

part of the pavement of the Appian Way, which was composed of black lava, and this is white marble. Moreover, there are distinct marks of the chisel which indicate a very earthly origin.

But we must hasten on, as the Catacombs are our destination. These form a complete labyrinth of subterranean corridors, the sides honeycombed with graves. Rome is surrounded by about sixty of these, each taking its name from the Saint that reposed there. It is not

victory, are seen everywhere. The most common of all the figures is the Good Shepherd carrying the lost sheep on his shoulders, or leaning on his staff while the sheep are feeding about him.

The Catacombs are a living book, in which is written, with the blood of the martyrs, or the pencil of unknown artists, the faith, manners and customs of the early Christians. What a picture do these dark vaults display of the devotion, the zeal, the love of those early converts whose baptism was in blood.

It is interesting to note that the best book that has been produced on the Catacombs has been written by our own Dr. Withrow, and his "Valeria, the Martyr of the Catacombs," is a thrilling story of early Christian life.



GATE OF SAN SEBASTIANO  
Leading to the Appian Way.

necessary to visit more than one of these, as they are all very much alike. The Catacomb of St. Calixtus is the one that is most frequented, and the one I chose for exploration. It is now in the hands of the Trappist Monks, who collect a small fee for showing visitors through. One of them places a lighted taper in your hands and then leads the way down an old stone stairway, about fifty steps, bringing us to the bottom, where the air seems quite dry, but cool.

The Catacombs are hollowed out of rock, formed of volcanic products, so soft that it could be easily cut, and yet so solid that it does not crumble. Corridors, streets, galleries, run off in all directions. The Catacomb of St. Calixtus has 37 miles of passages, and it is estimated that the total number of miles of these crypts is not less than 587.

The early Christians followed the example of their Lord, who was laid in an excavated tomb. It was abhorrent to their feelings to burn their dead, as the heathen did. Their method of sepulture, therefore, required considerable space, and as the Christians grew and multiplied, and more burials took place, they extended the subterranean passages and galleries in every direction. It is computed that upwards of six million bodies of Christians were deposited within the Catacombs. As no Christian worship could be conducted in the Imperial City without risk of discovery and death, the followers of Jesus were obliged to meet for religious services in these dreary vaults.

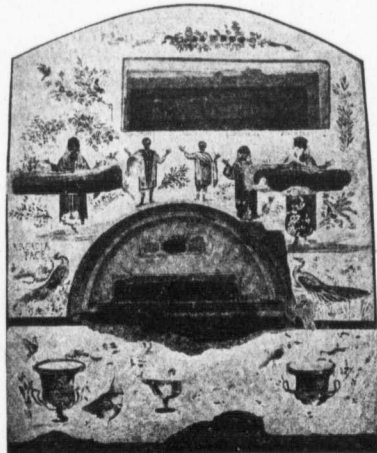
Strange sensations come over the visitor to the Catacombs as he wanders through these interminable narrow galleries all lined with horizontal cavities for corpses, tier above tier, in which were once crowded together, old and young, soldiers, martyrs, rich and poor mingling their dust together. These shelves are now empty, for most of the bones and relics of the dead have been removed to different churches throughout Europe. One Pope, it is said, took away twenty-one wagon loads of bones at one time. Even many of the inscriptions that were placed above the graves have been taken away and now line the walls of the museums of the Vatican and the Lateran.

A number of rude paintings ornament the walls of the Chambers, which illustrate stories of the Bible. The ark of Noah, Daniel in the lions' den, the Miracle of Cana, the raising of Lazarus are among the most common of these frescoes. The anchor of hope, the olive branch of peace, and the palm branch, as the sign of

## Finding One's Own Possibilities

"What I need is some one to make me do what I can," is one of Emerson's thoughtful sayings. Every one needs outside influence and suggestion if he is to be as able as he can be. In many cases a parent or teacher stands for the "some one" who is at least trying to make a young person do what he or she can. Yet one gets the most influence who himself makes some effort toward finding all the help he can have through being drawn out. And it is better that many, than that only a few, have a hand in developing one's abilities.

For the sake of bringing one's latent possibilities to light, one needs to go into the company of the most successful people he knows or can know—those who are really successful in their own departments of work, those who are intently busy doing something well. In a city or large town one has many opportunities for this, may surely have many inspiring friends. If one lives in a small town he can know the most scholarly physician, the most earnest lawyer, the most devoted minister of the Gospel, the best merchant, mechanic, artist, naturalist



GROUP OF "THE BLESSED IN PARADISE"  
From a Fresco in the Catacomb of St. Soter (Third Century).

in the town, and get near to them, so as to gain real insight into their work and into what is real success in their lines of service. In so doing one may find that he wants to do, or has ability to do, something he had not thought of before; may find some one who will make him do what he can, not by force, but by inspiring him to put forth his best efforts for the sake of gaining what he sees is worth gaining.—Wellspring.