

terranean cavities, in which the water accumulates, and returns through canals or ducts curved in the form of siphons.

If the quantity of water *flowing out* is greater than that which *flows in* from the upper regions, there comes a time when the level of the reservoir sinks below the top of the siphon : then the spring ceases to flow until the reservoir is filled anew.

These interruptions and returns are frequently as regular in their periods as the tides of ocean. Pliny has described the periodical fountain of Como, in Milan, whose intermissions occur hourly. That of the Abbey of Haute-Combe, in Savoy, appears every twenty minutes, in the interior of the mountain of Dent-du-Chat, through a vertical canal which it has wrought of calcareous secretions. It is situated at about 420 feet above the Lake of Bourget.

We may also refer to the spring of the *Puits-Gros*, a short distance from Chambéry, which flows at sunrise and sunset, at noon and midnight ; that is, at intervals of six hours.

The fountain of Boulaigne, near Fressinet, in the Coyrons mountains, sometimes ceases for twenty years ; then it flows for several months, stops or trickles hour by hour, and ends in again disappearing for a considerable period.

The Pool of Siloam is a basin situated at the foot of Mount Sion, in the celebrated valley of Jehoshaphat, and fed by the waters of the Virgin's Well, which descend into it by means of a subterranean canal pierced through the rock. The basin is surrounded by masonry, and measures 56 feet in length by 20 feet in breadth. The waters flowing from it are employed to irrigate the fruit-gardens situated along the valley. This fountain dries up and flows again at regular intervals. The people of the country say that it is inhabited by a dragon, and only flows when the dragon is lulled asleep. One could wish for a theory less eminently Oriental.

[All accounts, says Dean Stanley,\* combine in asserting that the water of the pools of Siloam proceeds from a spring or reservoir beneath the Temple-vaults. There was no period of its history when such a provision would not have been important to the Temple, for the ablutions of the Jewish no less than of the Mussulman worship ; or to the city, which else was dry even to a proverb. It was the treasure of Jerusalem, its support through its numerous sieges, the "*fons perennis aquæ*" of Tacitus ; the source of Milton's

" Brook that flowed  
Hard by the oracle of God."

But more than this, it was the image which entered into the very heart of the prophetic idea of Jerusalem. It is the source of all the beauty and freshness of the vale of Hinnom. And in Ezekiel's vision, adds Dean Stanley, the thought is expanded into a vast cataract flowing out through the Temple-rock eastward and westward into the ravines of Hinnom and Kedron, till they swell into a mighty river, fertilizing the desert of the Dead Sea.]

We may also mention the spring of *Fontesorbe*, near Belestá, in the Pyrenees ; the *Bullerbronn*, in Westphalia, which stops twice a

\* [Dean Stanley, "Sinai and Palestine," pp. 180, 181.]