

placed under them for filling. It was very interesting to me to watch the women, some of whom were really good looking, coming and going, carrying their water vessels on their heads, just as I used to see it illustrated in family Bibles when I was a boy. Thus the interest of the scene was greatly enhanced by the thought that it was probably very similar to that which might have been witnessed in the same place upwards of eighteen centuries ago.

From St. Mary's well I returned to the Latin monastery from where a servant with keys accompanied me to the house or workshop of Joseph, where stands a little chapel built in 1858-59. The tradition to the effect that this is the spot where Joseph had his workshop dates from the beginning of the seventeenth century. The Franciscan monks obtained possession of this spot in the middle of last century.

Next we crossed the market and proceeded to a Latin chapel situated on the west side of the town, in which is shown the so-called table of Christ. It consists of a block of hard chalk, 11½ feet long and 9½ feet broad, on which Christ is said to have dined with His disciples both before and after the resurrection. The tradition is not traceable further back than the seventeenth century; hence is not believed in by any except the Latins and perhaps not conscientiously even by them. Last of all I visited the Protestant church.

Nazareth is not mentioned in the Old Testament at all, and in the time of our Lord it was an unimportant village in Galilee. (John 1:46.) The name of Nazarene was applied as an epithet of derision, first to Christ Himself and then to His disciples (Math. 2: 23; Acts 24: 5). The Oriental Christians call themselves Nasara.

The name of the place is also preserved in the modern name of En-Nasira. The first historians who mention the town are Eusebius and Jerome. Down to the time of Constantine, Samaritan Jews only occupied the village. About the year A. D. 600 a large basilica stood here; but the bishopric was not yet founded. In consequence of the Muslim conquest, Nazareth again dwindled down to a mere village. In 970 it was taken by the Greek emperor, Zimisces, but before it came into the possession of the Tranks it was destroyed by the Arabs. In came into the possession of the Franks as a fief. The Crusaders afterwards erected churches here, and transferred hither the bishopric of Scythopolis. After the battle of Hattin, Saladin took possession of Nazareth in July, 1187. In the middle ages, Nazareth was much visited by pilgrims. In 1229 the Emperor Frederick II rebuilt the place, and in 1250 it was visited by Louis IX, of France. When the Franks were finally driven out of Palestine, Nazareth lost much of its importance. After the conquest of Palestine by the Turks in 1517, the Christians were compelled to leave the place. At length, in 1620, the Franciscans, aided by the powerful Druse chief, Fakhreddin, established themselves at Nazareth, and the place began to regain its former importance, though still a poor village and frequently harassed by the quarrels of the Arab chiefs and the predatory attacks of the Beduins. In the middle of the 18th century the place recovered a share of its former prosperity under the Arab shekh, Zahr el-Amr. In 1799 the French encamped near Nazareth.

The modern Nazareth (En-Nasira, in Arabic) is situated in a basin on the south slope of the Jebel el-Sikh, a hill of considerable height and of lime formation. The appearance of the little town, especially in spring when its

dazzling white walls are embossed in a green framework of cactus-hedges, fig and olive trees is very pleasing. The population numbers about 7,500 souls—namely, 1,850 Muslims, 2,900 Orthodox Greeks, 950 United Greeks, 1,350 Latins, 250 Maronites and 200 Protestants. Most of the inhabitants are engaged in farming and gardening, and some of them in handicrafts, and in the cotton and grain trade. The inhabitants are noted for their turbulent disposition. Many pretty women are to be seen. The district is comparatively rich, and the Christian farmers have retained many peculiarities of custom, which are best observed at weddings. On festivals the women wear gay, embroidered jackets, and have their foreheads and breasts laden with coins, while the riding camel, which forms an indispensable feature in such a procession, is smartly caparisoned with shawls and strings of coins.

Nazareth to all Christians is the most interesting town in Galilee. It is the seat of the kaimakam, and the chief town of a district.

"Galilee, after the captivity," writes Lyman Coleman, in his "Historical Book and Atlas of Biblical Geography," had been settled by a mixed race of foreigners and Jews. Two great caravan routes passed through this country, one from the Euphrates through Damascus to Egypt, and one from the same regions to the coast of the Mediterranean. It was also near the great centers of trade and commerce on the Mediterranean, at Tyre and Sidon, which in the days of Christ were still cities of considerable trade, and at the more modern city of Ptolemais, Acre.

The northern part of Galilee, comprising the hill country north of the plain of Esdraelon was, in the days of Christ, termed heathen Galilee, or Galilee of the Gentiles (Matt. 4: 15), because among the Jewish population there were intermingled many foreigners such as Phoenicians, Syrians, Greeks and Arabs.

From their intercourse and admixture with foreigners, the Galileans had acquired a strong provincial character and dialect, which made them particularly obnoxious to the Jews. Their language had become corrupted by foreign idioms so as to betray them as was charged upon Peter (Matt. 26: 73; Mark 14: 70.) For the same general reasons the Galileans were less bigoted than the Jews of Judea, and more tolerant toward Christ as an apparent innovator of their religion. He accordingly passed the greater part of his public ministry as well as of his private life in Galilee, and chose his disciples from this country, where his miracles and instructions excited less hostility than at Jerusalem.

Josephus expatiates at length on the extreme fertility of Galilee and all travelers confirm his representations. In proof of its populousness, it is related by Josephus that here were in this country comprising scarcely thirty miles square, 200 towns and villages, each containing 15,000 inhabitants. He, himself, in a short time, raised 100,000 volunteers for the war against the Romans. "Surrounded," he adds, "by so many foreigners, the Galileans were never backward in warlike enterprises, or in supplying men for the defense of the country. They were numerous and accustomed to war from their infancy."

ANDREW JENSON.

SCIENTIFIC MISCELLANY.

When in the exigencies of "light housekeeping," camp or invalid cooking, a few slices of crisp brown toast seem desirable, a fair substitute for the usual "fire of coals" may be found in a clean sheet iron spider, heated very hot over any kind of a flame—gas, kero-

sene or wood. Do not use butter or any fat during the toasting process, but spread lightly with butter when finished.

Shoemakers are now frequently called upon to fasten two little strips of rubber across the sole of babies' shoes at the ball of the foot. This is done to obviate the constant tendency to slip back that attends the babies' initial efforts at learning to walk. Every one who has noticed a baby taking its first erratic steps from chair to chair, slipping back until the little soles are worn almost as smooth as glass, and has felt his own ankles ache with sympathy at the strain, will count this idea worthy general adoption.

In the home of a real old-fashioned housekeeper, one who fully merits Solomon's commendation as to looking "well to the ways of her household," the following new-old ideas were gleaned that may be utilized by younger housekeepers.

Folds of woollen cloth some three inches wide were tacked with furniture tacks down the inside of the bed room door casings, so as to lap over the crack made by opening the door on its hinges and shield the occupant of the room from the too curious gaze of any "peeping Tom," who might be passing through the hall. This prevents also any draft from blowing too rudely on the head of the sleeper when the bed is placed just behind the door.

Furniture protectors that kept doors from swinging back and marring beds and bureaus, were bricks covered with pieces of carpet to correspond with those on the floors.

Last but not least were cotton covers made to button over mattresses, thus protecting them from lint, dust and unseemly spots.

For the housewife who dotes on home-made preserves, the green and white citron still holds itself in abeyance.

Preserved citron makes a handsome and delicious sweetmeat, especially when prepared with ginger, lemon or raisins. In this form it is frequently served with custards, blancmanges or ice cream. Pare off the green skin, cut in halves and remove the soft part. Then cut the fruit into diamonds of any fanciful shape desired. Weigh the fruit, and to every six pounds of rind allow a quart of water, and a quarter of a pound of ginger root well washed. Cover closely, set on back of range and steam for two or three hours, not allowing the water to actually boil. At the end of this time remove the rind from the water, and throw into very cold water while the syrup is being prepared.

Make a syrup allowing five pounds of sugar to the six pounds of fruit, and another pint of boiling water added to the water in which the citron was steamed. Remove the ginger root from the water, and when the sugar is dissolved, add the fruit. Cook slowly for nearly an hour, then skim out the fruit and spread upon platters in the sun or by the range until firm and almost cool. Now add to the syrup one pound of Malaga raisins seeded, two lemons sliced very thin, taking care that no seeds go in, and a few tiny strips of ginger root, simmer slowly until quite thick, return the citron to the syrup and cook fifteen minutes longer. Pack the rind in jars, pour over it the syrup, and when quite cool, tie up.

To the family who are fond of sausage, but forego its allurements owing to the uncertainty attendant upon its composition, or because they object to