

glory, this glory is his Word, his much beloved Son, in whom He is well pleased, by whom and for whom all things have been made. This is what Raphael meant to signify by placing the Son of God in the very center of heaven, on a throne beaming with glory, with his hands turned towards the world as if to show his glorious wounds whence flows the blood which has saved mankind

On the right of the triumphing Son, Mary, his divine Mother, sits. Her posture is one of reserve and supplication. With her hands clasped on her breast, her head bent towards her Son, she seems to say to him : "Of the fulness we all have received."

On the left is John the Baptist. He looks down towards the crowd and with his finger points out the Lamb of God, as if saying : "Behold Him who taken away the sin of the world." A little beneath Mary and the Baptist, Raphael has grouped, on clouds transparent with glory, some of the apostles, patriarchs, prophets and martyrs, in a word, the best representatives both of the old and the new Covenant.

In the first row, like immovable columns, sit the two great apostles, Peter, on the right, holding the keys, the badge of his power, and, on the left, Paul leaning on his sword. Close to saint Peter the head of the christian family, but in the second row, we see Adam, the head of the human family, in conversation with the prince of the Apostles. In succession to Adam follow saint John and the prophet David, who is in the act of reading in the book of saint John what he sang of, that is, the prophetic history whose eye witness was John, the well beloved disciple. Next comes saint Stephen, the first martyr, with another saint, half hidden in the clouds.

Opposite, at the nearest point to saint Paul, is the patriarch Abraham. He holds in his hands the knife, of the sacrifice and looks at the altar whereupon the true Isaac is immolated. A little in back is saint James, who represents Hope, as Peter Faith and John Charity. All three were the eye-witnesses of the transfiguration. Near