

After crossing a small stream we found ourselves opposite the ruins of Baths of Caracalla, the largest and most magnificent of the ancient Roman baths. A great many exquisite statues have been found here, among them the Farnesian Bull the Hercules and Flora, now in the museum at Naples, and the mass of walls, which still stands, testifies to the technical completeness of the building. The rooms which formed the Tepidarium, the Caldarium, and the Frigidarium are clearly distinguishable.

Further on near a cypress tree is the tomb of the Scipios, where the remains of the great grandfather of Scipio Africanus were found interred in a peperino sarcophagus which is now in the Vatican museum. The graves of others of the Scipio family were marked by stones nearby.

Passing through the so-called Arch of Drusus, which was probably built in the time of Trajan, is partly covered with marble, and has two marble pillars on the lower side, we reached the San Sebastiano gate, built of marble and adorned by pinnacles. Here the Road leads down the old Clivus Martis and across the brook *Almo*; there the remains of the graves which lined the Road begin to appear.

To the left is the little church *Domine Quo Vadis*. According to legend, St. Peter, when fleeing from Rome to escape martyrdom, met Christ here. Peter said, "*Domine quo vadis*," and received the answer "*Venio iterum crucifigi*," whereupon St. Peter became ashamed of himself and turned back to the city. In the church is a statue of Christ as he appeared to St. Peter, and in the floor where part of the original lava pavement runs through the church, one is shown the impress of Christ's foot!

Walls on both sides of the Road obstructed the view for a few minutes. Then we came to a cluster of cypress trees, which mark the entrance to the Catacombs of St. Callistus, the best worth seeing of those old Christian burying-places which surround Rome like a subterranean girdle. We left the carriage, and in a small frame house where souvenirs are sold by the white-robed monks who take care of the Catacombs, we paid the entrance fee, and got a monk to act as guide through the underground passages. We were each given tapers, then the guide with his torch led us down a long flight of stairs.

We arrived at a narrow corridor lined by horizontal niches, one above another, in both walls, where the graves have been opened. Soon we came to a room off the corridor with the graves of several early popes or bishops. On one wall is a large ornamental inscription erected by a fourth century pope in honor of Sixtus II., who, after being martyred, was buried here. Just outside the entrance are a number of inscriptions scratched in the walls by devout visitors of the early centuries.

Near the pope's chapel is another room, with an opening overhead. It is the chapel of St. Cecilia, who suffered martyrdom at the end of the second century. The body, which was discovered a few centuries ago, has been removed to one of the city churches—Saint Cecilia in Frastevere—which has been built on the site of the martyr's home. A statue now lies in the chapel where the body was found. Three fingers of one hand are extended.