

in length, six in width and three in height, with a flat surface—at which it is said, our Lord ate with His disciples on one of His appearances to them after His resurrection. During the first ages of Christianity a chapel was built over it. This was used by the Turks as a mosque for centuries after their occupation of Palestine, but when it finally fell into the ruinous condition in which the Franciscan Fathers found it, they bought the site and erected over the venerable relics just described, the pretty oratory which now covers it.

Our next descent was at "Cana in Galilee." Do not visions of a flourishing burgh inhabited by a joyous people rise up before your eyes as this name meets them? Almost midway between Nazareth and the fifteen cities which encircled the "Lake of Genesareth" in the distant past, its commerce rendered extensive by reason of its exceptional fertility (consequent upon an abundant supply of water and a well-regulated system of irrigation), it was a place of no mean importance when Jesus wrought His first miracle there in response to His beloved Mother's petition, gently voiced in the compassionate words: "Son, they have no wine." But if your fancy has conjured up any such vista as this, as now existing, it has deceived you sadly; for, a miserable little hamlet indeed, is the Cana of to-day—silent, sombre and solitary, as are all the grand cities and fertile plains of ancient Judea and Galilee. Its glory has departed! True, it is still comparatively productive—fig, olive and pomegranate trees, as also the magnificent cactus plant (which in some parts of Palestine reaches the height of twelve feet, and bears a luscious fruit resembling in taste a delicious marmalade) abounding

there. But an air of wildness and an absence of intelligent cultivation pervades everywhere, and points to a malediction not yet removed. And—it seems sad, does it not?—no scion of its ancient people remains, for there are no Jews in Cana or Nazareth. The inhabitants number six hundred, latest statistics apportioning them as follows: Catholics, ninety; Schismatic Greeks, two hundred and five; Protestants, fifteen; Mussulmans, three hundred. We visited the spring whence according to tradition the water changed into wine by our Lord was drawn. This, too, is in a lamentable condition, being now nothing more than an unsightly puddle, from which ill-looking shepherds were taking an unrecognizable liquid for the thirsty flocks that stood impatiently around. Thence we went to the "house of Simon the Cananean," in which the miracle just referred to took place. Of course, not even a vestige of this structure remains; but on the site it once occupied is a neat chapel, adjoining a small Hospice under the charge of the Franciscans. We were invited into the latter, and the good Fathers offered us wine and water in memory of our Redeemer's first public manifestation of His divine power. Needless to say, our thoughts went back to that happy wedding, held on this favored spot, and whose most honored guests were Jesus and Mary. St. Helena, mother of the first Christian Emperor, Constantine the Great, built a beautiful church on this site A. D. 326, which was still standing in the eighth century. This was succeeded by one erected by the crusaders and called "Domus Architrclinii" or House of the Master of the Feast, in honor of the Steward" (St. John II. 9) who was the first to discover the wonder which Jesus had wrought.