

A second servant stands behind the first near a well from which he draws water to hand to his companions.

Near Jesus to his right and a little in rear, is the most Blessed Virgin Mary with clasped hands in an attitude of supplication perfectly in accord with the prayer that she addresses to her Son when she says to him. « They have no wine » (St. John, II, 3.)

Behind Jesus to the l. are represented three other personages. The most conspicuous, in the middle holds a cup in his hand. He is the Master of the feast, the chief steward. He has first tasted the miraculous wine and being unaware of what has happened he is quite astonished. Addressing himself to the bridegroom at his right he expresses his astonishment. One seems to hear him say : « What hast thou done? Others at first set good wine before the guests and when their taste is impaired they give wine of an inferior quality. Thou dost the contrary. Thou keepest the good wine for the last. »

To the left of the chief steward is a third personage. This is doubtless one of the disciples of Jesus of whom it is said in the Gospel that, at the sight of this miracle, many believed in him.

The miracle of the marriage of Cana is interesting to us from a three-fold point of view. In the first place, it is the very first visible miracle that our divine Savior worked on earth.

Then the changing of the water into wine is the expressive figure of what passes on the altar at the moment of the consecration where the miracle is far greater. For it is not only water that is changed into wine : it is wine which by a marvelous wonder changes its substance to become the adorable blood of the Son of God.

Finally this first miracle of Jesus obtained through the intercession of Mary is calculated to excite to a singular degree our confidence in that Mother of Mercy. What she did at Cana by interceding in favor of the two spouses, is what she does every day for her devoted servants. This miraculous incident recalls to our minds St. Bernard's celebrated sentence so often repeated by St. Alphonsus in the *Glorias* of Mary, namely that « it is God's express will that no favor should be granted to us except by the hands of Mary. »

GROUP V. — The High Priest Melchisidech.

HERE, near the column on the Epistle side is the group known under the name of the « High Priest Melchisidech. Two personages appear in the foreground. One is Melchisidech « The