

number from the floor to the ceiling commonly being five, but sometimes even twelve. In some pagan cemeteries these loculi run into the walls endwise, like ovens. But, in the Christian cemeteries, the niche was parallel to the galleries, being open along its entire side, which allowed a more reverential handling of the body. Generally, each grave was for a single person, child or adult; but sometimes it held an entire family. The remains were wrapped in linen clothes, or swathed in bands: often, in the case of the poor, with quicklime to expedite destruction; or, in that of the rich, with embalming, to prevent decay, spices were sometimes used. After interment each loculus was closed with the utmost care, by a slab of marble running the entire length, or by large tiles, which usually numbered three. Many graves have no inscriptions at all. But the epitaphs, when there are any, are always on these slabs; for the earlier interments, simply painted in red or black; for the later, in letters chiseled in the marble, then colored with vermilion. On opening a loculus, sometimes bones are found, sometimes just traces of dust in the outline of a skeleton.

The tomb just described was the most common, but not the only one. There were also the "table-tomb" and the "arched-tomb." The former was a long, square-cornered recess cut horizontally into the wall, then having the grave cut in the bottom of it. The "arched-tomb" (*arcosolium*), in its lower part, was like the "table-tomb"; but the top of the recess, instead of being flat as in the table-tomb, was arched. Sometimes sarcophagi appear, but generally in the interment of the rich. Though table-tombs, arched-tombs and sarcophagi are found in the corridors, they appear oftener in the family vaults or chapels (*cubicula*), small rooms, generally about 12 feet square, but sometimes circular or many-sided, opening out of the corridors, their doors often appearing in rows along the galleries, like doors in the corridors of a hotel. Their roofs are sometimes flat, sometimes rounded. Each side, save that of the entrance, generally contained either a table-tomb or an arched-tomb; the one opposite the entrance being the place of honor, and appropriated to the martyr whose tomb served as an altar for the celebration of the Eucharist.

Generally each chapel or vault was designed to receive only a limited number of the dead, and these of a single family. But desire to be buried near one's relatives cut many new recesses in the walls, above, around, behind those first there, and the walls were entirely honey-combed with graves, sometimes even to seventy. Thus the wall-paintings in the chapels suffered much. As the old prophet of Bethel desired that his bones might be laid beside the bones of the man of God that came from Judah; so, when the chapel contained a martyr or noted saint, there awoke a desire to be beside the blessed dead, which acted very powerfully in the early Christian Church. And persons