

and to Pan in the later days of classic paganism. There are niches cut in the living rock at its entrance with Greek inscriptions in honour of the latter deity, and to keep up the chain of superstition, there stands a *waly* or shrine to El Khudr—the Moslem St. George—on a height near by. The site may, indeed, have been the “Baal-Gad in the valley of Lebanon under Mount Hermon,” which formed the northern limit of Joshua’s conquests, and, at an earlier date than Dan and Beersheba, gave a reckoning of the length of Canaan—“From Baal-Gad to Mount Hulak that goeth up to Seir.” Later still, it took its name from the object of Grecian worship, and became Paneum, till Herod the Great erected here a splendid temple to Cæsar, and Philip the tetrarch gave it the name of Cæsarea Philippi. The Greek name



ON THE SEA OF GALILEE.

lingers, while the Roman one has gone, for the village now occupying the site is known by the Arabs as the village of Banias.

Close beneath the mouth of the cave, a fountain bursts out of a mound of earth and apparently of *débris* of buildings, and pours through the valley in a rapid stream, flashing and foaming between banks lined with tall and vividly-green poplars, and fringed with a close thicket of oleanders. This is the highest source of the Jordan, and the stream here formed, after galloping through and gladdening this lovely glen, joins some miles farther down the valley, the stream issuing from the fountain at Dan, and the two united and joined, a little farther on, by the river Hasbany, make up the tortuous and turbid torrent that tears its track through the deep defile which cleaves the land of Canaan into two divisions throughout its entire length.

High over head, on an isolated height, are the vast and ro-