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# THE LIFE OF OUR LORD JESUS CHRIST



J. JAMES TISSOT



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THE LIFE  
OF  
OUR LORD JESUS CHRIST



VOL. I







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THE LIFE  
OF OUR SAVIOUR

# JESVS CHRIST



THREE HUNDRED AND SIXTY-FIVE COMPOSITIONS  
FROM THE FOUR GOSPELS

WITH NOTES AND EXPLANATORY DRAWINGS

BY

J. JAMES TISSOT

49690

NOTES TRANSLATED BY M<sup>RS</sup> ARTHUR BELL (N. D'ANVERS)



VOL. I.

**E**N ipse stat  
post parietem  
nostrum,  
respiciens per  
fenestras,  
prospiciens per  
cancellos.



**B**EHOLD, he  
standeth  
behind our  
wall, he look-  
eth forth at the  
windows shew-  
ing himself  
through the  
lattice.

(Cant., II, 9.)



(Solom...Song. II, 9.)



TORONTO  
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MDCCCXCIX



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C'est à vous, Monsieur Gladstone, auquel votre pays a décerné de son vivant le titre de Grand homme, que je dedie cette traduction de mon livre.

Je vous remercie du grand honneur que vous avez fait à mon œuvre en acceptant cette dédicace

F. James Tissot

15 octobre 1897  
abbaye de Guillon



THE LIFE OF OUR LORD JESUS CHRIST



# INTRODUCTION





## INTRODUCTION



ON my return from Jerusalem, in March 1887, I went to see my father, a Christian of the old-fashioned sort, and a devout Catholic. I shewed him my sketches, drawings, and all the documents I had brought back with me from beyond the sea. When he saw the various scenes in their exact proportions, the view of Golgotha especially, he exclaimed: "It seems I have got to change all my preconceived ideas about things! What! Is not Calvary after all a lofty sugar-loaf mountain, covered with rocks and brushwood?" "Well, no," I replied, "Calvary, though it did occupy the summit

of the town, was not more than from 20 to 22 feet high at the most. In just the same way the Holy Sepulchre was near it, but under conditions totally different from what you imagine. Your error is very much that of most of the faithful. For a long time the imagination of the Christian world has been led astray by the fancies of artists; there is a whole army of delusions to be overturned, before any ideas can be entertained approaching the truth in the slightest degree. All the schools of art have worked, more or less conscientiously, to lead astray public opinion in these matters. Some of these schools, preoccupied, as were those of the Renaissance, with the setting of the scenes represented, others, like those of the mystics, with the inner meaning of the various events, were of one accord in ignoring the evidence of history, and dispensing with topographical accuracy. Is it not time in this exact century, when such words as nearly or almost have no longer any value, to restore to reality — I do not say to realism — the rights which have been filched from it?"

This is why, attracted as I was by the divine figure of Jesus and the touching scenes recorded in the Gospels, I determined to go to Palestine on a pilgrimage of exploration, hoping to restore to those scenes as far as possible the actual aspect assumed by them when they occurred. For this, was it not indeed absolutely necessary to study on the spot, the configuration of the landscape, and the character of the inhabitants, endeavouring to trace back from their modern representatives through successive generations the original types of the races of Palestine, and the various constituents which go to make up what is called antiquity?

I started on October 15<sup>th</sup> 1886. I was then just fifty years old.

Arrived in Egypt, I recognized immediately that I had no disillusioning to dread there. Alexandria and Cairo alone were enough to recompense me for my journey, for they impressed me at once with a sense of their antiquity. With such data before me, it seemed almost unnecessary to go further, for here the past was palpable in the actual present, and it appeared to me easy enough to remove the thin layer of modernism encrusting it, so as

to bring to light without delay the vestiges of olden times. When I got to Palestine, however, my impressions were different: I felt that Africa is not the whole of the Orient, that there, race, customs, materials of the towns, and yet more the landscapes, the structure of the soil, were all dissimilar to those of the Holy Land. Then, when I went further north to Nazareth, to Lebanon, to Damascus, I felt the presence of the Turkish race, that is to say, of men from the more northerly Turkey, who bring with them their manners, their sensuality, their peculiar costumes, such as their robes lined with fur and loaded with embroidery, requiring quite special adjustment. I was then able, by a comparison between the north and the south to evolve for myself a more complete, and at the same time, a more precise idea of the Land of Judæa. I recognized, for instance, in the Jewish costume the use of the sash, required by law, which ordered the separation of the pure from the impure; and also the use of that piece of material of the form of a scarf with four corners, which the Jews always wear over their other garments, each corner bearing the four letters of the Jewish name for Jehovah, J. H. V. H. — With the women, the hair was completely covered and their draperies disguised the form of the body as much as possible, in obedience to that same refinement of modesty which led to the regulation of the height of the steps leading up to the Temple.

With regard to the general character of the buildings, the differences were equally striking. In Africa and the North of Palestine, where wood is employed, the design and decorations alike of private houses and public edifices are quite unlike those of Judæa, where wood is not to be had, and where it never was to be had, for we know that that used in the construction of the palaces and of the porches of the Temple was brought from Lebanon. Every house had a dome surmounting the roof, and this dome could be very distinctly seen, the numerous groups of rounded roofs contrasting very forcibly with the flat ones of Northern and Southern towns.

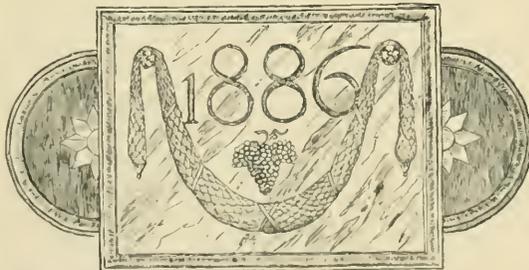
These general data put me on the right tack for the studies I had to pursue. *All that was now needed was intuition.* Every work, no matter what, has its own ideal; and the ideal of mine was truth, the truth of the life of Christ. To reproduce with fidelity the divine personality of Jesus, to make Him live again before the eyes of the spectators, to call up the very spirit which shone through His every act, and through all His noble teaching; what could be more fascinating, and at the same time more difficult? I had to identify myself as much as possible with the Gospels; to read them over and over again a hundred times, and there is no doubt that it is in the Holy Land itself, on the very spots where all the sublime scenes described took place, that the mind is best attuned alike to receive and grasp the significance of every impression. Sometimes, indeed, as I trod the very path over which the feet of the Saviour had passed; when I realized that my eyes were reflecting the very landscape on which He had gazed, I felt that a certain receptivity was induced in my mind which so intensified my powers of intuition, that the scenes of the past rose up before my mental vision in a peculiar and striking manner. In the same way, penetrated as I became with the spirit of the race to which the actors in these scenes belonged, realizing as I did, the character of the districts in which they lived and moved; with the local colour of the familiar objects by which they were surrounded; when, thus prepared, I meditated on any special incident in its own particular sanctuary, and was thus brought into touch with the actual setting of every scene, the facts I was anxious to evoke were revealed to me in all their ideality and under the most striking forms. Is not the artist, indeed, a kind of sensitive plant, the activity of which, when concentrated on a certain point, is intensified, and through a kind of hyperæsthesia, is powerfully affected by contact with objects outside of itself;

this contact producing vivid images on the brain? — I will not enter here into the details of the brilliant light, almost amounting to divination, which was thrown on various points by the sight of certain stones, and certain apparently insignificant topographical details: to do so would be to risk being accused of mysticism. I realized fully that what I still needed to complete the necessary education for my task was quiet meditation. Indispensable as this is to every one who contemplates an important work, is it not especially needed when what is in prospect is a journey to the Holy Land, where every plot of ground is a sanctuary? I did my very utmost, therefore, to secure for myself this final preparation.

The Gospels, having never yet been treated in the graphic manner proposed by me, I had found — all important point for an artist — altogether untrodden ground, where I need have no fear of plagiarism. The remembrance of the works of other masters hampered me not at all, for I did not see as they had done. What I sought, I repeat once more, was to have my emotions acted on directly by the life of Our Lord, by traversing the same districts as He did, by gazing upon the same landscapes, and by hunting out the traces of the civilization, which prevailed during His lifetime. The outcome of all this is a series of pictures, the result of vivid and sincerely rendered impressions, which I now present to the public. I must add that, in addition to authorized authorities, I have consulted a vast number of valuable manuscripts. Amongst the ancients: Josephus, the Talmud, the Apocryphal Gospels, the earliest Christian authors: amongst the moderns: Von Munk, D' Sepp, Stapfer, P. Didon and P. Ollivier, have helped me greatly. The plan in relief of the Temple of Herod, so conscientiously executed by the German Architect, Herr Schieck, served as the basis of my reconstitution of the same building. I also consulted Catherine Emmerich, whose visions, generally so precise, impressed me greatly.

Now that my meditations have taken tangible form, and after ten years of work this new life of Our Saviour Jesus Christ is about to appear, bearing the precise character of things actually seen and experienced, I must just add: I do not pretend to assert that the events I recall happened exactly as I relate them; far from that. I have only endeavoured to supply a personal interpretation based on serious data, and intended to remove as far as possible vague and uncertain impressions. I have thus, I hope, accomplished a useful work, I have taken one step in the direction of the truth, and set up one landmark which will point the way to be followed for penetrating yet further into this inexhaustible subject. If some other in his turn wishes to study and elucidate it yet further, let him make haste; for the data still existing, the documents of past centuries still surviving, will, doubtless, ere long, in these days of the invasion of the engineer and the railway, disappear before the irresistible impulse of the aggressive modern spirit.

JAMES TISSOT.





# DIVISION OF THE WORK



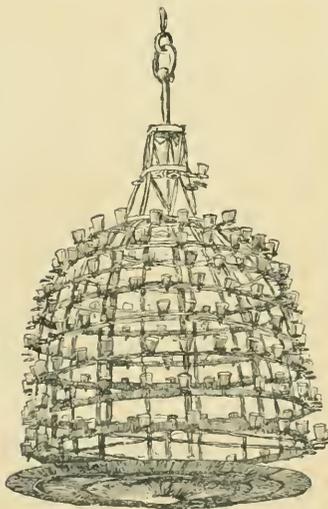
THE HOLY CHILDHOOD

THE MINISTRY

THE HOLY WEEK

THE PASSION

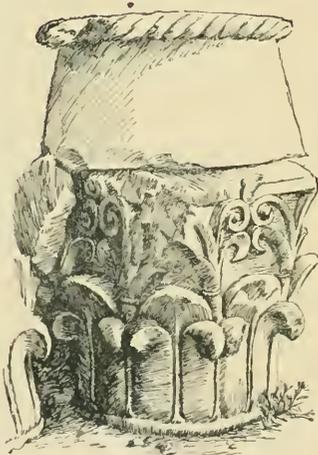
THE RESURRECTION



*Lamps in the Mosque of El-Aksa. J. J. T.*

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# THE HOLY CHILDHOOD



*Corinthian Capital.* J.-J. I.





# THE HOLY CHILDHOOD



## Vision of Zacharias

Saint Luke — Chap. 1



ACTUM est autem, quum sacerdotio fungeretur in ordine vicis suæ ante Deum,

9. Secundum consuetudinem sacerdotii, sorte exiit ut incensum poneret, ingressus in templum Domini.

10. Et omnis multitudo populi erat orans foris hora incensi.

11. Apparuit autem illi angelus Domini, stans a dextris altaris incensi.

12. Et Zacharias turbatus est videns, et timor irruit super eum.

13. Ait autem ad illum angelus : Ne timeas, Zacharia, quoniam exaudita est deprecatio tua, et uxor tua Elisabeth pariet tibi filium, et vocabis nomen ejus Joannem.



AND it came to pass, that while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without at the time of incense.

11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12. And when Zacharias saw him, he was troubled, and fear fell upon him.

13. But the angel said unto him, Fear

not, Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.



Zacharias and Elisabeth

14. Et erit gaudium tibi, et exsultatio, et multi in nativitate ejus gaudebunt.

15. Erit enim magnus coram Domino; et vinum et siceram non bibet, et Spiritu sancto replebitur adhuc ex utero matris suæ.

16. Et multos filiorum Israel convertet ad Dominum Deum ipsorum.

17. Et ipse præcedet ante illum in spiritu et virtute Eliæ, ut convertat corda patrum in filios et incredulos ad prudentiam justorum, parare Domino plebem perfectam.

18. Et dixit Zacharias ad angelum: Unde hoc sciam? ego enim sum senex, et uxor mea processit in diebus suis.

19. Et respondens angelus dixit ei: Ego sum Gabriel, qui adsto ante Deum; et missus sum loqui ad te, et hæc tibi evangelizare.

20. Et ecce eris tacens, et non poteris loqui, usque in diem quo hæc fiant, pro eo quod non credidisti verbis meis quæ implebuntur in tempore suo.

21. Et erat plebs exspectans Zachariam, et mirabantur quod tardaret ipse in templo.

22. Egressus autem non poterat loqui ad illos, et cognoverunt quod visionem vidisset in templo. Et ipse erat innuens illis, et permansit mutus.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believedst not my words, which shall be fulfilled in their season.

21. And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple. For he beckoned unto them, and remained speechless.



*We know that the Temple was situated on the plateau of Mount Moriah, of which it occupied but a very small portion. All around it were grouped the various courts for the Priests and the worshippers, male and female, whilst these courts were surrounded, in*

their turn, by the so-called *Chel*, a kind of narrow rampart to which Gentiles were not admitted.

Another and larger enclosure, intended for the general public, bore the name of the Court of the Gentiles; beyond which the esplanade extended to the Cloisters, which entirely surrounded it; on the south, the Royal Cloister, with four rows of columns; on the east, the Porch of Solomon, including two rows of columns only; on the west and north, simple cloisters, less frequented than the others, because they were too much exposed to the heat of the sun.



Fountain of the Virgin at Ain-Karim.

J.-J 1

The Temple properly so called was divided into three parts: the vestibule, called the *Olam*, the Holy Place, called the *Hekal*, and the Holy of Holies, entered by the High Priest only. The *Hekal* was separated from the Holy of Holies by a double curtain, between the two portions of which a space was left wide enough for a low wall one cubit high, which extended right across. In front of this curtain which Saint Mark designates by the Greek word « *Catapetasma* », and which Josephus asserts he saw at Rome amongst the spoils of the Temple, still all stained with the blood from the daily sprinklings, was the Altar of sweet-smelling incense. It was a small table of *shittim* wood, which is a kind of acacia, covered with thin plates of gold, and one cubit wide by two high. At each of the four corners rose a pointed horn, and it was surrounded by a floral ornamentation, forming a kind of crown. Incense was offered up twice every day, in the morning and the evening by the Priest on whom the lot fell for the performance of this service. This incense was prepared in a peculiar manner: seven different plants were used, and one of these plants, known to the *Ablinos* family, whose business it was to make the incense, had the property, when burnt, of rising in an upright column of smoke, instead of dispersing in clouds on issuing from the censer. The Priest on duty brought the censer, a vessel made of fine *Per-naim* gold, with a long handle, into the *Hekal* and, having first put fire in it, taken from the Altar of Burnt Offerings, he added the incense, placed the sacred vessel containing it on the Altar and withdrew from the Holy Place. The smoke which rose up from the burning incense was very thick and escaped in masses through the little windows overlooking the vestibule, above the door adorned with a golden vine and thence made its way through the upper part of the entrance to the *Olam*, the lower portion of which was closed by the curtain from *Babylon*, embroidered with flowers, referred to by Josephus. Sometimes, when the wind blew from the West, the scent of the incense burning in the Temple was perceptible some six leagues off, on the borders of the Dead Sea and Jericho. Rabbi Eleazer ben Doly relates that the goats on his father's property on the *Ackuras* Mountains used to sneeze when they smelt the incense.

At the time of Herod, the Ark was no longer in the Temple, but a stone was preserved there which was said to have upheld it and to which the name of the « Schetiyah » was given. It rose to a height of about three finger-lengths from the ground, and ceremonial usage required that the High Priest should place the censer of incense upon it, on the Day of Atonement. Tradition relates that this stone was the first work of God here below, and that from it the earth issued forth and spread towards the four points of the compass : this is why the Schetiyah is called the Foundation Stone.

Here are a few details as to the costume of the Priest. He wore a robe of white linen, woven in such a manner that a pattern like that of a chess-board was formed in the material. This robe was kept in place by bands fastened to the shoulders, and the sleeves were arranged so that they escaped being stained with the blood of the victims constantly handled



The Vision of Zacharias.

by their wearers. The Levite wore a particular kind of sash, made of very light stuff, wrinkled like the skin of a snake. It was adorned from end to end with purple, azure-blue and scarlet embroideries, and was about four finger-lengths wide by thirty-five cubits long. To dispose of a sash so long, it had to be wound round and round a very great number of times. To begin with, it was passed three times round the upper part of the chest, then a great bow was made, the two divisions of which fell down in front to the thighs; then the sash was wound round three times more, rather lower down than before, and a second bow was made with drooping loops. Yet again the sash was wound round, this time till it reached the hips. Even now there still remained two long ends, and, to prevent them from dropping on the ground, they were passed through the nine bands round the body and carried up to the shoulders, where they were fastened, and from which they drooped, more or less according to the figure of the wearer.

The Priests had to walk barefoot on the cedar floor of the Hekal and on the flagstones of the Court of the Priests. Various maladies resulted from this rule, and it was the special duty of a doctor, who lived in the El Moked, or chamber adjoining the Court of the Priests, to cure these ailments. The name has been preserved of a certain Rabbi ben Ahaï, who was said to be very skilful in effecting

cures. He subjected his patients to a particular diet, forbidding them to drink water when they ate meat, and prescribing a different wine to be taken with each article of food.

In this same El Moked, a fire was kept up, at which old men were allowed to warm themselves. It is even said that beneath the two courts just mentioned, and behind the rooms where the musicians kept their instruments, a kind of heating apparatus was arranged, consisting of pipes running beneath the flagstones, through which passed the hot air from the pavilion.

*Beneath the Priests' Court there was a passage through which could pass any of those who, in their nocturnal vigil, had contracted any impurity. All these details are given in the Talmuds.*



## The Testing of the Suitors of the Virgin



*The Testing of the Suitors of the Virgin.*

L. L. T.

*According to the Apocryphal Gospels, the claims of the various suitors of the Holy Virgin were tested in the following manner. The suitors, who had all to be of the race of David, and must none of them have contracted any other alliance, each brought with him a rod. All these rods were placed in the Holy of Holies, and the owner of the rod which should flower would be the one chosen to be the husband of Mary. The legend tells us that there were three thousand suitors, but that Joseph, dreading the test, held himself aloof on the appointed day; however, the High Priest, Abiathar, wearing the sacerdotal robes*

with the twelve bells, came forth from the Holy of Holies, bearing in his hand the rod of Joseph, which had been pointed out to him by an angel. When it was given to Joseph, a white dove issued from it and, soaring up to Heaven, disappeared.

When the High Priest had to enter the Holy of Holies, a long cord was fastened round his waist, the end of which trailed far behind him and remained outside in the Hekal, whilst the wearer, drawing aside in succession the various curtains, passed beyond them and disappeared. If the tinkling of the twelve bells at the edge of his robe ceased for too long at a time, the watchers concluded that death had overtaken him, and as no one was allowed to enter the Holy of Holies under any pretext whatever, the body was drawn out by means of the cord.

## Betrothal of the Holy Virgin and St. Joseph

### Saint Luke — Chap. I



**L**n mense autem sexto, missus est angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth,

27. Ad virginem desponsatam viro, cui nomen erat Joseph, de domo David, et nomen virginis Maria.



*Jewish weddings were celebrated on the fourth day of the week, or the fifth if the bride were a widow. It must, therefore, have been on a Wednesday or a Thursday, that the marriage of Joseph and Mary took place. The bride always entered her new home at sunset. This part of the ceremony was looked upon as most important; and the marriage itself was also sometimes spoken of as the Reception or Introduction of the wife. The bride and bridegroom often each*



**A**ND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27. To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.



*wore a crown. They advanced to the sound of a drum and other instruments of music, beneath a canopy of painted material, from which, in the case of wealthy families, ornaments of gold were suspended.*

*Sometimes the canopy of painted stuff was replaced by a cupola of woven papyrus stems, forming a kind of trellis work, from which all manner of objects hung down. Often, too, the bridal crowns bore plaques of gold, on which were representations of*



The Betrothal of the Holy Virgin and St. Joseph.

towns, either engraved or in « repoussé » work, known as Golden Tower ornaments. In other cases the crowns were made of brocade, or some sort of gleaming stuff, or even of petrified materials, adorned with paintings in sulphur, or yet again of petrified olive leaves. All this accumulation of details, which varied slightly at different times, reflects very clearly the manners and customs of this transition period.



## The Annunciation

Saint Luke — Chap. 1



ringressus angelus ad eam dixit : Ave, gratia plena ; Dominus tecum ; benedicta tu in mulieribus.

29. Quæ quum audisset, turbata est in sermone ejus, et cogitabat qualis esset ista salutatio.

30. Et ait angelus ei : Ne timeas, Maria, invenisti enim gratiam apud Deum ;

31. Ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesus.

32. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David, patris ejus ; et regnabit in domo Jacob in æternum.

33. Et regni ejus non erit finis.



ND the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee : blessed art thou among women.

29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

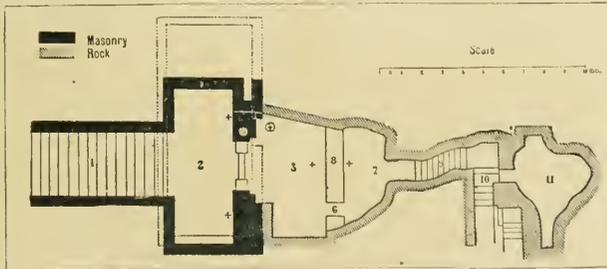
30. And the angel said unto her : Fear not, Mary, for thou hast found favour with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32. He shall be great, and shall be called the Son of the Highest ; and

the Lord God shall give unto him the throne of his father David ;

33. And he shall reign over the house of Jacob for ever ; and of his kingdom



The double pointed lines indicate the actual site of the house.

- 1 Fifteen steps leading from the Church to the sanctuary.
- 2 Chapel of the Angel.
- 3 Chapel of the Annunciation.
- 4 Broken column.
- 5 Walled in column.

- 6 Entrance to the dark chapel.
- 7 The dark chapel.
- 8 Altar of the Flight into Egypt
- 9 Steps leading up to the Kitchen of the Holy Virgin.
- 10 Staircase communicating with the Vestry.
- 11 Kitchen of the Holy Virgin.



*The Annunciation.*

J.-J. T.

34. Dixit autem Maria ad angelum : Quomodo fiet istud, quoniam virum non cognosco?

35. Et respondens angelus dixit ei : Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei.

36. Et ecce Elisabeth, cognata tua, et ipsa concepit filium in senectute sua; et hic mensis sextus est illi, quæ vocatur sterilis ;

37. Quia non erit impossibile apud Deum omneverbum.



*The Holy Virgin as a girl.* J.-J. T.

there shall be no end.

34. Then said Mary unto the angel : How shall this be, seeing I know not a man?

35. And the angel answered and said unto her : The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God.

36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age : and this is the sixth month with her, who was called barren.

37. For with God nothing shall be impossible.

38. Dixit autem Maria : Ecce ancilla Domini, fiat mihi secundum verbum tuum. Et discessit ab illa angelus.

38. And Mary said : Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

## The Visitation

### Saint Luke — Chap. 1

**L**XSURGENS autem Maria in diebus illis abiit in montana cum festinatione, in civitatem Juda ;  
40. Et intravit in domum Zachariæ, et salutavit Elisabeth.

41. Et factum est, ut audivit salutationem Mariæ Elisabeth, exsultavit infans in utero ejus, et repleta est Spiritu sancto Elisabeth.

42. Et exclamavit voce magna, et dixit : Benedicta tu inter mulieres, et benedictus fructus ventris tui.

43. Et unde hoc mihi ut veniat mater Domini mei ad me ?

44. Ecce enim ut facta est vox salutationis tuæ in auribus meis, exsultavit in gaudio infans in utero meo.

45. Et beata, quæ credidisti, quoniam perficientur ea, quæ dicta sunt tibi a

**A**ND Mary arose in those days, and went into the hill country with haste, into a city of Juda ;  
40. And entered into the house of Zacharias, and saluted Elisabeth.

41. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb ; and Elisabeth was filled with the Holy Ghost.

42. And she spake out with a loud voice, and said : Blessed art thou among women, and blessed is the fruit of thy womb.

43. And whence is this to me, that the mother of my Lord should come to me ?

44. For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe

leaped in my womb for joy.

45. And blessed is she that believed : for there shall be a performance of



*The Visitation.*

J.-J. T

Domino.

56. Mansit autem Maria cum illa quasi mensibus tribus; et reversa est in domum suam.

57. Elisabeth autem impletum est tempus pariendi, et peperit filium.

58. Et audierunt vicini et cognati ejus, quia magnificavit Dominus misericordiam suam cum illa, et congratulabantur ei.

59. Et factum est in die octavo, venerunt circumcidere puerum, et vocabant eum nomine patris sui Zachariam.

60. Et respondens mater ejus, dixit: Nequaquam, sed vocabitur Joannes.

61. Et dixerunt ad illam: Quia nemo est in cognatione tua, qui vocetur hoc nomine.

62. Innuebant autem patri ejus, quem vellet vocari eum.

those things which were told her from the Lord.

56. And Mary abode with her about three months, and returned to her own house.

57. Now Elisabeth's full time came that she should be delivered, and she brought forth a son.

58. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her.

59. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father.

60. And his mother answered and said: Not so, but he shall be called John.

61. And they said unto her: There is none of thy kindred that is called by this name.

62. And they made signs to his father, how he would have him called.



## The Magnificat

Saint Luke — Chap. 1



**L**ait Maria: Magnificat anima mea Dominum;

47. Et exultavit spiritus meus in Deo salutari meo.

48. Quia respexit humilitatem ancillæ suæ; ecce enim ex hoc beatam me dicent omnes generationes;



**A**ND Mary said: My soul doth magnify the Lord;

47. And my spirit hath rejoiced in God my Saviour.

48. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed,



THE ANNUNCIATION



49. Quia fecit mihi magna qui potens est, et sanctum nomen ejus.

50. Et misericordia ejus a progenie in progenies timentibus eum.

51. Fecit potentiam in brachio suo; dispersit superbos mente cordis sui.

52. Deposuit potentes de sede, et exaltavit humiles.

53. Esurientes implevit bonis, et divites dimisit inanes.

54. Suscepit Israel, puerum suum, recordatus misericordiæ suæ,

55. Sicut locutus est ad patres nostros, Abraham et semini ejus in sæcula.

56. Mansit autem Maria cum illa quasi mensibus tribus; et reversa est in domum suam.

49. For he that is mighty hath done to me great things, and holy is his name.

50. And his mercy is on them that fear him from generation to generation.

51. He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.

52. He hath put down the mighty from their seats, and exalted them of low degree.

53. He hath filled the hungry with good things, and the rich he hath sent empty away.

54. He hath holpen his servant Israel, in remembrance of his mercy,

55. As he spake to our fathers, to Abraham, and to his seed for ever.

56. And Mary abode with her about three months, and returned to her own house.



*The journey from Nazareth to Aïn-Karim, where Elizabeth dwell, must have taken about four days, the way having been both steep and rough. The hills of Samaria and Judæa, cutting right across the road thither, and the wild valley, known as the Wady-el-Arimaïeh, or that of Robbers, which had to be traversed in going from Samaria to Jerusalem, must have made the journey extremely arduous, especially for the Holy Virgin, in the state she was then in. According to the custom of the country Mary had to ride on an ass, Joseph walking beside her. It is natural to suppose that the two travellers, after halting now and again, at the caravansaries by the way, passed the last night at Jerusalem, where Joseph probably had relations, and that they arrived at Aïn-Karim, three hours' journey beyond that town, early on the next day. — Was it at the first interview with Elizabeth that the Virgin uttered the hymn of the Magnificat? Was it not more likely at the time of the private out-pouring of confidences between the two, which must have taken place later on? It seems to us much more natural that it should have been then: we greatly prefer so to consider it, and we have therefore chosen, as the setting of the scene fraught with such sacred mystery, the secluded garden of Elizabeth. In the midst of an exchange of their strange and wonderful experiences, Mary was suddenly possessed by the Spirit of God, and, in a kind of prophetic ecstasy, she poured forth her joy at her coming maternity, her humble acceptance of the will of the Almighty, her inspired insight into the grandeur of the Divine plan, all these various feelings, merged in her virgin soul, and so pervading*

her whole personality, that for the moment her own individual life seemed as it were to be suspended. We must not, therefore, look upon the Magnificat as an outburst of loud triumphant joy, such as, if I may so express it, would be natural to an Italian woman, but as the quiet, reverent, almost whispered expression of a spirit moved to its very depths; a prayer, so intensely earnest as to be scarcely audible, the effect of which was yet further intensified by the dumbness of Zacharias, and the emotion of Elizabeth.

## The Anxiety of Saint Joseph

Saint Matthew — Chap. 1



LABOB autem genuit Joseph, virum Mariæ, de qua natus est Jesus, qui vocatur Christus.

17. Omnes itaque generationes ab Abraham usque ad David, generationes quatuordecim; et a David usque ad transmigratio- nem Babylonis, generationes quatuordecim; et a transmigratio- ne Babylonis usque ad Christum generationes quatuordecim.



AND Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.



*The anxiety of Saint Joseph.*

J. J. T.

18. Christi autem generatio sic erat : Quum esset desponsata mater ejus Maria Joseph, antequam convenirent, inventa

18. Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before

est in utero habens de Spiritu sancto.

19. Joseph autem, vir ejus, quum esset justus, et nollet eam traducere, voluit occulte dimittere eam.

they came together, she was found with child of the Holy Ghost.

19. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.



*In Chap. XVI of the so-called Protevangelium of St. James the Less, in the Collection of the Apocryphal Gospels, we are told that Joseph was struck with stupor, and thought to himself: « What shall I do with her? And he said: If I hide her sin, I shall be guilty according to the Law of God; and if I accuse her and betray her to the Sons of Israel, I fear that I shall be unjust and deliver the blood of the innocent to the condemnation of death. What shall I do with her? I will leave her secretly. » Such were the thoughts which haunted the mind of Joseph and hindered him in his work. — To explain the point of view of my picture, I must add that I have imagined the following scene. Joseph is in his workshop, which is on the way leading to the well. It is early morning, when the women go to fetch the water needed for the day, and Joseph's tender affection for her to whom he has recently become betrothed leads him to watch for the moment when she will pass. Certain alarming signs about his young bride, though he had been vaguely conscious of them, had not as yet shaken his confidence in her. But now, as he watches her pass his workshop day by day, these signs of something unusual recur to his memory, his anxiety is aroused and at last the truth is forced on his mind beyond a doubt. He can no longer hope that he has been mistaken, he understands it all now: he can work no more: he abandons the task he had begun, and gives himself up to his painful forebodings.*

*I have accepted the tradition that Saint Joseph practised the trade of a carpenter or something similar to it. According to some traditions he made the yokes of ploughs and the wood-work of implements of husbandry. Others, founded probably on his sojourn in Egypt, say that he made the trellis-work used, especially in that country, to make partitions between the rooms of houses, to take the place of windows and to ornament balconies. However this may be, there is no doubt that Joseph occupied a very humble position. Though he was of royal lineage, his family had retained none of its ancient splendour, and he himself lived in a quiet secluded way, congenial, doubtless, to the humility and modesty of his character.*



Saint Joseph.

J.-J. T.

*How old was he at the time of his betrothal to the Virgin? Traditions are by no means unanimous on this point. The Apocryphal Gospel of the Childhood of Jesus, followed by St. Jerome and some others, make him an old man. But against this must be set the Rabbinical doctrine, which looked upon the union of a young girl with an old man as a kind of profanation. Moreover, Joseph was called upon to be the protector of Mary, and the foster father of Christ during His infancy: this double task was an arduous one: would it not be far more suitably fulfilled by a man in the prime of life, than by one already overtaken by the infirmities of age? In my representation of St. Joseph, I took as a model one of the Yemenites, a race of Arabia Petraea, which, thanks to the autonomy it has been able to maintain in the midst of the manifold influences which have so greatly modified other branches of the Jewish race, has remained to the present time one of the noblest and most characteristic groups of purely Jewish descent.*

## The Vision of St. Joseph

Saint Matthew — Chap. 1



**H**ÆC autem eo cogitante, ecce angelus Domini apparuit in somnis ei, dicens: Joseph, fili David, noli timere accipere Mariam conjugem tuam; quod enim in ea natum est, de Spiritu sancto est.

21. Pariet autem filium, et vocabis nomen ejus Jesum; ipse enim salvum faciet populum suum a peccatis eorum.

22. Hoc autem totum factum est, ut adimpleretur quod dictum est a Domino per prophetam dicentem:

23. Ecce virgo in utero habebit, et pariet filium; et vocabunt nomen ejus Emmanuel, quod est interpretatum: Nobiscum Deus.

24. Exsurgens autem Joseph a somno, fecit sicut præcepit ei angelus Domini, et accepit conjugem suam.

25. Et non cognoscebat eam donec peperit filium suum primogenitum; et vocavit nomen ejus Jesum.



**B**UT while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying:

23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is: God with us.

24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife.

25. And knew her not till she had brought forth her firstborn son; and he called his name Jesus.

A certain number of apparitions of angels are recorded in the Bible, and in many cases the sacred text describes the form under which these angels appeared.

Generally, Holy Writ speaks of them as having wings, an attribute of their mission as messengers from on high, and with these wings they cover their bodies, as if to mark the fact that they are pure spirits, released from the burden of the flesh. In other cases the wings are not mentioned, but the apparition always assumes a form which implies more or less directly the rôle the messenger has to play here below.

Ezekiel speaks of cherubs or cherubim. The idea of the cherubs or cherubim was, amongst the Jews, associated with the form of some animal, such as the lion, the bull or the eagle, rather than with that of a man. In some visions all four « beasts » appeared together, and each one of them had six wings, covered with eyes within and without. This was the case in the vision of Saint John the Divine, related in Revelation (Chap. IV, verses 7, 8), when he saw, in the midst of the throne and round about the throne, four beasts, the first like a lion, the second like a calf, the third with the face of a man, and the fourth like a flying eagle, « and they rest not day and night, saying : Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. »

It is worthy of remark that the cherub, especially when it had the face of a man, was provided with three pairs of wings, one pair to veil the face, another to veil the body and the third used in flight. This last detail is not given in the passage of the Apocalypse just quoted, but it is very distinctly indicated elsewhere in the Bible, and this was probably the form adopted by Solomon for the cherubim he placed near the Ark, in the Holy of Holies of the Temple at Jerusalem (1 Kings, Chap. VI, verses 23-30). Those who relate the story of Saint Francis of Assisi, attribute this same form to the Angel who came to imprint on him the stigmata of the Passion.

Angelic apparitions did not, however, always take place in the same manner. It is said of the Angel who kept the gate of the earthly Paradise, after the expulsion of Adam and Eve, that he held in his hand a flaming sword, which turned every way, that is to say, according to the most probable interpretation, a peculiar kind of weapon, resembling a wheel with spokes of fire.

Moses again tells us that the cherubim in the Tabernacle, « stretched forth their wings on high, and covered over the Mercy Seat with them, with their faces one to another toward the Mercy Seat. »



View of Nazareth.

J.-J. T.

*In the writings of Saint Paul, Saint Denis and other Fathers of the Church, the idea of angels is further worked out, and they are divided into various ranks, subordinate to each other, such as: hierarchies, orders, choirs; according to the degree of their glory, or the work appointed them to do.*



*The Vision of Saint Joseph*

J.-J. T.

*In the sketch of Nazareth given here, the little town is seen from the escarpment overlooking it on the west, from which the Jews wished to throw Jesus down at the beginning of His Ministry. On the right can be seen the Sanctuary of the « Grotto of the Annunciation » and the « Casa Nova » of the Franciscans of the Holy Land.*

*In the centre rises the Mahommedan Mosque with its dome and minarets, occupying the site of the Synagogue where Jesus so often preached and performed so many of His miracles.*

*In the distance, towards the east, can be seen the summit of Mount Tabor, the scene of the Transfiguration, whilst, opposite to the spectator, rise the hills which surround the town, and which Jesus must often have crossed on His way to Cana lying beyond them, or to the shores of the Sea of Tiberias, which is in the same direction, near to which so great a part of His public life was passed.*

## Saint Joseph seeks a lodging at Bethlehem

Saint Luke — Chap. 2.



**L**iberant omnes, ut profiterentur singuli in suam civitatem.

4. Ascendit autem et Joseph a Galilæa de civitate Nazareth, in Judæam, in civitatem David, quæ vocatur Bethlehem, eo quod esset de domo et familia David;

5. Ut profiteretur cum Maria desponsata sibi uxore prægnante.



**A**ND all went to be taxed, every one into his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David);

5. To be taxed with Mary his espoused wife, being great with child.



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SAINT JOSEPH SEEKS A LODGING AT BETHLEHEM



*It is three days' walk, by the direct road from Nazareth to Bethlehem; and if you go by way of Jerusalem, four days are required.*

*The travellers summoned to be taxed by the decree of Cæsar Augustus, when Cyrenius was Governor of Syria, must have been very numerous, and the one caravansary the town could boast, must have been quite insufficient to accommodate them all. As a matter of fact we must understand by the «diversorium» used in the Vulgate, a simple caravansary and not a regular hostelry properly so called, such as is implied in most French translations of the Gospels. The sort of establishment to which we apply the term of hostelry, or inn, would have been altogether foreign to the Oriental usages of the time under notice and this is still very much the case.*



## The Nativity of Our Lord and Saviour Jesus Christ

### Saint Luke — Chap. 2



FACTUM est autem, quum essent ibi, impleti sunt dies ut pareret,

7. Et peperit filium suum primogenitum.



AND so it was, that while they were there, the days were accomplished that she should be delivered,

7. And she brought forth her firstborn son.



*It will be well to say a few words about this town of Bethlehem where the first years of Our Saviour's childhood were passed.*

*Bethleem or Bethlehem is also known by the Hebrew name of Ephrata. These words mean the « House of Bread » and « the land or country ».*

*The Arabs give it another name resembling the first : for they call it Bait-Lahem, or the « House of Meat ».*

*The origin of this town dates from the most remote antiquity. Moses speaks of it in the 35<sup>th</sup> chapter of Genesis in connection with the birth of Benjamin, which took place, he tells us, when his parents had but a little way to come to Ephrath (which is the same as Bethlehem). Rachel dying immediately afterwards.*



*The Nativity of Our Lord and Saviour Jesus Christ*

J. J. I.

At the time of the Conquest of Palestine by Joshua, Bethlehem was, like Jerusalem, inhabited by the idolatrous Canaanites, and in the division of the conquered districts, it fell to the lot of the tribe of Judah.

The situation of Bethlehem, moreover, is most beautiful. Built on the crest of the mountains of Judæa, about two leagues to the south of Jerusalem, its form is that of a crescent, one end of which is marked by the Wells of David, the other by the Grottoes of the Nativity. Between the two horns of the crescent stretches a fertile valley, the Wady-el-Karoubeh. The descent of this valley is very steep, and resembles a circus, with low, parallel walls, which keep the earth from sliding down, representing the tiers of seats. This valley presents a most charming appearance, clothed, as it is, with an abundant vegetation, in which vines, fig, olive and almond trees abound.

The view from the top of the plateau is bounded on the north by the Hill of Mar-Elias, and on the west by the Mountains of the Desert where St. John dwelt. On the east, Beit-Saour rises from the little hill where Ruth gleaned the ears of corn in the field of Boaz, whilst beyond can be seen the sterile stony hills, called the Wilderness. Yet further to the east the rocks of Mount Moab stretch along like a wall, the base of which is bathed by the waters of the Dead Sea. On the south, Mount Herodion forms a regular cone, on the summit of which a few ruins indicate the site of the castle of Herod. It was here that the tetrarch was interred, and later, the Crusaders raised defensive works, hence its more modern appellation of the Hill of the Franks.

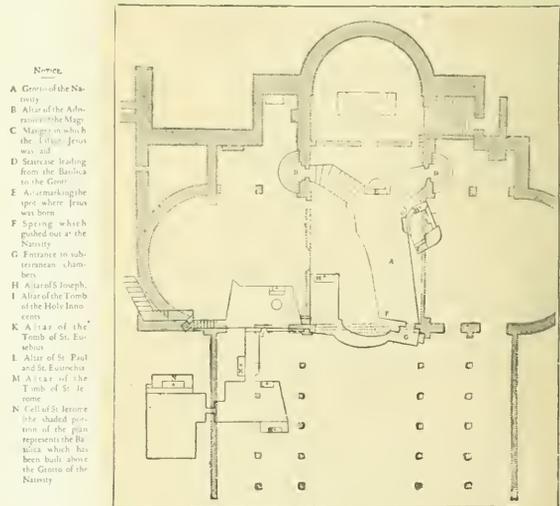
The Grottoes of the Nativity are a series of natural caves, extending for a considerable distance in the mountains, forming chambers connected with each other. As a matter of fact, shepherds, watching their flocks on the hills, availed themselves of these shelters in cold or bad weather, and it was in them that Mary and Joseph, finding no place in the caravansary, decided to take refuge.

The particular spot indicated by tradition is situated in the lower part of one of these caves, reached by two slopes, now converted into flights of stone steps.

Between the two sets of steps is a slight depression which tradition indicates as the spot to which Mary retired for the actual birth of the divine Child.

It was only after the birth that she carried Him a few paces further to a more commodious place, more sheltered from the cold, where it was possible to give the cave something of the semblance of a room.

There, says the legend, were some animals: an ox and an ass, but, however that may be, Mary found something there to serve the purpose of a crib, in which to lay her new-born child: this crib, or manger as it is generally called, is now preserved in the Church of Santa-Maria-Maggiore at Rome, where it is visited and venerated by numerous pilgrims.



The Grotto of the Nativity at Bethlehem.

J. J. I.

The place rendered sacred by the birth of the Saviour naturally became a goal of pilgrimage. The early Christians flocked to it in crowds. After the revolt of the Jews, under Barcocheba, the Emperor Hadrian had a temple to Jupiter erected on the Mount of Olives, on the very scene of the Ascension; a temple to Venus, on Golgotha; and one to Adonis, above the Grottoes of Bethlehem. These three temples remained standing for one hundred and eighty years, thus providentially attesting the sites of these venerated sanctuaries, until the time when Saint Helena, mother of the Emperor Constantine, replaced them with basilicas, in honour of Jesus Christ.

The Basilica of Bethlehem is still standing, and with the exception of the façade, which is hidden by massive buildings, is almost intact.

The interior consists of five naves, divided by rows of columns with Corinthian capitals, which were probably taken from the ruins of the Temple of Jerusalem, which was doubtless the source of much of the material used in the basilicas of St. Helena, erected in an extremely short space of time.



A Typical Jewish Armenian.

J.-J. T.

## Gloria in Excelsis Deo

### Saint Luke — Chap. 2



**L**T pastores erant in regione eadem vigilantes, et custodientes vigilias noctis super gregem suum.

9. Et ecce angelus Domini stetit juxta illos, et claritas Dei circumfulsit illos, et timuerunt timore magno.

10. Et dixit illis angelus : Nolite timere ; ecce enim evangelizo vobis gaudium magnum, quod erit omni populo :

11. Quia natus est vobis hodie Saviour, qui est Christus Dominus, in civitate David.



**A**ND there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them : and they were sore afraid.

10. And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12. Et hoc vobis signum : Invenietis infantem pannis involutum, et positum in præsepio.

13. Et subito facta est cum angelo multitudo militiæ cælestis, laudantium Deum, et dicentium:

14. Gloria in altissimis Deo, et in terra pax hominibus bonæ voluntatis.

12. And this shall be a sign unto you : Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying :

14. Glory to God in the highest and on earth peace, good will toward men.



Gloria in Excelsis Deo.

J. J. T.



*The place where the shepherds were when the Angels appeared to them is supposed to have been what is now called Beit-Saour, a word signifying « the house of the Shepherds ».*

*This village is probably the ancient Chimham, alluded to by the Prophet Jeremiah (Chap. XLI, verse 17), where the people halted on their flight into Egypt, after the treacherous murder of Gedaliah by Ishmael, the son of Nathaniah.*

*It is surprising, at first sight, that shepherds should have been watching their flocks in the open air, at the time of year when Christ was born, for the cold must have been intense. It was, no doubt, to the end of December that the account in Holy Writ refers; but the pastures were not vast grazing grounds where the sheep were gathered together in thousands, from every direction, but mere local fields, where each shepherd tended his own little group of animals. And there is nothing in this to surprise any one familiar with the customs of the East. After the December rains are over, the grass begins to grow again, and the flowers reappear. Moreover, the severity of the winters varies very much, and some especially fine days occur, even in the very heart of the cold season, when the shepherds of Bethlehem would go down into the plain with their flocks, as the Arabs do in good seasons.*

*In England and Denmark, sheep are allowed to feed out of doors nearly all the winter, and Cicero tells us that the shepherds of Cicilia and Phrygia treated their flocks in a similar manner. In Mesopotamia, according to Genesis (Chap. XXXI, verse 40), the same custom prevailed, for Jacob said : « In the day the drought consumed me, and in the night the frost.»*

Why should not the same custom have prevailed in Palestine, at the time of the birth of Christ? The Holy Land is not far from the countries we have just mentioned; the climate is



The Adoration of the Shepherds.

J.-J. T

certainly warmer than that of Europe, and even if we never see the same thing now, is not that readily explained by the changes that have taken place in the climate there, as elsewhere, a fact to which we shall have occasion to refer later.



## The Adoration of the Shepherds

Saint Luke — Chap. 2



**L** factum est, ut discesserunt ab eis angeli in cœlum, pastores loquebantur ad invicem : Transeamus usque Bethlehem, et videamus hoc verbum quod factum est, quod Dominus ostendit nobis.

16. Et venerunt festinantes, et inveniunt Mariam, et Joseph et infantem potitum in præsepio.

17. Videntes autem cognoverunt de



**A**ND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another : Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17. And when they had seen it, they

verbo, quod dictum erat illis de puero hoc.

18. Et omnes qui audierunt, mirati sunt et de his quæ dicta erant a pastoribus ad ipsos.

19. Maria autem conservabat omnia verba hæc, conferens in corde suo.

made known abroad the saying which was told them concerning this child.

18. And all they that heard it wondered at those things which were told them by the shepherds.

19. But Mary kept all these things, and pondered them in her heart.



*The Old Testament (Micah, Chap. IV, verse 8) refers to a « Tower of the flock, the stronghold of the daughter of Sion », which served as a refuge to the shepherds and their charges, in cases of nocturnal surprise. The Targum calls it the Tower of Eder, and prophesies that it will be on it that the Messiah will appear on the last day. We are, I think, justified in supposing it to have been the scene of the apparition of the angels, though there is no positive evidence on the point. Similar towers were to be seen in more than one place on hills in country districts. Even at the present day, the Arabs have recourse to such towers to protect them from the attacks of the Bedouins, but there was one special peculiarity of the shelters between Bethlehem and the Holy City, and that was, the rearing in them of the ewes, rams and young bulls, destined for the daily sacrifices of the Temple.*

*The Gospels tell us, that when the shepherds were surprised by the angels, they were « abiding in the fields, keeping watch over their flock by night ». The night was always divided into three so-called watches, the shepherds changing guard every three hours during the short night of the summer, and every four hours during the longer night of the winter. In the latter case, the first watch ended at ten, and the second at two, whilst the third lasted till day-break. The shepherds on guard gathered round a camp fire, whilst waiting their turn to rest, and it must have been to those thus waiting that the angels appeared. They would, of course, wake their comrades, to tell them the wonderful news, after which they all went to Bethlehem, where they found and worshipped the Holy Child.*

## Presentation of Jesus in the Temple

Saint Luke — Chap. 2



postquam impleti sunt dies purgationis ejus secundum legem Moysi, tulerunt illum in Jerusalem, ut sisterent eum

Domino,

23. Sicut scriptum est in lege Domini:



AND when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord,

sent him to the Lord,

23. As it is written in the law of the

Quia omne masculinum adaperiens vulvam, sanctum Domino vocabitur ;

24. Et ut darent hostiam secundum quod dictum est in lege Domini, par turturum, aut duos pullos columbarum.

25. Et ecce homo erat in Jerusalem, cui nomen Simeon, et homo iste justus et timoratus, exspectans consolationem Israel, et Spiritus sanctus erat in eo.

26. Et responsum acceperat a Spiritu sancto, non visurum se mortem, nisi prius videret Christum Domini.

27. Et venit in Spiritu in templum. Et quum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo,

28. Et ipse accepit eum in ulnas suas, et benedixit Deum, et dixit :

29. Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace ;

30. Quia viderunt oculi mei salutare tuum,

31. Quod parasti ante faciem omnium populorum ;

32. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

33. Et erat pater ejus et mater mirantes super his, quæ dicebantur de illo.

34. Et benedixit illis Simeon, et dixit ad Mariam, matrem ejus: Ecce positus est hic in ruinam, et in resur-

Lord, Every male that openeth the womb shall be called holy to the Lord ;

24. And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons.

25. And, behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him.

26. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27. And he came by the Spirit unto the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law,

28. Then took he him up in his arms, and blessed God, and said,

29. Lord, now lettest thou thy servant depart in peace, according to thy word :

30. For mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all people :

32. A light to lighten the Gentiles, and the glory of thy people Israel.

33. And Joseph and his mother marvelled at those things which were spoken of him.

34. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and



*The Aged Simeon.*

J-J 1

rectionem multorum in Israel, et in signum cui contradicetur ;

35. Et tuam ipsius animam pertransibit gladius, ut revelentur ex multis cordibus cogitationes.

36. Eterat Anna prophetissa, filia Phanuel de tribu Aser : hæc processerat in diebus multis, et vixerat cum viro suo annis septem a virginitate sua.

37. Et hæc vidua usque ad annos octoginta quatuor ; quæ nondiscedebat de templo, jejuniis et obsecrationibus serviens nocte ac die.

38. Et hæc, ipsa hora superveniens, confitebatur Domino, et loquebatur de illo omnibus qui expectabant redemptionem Israel.

rising again of many in Israel, and for a sign which shall be spoken against ;

35. Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed.

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser : she was of a great age, and had lived with an husband seven years from her virginity ;

37. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.



*The Presentation of Jesus in the Temple.*

J. J. T.



*The Presentation of Our Saviour Jesus Christ in the Temple must have taken place at the top of the steps which led up from the Court of the Women (Azarath naschim) to the Court of the Men and to that of the Priests, where was the Altar of Burnt Sacrifice.*

*In the Court of the Women were five receptacles for offerings, which fact led to this court being called in the Gospels the "γαζοφυλακίον". At certain hours services with singing and processions were performed in it. The Prophetess Anna who served God with fastings and*

prayers night and day in the Temple evidently witnessed the Presentation of Jesus, which must have taken place in the morning according to the rules of the Temple.

In the background of my picture on p. 24 can be seen a terrace overlooking the court above the three entrance gateways, from which the women looked on at important ceremonies. On these occasions this terrace was supplemented by a kind of trellis-work balcony, which to some extent concealed from those outside what was going on. From this point of view the Altar of Burnt Offerings, the ceremonies of sacrifice, with other details of the services, could be seen between the intervening columns.

This arrangement left the Court of the Women vacant for the crowds of men who failed to find room in their own court, which as a matter of fact was not large enough to hold more than two thousand.

Below the terrace at the four corners of the Court of the Women were four chambers left open to the sky. In that on the south-west were kept the stores of oil and wine used in the Temple services; it was called the « Oil-Chamber ».

That on the south-east was reserved to the Nazarites or abstainers, where they had the pulse boiled which they had brought with them to offer in sacrifice. The Nazarites had to shave their heads and burn the hair thus cut off in the fire under the sacrifice on the Altar.

In the chamber at the northern corner of the Court of the Women the wood used in the sacrifices on the Altar of Burnt Offerings was sorted. Those Priests whose physical infirmities unfitted them for the service of the Altar were employed to inspect this wood and lay aside any of it which was worm-eaten. The fourth chamber, at the north-east corner, was reserved to Lepers.

The Court of the Women was entered on the east of the Temple by the Beautiful or Corinthian Gate; crossing this Court, which was about sixty-five and a half yards long, the worshipper found himself opposite the doorway, where, as we have already stated, the presentations took place. It was reached by a semi-circular staircase of fifteen steps, corresponding with the fifteen Psalms called the « Degrees » chanted one on each step during the libations.

These steps were very low; three taken together only gave a height of half a cubit, so that the whole fifteen steps represented but two and a half cubits, which gives a total height of about four and a half feet. It is Josephus who gives us these details, and they help us to understand the legend, telling how Mary when presented in the Temple at the age of three years, cleared all the steps at one bound. This, which would have been impossible with an ordinary staircase, would thus really have been a very simple matter.

This fact quite escaped the painters who have followed the legend in their treatment of the subject of the Presentation of the Virgin, as Tintoretto did in his picture in the Venetian Academy.

The greater number of those who have endeavoured to restore the plan of the Temple of Herod place the Nicanor Gate between the Court of the Women and that of the Men, at the head of the semi-circular staircase of the fifteen steps or of the Psalms, of which we have just spoken. They indicate on the east, as the Entrance to the Court of the Women, the Beautiful



Saint Anna.

1.1.17

or Corinthian Gate, spoken of in the Acts of the Apostles in the account of the healing of the lame man by Saint Peter and Saint John.

On this last point they are right; but they ignore what is nevertheless certain, that the three names: Beautiful, Corinthian and Nicanor all denote one and the same entrance. The Talmud, in fact, in the Midoth Treatise, places the Nicanor Gate exactly on the site of the Beautiful or Corinthian Gate, and it agrees on this point with Josephus. This remark seems to us to throw a new light on the commentary on the passage in the Acts of the Apostles which we have just quoted.

The actual gates of the Gateway in question were of Corinthian brass, hence the name of Corinthian Gate. They were brought from Alexandria by a certain Nicanor and it is said miraculously saved from shipwreck. This was the only Gateway not overlaid with plaques of gold, because, as the Talmud tells us, the brass of which it was made itself gleamed as brightly as gold; hence the name of Beautiful. The gates, it adds, were so heavy that it took eighteen Levites to close them. We must make allowance here of course for the exaggeration so habitual in the Talmuds.

Lastly, on the rampart enclosing the sacred enceinte of the Temple there were pillars of marble, on which were inscriptions threatening with death any heathen who should dare to pass the limits prescribed by them. One of these pillars, discovered by M. Clermont-Ganneau in a house in Jerusalem, is actually now in the Constantinople Museum, and the Hebrew Museum of the Louvre in Paris has a cast of it.



## The Magi on their Journey

### Saint Matthew — Chap. 2



UUM ergo natus esset Jesus in Bethlehem Juda in diebus Herodis regis, ecce Magi ab Oriente venerunt Jerosolymam,

2. Dicentes : Ubi est qui natus est rex Judæorum ? vidimus enim stellam ejus in Oriente, et venimus adorare eum.



ow when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.



The Book of Daniel speaks of Magi or soothsayers who were in the service of King Nebuchadnezzar, who studied astronomy and interpreted dreams. Those referred to in the Gospels seem to have been not only wise men, but Kings or Sheiks of Chaldea and its neighbourhood. They too were addicted to the study of the heavenly bodies and perhaps also worshipped them, which explains the immediate attention they accorded to a sign appearing in the heavens at

*the moment of the birth of the Messiah. The colour of their undergarments, which was yellow, indicated their profession.*

*What was the star referred to in the sacred record? There is absolutely no positive evidence on this point. Some think it was a comet or some other similar body. Others are of opinion that it was a meteor resembling more or less a shooting star, which trailed slowly along at a little distance from the ground, so as actually to guide the steps of the Magi. The Gospel seems to sanction the latter interpretation when it says: the star « came and stood over where the young child was », a star properly so called would not have indicated the spot with such precision. However that may be, it is clear that the significance of the sign was revealed in some way to the Magi. The prophecy of Balaam to which reference is generally made does not appear sufficiently precise. Balaam merely said: « There shall come a star out of Jacob » and, judging from the context, the word star is evidently used in a figurative sense, so that it could only give a very vague indication, quite insufficient to explain the determination of the Magi.*

*Had the travellers exchanged ideas previous to their arrival? It is very probable that they had. No doubt their caravans, though they started from different points, met beyond the Jordan, on the side of the Mountains of Moab, whence they entered the Promised Land, still preceded by the star. This is the moment represented in my picture. The district they are crossing is near the Holy City: it shows the volcanic hills on the shores of the Dead Sea, between Jericho, the Kedron valley and Jerusalem.*

## The Wise Men and Herod

### Saint Matthew — Chap. 2



ADIENS autem Herodes rex, turbatus est, et omnis Jerosolyma cum illo.

4. Et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis ubi Christus nasceretur.

5. At illi dixerunt ei: in Bethlehem Judæ; sic enim scriptum est per prophetam:

6. Et tu Bethlehem, terra Juda, nequam minima es in principibus Juda; ex te enim exiet dux, qui regat populum meum Israel.



WHEN Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.



*The Magi on their way to Bethlehem.*

J.-J. I.

7. Tunc Herodes, clam vocatis Magis, diligenter didicit ab eis tempus stellæ quæ apparuit eis.

8. Et mittens illos in Bethlehem, dixit : Ite et interrogate diligenter de puero ; et quum inveneritis, renuntiate



*Interview of the Magi with Herod.*

J.-J. I.

7. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found

mihi, ut et ego veniens adorem eum.

9. Qui quum audissent regem, abierunt.

him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed.



*The advisers consulted by Herod belonged to the Sanhedrim, the supreme national tribunal of the Jewish people. This Sanhedrim consisted of seventy-one members divided into three classes, or, as we should say now, chambers. The first chamber consisted of the Chief-Priests, also called Princes, who either were or had been in office, and the heads of the twenty-four sacerdotal families: the second included the scribes and doctors of the law, and the third the elders or notable men of the Jewish nation.*



## The Adoration of the Magi

Saint Matthew — Chap. 2



T ecce stella quam viderant in Oriente, antecede-  
bat eos, usque dum veniens  
staret supra, ubi erat puer.

10. Videntes autem stellam, gavisii sunt gaudio magno valde.

11. Et intrantes domum, invenerunt puerum cum Maria, matre ejus, et pro-  
cidentes adoraverunt eum; et apertis  
thesauris suis, obtulerunt ei munera, au-  
rum, thus et myrrham.



AND, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.



*The word « house » used by the Evangelist to indicate the place where the Magi found the Messiah seems to point to the conclusion that, during the journey of their visitors from the east, Joseph and Mary had left the Cave of the Nativity for a more comfortable dwelling. Tradition is, however, rather against this idea: but it must be remembered that with regard to this event in the life of Jesus traditional accounts vary very greatly. The Gospel narrative has become the nucleus of a mass of legends in which popular imagination has revelled. Nothing is certain either as to the number or names of the Magi. According to Saint Leo and Saint Gregory of Arles they were three in number, thus symbolizing the three persons of the Trinity and the three sons of Noah. The three gifts offered naturally led to this belief. Other*

less numerous accounts, however, increase sometimes even to twelve the number of the worshippers of the Infant Jesus. A legend of the Eastern Church relates that they were accompanied by a suite of a thousand attendants and that they had left beyond the Euphrates an army of seven thousand combatants (Saint James of Edessa). Their names are very variously given. Some call them : Bithisarea, Melchior and Gathaspar; others : Magalath, Panganath, and Saracen, yet others : Appellius, Amerius and Damascus; but the names almost unanimously adopted by Oriental tradition are those we meet with in the well-known verse of ancient liturgy :

Gaspar fert myrrham, thus Melchior, Balthasar aurum.

Peter of Natalibus makes the three Magi twenty, forty and sixty years old respectively, and the Venerable Bede goes so far as to describe them, quoting from a tradition of his day, telling us that Melchior, old and pale, with long white hair and beard, offered gold to the Saviour as King; whilst Gaspar, the second wise man, a beardless youth with a rosy complexion, offered incense as a gift worthy of God, and the third, Balthasar by name, shadowed forth by the gift of myrrh the fact that the Son of Man was to suffer death. These types have been generally adopted by the artists of Western Europe.

The monk Cyril and John of Phocas say that two miles from Bethlehem there was a cave where the Magi rested after the adoration of the Holy Child and where they were warned of God in a dream not to return to Herod.

## The Massacre of the Innocents

Saint Matthew — Chap. 2



TUNC Herodes, videns quoniam illusus esset a Magis, iratus est valde. Et mittens occidit omnes pueros, qui erant in Bethlehem, et in omnibus finibus ejus, a bimatu et infra, secundum tempus quod exquisierat a Magis.

17. Tunc adimpletum est quod dictum est per Jeremiam prophetam, dicentem :

18. Vox in Rama audita est, ploratus, et ululatus multus : Rachel plorans filios suos, et noluit consolari, quia non sunt.



THEN Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.



THE MASSACRE OF THE INNOCENT



*The account of this horrible massacre astonishes many readers of the Gospel narrative and they exclaim that it is improbable. It must, however, be remarked that the number of children under two years old in Bethlehem and its neighbourhood is not likely to have exceeded sixty.*

*What were a hundred murdered children to Herod? There were nothing but butcheries throughout his reign, and even his own family was not safe from his fury. According to the Emperor Augustus: it was better to be Herod's pig than his son; and Voltaire says that Nero was gentle compared to this tyrant. Of the six children born to him he killed four. After the siege of Jerusalem the members of the Sanhedrim were all massacred. Antigonus conquered; he was killed; Aristobulus, Herod's brother-in-law, was drowned in his bath; the venerable Hyrcanus, the last of the Asmonæans or Maccabees, was murdered; Herod's wife Mariamne was assassinated, his last two sons, her children, were strangled; the two leaders of revolts, Judas and Matthias, were burnt alive, with many others of less note. When he felt his own death approaching, Herod ordered the massacre of thirty thousand Jews in the circus of Jericho in honour of his funeral.*

*According to tradition, the Massacre of the Innocents took place in the following manner: all the mothers who had children under two years of age were gathered together, under the pretext of a fête to be held in honour of the birth of one of Herod's own sons. Not a mother would have liked to miss it, and all the poor women came, bringing their little ones decked out in their best. To avoid a tumult when the broken-hearted mothers gave vent to their shrieks of despair on discovering the cruel deception, the women were made to enter one by one a porch opening into a court. There the child was torn from the mother's arms and flung into the gloomy court, whilst she was driven out at the other end of the porch or gallery, so that the group of waiting mothers, still in happy ignorance and eager for their own turn to come, had no suspicion of what awaited them.*

## The Childhood of John the Baptist

### Saint Luke — Chap. I



UER autem crescebat, et confortabatur spiritu; et erat in desertis usque in diem ostensionis suæ ad Israel.



ND the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.



*Tradition indicates as the desert in which the child who was to be called the «Prophet of the Highest» spent his early years, that on the west of Ain-Karim, amongst the rugged rocks skirting the Terebinth valley. It was from the bed of the torrent which flows through this valley that David took the stones for the sling with which he went forth to meet and slay Goliath. There grew the so-called locust-tree or Saint John's bread-tree with various shrubs and roots, and there, too, were plenty of the locusts and wild honey which we are told formed the food of the Prophet. The Rabbi Hanina B. R. Abahon mentions eight hundred varieties of «locusts» which are good to eat.*

About the middle of this desert a cave is still shewn as that occupied by the Prophet, near a spring called Ain-Habise. In the fifteenth century the hills of this desert were still, as in the days of David and of the Prophet John, covered with dense woods, but now they are bare and, except in the rainy season, the streams which flowed through the numerous ravines are dried up.

John the Baptist paid his first visit to the Desert and spent some time in it with his mother Elizabeth after the Massacre of the Innocents. Later, probably after the death of his parents, he returned to it to prepare for his mission.



## The Flight into Egypt

Saint Matthew — Chap. 2



Utrum recessissent, ecce angelus Domini apparuit in somnis Joseph, dicens: Surge, et accipe puerum et matrem ejus, et fuge in Ægyptum, et esto ibi usque dum dicam tibi. Futurum est enim ut Herodes quærat puerum ad perdendum eum.

14. Qui con-surgens, accepit puerum et matrem ejus nocte, et secessit in Ægyptum.



To get to Egypt the Holy Family, after leaving Bethlehem, must have gone by way of Hebron

or Bersabea where there remains to this day a little mosque dedicated by the Mussulmans to «Saint Joseph the carpenter» in memory of the passage of the Holy Family. From it



AND when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying: Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; For Herod will seek the young child to destroy him.

14. When he arose, he took the young child and his mother by night, and departed into Egypt.



a distant view can be obtained of the mountain slopes, and of the Mediterranean Sea near Gaza.



The Flight into Egypt.

J.-J. T.

It was in this direction that the fugitives bent their steps. They must have entered Egypt by way of Pelusium and have reached Heliopolis and then the Egyptian Babylon, where old



THE CHILDHOOD OF SAINT JOHN THE BAPTIST



*Cairo now stands. We will indicate further on the route taken by the Holy Family on their way back from Egypt.*



## The Sojourn in Egypt



*The Sojourn in Egypt.*

J.-J. 1



meum.

erat ibi usque ad obitum Herodis, ut adimpleretur quod dictum est a Domino per prophetam dicentem : Ey Ægypto vocavi filium

S. MATTH. — CAP. 2.



have I called my son. S. MATTHEW — CH. 2.

ND was there until the death of Herod : that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt



*The Church of the Copts in Old Cairo (the ancient Egyptian Babylon) is one of the very oldest Christian churches of Egypt. It dates from the sixth century, and was built above a cave*

or kind of natural crypt, which is reached at the present day by a few steps, and in which, according to tradition, the Holy Family took shelter during their exile.

The little Babylonian colony was a very busy one at the time of which we are writing, and there must have been many dahabeahs laden with corn and other produce on the banks of the Nile, with crowds of fellahs occupied about them.

The water of the Nile, though rather muddy, was good, and was used for drinking and other domestic purposes by the inhabitants. At certain hours of the day the women went in long files to draw water at a very convenient part of the port, and the very spot is still shown where the Virgin often came, carrying the Infant Jesus in her arms. Indeed, it seems likely that Mary would be very unwilling, especially in a foreign land, to leave her divine son alone; moreover Joseph, occupied as he was with his trade of a carpenter, would probably be frequently absent. It will be remembered that he was employed, at least so tradition says, in making the wood-work used in Egyptian houses, especially the wainscoting so much in vogue in Egypt.

Beyond the spot just mentioned, and in the background of my picture, can be seen the island of Rhodes, sacred to the memory of Moses, for it is said that it was on it that he was found amongst the flags by the daughter of Pharaoh.

Another goal of pilgrimage, and one of the most venerated of all the spots connected with the sojourn in Egypt, is near the town of Heliopolis. This is the so-called sanctuary of Matareeh, where, according to tradition, the Virgin, weary with her long journey, rested beneath the shade of a sycamore tree. The tree itself is no longer there, but a shoot from it, dating from about the fifteenth century, still marks the spot. Here, says the legend, the heat being great, the Virgin was thirsty, and a spring gushed forth for her refreshment; hence the name of Matareeh, which signifies clear water, given to the venerated site.

At Heliopolis, if yet another tradition is to be believed, the idols in a temple suddenly fell down when the Holy Family passed.

## The Return from Egypt

### Saint Matthew — Chap. 2



DEFUNCTO autem Herode,  
ecce angelus Domini apparuit  
in somnis Joseph in Ægypto,

20. Dicens : Surge, et accipe puerum et matrem ejus, et vade in terram Israel; defuncti sunt enim qui quærebant animam pueri.

21. Qui consurgens, accepit puerum et matrem ejus, et venit in terram Israel.



UT when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20. Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21. And he arose, and took the young child and his mother, and came into the land of Israel.

The journey into Egypt, with the rest of the events of the childhood of Jesus, has given rise to a multitude of more or less curious legends. In this case, as in every other, the Oriental imagination has proved itself fertile in inventions, some of them charming, others grotesque, and the Apocryphal Gospels are simply full of them.

According to some of these stories the souls of the Holy Innocents appeared in the air in bodily form on the departure of the Infant Saviour for His exile and accompanied Him throughout the journey. When He was hungry, the trees, it is said, bent down of themselves to offer Him their fruit; springs of water gushed out at His feet to quench His thirst, and Angels appeared to Him, as young children, to amuse Him with their dancing and singing. On the way back it was the birds who fêted His passage, accompanying Him and flying round His head. Even the robbers were converted from their evil ways, or at all events, did Him homage, and amongst them, it is said, was the thief who was later to be crucified with the Lord and forgiven by Him.

All these legendary tales are of course but of little importance; what concerns us more is to ascertain, if possible, what was the age of Jesus on His return from Egypt. Scholars are not at all agreed on this point. Some say He was three, others five, others again seven and yet others nine years old. As for us, we are free to confess that in following the last quoted, we have chosen, not so much the opinion which seemed in itself the most probable, but the one which pleased us best. The question at issue is, as will readily be understood, not exactly of vital importance from our particular point of view: and, by choosing to consider that the Holy Child was nine years old, we have gained an element of interest and variety which we should have been very sorry to lose.

We know for a fact that the Infant Jesus was one year old when He started for Egypt. Now, according to the historian Josephus, Herod died a few days after the murder of Antipater, and therefore not long after the Massacre of the Holy Innocents, as Macrobius has pointed out. It follows therefore that Jesus was not more than two years in Egypt; for



The Citadel of Cairo. View taken from Mount Mokattam

J.J.T.

we know that He was taken there one year before the death of Herod, and, according to the Gospel account, returned very soon after that event, when Archelaus was reigning in Judæa.

The return of the Holy Family was doubtless far less fatiguing than the journey to Egypt. In the first place the Holy Child was older and the road was now a little better. On leaving



*The Return from Egypt.*

J.-J. T

*Old Cairo to go towards Pelusium, the travellers first traversed sandy districts, passing salt marshes, and then followed the coast by way of Gaza and Jaffa, till they entered Samaria. There they left the open country,*

*and made their way through the numerous valleys beyond it and came to Jenin, whence they entered and crossed the Plain of Esdraclon. Nazareth, for which they were bound, was then quite near, beyond a few mountain spurs. The journey probably occupied about seven days.*

## Jesus and His Mother at the Fountain

Saint Luke — Chap. 2



**L**ut perfecerunt omnia secundum legem Domini, reversi sunt in Galilæam, in civitatem suam Nazareth.



**A**ND when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40. Puer autem crescebat, et confortabatur, plenus sapientia, et gratia Dei erat in illo.

40. And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him.



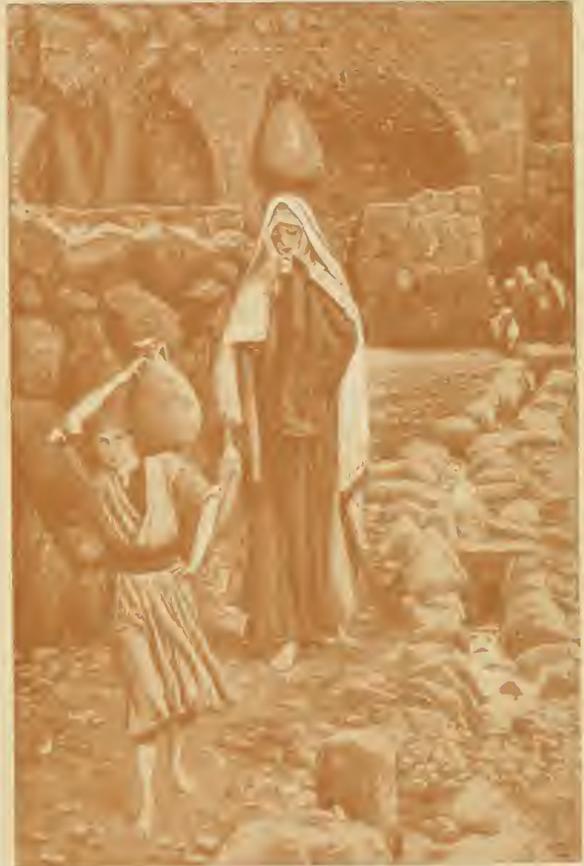
*In the Holy Land there are a certain number of wells, called Wells of the Virgin Mary*

(Ain-sitti Mariam). The most celebrated is that of Siloam, situated on the south-east of the Temple, in the Valley of Jehoshaphat. This was the well which partly supplied with water the Pool of Siloam, to which Jesus Christ sent the man who had been born blind to purify himself after He had given him sight by anointing his eyes with clay made by mixing earth with His own spittle.

Another of these wells is that of Ain-Karim. It is situated near what is known as the Desert of John the Baptist. According to tradition, the Virgin Mary went to this well during her visit to Elizabeth whose house was near it. Yet another is shown at Nazareth, which is evidently the one to which the Holy Virgin went most frequently, and according to a Greek legend, it was there that the Angel Gabriel first appeared to her who was to be the Mother of the Redeemer, to prepare her to receive him on his later mission, when he was to give her his more definite and, so to speak, official message.

In our picture, the Holy Child wears the garment without seam, made of a kind of woven linen of a purplish brown colour. The legend about this garment is well known. It tells how Mary wove it herself for her son, and that it grew with His growth, so that it lasted Him until the time of His passion and death. Over the seamless garment

Jesus wears what was called a "gibbeh", a loose robe open at the neck, kept in place by a sash which He wore as a Jew of pure descent, for it was part of the Rabbinical law that the upper or nobler part of the human body should be thus separated from the lower.



Jesus and His Mother at the Fountain.

J.-J.T

## Jesus lost

Saint Luke — Chap. 2



Quoniam factus esset annorum duodecim, ascenditibus illis Jerosolimam secundum consuetudinem diei festi.



AND when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43. Consummatisque diebus, quum redirent, remansit puer Jesus in Jerusalem, et non cognoverunt parentes ejus.

44. Existimantes autem illum esse in comitatu, venerunt iter diei, et requirebant eum inter cognatos et notos.

45. Et non invenientes, regressi sunt in Jerusalem, requirentes eum.

43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him.



*Was this the first time Jesus had been with His parents to the Feast of Pentecost? The Gospel does not say that it was, and the probability is that it was not. Every Jew was commanded (see Exodus XXIII, verse 14, and Deuteronomy XVI, verse 16) to go up three times a year to the Tabernacle and later to the Temple, and above all « to keep the feast of unleavened bread ». Fear of Archelaus alone would have kept the Holy Family back, and it is not likely that that prevented them for any length of time from fulfilling a precept of the law, the keeping of which they had so much at heart.*

*The Gospel tells us that the parents of Jesus waited till they had « fulfilled the days » to return to Nazareth. This they were not compelled to do by Jewish law, which could not have required so long a sojourn at Jerusalem. The Feast of Pentecost, in fact, lasted seven whole days, and on this occasion they must have remained for the whole of it, before starting for home.*



Mount Mokatum. View taken from the Citadel of Cairo.

J.-J. T

*According to one tradition, it was at Beeroth, the modern El Bireh, an hour and a half's march from Jerusalem, that the Holy Virgin and Saint Joseph noticed that Jesus was no longer with them. Great crowds of Galileans must have been returning from Jerusalem, one*

huge caravan succeeding another, each made up of natives from one part of the country. At the first issue from the Holy City, the various parties would, of course, get mixed together, but they divided into groups, growing ever smaller and smaller as the people branched off at the various cross roads. No doubt Joseph and Mary thought Jesus had stayed behind with friends in the rear of their own caravan. Full of anxiety Mary and Joseph went a little further, probably to Jifnah, the first halting-place, and there waited, but the Child did not appear. Then they turned back to Jerusalem seeking Him. A few years ago a tree was still shewn at Jifnah which, according to a tradition of the country, marked the spot where Mary halted twice : once going to, and once returning from, Jerusalem.



## Jesus amidst the Doctors

### Saint Luke — Chap. 2



T factum est, post triduum invenerunt illum in templo, sedentem in medio doctorum, audientem illos et interrogantem eos.

47. Stupebant autem omnes qui eum audiebant super prudentia et responsis ejus.



AND it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding and answers.



Saint Luke tells us that Jesus was found in the Temple after three days. We must not, however, conclude that He had remained there for three whole days. This mode of expression, which is several times used in the Gospels, simply means that He was found on the third day, counting as the first day of His absence that on which the first stage of the journey was performed after leaving Jerusalem, before He was missed and on the evening of which His parents sought Him « amongst their kinsfolk and acquaintance and found Him not » ; the second day was that needed for the return to Jerusalem, whilst the third was doubtless that on the morning of which they found Him in the Temple, sitting in the midst of the doctors. This calculation resembles that by means of which the passage in the same Gospel is explained referring to the body of Jesus having remained in the sepulchre three days, which cannot possibly mean three times twenty-four hours, as is clearly proved by other passages of the sacred text.

The time passed by Jesus in the Temple is not likely to have been all spent in talking with the doctors; a considerable portion of it would doubtless have been passed in prayer, and the Priests are certain to have supplied Him with food, so that He was not obliged to ask for it as a charity.

It is not known with any certainty in what part of the Temple the interview with the doctors took place. On the left of the Court of the Men and on the south of the Temple, was a spacious chamber assigned to purposes of teaching, but, as it was reached by way of the Court of the Men, women could not enter it. They could only take part in ceremonies, etc., from a distance, by climbing into the walled-in balcony to which we referred above, and which was over the cloisters surrounding the Women's Court. If, therefore, Jesus was found with the doctors

in this chamber, it is possible that Mary and Joseph first saw Him through the railings, but they could not have spoken to Him then in the manner they did. It is therefore more likely that it was in the Cloisters of the Court, near the entrance, that the groups of doctors with Jesus were found by His parents, the Holy Child sitting in their midst «both hearing them and asking them questions», so that «all they that heard Him were astonished at His understanding and answers».

What was the subject of this discussion? It is impossible to say with any certainty. According to the fancy of certain sainted personages it was about medicine, the healing properties of plants, and the structure of the human frame. According to others it was astronomy, the system to which our earth belongs, etc. All this is of course mere guess work, but after all very possible. The doctors of the Temple occupied themselves with all manner of questions, for it must be remembered that amongst the Jews all knowledge was looked upon as sacred, and the Priests were the only learned men and teachers. There were, therefore, amongst them doctors of medicine, astronomers, specialists in every branch of science, each one famed for his skill in one or another branch of knowledge. There would then have been nothing surprising in the fact that face to face with this remarkable Child, whose answers astonished all who heard them, each specialist should have amused himself by putting to Him enquiries about the subjects he had himself mastered. From this would result a vast number of questions, lengthening out the time occupied in the interview.



Jesus lost.

J.-J. T.



Cloisters of the Mehemet Ali Mosque.

J.-J. T.

If there be one absolutely legitimate conjecture on the subject, it is surely that expressed by many great doctors of the Church, to the effect that the question of the expected Messiah is not likely to have been passed over in silence. In fact, it is ever evident that Jesus did not go to the Temple to talk with the learned men of Israel for mere pleasure, or for the sake of showing off His own supernatural knowledge. His only aim must have been to prepare them more or less directly for His future mission. Now it appears to have been necessary for the end in

view, to enlighten their minds as to what the true nature of the Messiah was and the time when He should manifest Himself. The prophecies concerning Him would therefore have to be recalled and explained by the Saviour, even as He explained them later, on the way to Emmaus, for the instruction of His disciples. He probably called their attention to the fulfilment of the seventy weeks of the prophet Daniel (Dan. IX, verse 24) and reminded them of the passing of the kingdom of Israel into the hands of a foreigner, which was to be a sure sign of the imminent advent of the Messiah. By this means our Lord's future teaching, confirmed by His miracles, would be better understood and be more likely to be accepted.

It is not, however, necessary to suppose that the meeting of doctors referred to in the Gospel was specially convened by Jesus on His arrival at the Temple. Such meetings often took place, especially at the great Feasts, for instance, at that of Pentecost, or on the Day of Atonement. The Bible was then read aloud and, no doubt, commented upon. The Talmud gives us the curious detail that, if the High Priest should fall asleep during the reading, he was to be woken up, not by calling him by name, or by touching him on the shoulder, but by snapping the thumb and the middle finger close to his ears.



Jesus sitting in the midst of the Doctors.

J. J. T.



## Jesus Found

### Saint Luke — Chap. 2



mus te.

TRIVIDENTES admirati sunt. Et dixit mater ejus ad illum : Fili, quid fecisti nobis sic ? Ecce pater tuus et ego dolentes quæreba-



and I have sought thee sorrowing.

AND when they saw him, they were amazed ; and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing.

49. Et ait ad illos : Quid est quod me quærebatis? nesciebatis quia in his quæ Patris mei sunt, oportet me esse ?

50. Et ipsi non intellexerunt verbum quod locutus est ad eos.

49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50. And they understood not the saying which he spake unto them.



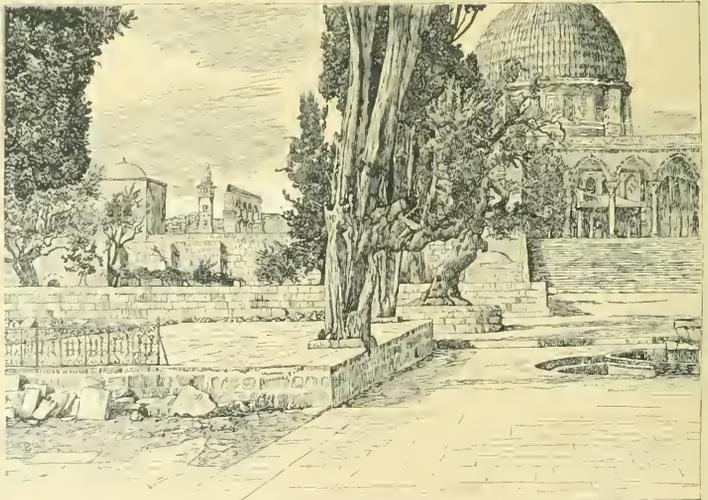
*The Women's Court, where, as already stated, the meeting between Jesus and His parents probably took place, was of considerable size and adjoined that of the men. It was reached, as we said above, by a semi-circular staircase on which the Levites, bearing harps, dulcimers, cymbals and other instruments of music, chanted the fifteen Psalms called the Songs of the Degrees. During the offering of sacrifices they chanted near the Altar.*

*In the background of the picture through the door can be seen the Altar of Burnt Offerings: a red band was painted all round it to indicate where the sprinklings with blood were to cease. These sprinklings, which took place constantly, both within and without the veil upon the Mercy seat and before it, were performed with three fingers, much in the same way as a blow with a rod is given, the blood had to be sprinkled from right to left. The blood was received in a basin of gold with a handle, and the bottom of this basin was round, so that there should be no temptation to the Priest to rest it on the ground, for the blood had to be constantly kept moving, lest it should congeal and thus become unfit for the purpose for which it was required. These perpetual sprinklings so stained the veil of the Sanctuary that when Titus took it to Rome it was completely encrusted with dry blood.*

*In the Priests' Court, which was on the north of the Altar of Sacrifice, there was often such a quantity of blood that something like stepping stones were provided to save the inmates from having to wade knee deep in it.*

*Of course when the Temple was built, provision was made for the draining away of all this blood. It escaped through a groove or channel surrounding the Altar, and on the eastern side were two openings called the "nozzles" which, the Talmud tells us, led to the very depths. No*

*doubt the blood was finally lost in the numerous subterranean passages opening into the vast quarries which, on the side of the Gate of Damascus, extended beneath the whole of the Temple site. It was to these subterranean passages that eighty thousand young men of the tribe*



Haram: Mosque of Es-Sakhra, called the Mosque of Omar, Jerusalem.

J.-J. T.





of Levi fled when Jerusalem was taken by Nebuchadnezzar. They were all burnt and their remains buried beneath the ruins of the Temple.

We may conveniently give here a few more curious details, culled from the Talmudic writings, of the way in which the sacrifices in the Temple were offered. The crowds of assistants were divided into various groups, the foremost of which entered the Men's Court. The gates were then closed and the officiating Priests sounded the trumpets, first blowing a short sharp note, then a prolonged one, so to speak, rounded one, and then yet another short one. These Priests were divided into two distinct rows, those in the first being provided with silver basins, whilst those in the second had golden ones. The two sets of Priests always kept separate, never mixing with each other.

The lay Israelite was allowed to slaughter his lamb, but this was the only part of the ceremony in which any but a Priest could take an actual share. The lamb slain, the Priest received the blood in the vessel he held, passed it to his neighbour in the same row, and it was handed along thus, till it came back in a similar manner empty. The Priest nearest the Altar, having received the basin full of blood, poured it out in the stream on the north-west side, taking care not to touch the Altar itself and not to spill a single drop. When the first row of Priests had completed their sacrifice, the second row took their places, and so on.

The Altar of Burnt Offerings was wiped every Friday with a linen cloth and white-washed once a year. The number of victims immolated was enormous; about three hundred thousand lambs alone being offered up every year. The Jews were accustomed to these hecatombs. The Talmud tells us that in the time of the Kings, so many wild asses were killed to feed the lions kept in the Royal menageries that the blood flowed in streams through the streets, so that the Israelites who came up to Jerusalem for the great feasts waded in it ankle deep.



Typical Jews.

J-J T

## The Youth of Jesus

### Saint Luke — Chap. 2



T descendit cum eis, et venit Nazareth; et erat subditus illis. Et mater ejus conservabat omnia verba hæc in corde suo.



AND he went down with them, and came to Nazareth and was subject unto them: but his mother kept all these sayings in her heart.

52. Et Jesus proficiebat sapientia et ætate et gratia apud Deum et homines.

52. And Jesus increased in wisdom and stature, and in favour with God and man.

The Gospels tell us nothing of the occupations of Jesus as a young man. Tradition relates and it appears truly, that He followed the profession of Saint Joseph. Some say that He spent the whole thirty years before He began His ministry in retirement, leading a kind of monastic life devoted entirely to prayer: but nothing could be less probable. Later, the Gospels relate that the people of Nazareth, who must have known Him well, seeing that He had passed His life amongst them, asked « Is not this the carpenter's son? » It would indeed have been very extraordinary and altogether out of keeping with the spirit of the rest of His life if Jesus had not helped Saint Joseph with his work, contributing to the support of His family, whose circumstances were humble, and setting the example of a useful life to those whom He was later to teach. Saint Paul, even when he became a preacher, continued to practise the craft of a tent-maker, so as not to be a charge to the faithful, and it seems only natural that Christ Himself should have done no less than His Apostles, for, to quote His own words, « The Son of Man came not to be ministered unto but to minister. »

As for all the charming anecdotes accumulated in the Apocryphal Gospels, such as the pretended miracles of Jesus in His childhood, birds restored to life, stones endued with animation, pieces of wood lengthened to save Saint Joseph trouble, and so on, they are, one and all, altogether unworthy of the slightest credit. The Gospels assert positively that the first miracle performed by Jesus was that at the marriage feast at Cana of Galilee, and, had the Apocryphal accounts been true, it would be impossible to understand how the Son of God could have lived in the quiet way that He did before His public ministry; whilst the incredulity of His own cousins, who had been witnesses



The Youth of Jesus.

1-1. T.

of how He spent the first thirty years of His life, would be equally incomprehensible. There can be no doubt that all these early miracles, had they taken place, would have drawn public attention upon Him and rendered impossible the plan of His Heavenly Father, Who willed that His Son should remain unknown amongst men until the hour predetermined by Him.

Equally erroneous are the assertions of others as to the studies of Jesus, the pretended journeys with a view to becoming initiated in the wisdom of the Egyptians and of the people of India. Jesus had no master; there was no one who could teach Him anything, and His fellow countrymen may well have been astonished at the divine wisdom He displayed when they

exclaimed : « How knoweth this man letters, having never learned ? » (St. John, VII, verse 15.)

The special idea of the picture called « The Youth of Jesus » is the following : As already stated, Jesus practised the trade of a carpenter, or some other similar to it, and in the course of His daily work He must sometimes have performed actions foreshadowing certain details of the tragic and bloody drama which was to terminate His earthly career. It is improbable, especially after the prophecy of the aged Simeon, that Joseph and Mary had no inkling of what the future of their Child was to be. With some such inkling in their minds the smallest detail, a mere nothing, would be enough to arouse their anxiety and sadden them. We have imagined some such incident : Jesus is carrying a piece of wood on His shoulder : whilst Mary and Joseph watch Him thoughtfully with some vague presentiment of the future Cross.



Bas-relief from the El-Aksa Mosque.

J.-J. I.

## EXPLANATORY NOTES

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

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

12 Page 17 : « Mary brought forth her firstborn Son. »

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

13 Page 24 : « That the thoughts of many hearts may be revealed. »

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

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

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

