

Lord was led away from his trial to his crucifixion.

In reference to the case of Paul, there has been any amount of difference of statements. The traditions of the church are, that after his trial he was incarcerated in the Mamertine prison for some time before his execution. Those who hold this view think that Paul's own words to Timothy, where he says: "Wherein I suffer trouble as an evildoer even unto bonds," bear them out in their belief.

In our trips and investigations we, of course, visited this famous old

#### MAMERTINE PRISON.

It was built about 640 B.C. Its site is in the ancient city, not far from the Forum. The lower dungeon—about which so much of the horrible has gathered, was made by Servius Tullius. It is about twenty feet long, ten feet wide, and nine feet deep. It was cut out of the porous turfa rock under the floor of the common dungeon, and for long centuries was called the Chamber of Death. There was no hope of reprieve for those who were once thrust into it through the single aperture from the prison above.

Here the famous captives, or state prisoners, of importance in the days of Rome's supremacy, met their doom. As Jugurtha was hurled into it, and fell into a spring of cold water, which is there to this day, he exclaimed: "By Hercules, how cold is this bath of yours, ye Romans! In it he was starved to death, 104 B.C.

Here perished Vercingetorix, king of the Gauls, who tried to defend his country against the mighty Caesar. Here the Cataline conspirators met their doom. Here Simon, the defender of Jerusalem, against Vespasian and Titus, ended his career. Thus it was for centuries the most dreaded of Rome's prisons, where those who were cast into its lower dungeon knew all hope was gone.

Escorted by an old monk as our guide, and armed against the dense darkness with dripping tapers, we cautiously wended our way down the narrow, crooked, stone steps, which in some later century had been cut out at one side. First down into the upper dungeons, for they are far below the ordinary level, and then, with careful steps and bated breath, we cautiously felt our way through the gloom, which our flickering tapers seemed unable to dissipate, into

the lower one, so notorious and historic. Cold and damp and dreadful it was, and we could well imagine the correctness of what an ancient writer said of it in his time, when he described its appearance as "disgusting and horrible, by reason of the filth, the obscurity, and the stench." As, aided by our dim lights, we moved around it and felt its damp, cold, rocky walls, we tried to recall a lot of history, and to do a good deal of thinking in a short time.

Memory rushed us back two thousand five hundred years, and we thought of many who here had suffered and died, most miserably. As we looked up at that one aperture in the top, now grated over, and which for long centuries was the only way into this terrible dungeon, we could very vividly see that the expression of being "thrust into prison" meant something in those days.

Doubtless many justly for their crimes were here imprisoned, but we fear that in those stern days of old, when "might was too often right," many innocent ones here suffered, and perhaps Paul was one of them, but we hope not. Any death rather than this.

Our garrulous old monk reverently showed us a well, and told us that when St. Paul was here imprisoned in this dungeon, he at once lifted up his voice and began preaching to his gaolers, for there were many of them, as this part is only a small portion of the extensive ruins of the great gaol of those days. So convincing and effective were his words that the head gaoler and forty others were converted and desired baptism, and as pure water was needed for the Christian rite, the monk gravely informed us that this living spring burst forth and has continued to this day.

Jugurtha's strong expression, when cast into the same dungeon, long years before the time of Paul, somewhat discounts the monkish story. However, the well is there, and in spite of the wretched surroundings, the water of it is good.

The traditions of the Church of Rome are that Paul suffered martyrdom June 29th, 64 A.D. If, as according to Tacitus, the great fire began May 19th, and the persecution against the Christians a few days after, this would allow some time for Paul to be under close arrest before his trial, or in prison after, and before his death. This would give him time to finish his second Epistle to Timothy, where he writes his ever memorable closing words.