# THE CATHOLIC RECORD.

## De Profundis.

2

We lay before our readers a rare treat to-day-a rich, weird strain, fresh from a poet's pen-a sad refrain from a master hand,

• • "which sweeps along, The grandest octaves of the heart." The post prises sings best the songs of sorrow— he interprets best the hearts of his people "in their wee." When the "Conquered Banner" was furled in glory, he embalmed it in a song which will keep fresh its immortelles. And now, when the pestilence comes, and spreads over the land its raven wings, from the dark shodow he chants a lamentation which points us all to prayer. But he wants • "no name, no other fame Than this—a Priest of God."

DE PROFUNDIS.

# BY FATHER RYAN.

Ab! Days so dark with Death's celipse! Woe are we! wee are we! And the Nights are Ages long— From breaking hearts, thro' pallid lips, From breaking hearts, thro' pallid Oh, my God! woe are we! Trembleth the mourner's song-\_\_\_\_\_A blight is falling on the fair And Hope is dying in despair, And Terror walketh everywhere.

All the hours are full of tears, Oh, my God ! woe are we ! Grief keeps watch in brightest eyes— Every heart is strung with fears, Woe are we ! woe are we All the light hath left the skles, And the living awe-struck crowds See above them only clouds And around them only shrouds.

Ah! the terrible farewells! Woe are they! woe are they! When last words sink into moans. While life's trembling vesper bells On, my (soil woe are we! Ring the awful undertones! Note a winh a wir dow! Not a sun in any day! In the night time not a ray. And the dying pass away!

Dark! so dark! woe are we! Oh, my (iod! woe are we! Cowereth every human life— Wild the wailing; to and fro-Woe are all! woe are we! Death is victor in the strife: In the hut and in the hall He is writing on the wall Dooms for many, fears for all.

Theories of the solution is a breath, Woe are they't wee are we! Hot with dead and deadly wrath : Life and Love loek arms in ideath, Woe are they't wee are all ! Victims strew the Spectre's path ; Shy-eyed children softly creep Where their mothers wall and weep-In the grave their fathers sleep.

Mothers waft their prayers on high, Oh, my God! wee are we! With their dead child on their breast. And the Altars ask the sky, Oh, my Christ! wee are we! "Give the dead, O Father! rest! Spare thy people! Mercy! spare! Answer will not come to prayer— Horror moveth everywhere.

And the Temples miss the Priest— Oh, my God! woe are we! And the eradle mourns the child. Husband! at your bridal feast Woe are you! woe are you! Think how those poor dead eyes smiled ; The will never smile again— Every the is cut in twain, All the strength of love is vain.

Weep? but tears are weak as foam-Weep? but tears are weak as foam— Wee are ye! woo are we! They but break upon the shore Winding between Here and Home-We are ye! woe are we! Watling never—nevermore! Ah, the dead ! they are so lona, Just a grave, and Just a stone, And the memory of a moan.

Pray ? yes, pray ; for God is sweet— Oh, my God ! woe are we! Tears will trickle into prayers When we kneed down at His feet— Woe are we ! woe are we! With our crosses and our cares, He will calm the tortured breast, He will give the troubled rest— And the dead he watcheth best.

FABIOLA;

s to it, through the principal or back entrance of the house, and little or no notice would be taken of the circumstance.

There is an another important phenomenor the social life of the early Christians, which one would hardly know how to believe, were not evidence of it brought before us in the most authentic Acts of the martys, and in ecclesiastical history. It is the concealment which they contrived to practise. No doubt can be entertained, that persons were No doubt can be entertained, that persons were moving in the highest society, were occupying con-spicious public situations, were near the persons of the emperors, who were Christians; and yet were not suspected to be such by their most infimate heathen friends. Nay, cases occurred, where the nearest relations were kept in ignorance on this subject. No lie, no dissembling, no action especially inconsistent with Christian morality or Christian truth, was ever normitted to ensure such secrecy. But their precaution compatible with complete truth was taken to conceal Christianity from the public eye. (No domestic concealment surely could be more difficult than that of a wife's religion from her husband. Yet Tertullian supposes this to have not been uncommon. For, speaking of a married woman communicating herself at home, according ''Not at all; this is only my way of showing selfishwoman communicating herself at home, according to practice in those ages of persecution, he says, "Let not your husband know what you taste secret-ly, before every other food; and if he shall know of the bread, may he not know it to be what it is called "

by before every other food; and if he shall know of the bread, may he not know it to be what it is called." Ad Uxor. lib, ii. c. 5. Whereas, in another place, he writes of a Catholic husband and wife giving com-munion to one another. De Monogamia, c. 11). However necessary this prudential course might be, to prevent any wanton persecution, its conse-quences fell often heavily upon those who held it. The heathen world, the world of power, of influence and of state, the world which made laws as best suited it, and executed them, the world that loved earthly prosperity and hated faith, felt itself sur rounded, filled, compenetrated by a mysterious system, which spread, no one could see how, and exercised an influence derived no one knew whence. Families were startled at finding a son or daughter to have embraced the new law, with which they o have embraced the new law, with which they were not aware that they had been in contact, and which, in their heated fancies and popular views, they considered stupid, grovelling, and anti-social. Hence the hatred of Christianity was political as well as religious; the system was considered as un-Roman, as having an interest opposed to the extension and prosperity of the empire, and as obeying an unseen and spiritual power. The Christians were pro-nounced *irreligiosi in Cosares*, "disloyal to the emper-" and that was enough. Hence their security and peace depended much upon the state of popular and peace depended much upon the state of popular feeling; when any demagogue or fanatic could succeed in rousing this, neither their denial of the charges brought against them, nor their peaceful demeanour, nor the claims of civilised life, could suffice to screen them from such measure of perse-

cution as could be safely urged against them. After these digressive remarks, we will resume, and unite again the broken thread of our narrative. CHAPTER XII.

THE WOLF AND THE FOX.

The work AND THE FOX. The hints of the African slave had not been thrown away upon the sordid mind of Corvinus. Her own hatred of Christianity arose from the circumstance, that a former mistress of hers had be-come a Christian, and had manumitted all her slaves; but, feeling it wrong to turn so dangerous a character as Afra, or rather Jubala (her proper name), men the world beta transformed her to another upon upon the world, had transferred her to another prorietor. Corvinus had often seen Fulvius at the baths and

Corvinus had often seen Fulvus at the baths and other places of public resort, had admired add envied him, for his appearance, his dress, his conversation. But with his untoward shyness, or moroseness, he could never have found courage to address him, had he not now discovered, that though a more refined, he was not a less profound villain than himself. Fulvius's wit and eleverness might supply the want of these our plitics in his, own, softish commosition.

THE CHURCH OF THE CATACOMBS.

every side, and entering into the house, by the back every side, and entering into the house, by the back door in the narrow street, the rarest collection of miserable objects that you ever saw; the blind, the lame, the maimed, the decrepit, the deformed of every possible shape; while by the front doorseveral persons have entered, evidently of a different class." "Whose house is it do you know? It looks a

"Whose house is it, do you know? It looks large old house, but rather out of condition." "It belongs to a very rich, and, it is said, very miserly, old patrician. But look ! there come some

At that moment a very feeble man, bent down by ge, was approaching, supported by a young and heerful girl, who chatted most kindly to him as she upported him. We are just there," she said to him; "a fe

"We are just there," sile said to min; " a rew more steps, and you shall sit down and rest." "Thank you, my child," replied the poor old man; "how kind of you to come for me so early !" "I knew," she said, "you would want help; and as I am the most useless person about, I thought I would as and fetch you." would go and fetch you

"How do you mean ?

"How do you mean ?" "Why, first, I get the advantage of your eyes, and then I get the satisfaction of supporting you. 'I was an eye to the blind, 'that is you; and 'a foot fo the lame,' that is myself." (Job xxix. 15). They reached the door as she spoke these words. "That girl is blind," said Fulvius to Corvints. "Do you not see how straight she walks, without

Do you not see how straight she walks, without looking right or left ?"

looking right or left?" "So she is," answered the other. "Surely this is not the place so often spoken of, where beggars meet and the blind see, and the lame walk, and all feast together? But yet I observed these people were so different from the mendicants on the Arician bridge. (The place most noted in the neighborhood of Rome for whining and importunate beggars). They ap-

for whining and importunate beggats). They appeared respectable and even cheerful; and not one asked me for alms as he passed."
"It is very strange; and I should like to make out the mystery. A good job might, perhaps, be got out of it. The old patrician, you say, is very rich ?

"Immensely !" "Humph? How could one manage to get in ?" "Have it ! I will take off my shoes, screw up one leg like a cripple, and join the next group of queer ones that come, and go boldly in, doing as they do."

"That will hardly succeed; depend upon it every "That will hardly succeed; depend upon it every one of these people is known at the house." "I am sure not, for several of them asked me if this was the house of the Lady Agnes." "Of whom ?" asked Fulvins, with a start. "Why do you look so ?" said Corvinus. "It is the house of her parents: but she is better known than they, as being a young heiress, nearly as rich as her cousin Fabiola."

as her cousin Fabiola." Fulvius paused for a moment; a strong suspicion, too subtle and important to be communicated to his rude companion, flashed through his mind. He said, therefore, to Corvinus, "If you are sure that these people are not familiar at the house, try your plan. I have met the lady before, and will venture by the front door. Thus we deal have a dualka chance." we shall have a double chance. "Do you know what I have been thinking, Ful-

vius? "Something very bright, no doubt." "That when you and I join in any enterprise, we

shall always have two chances." What are they ?"

The fox's and the wolf's, when they conspire to rob a fold."

Fulvius cast on him a look of disdain, which Corvinus retured by a hideous leer; and they separated for their respective posts.

memory of ancestors who had won a triumph, or held high offices in the state, so in this, and other their more solemn ministrations in church, but also Christian houses, was preserved with pious reverence and affectionate pride, the remembrance of those relations who had, in the last hundred and fifty years or more, borne the palm of martyrdom, or occupied the sublimer dignities of the Church. But blood poured for Christ, accompanying the waving branches of the family-free, the stem had never been hewn down, but had survived repeated storms. This may appear surprising; but when we reflect how many a soldier goes through a whole campaign of frequent actions, and does not receive a wound; or how many a family endures untainted through a branches of the family-tree, the stem had never been plague, we cannot be surprised if Providence watch-ed over the well-being of the Church, by preserving ed over the weit-being of the Church, by preserving in it, through old family successions, long un-broken chains of tradition, and so enabling the faith-ful to say:—" Unless the Lord of Hosts had left us seed, we had been as Sodom, and we should have been like to Gomorrha." (Is, i, 9). All the honors and the hopes of this family center-ed new in one whose pame is already know to our In the holors and the hopes of this family center-ed now in one, whose name is already know to our readers, Agnes, the only child of that ancient house. Given to her parents as they had reached the very verge of hope that their line could be continued, she had been from infancy blest with such a sweetness of discrition of the day of the sectors. of disposition, such a docility and intelligence of mind, and such simplicity and innocence of characmind, and such simplicity and innocence of charac-ter, that she had grown up the common object of love, and almost of reverance, to the entire house, from her parents down to the lowest servant. Yet nothing seemed to spoil, or wrap, the compact virtuousness of her nature; but her good qualities expanded, with a well-balanced adjustment, which at the early age in which we find her, had ripened into combined grace and wisdom. She shared all her parents' virtuous thoughts, and cared as little for the world as they. She lived with them in a small portion of the mansion, which was fitted up with elegance, though not with luxury; and their establishment was adequate to all their wants. Here they received the few friends with whom they Here they received the few friends with whom they preserved familiar relations; though, as they did not entertain, nor go out, these were few. Fabiola was an occasional visitor, though Agnes preferred going to see her at her house; and she often express her young friend her longing for the day, ay, whe her young friend her longing for the day, when, meeting with a suitable match, she would re-embel-lish and open all the splendid dwelling. For, not-withstanding the Voconian law "on the inheritance of women, now quite obsolete, Agnes had received from collateral sources, large personal additions to

atus, and his exorcist Secundus, officially appointed by the supreme Pontiff to take care of the sick, poor, strangers, in one of the seven regions into which Pope Cajus, about five years before, had divided the eity for this purpose; committing each region to one of the seven deacons of the Roman Church. Rooms were set apart for lodging strangers who

other came from a distance, recommended by other churches; and a frugal table was provided for them. Up stairs were apartments for an hospital for the bed-ridden, the decrepit, and the sick, under the care of the deaconesses, and such of the faithful as loved to assist in this work of charity. It was here that the blind girl had her cell, though she refused to take the bind gin had her cen, hough as the house. The *tabli-*num, or muniment-room, which generally stood de-tached in the middle of the passage be-tween the inner courts, served as the office and archives for transacting the business of this chari-The tabli arcmives for transacting the business of this charf-table establishment, and preserving all local docu-ments, such as the acts of martyrs, procured or com-piled by one of the seven notaries, kept for that purpose, by institution of St. Clement I., who was attached to that region. A door of communication allowed the household

to assist in these works of charity; and Agnes had been accustomed from childhood to run in and out, many times a day, and to pass hours there; always beaming, like an angel of light, consolation and joy beaming, like an angel of light, consolation and Joy on the suffering and distressed. This house, then, might be called the almonry of the region, or district, of charity and hospitality in which it was situated, and it was accessible for these purposes through the *posticum* or back-door, situated in a narrow lane little frequented. No wonder that with such an establishment, the fortune of the immates should find a narrow later.

find an easy application. We heard Paneratius request Sebastian, to arrange for the distribution of his plate and jewels among for the distribution of mis plate and fewers anong the poor, without it being known to whom they belonged. He had not lost sight of the commission, and had fixed on the house of Agnes, as the fittest for this purpose. On the morning which we have described, the distribution had to take place; other described, the distribution had to take place; other regions had sent their poor, and their deacons had accompanied them; and Sebastian and Paneratius, and other persons of higher rank had come in to assist in the division. Some of these had been seen to enter by Corvinus.

# CHAPTER XIV.

### EXTREMES MEET.

EXTREMES MEET. A group of poor coming opportunely towards the door, enabled Corvinus to tack himself to them,— an admirable counterfeit, in all but the modesty of their deportment. He kept sufficiently close to them to hear that each of them, as he entered in, pronounced the words, "*Deo gatias*," "Thanks be to God." This was not merely a Christian, but a Catholic pass-word; for St. Augustine tells us that heretics ridicated Catholies for using it, on the ground that it was not a salutation but rather a reply; but that it was not a salutation but rather a reply; but that Catholics used it because consecrated by pious usage. It is yet employed in Italy in the same manner

ner, Corvinus pronounced the mystic words, and was allowed to pass. Following the others closely, and copying their manners and gestures, he found him-self in the inner court of the house, which was already filled with the poor and infirm. The men merca angular angular hereits of the women on the other were ranged on one side, the women on the other. Under the portico at the end were tables piled with costly plate, and near them was another covered with brilliant jewellery. Two silver and gold smiths were weighing and valuing most conscientiously this property; and beside them was the money which they would give, to be distributed even of a would give, to be distributed amonst the poor. in just proportion. Corvinus eved all this with a gluttonous heart.

He would have given any thing to get it all, and almost thought of making a dash at something, and running out. But he saw at once the folly or mad-ness of such a course, and resolved to wait for a share, and in the meantime take note for Fulvius of Fulvius's wit and cleverness might supply the want of these qualities in his own sottish composition, while his own brute force, and unfeeling reckless-ness, might be valuable auxiliaries to those higher gifts. He had the young stranger in his power, by the discovery which he had made of his real charac-ter. He determined, therefore, to make an effort, and enter into alliance with one who otherwise might prove a dangerous rival. It was about ten days after the meeting last de-seribed, that Corvinus went to stroll in Pompey's gardens. These covered the space round his theatre. FRIDAY, NOVEMBER 1.]

"though, no doubt, you would be heartily glad to "By no means, I assure you; I hold you no grudge. If, therefore, you require relief, tell me; and though it is not right that you should be here, I

can take you into a private chamber where you can receive it unknown. "Then I will tell you the truth: I came in here merely for a freak; and I should be glad if you

merely for a freak; and i success could get me quietly out." "Corvinus," said the youth, with some sternness, "Corvinus offence. What would your father

"this is a serious offence. What would your father say, if I desired these young men, who would instantly obey, to take you as you are, barefoot, clothed as a slave, counterfeiting a cripple, into the Forum before his tribunal, and publicly charge you with what every Roman would resent, forcing your way into the heart of a patrician's house ?'

"For the God's sakes, good Pancratius, do not inflict such frightful punishment." "You know, Corvinus, that your own father would be obliged to act towards you the part of Junius Bratus, or forfeit his office."

"I entreat you by all that you love, by all that you hold sacred, not to dishonor me and mine so cruelly. My father and his house, not I, would be crushed and ruined for ever. I will go on my knees and beg your pardon for my former injuries, if you will only be merciful."

"Hold, hold, Corvinus, I have told you that was long forgotten. But hear me now. Every one but the blind around you is a witness to this outrage. There will be a hundred evidences to prove it. ever, then, you speak of this assembly, still more it ever you attempt to molest any one for it, we shall have it in our power to bring you to trial at your own father's judgment-seat. Do you understand we covering?" me, Corvinus

"I do, indeed," replied the captive, in a whining tone. "Never, as long as I live, will I breathe to mortal soul that I came into this dreadful place. I year it by the-'

swear it by the—" "Hush, hush ! we want no such oaths here. Take my arm, and walk with me." Then turning to the others, he continued:—"I know this person; his coming here is quite a mistake."

The spectators, who had taken the wretch's suppli-cating gestures and tone for accompaniments to a tale of woe, and strong application for relief, joined tate of wee, and strong application for relief, joined in crying out, "Pancratius, you will not send him away fasting and unsuccoursed ?" "Leave that to me," was the reply. The self-appointed porters gave way before Paneratius, who

appointed porters gave way before raheratus, who led Corvinus, still pretending to limp, into the street, and dismissed him, saying:—"Corvinus, we are now quits; only, take care of your promise." Fulvius, as we have seen, went to try his fortune by the front door. He found it, according to Roman custom, unlocked; and, indeed, no one could have suspected the possibility of a stranger entering at each as how. Instead of a worter he found quardsuch an hour. Instead of a porter, he found, guard-ing the door, only a simple-looking girl about twelve or thirteen years of age, clad in a peasant's garment. No one else was near; and he thought it an excel-No one ease was near; and he mought if an excel-lent opportunity to verify the strong suspicion which had crossed his mind. Accordingly, he thus addressed the little portress. "What is your name, child, and who are you?" "I am," she replied, "Emerentiana, the Lady

Agnes' foster siste

Agnes' foster sister." "Are you a Christian ?" he asked her sharply. The poor little peasant opened her eyes in the amazement of ignorance, and replied:—"No, sir." It was impossible to resist the evidence of her simplicity; and Fulvius was satisfied that he was mistaken. The fact was, that she was the daughter of a peasant who had been Agnes' nurse. The mother had just died, and her kind sister had sent for the orphan daughter, intending to have instruct-ed and baptised. She had only arrived a day or two before, and was yet totally ignorant on the sub-

Fulvius stood embarrassed what to do pext. Fullying stood embarrassed what to do next. Solitude made him feel as awkwardly situated, as a crowd was making Corvinus. He thought of re-treating, but this would have destroyed all his hopes; he was going to advance, when he reflected that he might commit himself unpleasantly. At this critical juncture, whom should he see convine field. might commit himself unpreasantly. At this critical juncture, whom should he see coming lightly across the court but the youthful mistress of the house, all joy, all spring, all brightness and sunshine. As soon as she saw him, she stood, as if to receive his errand, and he approached with his blandest smile and most

courtly gesture, and thus addressed her :-

FRIDAY.

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## BY HIS EMINENCE CARDINAL WISEMAN.

We can thus easily understand how, at any par ticular time, a savage persecution might rage in Gaul, or Africa, or Asia, while the main part of the Church was enjoying peace. But Rome was undoubtedly the place most subject to frequent outbreaks of the hostile spirit; so that it might be considered as the privilege of its pontiffs, during the first three centuries, to bear the witness of blood to the faith which they taught. To be elected Pope was equival-At the period of our narrative, the Church was in

e longer intervals of comparative peace one of th which gave opportunity for great development. From the death of Valerian, 268, there had been no From the death of variant, 200, have had been in new formal persecution, though the interval is glori-fied by many noble martyrdoms. During such periods, the Christians were able to carry out their religious system with completeness, and even with splendor. The city was divided into districts or splendor. The city was divided into districts or parishes, each having its title or church, served by priests, deacons, and inferior ministers. The poor were supported, the sick visited, catechumens in-structed; the Sacraments were administered, daily were supported, the sick visited, catechumens in-structed; the Sacraments were administered, daily worship was practised, and the penitential canons were enforced by the dergy of each title; and col-lections were made for these purposes, and others connected with religious charity, and its consequence, hospitality. It is recorded, that in 250, during the partificate of Comelius there were in Rome forty. pontificate of Cornelius, there were in Rome forty six priests, a hundred and fifty-four inferior minis ters, who were supported by the alms of the faith Find, together with fifteen hundred poor. (Euseb. E. H. I. vi. e. 43). This number of the priests pretty nearly corresponds to that of the titles, which St. Optatus tells us there were in Rome. Although the tombs of the martyrs in the enta-

combs continued to be objects of devotion during these more peaceful intervals, and these asylums of the persecuted were kept in order and repair, the did not then serve for the ordinary places of worship. The churches to which we have already alluded were often public, large, and even splendid; and heathens used to be present at the sermons delivered in them, and such portions of the liturgy as were open to eatechumens. But generally they were in private houses, probably made out of the large halls, or which the nobler mansions contained. Thus triclin we know that many of the titles in Rome were we know that many of the titles in Rome were originally of that character. Tertallian mentions Christian cemeteries under a name, and with circum-stances, which show that they were above ground, for he compares them to threshing-floors, which were proceeding expressed to the air. necessarily exposed to the air. A custom of ancient Roman light will remove ar

objection which may arise, as to how considerable multitudes could assemble in these places, without It was usual for what may be called a levee to be held every morning by the rich, attended by de-pendents, or clients, and messengers from their friends, either slaves or freedmen, some of whom were admitted into the inner court, to the matter's presence, while others only presented themselves, and were dismissed. Hundreds might thus go in and out of a great house, in addition to the crowd of domestic slaves, tradespeople, and others who had

gardens. These covered the space round his theatre, in the neighborhood of the present Piazza Farnese. A conflagration in the reign of Carinus had lately destroyed the scene, as it was called, of the edifice, and Dioclesian had repaired it with great magnifi-cence. The gardens were distinguished from others by rows of plane-trees, which formed a delicious shade. Statues of wild beasts, fountains and artificial brooks, profusely adorned them. While sauntering about, he caught a sight of Fulvius, and

"What do you want with me?" asked the foreig-ner, with a look of surprise and scorn at the slovendress of Corvinus. "To have a talk with you, which may turn out

to your advantage—and mine." "What can you propose to me, with the first of these recommendations? No doubt at all as to the

'Fulvius, I am a plain-spoken man, and have no pretensions to your eleverness and elegance; but we are both of one trade, and both consequently of one

ind." Fulvius started, and deeply colored; then said, rith a contemptuous air, "What do you mean, with a contemptuous air. sirrah ?'

'If you double your first," rejoined Corvinus, to show me the fine rings on your delicate fingers, it is very well. But if you mean to threaten by it, you may as well put your hand again into the folds of your toga. It is more graceful." "Cut this matter short, sir. Again I ask, what do

you mean ? "This, Fulvius," and he whispered into his ear.

that you are a spy and an informer.' "that you are a spy and an informer." Fulvius was staggered; then rallying, said, "What right have you to make such an odious charge against

"You discovered" (with a strong emphasis) "a con-

"Full accored "(With a strong empinate)" a con-spiracy in the East, and Dioclesian..." Fullyins stopped him, and a-ked, "What is your name, and who are you?" "I am Corvinus, the son of Tertullus, prefect of

the city This seemed to account for all; and Fulvius said,

I has seemed to account for all; and Futurus said, in subdued tones, "No more here; I see friends coming. Meet me disguised at daybreak to-morrow in the Patrician Street, (the Vicus Patricius) under the portico of the Baths of Novatus. We will talk more at leisure."

Corvinus returned home, not ill-satisfied with his first attempt at diplomacy; he procured a garment shabbier than his own from one of his father's slaves, and was at the appointed spot by the first dawn of day. He had to wait a long time, and had almost lost patience, when he saw his new friend

Fulvius was well wrapped up in a large over-coat, and wore its hood over his face. He thus saluted Corvinus, "Good morning, comrade : I fear I have kept you

waiting in the cold morning air, especially as you are thinly clad."

are thinly clad." "I own," replied Corvinus, "that I should have been tired, had I not been immensely anused and yet puzzled, by what I have been observing." "What is that !"

In general, of course, the heathen world, who visited, attributed appearances to avarice, and caculated what immense accumulations of wealth the miserly parents must be putting by; and concluded, miserly parents must be putting by; and concluded, that all beyond the solid screen which shut up the second court, were left to fall into decay and rain. It is not so, however. The inner part of the house, consisting of a large court, and the garden, with a detached dining-hall, or triclinium, turned is to a dword, and the upper portion of the house, is to a dword, and the upper portion of the house,

"I own," replied Corvinus, "that I should have been tired, had I not been immensely anused and yet puzzled, by what I have been observing." "What is that I" "What is that Phase been arriving here from the eare and direction of the deacon Repar-into a charchet diffiquence of the manner, thinket, administration of that copious charity, which the my coming, there have been arriving here from the eare and direction of the deacon Repar-into a charchet diffiquence of the manner, thinket, "Corvinus, are you really reduced to distress and hamed by some accident ?" Or how have you left "Not quite come to that yet, I hope," replied the bully, encouraged to insolence by the gentle address, there has been a noticeable decline in egg-sports.

when engaged in the discharge of their secondary duties about the sick and poor. These officers went on marshalling the attendants

each evidently knowing those of his district, and conducting them to a peculiar spot within the porticoes. But as no one recognised or claimed Corvinus for one of his poor, he was at length left But as no one recognised or claimed alone in the middle of the court. Even his dull mind could not feel the anomalous situation into which he had thrust himself. Here he was, the son of the prefect of the city, whose duty it was to punish such violatians of dometic rights, an intruder into the immost parts of a nobleman's house, having into the maximum distribution of the second structure structure of the second structure struct towards the door, meditating an escape; but he saw it guarded by an old man named Diogenes' and his two stout sons, who could hardly restrain their hot blood at this insolence, though they only showed it by scowling looks, and repressive biting of their lips. He saw that he was a subject of consultation among the young deacons, who cast occasional glances towards him; he imagined that even the blind were staring at him, and the decrepit ready to wield their crutches like battle-axes against him. He had only one consolation; it was evident he was not known, and he hoped to frame some excuse for getting out of the scrape. At length the Deacon Reparatus came up to him,

the regions invited here to-day. Where do you live

"In the region of the Alta Semita." (The upper part of the Quirinal, leading to the Nomentan gate Porta Pia).

This answer gave the civil, not the ecclesiastical, division of Rome; still Reparatus went on:-"The Alta Semita is in my region, yet I do not remember to have seen you.

While he spoke these words, he was astonished to While he spoke these words, he was astonished to see the stranger turn deadly pale, and totter as if about to fall, while his eyes were fixed upon the door of communication with the dwelling house. Raparatus looked in the same direction, and saw Paneratius, just entered, and gathering some hasty information from Secundus. Corvinus' last hope was gone. He stood the next moment confronted with the youth (who asked Raparatus to retire), much in the same nosition as they had last met in much in the same position as they had last met only that, instead of a circle round him of applaud-ers and backers, he was here hemmed in on all sides by a multitude who evidently looked with admira-tion upon his rival. Nor could Corvinus help observing the graceful development and manly l which the few weeks had given his late school-mate

"I have anticipated the usual hour at which vis tors come, and, I fear, must appear an intruder. Lady Agnes; but I was impatient to inscribe myself as an humble client of your noble house." "Our house, she replied, smiling, "boasts of no clients, nor do we seek then; for we have no pre-

tentions to influence or power." "Pardon me; with such a ruler, it possesses the

highest of influences and the mightiest of powers, those which rule, without effect, over the heart as a most willing subject." Incapable of imagining that such words - could al-

nde to herself, she replied, with artless simplicity "Oh, how true are your words! the Lord of this house is indeed the sovereign over the affections of all within it

"But I," interposed Fulvius, "allude to that softer and benigner dominion, which graceful charms alone can exercise on those who from near behold them." Agnes looked as one entranced; her eyes beheld a

very different image before her from that of her wretched flatterer; and with an impassioned glance

towards heaven, she exclaimed:--"Yes, He whose beauty sun and moon in their lofty firmament gaze on and admire, to Him is

pledged my service and my love." Fulvius was confounded and perplexed. The in spired look, the rapturous attitude, the music of the thnilling tones in which she uttered these words, their mysterious import, the strangeness of the whole scene, riveted him to the spot, and scaled his lips; till feeling that he was losing the most favorable opportunity he could ever expect of opening his mind (affection it could not be called) to her, he boldly said, "It is of you I am speaking; and I entreat you to believe my expression of sincerest admiration of you, and of unbounded attachment you." As he uttered these words, he dropt on his knee, and attempted to take her hand; aiden bounded back with a shudder, and covered her face with her trembling hands.

Fulvius started in an instant to his feet; for he saw Sebastian, who was come to summon Agnes to the poor, impatient of her absence, striding forwards towards him, with an air of indignation.

"Sebastian," said Agnes to him, as he approached, "be not angry; this gentleman has probably entered

<sup>6</sup> be not augry; this genterian has proposely entered here by some unintentional mistake, and no doubt will quietly retire.<sup>7</sup> Saying this, she withdrew. Sebastian, with his calm but energetic manner, now addressed the intruder, who quailed beneath his look. "Fulvius, what do you here? what business has brought you ?"

"I suppose," answered he, regaining courage, "that having met the lady of the house at the same place with you, her noble cousin's table, 1 have a ght to wait upon her, in common with other volunuv clients. "But not at so unreasonable an hour as this. I

presume !

The hour that is so unreasonable for a young officer," retorted Fulvius insolently, "is not, I trust o for a civilian.

Sebastian had to use all his power of self-control to check his indignation, as he replied.