap. VI, verse 14, Saint Paul

applies the passage quoted above to the relations between the Christians and the Gentiles : « Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? »

The Man with an unclean Spirit in the Synagogue

Saint Mark — Chap. I



Et ingrediuntur Capharnaum, et statim sabbatis ingressus in synagogam docebat eos.

22. Et stupebant super doctrina ejus; erat enim docens eos quasi potestatem habens, et non sicut scribæ.

23. Et erat in synagoga eorum homo



AND they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22. And they were astonished at his doctrine : for he taught them as one that had authority, and not as the scribes.

23. And there was in their synagogue

in spiritu immundo, et exclamavit,

24. Dicens :
Quid nobis
et tibi, Jesu
Nazarene ?
venisti per-
dere nos ?
scio qui sis,
Sanctus Dei.

25. Et com-
minatus est
ei Jesus, di-
cens : Obmu-
tesce, et exi
de homine.

26. Et dis-
cerpens eum
spiritus im-
mundus et
reclamans voce magna exiit ab eo.

27. Et mirati sunt omnes, ita ut con-
quirent inter se dicentes : Quidnam
est hoc ? quænam doctrina hæc nova ?
quia in potestate etiam spiritibus im-
mundis imperat, et obediunt ei.

28. Et processit rumor ejus statim in
omnem regionem Galilææ.

a man with an unclean spirit ; and he
cried out,

24. Saying,
Let us alone ;
what have
we to do
with thee,
thou Jesus of
Nazareth ?
art thou
come to de-
stroy us ? I
know thee
who thou
art, the Ho-
ly One of
God.

25. And
Jesus rebuk-
ed him, say-
ing, Hold
thy peace,
and come
out of him.

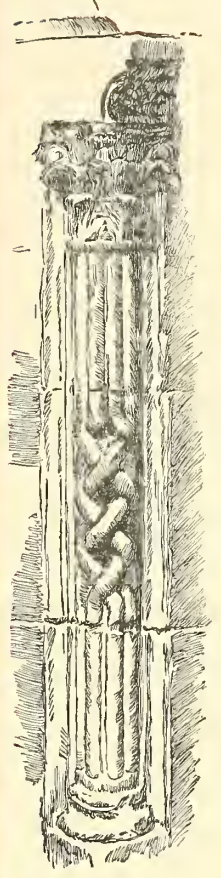
26. And
when the
unclean spi-
rit had torn

him, and cried with a loud voice, he
came out of him.

27. And they were all amazed, inso-
much that they questioned among them-
selves, saying, What thing is this ? what
new doctrine is this ? for with authority
commandeth he even the unclean spi-
rits, and they do obey him.

28. And immediately his fame spread
abroad throughout all the region round
about Galilee.





Healing of Simon's wife's mother.

J.-J.T.

Healing of Simon's wife's mother

Saint Mark — Chap. I



ET protinus egredientes de synagoga venerunt in domum Simonis et Andree cum Jacobo et Joanne.

30. Decumbebat autem socrus Simonis febricitans, et statim dicunt ei de illa.

31. Et accedens elevavit eam apprehensa manu ejus, et continuo dimisit eam febris, et ministrabat eis.



AND forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30. But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

All the city was gathered together

Saint Mark — Chap. 1



ESPERE autem factum quum occidisset sol, afferebant ad eum omnes male habentes et dæmonia habentes.

33. Et erat omnis civitas congregata ad januam.

34. Et curavit multos, qui vexabantur variis languoribus, et dæmonia multa eiciebat, et non sinebat ea loqui, quoniam sciebant eum.



The streets of towns in the East, especially those of Galilee and Judæa, are very narrow and tortuous. They are, moreover, very dark, on account of the way in which most of them are shut in by the arches supporting the houses. These arches, which connect the houses on either side together, add greatly to their solidity, so that when the modern ædile, with a view to letting in more light, orders their removal, recourse has to be had to props, to prevent the buildings from falling down.

It is several times stated in the Gospels that when Jesus drove out evil spirits, they



ND at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door.

34. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.



bore witness to Him and acknowledged His superhuman power. In the case under notice, Jesus rebuked the unclean spirit, saying, « Hold thy peace », because that spirit had cried out, « I know thee who thou art », that is to say, he guessed the divine character of Christ, and His mission as the Messiah, from His works. Now it did not

suit Our Lord to reveal before His hour was come a truth so transcendent, and one for which men, especially His fellow countrymen, were so little prepared. It was outside the house of Simon that the scene described by Saint Mark took place.



Saint Simon.

J.-J. T.



1867-1868

PHOT. BY G. DUPRE, PARIS

ALL THE CITY WAS GATHERED TOGETHER AT THE DOOR

The Man who laid up Treasure

Saint Luke — Chap. 12



DIXIT autem similitudinem ad illos dicens : Hominis cujusdam divitis uberes fructus ager attulit.

17. Et cogitabat intra se dicens : Quid faciam ? quia non habeo quo congregem fructus meos.

18. Et dixit : Hoc faciam : destruam horrea mea, et majora faciam, et illuc congregabo omnia, quæ nata sunt mihi et bona mea.

19. Et dicam animæ meæ : Anima, habes multa bona posita in annos plurimos ; requiesce, comede, bibe, epulare.

20. Dixit autem illi Deus : Stulte, hac nocte animam tuam repentunt a te ; quæ autem parasti, cujus erunt ?

21. Sic est qui sibi thesaurizat, et non est in Deum dives.



AND he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully :

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ?

18. And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, *and* be merry.

20. But God said unto him, *Thou* fool, this night thy soul shall be required of thee : then whose shall

those things be, which thou hast provided ?

21. So *is* he that layeth up treasure for himself, and is not rich toward God.



The man who laid up treasure.

J.-J. T.



Jesus went out into a desert place

Saint Luke — Chap. 4



FACTA autem die egressus ibat in desertum locum, et turbæ requirebant eum, et venerunt usque ad ipsum, et detinebant illum, ne discederet ab eis.

43. Quibus ille ait : Quia et aliis civitatibus oportet me evangelizare regnum Dei, quia ideo missus sum.



AND when it was day, he departed and went into a desert place : and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43. And he said unto them, I must preach the kingdom of God to other cities also : for therefore am I sent.



Jesus teaching in the Synagogue

Saint Matthew — Chap. 4

FIR circuibat Jesus totam Galilæam, docens in synagogis eorum, et prædicans evangelium regni, et sanans omnem languorem et omnem infirmitatem in populo.

24. Et abiit opinio ejus in totam Syriam, et obtulerunt ei omnes male habentes, variis languoribus et tormentis comprehensos, et qui dæmonia habebant, et lunaticos et paralyticos, et curavit eos.

25. Et secutæ sunt eum turbæ multæ de Galilæa et Decapoli et de Jerosolymis et de Judæa et de trans Jordanem.



AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

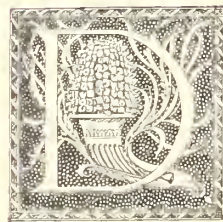
24. And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy ; and he healed them.

25. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.



The vine dresser and the fig-tree

Saint Luke — Chap. 13



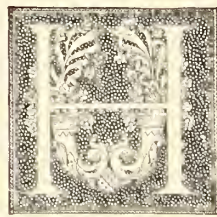
DICEBAT autem et hanc similitudinem : Arborem fici habebat quidam plantatam in vinea sua, et venit quærens fructum in illa, et non invenit.

7. Dixit autem ad cultorem vineæ : Ecce annis tres sunt, ex quo venio quærens fructum in ficulnea hac, et non invenio ; succide ergo illam : ut quid etiam terram occupat ?

8. At ille respondens dicit illi :

Domine, dimitte illam et hoc anno, usque dum fodiam circa illam et mittam stercora,

9. Et siquidem fecerit fructum ; sin autem, in futurum succides eam.



HE spake also this parable : A certain *man* had a fig-tree planted in his vineyard ; and he came and sought fruit thereon, and found none.

7. Then said he unto the dresser of his vineyard : Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down ; why cumbereth it the ground ?

8. And he answering said unto him : Lord, let

it alone this year also, till I shall dig about it, and dung *it* :

9. And if it bear fruit, *well* ; and if not, *then* after that thou shalt cut it down.



The vine dresser and the fig-tree.

J.-J. T.



In a melancholy, deserted spot at the bottom of some ravine, languished a ricketty old fig-tree, growing from the stony soil. Its uselessness condemned it to the fire, just as that of the Jews, symbolized in the parable, condemned them to dispersion. The dresser or gardener of the vineyard, who represents Christ, intercedes for the last time with the Lord of the vineyard, saying : « Let it alone this year also. »

The healing of the Ruler's son

Saint John — Chap. 4



VENIT ergo iterum in Cana Galilæa, ubi fecit aquam vinum. Et erat quidam regulus, cujus filius infirmabatur Capharnaum.

47. Hicquum audisset, quia Jesus adveniret a Judæa in Galilæam, abiit ad eum et rogabat eum, ut descenderet et sanaret filium ejus; incipiebat enim mori.

48. Dixit ergo Jesus ad eum : Nisi signa et prodigia videritis, non creditis.

49. Dicit ad eum regulus : Domine, descende prius quam moriatur filius meus.

50. Dicit ei Jesus : Vade, filius tuus vivit. Credidit homo sermoni, quem dixit ei Jesus, et ibat.

51. Jam autem eo descendente servi occurrerunt ei et nuntiaverunt dicentes, quia filius ejus viveret.

52. Interrogabat ergo horam ab eis, in qua melius habuerit. Et dixerunt ei : Quia heri hora septima reliquit eum febris.



So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son : for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.



Saint Paul.

J.-J. T.



The healing of the Ruler's son.

J.-J. I.

53. Cognovit ergo pater, quia illa hora erat, in qua dixit ei Jesus : Filius tuus vivit; et credidit ipse et domus ejus tota.

54. Hoc iterum secundum signum fecit Jesus, quum venisset a Judæa in Galilæam.

53. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth : and himself believed, and his whole house.

54. This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.



In Dr Sepp's « Life of Our Lord and Saviour Jesus Christ », to which I am indebted for many interesting details, he says that the name of the ruler referred to in the sacred text (whom he confuses with the centurion, who said « Domine, non sum dignus », etc.) was Chuza. Truth to tell, we have very little definite information as to the ruler's identity, but, fortunately, an ancient Idumean family register has come down to us, in which we find the name of Chuza side by side with that of Herod. From the moment of this miracle we find Johanna, the wife of the officer named Chuza, amongst the followers of Jesus.



Jesus preaching in a ship.

J.-J. T

Jesus preaching in a ship

Saint Mark — Chap. 4



ET iterum cœpit docere ad mare, et congregata est ad eum turba multa, ita ut navim ascendens sederet in mari, et omnis turba circa mare super terram erat.

2. Et docebat eos in parabolis multa.



AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2. And he taught them many things by parables.

The first Miraculous Draught of Fishes

Saint Luke — Chap. 5



FACTUM est autem, quum turbæ irruerent in eum, ut audirent verbum Dei, et ipse stabat secus stagnum Genesareth.

2. Et vidit duas naves stantes secus stagnum; piscatores autem descendebant et lavabant retia.

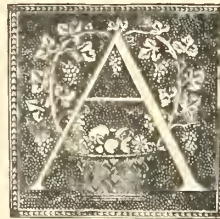
3. Ascendens autem in unam navim, quæ erat Simonis, rogavit eum a terra reducere pusillum. Et sedens docebat de navicula turbas.

4. Ut cessavit autem loqui, dixit ad Simonem: Duc in altum et laxate retia vestra in capturam.

5. Et respondens Simon dixit illi: Præceptor, per totam noctem laborantes nihil cepimus; in verbo autem tuo laxabo rete.

6. Et quum hoc fecissent, concluserunt piscium multitudinem copiosam; rumpebatur autem rete eorum.

7. Et annuerunt sociis, qui erant in alia navi, ut venirent et adjuvarent eos.



AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth,

2. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6. And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7. And they beckoned unto *their* partners, which were in the other ship,



A corner in the Valley of Hinnom.

J.-J. T.

Et venerunt et impleverunt ambas naviculas, ita ut pæne mergerentur.

8. Quod quum videret Simon Petrus, procidit ad genua Jesu dicens : Exi a me, quia homo peccator sum, Domine.

9. Stupor enim circumdederat eum, et omnes, qui cum illo erant in captura piscium, quam ceperant ;

10. Similiter autem Jacobum et Joannem, filios Zebedæi, qui erant socii Simonis. Et ait ad Simonem Jesus : Noli timere ; ex hoc jam homines eris capiens.

11. Et subductis ad terram navibus, relictis omnibus secuti sunt eum.



At the time of Jesus Christ, the Lake of Tiberias was much frequented, but now it is entirely deserted. At the time of my visit to it, about 1888, there were not more than fifteen boats to be seen on it, and Lamartine tells us he did not see one, a great change from the time of the historian Josephus, who speaks of four thousand boats, such as skiffs, barges and other craft of various build, with more important vessels. Not only were there then upon the lake the fleets of the various fishing communities which were dotted along the

that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord.

9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

10. And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men.

11. And when they had brought their ships to land, they forsook all, and followed him.



coast, but there were also the ferry boats, used for taking passengers for different kinds of merchandise to and fro between the shores, as well as the craft belonging to the garrison of the town of Tiberias, then a regular

military station.

Josephus describes the naval battles which took place on this restricted sea and mentions the numerous boats which surrounded the Roman vessels. It was, no doubt, on account of the lacustrine position of the city of Tiberias that some of the medals struck in that



Saint James the Greater.

J.-J. T.

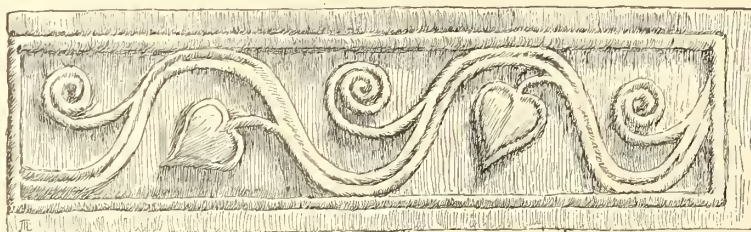


The first miraculous Draught of fishes.

J. J. T.

town bear on the reverse side a representation of a boat. It is true that on others, struck during the reign of Trajan, this boat is replaced by the figure of the goddess of health in the coils of the serpent, symbolizing *Æsculapius*, and seated on a mountain from which copious streams of water are issuing, an allusion to the warm springs for which *Tiberias* was celebrated.

It was from the boat of *Simon*, later to become a fisher of men, that *Jesus* brought about the first miraculous draught of fishes, which was a type of the conversions of the future. It was in the same boat, which then symbolized the Church, that *Our Lord* stilled the tempest and reassured the disciples, who typified redeemed mankind.





Jesus healing the lame and the blind on the Mountain.

J.-J. T.

Jesus healing the lame and the blind

ON THE MOUNTAIN

Saint Matthew — Chap. 15

FT accesserunt ad eum turbæ multæ, habentes secum mutos, cæcos, claudos, debiles et alios multos, et projecerunt eos ad pedes ejus, et curavit eos.

AND great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet ; and he healed them :

31. Ita ut turbæ mirarentur, videntes mutos loquentes, claudos ambulantes, cæcos videntes; et magnificabant Deum Israel.

31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel.

The healing of the leper

Saint Mark — Chap. 1



LT venit ad eum leprosus deprecans eum, et genu flexo dixit ei : Si vis, potes me mundare.

41. Jesus autem misertus ejus extendit manum suam, et tangens eum ait illi : Volo ; mundare.

42. Et quum dixisset, statim discessit ab eo lepra, et mundatus est.

43. Et comminatus est ei, statimque ejecit illum,

44. Et dicit ei : Vide, nemini dixeris ; sed vade, ostende te principi sacerdotum, et offer pro emundatione tua quæ præcepit Moyses in testimonium illis.



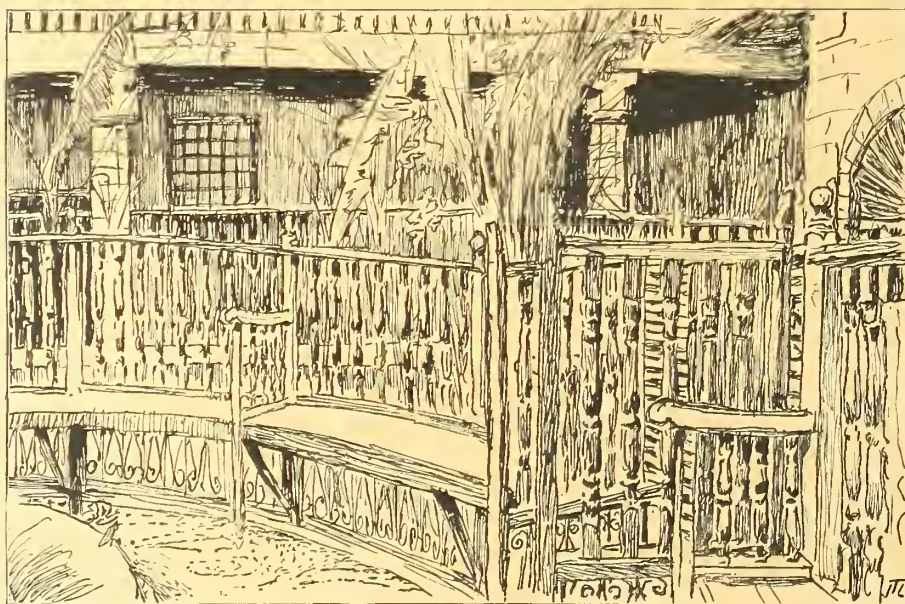
AND there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will ; be thou clean.

42. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed ;

43. And he straitly charged him, and forthwith sent him away ;

44. And saith unto him, See thou say nothing to any man : but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.



Garden of Dancing Dervishes at Cairo.

J.-J. T.



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HEALING OF THE LEPERS AT CAPERNAUM

45. At ille egressus cœpit prædicare et diffamare sermonem.

45. But he went out, and began to publish *it* much, and to blaze abroad the matter.

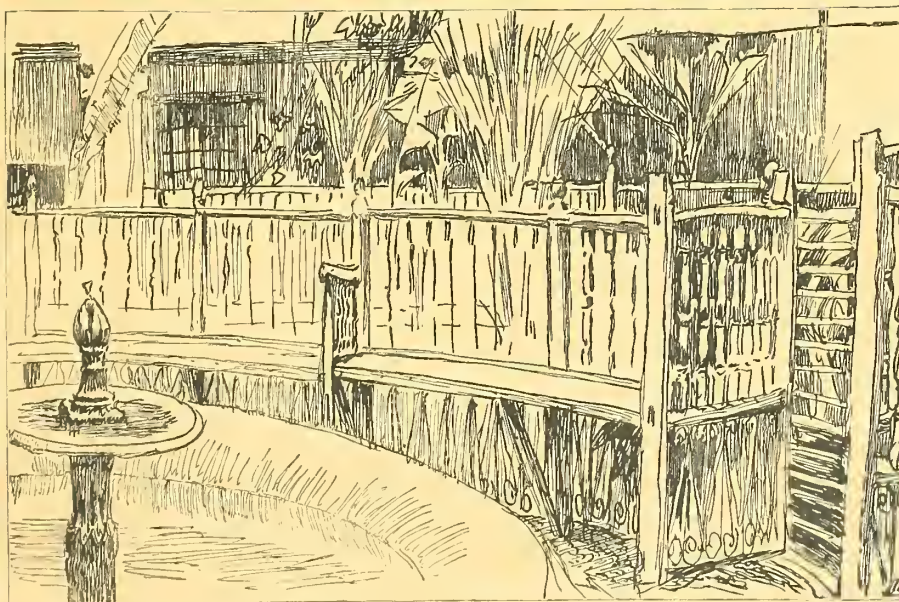


Amongst the Jews there were special laws respecting the lepers, and these sufferers were compelled to take certain precautions to protect their fellow men from coming in contact with them. On all ordinary days of the year the impure, of whom lepers were the chief, had to keep in the middle of the path or road, the undefiled passing by on either side. The rule on feast days was just the reverse, and this difference is easily explained by the desirability of leaving as clear a space as possible for circulation and traffic.

The very soil of the city of Jerusalem was considered sacred, and therefore lepers could not enter it until their recovery had been certified by the Priests. The covered-in space under the gates of the town was, however, given up to them. Here they took shelter from the heat of the sun and from the rain, and were very conveniently placed for receiving alms. No doubt when it was fine, they went outside their refuge, as they do at the present day.

In our engraving, the leper is seen in the middle of an almost deserted road, and is flinging himself in the path of Our Lord, to implore Him to heal him.

We read in the Gospel that Jesus, after He had wrought his cure, charged the leper to go and shew himself to the Priest and fulfil the law. This law required a ceremony curious enough. The man who was cured took two undefiled birds and a bouquet made up of a branch of cedar with one of hyssop, tied together with a band of scarlet wool. One of the birds was sacrificed and the blood received in a vessel containing water. The bunch of cedar and hyssop was then fastened to the other bird and plunged with it into the bloody water, the leper was sprinkled with this water and the bird was set free alive. The man, thus purified, was then free to return to the society of his fellow men and to the privileges of religion.



Garden of Dancing Dervishes at Cairo.

J.-J. T.





Jesus teaching the multitude.

J.-J. T.



Jesus teaching the multitude

Saint Mark — Chap. 2



Regressus est rursus ad mare, omnisque turba veniebat ad eum, et docebat eos.



AND he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

In the crowd seated at the feet of Jesus and listening to Him, men of many different races are to be seen. There are wealthy citizens of Tiberias, an essentially modern town at that period; there are Jews in the black and white abayah; Africans, with loose mantles, wearing no sash or belt; women of Samaria and from the shores of the Jordan; and lastly, men from the North; for Tiberias was a halting-place for those who travelled from the North to the South, from Persia to Egypt.

The Calling of Saint Matthew

Saint Matthew — Chap. 9

LET quum transiret inde Jesus, vidit hominem sedentem in telonio, Matthæum nomine, et ait illi : Sequere me. Et

surgens secutus est eum.

S. MARC. — C. 2

13. Et egressus est rursus ad mare, omnisque turba veniebat ad eum, et docebat eos.

14. Et quum præteriret, vidit Levi Alphæi sedentem ad telonium, et ait illi : Sequere me. Et surgens secutus est eum.



Capernaum, situated on the road from Damascus to the Mediterranean, was a much frequented halting-place, and numerous caravans, with crowds of travellers, passed through it day by day on their



AND as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom : and he saith unto

him, Follow me. And he arose, and followed him.

S. MARK. — CH. 2

13. And he went forth again by the seaside ; and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.



the valley of the Euphrates. It was the great emporium of Eastern Galilee, and in it, as well as at other points of this border district,



were stationed publicans or custom officers, who collected taxes in the name of the Imperial Treasury. Everywhere in Palestine, at the entrance ports, at the bridges, at the gates of towns, these imposts were exacted, and they weighed very heavily on the people. As a result, the collectors of the taxes were universally hated, and, as is generally the case in matters of this sort, it was the subalterns, who, though less responsible, were more easily accessible, and who came in for most of the odium. Everyone looked upon them as extortioners and tyrants on whom it seemed permissible to heap all manner of maledictions. This was especially the case in the eyes of the Jews, with whom the profession of a publican involved a sort of religious and national apostasy. To take service under Caesar, as the agent of an odious and oppressive exaction, was tacitly to recognise the domination of the foreigner, not only, as with others, to suffer it. Was not the man who could do this a mere hypocrite to call himself a son of Israel and go up to the Temple to present offerings which were thus defiled? On certain occasions, even Jesus Himself seemed to have adopted this way of looking at the matter, for He did not hesitate to say, when He was speaking of the disciple who neglected to hear the Church: « Let him be unto thee as a heathen man and a publican. »

For all that, however, there were honest men even amongst the publicans, who suffered from, without understanding, the popular prejudice against them. There had been some such amongst the disciples of John the Baptist, and he had not told them to give up their calling, but had merely urged them to pursue it honestly. In spite of this, great must have been the astonishment of the disciples when Jesus called to Him a publican, named Levi bar Alphæus, or Levi, the son of Alphæus, henceforth to be known as Matthew, a name signifying « the gift of God ». He himself must fully have realized the value of that gift, and his heart must have been overflowing with gratitude. It is this feeling we have endeavoured to express.



Saint Matthew.

J.-J. T.

The lost Piece of Silver

Saint Luke — Chap. 15



UT quæ mulier habens drachmas decem, si perdidit drachmam unam, nonne accendit lucernam et everrit domum et quærit diligenter, donec inveniat?

9. Et quum invenerit, convocat amicas



ITHER what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9. And when she hath found it,

et vicinas, dicens : Congratulamini mihi, quia inveni drachmam, quam perdideram ?

10. Ita dico vobis, gaudium erit coram angelis Dei super uno peccatore pœnitentiam agente.



The lost Piece of Silver.

J. J. T.

she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.



Jesus sat at meat with Matthew

Saint Matthew — Chap. 9

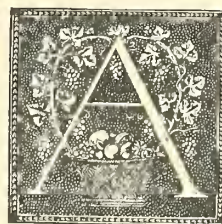


ET factum est discumbente eo in domo, ecce multi publicani et peccatores venientes discumbebant cum Jesu et discipulis ejus.

11. Et videntes Pharisæi dicebant discipulis ejus : Quare cum publicanis et peccatoribus manducat magister vester ?

12. At Jesus audiens ait : Non est opus valentibus medicus, sed male habentibus.

13. Euntes autem discite quid est Misericordiam volo, et non sacrificium.



AND it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11. And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners ?

12. But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13. But go ye and learn what *that* meaneth, I will have mercy, and not



Jesus sat at meat with Matthew.

J.-J. I.

Non enim veni vocare justos, sed peccatores.

sacrifice : for I am not come to call the righteous, but sinners to repentance.



Christ healing the withered hand

Saint Mark — Chap. 3



ET introivit iterum in synagogam, et erat ibi homo habens manum aridam.

2. Et observabant eum, si sabbatis curaret, ut accusarent illum.



AND he entered again into the synagogue; and there was a man there which had a withered hand.

2. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3. Et ait homini habenti manum aridam : Surge in medium.

4. Et dicit eis: Licet sabbatis bene facere, an male? animam salvam facere, an perdere? At illi tacebant.

5. Et circumspiciens eos cum ira, contristatus super cæcitate cordis eorum dicit homini : Extende manum tuam. Et extendit, et restitua est manus illi.

3. And he saith unto the man which had the withered hand, Stand forth.

4. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand.

And he stretched *it* out : and his hand was restored whole as the other.



Christ healing the withered hand.

J.-J. T.

According to an old tradition related in the Apocryphal Gospel of the Nazarenes, or of the Ebionite Christians, the man with the withered hand was a stone-cutter or mason. Saint Jerome sees in this incident a type of Judaism, in which the hand without strength had become useless and incapable of co-operating in the building of the Temple of God.

We are told in the sacred text that the enemies of Jesus, seeing Him with a sufferer on the Sabbath day, «watched Him, that they might accuse Him» in public if He healed him. Such an idea seems very strange to us, but it was less so in the eyes of Jewish formalists, accustomed as they were to all manner of petty prejudices. The Jewish laws relating to the Sabbath led to positively fantastic discussions between the Rabbis; indeed, they themselves came to the conclusion that it was impossible to get at the full truth on the subject; all the

more reason was there to give up the idea of an absolute rigidity of observance. Certain amongst the Rabbis held that if the Jewish people could observe exactly two Sabbath days, they would be delivered from all their woes.

The Gospel narrative tells us that, at the time of Our Lord's Ministry, it was lawful, « if a sheep fell into a pit on the Sabbath day, ... to lift it out » : later, however, this concession was withdrawn, and the Rabbis only grudgingly permitted the necessary feeding of animals on the seventh day. It was also forbidden to peel or cook an apple, to kill a flea, a fly or any other insect larger than a certain specified size, or to play on any instrument loud enough to wake a sleeping infant. Yet the sect known as that of the Samaritans did not consider all these rules quite severe enough. To them, it was against the law of the Sabbath to light a fire, or to move from one's place for any reason, except to go to prayer, or to occupy oneself in any way except by reading the Bible. They actually called the Sabbath day their bride, and prided themselves on being its exclusive possessors, and in shutting out from its enjoyment all the peoples of the world.



The Enemy sowing Tares

Saint Matthew — Chap. 13



LIAM parabolam proposuit illis, dicens : Simile factum est regnum cœlorum homini, qui seminavit bonum semen in agro suo.

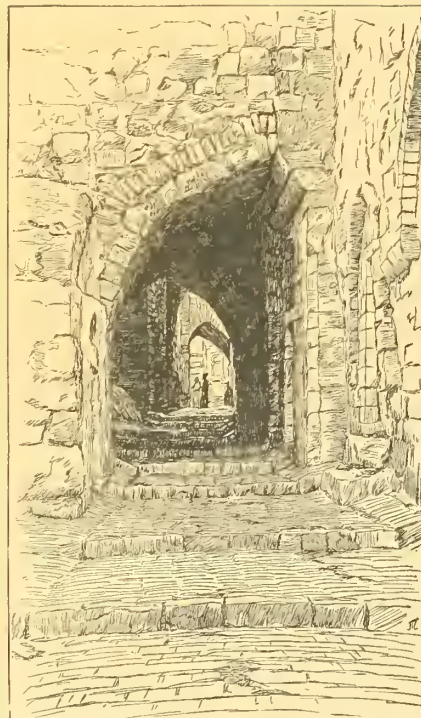


NOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

25. Quum autem dormirent homines, venit inimicus ejus, et superseminavit zizania in medio tritici, et abiit.

26. Quum autem crevisset herba et fructum fecisset, tunc apparuerunt et zizania.

27. Accedentes autem servi patrisfamilias dixerunt ei : Domine, nonne bonum semen seminasti in agro tuo ? unde ergo habet zizania ?



A street in Jerusalem.

J.-J. T.

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?

28. Et ait illis : Inimicus homo hoc fecit. Servi autem dixerunt ei : Vis, imus et colligimus ea?

29. Et ait : Non, ne forte colligentes zizania eradicetis simul cum eis et triticum.

30. Sinite utraque crescere usque ad messem, et in tempore messis dicam mes-soribus : Colligite primum zizania et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.

The landscape we represent in our engraving is a corner of the valley of Hinnom, situated on the south of Jerusalem. This valley was looked upon with a kind of terror on account of the horrors which it had witnessed.

It was, in fact, near here, and no doubt, not far from the rocks shutting in the valley, that at one time rose up a temple sacred to Moloch, where human victims were sacrificed. The image of the god, who was seated on a throne, was of bronze, and was made in the form of a man, with the head of a bull,

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.



The Enemy Sowing Tares.

J.-J. T

wearing a royal diadem. According to some accounts there was a fiery furnace in the interior of the statue, and at the time of sacrifice, children were placed in the hands of the monster, and then, by some mechanical contrivance, hoisted into his mouth, from which they were drawn into, and consumed by, the fire below. The place under notice was called Tophet, a word meaning « drums », because, it is said, those instruments of music were beaten to drown the sobs and cries of the children sacrificed to the god.



The Pharisees and the Herodians

Saint Mark — Chap. 3



EXEUNTES autem Pharisæi statim cum Herodianis consilium faciebant adversus eum, quomodo eum perderent.

SANCT. MARC. — C. 3.



AND the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

SAINTE MARK. — CH. 3.

The spot represented in our engraving is near a synagogue, and trees had been planted there to afford shelter from the sun to the doctors who frequented it to talk together. The trees chosen were cypresses, pines and cedars, all of a more or less sombre aspect, harmonising well with and accentuating the secluded character of this place sacred to meditation. Seats were contrived in the stone walls, so that the doctors could sit at their ease.

EXPLANATORY NOTES

EXPLANATORY NOTES

(1) Page 82 : "That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit."

That is to say : Through his natural birth man's nature is earthly, animal, sinful ; by baptismal regeneration he receives a higher life, he is purified and sanctified, he becomes the child of God. (Cornel. a Lap., Menochius, etc.)

(2) Page 101 : "Preaching the Gospel of the Kingdom."

The Good News that the Kingdom of Heaven was at hand. (Menochius.)



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Jewish Ornament. J.-J. T.





LIST OF ILLUSTRATIONS

OF THE FIRST VOLUME

FULL PAGE ILLUSTRATIONS

The Adoration of the Magi (Frontispiece)	Page
Jesus shewing Himself through the lattice (Title Page)	10
The <i>Magnificat</i>	16
Saint Joseph seeks a lodging at Bethlehem	30
The Massacre of the Innocents	32
The Childhood of Saint John the Baptist	42
Jesus found	58
The Winnower	62
The Baptism of Jesus	69
Calling of Saint Andrew and Saint John	98
“All the City was gathered together at the door”	110
Healing of the Lepers at Capernaum	

ILLUSTRATIONS IN THE TEXT

Zacharias and Elizabeth	1
The Vision of Zacharias	4
The Testing of the Suitors of the Virgin	5
The Betrothal of the Holy Virgin and Saint Joseph	6
The Annunciation	8
The Holy Virgin as a girl	8
The Visitation	9
The Anxiety of Saint Joseph	12
Saint Joseph	13
The Vision of Saint Joseph	16
The Nativity of Our Lord and Saviour Jesus Christ	17
<i>Gloria in excelsis Deo</i>	20
The Adoration of the Shepherds	21
The Aged Simeon	23
The Presentation of Jesus in the Temple	24
Saint Anna	25
The Magi on their way to Bethlehem	28

LIST OF ILLUSTRATIONS

	Page
Interview of the Magi with Herod	28
The Flight into Egypt	32
The Sojourn in Egypt	33
The Return from Egypt	36
Jesus and His Mother at the Fountain	37
Jesus Lost	40
Jesus sitting in the midst of the Doctors	41
The Youth of Jesus	44
Union in Prayer	55
The Voice in the Desert	56
“The Ax laid unto the root of the Tree”	57
Saint John the Baptist and the Pharisees	60
Saint John the Baptist sees Jesus from afar	61
Jesus taken up into an high Mountain	63
Jesus tempted in the Wilderness	64
Jesus set upon a pinnacle of the Temple	65
Saint John	67
Jesus ministered to by Angels	68
The Calling of Saint Peter and Saint Andrew	69
Saint Andrew	70
The Calling of Saint James and Saint John	72
Nathanael under the fig-tree	73
Saint Bartholomew	74
The Betrothed of Cana of Galilee	76
The Marriage in Cana	77
Jesus goes up to Jerusalem	80
Interview between Jesus and Nicodemus	81
Nicodemus	82
The Disciples of Jesus baptizing	84
The Man with an infirmity of thirty and eight years	85
The Piscina Probatica	88
The Woman of Samaria at the Well	89
Saint Philip	90
Jesus in the Synagogue	92
The Brow of the Hill near Nazareth	93
The Hidden Treasure	94
The Man at the Plough	95
The Man with an unclean Spirit in the Synagogue	96
Healing of Simon's wife's mother	97
Saint Simon	98
The Man who laid up Treasure	99
Jesus went out into a desert place	100
Jesus teaching in the Synagogue	101
The vine dresser and the fig-tree	102
Saint Paul	103
The healing of the Ruler's son	104
Jesus preaching in a ship	105
Saint James the Greater	107

LIST OF ILLUSTRATIONS

	Page
The first miraculous Draught of Fishes	108
Jesus healing the lame and the blind on the Mountain	109
Jesus teaching the multitude	112
The Calling of Saint Matthew	113
Saint Matthew	114
The Lost Piece of Silver	115
Jesus sat at meat with Matthew	116
Christ healing the withered hand	117
The enemy sowing tares	119
The Pharisees and the Herodians	120

SUPPLEMENTARY ILLUSTRATIONS,

FAC-SIMILE WOOD ENGRAVINGS AFTER DRAWINGS

Lamps in the Mosque of El-Aksa	XIII
Fountain of the Virgin at Aïn-Karim	3
Plan of the House at Nazareth	7
View of Nazareth	15
Plan of the Grotto of the Nativity at Bethlehem	18
A Typical Jewish Armenian	19
The Citadel of Cairo. View taken from Mount Mokatam	35
Mount Mokatam. View taken from the Citadel of Cairo	38
Cloisters of the Mehemet Ali Mosque	40
Haram: Mosque of Es-Sakhra, called the Mosque of Omar, Jerusalem	42
Typical Jews	43
Bas-relief from the El-Aksa Mosque	45
Jewish Ornament	49
Ossuary	54
Mountains near Jericho	59
The Lake of Gennesaret, near the site of Bethsaida	71
In Old Cairo	75
Phœnician Capital	75
In Old Cairo	78
An Armenian	79
Ornament in gilded metal from the Es-Sakhra mosque	79
In the Island of Rhoda, Old Cairo	83
Phœnician Capital	83
A typical woman of Jerusalem	86
A Synagogue in Jerusalem	91
Two Columns, Jerusalem	97
A Corner in the Valley of Hinnom	106
Judaic Ornament	108
Garden of Dancing Dervishes at Cairo	110
Garden of Dancing Dervishes at Cairo	111
A Street in Jerusalem	118





GENERAL INDEX OF THE CONTENTS

OF THE FIRST VOLUME

THE HOLY CHILDHOOD

	Page
DEDICATION	III
INTRODUCTION	IX
Vision of Zacharias	I
The Testing of the Suitors of the Virgin	5
Betrothal of the Holy Virgin and Saint Joseph	6
The Annunciation	7
The Visitation	9
The Magnificat	10
The Anxiety of Saint Joseph	12
The Vision of Saint Joseph	14
Saint Joseph seeks a lodging at Bethlehem	16
The Nativity of Our Lord and Saviour Jesus Christ	17
“Gloria in excelsis Deo”	19
The Adoration of the Shepherds	21
Presentation of Jesus in the Temple	22
The Magi on their journey	26
The Wise Men and Herod	27
The Adoration of the Magi	29
The Massacre of the Innocents	30
The Childhood of St. John the Baptist	31
The Flight into Egypt	32
The Sojourn in Egypt	33
The Return from Egypt	34
Jesus and His Mother at the Fountain	36
Jesus lost	37
Jesus amidst the doctors	39
Jesus found	41
The Youth of Jesus	43
EXPLANATORY NOTES	46

THE MINISTRY

INTRODUCTION	51
Union in Prayer	55

GENERAL INDEX OF THE CONTENTS OF THE FIRST VOLUME

	Page
The Voice in the Desert	56
“The Ax laid unto the root of the tree”	57
“He who fans his wheat”	58
Saint John the Baptist and the Pharisees	59
Saint John the Baptist sees Jesus from afar	61
The Baptism of Jesus	62
Jesus taken up into an high mountain	63
Jesus tempted in the wilderness	64
Jesus set upon a pinnacle of the Temple	66
Jesus ministered to by Angels	68
The Calling of Saint Andrew and Saint John	69
The Calling of Saint Peter and Saint Andrew	71
The Calling of Saint James and Saint John	72
Nathanael under the fig-tree	73
The Betrothed of Cana of Galilee	76
The Marriage in Cana	76
Jesus goes up to Jerusalem	80
Interview between Jesus and Nicodemus	81
The Disciples of Jesus baptizing	84
The Man with an infirmity of thirty-and-eight years	85
The Piscina Probatica or Pool of Bethesda	87
The Woman of Samaria at the well	89
Jesus in the Synagogue	91
The brow of the hill near Nazareth	93
The Hidden Treasure	94
The Man at the Plough	94
The Man with an unclean Spirit in the Synagogue	95
The Healing of Simon’s wife’s mother	97
“All the city was gathered together”	98
The man who laid up Treasure	99
Jesus went out into a desert place	100
Jesus teaching in the Synagogue	101
The Vine dresser and the fig-tree	102
The healing of the Ruler’s son	103
Jesus preaching in a ship	105
The first miraculous Draught of Fishes	106
Jesus healing the lame and the blind on the Mountain	109
The healing of the Leper	110
Jesus teaching the multitude	112
The Calling of Saint Matthew	113
The lost piece of Silver	114
Jesus sat at meat with Matthew	115
Christ healing the withered hand	116
The enemy sowing tares	118
The Pharisees and the Herodians	120