THE CATHOLIC RECORD

AURELIA :

THE JEWS OF CAPENA GATE. CHAPTER V.

FIRST LIGHTS.

It was a day forever memorable in the It was a day lorever memorable in the **B**etory of nations, that on which St. Paul, at Creasrea, a captive and accued by the Jews, delivered before Porcius Festus, the Governor of Jadea, and King Agrippa, that memorilized discourse preserved in that magnificent discurse preserved in the Acts of the Apostles, and which he ended with this supreme invocation:

the Acta of the Apostles, and which he ended with this sopreme invocation: "I appeal to Casar!" Panl appealing to Creasr, must be sent to Rome. King Agrippa, convinced of the enblimity of Paul's doctrine, and feel-ing himself almost a Christian, would have liked to set him free, for he did not believe he deserved the death penalty claimed by his accessers, nor the imprison-ment in which he had already been kept two years: but it was impossible to neglect this appeal to Creasr." Porcins Feetus had replied: "Thou appealest to Casar, thou shalt go to Casar!" This Creasar was the Emperor Nero. Could Paul hope to make him tremble with the same words which had moved the hearts of his judges, Felix, Porcius Festus, and King Agrippa? Did the apostle intend speaking to Nero of justice, of chastity, and of the judgment to come? And Rome? How would she listen to

judgment to come? And Rome? How would she listen to

Paul announcing penitence, preaching conversion to an only God, and works of conversion to an only God, and works of mercy worthy of that penitence? Troly Paul must have lost his senses, and Festus had justly exclaimed— "Thon art mad, Paul! Thy science has disturbed thy understanding!" Albeit Paul shall go to Rome. Peter has already been there some time: he has founded them there some

around it

Cæsar." " I pity you," said Seneca, simply.

ity. But the time had not yet come for Pau

the apostle firmly, and covering the philosopher with his ardent gaza, "that in two years Nero will have me behead-

Abelt Paul shall go to home. Peter has already been there some time; he has founded there the seat of the Church of Jesus Christ; it is important that Paul should join him. Who knows? Jesus Christ has already

Who knows? Jesus Christ has arready some rights in the capital of the world: the Caesars have authorized him to be a God, and Thornus has caused his bust to be placed in the senate—until His Faith

shall reign in Rome! Panl's arrival was announced, and the Pani's arrival was announced, and the faithful went to meet him at Appius's Forum. He stopped at a modest inn, and the Roman police authorized him to re-main there, and placed a soldier at his door to watch over him. He was free, however, to go about the city, and to see whom he placed.

There were two classes of Jews in There were two classes of Jews in Rome at that time. Some, wealthy and powerful, had taken their residence there, as they have done since in all the great centres of population. The others, poor and obscure, faithful and chosen flock, had followed St. Peter, and congregated around bim, leading a life of prayer and labor, unknown to all except to the un-fortunates whom they assisted as brothers, the fiscal agents who ground them by their exactions, and the philosopha rare genius—a great oradi and a geom-philospher." "I am," said Paul, "only the last among the servants of God, and all my strength is in Jesus Christ." "In fact," remarked Saneca, without manifesting the least surprise at this strange answer, "my brother adds that you are a Christian. Is this true, my dear Paulus,—such I believe is your name." brothers, the fiscal agents who ground them by their exactions, and the philosoph-ers who commenced to look upon their doctrines with uneasinees. Not far from the Capena gate, to the left as one came out by the Appian Way, was a small woods, consecrated to Libi-ting the ordicans of funerals.

was a small woods, conservation of the state of the state of the same spot, there had stood a temple dedicated to the nymph Egeria, and some sanctuaries inhabited-tradition said-by the Muses. Nothing remained of these structures but ruins

ed, not for the accusation now pending against me, but for the faith of my Div-ine Master." "What! would you give your life for the accusation of the faith of t "What would ?" this superstition ?" "At this very instant, I would ! But the time has not yet come; I have a mis-sion to fulful; it must be terminated." "What may be this mission, dear source of the soil. Such was at Rome the humble and obscure cradle of Christianity, of the worship of the God made man and born

The early Christians, driven away from The early Christians, driven away from the city, had sought an asylum amid tnese ruins transformed into miserable huts, for which they had to pay an ex-orbitant price. They were compelled, be-sides, to pay a heavy tax, which was en-Paulus ? these ruins transformed into miserable huts, for which they had to pay an ex-orbitant price. They were compelled, be-sided, to pay a heavy tax, which was en-forced by the harehest means. The wite of Rome found in these poor records if application for their most cutting "Listen. Sances !" said the anostle.

people fit subjects for their most cutting epigrams. And yet these despised Jews v had brought to Rome two dogmas which c her wise men had only suspected : the unity of God and the immortality of the p

world, announced by the prophets and halled by all the generations. He said how, the time being accomplished, Jesus had come in that poverty which He wished to honor on earth; His divine teachings; His miracles; His death on the cross; His glorious resurrection; the He guessed right; it was a Jew, it w Paul the Apostle, who had called Seneca the philosopher. CHAPTER VI. PAUL AND SENECA.

teachings; His miracles; His death on the cross; His glorious resurrection; the preaching of His apostles; the good news spreading over the world, and, every-where, the legions of Christ assembling to The philosopher made a gesture of im-patience, as if the visit was not altogether arreable to him. Paul waited in silence. His deportment was modest, but it be-traved no embarrassment. was a strange light about his

spreading over the legions of Christ assembling to glorify Him. Raising the veil of the future, he showed the temples crumbling down, philosophy vanishing before the Gospel, the old creeds destroyed, the nations of the earth embracing the cross, mankind forming one brotherhood, and Rome the queen of the world by Christ's standard, —not of that world about to perish, but of the whole earth renascent and regen-erated ! countenance which a man like Seneca could not fail to notice. He made him a could not fail to notice. He made him a sign to approach. Paul complied, and with honorable de-ference, made the customary salutation of the Romans: he brought his right hand to his lips, and bowed his head from left to right. But Seneca did not complete the cere-mony by extending his hand to the new comer, as was the practice between friends. Paul did not seem to notice the cold

erated ! A transfiguration had taken place in Paul ; his features were resplendent with

friends. Paul did not seem to notice the cold reserve of this first meeting, but hastened to present to Seneca the long and thin strips of scytale which he held in his

passed in sublimity all that he had out dreamt. Without, all nature harmonized with this imposing scene, as though all must hush before God's messenger. No noise disturbed the atmosphere; all was wrapped in that solemn stillness which marks the mysterious hour when prayer ascends slowly to heaven. A deep and silent pause followed the apositie's prophetic words. "This is from your brother Gallion." "This is from your brother Gallion." The scytale was a secret letter. A few sheets of thin parchment cut in varied forms, were added together, then rolled around a small cylinder made of wood or mental, upon which they then wrote. The letter being written, was unrolled and handed to the person who was to carry it.

A deep and sheat page to lowed the aposite's prophetic words. "Gallion is right," said Seneca at last; "you are an atmirable genius!" "What matters 1 Seneca, it is my doc.

carry it. To connect the words thus divided, it required a cylinder exactly similar to the one upon which the letter had been written, and the greatest precision and care in the manner of adjusting the parchment

"What matters! Seneca, it is my doc-trine, not me, which you must admire !" "Have you not told me, but a moment ago, that I would not believe? Why, then, have you come to me?" "Because the time is near when the re-ligion of Christ would be for you a re-Seneca took the letter from the hand of ligion of Christ would be for you a su ansolation.'

the apostle, and having sought the cylin-der corresponding to his brother's, pro-ceeded to perform the difficult operation of preme consolation." "What do you mean ?" "Seneca, do you not think that a single word from Nero,--" "Ah! Paulus, are you, then, a mes ceeded to perform the difficult operation of reconstructing the missive. "This letter is very old," he remarked when he was able to read the date. "Yes, it was handed me by your brother more than two years ago. Since, I have been a captive, and am one still. I came to Rome because I appealed to Casar."

senger of death ?" "Seneca, Seneca! Christ's apostles bring life; as for death, it is in the hands of God; He it is whosends it."

"So," said the philosopher, with a mile, "it is a prophecy; is the hour smile,

"Perhapsit is," replied the apostle.
"Soletit be, then, I do not fear death I thank you for the warning."
"Seneca, believe in Christ! Ab! you may do so yet, notwithstanding what I have said." The spostle made no answer, and waited for his host to accomplish his diffi

At lask. At last Seneca proceeded to read the letter. From time to time, he interrupted his reading to contemplate the apostle with mingled astonishment and curies. nave

That is possible, my dear Panlus; "That is possible, my dear Paulus; I "That is possible, my dear Paulus; I love all that is beautiful, and your doc-trine is beautiful. But a philos-opher must compare and reflect. I must take some time to decide. Come and see me again. You are friendly to me, my dear Paulus, and for my part, I am in-clined to love you. How I would wish to be of some service to you! But, as you see, I have now little credit." "I thank you gratefully, Seneca; like yours, my time is marked, and no one, not even Nero, can change the designs of God. My hope is in Him, and I need no other protection. Farewell, Seneca! in the name of the living God, think of what you have heard to day." to epeak. "My brother writes me," said Seneca, when he had done reading, "that you are a rare genius—a great orator and a great

on have heard to day." The apostle left, his heart filled with the apostle left, his heart filled with bitter discouragement, for he saw that he had not conquered this soul for Jesus

Seneca did not forget the apostle. He saw him again several times, and con-versed with him on the same important

versed with him on the same important subject. But Sancera was one of those men on whom extreme civilization leaves an ineffaceable stamp. Marble is never more impenetrable

Marble is never more impenetrable than when the workman, according to the ancient saying, "has passed his thomb over is," to rub out the last and faint marks left by his chicel. Sancea possessed all the elegant finish of a fine statue. The philosophy of Chris-tianity could not penetrate that polished surface, upon which the philosophy of teach Rome the kingdom of God

surface, upon which the philosophy of Greece and Rome had scarcely made an "Listen, Senece I" said the apostle, with authority, "I tell you, in truth, you cannot understand them."

Jesus Christ on earth, would have been the relation of Domitian, the High Pon-tiff, in whose person dwelt all the authority of paganism. The capital of the world, destitute of al religious faith, had become successively the centre of the most divergent philcs phical doctrines, and of the most opposed

divinity by numerous miracles accom-pliabed in His name. They had healed the sick; made the lame walk, the deaf hear, and the blind see; they had brought the dead back to life. Nero, at that time, was giving the geople sumptrous exhibitions, which he desired to make forever celebrated. A man had promised, like Icarius of old, to rise, flying, to the clouds. This was Simon, the Magician, who strove by every means to rival the apostles, and to bring their mission into discredit, by claiming to perform the most wonderful acts, such as animating statues, changing stones into bread, flying in the air, and conjur-ing spirits. Egypt had bequeathed to it her myster-ious divinities; Chaldea had sent her wizards and astrologers; from the dis-tant countries of the East, Apollonius of Thyane had imported the philosophy of the Brachmans, the divinations of the Magi, the Indian theogonies, and even the theories of the gymnosophists he had visited in Higher Egypt and Ethiopia. Eastern customs had already ponetrat-

The often, fring in the for Nero; what an attraction added to his public games, if these three men could appear there and struggle, under his eyes, for the pre-eminence in supernatural power! All three are Jews; what more simple than that he should be the judge between them. Eastern customs had already penetrat ed into Rome, and her priests appeared

The ne bound of the set of the se Kome, where the Mosaic traditions were known to all. Quite recently, Josephus, a prisoner since Vespasian's time, had roused public cariosity by his numerous writings, in which the Jewish antiquities

writings, in which the sewish antiquities Gaul and Germany, represented by Veileda and Ganna, the two young priest-esses, had made known the dogmas of Tentates and Olin, those northern divin-ities, upon whose altars our ancestors sacrificed human victims. Finally, Christianity now loomed on the horizon, with the imposing cortege of its apostics, its first martyrs, its virgins, its venerable and holy women, whose words were instructions, whose acis were ex-amplee, whose whole life was precept! In appearance, the heathen diviniues of ancient Rome remained in possession of velous. On the next day, Simon appeared in the amphitheatre. He was hailed with de-light by the moltitude, for his popularity-was great in Rome. The Senate had even had the baseness to erect his statue in the island of the Tiber, with this in-scription: Simoni Deo Sancto! Peter and Paul, present, but unobserved by the crowd were praying to God that the spirit of falsehood should not gain a victory over the spirit of truth; and that this profaner of sacred things, this enemy of His name, should not appear before the people as possessing more power than In appearance, the neather divinities of ancient Rome remained in possession of the same prerogatives as of old. The temples were as sumptions, and the cere-monies as magnificent as ever. But with all this entered them, there are no faith the people as possessing more power than they who had been clothed with His trength, and were sent to confound im

The emperor having given the signal,

monies as magnificent as ever. But with all this outward show, there was no faith in the hearts,--nothing but the force of habit, so difficult to change or destroy. Rome was incumbered with the statuse of its gods to such an extent that Suetonius wrote that in this city, with its population of three millions, it was easier to meet a god there more but that citizans. indifferent or The emperor having given the signal, Simon arcse in the air, and, it is alleged, hovered awhile over the amphitheatre. Bat, suddenly, he fell, huried to the ground by the hand of God. He was picked up, crippled and bleed-ing; and the people who had applanded him, now hooted him with derisive con-tempt. The magician would not survive his shame: having been carried to a than a man; but the citizens, indifferent of sneering, walked amidst this inanimate his shame; having been carried to a neighboring house, he threw himself from the casement, and dashed his brains out look.

vain display of a gross, indecent or puerile religion, and ruined its power by affirming there was not a toothless old woman but who defied the anger of Olympus and laughed at the powerless bolis of its faise displayed.

The philosophers and mathematicians had continued this work of destruction, and had gone so far that they had to be checked. In the year 805 (52 of Christ), the Emperor Claudius had been compelled, for the second time, to drive them from Italy; and, quite recently (in 836, A. D. 83), Domitian had decreed again their ex-pulsion.

The motives for both of these measure were identical; the astrologers, mathema-ticians, and philosophers were reproached with their declamations and controversies, rhich have since created so many her-ines of Christian grace, love and devoore which no religious or social institu

the Virgin mother of Jesus Christ. To-gether with St. John, they had followed take the place of the ancient one, thus abandoned and condemned by public opinion; bat thinking minds asked with her to Ephesus, where they had remained until her death, which, . . . ording to the general opinion, took place in the year

Since that time, they had successively n Rome? As the benighted traveller scans the Since that time, they had accepted and removed to Rome, to join the apostles and assist them in propagating the Gospel. Meanwhile, the Holy Word became Meanwhile, the Holy Word became more and more fruitful, and new Chris-tians of all ranks, of all age and sex, came

This much-desired light, uncertain a he written. first, and unseen, then discovered and recognized, had suddenly burst on the dark recognized, intransitioner, unscontational recesses of that immense chaos; and singular contradiction! whilst those wh held it in their hands were denounce

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Thus, with a view to presenting to the people a great and terrible spectacle, capable of reawakening the religious zeal of old, he caused the Grand-Vestal to be classly watched, with the hope of detect-ing her in some fault, which would justify him in ordering her death with all the fearful display attending the punishment reserved for virgins who broke their yows!

reserved for virgins who broke their vows! Finally, his family being suspected of Christianity, this executioner of his own kindred wanted to know what victims he could sacrifice to his fury, so that while offering a memorable and bloody expla-tion to the gods, he would secure himself against any possible usurpation. Such were the designs of the emperor when he departed from Rome to put an end to the war against the Dacians. It is no wonder, then, that his infamous gang of informers should use the greatest zeal and activity to satisfy him. We have seen that Armillatus and Pal-furius Sora, both consular men, had been especially designated to watch Flavius Clemens and the two Flavius Domitillas. Marcus Regulus, whilst undertaking to superintend the shameful mission of these two patricians, and trying also to discover whether the emperor's relatives were followers of Christ, had besides ac-cepted the task of criminating Cornelia and Metellus Celer, whom he hated personally. Domitian attached great inportance to ed into Rome, and her priests appeared in the solemnities of the sacrifices, wear-ing the Phrygian tiara, and surrounded with all the sacretotal pomp of Armenia. The sacred books brought from Jerus-alem had found public interpreters in Rome, where the Mosaic traditions were known to all. Online recently, Josephus.

Domitian attached great importance to the conviction of the Grand-Vestal. He regretted that he had lost the opportuni-ties presented during the earlier part of ign, to proceed against several vir-of Vesta, and to recall, to the strict his rei gins of Vesta, and to recall, to the strict fulfilment of their fearful obligations, fulfilment of their leaner oungations those priestesses who had become relaxed in their duties, through the indulgence of

Vespasian and Titus. TO BE CONTINUED.

TOM LOGAN'S RIDE.

A Thrilling Adventure in the Wilds of Australia.

What a miserable, lonely life this is," muttered Tom Logan, as he watched, with shaded eyes, the great copper disc of the sun sink into the far western plain. "No human voice to cheer you, but your own, through all the long weeks: the desert of the bush stretching interminably on one side, and a plain as sad and lifeless, but for the cattle, on the other: not even another log shanty within forty miles; Koorawalla ten miles further on ; and nothing but monotony, lonelinese, and an andless longing for the old Irish vays That's a cattleman's life on an

Australian back run." Tom Logan turned away from the still, glowing west, and with a sign entered his bare wooden shanty, situated some fifty yards up the western

lope of the creek. The old farm at home keeps dragging at my heart-strings forever," he mused, as ho barred the stout, plank door ; "and I'd leave this Godforsaken spot to morrow, but for Mary Annesly's romise that she'd wait until I could re purchase it again. Ah! yes! An-other half-year must I stay here, as a cattleman, and then no longer will the ank at Koorawalla speculate with my

little heap. A few short months and then home again to Mary and the old farm. Courage, old fellow !" Suddenly a sound came wafting on the still midnight air-a puzzing, peculiar and familiar sound. Thud ! Taud ! it resounded through the night;

back wards in

Thara ain't

and, the next moment, four dark forms became outlined against the sky, as they topped the slope. Four horsemen could be clearly descried pressing their horses into a long, loping gallop, and swinging forwards and unison with their horses' regular gait.

Then, all at once, a strong voice

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Black Tom ; "it's gloomy in here ; a We can palaver enuf arter." "We're on the safe side now, man

"We're on the safe side now, main and camp we will. Now, look her boys, the's an Irish fellow here, and think he will hardiy bar the do against us. If he does we will kno-himself and his bars into shucks; tak care, though, and if he says nothin don't you

The man dismounted and pegg out the borses. The two that the Ca tain and Black Tom rode were broug together and fixed firmly and carefu they, at any rate, should be safe. Will we take the saddles and

other thing with us?" question Black Tom. "No," replied the Captain ; "t

are safe enough that way. The hor won't break loose, never you fe and if by any chance an alarn given, it is the quickest way. C

The Captain walked quickly to door of the herder's hut, the others lowing in a line. A strong do sleep to the weary ;-but Black 7 who came second, bringing his forward, sent the echoes rolling wi vigorous kick. A grunt and a drawn yawn came from within, the Captain again knocking heavi voice suddenly cried out-

"Who is that ?"

"A friend, answered the Capit "open, please." There was a pause, and then

came a sound of shuffling from w foot sounded on the earthen flo bolt was drawn, a bar pulled, an next instant the door was open. "We've ridden hard from H

walla, and our borses are run We were going to camp down on the creek until we saw your sh Could you give us quarters for hours?

Of course you can put up answered. "You're we answered. Walk in.'

As the candle flared up, Tom curiously towards the men, and first time he noticed the wicked ing eyes, the fierce brown fact deadly weapers and all the man wild life. "These are no cattl "Knights of the bush, or I'm a

man. "Well, boys," he said, coold not a very warm welcome ; her fire out ; but 'tis easy to remed there is plenty of wood outside

wait a moment. He placed the candle on the near the fire-place and went o was not gone, half a minute, bu time he could not help notic

position of the horses. "Could you sell us some four ?" the Captain asked "We have not eaten anyth several hours and our appetite an edge. You can name an you like and we'll be satisfied.

"I'd swaller my boots a'me in Tumbledown; " an' if borrowed some pison at Koo Whare's the use of a single atween four ?"

"Well, boys," answered won't sell my provisions ; bu wont sett my provisions; but vite you to take some. I got supply lately, and can affor munificent. And," said he, to Tumbledown, "I happen t demijohn of not the best w share of which you are welcon "Hurrah ! young feller to right sort. Walk out the the right sort. th' other stuff, an' we'll do cookin', you bet.

"We're much obliged to y the Captain. "As Tamble said, 'we'll do our own coo you get us the stuff, you can we'll not disturb you. Tom answered nothing. the flour, tea and demijohr ing perhaps a gallon) an them the water vessel and v further end of the hut, and t his bunk, all standing as he endeavored to forget in she vent of the night. After a a common - place occur thought. But it would no could not help racking his the identity of his visitor errand that could bring t direction. That they wer he doubted-their dress, h talk opposed that idea. there was another thing him just at that moment time he had ridden into K had heard curious tales of gang of bushrangers that scrub west of Cooper's Cre membered those stories no Creek flowed past his door distant the scrub spread horizon; and in sequer thought that these men we cal bushrangers spoken not at all improbable ; minutes flew by, Tom fe ions grow into a certainty The men had finished th half baked damper and and were feeling quite very comfortable. Pipes Barker had produced | that, in the enjoyment acteristic luxuries, an Wiskey without notice. tongues, quickened their and dulled their watchfu They spoke without th tion ; and so, when the drained out, and the jar of its contents, they their last evening's exp their own particular The bushrangers has deed that, for daring, ha They had "held up" the awalla and thoroughly town was a little one, guardians of the peace welfare, and the bank

multitude without giving them a Long before, Cicero, in his treatise the Nature of the Gods, had ridicaled this vain display of a gross, indecent or puerile n the pavement. Nero was far from satisfied with the Noro was far from satisfied with the tragical adventure of the magician, whom he had received at his court with much favor. But, if he entertained any resent: ment against the two apostles, he did not in that the two apostles, he did not divinities. The philosophers and mathematicians

ow it at that time. After all little did Peter and Paul care After all little did Peter and Path care shout Nero's resentment. They returned to their apostolic labors; they lived, as they had done heretofore, by the work of their hands, amidst the holy Jewish women who had followed them to Rome, and who gave to their sex those admirable examples of charity in good works, of Christian poverty, of evan-gelical chastity, and of all the virtaes which have since created so many her-

tion could exist. It was evident that a new creed must Some of these women had never left inxiety, which, among so many religion proposed to the people, would finally rule

As the beingdes traveler scans the heavens to discover the star which will guide his steps, so did Rome, in her dis-may, ask that a glimmer should light the horizon upon which her destinies should how written.

to speak with more exactness, the old re-ligious habits of the Roman people. It was, besides, a complete renewal of the social fabric; and some already fore-the social fabric; and some already fore-

spostolic light. Seneca listened in silent awe, crushed under those burning words which sur-passed in sublimity all that he had even

He spoke of the Christ promised to the

But Paul was at Rome now, and he would doubtless overcome this contempt. Soon after his arrival, he called together

Soon after his arrival, he called together the principal men among the Jews. Be-fore commencing the struggle and ful-filling his mission, he wished to know what he could expect from his people. He told them what he had suffered and why he had been delivered into the hands of the Bernans

of the Romans. "Has any one coming from Judea, or any letter that you may have received," he asked, "given you cause to think ill of

Those whom he had assembled an-

Those whom he had assembled an-swered negatively. "But," said the most influential, "we would like to learn from you something about this seet, which every one here and elsewhere contradict" Paul spoke to them, with his magnifi-cent eloquence, of the kingdom of God, of Jesus Christ, whose coming was an-nounced by Moses and the prophets. But the Jews shook their heads in sign of doubt, and only a few believed in his words. words.

Such was Paul's first sermon in Rome. The prophecy of Isaiah was being ac-complished. Paul had commenced with the Jews,

Paul had commenced with the Jews, but their hardened hearts had remained closed to his words; the time had come when he must turn to the Romans. There lived in Rome, at that time, a great philosopher named Seneca. Every one knows his life and his works, so full of elevated thoughts and helinf that St. Jerame did not hesitate to

belief, that St. Jerome did not hesitate to rank him with the Christian authors, and lesignated him as: our (Seneca Seneca

distinguished writer having in-This distinguished writer having in-curred Nero's displeasure, and fearing for his life, had moved from the Palatine to the Alta Semita, one of the least popula-ted districts of Rome, where he lived in retirement and obscarity, trying to be

had gradually renounced the pleasures of the world, and devoted his time

day, as he sat alone, silent, and to study. sorbed in his books, his servant an-unced a stranger who wished to speak absorbed o him

philosopher hesitated, for it might be a spy or a messenger from the em-peror, but, upon reflection, he ordered the

peror, but, upon reflection, he ordered the visitor to be introduced. A man appeared on the threshold. Having cast a glance at his poor gar-ments, and his intelligent features, Seneca recognized in his visitor one of those Jews already so numerous in Rome.

" Am I not a philosopher, and a philoso-pher of some merit?" said Seneca with

pride. "The God I proclaim reveals Himself to simple hearts; He disdains the vain science of the world. He conceals Him-self from the philosophers of whom you

"But what do you pretend? Will this Rome which you wish to teach, be more humble and better prepared than I am ? Do you think she will listen to your

"The spirit of God will inspire me what to say, and Jesus Christ will do the remainder. Seneca ! Seneca ! Rome, so rebelitons now, shall bowher head ! She will be like a little child in God's hand ! Ere long, the Coristians will be so numer-ous that if they should go away, Rome would remain an immerse desert ?" "The spirit of God will inspire me

would remain an immence desert?" "And I, dear Paulus," said the phil-osopher, smiling, "shall I be with you?" "No, Seneca, you shall esteem my doc-trine, but you will not embrace it. You will see in it but a fine system of phil-osophy from which you will draw new thoughts. Posterity will find in your works certain echoes of my words and of our sacrel book; but you will never go farther."

"Why so, dear Paulus ? If your doc

"Why so, dear Paulus? If your doc-trine is the truth, I ask no better than to be numbered among your disciples," "One cannot become my disciple as one would become the disciple of Plato, of Aristotle, or of the other philosophere. I have told you that my God does not re-veal Humself to the superb and mighty, and to follow Jesus Christ who died on the cross, one must, like Him, carry His cross-"

"The cross! The slaves' instrument

"The crofs! The slaves' instrument of torinre! Indeed, my dear Paulus..." "I am mad, think you, Seneca? This is what you were about to say? Well, let it even be so, I am mad! And it is this madness I want to teach in Rome, and which will triumph over Rome and over the whole world!" "Explain your meaning, dear Paulus, for I cannot comprehend you! The

for I cannot comprehend you! The cross, Jeeus Christ, the Christians, Rome, the Universe! By Jupiter! what is all

It would be impossible for us to render

It would be impossible for us to render in all its magnificence the inspired lan-guage of the apostle, to make the divine power felt, which flashed like the light-ning in the darkness of the night. Paul first explained to the philosopher how, from a persecutor of the Christians, he had become one of the warmest advo-categ of the new religion.

cates of the new religion. He made an admirable picture of that religion which, tracing its origin to the earliest times, had continued to live through centuries until the present time.

Hence certain words and thoughts in Seneca's works, which astonish one, un-less one knows whence he got them. But the truth never penetrated his mind. A few months after his first interview

A few months after his first interview with Paul, Seneca was sitting at table, with his wife, Pompeia Paulina, and two friends, when a centurion presented him-self bearing the fatal sentence. As a last favor Nero permitted his old

tutor to select his mode of death.

eneca caused his veins to be opened, no blood came out. He took poison, but he drug had no effect on his worn-out frame. He then ordered a hot bath but no t to be prepared. As he stepped into it, he springled a

little water over his slaves, saying-"I make this libation to Jupiter libera-

A groan was heard, and a voice called

ut, "Senecal Senecal" The philosopher looked around; it was The philosopher looked around; it was Paul hastening to make a last effort. It was too late! The vapor of the bath deprived the doomed man of his senses, and soon after he expired. A deep sorrow could be read on Paul's face, as he contemplated the man he had someht to save.

His mission was at an end, and turnsought to save.

ing his back upon the scene of desolation, the apostle went away, plunged in thought.

CHAPTER VII.

LIGHT PENETRATING CHAOS.

Paul had soon to appear before Caesar, o whom he had appealed. With a price ke Nero there could be no complication a judicial proceedings, and the aposle au little trouble in clearing himself of he charges brought by the Jews, and which Nara could searcely comprehend

the charges brought by the Jews, and which Nero could scarcely comprehend, What did Nero care about this quarrel between dying Judaism, and already glorions Christianity? He looked upon it as a question of local interest which did not concern him. But Nero was very corions, and Paul was an avtracelinary man. All Roma

But Nero was very curious, and Paul was an extraordinary man. All Rome was talking of the wonders he had per-formed in company with Peter. For, the two apostles, while preaching the religion of Jesus Christ, had, in fact, proved His

impression.
Nevertheless, he studied the Christian Nevertheless, he studied the Christian Preligion; he heard Peter and Paul; he read their epistles; he erjoyed the first fragrance of this doctrine, which, like a beautiful flower, was blooming before his eyes. He did as all do, who admire the flower, but care not to know whence it adorn his own philosophy.
He revised his works, and without modifying the original sense and plan; ? introduced in them new thoughts sug-? gested by the sacred writings or by Paul's epistles.
He ace certain words and thoughts in Beneze are knows whence he got them. But

ous penalty." These calumnies furnished Nero the

These calumnies tarnished Nero toe pretext he needed to justify himself from the charge of having kindled the famous conflagration which, during six days, de-voured Rome with anch frightful inten-sity, that of the fourteen quarters com-neging that in meanse city, only four reposing that immense city, only four re mained standing and intact.

nained standing and intact. Nero, the perpetrator of this horrible act, to strield his own criminality, dared to accuse the Christians of it. This was the true and only cause of the first perse-cution. It was atrocious. The most bar-barous and extraordinary tortures, eays Tacitus, were invented for these Chrisbarous and extraordinary torures, eavy Tacitus, were invented for these Chris-tians, whose crimes had long designated them to to the public hate; and this went so far that the torturers felt pity for their guard against an invasion so formidable

St. Pater and St. Paul both perished during this persecution. Paul, the Ro-man citizen, was beheaded; Peter was crucified like Christ, but with his head

But, at the same time, he gave Rome a deplorable example of folly and impious audaciousness. He proclaimed himself a god, and caused his own statue, cast in gold, to be placed in the temple of Jupiter Capitolinus, the first temple in the world! The people saw with indignation this grandson of a poor undertaker of public works daring to proclaim himself the

downwards. The two aposties suffered martyrdom on the same day,-29th of June, in the year of Carist, 67. Peter, prince of the apostles, was suc-ceeded by Linus, who governed the Church during twelve years, as the second Bishop of Rome. Linus was succeeded by Cletus or An-scients an Athenian by birth, and a dis-

actents an Athenian by birth, and a dis-ciple of SI. Peter, who had converted him. He governed the Apostolic See from the

year 78 to the year 91. Clemeas (St. Clement of Rome), fourth Bishop, therefore, filled the chair of St. Peter at the time our narrative com-

He was of Jewish origin and a descendant of Jacob, from his mother's side, for his father was Faustinus, a native Roman. We believe we do not err in affirm-ing that he belonged to that Clemens family so numerous in Rome at that time,

two sons. This more than probable hypothesis being admitted, Clemens, the head of the mascent Church, and the representative of

The people were not abandon insane creed of their ancestors, to folle Say, you fellows, the horses are Apollonius of Thyane, notwithstanding his wonders, or Ganna, notwithstanding There isn't another mile in done up.

his wonders, or Ganna, notwithstanding her seductions; but they ran to Christ, to the tortures which they must suffer in his name, to the more difficult self-denial whose long and secret but bitter trials they would have to endure. We find in the writers of that time, in the historians and poets, the visible proof of this gravitation of the Roman world towards Christianity. It was halled as a hope, and accepted as a certainty; in it were resumed the anxieties of the pres-ent, and the destinies forseen in the future. 'em. "That's a sure fact," another and rougher voice answered. "Your hoss ain't so bad, Cap'n; but Whiteface " Your hoss here is a heavin' atween my legs like

an airtquake." "You're Cap'n, Jim," came a deep voice a dozen yards lown the creek, an' can lead us any dance as matches you. But I can't see the use of pressin' em like that. no fear of pursuit for the whole night, an' here's our horses knocked up for fature. Domitian looking around with fear, had

Domitian looking around with fear, had ascertained that he was surrounded by Caristians. In the ranks of the people ware to be found innumerable disciples of Christ; they filled the legions; the emperor's palace, his own family could not be preserved from the alarming filtra-tion of a sect which, penetrating every-where, made its mysterious action feit in all ranks of society. a week. " And what was the use, Black Tom, of taking her time," spoke out he they called Captain. "We'll have little need of horses for weeks to come, and

if we do there are others." "Right yer be, boyee," called another voice close at hand-a voice The emperor thought that the time had come when he must oppose with energy come when he must oppose the religion of rough and cracked, " Black Tom is a come when he must oppose with energy and enterprise against the religion of bloomin' ole croaker. Whip an' spur, says I, till ther mounted p'lice are out Rome and the empire; in his double capa-city of pontiff and prince, he resolved to o ther track, an' then I don't care how

slow yer goes." "You've hit the case plum centre, guard against an invasion so formitable. He endeavored to restore the creed and revive the traditions. He instituted new feasts, and placed himself; personaily under the protection of Minerva, goddess of arms and wisdom. But, at the same time, he gave Rome a dealorable accample of foily and impions Tumbledown," assented the Captain, By this time the mounted police are fast asleep at Koorawalla, and the time is our own ; but, look here, boys ; it's better to be on the safe side, with blown horses-and this "-and he struck something on his sad lebows that gave a musical jingle-" than within a stone's throw of the lock-up, with pags fit for a steeple chase." "Thet's just it, Cap'a," auswered he

works daring to proclaim himself the equal of their ancient and most honored who had first replied to him. " We're on the safe side now, an' can let divinities; and they understood all the better the greatness of Christianity, where the idea of One God, eternal and infinite, made impossible such insere represent things slide as we like ; an' blow me but we want a rest as well as the

maile impossible such insane usurpation by a simple mortal. This moral anguish felt by Domitian, called our Tambiedown ; "an' I perpose that we camp hyar fer a couple of hours. I'd give my ole boots jest now fer a good solid meal o' tea and damper, an' a wash down o' raa whiskey.

"I hev got a full flask nere," cried Barker, "an' good stuff it is. There ain't no fear, the hosses won't run away ; an' darn my eyes but I second

the perposal. Your can't get a-" "Let us get out o' this hole, anv-way," interrupted the deep voice of

his incredible acts of matness, his at-tempts at religious restoration, were neces-sary to explain the cause of certain events. Thus in his terror of being despoiled of

scendant of that odious race, once des-pised, but now the subject of his deepest anxieties.

the empire by the sons of David, accord-ing to the popular prediction, "Tnose who come from Jadea will become the master a mily so numerons in Rome at that time, and which was a brauch of the Flavia family, whence came Vespasian and his two sons.