

into the disciples' apartments and led him to the Apostles.

16. THE HOLY DAY OF PENTECOST

The whole interior of the Last Supper room was on the eve of the feast ornamented with green bushes in whose branches were placed vases of flowers. Garlands of green were looped from side to side. The screens that cut off the side halls and the vestibule were removed; only the gate of the outer court was closed. Peter in his episcopal robe stood at a table covered with red and white under the lamp in front of the curtained Holy of Holies. On the table lay rolls of writing. Opposite him in the doorway leading from the entrance-hall stood the Blessed Virgin, her face veiled, and behind her in the entrance-hall stood the holy women. The Apostles stood in two rows turned toward Peter along either side of the hall, and from the side halls, the disciples ranged behind the Apostles took part in the hymns and prayers. When Peter broke and distributed the bread that he had previously blessed, first to the Blessed Virgin, then to the Apostles and disciples who stepped forward to receive it, they kissed his hand, the Blessed Virgin included. Besides the holy women, there were in the house of the Last Supper and its dependencies one hundred and twenty of Jesus' followers.

After midnight there arose a wonderful movement in all nature. It communicated itself to all present as they stood in deep recollection, their arms crossed on their breast near the pillars of the Supper Room and in the side halls silently praying. Stillness pervaded the house, and silence reigned throughout the whole inclosure.

Toward morning I saw above the Mount of Olives a glittering white cloud of light coming down from heaven and drawing near to the house. In the distance it appeared to me like a round ball borne along on a

soft, warm breeze. But coming nearer, it looked larger and floated over the city like a luminous mass of fog until it stood above Sion and the house of the Last Supper. It seemed to contract and to shine with constantly increasing brightness, until at last with a rushing, roaring noise as of wind, it sank like a thunder-cloud floating low in the atmosphere. I saw many Jews, who espied the cloud, hurrying in terror to the Temple. I myself experienced a child-like anxiety as to where I should hide if the stroke were to follow, for the whole thing was like a storm that had suddenly gathered, that instead of rising from the earth came down from heaven, that was light instead of dark, that instead of thundering came down with a rushing wind. I felt that rushing motion. It was like a warm breeze full of power to refresh and invigorate.

The luminous cloud descended low over the house, and with the increasing sound, the light became brighter. I saw the house and its surroundings more clearly, while the Apostles, the disciples, and the women became more and more silent, more deeply recollected. Afterward there shot from the rushing cloud streams of white light down upon the house and its surroundings. The streams intersected one another in sevenfold rays, and below each intersection resolved into fine threads of light and fiery drops. The point at which the seven streams intersected was surrounded by a rainbow light, in which floated a luminous figure with outstretched wings, or rays of light that looked like wings, attached to the shoulders. In that same instant the whole house and its surroundings were penetrated through and through with light. The five-branched lamp no longer shone. The assembled Faithful were ravished in ecstasy. Each involuntarily threw back his head and raised his eyes eagerly on high, while into the mouth of every one there flowed a stream of light like a burning tongue of fire. It looked as if they were breathing, as if they were

eagerly drinking in the fire, and as if their ardent desire flamed forth from their mouth to meet the entering flame. The sacred fire was poured forth also upon the disciples, and the women present in the antechamber, and thus the resplendent cloud gradually dissolved as if in a rain of light. The flames descended on each in different colors and in different degrees of intensity. After that effusion of heavenly light, a joyous courage pervaded the assembly. All were full of emotion, and as if intoxicated with joy and confidence. They gathered around the Blessed Virgin who was, I saw, the only one perfectly calm, the only one that retained a quiet, holy self-possession. The Apostles embraced one another and, urged by joyous confidence, exclaimed: "What were we? What are we now?" The holy women too embraced. The disciples in the side halls were similarly affected, and the Apostles hastened out to them. A new life full of joy, of confidence, and of courage had been infused into all. Their joy found vent in thanksgiving. They ranged for prayer, gave thanks and praised God with great emotion. The light meanwhile vanished. Peter delivered an instruction to the disciples, and sent several of them out to the inns of the Pentecost guests.

Between the house of the Last Supper and the Pool of Bethsaida, there were several sheds and public lodging-houses for the accommodation of guests come up for the feast. They were at this time very numerous, and they too, received the grace of the Ho'y Ghost. An extraordinary movement pervaded all nature. Good people were roused interiorly, while the wicked became timid, uneasy, and still more stiff-necked. Most of these strangers had been encamped here since the Pasch, because the distance from their homes rendered a journey to and fro between that feast and Pentecost altogether impracticable. They were become, by all that they had seen and heard, quite intimate and kindly disposed toward the disciples, so

that the latter, intoxicated with joy, announced to them the Promise of the Holy Ghost as fulfilled. Then too did they become conscious of a change within their own soul and, at the summons of the disciples, they gathered around the Pool of Bethsaida.

In the house of the Last Supper, Peter imposed hands on five of the Apostles who were to help to teach and baptize at the Pool of Bethsaida. They were James the Less, Bartholomew, Mathias, Thomas, and Jude Thaddeus. The last named had a vision during his ordination. It seemed to him that he was clasping to his breast the Body of the Lord.

Before departing for the Pool of Bethsaida to consecrate the water and administer baptism, they received on their knees the benediction of the Blessed Virgin. Before Jesus' ascension, this ceremony was performed standing. On the following days I saw this blessing given whenever the Apostles left the house and also on their return. The Blessed Virgin wore on such occasions, and generally when she appeared among the Apostles in her post of dignity, a large white mantle, a creamy white veil, and a scarf of sky-blue stuff that hung from her head down both sides to the ground. It was ornamented with embroidery, and was held firmly on the head by a white silken crown.

Baptism at the Pool of Bethsaida had been arranged by Jesus Himself for this day's feast, and the disciples had, in consequence, made all kinds of preparations at the pool, as well as in the old synagogue that they had appropriated for their own use. The walls of the synagogue were hung with tapestry, and from the building down to the pool a covered tent-way was erected.

The Apostles and disciples went in solemn procession, two by two, from the house of the Last Supper to the Pool. Some of the disciples carried a leathern bottle of holy water and an asperges. The five Apostles upon whom Peter had imposed hands separated,

each taking one of the five entrances to the pool, and addressed the people with great enthusiasm. Peter stepped upon the teacher's chair that had been prepared for him in the third circle of the Pool, counting from the outside one. This terrace was the broadest. The hearers filled all the terraces of the pool. When the Apostles spoke, the multitude hearkened in amazement, for every one listened to what sounded to him his own language. It was owing to this astonishment of the people that Peter lifted up his voice, as is recorded in the Acts of the Apostles ¹.

As many presented themselves for baptism, Peter, assisted by John and James the Less, solemnly blessed the water. The holy water, which they had brought in a leathern bottle from the house of the Last Supper, Peter sprinkled in fine streams far over the pool with an asperges. The preparations for baptism and the baptism itself occupied the whole day. The neophytes approached Peter's chair in bands and by turns, the other Apostles preaching and baptizing at the entrances. The Blessed Virgin and the holy women were busy in the synagogue near the pool, distributing the white garments to the neophytes. The sleeves of these garments were bound over the hands with black bands, which were taken off after baptism and laid together in a pile. The neophytes leaned upon a railing. The water was scooped up in a basin and then with the hand poured three times over the head. It flowed again through a channel into the pool below. One basin held enough water for about ten couples. Every two baptized gave place to two neophytes upon whom they laid their hands as sponsors. Those baptized here to-day were they that had received John's baptism only. The holy women too were baptized. The people added to the Community to-day amounted to three thousand. That evening the Apostles and disciples returned to the house of the Last Supper,

1. *Acts, II, 14-40.*

where they took a repast and distributed blessed bread. Then came the evening prayer.

The Jews offered to-day in the Temple little baskets containing two small loaves made of this year's grain. The baskets were deposited one upon another, until they formed high heaps, and they were afterward distributed to the poor. Once I saw that the High Priest had in his hand a bunch of ears, thick like maize. Something like roots also was offered, and some kind of fruit unknown to me. The strangers under the sheds had asses laden with them, and the people made purchases of them. The bread was of their own baking. The Apostles offered only the two loaves through Peter.

On the following days also, preaching and baptizing went on at the pool. Before the Apostles and disciples went down for these duties. they received the blessing of the Blessed Virgin.

17. THE CHURCH AT THE POOL OF BETHSAIDA

The Pool of Bethsaida lay in a ravine of the valley that separated Mount Sion from the Temple and the rest of that quarter of the city, and which declined eastward into the Valley of Josaphat. It seemed to have been constructed in such a way as to cut off the view of the Temple on the west, for on one side one could not see all around as could be done on the others. The way to it was indeed broad enough, but the walls were partly overturned and the road was full of grass and sedge. Just at that point it ran down into a ravine which became greener in proportion to its depth. From the pool could be seen off to the southwest an angle of the Holy of Holies. The sheep pool lay to the north of the Temple near the cattle market, and was entirely enclosed by a wall. From the house of the Last Supper, which stood on the eastern height of Mount Sion, the way

led to the Pool of Bethesda first to the east around the height of Sion, then wound in a half-circle to the north, then turned to the west, and lastly eastward again down into a curve. The whole of this quarter of Sion as far as the pool and across down into the Valley of Josaphat, presented an appearance of desolation. In the dilapidated buildings were formed dwellings for the poor, on the slopes grew groves of juniper-trees, and the hollows were covered with high grass and reeds. The Jews shunned this locality, so the new converts now began to settle in it.

The Pool of Bethesda was oval in form and surrounded by five terraces like an amphitheatre. Five flights of steps led down to the pool from these terraces to the little trough-like skiffs in which the sick who were seeking a cure were laid when waiting to be sprinkled by the bubbling waters. There was also in the pool a copper pump, which arose to nearly the height of a man above the surface of the water and was about as large around as a churn. A little wooden bridge with a railing led to it. I saw by the bridge a tube and piston, which were connected with the pump. When the piston was forced down, a valve was opened and a stream of water squirted out of the pump. By changes made in the opening the stream could be increased or diminished, and made to flow in different directions. The top of the pump could be closed also, and from side-jets the streams could be made to spurt all around like water from a watering-pot. I often saw the sick in the skiffs rowing up to the pump to receive the streams over them. The entrance to the Pool was usually closed. It was opened for the sick only. This pump was out of use and, on the feast of Pentecost, was not yet repaired, but a few days later I saw it restored. The terrace walls contained little vaulted halls in which were stone benches hollowed out in the form of a trough. They were for the accommodation of the sick. They could from all sides look down

upon the pool, to see whether the waters were being stirred or not. The lowest terrace, the one nearest the pool was provided with little parapets, or bars. The bottom of the pool was covered with shining white sand, through which three springs bubbled up and sometimes jetted above the surface of the water. The blood of the animals offered in sacrifice flowed through pipes under the altar in the Temple down into the Pool. With its surroundings and the old buildings in its vicinity, the pool covered a very large area. Before reaching it, one had to pass a wall through which there were only three openings. To the east of the pool, the valley made a steep descent, but westward, back of the pool, it was less deep and was spanned by a little bridge. The north side too was steep and overgrown, and on the northeast was a road conducting to the Temple. But it was now gone to ruin and altogether impracticable. Little footpaths however led into the city, so that one did not have to go by the public gates. Jesus had often made use of these paths.

The whole pool had hitherto been out of use, for it as well as its surroundings, had been allowed to fall to decay. Like many old sanctuaries of our own day, it was quite neglected. Only some poor people with lively faith still held it in veneration and visited it. After the healing of the paralytic by Jesus, the pool was again more frequented, though all the more hateful to the Pharisees. The outer walls were in some places quite in ruins, and many parts of the terraces were in a dilapidated condition. But now all was repaired. The fallen walls were partly replaced by movable screens and, from the pool to the synagogue, was raised a covered tent-way.

The old synagogue, which was now erected into a church, was less hemmed in by buildings than the house of the Last Supper, whose court on one side adjoined a row of houses. I saw the Apostles and disciples after the feast of Pentecost, working continu-

ally at the interior arrangements of the Church. Peter, John, Andrew, James the Less, took turns in preaching at three different places around the pool and on the third terrace upon which was Peter's chair of instruction. A great many of the Faithful were always in attendance, and I often saw them prostrate on the ground in ardent prayer. Words can not say what activity reigned throughout the whole Community at all times. Weaving, plaiting, and every kind of work for the new church and for the poor were carried on.

The church was a large, long, quadrangular edifice with real windows high up in the walls. By means of steps in the wall, one could mount up on the outside to the flat roof, which was surrounded by a gallery. On it were three little cupolas that could be opened like draught-holes. The inside, on the two lengths and one of the ends, was furnished with stone benches for the congregation and the building was in all respects turned into a church. At one end was the altar, at such a distance from the wall that sufficient space was left behind for a sacristy, which was formed by wickerwork screens that reached from the altar to the side walls. These screens were covered in front with fine white stuff, on the other side with coarser. The altar was portable. It consisted of a long, four-cornered piece of wood covered, and resting on three steps. On either side however there was only a single step, which could be opened to allow carpets to be laid in, and the back of the altar likewise opened to receive the vestments. On it was a bell-shaped tabernacle with a fine, white cover closed in front by two little metallic shields. There was a knob on top, by which it could be lifted. On either side of the tabernacle were branched lamps with burning wicks. The whole altar was inclosed by a white curtain with colored stripes, which was supported by a canopy. It hung down only a little below the top of the altar. The canopy itself formed

a niche and depended by five straps from the hand of a figure embroidered by the holy women. It represented an old man in the robes of a High Priest, a triangular halo around the head. It stood in a bowed posture, as if looking down through an opening in the cover, one hand outstretched as if giving a blessing, the other grasping the five straps of the canopy. The curtain was in one piece at the back, but in front it could be drawn to either side or closed with metal clasps.

From the raised altar down to the pulpit, was a space set apart for the choir ceremonies of the Apostles and disciples. After the holy Resurrection I saw them assembled every day in the Last Supper room for prayer in choir. The Apostles stood along either side of the hall facing the Holy of Holies, while the disciples occupied the vestibule thrown open for the occasion. They sang and prayed, choir and choir. I saw Nicodemus, Joseph of Arimathea, and Obed present also. The Blessed Virgin usually stood under the middle entrance of the vestibule, her face turned toward the Holy of Holies. She wore the long white mantle and was veiled. Jesus had Himself arranged the choral service, and about the time of the eating of the fish at Tiberias, or perhaps during the meal itself, explained to the Apostles the mysterious signification of this religious ceremony. He had repeated the same on the occasion of Thomas's touching His sacred wounds and giving testimony of his faith. Once also I saw that Jesus appeared to them while they were chanting in choir before daybreak. They daily assembled twice, in the evening till after dark, and before dawn in the morning. Below the pulpit the congregation was cut off from the choir by a grating, through many places of which the Blessed Sacrament could be reached to them. It was almost like the grating seen in cloisters. On either side of the pulpit there were small doors by which the Apostles and disciples could enter the choir. The

congregation was arranged in a certain order, the women separate from the men.

I saw the Apostles and disciples going in procession with the Blessed Sacrament from the house of the Last Supper to the new church. Before setting out, Peter, standing in the entrance to the courtyard and surrounded by about twenty of the disciples, delivered a public discourse before many people. He spoke in fiery words. Many Jews ran to hear, and tried to interrupt him by advancing objections, but their efforts were fruitless. The discourse over, the procession wound down to the new church near the Pool. Peter bearing in his hands the chalice containing the Blessed Sacrament. The chalice was covered with a white linen, something like a bag, which was suspended from his neck. The Blessed Virgin walked after the Apostles with the other women and the disciples. A part of the way was hung with screens of matting, and in the vicinity of the church, the road was even covered in with awnings. The Blessed Sacrament was placed in the new tabernacle on the altar. The tray full of blessed bread had also been brought.

The floor of the church, like that of the house of the Last Supper in these latter days, was covered with colored carpets. The Faithful entered barefoot.

The Blessed Sacrament was deposited in a vessel whose cover could be turned to one side. It lay in morsels on a plate that covered the bottom of the vessel and which could be raised by means of a handle, the more conveniently to get at them.

18. PETER CELEBRATES THE FIRST HOLY MASS IN THE LAST SUPPER ROOM

On the eighth day after Pentecost, I saw the Apostles busily engaged the whole night in the house of the Last Supper, praying, etc. At daybreak they went with many of the disciples into the Temple to which

the Blessed Virgin and the holy women had preceded them. There appeared to be a feast going on, for in front of the entrance a triumphal arch had been erected upon which stood a figure holding a conqueror's sword. Beneath this arch Peter addressed a great crowd of people in powerful language. He told them openly that no punishment, neither scourging nor crucifixion, should deter them from publicly proclaiming Jesus Christ. He then entered the Temple and preached from the teacher's chair, that Jesus had so often occupied. Once I heard all the Apostles and disciples interrupting Peter's discourse with a loud " Yes, " as if in confirmation of his words. Afterward when they were engaged in prayer, I saw a cloud of light hovering over the Temple, and such rays streaming down upon them that the tiny flames of the lamps looked quite dim and red compared with them.

Toward eight o'clock that morning, they left the Temple. In the court of the heathens they formed in a long procession, two by two, first the Apostles, after them the disciples, then the baptized and the newly converted. They proceeded across the cattle-market to the sheep-gate, out into the Valley of Josaphat, and thence up Sion to the house of the Last Supper. The Blessed Virgin and the other women had left the Temple some time previously, in order to kneel alone before the Blessed Sacrament and pray. Magdalen prayed in the entrance-hall sometimes standing, sometimes kneeling, or again prostrate on the ground, her arms outstretched. The other women had retired into their cells adjoining the church of Bethsaida. There they dwelt two together, occupying their time in washing and preparing the baptismal garments for the neophytes, and with the arrangement of such things for distribution.

When the procession reached the court of the Last Supper house, the new converts were ranged in order by the Apostles outside the entrance-hall. Peter and

John went into the house and escorted the Blessed Virgin to the door of the entrance-hall. She was clothed in robes of ceremony. She wore the long white mantle with the embroidered facing down the sides, and over her veil the narrow scarf that hung down on either side and was kept in place by a wreath. Peter addressed the new converts and presented them to the Blessed Virgin as to their common Mother. He led them forward in bands of about twenty, one after another, and they received the benediction of the Blessed Virgin.

After that I saw-solemn service celebrated in the Last Supper room, into which the side halls and entrance-hall were thrown open. In the sanctuary over the altar hung a festal wreath of green leaves and flowers. On either side of the chalice, that used at the Last Supper, were lighted lamps. The chalice was raised on a stand of some kind, and concealed under a little white cover. There was also on the altar a smaller chalice and some bread, both covered, and behind them a plate upon which stood two vessels, one for water, the other for wine. The plate was put aside; then the water vessel was placed at one end of the altar, the wine vessel at the other.

Peter, vested in his episcopal mantle, celebrated holy Mass. John and James the Less served him. I saw all the ceremonies performed just as Jesus had performed them at the institution of the Holy Eucharist: the Offertory, the pouring of wine into the chalice, the washing of the fingers, and the Consecration. Wine and water were poured at different sides of the altar, on one end of which were lying the rolls of Scripture. They were written in two columns and, by means of pegs placed higher or lower on the desk that supported them, they could be rolled or unrolled. When one leaf was read, it was thrown over the desk. There were many leaves lying one over another. After Peter had communicated, he handed his two assistants the Sacrament, the Bread and the Chalice.

Then John handed the Sacrament first to the Blessed Virgin, then to the Apostles and the six disciples, who afterward received priestly ordination, and to many others. The communicants were kneeling, before them a narrow linen cloth, which two held on either side. I did not see the Faithful partake of the chalice.

The six disciples who now received ordination were thereby advanced to a rank above the disciples, though below that of the Apostles. Mary brought the vestments for them and laid them on the altar. The disciples ordained were Zacheus, Nathanael, Joses Barsabas, Barnabas, John Mark, and Eliud, a son of the aged Simeon. They knelt, two by two, before Peter, who addressed them and read prayers from a little roll. John and James held lights in one hand and laid the other on their shoulders, while Peter imposed his on their head. Peter cut some hair from their head and placed it on the altar in the little plate, then he anointed their head and fingers from a box that John was holding. The vestments were next put on, the stole being crossed first under the arm and then in front over the breast. I saw that the ceremonies, though more solemn, were shorter than at the present day. At the close of the solemnity, Peter blessed the Faithful with the large chalice of the Last Supper in which reposed the Blessed Sacrament.

Mary and the other women went after that to the church of the Pool of Bethsaida. The Apostles, disciples, and the neophytes went thither also in procession with singing. Mary prayed there kneeling before the altar in the choir. Peter gave an instruction from the pulpit in reference to the order to be observed in the new Community. No one, he said, was to have more than the others. All must share what they had and provide for the poor newcomers. His discourse moreover embodied thanks for the Saviour's graces, and blessings upon the Community.

Baptism was next administered, and several of the Apostles were engaged in it. Two laid their hands

upon the neophytes who, holding the railing of the little bridge that led to the pump, bowed their head to the stream issuing from it. Peter, who had put on his girdle over his white garment, turned the stream three times with his hand over the head of the neophyte, pronouncing the words at the same moment. I often saw a radiant cloud dissolving over the baptized, or a ray of light falling upon them. I saw that they were marvellously strengthened and, as it were, transfigured, transformed. It was most touching to see people from far-off countries leaving all that belonged to them, and coming hither to form one with the Community of Jesus. At the edge of the pool, burned a light on a pole, just such a one as those used by the guards at the Holy Sepulchre.

That evening in the entrance-hall of the house of the Last Supper, a meal was spread during which the Blessed Virgin sat at table with the Apostles, Joseph of Arimathea, Nicodemus, and Lazarus.

19. FIRST GENERAL COMMUNION OF THE NEW CONVERTS. CHOICE OF THE SEVEN DEACONS

All the baptized since Pentecost were instructed in the Bethsaida church upon the Most Blessed Sacrament and prepared for Its reception by six of the Apostles robed in long white garments. They received It at the Holy Mass celebrated by Peter in the Bethsaida church assisted by two of the Apostles. Peter wore over his long, white robe and broad girdle with its flowing ends, a mantle that was taken out from the chest formed in the back of the altar. It was red and shining gold. It was like a large cape, deep in the back and pointed in front; and it fell so low over the shoulders that only the girdle could be seen at the side. It was fastened on the breast with three little shields. On the middle one just in front of the breast,

was the representation of a figure holding a loaf in one hand. The lowest shield, that nearest the points, or the ends of the mantle, bore on it a cross. On either shoulder, was a figure formed of precious stones.

The altar was covered first with a red and over that a white transparent cloth, on which was laid another little white linen cloth like a corporal. On an oval plate lay a little pile of white bread sliced very thin and furrowed with lines for breaking. Beside it stood a white bowl with a foot like a low chalice, or ciborium, in which after being consecrated by Peter the bread broken into morsels was placed for distribution among the Faithful. Besides all this, the chalice used at the Last Supper was standing full of wine on the altar. When during Holy Mass, Peter uttered the words of consecration over the bread and wine, I saw the bread become luminous, while above the altar, as if issuing from a cloud appeared a resplendent hand. It accompanied the movements of Peter's hand as he blessed the bread and wine, and did not disappear till all dispersed after receiving Communion.

The Apostles and disciples were the first to receive the Blessed Sacrament from Peter after his own Communion. When the bowl, or ciborium, was emptied, Peter replenished it from the plate on the altar, and then proceeded with the distribution of the Sacred Species. The chalice also was handed by him to the Apostles and to all the others. The communicants were so numerous that the church could not contain them, and many had to stand outside. The first to receive Holy Communion left the Church in order to allow others to enter. The communicants did not kneel, but while receiving stood reverently bowed.

Before choosing the seven deacons, I saw the Apostles gathered around Peter in the Last Supper room, where they assisted him in a solemn ceremony. They accompanied him to the Holy of Holies where John

laid upon him the mantle, another placed the mitre on his head, and another put the crosier into his hand. After all had received Communion from Peter, robed in his sacred vestments and surrounded by the Apostles, he addressed in the entrance-hall a large crowd of disciples and new converts. He said among other things that it was not becoming for the Word of God to be neglected for the care of clothing and nourishment, consequently Lazarus, Nicodemus, and Joseph of Arimathea could not with propriety longer oversee the temporal interests of the Community as they had hitherto done, for they now had become priests. Then he added some words relative to the order observed in the distribution of alms, of household affairs, of widows and orphans. Stephen, a slender, handsome youth, stepped forward and offered himself for the services needed. Among others that did the same, I recognized Parmenas, who was one of the elder disciples. There were among them some Moors, still very young, who had not yet received the Holy Ghost. Peter laid his hands upon them and the stole crossed under their arm. While he did so a light was infused upon those that had not yet received the Holy Ghost. After that the treasures and goods of the Community were delivered over to the seven deacons, and for their accommodation was assigned Joseph of Arimathea's house, which was not far from that of John Mark. John Mark helped them. The money was carried on asses, and consisted of bags filled with different kinds of coins. Some were like little stalks twisted into screws, others like stamped plate strung together on a little chain, and others again were in small, oval leaves. Most of the movables consisted of large packs of different stuffs, coverlets, clothing, also numbers of vessels and various kinds of furniture suitable for plain house-keeping.

On the day following the giving over of Joseph

of Arimathea's house to the deacons, I saw the Apostles dispersing into Judea.

Peter wrought more miracles than all the others. He drove out devils, raised the dead—yes, I even saw an angel going before him to the people and telling them that they should do penance and ask Peter for help.

I saw the healing of the lame man. It was about three hours after noon when Peter and John went up to the Temple with several of the disciples. Mary and some of the holy women went too. A lame man had been brought on a litter and laid at the door of the Temple. Peter and John on their arrival exchanged some words with him. Then I saw Peter standing under an awning in the open square on the south side of the Temple, his back turned to that part of the edifice in which was the altar of sacrifice, and addressing the people in a fiery speech. During his instruction I saw the door of egress beset by soldiers and priests conferring together. And now I saw Peter and John as they turned again toward the Temple, accosted by the lame man and petitioned for alms. He was lying outside the door, a perfect cripple, leaning on the left elbow, while vainly striving to raise something with the crutch in his right hand. Peter said to him: "Look up!" and when the man obeyed, he continued: "I have no silver nor gold, but what I have, I give to thee! In the name of Jesus Christ of Nazareth, arise and walk!" Peter raised him by the right hand, while John grasped him under the shoulder. The man, full of joy and vigor, stood upon his feet, and I saw him leaping about cured, and running with shouts of triumph through the halls of the Temple.

Twelve Jewish priests who were there seated on their chairs, looked with outstretched neck in the direction of the tumult, and as the crowd around the cured man increased at every moment, they left their seats and withdrew. Peter and John went into

the forecourt, and I saw the former mounting the teacher's chair from which Jesus had taught as a Boy of twelve. The cured man was standing before him encompassed by a multitude of people, some from the city, others strangers from a distance. Peter preached long and in words full of inspiration. It was already dark when I saw him along with John and the cured man seized by the Temple soldiers and thrown into a prison near the judgment hall in which he had denied the Lord. Next day all three were taken by the soldiers and with much ill-usage up the same flight of steps upon which Jesus had stood, and there tried by Caiaphas and the other priests. Peter spoke with great warmth after which they were set free.

The rest of the Apostles had passed the night in the house of the Last Supper in continual prayer for the prisoners. When Peter and John returned and told them all that had taken place, their joy burst out into a loud act of thanksgiving, and the whole house shook, as if the Lord wanted to remind them thereby that He was still among them and had heard their prayer. Upon that James the Less said that Jesus, when He appeared to him alone on the mountain in Galilee, had told him that after Peter and John on going up to the Temple would be imprisoned and then set free, they should keep themselves somewhat retired for awhile.

On this news, I saw the Apostles shutting up everything, and Peter with the Blessed Sacrament suspended round his neck in a bag going with the others to Bethania. They made the journey in three bands. The Mother of God and other women went also. While in Bethania, the Apostles preached enthusiastically at the disciples' inn, at Simon's, and at Lazarus's. When they again returned to Jerusalem, they were more enthusiastic, more determined than ever. Peter when teaching in the house of the Last Supper and in the church at the Pool of Bethesda, declared

that now was the time to discover who had preserved the Spirit sent by Jesus, now was the time to labor, to suffer persecution, and to give up all things. Whoever did not feel himself strong enough for this should depart. I saw that about a hundred of those that had most recently joined the Community withdrew from the great crowd in the Bethsaida church.

When Peter, accompanied by John and seven other Apostles, went again to teach in the Temple, he found numbers of sick lying on litters under tents in the Valley of Josaphat. Many others were lying around the Temple in the court of the heathens and even up as far as the steps. I saw Peter performing most of the cures. The others did indeed effect some, but they helped Peter more than they cured. Peter cured those only that believed and were desirous of joining the Community. In those places in which the sick lay in two rows opposite each other, I saw cured, Peter willing it, those upon whom his shadow fell, while he was busied with the opposite row.

THE LIFE OF MARY AFTER CHRIST'S ASCENSION

1. THE BLESSED VIRGIN GOES WITH JOHN TO THE NEIGHBORHOOD OF EPHESUS

About one year after the crucifixion of Our Lord, Stephen was stoned though no further persecution of the Apostles took place at that time. The rising settlement of new converts around Jerusalem however was dissolved, the Christians dispersed, and some were murdered. A few years later, a new storm arose against them. Then it was that the Blessed Virgin, who until that time had dwelt in the small house near the Cœnaculum and in Bethania, allowed herself to be conducted by John to the region of Ephesus, where