



CLEMENS BRENTAN, BERNARD E, OVERBERG Y. WILLIAM WESENER

VISIONS AND REVELATIONS OF THE VENERABLE

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TOMO IV

THE LIFE OF JESUS CHRIST AND HIS HOLY MOTHER

According to the revelations of the venerable Anna Catherine Emmerick

**From the Second Feast of Tabernacles to the First Conversion
of the Magdalene**

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Jesus in Ennon and Socoth. Mary of Suphan

Arom Jogbeha, Jesus went through Socoth to Ennon, a distance of about an hour along a pleasant road, enlivened by the camps of the caravans and the pilgrims going to Baptism. It was already lined with long rows of tents covered with foliage, and the people were still busied with preparations, because with the close of the coming Sabbath, the Feast of Tabernacles began. Jesus taught at intervals on the way. Just outside Ennon they had erected a beautiful tent, and a solemn reception was prepared for Jesus by Mary the Suphanite. The most distinguished personages of the city were present, also the priests, and Mary with her children. The men washed the feet of Jesus and His disciples, and costly refreshments were offered them, according to custom. Mary's children and others of their age presented the viands. The women, closely veiled, prostrated before Jesus, their faces on the ground. He saluted and blessed them graciously. Mary, with tears of joy and gratitude, invited Jesus to repair to her house. When He entered the city, Mary's children, two girls and a boy, and others of their age with long garlands of flowers and scarfs of woolen stuff walked before Him and at His side.

Jesus, accompanied by His disciples, entered the courtyard of Mary's house, passing under a flowery arch erected for the occasion. Mary again cast herself at His feet, weeping and thanking, her children following her example. Jesus caressed the little ones. Mary told Him that Dina the Samaritan had been there, and that the man with whom she had been living up to that time had received Baptism. Mary knew Dina, since her own husband and three legitimate children lived in Damascus. She and the Samaritan had together sounded Jesus' praises. She was radiant with joy, and showed Jesus many costly robes for the use of the priests, and a high miter which she herself had made for the Temple, for she was incredibly skillful at such work, and rich in money and property. Jesus was very gracious toward her. He spoke to her of her husband, advising her to go back to him, to be reconciled with him, for her presence near him would prove of use, and her illegitimate children could be provided for elsewhere. He directed her also to send a messenger to her husband to request him to come to her. On leaving her house Jesus went to the place of Baptism, where He mounted the pulpit and taught the people.

Lazarus, Joseph of Arimathea, Veronica, Simeon's sons, and some disciples from Jerusalem had come hither for the Sabbath. Andrew, John, and some of the Baptist's disciples were still here, but James the Less had gone back. The Baptist had again sent messengers to Jesus urging Him to go to Jerusalem and to say openly before the whole world who He was. John was now so impatient, so anxious, because though so powerfully impelled to announce Jesus, he was unable to do so.

When the Sabbath began, Jesus taught in the synagogue, taking for His subjects the creation of the world, the waters, and the Fall of man. He alluded very significantly to the Messiah, commenting in the most striking manner upon Isaias 42:5-43, and applying the same to Himself and the Jewish people. After the Sabbath, there was an entertainment given to Jesus at the public banqueting hall. It had been prepared by Mary of Suphan. The tables, as well as the hall, were beautifully decorated with foliage and flowers and lamps. The guests were numerous and among them were many whom Jesus had cured. The women sat on one side behind a screen. During the meal Mary went forward with her children and placed costly perfumes on the table. She then poured a flask of odoriferous balm over Jesus' head, and cast herself down before Him. Jesus received these attentions graciously, and related parables. No one found fault with Mary, for all loved her on account of her munificence.

Next morning Jesus cured several sick persons, and taught in the synagogue. He

also taught in a place to which those pagans that had received Baptism and those still in expectation of the same were admitted. In His latter instruction He spoke so feelingly, so naturally, of the lost son, that one would have thought Him the father who had found his son. He stretched out His arms, exclaiming: "See! See! He returns! Let us make ready a feast for him!" It was so natural that the people looked around, as if all that Jesus was saying were a reality. When He mentioned the calf that the father had slaughtered for the newly found son, His words were full of mysterious significance. It was as if He said: "But what would not be that love which would lead the Heavenly Father to give His own Son as a sacrifice, to save His lost children." The instruction was addressed principally to penitents, to the baptized, and to the pagans present, who were depicted as the lost son returning to his home. All were excited to joy and mutual charity. The fruit of Jesus' teaching was soon apparent at the celebration of the Feast of Tabernacles, in the good will and hospitality shown by the Jews to their pagan brethren. In the afternoon Jesus with His disciples and a crowd of the inhabitants took a walk outside the city and along by the Jordan, through the beautiful meadows and flowery fields in which the tents of the heathens stood. The parable they had just heard, that of the Prodigal Son, formed the subject of conversation, and all were cheerful and happy, full of love toward one another.

The Feast of Tabernacles

The exercises of the Sabbath were today brought to a close at an earlier hour than usual. Jesus again taught and cured some sick before its close. Then all went out of the city, or rather to a quarter somewhat remote, for it was built very irregularly, the streets broken up by open squares and gardens. And now was celebrated a great feast. The tabernacles were arranged in three rows and adorned with flowers, green branches, all kinds of devices formed of fruit, streamers, and innumerable lamps. The middle row was occupied by Jesus, the disciples, the priests, and the chief men of the city disposed in numerous groups. In one of the side rows were the women, and in the other the school children, the youths, and the maidens forming three distinct bands. The teachers sat with their pupils, and every class had its own chanters. Soon the children, crowned with flowers, surrounded the tables with flutes and chimes and harps, playing and singing. I saw also that the men held in one hand palm branches on which were little tinkling balls, and branches of willow with fine, narrow leaves, also the branches of a kind of bush such as we cultivate in pots. It was myrtle. In the other they held the beautiful yellow Esrog apple. They waved their branches as they sang. This was done three times: at the commencement, in the middle, and at the end of the feast. That kind of apple is not indigenous to Palestine; it comes from a warmer clime. It may indeed be found here and there in the sunny regions, but it is not so vigorous nor does it ripen to maturity. It was transported hither by caravans from warm countries. The fruit is yellow and like a small melon; it has a little crown on top, is ribbed and somewhat flat. The pulp in the center of the fruit is streaked with red, and in it closely packed together are five little kernels, but no seed vessel. The stalk is rather curved, and the blossoms form a large, white cluster like our elderberry. The branches below the large leaves strike root again in the earth, whence new ones spring up and thus an arbor is formed. The fruit rises from the axil of the leaves.

The pagans also took part in this feast. They, too, had their tabernacles of green branches, and those that had received Baptism took their places next to the Jews, by whom they were cordially and hospitably entertained. All were still influenced by the impressions received at the instruction upon the Prodigal Son. The meal lasted

until late into the night. Jesus went up and down along the tables instructing the guests, and wherever anything was needed supplying the want through one of the disciples. Joyous sounds of conversation and merriment arose from all sides, occasionally interrupted by prayer and canticles. The whole place was ablaze with lights. The roofs of Ennon were covered with tents and tabernacles, and there the occupants of the houses slept at night. In the tabernacles outside the city many poor people and servants, after the feast was over and all had gone to rest, passed the night as guards.

The Jewish confessions

Jesus, accompanied by the disciples and many others, returned from Ennon to Socoth, which was at no great distance. The greater part of the way was covered with tabernacles and tents, for many from the surrounding districts celebrated the feast here, and the caravans, which were constantly coming and going, were now resting for the feast. The whole length of the road was like one triumphal march. Behind the tabernacles were stands covered with awnings at which provisions could be purchased. It took Jesus several hours to traverse this road, for He was everywhere saluted and from time to time He stood still to instruct. He did not reach the synagogue of Socoth till toward evening. Socoth on the north bank of the Jabok was a beautiful city, and had a very magnificent synagogue. Besides the Feast of Tabernacles, there was another celebrated today in Socoth, that of the reconciliation of Jacob and Esau. The whole day was devoted to it, and there were visitors from all the country around. Among the school children at Ennon were some of the orphans from the school of Abelmahula, who were now in Socoth, having come for the feast of today. It was the real anniversary of Jacob and Esau's reconciliation, which, according to the Jewish tradition, had taken place on this day.

The synagogue, one of the most beautiful that I have ever seen, was rendered still more gorgeous today by its festal decorations of countless crowns, flowery garlands, and lovely, sparkling lamps. It was lofty and supported by eight columns. On both sides of the edifice ran corridors communicating with the buildings that comprised the dwellings of the Levites and the schools. One end of the synagogue was more elevated than the rest, and here toward the center rose an ornamented pillar with little cases and projections running up around it, in which were kept the rolls of the Law. Behind the pillar was a table, and near it a curtain that could be drawn to cut off the neighboring space from the rest of the synagogue. A couple of steps farther back was a row of seats for the priests, with one more elevated in the middle for the preacher. Back of these seats stood an altar of incense above which, in the roof of the synagogue, was an opening; and behind this altar, at the far end of the edifice, were tables upon which the offerings were deposited. The men, ranged according to their classes, stood in the center of the synagogue. To the left, on a slight elevation and separated by a grating, was the place for the women; and on the right was that of the school children grouped in classes, the boys and girls separate.

The feast of today celebrated the reconciliation between God and man. There was a general confession of sin made either in public or private, according to individual desire. All gathered round the altar of incense, offered gifts of expiation, received a penance from the priests, and made voluntary vows. This ceremony bore a striking resemblance to our Sacrament of Penance. The priest from the teacher's chair spoke of Jacob and Esau, who had today been reconciled with God and each other, also of Laban and Jacob who had again become friends and offered a sacrifice to the Lord, and he earnestly exhorted his hearers to penance. Many of those present had

by John's teaching and that of Jesus during the past days been very much touched, and were waiting only for this great festival to do penance. Some men, whose consciences reproached them with grave faults, went through the door in the grating near the teacher's chair around behind the altar, and laid on the tables their offerings, which a priest received. Then, returning to the priests in front of the pillar containing the Law, they confessed their sins either publicly to the assembled priests, or privately to one of their own choice. In the latter case, both priest and penitent retired behind the curtain, the confession was made in a low voice, a penance imposed, and at the same time incense was cast upon the altar. If the smoke arose in a certain way, the people took it as a sign of the genuineness of the penitent's contrition and of the pardon accorded his sins. The rest of the Jews chanted and prayed during the confessions. The penitents made a kind of profession of faith, promising fidelity to the Law, to Israël, and to the Holy of Holies. Then they prostrated and confessed their sins, often with abundant tears. The female penitents followed after the men, and their offerings were received by the priests. Then retiring behind a grating, they called for a priest and confessed.

The Jews accused themselves of sins against the Ten Commandments and of all violations of established usages. There was something singular in their confession, which I hardly know how to repeat. They bemoaned the sins of their forefathers. They spoke of a soul prone to sin received from their progenitors, and of another, a holy one, received from God. They appeared indeed to speak of two distinct souls. The priests in their exhortation likewise said something to the same effect, namely, "May their" (the ancestors') "sinful soul remain not in us, but may our holy soul remain in us!" I cannot now recall what was said of the influence mutually exerted by these two souls upon, and by, and in, each other. Jesus next spoke. He touched upon this same point, but treated it differently from the Doctors. He said that it should indeed be so no longer. The sinful soul received from their forefathers should not remain in them. It was a touching instruction, clearly signifying that Jesus Himself was about to make satisfaction for all souls. They also lamented the sins of their parents, as if knowing that all kinds of evils had descended to them through their progenitors, as if through them they were still in possession of the sad heritage of sin.

The penitential exercises had already begun when Jesus arrived. He was received at the entrance of the synagogue, and for awhile He remained standing at one side on the platform among the Doctors, one of whom was preaching. It was about five o'clock when He arrived. The offerings of the penitents consisted of all sorts of fruits, money, articles of clothing for the priests, pieces of stuff, silken tassels and knots, girdles, etc., and principally of frankincense, some of which was burned at once.

Conversion of an adulteress

And now I witnessed a touching spectacle. While the confessions were going on and the offerings were being made by the penitents, I noticed a distinguished-looking lady in a private seat near the secluded place of penance. Her seat was cut off from the rest by a grating. I noticed her troubled and agitated appearance. Her maidservant was nearby, having just deposited on a stool at her mistress' side a basket containing the gifts intended for the offering. The lady was impatient for her turn to come, and when at last she could no longer restrain her agitation and desire for reconciliation, she arose, drew her veil and, preceded by her maid with the offerings, passed through the grating and straight to the priests, into a place to

which entrance was forbidden to women. The wardens tried to prevent her, but the maid would not be stopped. She forced her way in, exclaiming: "Make way! Make way for my mistress! She wants to make her offering, she wants to do penance! Make way for her! She wants to purify her soul!" The lady, agitated and bowed down by sorrow, advanced toward the priests, threw herself on her knees, and begged to be reconciled. But they told her to withdraw, they could not hear her there. One of them however, younger than his brethren, took her by the hand, saying: "I will reconcile thee! If thy corporal presence belongs not here, not so thy soul, since thou art penitent!" Then turning with her toward Jesus, he said: "Rabbi, what sayest Thou?" The lady fell on her face before Jesus, and He answered: "Yes, her soul has a right to be here! Permit this daughter of Adam to do penance!" and the priest retired with her into the curtained enclosure. When she reappeared, she prostrated in tears upon the ground, exclaiming: "Wipe your feet on me, for I am an adulteress!" and the priests touched her lightly with the foot. Her husband, who knew nothing of what was transpiring, was sent for. At his entrance, Jesus occupied the teacher's chair, and His words sank deep into the man's heart. He wept, and his wife, veiled and prostrate on the ground before him, confessed her guilt. Her tears flowed abundantly, and she appeared to be more dead than alive. Jesus addressed her: "Thy sins are forgiven thee! Arise, child of God!" and the husband, deeply moved, reached out his hand to his penitent wife. Their hands were then bound together with the wife's veil and the long, narrow scarf of the husband, and loosened again after they had received a benediction. It was like a second nuptial ceremony. The lady was now, after her reconciliation, quite inebriated with joy. At the moment her offerings were presented, she had cried out: "Pray! Pray! Burn incense, offer sacrifices, that my sins may be forgiven!" and she falteringly repeated various passages from the Psalms, while being conducted to her place by the priests.

Her offering consisted of many costly fruits such as they were accustomed to use at the Feast of Tabernacles. They had been carefully arranged in the basket, so that they would not injure one another by pressure. There were also borders, silk tassels, and fringes for priestly vestments. She at the same time committed to the flames several magnificent silk robes in which her vanity had arrayed itself for the gaze of her paramour. She was a tall, robust, beautifully formed woman of an ardent and vivacious temperament. Her deep contrition and voluntary avowal of guilt had won for her forgiveness, and her husband was heartily reconciled with her. She had had no children by her illicit connection, had been the first to dissolve her sinful bonds, and had won over her paramour to penance. She did not, however, make him known either to the priests or to her husband. It was forbidden to the latter to make inquiries, and to her to name the guilty one. The husband was a pious man; he forgave and forgot with all his heart. The multitude present did not indeed catch the details of the scene. Still they saw the interruption, they saw that something extraordinary was transpiring, and they heard the lady's cry for prayer and sacrifice. All prayed earnestly for her, and rejoiced over a soul doing penance. The people of this place were very good, as they generally were on the east side of the Jordan, for they had retained more of the manners and customs of the ancient patriarchs.

Jesus continued teaching in beautiful and touching language. I recall distinctly His allusion to the sins of our forefathers and our own share in the same, and He rectified the ideas of some of His auditors on that subject. Once He used the expression: "Your fathers have eaten grapes, and your teeth have been set on edge." The schoolteachers were then questioned upon the faults of their pupils, while the latter were reminded that if they accused themselves and were sorry, they would be forgiven, There were many sick outside the synagogue and, although it

was not customary for them to enter on the Feast of Tabernacles, yet Jesus directed the disciples to bring them into the corridor between the sacred building and the dwellings of the Doctors. At the close of the feast, the whole synagogue having long before been lighted up with lamps, He went out into the corridor and cured many of them. At the moment Jesus entered the corridor, a messenger appeared from the lately reconciled lady, begging Jesus to grant her a few words. Jesus went to her and retired apart with her a few instants. She threw herself at His feet and exclaimed: "Master, he with whom I sinned, implores Thee to reconcile him to God!" and Jesus promised to see him there in that same place after the repast.

The curing of the sick was followed by an entertainment in honor of the feast, and given on one of the open squares of the city. Jesus, the disciples, the Levites, and the most distinguished personages of the city took their places under a large and beautiful bower that formed the center of many others, the men and women separate. The poor were not forgotten. Everyone sent the best from his own table to them. Jesus went around from table to table, not excepting that of the women. The reconciled sinner was full of joy, as were also her female friends. They gathered around her, heartily wishing her every happiness. As Jesus was making the rounds of the tables, she seemed to be very uneasy about something, and frequently cast anxious glances toward Him, hoping that He would not forget His promise to reconcile the partner of her guilt, for she knew that he was already waiting at the place designated. When Jesus drew near to where she sat, He quieted her anxiety, telling her that He knew what was troubling her and bidding her rest assured that all would be well in its own good time. When the guests separated for their homes, Jesus started for His lodgings near the synagogue. He was met by the man who had been waiting in the corridor for Him, and who now threw himself at His feet and confessed his sin. Jesus exhorted him to sin no more and imposed on him as penance to give the priests every week for a certain time something for a charitable purpose. He was not obliged to make public offerings, but to mourn his sin in private.

When Jesus returned from Socoth to Ennon, He gave instructions at the place of Baptism, cured the sick, and visited the Gentiles. Several little parties of neophytes were baptized. There were still standing here some of the arrangements John had made when baptizing for the first time at the Jordan near On, a tent and the baptismal stone. The neophytes leaned over a railing, their heads over the baptismal pool. Jesus received the confessions of many and granted them absolution from their sins, a power which He had imparted to some of the older disciples—for instance, to Andrew. John the Evangelist did not yet baptize. He acted as witness and sponsor.

Before Jesus again left Ennon with His disciples, He had an interview with Mary the Suphanite in her own house. He gave her salutary advice. Mary was entirely changed. She was full of love, zeal, humility, and gratitude; she busied herself with the poor and the sick. When journeying after her cure through Ramoth and Basan, Jesus had sent a disciple to Bethania to inform the holy women of it and of her reconciliation, in consequence of which announcement Veronica, Johanna Chusa, and Martha had been to visit her.

On His departure from Ennon, Jesus received rich presents from Mary and many other people, all of which were at once distributed to the poor. The gateway by which He left the city was decorated with an arch of flowers and garlands. The assembled crowd saluted Him with songs of praise, and He was met outside the city by women and children who presented Him with wreaths. This was one of the customs at the Feast of Tabernacles. Many of the citizens accompanied Him beyond

the city limits. For two hours His road ran to the south, through the valley of the Jordan, and on this side of the river. Then it wound for about half an hour to the west, then turned again to the south and led to the city of Akrabis, which was situated upon a ridge of the mountain.

Jesus in Akrabis, Silo

Jesus was received in ceremony outside of Akrabis, for the inhabitants were expecting His coming. The tabernacles of green branches were ranged for some distance beyond the city, and into one of the largest and most beautiful they conducted Jesus for the customary washing of feet and offering of refreshments. Akrabis was rather a large place, about two hours from the Jordan. It had five gates, and was traversed by the highway between Samaria and Jericho. Travellers in this direction had to pass through Akrabis, consequently it was well supplied with provisions and other necessaries. Outside the gate at which Jesus arrived were inns for the accommodation of caravans. Tabernacles were erected before each of the five gates, for each quarter of the city had its own gate.

Next day Jesus made the rounds of the city, visited all the tabernacles, and gave instructions here and there. The people observed many customs peculiar to this festival; for instance, they took only a mouthful in the morning, the rest of the repast being reserved for the poor. Their employment during the day was interrupted by canticles and prayers, and instructions were given by the Elders. These instructions were now delivered by Jesus. On His coming and going, He was received and escorted by little boys and girls carrying around Him garlands of flowers. This, too, was one of their customs. The residents of the different quarters sometimes went from their own tabernacles to those of their neighbors, either to listen to the instructions or to assist at an entertainment. On such occasions they went processionally, carrying garlands such as were borne by Jesus' escort.

The women were busied with all sorts of occupations in the tabernacles. Some were sitting embroidering flowers on long strips of stuff, others were making sandals out of the coarse, brown hair of goats and camels. They attached their work to their girdle as we do our knitting. The soles were furnished with a support like a heel both before and behind, also with sharp points, in order to aid in climbing the mountains. The people gave Jesus a very cordial reception, but the Doctors of the Law were not so simple-hearted as their confreres at Ennon and Socoth. They were indeed courteous in their manner, but somewhat reserved. From Akrabis Jesus went to Silo, distant only one hour in a direct line toward the southwest; but as the road winds first down into the valley and then over the mountain, it makes the distance a good two hours. The inhabitants of Silo, like those of Akrabis, were assembled in the tabernacles outside the gates of the city. They, too, knew of Jesus' coming and were waiting for Him. They saw Him and His companions from afar, climbing up the winding road that led to their city. When they perceived that He was not directing His steps to the gate nearest to Akrabis, but was going around the city more to the northwest, to that which led from Samaria, they sent messengers to announce the fact to the people of that quarter. These latter received Him into their tabernacles, washed His feet, and presented the customary refreshments, He went immediately to the central height of the city, where once the Ark of the Covenant had rested, and taught in the open air from a teacher's chair very beautifully wrought in stone. Here, too, were tabernacles and houses of entertainment, in which latter everything needed in the former was cooked in common. Men were performing this duty, but they appeared to me to be slaves and not real Jews.

The day following was one of the most solemn of the feast, though I do not know whether what I saw here was a purely local custom or one practiced generally. One of the Doctors of the Law annually on this day delivered from the teacher's chair a castigatory sermon, to which not one of his hearers dared offer the least contradiction. It was principally for the purpose of delivering this sermon that Jesus had come here today. All the Jews, men, women, youths, maidens, and children had assembled to hear Him. They had come processionally from their different tabernacles, carrying festoons and garlands of leaves between the various divisions and classes. The teacher's chair, under an awning decorated with foliage, crowned a terraced eminence. Jesus taught until midday. He spoke of the mercy of God toward His people, of Israel's revolts and turpitude, of the chastisements awaiting Jerusalem, of the destruction of the Temple, of the present time of grace, the last that would be offered them. He said that if the Jews rejected this last grace, never to the end of time should they as a nation receive another, and that a much more frightful chastisement should fall upon Jerusalem than it had ever yet experienced. The whole discourse was calculated to inspire fear. All listened silent and terrified, for Jesus very clearly signified, as He explained the Prophecies, that He Himself was the One who was to bring salvation. The Pharisees of the place, who were not of much account and who, like those of Akrabis, had received Jesus with a show of hypocritical reverence, kept silence, though filled with wonder and irritation. The people, however, applauded Jesus and sang His praises. Jesus spoke likewise of the Scribes, their misrepresentations of the Holy Scriptures, their false interpretations and additions.

That evening a public entertainment was given in the tabernacles on the eminence. But Jesus was not present at it. He went down to the tabernacles of the poor, where He consoled and instructed. Wherever there were no Pharisees to spy their actions, the people pressed around Jesus, cast themselves at His feet, paid Him homage, confessed their sins, and made known their needs. He consoled them and gave them advice. It was a touching sight to see all this going on in the darkness of night among the tabernacles, from which shone forth a faint and trembling glimmer. No lights were to be seen for, on account of the draught, the lamps had been covered with screens, and the yellow glare they cast lit up the green foliage, the fruits, and the people in a manner quite strange to behold. From the height of Silo, many places around could be distinctly seen, and everywhere shone the glimmering light of the tabernacle-feast, while the sound of singing came from far and near. Jesus did not perform any cures here. The Pharisees kept the sick back, and the people appeared to be afraid. Here as in Akrabis, the song of the Pharisees, when they heard of Jesus' coming, was: "What new doctrine is He now going to bring us? What design has He in coming here?"

Jesus in Korea

From Silo Jesus took a southwestwardly direction and went down for one and a half hours to Korea, a place that could be seen from the height of the former city. It had neither walls nor ramparts. The Pharisees of Korea went out some distance beyond the city to meet Jesus, taking with them one of their fellow citizens who had been blind from his birth. They thought to tempt Jesus. The blind man had over his garments, around his shoulder, and over his head a wide scarf like a linen cloth. He was a tall, handsome man. As Jesus drew near, to the astonishment of the bystanders, the blind man turned toward Him and cast himself at His feet. Jesus raised him and questioned him on his religion, the Ten Commandments, the Law,

and the Prophecies. The blind man answered more intelligently than any had dared to hope—yes, he even seemed to utter prophecies. He spoke of the persecution awaiting Jesus, saying that He must not yet go to Jerusalem, because there His enemies would put Him to death. All present were struck with fear. The crowd gathered around was great. Jesus asked him whether he desired to see the tabernacles of Israël, the mountains and the Jordan, his own parents and friends, the Temple, the Holy City, and lastly Himself, Jesus, who was then standing before him. The blind man answered that he already saw Him, that he had seen Him as soon as He drew near, and he described His appearance and dress. “But,” he continued, “I do desire to see all other things, and I know that, if Thou wilt, Thou canst give me sight.” Then Jesus laid His hand on the man’s forehead, prayed, and with His thumb made the Sign of the Cross on his closed eyelids, raising them at the same time. Thereupon the man cast off the scarf from his head and shoulders, looked gladly and wonderingly around, and exclaimed: “Great are the works of the Almighty!” He fell at Jesus’ feet, who blessed him. The Pharisees looked on in silence, the relatives of the blind man gathered around him, the crowd intoned Psalms, while the blind man himself in a prophetic strain spoke and chanted alternately of Jesus and the fulfillment of the Promise. Jesus went on into the city, where He healed many sick and restored sight to others that were blind, whom He found in the space between the houses and the earthen mounds. The usual courtesies of washing the feet and offering refreshments had already been tendered to Him in one of the tabernacles outside the city. The blind man, who accompanied Jesus the whole way, continued to speak under prophetic inspiration of the Jordan, of the Holy Spirit who had descended upon Him, and of the voice from Heaven.

That evening Jesus preached in the synagogue for the Sabbath. He spoke of the family of Nœ, of the building of the ark, of the vocation of Abraham, and expounded the passages of Isaias in which mention is made of God’s covenant with Nœ, and of the rainbow as a sign in the heavens. (Is. 54-55). As He spoke I saw all very distinctly: the whole life and all the generations of the Patriarchs, the branches that separated from the parent stock, and the idolatry that arose from them. When I am actually gazing upon such things, all seems clear and natural, but when out of vision, when returned to the routine of daily life, I am saddened by its weary interruptions and can no longer comprehend what I have seen with the eye of the spirit. Jesus spoke likewise of the erroneous interpretation of the Scripture and of false computation of time. He proved by His own reckoning, which was quite simple and clear, that all things in the Scriptures could be made accurately to accord. I cannot understand how such things could have been thrown into confusion, while others had been totally forgotten.

One section of Korea lay upon a terraced mountain; the other, connected with the first by a row of small houses, extended eastward into a deep mountain dale. Some Pharisees and many sick from Silo were here awaiting Jesus. Although Korea lay a little more to the west than Akrabis, yet it was still nearer to the Jordan as the river made a bend in this locality. It was not a large place and the people were not rich. They did cheap basketwork, made beehives and long strips of straw matting, some coarse, some fine. The straw or reeds were bleached and of the best. They made also whole screens like entire walls of this matting for separating sleeping chambers one from another. There were in the neighborhood many other little places. The mountains of this region are steep and rugged. Across the Jordan from Akrabis was the region traversed by Jesus the preceding year at the Feast of Tabernacles when He went through the valley to Dibon.

Next morning Jesus preached in the synagogue and, while the Jews took their Sabbath promenade, cured many sick who had been brought to a large hall nearby. At the close of the Sabbath, while assisting at the entertainment given in the tabernacles, Jesus had a dispute with the Pharisees. The subject under discussion was the prophecies uttered lately by the man born blind and to whom Jesus had given sight. The Pharisees maintained that the same man had already predicted many things that had never come to pass, to which Jesus replied that the Spirit of God had not then descended upon him. During the conversation, mention was made of Ezechiel as if his early Prophecies relating to Jerusalem had not been fulfilled, to which Jesus responded that the Spirit of God had not come upon him until he was in Babylon near the river Chobar, when something was given him to swallow. Jesus' response reduced the Pharisees to silence.

The man restored to sight went around the city, praising God, singing Psalms, and prophesying. The day before he had been to the synagogue, where he was invested with a broad girdle and was admitted by vow among the Nazarites. A priest performed over him the ceremony of consecration. I think he afterward joined the disciples.

Jesus visited the parents of the man restored to sight, he himself having prayed Him to do so. He conducted Him to their home, which was in a retired part of the city. They were Essenians, of the grade that lived in marriage, distant relatives of Zachary, and connected in some way with the Essenian community of Maspha. They had several sons and daughters, the one restored to sight being the youngest child. There were several other Essenian families, all related to them, living in their neighborhood. They owned beautiful fields on a declivity just outside their quarter of the city, and cultivated wheat and barley. They retained for their own use only a third part of the produce, one being given to the poor, the other to the community at Maspha. These Essenians came out hospitably to meet Jesus and welcome Him in front of their dwellings. The father of the blind man restored to sight presented him to Jesus with the request that He would receive him as the least of the servants and messengers of His disciples, the one to go before Him and prepare the inns for His reception. Jesus accepted him and sent him at once to Bethania with Silas and one of the disciples from Hebron. I think He intended to give Lazarus a joyful surprise by means of the man restored to sight, for he had known the latter as one born blind. The young man's father was named Cyrus, Sirius, or Syrus, the name of a king who reigned during the Jewish Captivity. The son's name was Manahem. He had always worn a girdle under his garments, but after his cure he put it outside and made a formal vow for a time. He possessed the gift of prophecy. Even when blind he had always been present at John's preaching, and had received baptism. He often gathered many of the youths of Korea around him, instructed them and, inspired by the Spirit, prophesied to them of Jesus. His parents loved him on account of his piety and zeal, and provided him with clothing of the best. When Jesus gave him sight, He said: "I give thee a double gift, sight of soul and of body." The Pharisees of Korea treated Manahem with contempt on account of his prophecies. They called them troubled fancies, foolish reveries, and said that he was vain of his fine clothes. They had brought him out themselves to meet Jesus, being firmly convinced that He could not cure him since no one had ever seen any pupil in his eyes. And now that he was restored to sight, the most wicked among them dared to affirm that he had never been blind, that being an Essenian, he had very likely made a vow to feign blindness. The Pharisees who spoke with Jesus of Ezechiel had expressed their contempt for the Prophet. He was, they said, only a servant of Jeremias and he had, in the school of the Prophet, very preposterous, very gloomy reveries. Things had fallen out quite

Anne Catherine Emmerick From the Second Feast of Tabernacles to the First Conversion of the Magdalene differently from his predictions. Manahem also had uttered very profound prophecies of Melchisedech, Malachias, and Jesus.

Jesus in Ophra

One hour to the southwest of Korea was the city of Ophra, hidden among the mountains. Starting from Korea the traveller had first to ascend and then to descend the mountain road. An hour and a half at most westward from it, and on the north side of the desert to Bethoron toward the west, stood the mountain fortress of Alexandrium. Mount Garizim lay on the northwest, to the south and west the plain just mentioned and the mountains of the tribe of Benjamin. Mary often traversed this plain. Many lonely shepherd huts were scattered over it, and the city of Bethel was built on its confines.

Three highroads ran through Ophra. Caravans from Hebron were constantly passing this way, consequently the whole place was made up of public inns and mercantile houses. The people were somewhat rude and greedy for gain. Once during the preceding year they had received a visit from some of Jesus' disciples, and since that they had improved a little. At the moment of Jesus' arrival, the men of the place were busy gathering grapes in the vineyards that lined the road on either side, for a solemn festival was to begin that evening. The tabernacles were deserted excepting by the children, the youths, and the maidens, who with banners were going through them processionally. The priests also were engaged removing the prayer rolls and other holy things from the tabernacles to the synagogue, where they laid a prayer roll on every seat. I saw the women in their homes. They were dressed in their holiday robes, and were praying from rolls of parchment.

Jesus was espied by some men outside the gate. They went to Him and conducted Him into the city. They washed His feet and He took a little luncheon at an inn near the synagogue. After that He visited several houses, healing the sick and giving instruction. That evening the roll of the Law was carried around in the school, and everyone read a little out of it. This ceremony was followed by a grand entertainment given in the public festive hall. I saw lambs on the table, and the Esrog apples also that had been procured for the Feast of Tabernacles were eaten. These apples were prepared with some ingredients. Each was cut into five parts, and these were again tied into one by a red thread. Five persons ate of one apple. The viands had all been prepared by Sabbath servants, that is, by pagans who appeared to be in a kind of slavery.

Next morning Jesus went from house to house, exhorting the people to turn away from their avarice and love of gain, and engaging them to attend the instruction to be given in the synagogue. He saluted all with a congratulatory word on the close of the feast. The people of Ophra were so usurious and unpolished that they were held in the same low esteem as the publicans. But they had now improved a little. That afternoon the branches of which the tabernacles had been formed were brought processionally by the boys to the square in front of the synagogue, there piled in a heap, and burned. The Jews watched with interest the rising of the flames, presaging from their various movements good or bad fortune. Jesus preached afterward in the synagogue, taking for His subjects the happiness of Adam, his Fall, the Promise, and some passages from Josue. He spoke also of too great solicitude for the things of life, of the lilies that do not spin, of the ravens that do not sow, etc., and brought forward examples in the person of Daniel and Job. They, He said, were men of piety, engrossed in occupations, but still without worldly solicitude.

Jesus was not entertained gratis in Ophra. The disciples had to pay all expenses at the inn. While He and they were still there a man from Cyprus came to see Him. He had been to see John at Machærus, ten hours from Ophra, and had been conducted hither by a servant of Zorobabel, the Centurion of Capharnaum. He had been commissioned by an illustrious man of Cyprus to bring him some reliable news of Jesus, also of John, of whom he had heard so much.

Jesus in Salem and Amma

The messenger did not tarry long at Ophra. He left as soon as he had executed his commission, for a ship was in waiting to carry him home. He was a pagan, but of a most amiable and humble disposition. The Centurion's servant had, at his request, conducted him from Capharnaum to John, at Machærus, and from the latter to Jesus, at Ophra. Jesus conversed with him a long time, and the disciples put in writing before his departure all that he desired to know. One of the ancestors of his master had been King of Cyprus. He had received many Jews fleeing from persecution and had even entertained them at his own table. This work of mercy bore its fruit in one of his descendants, obtaining for him the grace to believe in Jesus Christ. In this vision I had a glimpse of Jesus retiring after the coming Pasch to Tyre and Sidon, and thence sailing over to the island of Cyprus to announce His doctrine.

From Ophra Jesus journeyed through the valley between Alexandrium and Lebona to Salem. He descended through the forest of Hareth into the plain of Salem. Gardens and beautiful walks lay around the outskirts of the city, which was most delightfully situated. It was not very large, but cleaner and more regular than many others in this region, laid out in the form of a star, the points radiating from a fountain in the center. All the streets ran toward the fountain, and were broken up by beautiful walks. The city at this period, however, had something in its appearance that bespoke decline. The fountain was regarded as sacred. It was once tainted like that near Jericho, but Eliseus had, like the one alluded to, purified it by casting into it salt and water in which the Holy Mystery had been immersed. The little edifice erected over it was very beautiful. In the center of the city and not far from the fountain arose a lofty castle, then in ruins, the large window casements destitute of windows. Nearby stood a high, round tower. On its flat top, which was surrounded by a gallery, a flag was waving. At about two-thirds of the height of the tower projected four beams toward the four quarters of the world, upon which hung large polished globes that glittered in the sun. They faced four different cities, and were a sort of memorial of David's time. He had once sojourned here with Michol and, when obliged to flee into the land of Galaad, he had by means of these globes received information from Jonathan concerning Saul and his movements against himself. The globes, by previous agreement, were hung sometimes this way, sometimes that, thus indicating by signs what was transpiring in those parts.

Jesus was very well received. People whom He met near the harvest ricks accompanied Him to the city, from which others were coming to meet Him. They conducted Him and the disciples to a house, in which they washed their feet and provided them with sandals and garments until their own were dusted and cleaned. Travellers were often presented with the dress thus provided, but Jesus never accepted it as a gift. He generally had a change with Him, of which one of the disciples took charge. The Salemites then took Jesus to their beautiful fountain and tendered to Him the customary refreshments. There were gathered around the fountain numbers of sick of all kinds, so numerous that even the streets were lined with them. Jesus at once began to cure, passing quietly from one to another until

nearly four o'clock, when He assisted at a dinner given at an inn, and thence proceeded to the synagogue to preach. During the discourse He spoke of Melchisedech, also of Malachias who had once sojourned here and who had prophesied the Sacrifice according to the order of Melchisedech. Jesus told them that the time for that Sacrifice was drawing near, and that those ancient Prophets would have been happy to have seen and heard what they now saw and heard.

The people of Salem were of the middle class, neither poor nor rich, but well inclined and charitable toward one another. The Doctors of the synagogue likewise were well-intentioned, but they were often visited by Pharisees from the neighborhood—to their own great annoyance and that of the citizens. Salem enjoyed certain privileges. It had under its jurisdiction the district in its immediate vicinity and other neighboring places. Jesus was especially kind to these people and confirmed them in their good sentiments.

On the morning of the next day Jesus went about an hour southeast of Salem to a nook between the Jordan and the little river that flows into it from Akrabis. There was a pleasure garden in this hilly region, also three fish ponds, one above another, each fed by the waters of the little river. There were also baths that could be warmed. Jesus was followed thither by many from the city. From this garden Ennon could be distinctly seen across the Jordan, whose opposite bank was full of promenaders. Toward noon all returned to the city and found assembled some of the Pharisees from Aruma. This city was situated on a mountain two hours west of Salem and about one hour northwest of the newly built city of Phasæl, which lay almost hidden in a corner of the mountains. It was there the devout Jairus dwelt, whose daughter Jesus had not long ago raised to life. Among those Pharisees was a brother of Simon the Leper, of Bethania. He was one of the most distinguished Pharisees of Aruma. There were also some Sadducees present. They had all come as guests, for it was customary for the Doctors of the Law to visit one another during the days immediately following the Feast of Tabernacles. Some from other places besides Aruma were present also. A banquet was given in one of the public houses of Salem, at which Jesus and all the Doctors assisted. The latter feared that Jesus was going to preach in Salem on the coming Sabbath. They did not relish the idea, since the inhabitants were already unfavorably disposed toward themselves; therefore Simon's brother invited Jesus to go to Aruma for the Sabbath, and Jesus accepted the invitation.

Phasæl was a new place at which Herod stopped when in that part of the country. The city was surrounded by palm trees, and a little stream took its rise in the neighborhood, thence flowing into the Jordan almost opposite Socoth. The inhabitants appeared to be colonists. The city was built by Herod.

On Jesus' arrival at Aruma, He was not received by the Pharisees outside the city gate. Consequently, with His seven disciples, all like Himself with girded garments, He passed through into the city. There He was received according to the custom of the place by some of the well-disposed citizens, and as was always done to travellers that entered the gate with their garments girded. The fact of their entering in that style indicated that they had not yet received hospitality. Jesus and the disciples were taken to a house where their feet were washed, their clothes dusted, and refreshments offered them. After that Jesus went to the priests' house near the synagogue, where was Simon's brother together with several other Pharisees and Sadducees who had come hither from Thebez and other places. Providing themselves with rolls of the Scriptures, they went with Jesus to the public baths outside the city. There they deliberated upon the passages of Holy Writ that occurred in the lesson of the present Sabbath. It was like a preparation for a

sermon. They were very courteous, very polished in their manner toward Jesus, whom they pressed to preach that evening, begging Him at the same time not to say anything that could make the people mutinous. They did not say this in plain terms, but they made themselves understood thus. Jesus replied sternly and unhesitatingly that He would teach what was in the Scripture, namely, the truth, and He went on to speak of wolves in sheep's clothing.

In the synagogue Jesus taught of Abraham's vocation and his journey to Egypt, of the Hebrew tongue, of Nœ, Heber, Phaleg, and Job. The lessons were from Genesis 12 and Isaias. Jesus said that already in Heber's time God had separated the Israëlites from the rest of mankind, for He had given Heber a new language, the Hebrew, which had nothing in common with other tongues then existing. This was done in order the more effectually to separate his race from all others. Before that, Heber, like Adam, Seth and Nœ, had spoken that first mother tongue. But at the building of the Tower of Babel this had been confused and broken up into numerous dialects. In order to separate Heber entirely from the rest of men, God had given him a language of his own, the holy, ancient Hebrew, without which he and his descendants would never have been able to keep themselves pure and a distinct race.

While at Aruma, Jesus received hospitality at the house of Simon the Leper's brother. Simon himself, though now living in Bethania, was originally from Aruma. He was a person of little importance, though with aspirations to the contrary, but his brother of Aruma was well versed in the lore of the day. All things were perfectly regulated in this Pharisee's house. If Jesus was not received with the reverence that faith inspires, still He was treated conformably to the best laws of hospitality. He was given a separate oratory, the toilet linen and vessels were beautiful, and the master of the house himself paid the customary honors to his guest. The wife and children did not make their appearance.

Jairus of Phasæl, whose daughter Jesus had raised from the dead, was also here for the Sabbath and had an interview with Jesus. He then went to see the disciples and took them around through the city. His daughter was not in Phasæl, but at the girls' school up at Abelmahula. On this day many young girls came here in a body, as I had previously seen the men visiting different places in parties. Abelmahula may have been something over six hours from Phasæl.

Outside of Aruma and to the east stood an immense old building occupied by aged men and widows. They were not Essenians, though they were habited in long, white robes and lived according to a certain rule. Jesus taught among them. When invited to a dinner or an entertainment, Jesus usually went from table to table and gave instructions.

The feast of the dedication of Solomon's Temple

The Feast of the Dedication of Solomon's Temple was being celebrated in Aruma. The synagogue was brilliantly illuminated. In the middle of it stood a pyramid of lights. The feast proper was already past. I think it was immediately after the Feast of Tabernacles. The present nocturnal celebration was a continuation of it. Jesus preached on the Dedication. He told of God's appearing to Solomon and saying to him that He would preserve the Israëlites and the Temple as long as they remained faithful to Him, and that He would even dwell among them in the sacred edifice; but that He would destroy it if they fell away from Him. Jesus used severe language when alluding to this. He applied it to the present, to His own day, in which evil had reached its height. If, He said, they were not converted, the Temple would be

destroyed. Then the Pharisees began to dispute with Him. They declared that God had not made use of such threats, that it was all a fable, an imagination of Solomon. The discussion became very lively, and I saw Jesus speaking with great animation. There was something in His appearance that affected them strongly and they could scarcely rest their eyes upon Him. He spoke to them upon the passages met today in the Sabbath lessons, of distorting and corrupting the eternal truths, of the history and chronology of ancient heathen nations, the Egyptians, for instance. He demanded of the Pharisees how they could venture to reproach these pagans, they themselves being even then in so miserable a condition, since what had been handed over to them as something so peculiarly theirs, something so sacred, the Word of the Almighty upon which His covenant with their holy Temple was founded, they could whimsically and capriciously reject as imaginations and fables. He affirmed and repeated God's promises to Solomon, and told them that in consequence of their false interpretations and sinful explanations, Jehovah's menaces were about to be fulfilled, for when faith in His most holy promises was wavering, the foundation of His Temple also began to totter. He said: "Yes, the Temple will be overturned and destroyed, because ye do not believe in the promises, because ye do not know that which is holy, because ye treat it as a thing profane! You yourselves are laboring at its downfall. No part of it shall escape destruction. It will go to pieces on account of your sins!" In this wise spoke Jesus, and with such significance that He appeared to allude to Himself under the name of the Temple, as before His Passion He said still more plainly: "I will build it up again in three days." His words on this occasion were not so significant, though sufficiently so to fill His hearers with fury not unmixed with dread, and make them feel that there was something extraordinary and mysterious in His speech. They expressed their indignation in loud mutterings. Jesus paid no attention to them. He coolly continued His discourse in language they could not gainsay, for though against their will, they were interiorly convinced of the truth of His words. As He left the synagogue, the Pharisees offered Him their hand, as if desirous of apologizing for their violence. They wished to maintain an appearance of friendliness. Jesus gently addressed to them some earnest words, and left the synagogue, which was then closed.

I had a vision of Solomon. He was standing upon a column in the court of the Temple and near the altar of incense, addressing the people and praying aloud to God. The column was high enough for him to be distinctly seen. There was an interior ascent to the top upon which was a broad platform with a chair. It was movable and could be transported from place to place. I afterward saw Solomon in the fortress of Sion, for he did not yet occupy his new palace. It was there also that at an earlier period I saw God communicating with David, especially at the time of Nathan's embassy. There was also a terrace sheltered by a tent, upon which David slept. I saw Solomon praying on that terrace. A supernatural light of intense brilliancy shone around him, and from the light a voice proceeded.

Solomon was a handsome man. He was tall and his limbs were rounded, not spare and angular like those of most people of that place. His hair was brown and straight, his beard short and well trimmed, his brown eyes full of penetration, his face round and full with rather prominent cheekbones. He had not at that time devoted himself to his seraglio of pagan women.

Jesus among the poor and humble. Tenath-Silo

To avoid scandalizing His enemies, Jesus did not publicly cure in Aruma. The people were besides intimidated by the Pharisees, and dared not make their appearance by

day. It was an exceedingly touching sight to see Jesus, as I did, going on two successive nights through the moonlit streets and seeking admittance at some of the poorest gates where people were humbly awaiting Him. With the two disciples that accompanied Him, He entered the courtyards and cured many sick. They were pious souls who believed in Him and had implored His help through the intervention of the disciples. All this could be easily done without observation, since the streets in that quarter were very quiet. They were lined by the walls of the forecourt in which were little entrance gates; the windows of the houses were in the back, opening into the courtyards and little gardens. The people were patiently waiting for Jesus. I remember seeing a woman afflicted with an issue of blood. She was closely enveloped in a long veil, and was led by two young girls into the court. Jesus did not remain long by the sick when He cured at night. To arouse their faith, He usually put to them the question: "Dost thou believe that God can cure thee, and that He has given that power to One on earth?" These were the words, or something to the same effect, for I cannot clearly recall them. Then He presented His girdle to the sick woman to kiss and spoke some words that sounded like the following: "I heal thee through the Mystery" (or it may have been: I heal thee in the intention) "in which this girdle had been worn from the beginning and will be worn till the end." In curing others Jesus laid the ends of the girdle on their heads. It was a long, wide strip like a towel. It was worn sometimes unfolded, sometimes folded into a narrow band, and again with long, hanging ends ornamented with fringe.

The valley to the east of Aruma, which extended from east to west in the direction of Sichar and northward to the mountain northeast of Sichem, was woody. To the east of this mountain, which rose in the midst of the plain of Sichar, was the little wood known as the Grove of Mambre. It was there that Abraham had first pitched his tent, there also that God appeared to him and made to him the promise of a numerous posterity. A large tree stood nearby. Its bark was not so rough as that of the oak and it bore flowers and fruit at the same time. The latter were used for the knobs of pilgrim staffs. It was near this tree that the Lord appeared.

The highroad ran from Sichar to the left of the wood and around Mount Garizim. In the plain to the north of the forest was a city that recalled Abraham's sojourn in those parts. Some vestiges of it must still exist. It was three hours north of Aruma and two northwest of Phasael. It was called Thanath-Silo.

Jesus Leaves Aruma and Goes to Thanath-Silo and Aser-Machmethat

After Jesus had once more earnestly addressed the Pharisees, telling them that they had lost the spirit of their religion, that they now held only to empty forms and customs which, however, the devil had managed to fill with himself, as they might see if they looked around on the pagans, He left Aruma and went to the city Thanath-Silo, outside of which stood one of the inns established by Lazarus. He instructed the men and women whom He found at work on the immense corn ricks in the field. He introduced into His discourse parables relating to agriculture and the various kinds of land. These people were slaves and followers of the Samaritan creed. That evening Jesus taught in the synagogue. It was the feast of the new moon, consequently the synagogue and other public buildings were hung with wreaths of fruit.

A great many sick had assembled in front of the synagogue. They were mostly afflicted with paralysis, gout, or issue of blood, and some were possessed. Jesus blessed numbers of children, both sick and well. Many of those that were paralyzed

in their hands and on one side owed their sickness in most cases to their labors in the field and to lying on the damp earth at night or in the daytime when in a profuse perspiration. I saw such cases in the fields outside of Gennabris, in Galilee.

Jesus went next day into the harvest field and cured many whom He found there. Some people brought out from the city baskets of provisions, and a great entertainment was spread in one of the tabernacles that still remained standing. Jesus afterward delivered a long discourse, in which He spoke against unnecessary and extravagant care for the preservation of life. He brought forward the example of the lilies. They do not spin, and yet they are clothed more beautifully than Solomon in all his glory. Jesus said many beautiful things to the same effect of the different animals and objects around. He also taught that they should not profane the Sabbath and feasts by working for gain. Works of mercy, such as delivering a man or a beast from danger, were allowable; but as for the harvest, they should commit the care of its fruits to God's providence and not on account of threatening weather gather them in on the Sabbath. Jesus' words on this subject were very beautiful and detailed. It was almost the same kind of a sermon as that on the Mount, for He often repeated the words: "Blessed are these! Blessed are those!" Such instructions were much needed by the people of this place, for they were extraordinarily covetous and greedy for gain in trade and agriculture. They were wholly engrossed in their calling, and their servants were overburdened. They were charged with the collection of the tithes from the surrounding country. The sums thus coming into their possession they used to hold back for a considerable time, in order to put them out at usury. The products of their fields they sold. The old people worked in wood, for which they often betook themselves to the neighboring forest. I saw them cutting in large numbers the wooden heels worn under the sandals. There were many fig orchards around the city. There were no Pharisees here. The people were rather coarse, but very proud of their descent from Abraham. The sons of Abraham, however, whom the Patriarch had settled here, had soon degenerated. They intermarried with the Sichemites, and when Jacob returned to that region the law of circumcision was already forgotten. Jacob had intended to fix his residence there, but was deterred from doing so by Dina's seduction. He knew the children of Abraham who dwelt in those parts, and sent them presents. Dina had gone to take a walk by the well of Salem. Some of the people in the fields, those to whom her father had sent presents, invited her to visit them. She was accompanied by her maids, but leaving them, she ventured alone into the fields, desirous of gratifying her curiosity. It was then that the Sichemite saw and ensnared her.

Wherever Jesus went, the sick were collected in crowds. We shall not be surprised at this when we remember that, as soon as His presence became known in any place, they were hurried thither from the huts and villages around the whole country.

Here in Thanath the Jews and Samaritans lived separate, the former being the more numerous. Jesus preached to the Samaritans also, though remaining the while on Jewish territory. His hearers were gathered on the boundary of their own quarter at the head of one of the streets. He also cured their sick. The Jews of Thanath were not so hostile toward them as were those of other places, since here they held not so rigorously to the Law, and especially to the observance of the Sabbath.

Jesus cured here in diverse ways. Some cures were effected at a distance by a glance and a word, some by a mere touch, some by imposition of hands; over some of the sick He breathed, others He blessed, and the eyes of some He moistened with saliva. Many of the sick happening to touch Him were cured, and others at a distance were cured without His even turning to them. Toward the close of His career, He seemed to be more rapid in His movements than in the beginning. I

thought that He made use of these different forms of healing to show that He was bound to no single one, but could produce a similar effect by the use of varied means. But He once said Himself in the Gospel that one kind of devil was to be expelled in one way, another in a different way. He cured each in a manner analogous to his malady, his faith, and his natural temperament, as in our own time we behold Him chastising some sinners and converting others. He did not interrupt the order of nature, He merely loosened the bonds that bound the sufferer. He cut no knots, He untied them, and He did everything so easily for He possessed the key to all. Inasmuch as He had become the God-Man, He treated those that He cured in a human manner. I had already been told that Jesus had healed in these different forms in order to instruct the disciples how to act in similar cases. The various forms of blessings, consecrations, and Sacraments made use of by the Church, find their models in those then observed by Jesus.

Jesus in Asher-Michmethath

Toward noon Jesus left the city accompanied by several persons. He proceeded along a tolerably broad highway toward the northeast. It led to Scythopolis with Doch upon the right and Thebez on the left at the eastern extremity of the mountain upon which Samaria was built. He descended toward the Jordan and into a valley through which a stream flowed to the river. Here He encountered a crowd of people, most of them Samaritan laborers who, eager to receive instruction, had hurried thither in advance of Him. He found them waiting for Him, and He stopped to address them. To the left of the valley and upon a height stood a little place consisting of one long row of houses. It was called Aser-Machmethat, and into it Jesus entered toward evening. Abelmahula may have been seven hours distant. Mary and the holy women passed by Aser on their journeys to Judea when they did not take the mountainous road past Samaria. The Blessed Virgin and Joseph took this route on their flight into Egypt. That same evening Jesus went to the well of Abraham and to the pleasure gardens outside of Aser-Machmethat, and there cured many sick. Among them were two Samaritans who had been brought thither. Jesus was very affectionately received by the people of this place. They were very good and each one coveted the honor of showing Him hospitality. But He put up outside the place with a family whose mode of life was patriarchal in its simplicity. The father was named Obed. Jesus and all the disciples were very lovingly entertained by him. The road through the country from Thanath-Silo to this place was far wider and better than that through Akrabis to Jericho. The latter was so very narrow, so uneven and rocky that beasts of burden could with difficulty traverse it with their loads of merchandise.

It was under the tree near Abraham's Well that, in the time of the Judges, the false prophetess carried on her sorcery and gave advice that always turned out disastrously. She used to perform all kinds of ceremonies there at night by the light of torches, calling up by her incantations singular figures of animals, etc. She was nailed to a board by the Madianites at Azo. This took place under the same tree beneath which Jacob buried the idols plundered from the Sichemites.

Joseph with the Blessed Virgin and Jesus had lain concealed a day and a night near that tree on their flight into Egypt, for Herod's persecution had been proclaimed and it was very unsafe to travel in these parts. I think too that, on the journey to Bethlehem when Mary was so chilled by the cold, it was near this tree she suddenly became warm.

Aser-Machmethat lay across a mountain ridge that descends toward the valley of the Jordan. The southern side of the mountain belonged to Ephraim; the northern, to Manasses. On the former stood Machmethat, on the latter Aser, the two forming but one city called Aser-Machmethat. The boundary ran between them. The synagogue was in Aser. The inhabitants of the two quarters were dissimilar in their customs, and had little communication. Machmethat, the quarter belonging to the tribe of Ephraim, extended up the mountain in one long line of houses; below in the valley was the little stream by which Jesus had instructed the Samaritans who had preceded Him thither. A little beyond this point and nearer to the entrance of the city was the beautiful well surrounded by baths and pleasure gardens. The well, access to which was by a flight of steps, consisted of a solid basin in whose terraced center rose the tree to which I have more than once alluded. From this reservoir the surrounding bathing cisterns were fed. It was here that Jesus cured the two Samaritan women.

Jesus in Obed's house. Teaching with the Shepherds

Obed's house was on his large estate outside of Machmethat. He was a kind of chief, or head magistrate of the place. The inhabitants of this quarter were for the most part related to one another, and several of the families were either those of Obed's own children or those of his other relatives. In his character of eldest and chief, Obed managed their business, directed their agricultural and pastoral affairs. His wife, with her housekeeping and the female portion of the family, occupied a separate part of the house. She was still quite a vigorous old Jewess. She had a kind of school, and taught the young girls of the other families all sorts of handiwork, Charity, wise counsels, and industry reigned throughout the whole house. Obed had eighteen children, some of whom were still unmarried. Two of his daughters had wedded husbands from Aser, the quarter belonging to Manasses. This was a cause of regret to Obed, as I learned from his conversation with Jesus, for the people of Aser were not the best in the world and their customs were very different from those of their sister city.

Next morning Jesus preached near the well to an audience of about four hundred people, all ranged around on the grass of the terraced declivity. He spoke in significant terms of the approach of the Kingdom, of His own mission, of penance, and of Baptism. He also prepared some for the last-named ceremony, among whom were Obed's children. After that, accompanied by Obed, He went to some dwellings in the fields where He consoled and instructed the servants and aged persons who had had to remain at home while the others repaired to His sermon. Obed conversed long with Jesus of Abraham and Jacob, who had once sojourned in this region, and of Dina's misfortune. The inhabitants of Machmethat looked upon themselves as descendants from Judah. Holofernes, the Median adventurer, had at his invasion quite ruined this place, and after that the ancestors of these people settled here with the firm determination to live together according to their ancient, pious customs. This they had done down to the present. Obed followed the ancient usages of the pious Hebrews, and revered Job in an especial manner. He amply provided for his sons and daughters on their settlement in life, and at every marriage in his family he gave large offerings to the poor and to the Temple.

Jesus blessed numbers of children everywhere presented to Him by their mothers.

That afternoon there was a grand entertainment given in the open space around Obed's house and in the courtyard under the tabernacles which were still standing everywhere. Almost all the inhabitants of Machmethat took part in it, especially the

poor of the whole region. Jesus went around to all the tables, blessing and teaching and lovingly helping to the various dishes. He related many parables. The women were seated in a separate tabernacle. Afterward Jesus visited and cured some sick in their homes, and again blessed many little ones presented to Him by their mothers, who stood ranged in a row. There were a great many children present, especially around Obed's wife, for she had many pupils. Obed had a little son of about seven years, and with him Jesus exchanged many words. The boy lived in the field at the house of one of his elder brothers. He was an exceedingly pious child, and often knelt out in the field at night to pray. This did not please the elder brother, and Obed himself felt a little anxiety about the boy. But Jesus' words restored peace to their anxious hearts. After His death, the boy joined the disciples. In the war of the Maccabees, Machmethat remained true and rendered much help to the Jews. Judas Maccabeus himself sojourned here at different times. Obed took Job for his model in all things, and led in the bosom of his large family a life altogether patriarchal.

When Jesus went into the other part of the city, the quarter belonging to the tribe of Manasses, He found near the synagogue some Pharisees (not the best disposed toward Himself) and many arrogant citizens. They were friends and supporters of those that collected the taxes and imposts for the Romans, which they afterward put out at usury. Jesus taught, and then cured the sick. The Pharisees and proud citizens treated Jesus with coldness and indifference. They were displeased at His having visited the simple, rustic people of Machmethat before honoring their own city with His presence. They had no love for Him. And yet, they were ambitious for His first visit as a learned Doctor to be to themselves, rather than to their unsophisticated neighbors, upon whom they looked down.

Jesus, accompanied by a crowd of people, went back to the well outside Machmethat and began preparations for the ceremony of Baptism. Many confessed their sins in general terms, while many others, going in private to Jesus, made them known in detail, and asked for penance and pardon. Saturnin and Judas Barsabas performed the ceremony of Baptism, the other disciples acting as sponsors. It took place in an immense bathing cistern. After the Baptism, Jesus returned to Aser for the Sabbath. He preached from Genesis 18:23, et seq., of the destruction of Sodom and Gomorrha, and then taking up the miracles recorded of Eliseus, He spoke in strong language on the necessity of penance. His words were not pleasing to the Pharisees, for He reproached them with their contempt for the publicans while they themselves were secretly practicing usury, though hiding the fact under their sanctimonious exterior. After He had again taught in the synagogue at Aser, His subjects being Abraham and Eliseus, He cured many sick, some of them demoniacs and others possessed by the spirit of melancholy. That afternoon a dinner was given in the public house. The Pharisees had issued invitations; but ignoring that fact, Jesus invited many poor people, as also the inhabitants of Machmethat, and ordered the disciples to defray all expenses. While at table He had a warm discussion with the Pharisees, whereupon He related the parable of the unjust debtor who desired the remission of his own debts, though oppressing others on account of theirs. Jesus applied the parable to themselves. They extorted taxes from the poor and at the same time deceived the Romans by pocketing the proceeds and declaring the people unable to pay; or again, by levying high taxes, only a third part of which was delivered over to the Romans. The Pharisees tried to justify themselves, but Jesus silenced them with the words: "Render unto Cæsar that which is Cæsar's, and to God that which is God's." In their fury they exclaimed: "What's that to Him?" A fast day commemorative of the putting out of Sedecias' eyes by Nabuchodonosor having

begun, Jesus preached in the fields among the shepherds, also at Abraham's Well. He spoke of the Kingdom of God, declaring that it would pass from the Jews to the Gentiles, the latter of whom would even attain preeminence over the former. Obed afterward remarked to Jesus that if He preached to the Gentiles in that strain, they might possibly become proud. Jesus replied very graciously, and explained that it was just on account of their humility that they should reach the first place. He warned Obed and his people against the feeling of conscious rectitude and self-complacency to which they were predisposed. They in a measure distinguished themselves from their neighbors, and on account of their well-regulated life, their temperance, and the fruits of salvation amassed thereby, they esteemed themselves good and pleasing in the sight of God. Such sentiments might very easily end in pride. To guard against such a consequence, Jesus related the parable of the day laborers. He instructed the women also in their own separate pleasure garden, in which was a beautiful bower. To them He related the parable of the wise and the foolish virgins. While so engaged, Jesus stood, and they sat around Him in a terraced circle, one above another. They sat on the ground with one knee slightly raised, and on it resting their hands. All the women on such occasions wore long mantles or veils that covered them completely; the rich had fine, transparent ones, while those of the poor were of coarse, thick stuff. At first these veils were worn closed, but during the sermon they were opened for the sake of comfort.

About thirty men were here baptized. Most of them were servants and people from a distance who had come hither after John's imprisonment.

Jesus took a walk with the people through the vineyards, the fruits of which were ripening for the second time that year.

Jesus left Machmethat with five disciples (the two disciples of John had gone back to Machærus) and descended the road by which He had come. The little stream in the valley to the south of Aser-Machmethat had its source in the fountain at which Jesus had given Baptism by means of the disciples. He proceeded about three hours westward along the valley at the southern foot of the mountain upon which Thebez and Samaria lay. He gave instructions to the shepherds whom He met along the way, and toward noon reached the field that Jacob had destined for the special inheritance of Joseph. (Gen. 48:22). It lay in a valley to the south of Samaria and extended from east to west, one hour long and a half broad. A brook flowed westward through that valley. From the vineyards on the heights around could be seen Sichem a couple of hours to the south. It had everything to make it desirable: vineyards, pasture lands, grain, orchards and water, besides the necessary buildings, all in good order. The landlord of this property was leaseholder, for it now belonged to Herod. It was the house at which the Blessed Virgin and the holy women awaited the coming of Jesus from Sichem, and in which He cured the boy. The people here were very good. They assembled in crowds to hear Jesus' instructions, after which they tendered to Him a dinner in the open air which He graciously accepted. This special patrimony of Joseph was not the field near Sichem which Jacob had purchased from Hemor. It was another property upon which the Amorrhites had a footing along with the rightful occupants. They were dwelling on it at the time of purchase, and Jacob was obliged to drive them off. He did not relish their proximity, fearing lest his own people would intermarry among them. A kind of single combat or amicable contention took place between the two parties. It had been agreed upon that the one who broke his opponent's sword, or shield, or struck it out of his hand, should take possession of the land, the other having to retire. They decided the question in another way also, namely, by shooting at a certain boundary with the bow and arrow. Jacob and the Amorrhite leader took their places opposite each

other, each attended by a certain number of his own followers standing in the rear. The struggle began. Jacob conquered his adversary, and the latter had to remove. After the contest they made a treaty. All this took place soon after the purchase of the field. Jacob dwelt eleven years near Sichem.

From this place Jesus again ascended the mountain northwestwardly to Meroz, a city on the southern side of a mountain on whose northern side stood Ataroth. Meroz was built on a higher elevation than Samaria, as well as Thebez off to the north and Aser-Machmethat to the east.

Jesus Teaches in Meroz

Jesus had never before been in Meroz. It was surrounded by a dry moat, which at times received some water from the mountain streams. The place had a bad name in Israel on account of the perfidy of its inhabitants. It had been peopled by the descendants of Aser and Gad, sons of Jacob and the handmaiden Zelpha, some of whom had intermarried with the Gentiles of Sichem. The other tribes refused to acknowledge the offspring of these mixed marriages, and they were despised likewise on account of their faithlessness and perfidy. Meroz, in consequence, became an isolated place, and its inhabitants, being thus cut off from much good, were likewise shielded from much evil. They had fallen into oblivion, perished, as it were, from among men. Their chief occupations consisted in dressing skins, making leather, preparing furs and garments of the same, and manufacturing leather sandals, straps, girdles, shields, and military jerkins. They brought the skins from afar on asses and dressed them partly near Meroz, using for that purpose a cistern supplied with water from their fountain in the city. But because this itself was fed from an aqueduct and had not always a full supply, they tanned the skins near Iscariot, a marshy region, a couple of hours to the west of Meroz and northward from Aser-Machmethat. It was a desolate little place of only a few dwellings. Nearby was a ravine through which a little stream flowed to the valley of the Jordan. It was on its banks that the people of Meroz prepared their skins. Judas and his parents had for some time dwelt in this locality, hence the surname borne by the former.

Jesus was very joyfully received at some distance from their city by the poor citizens of Meroz. They knew of His approach and went out to meet Him, carrying sandals and garments for His use while they cleaned and brushed His own. Jesus thanked them and went with the disciples into the city, where they washed His feet and offered the customary refreshments. The Pharisees came to salute Him. Toward evening He taught in the synagogue before a large audience, taking for His subject the slothful servant and the buried talent. By this parable Jesus designated the inhabitants themselves. Born of the maid servant, they had received one talent only which they should have put out at interest; but instead of that they had buried it. The Master was coming and they should hasten to gain something. Jesus rebuked them also for their little love for their neighbor and their hatred of the Samaritans.

The Pharisees were not well pleased with Jesus, but the people so much the more, as they were very greatly oppressed by them. They rejoiced likewise at Jesus' visit because their whole region seemed to lie forgotten by all the world, and no one ever came to help or instruct them in any way.

After the sermon, Jesus went with His disciples to an inn that stood outside the western gate of the city. Lazarus had erected it for their use on some ground that he owned in these parts. Bartholomew, Simon Zelotes, Jude Thaddeus, and Philip came here to see Jesus, by whom they were cordially received. They had already spoken with the disciples. They dined with Jesus and remained overnight. Jesus had

often before seen Bartholomew, had given him an interior call to His service and had even spoken of him to the disciples, Simon and Thaddeus were his cousins. Philip also was related to him and, like Thaddeus, was already among the disciples. Jesus had called all these to follow Him when, upon His last visit to Capharnaum at Peter's fishery on the lake, He had spoken of their soon being summoned to do so. It was then that Peter had expressed himself so desirous of being allowed to remain at home as unfit for such a calling. Then it was that Peter uttered the words that later on were recorded in the Gospel.

Judas Iscariot joins the disciples

Judas Iscariot likewise had come with the above named disciples to Meroz. He did not, however, spend the evening with Jesus, but at a house in the city where he had often before stayed. Bartholomew and Simon spoke with Jesus of Judas. They said that they knew him to be an active, well-informed man, very willing to be of service, and very desirous of a place among the disciples. Jesus sighed as they spoke and appeared troubled. When they asked Him the cause of His sadness, He answered: "It is not yet time to speak, but only to think of it." He taught during the whole meal, and all slept at the inn.

The newly arrived disciples had come from Capharnaum where they had met Peter and Andrew. They had messages from there and had also brought Jesus some money for the expenses of the journey, the charitable gift of the women. Judas, having met them at Naim, accompanied them to Meroz. Even at this early period, he was already known to all the disciples, and he had recently been in Cyprus. His manifold accounts of Jesus, of His miracles, of the various opinions formed of Him, namely, that some looked upon Him as the Son of David, others called Him the Christ, and the majority esteemed Him the greatest of the Prophets, had made the Jews and pagans of the island very inquisitive with regard to Him. They had heard, too, many wonderful things of His visit to Tyre and Sidon. The Cyprian pagan, the officer who visited Jesus in Ophra, had in consequence of all these marvelous accounts been sent thither by his master, who was very much impressed by them. Judas had accompanied the officer back to Cyprus. On his return journey he stopped at Ornithopolis where the parents of Saturnin, originally from Greece, then dwelt.

When Judas learned on the way that Jesus was going into the region of Meroz, where he himself was well-known, he went to seek Bartholomew in Debbaseth. He was already acquainted with him and he invited him to go with him to Meroz and present him to Jesus. Bartholomew expressed his willingness to do so. But he went first to Capharnaum with Jude Thaddeus to see the disciples there, thence with Thaddeus and Philip to Tiberias, where Simon Zelotes joined them, and then stopped at Naim for Judas who had journeyed thither to meet them. He begged them again to present him to Jesus as one desirous of becoming a disciple. They were well pleased to do so, for they took delight in his cleverness, his readiness to render service, and his courteous manner.

Judas Iscariot may have been at that time twenty-five years old. He was of middle height and by no means ugly. His hair was of a deep black, his beard somewhat reddish. In his attire he was perfectly neat and more elegant than the majority of Jews. He was affable in address, obliging, and fond of making himself important. He talked with an air of confidence of the great or of persons renowned for holiness, affecting familiarity with such when he found himself among those that did not know him. But if anyone who knew better convicted him of untruth, he retired confused. He was avaricious of honors, distinctions, and money. He was always in pursuit of

good luck, always longing for fame, rank, a high position, wealth, though not seeing clearly how all this was to come to him. The appearance of Jesus in public greatly encouraged him to hope for a realization of his dreams. The disciples were provided for; the wealthy Lazarus took part with Jesus, of whom everyone thought that He was about to establish a kingdom; He was spoken of on all sides as a King, as the Messiah, as the Prophet of Nazareth. His miracles and wisdom were on every tongue. Judas consequently conceived a great desire to be numbered as His disciple and to share His greatness which, he thought, was to be that of this world. For a long time previously he had picked up, wherever he could, information of Jesus and had in turn carried around tidings of Him. He had sought the acquaintance of several of the disciples, and was now nearing the object of his desires. The chief motive that influenced him to follow Jesus was the fact that he had no settled occupation and only a half-education. He had embarked in trade and commerce, but without success, and had squandered the fortune left him by his natural father. Lately he had been executing all kinds of commissions, carrying on all kinds of business and brokerage for other people. In the discharge of such affairs, he showed himself both zealous and intelligent. A brother of his deceased father, named Simeon, was engaged in agriculture in Iscariot, the little place of about twenty houses that belonged to Meroz and from which it lay only a short distance toward the east. His parents had lived there a long time, and even after their death he had generally made it his home, hence his appellation of Iscariot. His parents at one time led a wandering life, for his mother was a public dancer and singer. She was of the race of Jephthe, or rather that of his wife, and from the land of Tob. She was a poetess. She composed songs and anthems, which she sang with harp accompaniment. She taught young girls to dance, and carried with her from place to place all sorts of feminine finery and new fashions. Her husband, a Jew, was not with her; he lived at Pella. Judas was an illegitimate child whose father was an officer in the army near Damascus. He was born at Ascalon on one of his mother's professional journeys, but she soon freed herself from the encumbrance by exposing the child. Shortly after his birth, he was abandoned on the water's edge. But being found by some rich people with no children of their own, they cared for the child and bestowed upon him a liberal education. Later on, however, he turned out to be a bad boy and, through some kind of knavery, fell again to the care of his mother, who assumed the charge for pay. It is in my mind that the husband of his mother, becoming acquainted with the boy's origin, had cursed him. Judas received some wealth from his illegitimate father. He was possessed of much wit. After the death of his parents, he lived mostly in Iscariot with his Uncle Simeon, the tanner, and helped him in his business. He was not as yet a villain, but loquacious, greedy for wealth and honor, and without stability. He was neither a profligate nor a man without religion, for he adhered strictly to all the prescriptions of the Jewish Law. He comes before me as a man that could be influenced as easily to the best things as to the worst. With all his cleverness, courteousness, and obligingness, there was a shade of darkness, of sadness, in the expression of his countenance, proceeding from his avarice, his ambition, his secret envy of even the virtues of others. He was not, however, exactly ugly. There was something bland and affable in his countenance, though at the same time, something abject and repulsive. His father had something good in him, and thence came that possessed by Judas. When as a boy he was returned to his mother, and she on his account was embroiled in a quarrel with her husband, she cursed him. Both she and her husband were jugglers. They practiced all kinds of tricks; they were sometimes in plenty and as often in want.

The disciples in the beginning were favorably inclined toward Judas on account of his obliging ways, for he was ready even to clean their shoes. As he was an excellent walker, he made at first long journeys in the service of the little Community. I never saw him work a miracle. He was always full of envy and jealousy and, toward the close of Jesus' career, he had become weary of obedience, of the wandering life of the disciples, and of the—to him—inexplicable mystery that surrounded the Divine Master.

Jesus heals the sick in Meroz

In the center of Meroz was a beautifully constructed fountain, the water of which was conducted through pipes from the neighboring mountain, at a little distance to the north of the city. There were five galleries around the well, each of which contained a reservoir. Into these reservoirs the water of the well could be pumped. In the outer gallery of all were little bathing houses, and the whole place could be closed. Here to these galleries around the well had numbers of very sick persons belonging to the city, some of them considered incurable, been brought on beds. The worst were placed in the little bathing houses in the outside circle. Meroz, abandoned, despised, and helpless, possessed an astonishing number of sick, dropsical old people, paralytics, and sufferers of all kinds. Jesus, accompanied by the disciples, Judas excepted (he had not yet been presented to Jesus), went into the city. The Pharisees of the place and some strangers who had come from a distance were present. They took their stand at the center of the fountain where they could see all that went on. They appeared astonished and even somewhat scandalized at the miracles of Jesus. They were old people grounded in their own opinion, who had listened to previous accounts of such wonders with wise shakes of the head, smiles, and shrugs, giving credence to none of it. But now they beheld with surprise and vexation those seriously affected, those incurables of their own city, by whose deep-seated maladies they hoped to see Jesus' healing power set at naught, taking up their beds and going off to their homes with songs of praise for their perfect cure. Jesus preached, instructed and consoled the sick, and gave Himself no trouble about the Pharisees. The whole city resounded with joy and thanksgiving. This lasted from early morn till nearly noon.

Jesus and the disciples now returned to their inn by the western gate of the city. On their way through the streets, some furious possessed, that had been allowed to leave their place of confinement, cried after Jesus. He commanded them to be silent. They instantly ceased their cries and threw themselves humbly at His feet. Jesus cured them and admonished them to purify themselves. From the inn He went to the hospital of the lepers a short distance from the city, entered, called the lepers before Him, touched them, healed them, and commanded them to present themselves before the priests for the customary purifications. Jesus did not allow the disciples to follow Him into the leprous hospital. He sent them up to the mountain where, after healing the lepers, He was to deliver an instruction.

Judas Iscariot joins the disciples

On the way the disciples were met by Judas Iscariot, and when Jesus again joined them, Bartholomew and Simon Zelotes presented him to Jesus with the words: "Master, here is Judas of whom we have spoken to Thee," Jesus looked at him graciously, but with indescribable sorrow. Judas, bowing, said: "Master, I pray Thee allow me to share Thy instructions." Jesus replied sweetly and in words full of

prophetic meaning: "Thou mayst have a place among My disciples, unless thou dost prefer to leave it to another." These were His words or at least their purport. I felt that Jesus was prophesying of Matthias, who was to fill Judas' place among The Twelve, and alluding also to His own betrayal. The expression was more comprehensive, but I felt that such was the allusion.

They now continued the ascent of the mountain, Jesus teaching all the while. On the summit was gathered a great crowd from Meroz, from Ataroth off to the north, and from the whole region around. There were also many Pharisees from these places, Jesus had some days previously announced the sermon by means of the disciples. He preached in vigorous terms of the Kingdom, of penance, of the abandonment in which the people of Meroz lived, and He earnestly exhorted them to arise from their sluggishness. There was no teacher's chair up here. The preacher took his stand on an eminence, surrounded by a trench and a low wall, upon which the listeners leaned or stood.

The view from this point was very beautiful and extended. One could see over Samaria, Meroz, Thebez, Machmethat, and away over the whole country around. Mount Garizim, however, was not in view, though the towers of its ancient temple were visible. Toward the southeast, the horizon stretched off to the Dead Sea and eastward over the Jordan to Gilead. To the north in an oblique direction rose the heights of Thabor, the view further extending in the direction of Capharnaum.

When evening closed, Jesus informed His hearers that He would teach there again in the morning. A great many of the people slept on the mountain under tents as they were at so great a distance from home. Jesus and the disciples went back to the inn near Meroz. All along the way Jesus taught of the good employment of time, of salvation so long looked for and now so near, of abandoning their relatives in order to follow Him, and of helping the needy. Arrived at the inn, He dined with the disciples. While on the mountain, He had caused to be distributed to the poor the money that the disciples had brought with them from Capharnaum. Judas regarded that distribution with a covetous eye. During the meal at the inn, Jesus continued His instructions, and indeed after it far into the night. Today, for the first time, Judas sat at table with the Saviour and spent the night under the same roof with Him.

Sermon on the Mountain Near Meroz

Next morning Jesus went again to the mountain and there during the whole forenoon delivered a grand discourse similar to that known as the Sermon on the Mount. The multitude present was great, and food was distributed: bread and honey, along with fish taken from the ponds fed by the little brooks that watered the region. Jesus had by means of the disciples procured provisions for the poor. Toward the end of the discourse, He alluded again to the one talent that, as children of the handmaid, they had received and buried, and He inveighed severely against the Pharisees for their hatred toward them, asking why they had not long ago led these people back to the truth. His words vexed the Pharisees, and they began to retort. They reproached Jesus for allowing His disciples so much liberty, especially on the score of fasting, washing, purifications, the Sabbath, the shunning of publicans and the different sects. It was not in this way, they said, the children of the Prophets and the Scribes used to live.

Jesus replied in the words of the Commandment of fraternal love: "Love God above all things and thy neighbor as thyself. That is the first Commandment!" and He told the disciples that they should learn to practice it, instead of covering up its abuse by means of exterior practices. Jesus spoke somewhat figuratively; consequently, Philip

Anne Catherine Emmerick From the Second Feast of Tabernacles to the First Conversion of the Magdalene and Thaddeus said to Him: "Master, they have not understood Thee." Then Jesus explained Himself quite significantly. He commiserated the poor, ignorant, sinful people whom they, the Pharisees, with all their outward observance of the Law, had allowed to go to destruction, and He ended by boldly declaring that they who acted so should have no part in His Kingdom. He then went down the mountain to His inn, which was one-half hour from the scene of the sermon and another from the city. He met all along the way, on litters under tents, a great number of sick of all kinds patiently awaiting His coming. Many of them had come too late for the first cures. They belonged to the country far around. Jesus cured them, addressing to them at the same time words of consolation and exhortation to a change of life.

The widow Lais and her daughters

A pagan widow of Naim, called Lais, was also here waiting for Jesus. She had come to implore His aid in behalf of her two daughters, Sabia and Athalia. They were in a fearful manner possessed by the devil, and were at home in Naim confined to their respective apartments. They were perfectly furious. They dashed themselves here and there, they bit their own flesh, and struck wildly around them; no one ventured to approach them. At other times their members were contracted by cramps, and they fell to the ground pale and unconscious. Their mother, accompanied by handmaids and menservants, had come to Jesus for help. She was waiting at a distance eagerly desirous of His approach, but to her disappointment, she saw Him always turning to others. The poor mother could not restrain her eagerness, but cried out from time to time as He drew near: "Ah, Lord, have mercy on me!" but Jesus appeared not to hear her. The women near her suggested that she should say: "Have mercy on my daughters!" since she herself was not a sufferer. She replied: "They are my own flesh. In having mercy on me, He will have mercy on them also!" and again she uttered the same cry. At last Jesus turned and addressed her: "It is proper that I should break bread to the children of My own household before attending to strangers." The mother replied: "Lord, Thou art right. I will wait or even come again, if Thou canst not help me today, for I am not worthy of Thy assistance!" Jesus had, however, finished His work of healing, and the cured, singing canticles of praise, were going off with their beds. Jesus had turned away from the disconsolate mother and appeared about to retire. Seeing this, the poor woman grew desperate. "Ah!" she thought, "He is not going to help me!" But as the words flashed through her mind, Jesus turned toward her and said: "Woman, what askest thou of Me?" She cast herself veiled at His feet and answered: "Lord, help me! My two daughters at Naim are tormented by the devil. I know that Thou canst help them if Thou wilt, for all things are possible to Thee." Jesus responded: "Return to thy home! Thy daughters are coming to meet thee. But purify thyself! The sins of the parents are upon these children." These last words Jesus spoke to her privately. She replied: "Lord, I have already long wept my sin. What shall I do?" Then Jesus told her that she should get rid of her unjustly acquired goods, mortify her body, pray, fast, give alms, and comfort the sick. She promised with many tears to do all that He suggested, and then went away full of joy. Her two daughters were the fruit of an illicit connection. She had three sons born in lawful wedlock, but they lived apart from their mother, who still retained property belonging to them. She was very rich and, notwithstanding her repentance, lived, like most people of her class, a life of luxury. The daughters were confined in separate chambers. While Jesus was speaking with their mother, they fell unconscious, and Satan went out of them in the form of a black vapor. Weeping vehemently and quite changed, they called their

female attendants, and informed them that they were cured. When they learned that their mother had gone to the Prophet of Nazareth, they set out to meet her, accompanied by many of their acquaintances. They met her at about an hour's distance from Naim and related all that had happened to them. The mother then went on to the city, but the daughters with their maids and servants proceeded straight forward to Meroz. They wished to present themselves to Jesus who, they had heard, was going to teach there again the next morning. During the healing of the sick, Manahem, the blind disciple of Korea, who had been restored to sight and whom Jesus had sent on a message to Lazarus, returned from Bethania with the two nephews of Joseph of Arimathea. Jesus gave them an interview. The holy women had sent by them money and gifts of various kinds to Jesus. Dina the Samaritan had visited the holy women at Capharnaum, bringing with her a rich contribution. Veronica and Johanna Chusa had also visited Mary. On their return journey they called to see Magdalen, whom they found very much changed. She was depressed in spirits, her folly apparently undergoing a struggle with her good inclinations. The holy women took Dina with them to Bethania. There was at this epoch a rich, aged widow who joined Martha's little band and gave all she possessed for the benefit of the young community.

When the Pharisees invited Jesus to a dinner, they asked Him whether His disciples, young, inexperienced men, some of them quite rustic and unaccustomed to the society of the learned, should also be invited. Jesus answered: "Yes! For whosoever invites Me, invites the members of My household also; and he that rejects them likewise rejects Me." At these words, they bade Him bring the disciples with Him. All repaired to the public house in the city, where Jesus still taught and explained parables.

The property upon which Lazarus had established the inn near Meroz, consisted of a beautiful field and numerous orchards interspersed with charming groves. Some of his servants lived there to attend to the fruit and provide for its sale. At this time they had charge also of the inn. At the last meeting of Jesus with Lazarus at Ennon, it had been agreed that Jesus should tarry for some time in these parts. The holy women had, in consequence, come thither to get the inn in order, and the people around the country had been notified to expect Jesus.

On the following morning, before going again to the mountain, Jesus taught at the fountain in Meroz, and again reproached the Pharisees for the little care they took of the people. After that He ascended the mountain and delivered an instruction similar to that known as the Sermon on the Mount. Before taking leave of the people, He once more gave an explanation of the buried talent. Some of His hearers had already been three days encamped on the mountain. Those in need had been placed apart from the rest and were provided with food and other necessaries by the disciples. Judas' uncle, Simeon of Iscariot, a devout, old man, dark complexioned and vigorous, entreated Jesus to go to Iscariot, and Jesus promised to do so. When He went down the mountain, He found some sick awaiting Him. They were still able to walk. Jesus cured them. This took place on the road between the inn and Lazarus' property, at a little distance below the place where the disciples had distributed food to the people.

On the same spot upon which the pagan woman Lais of Naim had knelt yesterday at Jesus' feet praying for her sick daughters, were today those daughters, now both cured, awaiting the coming of Jesus. They were named Athalia and Sabia, and were accompanied by their maids and men servants. With all their attendants, they cast themselves down before Jesus, saying: "Lord, we esteemed ourselves unworthy to listen to Thy instructions, therefore we waited here to thank Thee for freeing us

from the power of the evil one.” Jesus commanded them to rise. He commended their mother’s patience, humility, and faith, for as a stranger she had waited until He had broken bread to His own household. But now, He continued, she too belonged to His household, for she had recognized the God of Israël in His mercy. The Heavenly Father had sent Him to break bread to all that believed in His mission and brought forth fruits of penance. Then He ordered the disciples to bring food, which He gave to the maidens and all their attendants—to each a piece of bread and a piece of fish—delivering to them at the same time an instruction thereon full of deep significance. After that He went on with the disciples to the inn. One of the maidens was twenty, the other five and twenty years old. Their sickness and the confinement in which they lived had made them pale and wan.

Jesus in Iscariotn

Next morning Jesus left the inn with the disciples and journeyed eastward to Iscariot, distant not quite an hour. On the swampy ground of a deep ravine stood a row of houses, about twenty-five, near a stream of water black and full of reeds. Here and there it was dammed so as to form pools for tanning. Very frequently this water failed, and then they had to let in other sources. The cattle for slaughter belonging to Meroz were pastured around these parts. When needed in Meroz, they were slaughtered here, then flayed, and the hide handed over to the tanners of Iscariot. The ravine in which the little place lay was directly to the north of Machmethat. The tanner’s trade, on account of the odors attending it, was held in detestation by the Jews. Although for tanning the hides of the slaughtered cattle pagan slaves and others of the most despised races were needed, yet in Meroz they dwelt apart from the other inhabitants. In Iscariot no calling was carried on but tanning, and it seemed to me that most of the houses of this place belonged to old Simeon, the uncle of Judas.

Judas was very dear and quite useful to his old uncle in his leather trade. Sometimes he dispatched him with asses to purchase raw hides, sometimes with prepared leather to the seaport towns, for he was a clever and cunning broker and commission merchant. Still he was not at this time a villain, and had he overcome himself in little things, he would not have fallen so low. The Blessed Virgin very often warned him, but he was extremely vacillating. He was susceptible of very vehement, though not lasting repentance. His head was always running on the establishment of an earthly kingdom, and when he found that not likely to be fulfilled, he began to appropriate the money entrusted to his care. He was therefore greatly vexed that the worth of Magdalen’s ointment had not passed as alms through his hands. It was at the last Feast of Tabernacles in Jesus’ lifetime that Judas began to go to the bad. When he betrayed Jesus for money, he never dreamed of His being put to death. He thought his Master would soon be released; his only desire was to make a little money.

Judas was, here in Iscariot, very obliging and ready to serve; he was perfectly at home. His uncle, the tanner Simeon, a very busy and active man, received Jesus and the disciples at some distance from the place, washed their feet, and offered the customary refreshments. Jesus and the disciples visited his house where were his family, consisting of his wife, his children, and his servants.

Jesus paid a visit to the opposite side of the place where, in the midst of a field, was a kind of pleasure garden in which the tabernacles were still standing. All the inhabitants of the place were here assembled. Jesus taught upon the parable of the sower and the different kinds of soil. He exhorted the people to let the instructions

they had heard from Him on the mountain near Meroz find good soil in their hearts. Jesus afterward, with the disciples and Simeon's family, took a little repast standing. During it old Simeon begged Him to admit Judas his nephew, whom he praised in many ways, to a participation in His teachings and His Kingdom. Jesus responded in pretty much the same terms as He had used toward Judas himself: "Everyone may have a share therein, provided he is resolved not to relinquish his portion to another." Jesus performed no cures here, for the sick had already been healed on the mountain.

Jesus in Dothan

Jesus and the disciples went from Iscariot back toward the west almost as far as the inn. Then turning to the north, they traversed the valley having the mountain upon which Jesus had taught to the left, turned somewhat northwestwardly, then again to the north, and journeyed along a low mountain terrace toward Dothan, which could be seen lying low in the eastern vale of the plain of Esdrelon. To the east rose the mountains above, and to the west lay the valley below it.

Jesus was accompanied by three troops of men who, having been present at His instructions on the mountain, were now returning in bands to their homes for the Sabbath. When one party left Him, another came up to bear Him company. It was almost three hours from the inn to Dothan, a place as large as Münster. I had a vision in which I saw that it was here that the soldiers sent by Jeroboam to seize Eliseus were struck blind. Dothan had five gates and as many principal streets; it was traversed likewise by two highways. One of the latter led from Galilee down to Samaria and Judea; the other came from the opposite side of the Jordan and ran through the valley of Apheca and Ptolomais on the sea. Trade in wood was carried on in Dothan. On the mountain chain around here and near Samaria there was still much wood; but across the Jordan near Hebron, and at the Dead Sea, the mountains are quite bare. I saw in the neighborhood of Dothan much work going on under tents in the preparation of wood. All sorts of beams for the different parts of ships were put into shape, and long, thin slats were prepared for wicker partitions. Outside the gates on the highways that crossed each other in Dothan were several inns.

Jesus went with the disciples to the synagogue, where a crowd was already assembled, among them many Pharisees and Doctors. They must have had some intimation of Jesus' coming, for they were so polite as to receive Him in the court outside the synagogue, wash His feet, and present to Him the customary refectation. Then they conducted Him in and handed Him the roll of the Law. The sermon was on the death of Sara, Abraham's second marriage with Ketura, and the Dedication of Solomon's Temple.

The Sabbath instructions over, Jesus went to an inn outside the city. There He found Nathanæl the bridegroom, two sons of Cleophas and His Mother's eldest sister, and a couple of the other disciples who had come hither for the Sabbath. There were now about seventeen disciples with Him. The people from the house on Lazarus' estate near Ginæa, where Jesus stopped recently when He went to Ataroth, were also here to celebrate the Sabbath.

Dothan was a beautiful, well-built old city, very agreeably situated. In the rear, though at a considerable distance, arose a mountain chain, and in front it looked out upon the delightful plain of Esdrelon. The mountains of this region are not so steep and rugged. Peak rises above peak, and the roads are better. The houses were of the old style, like those in David's time. Many had little turrets on the corners of the flat roofs capped by large domes, or cupolas, in which an observer could sit and

Anne Catherine Emmerick From the Second Feast of Tabernacles to the First Conversion of the Magdalene
view the surrounding locality. It was from such a cupola that David saw Bethsabee. There were also on the roofs galleries of roses and even of trees.

Jesus entered many of the forecourts of the dwellings, where He found sick whom He cured. The occupants standing at their doors implored Him to come in, which He did accompanied by two of the disciples. They also in different places begged the disciples to intercede for them, which they accordingly did. Jesus went likewise to the place in which the lepers abode, separated from all others, and there He healed the sufferers. There were many lepers in this city. It may have been on account of their frequent communication with strangers for trading purposes, for besides the trade in wood, the inhabitants of Dothan carried on other branches of industry. They imported carpets, raw silk, and similar goods which they unpacked and again exported.

I saw goods like the above at the house of the sick man whom Jesus was entreated by Nathanæel to visit. Nathanæel lived at his house. It was a very elegant looking dwelling surrounded by courtyards and open colonnades, and situated not far from the synagogue. The occupant was a wealthy man of about fifty years named Issachar, who was suffering from dropsy. Notwithstanding his miserable condition, Issachar had a few days previously to the coming of Jesus espoused a young woman named Salome, aged twenty-five years. This union was according to legal prescription analogous to that of Ruth and Booz—it gave Salome the right to inherit Issachar's property. The evil tongues of the city, especially the Pharisees, found great fault with this marriage, which at once became the general talk. But Issachar and Salome put their trust in Jesus, for at His last visit to this part of the country, they had recommended their affairs to Him.

The family had been long acquainted with Jesus, even during the lifetime of Salome's parents, for Mary and Joseph when journeying from Nazareth to visit Elizabeth had found hospitality with them. This happened shortly before the Paschal solemnity. Joseph went with Zachary from Hebron to Jerusalem for the feast, after which he returned to Hebron and then went home leaving Mary there. Thus had Jesus, while still in His Mother's womb, received hospitality in this house, to which He now came thirty-one years later as the Saviour of mankind, to discharge in the person of their sick son the debt of gratitude He owed to the goodness of the parents.

Salome was the child of this house and the widow of Issachar's brother, Issachar himself being the widower of Salome's sister. The house and all the property were to revert to Salome, for neither she nor Issachar had had children by the previous union. They were childless and the only descendants of an illustrious race. They had espoused each other trusting to the merciful healing power of Jesus. Salome was allied to Joseph's family. She was originally from Bethlehem, and Joseph's father was accustomed to call her grandfather by the title of brother, although he was not really his brother. They had a descendant of the family of David among their forefathers who, I think, was also a king. His name sounds like Ela. It was through respect to this ancient friendship that Mary and Joseph were there entertained. Issachar was of the tribe of Levi.

Upon His entrance into the house Jesus was met by Salome, her maids, and the other servants of the household. Salome cast herself at Jesus' feet and begged her husband's cure. Jesus went with her into the chamber of the sick man, who lay covered up on his couch, for he was dropsical as well as paralyzed on one side. Jesus saluted him and spoke to him words full of kindness. The sick man was very much touched and gratefully acknowledged the salutation, though he could not rise. Then Jesus prayed, touched the sufferer, and gave him His hand. Instantly the sick man arose, threw another garment around him, and left his bed, when he and his wife

cast themselves at Jesus' feet. The Lord addressed them a few words of exhortation, blessed them, promised them posterity, and then led them out of the chamber to their assembled household, who were all filled with joy. The miraculous cure was kept a secret all that day.

Issachar invited Jesus and all His followers to stay that night at his house and, after the exercises of the synagogue, to dine with him. Jesus accepted the invitation, and then went to preach in the synagogue. Toward the end of His discourse the Pharisees and Sadducees began to strive against Him. From the explanation of Abraham's marriage with Ketura, He had come to speak of marriage itself. The Pharisees broached that of Issachar and Salome. They declared it insane in a man so sick and old to marry a young woman. Jesus replied that the couple had married in obedience to the Law, and He asked how could they, who held so strictly to the same, blame them. They answered by asking how He could look upon such a union as prescribed by the Law, since so old and sick a man could hope for no blessing on his marriage, consequently such an affair was no other than a scandal. Jesus responded: "His faith has preserved to him the fruit of wedlock. Do ye set limits to the almighty power of God? Has not the sick man married in obedience to the Law? In trusting in God and believing that He will help him, he has done excellently well. But this is not the cause of your indignation. Ye hoped that this family would die out for want of heirs, and then ye would get their property into your own hands." Then He cited the example of many devout old people whose faith had been rewarded with posterity, and said many other things upon the subject of matrimony. The Pharisees were furious, but had not a word in reply.

Lunch at Issachar's house. The Apostle Thomas

The Sabbath over, Jesus left the synagogue and, accompanied by the disciples, went to Issachar's, where a grand banquet had been prepared for Him. Jesus, the disciples related to Him, and Issachar himself sat at one table, while Salome, the wife, came and went doing the honors of the same. The other disciples ate in a side hall. Previously to sitting down Jesus had healed several sick. It was dusk, and the miracles were performed by torchlight outside the synagogue and near Issachar's dwelling, where the sick had gathered. I saw among the disciples Judas Iscariot, Bartholomew, and Thomas, also an own brother and a stepbrother of the last named. Thomas had two stepbrothers. They had come thither for the Sabbath from Apheca, seven hours distant, and they put up at Issachar's, Thomas being well-known to him on account of his commercial pursuits. Though he had acquaintances among the disciples, he had never yet spoken to Jesus, for he was anything but obtrusive. James the Less also had come from Capharnaum for the Sabbath, likewise Nathanæel, the son of the widow Anna, eldest daughter of Cleophas, who was now living with Martha. Nathanæel was the youngest of her sons engaged at Zebedee's fishery. He was about twenty years old, gentle and amiable, with something of the appearance of John. He had been reared in the house of his grandfather, and was nicknamed "Little Cleophas," in order to distinguish him from the other Nathanæels. I learned that on this Sabbath when I heard Jesus say: "Call little Cleophas to Me!" The entertainment consisted of birds, fish, honey, and bread. There were in this city numbers of pigeons, turtledoves, and colored birds which ran like hens around the houses, and often took flight to the beautiful plain of Jezræl. During the meal, Issachar spoke of Mary. He recalled the fact of her having been in that house in her youth, and said that his wife's parents had often related the circumstance, telling how young and beautiful and pious she was. He expressed the hope that God, who

had cured him through Joseph's Son (he guessed not his Saviour's origin), would likewise give him posterity. All the disciples found hospitality at this house. There were large, open porticos around it on which beds were prepared for them, separated from one another by movable partitions. Of the Dothanites, some were very good, and some very bad. On account of the antique style of its houses, Dothain compared with the other cities in its neighborhood as Cologne with our other German towns.

Next morning when Jesus and the disciples went to walk outside the city, Thomas approached and begged Jesus to admit him to the number of His disciples. He promised to follow Him and fulfill all His commands for, as he said, by His preaching and by the miracles he had witnessed, he was convinced of the truth of what John and all the disciples of his acquaintance had said about Him. He begged, also, to be allowed a part in His Kingdom. Jesus replied that he was no stranger to Him and that He knew that he, Thomas, would come to Him. But Thomas would not subscribe to that, He asserted that he had never before thought of taking such a step, for he was no friend of novelty, and had only now determined upon it since he was convinced of His truth by His miracles. Jesus responded: "Thou speakest like Nathanæl. Thou dost esteem thyself wise, and yet thou talkest foolishly. Shall not the gardener know the trees of his garden? The vinedresser, his vines? Shall he set out a vineyard, and not know the servants whom he sends into it?" Then He related a similitude of the cultivation of figs upon thorns.

Messengers of John the Baptist

Two of John's disciples who had been sent to Jesus by the Baptist had an interview here with Jesus and then returned to Machærus. They had been present at the sermon on the mountain near Meroz and had witnessed the miracles there performed. They belonged to the disciples that had followed their master to the place of his imprisonment and had received his instructions outside his prison. They were warmly attached to him. As they had never witnessed any of Jesus' actions, John had sent them to Him that they might be convinced of the truth of what he himself had told them of Him. He commissioned them to beg Jesus in his name to declare openly and precisely who He was and to establish His Kingdom on earth. These disciples told Jesus that they were now convinced of all that John had announced of Him, and they inquired whether He would not soon go to free John from prison. John, they said, hoped to be released through Him, and they themselves were longing for Him to establish His Kingdom and set their master at liberty. They thought that would be a more profitable miracle than even His curing the sick. Jesus replied that He knew that John was longing and hoping soon to be freed from imprisonment, and that he should indeed be released, but that He should go to Machærus and deliver John who had prepared His ways, John himself never even dreamed. Jesus ended by commanding them to announce to John all that they had seen and say to him that He would fulfill His mission.

I do not know whether John was aware that Jesus was to be crucified and that His Kingdom was not to be an earthly one. I think that he thought Jesus, after converting and freeing the people, would establish a holy Kingdom upon earth.

Toward noon Jesus and the disciples returned to the city and to Issachar's, where many people were already assembled. The mistress and domestics were busy preparing the noonday meal. Back of the house was a charming spot in the center of which was a beautiful fountain surrounded by summerhouses. The fountain was regarded as sacred, for it had been blessed by Eliseus. There was a handsome chair

nearby for the preacher's use and around it an enclosed space with shade trees, in which quite a number might assemble for instructions. Several times in the year, especially at Pentecost, public instructions were given here. There were besides, in the region of the fountain, places with long, stone stalls or narrow terraces, where caravans and the crowds going to Jerusalem at the Paschal time could rest and take refreshments. Issachar's house stood near enough to command a view of the fountain and its surroundings. The arrangements of the resting place and the customs observed there were also superintended from Issachar's, where a kind of freight business was carried on. The caravans unloaded and unpacked their goods here for Issachar to forward to other places, and very frequently the merchants and their servants received hospitality at his house, although it was not a public inn. Issachar's business was like that of the father of the bride of Cana in Galilee. The beautiful fountain had one inconvenience. It was so deep that the water could be pumped only with great fatigue. When pumped up, it ran into basins standing around.

The pharisees and sadducees are angry with Jesus

There were crowds assembled around the fountain on the invitation of Jesus and Issachar. Jesus, from the teacher's chair, delivered a discourse to the people on the fulfillment of the Promise, the nearness of the Kingdom, on penance and conversion, and of the way to implore the mercy of God and to receive His graces and miracles. He alluded to Eliseus, who had formerly taught in this same place. The Syrians sent to take him prisoner were struck with blindness. Then Eliseus conducted them to Samaria into the hands of their enemies, but far from allowing them to be put to death, he entertained them hospitably, restored their sight, and sent them back to their king. Jesus applied this to the Son of Man and the persecution He endured from the Pharisees. He spoke also for a long time of prayer and good works, related the parable of the Pharisee and the Publican, and told His hearers that they ought to adorn and perfume themselves on their fast days instead of parading their piety before the people. The inhabitants of this place, who were very much oppressed by the Pharisees and Sadducees, were greatly encouraged by Jesus' teaching. But the Pharisees and Sadducees, on the contrary, were enraged upon seeing the joyous multitude and hearing the words of Jesus. Their rage increased when they beheld Issachar in perfect health going around among the people, joyfully helping the disciples and his own servants to distribute food to them as they seated themselves along the stone benches. This sight so exasperated them that they stormed violently against Jesus. It looked as if they were about to take Him into custody. They began again to rail at His curing on the Sabbath. Jesus bade them listen to Him calmly. He placed them in a circle around Him and, making use of His customary argument, said to the chief among them: "If on the Sabbath you should happen to fall into the well here, would you not wish to be drawn out at once?" And so He continued to speak until they slunk back, covered with confusion. After this Jesus left the city with several of His disciples, and descended into the valley that runs from south to northwest of Dothan.

Issachar had distributed large alms in Dothan, and sent also to the inn of the little community asses with various necessaries. The provisions and beverages provided by the disciples and which had become somewhat stale, he caused to be exchanged for better. He gave to each of them a cup like those used at Cana, and a flat jug, or pitcher, made of white material with a ring by which it could hang. The stoppers were a kind of sponge tightly compressed. The jugs contained a refreshing drink

made of balm. He gave likewise to each disciple a sum of money for alms and other necessities.

Judas Iscariot and many other disciples returned from Dothan to their own homes. Jesus kept with Him only nine, among whom were Thomas, James the Less, Jude Barsabas, Simon Thaddeus, little Cleophas (Nathanæel), Manahem, and Saturnin.

After Jesus' departure, the Pharisees recommenced their mockery and insults. They said to the people: "One can easily see who He is. He has allowed Himself to be sumptuously entertained by Issachar. His disciples are a set of lazy vagrants whom He supports and feasts at the expense of others. If He did right, He would stay at home and support His poor Mother. His father was a poor carpenter. But that respectable calling does not suit Him, and so He goes wandering around disturbing the whole country." While Issachar was distributing his alms, he constantly repeated: "Help yourselves freely! Take freely! It is not mine. It belongs to the Father in Heaven. Thank Him, for it is only lent to me!"

Jesus Goes From Dothan to Endor. Cure of a Pagan Boy

After a journey of about five hours, and night having set in, Jesus and the disciples arrived at a lonely inn where only sleeping accommodations were to be found. Nearby was a well that owed its origin to Jacob. The disciples gathered wood and made a fire. On the way Jesus had had a long conversation with them, intended principally for the instruction of Thomas, Simon, Manahem, "Little Cleophas," and the others newly received. He spoke of their following Him, and through the deep conviction of the worthlessness of earthly goods, of their leaving their relatives without regret and without looking back. He promised that what they had left should be restored to them in His Kingdom a thousandfold. But they should reflect maturely whether or not they could break their earthly ties.

To some of the disciples, and especially to Thomas, Judas Iscariot was not particularly pleasing. He did not hesitate to say plainly to Jesus that he did not like Judas Simonis, because he was too ready to say yes and no. Why, he asked, had He admitted that man among His disciples, since He had been so difficult to please in others. Jesus answered evasively that from eternity it was decreed by God for Judas, like all the others, to be of the number of His disciples.

When the disciples had retired to rest, Jesus went alone into the mountains to pray. Early the next morning some inhabitants of Sunem came to Jesus at the inn earnestly begging Him to go with them, for they had some children seriously sick whom they wished Him to cure. Sunem was a couple of hours to the east of where Jesus then was. The poor people had long been vainly expecting Jesus' coming. But Jesus replied that He could not go then, because others were awaiting Him, but that He would send His disciples to them. They rejoined that they had already had some of them in their town, but the cure of their children had not followed. They insisted upon His coming Himself. Jesus exhorted them to patience, and they left Him.

He now went with His disciples to Endor. On the road from Dothan to Endor were two wells of Jacob, to which his herds used to be led, and for which he often had to struggle with the Amorrhites.

Lazarus owned a field near Jezræel at some distance from Endor. Joachim and Anne owned another two hours to the northeast of Endor, and it was to it that the latter accompanied Mary on her journey to Bethlehem. It was from this field that the little she-ass, that ran on so gaily before the holy travellers, had been taken to be presented to Joseph. Joachim owned another field on the opposite side of the Jordan on the confines of the desert and forest of Ephraim, and not far from Gaser. Thither

had he retired to pray when he returned sad from the Temple, and there, too, had he received the command to go to Jerusalem, where Anne would meet him under the Golden Gate.

Jesus paused at a row of houses outside of Endor and taught. At the earnest request of the people, He entered some of them and cured the sick, several of whom had been carried thither from Endor. Among the sufferers were some pagans, but they remained at a distance. One pagan however, a citizen of Endor, approached Jesus. He had with him a boy of seven years possessed of a dumb devil, and he was often so violent that he could not be restrained. As the man drew near Jesus, the boy became quite unmanageable, broke loose from his father, and crept into a hole in the mountain. The father cast himself at Jesus' feet, bewailing his misery. Jesus went to the hole and commanded the boy to come forth before his Master. At these words, the boy came out meekly and fell on his knees before Jesus, who laid His hands upon him and commanded Satan to withdraw. The boy became unconscious for a few moments, while a dark vapor issued from him. Then he arose and ran full of talk to his father, who embraced him, and both went and fell on their knees before Jesus, giving thanks. Jesus addressed some words of admonition to the father, and commanded him to go to Ennon to be baptized. Jesus did not enter Endor. The suburb in which He was, possessed more beautiful edifices than the city itself. There was something about Endor that spoke of death. Part of the city was a waste, its walls in ruins, its streets overgrown with grass. Many of the inhabitants were heathens under the power of the Jews, and were obliged to labor at all kinds of public works. The few rich Jews found in Endor used to peep timidly out of their doors and quickly draw in their heads, as if they feared that someone was stealing their money behind their back.

From here Jesus went two hours to the northeast into a valley that ran from the Plain of Esdrelon to the Jordan, north of Mount Gilboa. In this valley lay on a hill, like an island, the city of Abez, a place of moderate grandeur surrounded by gardens and groves. A little river flowed before it, and eastward in the valley was a beautiful fountain, called Saul's Fountain because Saul was once wounded there. Jesus did not go into the city, but to a row of houses on the northern declivity of Mount Gelboe between the gardens and fields, on the latter of which were high heaps of grain. Here He went into an inn in which a crowd of old men and women, His own relatives, were awaiting Him. They washed His feet and showed Him every mark of genuine confidence and reverence. They were in number about fifteen, nine men and six women, who had sent Him word that they would meet Him here. Several of them were accompanied by their servants and children. They were mostly very aged persons, relatives of Anne, Joachim, and Joseph. One was a young half-brother of Joseph, who dwelt in the valley of Zabulon. Another was the father of the bride of Cana. Anne's relatives from the region of Sephoris, where at His last visit to Nazareth, Jesus had restored sight to the blind boy, were among them. All had journeyed hither in a body and on asses in order to see and speak with Jesus. Their desire was that He would fix His abode somewhere and cease wandering about. They wanted Him to seek a place where He could teach in peace and where there were no Pharisees. They set before Him the great danger He ran, since the Pharisees and other sects were so embittered against Him. "We are well aware," they said, "of the miracles and graces that proceed from Thee. But we beg Thee to have some settled home where Thou canst quietly teach, that we may not be in constant anxiety on Thy account." They even began to propose to Him different places which they thought suitable.

These pious, simple-hearted people made this proposal to Jesus out of their great love for Him. The bitter taunts uttered in their hearing against Him by the evil-minded gave them pain. Jesus replied in affectionate, but vigorous terms, very different from those He was accustomed to use when addressing the multitude or the disciples. He spoke in plain words, explained the Promise, and showed them that it was His part to fulfill the will of His Father in Heaven. He told them moreover that He had not come for rest, not for any particular persons, nor for His own relatives, but for all mankind. All indiscriminately were His brethren, all were His relatives. Love rests not. Whœver dreams of succoring misery, must seek out the poor. After the comforts of this life He did not aim, for His Kingdom was not of this world. Jesus took a great deal of trouble with these good old people, who listened with ever increasing astonishment to His words, whose deep significance gradually unfolded to their understanding. Their earnestness and their love for Jesus grew at each moment. He took them separately for a walk on the shady part of the mountain, where He instructed and comforted them, each according to his or her special needs, and after that He spoke to them again all together. And so the day closed, and they took together a simple repast of bread, honey, and dried fruits which they had brought with them.

That evening the disciples presented to Jesus a young man from the environs of Endor, the son of a schoolmaster. He was a student preparing to hold a position similar to that of his father. He begged Jesus to receive him among His disciples. He had been informed, he said, that Jesus might perhaps have some need of him, that He might possibly give him some office. Jesus replied that He had no need of him, that the knowledge He came to bring upon earth was different from that which he had acquired, that he was too attached to material things, and so He sent him away. About noon on the following day, Jesus' relatives started for Mount Tabor, where they separated and returned to their homes in different directions. Jesus had quite consoled and enlightened the good, old people, had infused new life into them. Although they may not have understood all that He told them, yet they felt a great calm fall upon their soul, and they journeyed home with the firm conviction that He had spoken divine words and that He knew better what to do and how to shape His course than they could tell Him. Still more touching than their meeting was their departure when, with tears and smiles and gracious nods, their demeanor expressive of confidence mingled with respectful reserve, they took their way down through the valley. Some rode on asses, others went on foot leaning on their long staves, and all with their garments girded for travelling. Jesus and the disciples, after helping them to mount their asses and arrange their bundles, accompanied them a part of the way.

Jesus in Abez and Dabereth on Tabor

Jesus and the disciples now went through the valley to a beautiful well, about a quarter of an hour east of Abez. Several women were standing by it, having come out of the city to draw water. When they saw Jesus coming, some of them hurried into the neighboring houses and soon came back accompanied by several men and women. They brought basins and towels, bread and small fruits in baskets; they washed His feet, and gave Him and the disciples to eat. Many others had joined the little group, and Jesus delivered to them an instruction. Then they conducted Him into the city where He was met at the gate by children, little girls and boys, bearing wreaths and festoons of flowers. They surrounded Him in triumph, and at every step, at every street corner their numbers increased. The disciples, thinking the

through too great, wanted to send the children away. But Jesus exclaimed: "Do ye fall back, and let the little ones come forward!" At these words the children pressed around Him more closely than before. He embraced them, pressed them to His Heart, and blessed them. The mothers and fathers were looking on from the doors and vestibules of their courtyards. At last He reached the synagogue, where He preached to a crowded assembly. That evening He cured some invalids at their own homes. A repast was laid under an arbor still standing from the Feast of Tabernacles, and of it many people of the city partook.

Thomas had gone back from Endor to Apheca, I saw here in Abez some women afflicted with an issue of blood. They mingled with the crowd, slipped behind Jesus, kissed the hem of His robe, and were cured. In large cities such women would have remained at a distance; in smaller places they were not so punctilious.

A messenger from Cana came to Jesus in Abez. The chief magistrate of the city implored Him to come to see his son, who was seriously sick. Jesus tranquilized him and told him to wait yet a little while. Then two Jewish messengers arrived from Capharnaum. They had been dispatched to Him by a pagan who had already, through the disciples, implored Jesus' aid in behalf of his sick servant. They begged Him earnestly to return at once with them to Capharnaum, for the servant was nigh unto death. Jesus replied that He would go in His own good time, that the man was not dying. The messengers, hearing this, remained for the instruction.

The inhabitants of Abez were chiefly Galaadites of Jabes. They had settled here in the time of the High Priest Heli in consequence of a struggle that had arisen among the people of Galaad. The Judge ruling at that time was consulted in the affair, and he decided that some of the Galaadites should remove to Abez. Saul was wounded near the well of Abez and, on one of the heights to the south, breathed his last. From this circumstance the well was called Saul's Well. The people of Abez belonged to the middle class of society. They made baskets and mats of reeds that grew abundantly in the neighboring morasses formed by the streams running down from the mountains. They prepared also wicker work for putting light huts together, and gave some attention to agriculture and grazing.

Saul and the Pythoness of Endor

Saul and the Witch of Endor The Israelites were drawn up before Endor near Jezræl, and the Philistines were marching against them from Sunem. The struggle had already begun when Saul, with two companions—all three in the garb of prophets—went in the darkness of evening to the witch of Endor, who dwelt in some old ruins outside the city. She was a poor, despised creature still somewhat young. Her husband went around the country with a puppet show upon his back, practicing sorcery and exhibiting his wonders to the soldiers of the garrisons and other idlers. When Saul resolved to consult the witch, he was already half-desperate. The witch at first was unwilling to satisfy his desire. She was afraid of its coming to the ears of King Saul, who had strictly prohibited all dealing in witchcraft. But Saul assured her with a solemn oath that that should not happen. Then she led him from the room in which they were, and which had nothing extraordinary in its appearance, to an obscure cellar. Saul demanded that Samuel's spirit should be evoked. The witch drew a circle around Saul and his companions, traced signs around the circle, and spun threads of colored wool in all sorts of figures before and around Saul. She stood at some distance in front of him, a basin of water on the ground before her, and plates like metallic mirrors in her hands. These latter she waved toward each other and over the water, muttering some words and at times calling something

aloud. She had previously directed Saul through which part of the crossed threads he was to gaze. By her diabolical skill, she was able to bring up before the eyes of her interrogators scenes of whole campaigns, battles, and the figures of those engaged in them. Such a delusion she was now preparing to evoke for Saul, when suddenly she beheld near her an apparition. Out of herself with astonishment and dread, she let the mirror fall into the basin and cried out: "Thou hast deceived me! Thou art Saul!" Saul bade her fear nothing, but say to him what she then saw. She replied: "I see a saint rising out of the earth." Saul beheld nothing, and again he questioned: "What does he look like?" The woman, trembling with fear, answered: "An old man in priestly robes!" and with these words she rushed past Saul and out of the cave. When Saul beheld Samuel, he fell prostrate on his face. Samuel spoke: "Why hast thou troubled my repose? The chastisement of God will soon fall upon thee! Tomorrow thou wilt be with me among the dead, the Philistines shall conquer Israel, and David will be king." At these words Saul, overcome by grief and horror, lay on the ground like one dead. His companions raised him and placed him leaning against the wall. They tried to rouse him, the woman brought bread and meat, but he refused to eat. The witch advised him not to engage in the battle, but to retire to Abes where the inhabitants, being Galaadites, would give him a good reception. Saul went thither next morning at dawn. The Israelites were routed beyond Mount Gelboe. Saul was attacked not by the whole army of Philistines, but only by a roving party. He was at the moment seated in his chariot, with an officer standing behind him. The Philistines, rushing by, shot spears and arrows at him, though not dreaming that it was Saul himself. He was grievously wounded, and his attendants led the chariot to the plain south of the valley and out of the road upon which Jesus had yesterday been with His relatives. When Saul felt himself mortally wounded, he requested his officer to kill him at once, but the latter refused. Then Saul, supporting himself in the chariot, which had a railing in front, tried to fall on the point of his own sword, but he could not succeed. The officer, seeing his determination, opened that swinging railing in front of the chariot, thus enabling Saul to fall on his sword, while at the same instant he pierced himself with his own. An Amalecite passing at the moment recognized Saul, possessed himself of his regal ornament, and carried it to David. After the battle, Saul's body was laid beside his sons, who had fallen to the east of the scene of slaughter. They had been killed before their father's death. The Philistines used to hack the bodies of their enemies to pieces.

The brook flowing through this valley was called Kadumin. (Jgs. 5:21). It is mentioned in Deborah's Canticle. The Prophet Malachias once sojourned here for a time and prophesied. Abes was about three hours from the pagan city Scythopolis.

Dabrath. Conversion from an adulteress

On leaving the well, Jesus and the disciples proceeded some distance to the east, then turning, pursued their journey northward. He crossed the height that closed in the valley on the north and, after about three hours, reached another at the foot of Mount Thabor to the east. The brook Cison, which rises to the north of the mountain, here flowed around it and off to the Plain of Esdrelon. Here lay the city Dabereth in an angle of the first plateau of Thabor. The view from the city takes in the high plain of Saron and extends to the region in which the Jordan flows from the lake of Genesareth. The brook Cison ran through the whole of this quarter.

Jesus remained at an inn outside the city until the following day, when He went into Dabereth. A crowd instantly pressed around Him. He cured some sick, of whom, however, there were not many, as the air of this place was very pure.

The city of Dabereth was very beautifully built. I still remember one of the houses. It was surrounded by a large courtyard and porticos, from which two flights of steps led up to the roof. Behind the city rose an eminence projecting from the foot of Thabor, and around it wound serpentine paths. It took about two hours to reach the top. All along inside the city walls dwelt Roman soldiers. Dabereth was one of the cities named for the collection of taxes. It had five large streets, each of which was occupied by the workmen belonging to one trade. It was not exactly on the highroad, for the nearest was at a distance of half an hour; nevertheless, all kinds of business were carried on in it. It was a Levitical city, and the imposts raised in it were devoted to the support of sacred worship. The boundary posts that marked the limits of the tribe of Issachar were scarcely a quarter of an hour distant. The synagogue stood upon an open space, also that house mentioned above. Jesus went into the latter, for its occupant was a nephew of His foster father, Joseph.

Joseph's brother, the father of this nephew, was called Elia. He had had five sons—of whom one named Jesse, now an old man, dwelt in that house. His wife was still living, and they had a family of six children, three sons and three daughters. Two of the sons were already between eighteen and twenty years old. Their names were Kaleb and Aaron. Their father begged Jesus to receive them as disciples, which He did. They were to join the band when He should again pass through that part of the country. Jesse collected the taxes destined for the support of the Levites. He superintended also a cloth factory in which the wool that he purchased was cleansed, spun, and woven. Fine cloth was manufactured there, and a whole street was in Jesse's employ. He had also, in a long building, a machine for expressing the juice from various herbs, some of which were found on Thabor, and others were brought hither from a distance. The juice of some was used in dyeing; others, for beverages; and others, again, were made into perfumery. I saw hollow cylinders standing in troughs, in which by means of a heavy pounder the herbs were pressed. The pipes through which the expressed juice flowed ran outside of the building and were provided with spigots. When the pounders were not in use, they were kept in place by means of wedges. They prepared also the oil of myrrh. Jesse and his whole family were very pious. His children went daily, and he often accompanied them, to pray on Thabor, Jesus and the disciples made their home with them while at Dabereth.

There were both Pharisees and Sadducees in this city. They formed a kind of consistory, and held council together as to how they could contradict Jesus. That evening Jesus went with the disciples to Mount Thabor, whither a multitude had preceded Him. There He taught by moonlight until far into the night.

On the southeastern side of Thabor lay a cave with a little garden in front. There the Prophet Malachias had often sojourned. Farther up the mountain were another cave and garden where Elias and his disciples sometimes lived retired, as upon Carmel. These caves were now held as shrines by pious Jews, and thither they used to go to pray. To the north of Mount Thabor was situated the city of Thabor, whence the mountain derived its name, and about an hour westward in the direction of Sephoris was another fortified place. Casaloth was in the valley on the south side of the mountain, northward from Naim, and in the direction of Apeca. The tribe of Zabulon extends farthest to the north on this side. I have heard a more modern name given to this place, and I saw that relatives of Jesus once dwelt there, namely, a sister of Elizabeth, who, like the maid servant of Mary Marcus, bore the name of Rhoda. She had three daughters and two sons. One of the daughters was one of the three widows, friends of Mary, and her two sons were among the disciples. One of Rhoda's sons married Maroni, and died without issue. His widow, in obedience to the Law,

entered into a second marriage with one of her first husband's family named Eliud, a nephew of Mother Anne. She lived at Naim and by her second husband had one son, who was called Martial. She was now a widow for the second time, and she is the so-called widow of Naim whose son Martial was raised from the dead by the Lord.

Jesus taught on the open space in front of the synagogue. Numerous sick had collected there from the neighborhood around, and the Pharisees were greatly irritated. There was a rich woman in Dabereth named Nøemi. She had been unfaithful to her husband, and he had died of grief. For a long time she had promised to marry the agent that attended to her business, but he, too, was being deceived by her. Nøemi had heard Jesus' instructions in Dothain and had been, in consequence, very much changed. She was full of repentance and desired only to beg of Him pardon and penance. She attended Jesus' teaching here in Dabereth, was present at the cures He wrought, and tried by every means to approach Him, but He always turned away from her. She was a person of distinction and well-known in the city, and as her disorders were not public, she had not fallen into general disesteem. While she was trying to approach Jesus, she encountered the Pharisees, who asked her whether she was not ashamed of herself and bade her return to her home. Their words, however, did not restrain her; she was as if out of herself in her eager desire for pardon. At last she succeeded in breaking through the crowd. She threw herself down on the ground before Jesus, crying out: "Lord, is there grace, is there pardon still for me? Lord, I can no longer live so! I sinned grievously against my husband, and I have deceived the man that now has charge of my affairs!" And thus she confessed her sins before all. All, however, did not hear her, for Jesus had stepped aside, and the Pharisees pressing forward had made a great uproar. Jesus said to Nøemi: "Arise! Thy sins are forgiven thee!" She obeyed, begging at the same time for a penance, but Jesus put her off till another time. Then she divested herself of her rich ornaments: the strings of pearls around her headdress, her rings, her bracelets, and the golden cords around her arms and neck. She handed them all over to the Pharisees with the request that they should be given to the poor, and then she drew her veil closely around her.

Jesus now went into the synagogue, for the Sabbath had begun. The infuriated Pharisees and Sadducees followed Him. The reading for the day was about Jacob and Esau. (Gen. 25:19-34 and Mal.). Jesus applied the details connected with the birth of the two brothers to His own time. Esau and Jacob struggled in their mother's womb, thus did the synagogue struggle against the piously disposed. The Law was harsh and severe, the firstborn like Esau, but it had sold its birthright to Jacob for a mess of pottage, for the redolent odors arising from all kinds of unimportant usages and exterior ceremonies. Jacob, who had now received the Blessing, would become a great nation whom Esau would have to serve. The whole explanation was very beautiful, and the Pharisees could bring nothing forward against it, although they disputed long with Jesus. They reproached Him upon several heads: that He attached to Himself followers, that He established private inns throughout the country, employing for the same the money and property of rich widows which should have been given for the use of the synagogue and the Doctors. And so, they said, would it now be with Nøemi; besides, how could He forgive her her sins?

Next morning Jesus did not go to the synagogue, but to the school for the boys and girls. The children followed Him even into Jesse's court while He was taking dinner there, and Jesus instructed and blessed them again. The woman lately converted was likewise there with her steward. Jesus spoke with each alone and then to both together. On account of her present sentiments, Jesus advised the woman not to marry again, especially as her suitor was of low origin. She was to deliver to him a

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part of her fortune and, after reserving sufficient for her own support, distribute the rest to the poor.

Games at the conclusion of Saturday

After the Sabbath day repast, when the Jews were taking their customary promenade, some Jewish women came to visit Jesse's wife. There, in Jesus' presence, they engaged in an instructive game such as was usual on the Sabbath. The converted Nœmi was present. The game consisted of a combination of parables, enigmas, or questions, calculated to instruct and edify. For example, such questions as the following were proposed: Where had each one her treasure? Did she put it out at high interest? Did she hide it? Did she share it with her husband? Did she leave it to her domestics? Did she carry it with her to the synagogue? Was her heart attached to it? Many of these questions turned upon the care of children and servants, etc. Jesus spoke also of oil and the lamp, of the burning of a well-filled lamp, of the spilling of the oil, applying all these things in a spiritual sense. One of the women was questioned on one of these points. She answered promptly and graciously: "Yes, Master! I take great care that the Sabbath lamp is always of the best." Her neighbors were very much amused at her words. They laughed at her, for she had not caught Jesus' meaning. He always gave a very striking explanation, and whœver made a wrong answer was obliged to give a present to the poor as a fine. The woman of whom I have spoken gave a piece of cloth.

Jesus wrote also, before each one, an enigma in the sand with a reed, the answer to which had likewise to be written in the same way by the one to whom it was addressed. In this manner He revealed to each her evil inclinations and defects, so that she trembled with fear, though without the necessity of blushing before her neighbor. He advised them especially of the faults of which they were guilty at the last Feast of Tabernacles, for in the greater liberty they enjoyed at that time and the merrymaking then customary, they may easily have sinned. Several of these women afterward spoke in private to Jesus, confessed their transgressions, and begged for penance and forgiveness. Jesus consoled them and reconciled them to God. During this instruction the women were ranged in a semicircle under the portico of the courtyard. They sat on rugs and cushions, their backs resting against the stone benches. The disciples and friends of the family were standing on either side at some distance. There was no loud speaking, since the loiterers on the street could, by climbing the wall, have created disturbance, for they were all out in the open air. The women had brought with them as presents for Jesus all kinds of spices, com-fits, and perfumes. He gave them to the disciples with directions to distribute them to the sick poor who never could get such luxuries.

Before Jesus returned to the synagogue for the closing services of the Sabbath, the Herodians sent messengers to request Him to meet them at a certain place in the city, since they wanted to speak with Him. Jesus replied to the messengers with a severe expression: "Say to those hypocrites that they may open their double-tongued mouths against Me in the synagogue, for there shall I answer them and others." He added other hard names, and then went to the school.

The Sabbath reading again treated of Jacob and Esau, of grace and the Law, and of the children and servants of the Father. Jesus inveighed so vehemently against the Pharisees, the Sadducees, and the Herodians, that their fury increased at each moment. The necessity in which Isaac had been of removing from place to place and the filling up of the wells by the Philistines, Jesus applied to His own teaching mission and the persecution He endured from the Pharisees. Passing then to Malachias, He

announced the fulfillment of his Prophecy: "My Name shall be magnified upon the border of Israël. From the rising of the sun even to the going down, My Name is great among the Gentiles." (Mal. 1:5, 6, 11). Then He made known to them all the ways He had traversed on either side of the Jordan, in order to glorify the Name of the Lord. He declared that He would continue His course to the end, and in severe language He quoted against them these other words of the Prophet: "The son shall honor the father, and the servant his master." (Mal. 1:5, 6, 11). His enemies were confounded, and had nothing to reply.

When the crowd had left the synagogue and Jesus likewise had withdrawn with the disciples, He suddenly found His way blockaded in one of the courts by the Pharisees. They surrounded Him in one of the halls and demanded that He should answer some questions. It was not necessary, they said, for the people to hear all that they had to say. And then they proposed to Him all kinds of captious questions, especially upon their relations to the Romans who were here stationed. Jesus' answer reduced them to silence. When at last, with flattery and menaces, they demanded that He should give up travelling around with disciples, desist from preaching and curing, else they would denounce and punish Him as a disturber of the peace, as a seditious character, He replied: "Until the end shall ye find upon My footsteps the ignorant, the sinful, the poor, the sick, and My own disciples—those whom ye have abandoned to their ignorance and sinfulness, whom ye have left in their poverty and misery." Seeing that they could gain nothing by their artful words, they left the synagogue with Him. Outwardly they assumed a courteous demeanor, but inwardly they were full of rage, though not unmixed with admiration.

The Pagan Cyrinus of Cyprus

From the school Jesus went in the evening twilight, accompanied by the disciples and the people who had awaited Him outside the synagogue, up to Tabor. A multitude of others and some of His own relatives were already there assembled. Jesus sat down on the mountain, His hearers reclining or sitting below at His feet. The stars were twinkling in the sky, and the moon was shedding around her gentle radiance. Jesus taught until late into the night. He often did this even after a toilsome day's work when in the midst of a little band of pious souls. The peace was then more profound, His audience less distracted; the heavens, the stars, the wide expanse of nature, the pleasant coolness of the air, the stillness reigning around, fell like soothing balm upon men's souls. They heard their Teacher's voice more distinctly, comprehended His words more easily, were less confused at hearing their own faults laid bare, carried His instructions home with them, and pondered them with fewer distractions. This was especially the case in the magnificent region in which Jesus now was, in the wide prospect that unfolded from the heights of Tabor. The mount itself, on account of the sojourn of Elias and Malachias upon it for a time, was held in special veneration.

When Jesus was returning home late in the night, followed by the crowd, there approached Him on the way a pagan from Cyprus who had been present at the instructions. He was one of the occupants of Jesse's house and had something to do connected with the manufacture of the essential oils. Up to this time, however, he had kept aloof through a spirit of humility. But now Jesus took him into a room of the house where He sat with him alone, as He had done with Nicodemus, instructing him and answering the questions that he put so humbly, yet with so eager a desire of learning the truth.

This pagan, a man most noble and wise, was named Cyrinus. His remarks were most profound, and he received Jesus' instructions with indescribable humility and joy. Jesus, on His side, was very loving and confidential toward him. Cyrinus said that for a long time past he had been sensible of the emptiness of idolatry and had longed to become a Jew, but that there was one thing which presented an insuperable objection, namely, circumcision. He asked whether it was not possible to attain salvation without it.

Jesus answered him in words both familiar and significant regarding that mystery. He might, said Jesus, circumcise his senses, his heart, and his tongue from carnal desires and pleasures, and then go to Capharnaum for Baptism. At these words, Cyrinus asked why He did not preach that openly, for he thought that if Jesus did so, many pagans who were longing for it would be converted. Jesus answered that if He should say such a thing to the multitude, blinded as they were by their prejudices, they would certainly put Him to death, and one must not scandalize the weak. Again, abolishing circumcision might give rise to multiplied sects; besides, the law was necessary for some of the pagans as a means of trial and sacrifice. But now that the Kingdom of God was drawing near, the covenant of circumcision in the flesh was fulfilled and the circumcision of the heart and the spirit must take its place. Cyrinus inquired also as to the sufficiency of John's baptism, and Jesus spoke with him upon that point. He told Jesus about many people who were sighing after Him in Cyprus, and complained to Him of his two sons who, though otherwise very virtuous, were fierce enemies of Judaism. Jesus consoled him and promised that, after He had fulfilled His mission, his sons would yet become zealous workers in His vineyard. These sons were, I think, called Aristarchus and Trophimus. They afterward became disciples of the Apostles. This most touching nocturnal interview lasted till morning. On the sunny side of the mountain were large reservoirs hewn out of the rocky wall, and in them were vessels belonging to Jesse, in which were prepared perfumes from herbs and other substances. The oil dropped from one vessel into another, making many a turn in its course.

Jesus Goes to Giskala, The Birthplace of St. Paul

From Dabereth Jesus went in the forenoon with the disciples three hours northward to the plain and city of Giskala, almost an hour from Bethulia. Just at the outset of His journey lay a place to the east, I think Japhia, and another directly opposite toward the west and northward from Thabor. Giskala was situated upon a height, but one not so elevated as that of Bethulia. It was a stronghold garrisoned by pagan soldiers in Herod's pay. The Jews dwelt in a little quarter apart, about fifteen minutes distant from the fortress. Giskala was very different from other cities. There were open squares and large buildings surrounded with palisades, as if to afford space for hitching horses, and all around the city ran a wall with towers, from whose stories troops of soldiers could defend it. All this gave Giskala a very remarkable appearance. Near one of the towers stood the idolatrous temple. The Jews of the little city lived on good terms with the pagan soldiers, for whom they manufactured articles of leather, harness for the horses and military equipment for the men. They were likewise partly the owners and partly the overseers and stewards of the fertile region lying around the city. Far from it, off to Capharnaum, stretched the magnificent country of Genesareth. The citadel stood upon a height up to which led a paved road from terrace to terrace. The little Jewish quarter lay outstretched on the declivity of that same height. Before it was a well, or rather a cistern, for drinking water, which was conducted from distant sources by means of pipes. It was

Anne Catherine Emmerick From the Second Feast of Tabernacles to the First Conversion of the Magdalene
by this cistern that Jesus and the disciples sat down on their arrival.

The residents of the Jewish quarter were just then celebrating a feast and all the inhabitants, young and old, were out in the gardens and fields. The pagan children from the city were present also, but they kept to themselves somewhat apart from the others. When the people spied Jesus going to the cistern, the chief men of the city, with their learned schoolmaster, approached Him. They welcomed Him and the disciples, washed their feet, and presented them fruit, Jesus, still at the cistern, gave an instruction in which He alluded to the harvest in a parable, for in this region at that moment they were busy gathering in their second harvest of grapes and all kinds of fruit. He next went over to where the pagan children were, spoke to the mothers, blessed them, and cured several who were sick.

The Jews of Giskala were on that day celebrating a feast commemorative of their deliverance from the yoke of a tyrant, the first founder of the Sadducees. He lived over two hundred years before Christ, but I have forgotten his name. He was one of the officers of the Sanhedrin in Jerusalem, and was charged to watch over the points of faith not found set down in the written Law. He had tormented the people horribly with his rigorous ideas, one of which was that no reward could be hoped from God, but that He was to be served by them as slaves serve their master. Giskala was his birthplace, but his townsmen held his memory in horror. Today's festival was a memorial rejoicing at his death. One of his disciples was from Samaria. Sadoch, who denied the dogma of the resurrection of the body, continued to promulgate the founder's doctrine. He was a pupil of Antigonus. Sadoch also had a Samaritan accomplice helping to propagate his errors.

Jesus and His disciples lodged with the Elder of the synagogue, and taught in the forecourt of the same. They brought some sick to Him, whom He healed, among them a dropsical old woman. This Elder of the synagogue was a very good and learned man. The people abhorred the Pharisees and Sadducees, and had taken great care to provide themselves with such a teacher. That he might acquire more knowledge, they had sent him travelling far away, even down to Egypt. Jesus conversed a long time with him. As usual, the Elder turned the conversation upon John, whom he praised very highly. He asked Jesus why, powerful and enlightened as He was said to be and as He was in reality, He did not make some effort to free that man so truly grand and admirable.

During His instruction in the forecourt of the synagogue Jesus uttered prophetic words to the disciples concerning Giskala. They were as follows: Three zealots had arisen in Giskala. The first was that one in whose memory the Jews were then celebrating a feast; the second was a great villain, John of Giskala, who had raised a terrible insurrection in Galilee and at the siege of Jerusalem had committed frightful excesses; the third was living at the very time He was speaking. He would pass from hatred to love, would be zealous for the truth, and would convert many to God. This third was Paul, who was born at Giskala, but whose parents afterward removed to Tarsus.

After his conversion and when journeying to Jerusalem, Paul very zealously preached the Gospel at Giskala. His parents' house was still standing, and rented to strangers. It was situated at the extremity of the suburb of Giskala, and at some distance were squares surrounded with palisades and little buildings, like bleaching huts, that reached almost to the city itself. Paul's parents must have carried on the manufacture of linen, or perhaps they had a weaver's establishment. A pagan officer named Achias now rented and lived in the dwelling house.

Healing the son of a pagan captain

Cure of the Son of a Pagan Officer It would be difficult to describe the fruitfulness of the region around Giskala. The people were now gathering the second crop of grapes, different kinds of fruits, aromatic shrubs, and cotton. A kind of reed grew in these parts, the lower leaves of which were large, the upper ones small. From it distilled a sweet juice like resin. Here, too, were seen those trees whose fruit was used for the decoration of the tabernacles. The fruit was called the apples of the Patriarchs, from the fact of their having been brought hither from the warm eastern countries by the Patriarchs. These trees were trained against walls forming an espalier, although their trunk was often more than a foot in diameter. Here also were found many plants producing cotton, whole fields of sweet-scented shrubs, and the aromatic herb from which nard is made. Figs, olives, and grapes were in abundance, while magnificent melons lay in countless numbers in the fields, the roads to which were lined with palms and date trees. In the midst of this luxuriance of nature were great herds of cattle grazing in the most beautiful meadows covered with grass and herbs. I saw likewise large trees with great, thick nuts, the wood of which was exceedingly tough and solid.

As Jesus was walking through the fields and gardens into which the people were fast gathering, groups collected around Him here and there. He instructed them in parables taken from their ordinary circumstances and occupations. The pagan children mingled familiarly with those of their Jewish neighbors in harvest time, but they were somewhat differently clothed.

In the house in which Paul was born there lived at this period an officer in command of the pagan soldiers of the citadel. He was called Achias. He had a sick son seven years old, to whom he had given the name of Jephthe after the Jewish hero. Achias was a good man. He sighed for help from Jesus, but none of the inhabitants of Giskala would intercede for him with the Lord. The disciples were all engaged: some busy around their Master, others scattered among the harvesters to whom they were telling of Jesus and repeating His instructions, while some others had already been dispatched as messengers to Capharnaum and into the neighboring districts. The townspeople had no liking for the officer, whom they did not care to have so near them. They would have been glad had he fixed his abode elsewhere. They were, besides, not very friendly in disposition, and even showed very little enthusiasm over Jesus Himself. They went carelessly on with their work, listening to His words, but taking no lively, active interest. The anxious father therefore made bold to follow Jesus, but at a distance. At last he approached Him, stepped before Him, bowing, and said: "Master, reject not Thy servant! Have pity on my little son lying sick at home!" Jesus replied: "It behooveth to break bread to the children of the household before giving it to the stranger who stands without." Achias responded: "Lord, I believe the Promise. I believe that Thou hast said that such as believe in Thee are not strangers but Thy children. Lord, have pity on my son!" Then said Jesus: "Thy faith hath saved thee!" and followed by some of the disciples, He went into the house in which Paul was born and in which Achias now resided.

It was rather more elegant than the generality of Jewish dwellings, though its arrangements were pretty much of the same style. There was a courtyard in front, from which one entered a broad hall, on either side of which were sleeping apartments, or spaces, cut off from the main portion by movable screens. In the center of the house arose the fireplace. Around it lay large rooms and halls, provided with broad stone benches near the walls, upon which lay rugs and cushions. The windows were high up in the building. Achias conducted Jesus into the

interior of the house, and some of the servants carried to Him the boy in his bed. The wife of Achias followed veiled. She bowed timidly, and stood somewhat behind the rest in anxious expectation. Achias was radiant with joy. He called in all his domestics who, full of curiosity, were standing at a distance. The boy was a beautiful child of about six years. He had on a long woolen gown and a striped fur around his neck and crossed on the breast. He was dumb and paralyzed, wholly unable to move. But he looked intelligent and affectionate, and cast upon Jesus a most touching glance.

Jesus addressed to the parents and all present some words on the vocation of the Gentiles, the nearness of the Kingdom, of penance, and of the entrance into the Father's house by Baptism. Then He prayed, took the boy from his little bed up in His arms, laid him on His breast, bowed low over him, put His fingers under his tongue, set him down on the floor, and led him to the officer who, with the mother trembling for joy, rushed forward with heartfelt tears to meet and embrace their child. The little fellow, likewise stretching out his arms toward his parents, cried: "O father! O mother! I can walk, I can again speak!" Then Jesus said: "Take the boy! Ye know not what a treasure has been given to you in him. He is now restored to you, but he will one day be redemanded of you!" The parents led the child again to Jesus and in tears threw themselves with him at His feet, uttering thanks. Jesus blessed the boy and spoke to him most kindly. The officer begged Jesus to step with him into an adjoining apartment and take some refreshment. This He did along with the disciples. They partook, standing, of bread, honey, small fruits, and some kind of beverage. Jesus again spoke with Achias, telling him that he should go to Capharnaum and there receive Baptism, and that he might join Zorobabel. Achias and his domestics did this later on. The boy Jephthe afterward became a very zealous disciple of St. Thomas.

The soldiers of Giskala, in quality of guards, assisted at the Crucifixion of Christ. They were on similar occasions employed as police.

Jesus bade farewell to the home of the happy Achias. He spoke with His disciples of the child and of the fruits of salvation he was destined to reap. He told them also that from that same house one had already gone out who would accomplish great things in His Kingdom.

Jesus Teaches in Gabara. Magdalen's First Conversion

On leaving Giskala, Jesus did not go to Bethulia, which was near, but leaving it on the left, He traversed the valley and the plain to the somewhat important city of Gabara. It lay at the western foot of the mountain on whose south-eastern slope was perched the Herodian eyrie Jetebatha. The distance between the city and the fortress, that is, if one went around the mountain, was one hour. This mountain, in which steps were hewn, arose like a steep wall behind Gabara, whose inhabitants were engaged in the manufacture of cotton fine as silk, which they wove into cloth and covers. They made of it also a kind of mattress, which they stretched and fastened on hooks. This formed the whole bed. Some others were engaged in salting and exporting fish.

While still in Giskala, Jesus had sent some of the disciples around to the neighboring places to say that He would deliver a great instruction on the mountain beyond Gabara. There came in consequence, from a circuit of several hours, large crowds of people, who encamped around the mountain. On the summit was an enclosed space in which was a teacher's chair long out of use.

Peter, Andrew, James, John, Nathanaël Chased, and all the rest of the disciples had come, besides most of John's disciples and the sons of the Blessed Virgin's eldest sister. There were altogether about sixty disciples, friends, and relatives of Jesus here assembled. The more intimate of the disciples were greeted by Jesus with clasping of both hands and pressing cheek to cheek.

Crowds of heathens came from Cydessa, one hour westward of the neighboring city of Damna, from Adama and the country around Lake Merom. The people crowding hither brought with them provisions and sick of all kinds. Cydessa was a heathen city in the heart of Zabulon. It was in ruins in the time of Alexander the Great, who bestowed it upon a man from Tyre called Livias. The latter restored it, and led thither many of his pagan countrymen from Tyre. The first pagans that came to John's baptism were from Cydessa, which was very beautifully situated and commanded a view of the luxuriantly fruitful country around.

Magdalen Magdalen also wended her way to the mount of instruction near Gabara. Martha and Anna Cleophas had left Damna, where the holy women had an inn, and gone to Magdalum with the view of persuading Magdalen to attend the sermon that Jesus was about to deliver on the mountain beyond Gabara. Veronica, Johanna Chusa, Dina, and the Suphanite had meanwhile remained at Damna, distant three hours from Capharnaum and over one hour from Magdalum. Magdalen received her sister in a manner rather kind and showed her into an apartment not far from her room of state, but into this latter she did not take her. There was in Magdalen a mixture of true and false shame. She was partly ashamed of her simple, pious, and plainly dressed sister who went around with Jesus' followers so despised by her visitors and associates, and she was partly ashamed of herself before Martha. It was this feeling that prevented her taking the latter into the apartments that were the scenes of her follies and vices. Magdalen was somewhat broken in spirits, but she lacked the courage to disengage herself from her surroundings. She looked pale and languid. The man with whom she lived, on account of his low and vulgar sentiments, was utterly distasteful to her.

Martha treated her very prudently and affectionately. She said to her: "Dina and Mary, the Suphanite, whom you know, two amiable and clever women, invite you to be present with them at the instruction that Jesus is going to give on the mountain. It is so near, and they are so anxious for your company. You need not be ashamed of them before the people, for they are respectable, they dress with taste, and they have distinguished manners. You will behold a very wonderful spectacle: the crowds of people, the marvelous eloquence of the Prophet, the sick, the cures that He effects, the hardihood with which He addresses the Pharisees! Veronica, Mary Chusa, and Jesus' Mother, who wishes you so well—we all are convinced that you will thank us for the invitation. I think it will cheer you up a little. You appear to be quite forlorn here, you have no one around you who can appreciate your heart and your talents. Oh, if you would only pass some time with us in Bethania! We hear so many wonderful things, and we have so much good to do, and you have always been so full of compassion and kindness. You must at least come to Damna with me tomorrow morning. There you will find all the women of our party at the inn. You can have a private apartment and meet only those that you know," etc. In this strain Martha spoke to her sister, carefully avoiding anything that might wound her. Magdalen's sadness predisposed her to listen favorably to Martha's proposals. She did indeed raise a few difficulties, but at last yielded and promised Martha to accompany her to Damna. She took a repast with her and went several times during the evening from her own apartments to see her. Martha and Anna Cleophas prayed together that night that God would render the coming journey fruitful in good for Magdalen.

A few days previously James the Greater, impelled by a feeling of intense compassion for Magdalen, had come to invite her to the preaching soon to take place at Gabara. She had received him at a neighboring house. James was in appearance very imposing. His speech was grave and full of wisdom, though at the same time most pleasing. He made a most favorable impression upon Magdalen, and she received him graciously whenever he was in that part of the country. James did not address to her words of reproof; on the contrary, his manner toward her was marked by esteem and kindness, and he invited her to be present at least once at Jesus' preaching. It would be impossible, he said, to see or hear one superior to Him. She had no need to trouble herself about the other auditors, and she might appear among them in her ordinary dress. Magdalen had received his invitation favorably, but she was still undecided as to whether she should or should not accept it, when Martha and Anna Cleophas arrived.

On the eve of the day appointed for the instruction, Magdalen with Martha and Anna Cleophas started from Magdalum to join the holy women at Damna. Magdalen rode on an ass, for she was not accustomed to walking. She was dressed elegantly, though not to such excess nor so extravagantly as at a later period when she was converted for the second time. She took a private apartment in the inn and spoke only with Dina and the Suphanite, who visited her by turns. I saw them together, an affable and well-bred confidence marking their intercourse. There was, however, on the part of the converted sinners, a shade of embarrassment similar to what might be experienced on a military officer's meeting a former comrade who had become a priest. This feeling soon gave way to tears and womanly expressions of mutual sympathy, and they went together to the inn at the foot of the mountain. The other holy women did not go to the instruction, in order not to annoy Magdalen by their presence. They had come to Damna with the intention of prevailing upon Jesus to remain there and not go to Capharnaum where Pharisees from various localities were again assembled. They, the Pharisees, had taken up their abode together, determined to make Capharnaum their headquarters for awhile, since it was the central point of all Jesus' journeyings. The young Pharisee from Samaria who was present the last time was not among this set; another had taken his place. At Nazareth also and in other places the Pharisees had formed similar unions against Jesus.

The holy women, and especially Mary, were very much troubled, for the Pharisees had uttered loud threats. They sent a messenger to Jesus imploring Him not to go to Capharnaum after this instruction, but to join them in Damna; or He might turn to the right or to the left as seemed good to Him; or better perhaps would it be for Him to cross the lake and preach among the pagan cities where He would run no risk. Jesus replied by sending them word not to worry about Him, that He knew what was best for Him to do, and that He would see them again in Capharnaum.

The Preaching of Jesus in the Mountain of Gabara

The Mount of Instruction near Gabara. Magdalen Magdalen and her companions reached the mountain in good time, and found crowds of people already encamped around it. The sick of all kinds were, according to the nature of their maladies, ranged together in different places under light canopies and arbors. High upon the mountain were the disciples, kindly ranging the people in order and rendering them every assistance. Around the teacher's chair was a low, semicircular wall, and over it an awning. The audience had here and there similar awnings erected. At a short distance from the teacher's chair, Magdalen and the other women had found a comfortable seat upon a little eminence.

About ten o'clock, Jesus ascended the mountain with His disciples, followed by the Pharisees, the Herodians, and the Sadducees, and took the teacher's chair. The disciples were on one side, the Pharisees on the other, forming a circle around Him. Several times during His discourse, Jesus made a pause to allow His hearers to exchange places, the more distant coming forward, the nearest falling back, and He likewise repeated the same instructions several times. His auditors partook of refreshments in the intervals, and Jesus Himself once took a mouthful to eat and a little drink. This discourse of Jesus was one of the most powerful that He had yet delivered. He prayed before He began, and then told His hearers that they should not be scandalized at Him if He called God His Father, for whosoever does the will of the Father in Heaven, he is His son, and that He really accomplished the Father's will, He clearly proved. Hereupon He prayed aloud to His Father and then commenced His austere preaching of penance after the manner of the ancient Prophets. All that had happened from the time of the first Promise, all the figures and all the menaces, He introduced into His discourse and showed how, in the present and in the near future, they would be accomplished. He proved the coming of the Messiah from the fulfillment of the Prophecies. He spoke of John, the precursor and preparer of the ways, who had honestly fulfilled his mission, but whose hearers had remained obdurate. Then He enumerated their vices, their hypocrisy, their idolatry of sinful flesh; painted in strong colors the Pharisees, Sadducees, and Herodians; and spoke with great warmth of the anger of God and the approaching judgment, of the destruction of Jerusalem and the Temple, and of the diverse woes that hung over their country. He quoted many passages from the prophet Malachias, explaining and applying them to the Precursor, to the Messiah, to the pure oblation of bread and wine of the New Law (which I plainly understood to signify the Holy Sacrifice of the Mass), to the judgment awaiting the godless, to the second coming of the Messiah on the last day, and spoke of the confidence and consolation those that feared God would then experience. He added, moreover, that the grace taken from them would be given to the heathens.

Then turning to the disciples, Jesus exhorted them to confidence and perseverance, and told them that He would send them to preach salvation to all nations. He warned them to hold neither to the Pharisees, the Sadducees, nor the Herodians, whom He painted in lively colors by comparisons as just as they were striking. This was peculiarly vexatious to the last named, since no one wanted to be publicly known as an Herodian. They who adhered to this sect did so mostly in secret.

When in the course of His instruction Jesus observed that if His hearers would not accept the salvation offered them, it would be worse for them than for Sodom and Gomorrhah, some of the Pharisees, taking advantage of a pause, stepped up to Him with the question: "Then, will this mountain, this city, yes, even the whole country, be swallowed up along with us all? And could there happen something still worse?" Jesus answered: "The stones of Sodom were swallowed up, but not all the souls, for these latter knew not of the Promise, nor had they the Law and the prophets." He added some words that I understood of His own future descent into Limbo, and from which I gathered that many of those souls were saved. Then coming back to the Jews of His own time, He reminded them that they were a chosen race whom God had formed into one nation, that they had received instruction and warnings, the Promises and their realization, that if they rejected them and persevered in their incredulity, not the rocks, the mountains (for they obeyed the Lord), but their own stony hearts, their own souls, would be hurled into the abyss. And thus would their lot be more grievous than that of Sodom.

When Jesus had thus vehemently urged the guilty to penance, when He had so severely pronounced judgment upon the obdurate, He became once more all love, invited all sinners to come to Him, and even shed over them tears of compassion. Then He implored His Father to touch their hearts that some, a few, yes, even one, though burdened with all kinds of guilt, might return to Him. Could He gain but one soul, He would share all with it, He would give all that He possessed, yes, He would even sacrifice His life to purchase it. He stretched out His arms toward them, exclaiming: "Come! Come to Me, ye who are weary and laden with guilt! Come to Me, ye sinners! Do penance, believe, and share the Kingdom with Me!" Then turning to the Pharisees, to His enemies, He opened His arms to them also, beseeching all, at least one of them, to come to Him.

Feelings of the Magdalene

Magdalen had taken her seat among the other women with the self-confident air of a lady of the world, but her manner was assumed. She was inwardly confused and a prey to interior struggle. At first she gazed around upon the crowd, but when Jesus appeared and began to speak, her eyes and soul were riveted upon Him alone. His exhortations to penance, His lively pictures of vice, His threats of chastisement, affected her powerfully, and unable to suppress her emotions, she trembled and wept beneath her veil. When Jesus, Himself shedding tears full of loving compassion, cried out for sinners to come to Him, many of His hearers were transported with emotion. There was a movement in the circle and the crowd pressed around Him. Magdalen also, and following her example the other women likewise, took a step nearer. But when Jesus exclaimed: "Ah! If even one soul would come to Me!" Magdalen was so moved that she wanted to fly to Him at once. She stepped forward; but her companions, fearing some disturbance, held her back, whispering: "Wait! Wait!" This movement of Magdalen attracted scarcely any notice among the bystanders, since the attention of all was riveted upon Jesus' words. Jesus, aware of Magdalen's agitation, uttered words of consolation meant only for her. He said: "If even one germ of penance, of contrition, of love, of faith, of hope has, in consequence of My words, fallen upon some poor, erring heart, it will bear fruit, it will be set down in favor of that poor sinner, it will live and increase. I Myself shall nourish it, shall cultivate it, shall present it to My Father." These words consoled Magdalen while they pierced her inmost soul, and she stepped back again among her companions.

It was now about six o'clock, and the sun had already sunk low behind the mountain. During His discourse Jesus was turned to the west, the point toward which the teacher's chair faced, and there was no one behind Him. And now He prayed, dismissed the multitude with His blessing, and commanded the disciples to buy food and distribute it to the poor and needy. Whœver had more than enough for himself was to give it or sell it for the benefit of the poor, who were to take home with them whatever they received over and above. Some of the disciples went immediately to execute their Master's commission. Most of those present gave willingly what they could spare, while others just as willingly took some indemnification for it. The disciples were well-known in this part of the country, so the poor were well cared for, and they thanked the great charity of the Lord.

Meanwhile the other disciples accompanied Jesus to the sick, numbers of whom had been brought thither. The Pharisees, scandalized, impressed, astonished, enraged, went back to Gabara. Simon Zabulon, the chief of the synagogue, reminded Jesus of the invitation to sup in his house. Jesus replied that He would be there. The

Pharisees murmured against Jesus and criticized Him the whole way down the mountain, finding fault with His doctrine and His manners. Each was ashamed to allow his neighbor to remark the favorable impression that had been made upon him, and so by the time they reached the city, they had again entrenched themselves in their own self-righteousness.

Magdalen and her companions followed Jesus. The former went among the people and took her place near the sick women as if to render them assistance. She was very much impressed, and the misery that she witnessed moved her still more. Jesus turned first to the men, among whom for a long time He healed diseases of all kinds. The hymns of thanksgiving from the cured and their attendants as they moved away, rang on the breeze. When He approached the sick females, the crowd that pressed around Him and the need that He and His disciples had of space forced Magdalen and the holy women to fall back a little. Nevertheless, Magdalen sought by every opportunity, by every break in the crowd, to draw near to Him, but Jesus constantly turned away from her.

He healed some women afflicted with a flow of blood. But how express the feelings of Magdalen, so delicate, so effeminate, whose eyes were quite unused to the sight of human suffering! What memories, what gratitude swelled the heart of Mary Suphan when six women, bound three and three, were forcibly led to Jesus by strong servant maids who dragged them along with cords, or long linen bands! They were possessed in the most frightful manner by unclean spirits, and they were the first possessed women that I saw brought publicly to Jesus. Some were from beyond the Lake of Genesareth, some from Samaria, and among them were several pagans. They had been bound together only upon reaching this place. Ordinarily they were perfectly quiet and gentle, they offered no violence to one another. But anon, they became quite furious, screaming and hurling themselves here and there. Their custodians bound them and kept them at a distance during Jesus' discourse, and now when all was nearly over, they brought them forward. As the afflicted creatures drew near to Jesus and the disciples, they began to offer vehement resistance. Satan was tormenting them horribly. They uttered the most awful cries and fell into violent contortions. Jesus turned toward them and commanded them to be silent, to be at peace. They instantly stood still and motionless; then He went up to them, ordered them to be unbound, commanded them to kneel down, prayed, and laid His hands upon them. Under the touch of His hand they sank into a few moments' unconsciousness, during which the wicked spirits went out of them in the form of a dark vapor. Then their attendants lifted them up, and veiled and in tears, they stood before Jesus, inclining low and giving thanks. He warned them to amend their lives, to purify themselves and do penance, lest their misfortune might come upon them more frightfully than before.

Lunch at Simon Zabulon's house

It was dusk before Jesus and the disciples, preceded and followed by crowds of people, started at last down the mountain for Gabara. Magdalen, obeying only her impulse without regard to appearances, followed close after Jesus in the crowd of disciples, and her four companions, unwilling to separate from her, did the same. She tried to keep as close to Jesus as she possibly could, though such conduct was quite unusual in females. Some of the disciples called Jesus' attention to the fact, remarking at the same time what I have just observed. But Jesus, turning around to them, replied: "Let them alone! It is not your affair!" And so He entered the city. When He reached the hall in which Simon Zabulon had prepared the feast, He found

the forecourt filled with the sick and the poor who had crowded thither on His approach, and who were loudly calling upon Him for help. Jesus at once turned to them, exhorting, consoling, and healing them. Meanwhile Simon Zabulon, with some other Pharisees, made his appearance. He begged Jesus to come in to the feast, for they were awaiting Him. "Thou hast," he continued, "already done enough for today. Let these people wait till another time, and let the poor go off at once." But Jesus replied: "These are My guests. I have invited them, and I must first see to their entertainment. When thou didst invite Me to thy feast, thou didst invite them also. I shall not go into thy feast until they are helped, and then even I will go in only with them." Then the Pharisees had to go and prepare tables around the court for the cured and the poor. Jesus cured all, and the disciples led those that wished to remain to the tables prepared for them, and lamps were lighted in the court.

Magdalen and the women had followed Jesus hither. They stood in one of the halls of the court adjoining the entertainment hall. Jesus, followed by some of the disciples, went to the table in the latter and from its sumptuous dishes sent various meats to the tables of the poor. The disciples were the bearers of these gifts; they likewise served and ate with the poor. Jesus continued His instructions during the entertainment. The Pharisees were in animated discussion with Him when Magdalen, who with her companions had approached the entrance, all on a sudden darted into the hall. Inclining humbly, her head veiled, in her hand a little white flask closed with a tiny bunch of aromatic herbs instead of a stopper, she glided quickly into the center of the apartment, went behind Jesus, and poured the contents of her little flask over His head. Then catching up the long end of her veil, she folded it, and with both hands passed it lightly once over Jesus' head, as if wishing to smooth His hair and to arrest the overflow of the ointment. The whole affair occupied but a few instants, and after it Magdalen retired some steps. The discussion carried on so hotly at the moment suddenly ceased. A hush fell upon the company, and they gazed upon Jesus and the woman. The air was redolent with the fragrance of the ointment. Jesus was silent. Some of the guests put their heads together, glanced indignantly at Magdalen, and exchanged whispers. Simon Zabulon especially appeared scandalized. At last Jesus said to him: "Simon, I know well of what thou art thinking! Thou thinkest it improper that I should allow this woman to anoint My head. Thou art thinking that she is a sinner, but thou art wrong. She, out of love, has fulfilled what thou didst leave undone. Thou hast not shown Me the honor due to guests." Then He turned to Magdalen, who was still standing there, and said: "Go in peace! Much has been forgiven thee." At these words Magdalen rejoined her companions, and they left the house together. Then Jesus spoke of her to the guests. He called her a good woman full of compassion. He censured the criticizing of others, public accusations, and remarks upon the exterior fault of others while the speakers often hid in their own hearts much greater, though secret evils. Jesus continued speaking and teaching for a considerable time, and then returned with His followers to the inn.

Magdalena relapses into her messy life

Magdalen was deeply touched and impressed by all she had seen and heard. She was interiorly vanquished. And because she was possessed of a certain impetuous spirit of self-sacrifice, a certain greatness of soul, she longed to do something to honor Jesus and to testify to Him her emotion. She had noticed with chagrin that neither before nor during the meal had He, the most wonderful, the holiest of teachers, He, the most compassionate, the most miraculous Helper of mankind,

received from these Pharisees any mark of honor, any of those polite attentions usually extended to guests, and therefore she felt herself impelled to do what she had done. The words of Jesus, "If even one would be moved to come to Me!" still lingered in her memory. The little flask, which was about a hand in height, she generally carried with her as do the grand ladies of our own day. Magdalen's dress was white, embroidered with large red flowers and tiny green leaves. The sleeves were wide, gathered in and fastened by bracelets. The robe was cut wide and hung loose in the back. It was open in front to just above the knee, where it was caught by straps, or cords. The bodice, both back and front, was ornamented with cords and jewels. It passed over the shoulders like a scapular and was fastened at the sides; under it was another colored tunic. The veil that she usually wound about her neck she had, on entering the banquet hall, opened wide and thrown over her whole person. Magdalen was taller than all the other women, robust, but yet graceful. She had very beautiful, tapering fingers, a small, delicate foot, a wealth of beautiful long hair, and there was something imposing in all her movements.

When Magdalen returned to the inn with her companions, Martha took her to another about an hour distant and near the baths of Bethulia. There she found Mary and the holy women awaiting her coming, Mary conversed with her. Magdalen gave an account of Jesus' discourse, while the two other women related the circumstances of Magdalen's anointing and Jesus' words to her. All insisted on Magdalen's remaining and going back with them, at least for awhile, to Bethania. But she replied that she must return to Magdalum to make some arrangements in her household, a resolution very distasteful to her pious friends. She could not, however, cease talking of the impressions she had received and of the majesty, force, sweetness, and miracles of Jesus. She felt that she must follow Him, that her own life was an unworthy one, and that she ought to join her sister and friends. She became very thoughtful, she wept from time to time, and her heart grew lighter. Nevertheless, she could not be induced to remain, so she returned to Magdalum with her maid. Martha accompanied her a part of the way, and then joined the holy women who were going back to Capharnaum.

Magdalen was taller and more beautiful than the other women. Dina, however, was much more active and dexterous, very cheerful, ever ready to oblige, like a lively, affectionate girl, and she was moreover very humble. But the Blessed Virgin surpassed them all in her marvelous beauty. Although in external loveliness she may have had her equal, and may have even been excelled by Magdalen in certain striking features, yet she far outshone them all in her indescribable air of simplicity, modesty, earnestness, sweetness, and gentleness. She was so very pure, so free from all earthly impressions that in her one saw only the reflex image of God in His creature. No one's bearing resembled hers, except that of her Son. Her countenance surpassed that of all women in its unspeakable purity, innocence, gravity, wisdom, peace, and sweet, devout loveliness. Her whole appearance was noble, and yet she was like a simple, innocent child. She was very grave, very quiet, and often pensive, but never did her sadness destroy the beauty of her countenance, for her tears flowed softly down her placid face.

Magdalen was soon again in her old track. She received the visits of men who spoke in the usual disparaging way of Jesus, His journeys, His doctrine, and of all who followed Him. They ridiculed what they heard of Magdalen's visit to Gabara, and looked upon it as a very unlikely story. As for the rest, they declared that they found Magdalen more beautiful and charming than ever. It was by such speeches that Magdalen allowed herself to be infatuated and her good impressions dissipated. She soon sank deeper than before, and her relapse into sin gave the devil greater power

Anne Catherine Emmerick From the Second Feast of Tabernacles to the First Conversion of the Magdalene
over her. He attacked her more vigorously when he saw that he might possibly lose
her. She became possessed, and often fell into cramps and convulsions.