THE CATHOLIC RECORD.

2

To The Sisters of Charity

Who so nobly left their quiet homes in St. Louis to brave death in behalf of the stricken South, this tribute is respectfully dedicated by.

ROSA PEARLE, IN THE SEDALIA BAZOO.

Out of the gate of the blest and the penceful, Out of the home of the siniess and pure, Into the vale where the death shadows lengthened Journeyed they strong in their zeal to endure.]

Wrapping the robes of their faith close around them, Looking with trustic their God upon high-Angels of purity, angels of mercy, Ready to suffer, to do, and to die.

Bearing no shield but the armor of pity Wearing no charm but the love in each breast, Hearing again the sweet voice of Compassion, "Tho' ye are burthened, ye shall find rest."

Seeking for naught from the pageant of glory, Striving for naught from the coffers of gain, Only to succor the friendless and helpless, Only to smooth out the pillow of pain.

Only to lave the poor lips that are burning, Only to list to the Dark River's roll, Only to comfort the last fatal anguish, Only to pray for the rest of the soul,

Think of the warrior falling in battle, Braver than these—who have beeded the call, Wailing its dirge from the woe of the South-land, Where desolation sprendeth its pall?

Nay; for the warrior dies for his country, Basking in praises to follow his name: These for a scourged and a perishing people, Claiming no leaf from the laurel of fame.

Honor be theirs where the angels have written Recording the deeds of their charity down— An i they il be blest in the land of the Loyal, Finding reward for the Cnoss in the Cnows.



THE CHURCH OF THE CATACOMBS

BY HIS EMINENCE CARDINAL WISEMAN. It would probably weary our readers to follow the whole conversation of the party. Diogenese not only answered all questions put to him, but, from time to time, gave intelligent little lectures, on such objects as he considered peculiarly attractive. But we believe we shall better interest and inform or friends, if we digest the whole matter of these into a more connected narrative. And besides, they will wish to know something of the subsequent history of those wonderful excavations, into which we have conducted our youthful plignims. The history of the early Christian cemetries, the divided into three portions : from their beginning to the period of our narrative, or a few years later; from this term to the eigh century ; then down to our own time, when we have reason to hope that a new one his home commenced. The history of the entury called, may be the period of our narrative, or a few years later; from this term to the eigh century; then down to our own time, when we have reason to hope that a new one his home commenced.

The history of the early Christian cemetries, the Catacombs as they are commonly called, may be divided into three portions: from their beginning to the period of our narrative, or a few years later; from this term to the eight century; then down to our own time, when we have reason to hope that a new epoch is being commenced. We have generally avoided using the name of catacombs, because it might mislead our readers into an idea that this was either the original or a generic name of those early Christian crypts. It is

into an idea that this was either the original or a generic name of those early Christian crypts. It is not so, however; Rome might be said to be sur-rounded by cemetrics, sixty or thereabouts in num-ber, each of which was generally known by the name of some saint or saints, whose bodies reposed there. Thus we have the cemetrics of SS. Nereus and Achillence of St. Armon of St. Pancrating of there. Thus we have the cemetries of S5. Nerens and Achilleus, of St. Agnes, of St. Pancratius, of Pratentatus, Hriscilla, Hernes, &c. Sometimes these cemeteries were known by the name of the places where they existed. (As Ad Nymplas, Ad Ursum pileatum, Inter data harros, Ad Sextum Philippi and St. Schwartzman, which we The cemetery of St. Sebastian, which was &c.) The cemetery of St. Scotshan, which are called sometimes Cameterium ad Sanctam Caciliam, called sometimes Cameterium at St. Cacilia's tomb.) and by other (The cemetery at St. Cacilia's tomb.) and by other that of Ad Catacumbus. (The cemetery at St. Cæcilia's tomb.) and by other names, had among them that of Ad Catacumbus. (Formed apparently of a Greek preposition and a Latin verb.) The meaning of this word is com-pletely unknown; though it may be attributed to the circumstance of the relies of SS. Peter and Paul having been for a time buried there, in a crypt still existing near the cemetery. This term became the name of that particular cemetery, then was genera-lised, till we familiarly call the whole system of these underground excavations—the Catacombs. Their origin was, in the last century, a subject of controversy. Following two or three vague and

Another fragment is as follows : Their origin was, in the last century, a subject of controversy. Following two or three vague and equivocal passages, some learned writers pronoun-ced the catacombs to have been orininally heathen excavations, made to extract sand, for the building This is a third : excavations, made to extract sand, for the building of the city. These sand-pits were called *arenaria*, and so occasisnally are the Christian cemeteries. But a more scientific and minute examination, par-ticularly made by the acurate F. Marchi, has com-pletely confuted this theory. The entrance to the catacoubs was often, as can yet he seen, from theory catacombs was often, as can yet be seen, from these sandpits, which are themselves underground, and no doubt were a convenient gover for the cemetery ; but several circumstances prove that they were never used for Christian burial, nor converted into never used for Christian burnal, nor converted into Christian cemeteries. The man who wishes to get the sand out of the ground will keep his excavation as near the surface as possible, will have it of easiest possible access, for drawing out materials; and will make it as ample as is consistent with the safety of the roof, and the as is consistent with the safety of the roof, and the supply of what he is seeking. And all this we find in the *arenaria* still abounding round Rome. But the catacombs are constructed on principles exactly contrary to all these. The catacomb dives at once, generally by a steep flight of steps, below the stratum of loose and fri-able sand, [that is, the red volcano sand called *puz-zolana*, so much prized for making Roman cement.] into that where it is indurated to the hardness of a into that where it is indurated to the hardness of a tender, but consistent rock; on the surface of which every stroke of the pick-axe is yet distinctly trace-able. When you have reached this depth you are in the first story of the cemetery, for you descend again by stairs, to the second and third below, all constructed on the same principle. A catacomb may be divided into three parts, its passage or streets, its chambers or supares and its A catacomb may be divided into three parts, its passages or streets, its chambers or squares, and its churches. The passages are long, narrow galleries, cut with tolerable regularity, so that the roof and floor are at right angles with the sides, often so nar-row as scarcely to allow two persons to go abreast. They sometimes run quite straight to a great length; but they are crossed by others, and these again by others, so to form a complete labyrinth, or net-work, a function of subteranean corridors. To be lost among them would easily be fatal. But these passages are not constructed, as the name would innly, merely to lead to construct a straight to But these passages are not constructed, as the name would imply, mercly to lead to something else. name would imply, merely to lead to something else. They are themselves the catacomb or cemetery. Their walls, as well as the sides of the staircases, are honeycombed with graves, that is, with rows of excavations, large and small, of sufficient length to admit a haman body, from a child to a full-grown man, laid with its side to the gallery. Sometimes there are no provided to a full-grown man, laid with its side to the ganery. Sometimes there are as many as fourteen, sometimes as few as three or four, of these rows, one above the other. They are evidently so made to measure, that it is probable the body was lying by the side of the grave, probable the body was lying by the side of the gives, while this was being dug. When the corpse, wrapped up, as we heard from Diogenes, was laid in its narrow cell, the front was hermetically closed either by a marble slab, or more hermetically closed either by a marble slab, or more frequently by several broad tiles, put edgeways in a frequently by several broad tiles, put edgeways in a groove or mortice, cut for them in the rock and groove or mortice, cut for them in the rock and cemented all round. The inscription was cut upon though therefore, the matter of this chapter have though therefore the comparison of the comparison of the this chapter have though therefore the matter of this chapter have though therefore the matter of the comparison of the therefore the comparison of the therefore the therefore the therefore the therefore the therefore the therefore the therefore the the therefore therefore the therefore the therefore therefore therefore the thet groove or mortice, cut for them in the rock, and cemented all round. The inscription was cut upon the marble, or scratched in the wet mortar. Thou-sands of the former sort have been collected, and may be seen in museums and churches; many of the latter have been copied and published; but by

regulate this mode of burial. The first is, the man-ner of Carist's entombment. He was laid in a grave in a cavern, wrapped up in linen, enbalmed with spices; and a stone, scaled up, closed His sepulcher. As St. Paul so often proposes Him for the model of our resurrection, and speaks of our being buried with Him in baptism, it was natural for Hisdsseiples to wish to be buried after His example, so to be ready to give with Hum.

to wish to be buried after His example, so to be ready to rise with Him. This lying in wait for ressurce tion was the second thought that guided the formatian of these cometer-ies, Every expression connected with them alluded to the rising again. The word to bury is unknown in Christian inscriptions. "Deposited in peace," "the deposition of —," are the expressions used ; that is, the dead are but left there for a time, till called for core as a bledge, or precious thing, intrusted to again, as a pledge, or precious thing, intrusted for faithful, but temporary, keeping. The very name of cemetery suggests that it is only a place where many lie, as in a dormitory, slumbering for a while; many he, as in a dorining, sumpet's sound awake till dawn come, and the trumpet's sound awake them. Hence the grave is only called "the place," or more technically, "the small home," (Locus, locu-

them. Hence the grave is only called "the place," or more technically, "the small home," (Locus, locu-lus.) of the dead in Christ. These two ideas, which are combined in the plan-ning of the catacombs, were not later insertions into the Christian system, but must have been more vivid in its earlier times. They inspired abhorence of the pagan custom of burning the dead ; nor have we a hint that this mode was, at any time, adopted by Christian

we a finit that this model shows in the catacombs by Christians. But ample proof is to be found in the catacombs themselves, of their early origin. The style of paintings, yet remaining, belongs to a period of still flourishing art. Their symbols, and the symbolical taste itself, are characteristic of a very ancient period. For this peculiar taste declined, as time went on Altonuch inscriptions with dates are rare, yet

It may be asked, wherefore this anxiety to redis-terver with certainty the tomb? Besides motives of natural piety, there is one constantly recorded on sepulchral inscriptions. In England, if want of space prevented the full date of a person's death being given, we should prefer chronicling the year, and the day of the month, when it occured. It is more historical. No one cares about remembering the day on which a person died, without the year ; but the year, without the day, is an important re-collection. Yet while so few ancient Christian in-scriptions supply the year of people's deaths, thou-sands give us the very day of it, on which they died, whether in the hopefulness of believers, or in the assurance of martyrs. This is easily explained. Of both classes annual commemoration had to be made, on the very day of their departure : and acurate knowledge of this was necessary. Therefore it alone was recorded. early emperors. It may be asked, wherefore this anxiety to rediswas recorded.

as recorded. In a cemetery close to the one in which we have In a cemetery close to the one in which we have left our three youths, with Diogenes and his sons, (That of SS. Nereus and Achilleus.) were lately found inscriptions mingled together, belonging to both orders of the dead. One in Greek, after mentioning the "Deposition of Augenda on the 13th day before the Calends, or 1st of June," adds this simple address,

"Live in the Lord, and pray for us."

Roman martyrology, now swelled out, by the addi-tions of the later ages. (One or two entries from the old *Kalendurium Romanum* will illustrate this:

"iii, Non. Mart. Lucii in Callisti.

vi. Id. Dec. Eutichiani in Callisti. xiii. Kal. Feb. Fabiani in Callisti, et Sebastiani ad

viii. Id. Aug. Systi in Callisti."

We have extracted these entries of depositions in the cemetery of Callistus, because, while actually writing this chapter, we have received news of the writing this enabler, we have never inscriptions of discovery of the tombs and lapidary inscriptions of every one of these Popes, together with those of St. Antherus, in one chapel of the newly-ascertained cemetery of Callistus, with an inscription in verse by St. Damasus :

"Prid. Kal. Jan. Sylvestri in Priseilla, iv. Id. (Ang.) Laurentii in Tiburtina. iii. Kal. Dec. Saturnini in Thrasonis."

Published by Ruinart,-Acta, tom. iii.)

Published by Ruinart,—Acta, tom. III.) An ordinary reader of the Look hardly knows the importance of these indications; for they have served to verify several otherwise dubious cemeter-ies. Another class of valuable writers also comes to our aid; but before mentioning them, we will glance at the changes which this devotion produced in the cemeteries. First, commodious enfrances, with easy staircases were made; then walls were built to support the crumbling galleries; and, from time to time, funnel-shaped apertures in the valuation were opened to admit light and air. Finally, basil-icas or clurches were erected over their entrances, generally leading immediately to the principal tomit thus, on arriving at the holy city, visited each of these churches, a custom yet practised; descended below, and without having to grope his way about, went direct, by well-constructed passages, to the principle martyr's shrine, and so on to others, per-haps equally objects of reverence and devotion.

went direct, by well-constructed passages, to the principle martyr's shrine, and so on to others, per-haps equally objects of reverence and devotion. During this period, no tomb was allowed to be opened, no body to be extracted. Through aper-tures made into the grave, handkerchiefs or scarfs, called *brandca*, were introduced, to touch the mar-tyr's relics; and these were carried to distant count-ries, to be held in equal reverence. No wonder that St. Ambrose, St. Gandentius, and other bishops, should have found it so difficult to obtain bodies, or large relies of martyrs for their churches. Another large relics of martyrs for their churches sort of relics consisted of what was called familiarly the oil of a martyr, that is, the oil often mixed with

the oil of a martyr, that is, the oil, often mixed with balsam, which burned in a lamp beside his tomb. Often a round stone pillar, three feet or so in height, and scooped out at the top, stands beside a monu-ment; probably to hold the lamp, or serve for the distribution of its contents. St. Gregory the Great wrote to Queen Theodelinda, that he sent her a col-lection of the oils of the popes who were martyrs. The list which accompanied them was copied by Mabillon in the treasury of Monza, and republished by Ruinart. (Acta Martyr, tom. iii.) It exists there yet, together with the very phials containing them, scaled up in metal tubes.

them, sealed up in metal tubes. This jealousy of disturbing the saints, is displayed most beautifully in an incident, related by St. Gregory of Tours. Among the nartyrs most honoured in the ancient Roman Church were St. Chrysanthus in the ancient Roman Church were St. Chrysanthus and Daria. Their tombs became so celebrated for cures, that their fellow-Christians built (that is ex-cavated) over them a chamber, with a vault of beautiful workmanship, where crowds of worship-pers assembled. This was discovered by the heath-ens, and the emperor closed them in, walled up the entreues and from above mechanics through the ens, and the emperor closed them in, walled up the entrance, and from above, probably through the *laminare*, or ventilating shaft, showered down earth and stones, and buried the congregation alive, as the two holy martyrs had been before them. The

and stones, and buried the congregation alive, as the two holy martyrs had been before them. The place was unknown at the peace of the Church, till discovered by Divine manifestation. But instead of being permitted to enter again into this hallowed spot, pilgrims were merely allowed to look at it, through a window opened in the wall, so as to see, not only the tombs of the martyrs, but also the badies of those who have been buried alive at their shrines. And as the cruel massacre had taken place while preparations were being made for oblation of the holy Eucharist, there were still to be seen lying about, the silver cruets in which the wine was brought for that spotless sacrifice. S. Greg. Turon, de Gloria Mart. lib. i. c. 28, ap. Marchi, p. 81. One would apply St. Damasu's epigram on these mar-tyrs to this occurrence, Carm. xxviii.) I It is clear that pilgrims resorting to Rome would want a hand-book to the cemeteries, that they might know what they had to visit. It is likewise but natural that, on their return home, they may have sought to edify their less fortunate neighbors, by giving an account of what they had seen. Achave sought to edity their less fortunate logitors, by giving an account of what they had seen. Ac-cordingly there exist, no less fortunately for us than for their untravelled neighbors, several records of this character. The first place, among these, is held by catalogues compiled in the fourth century ; one, of the places of sepulchrc of Roman Pontiffs, the other of martyrs. (Published by Bucherius in 1634.) After these come three distinct guides to the cata combs ; the more interesting because they take dif-ferent rounds, yet agree marvellously in their ac-To show the value of these documents, and de To show the value of these documents, and de-scribe the changes which took place in the catacombs during the second period of their history, we will give a brief account of one discovery, in the ceme-tery where we have left our little party. Among tery where we have left our little party. Among the rubbish near the entrance of a catacomb, the name of which was yet doubtful, and which had been taken for that of Pretextatus, was found a fragment of a slab of marble which had been broken across obliquely, from left to right, with the follow-ing letters; $[Of] \dots$ lius martyr.] The young Cavalier de Rossi at once declared that this was part of the sepulchral inscription of the holy Pope Cornellius; that probably his tomb would be found below, in a distinguished form; and that as all the itineraries above mentioned concurred that as all the itineraries above mentioned concurred in placing it in the cemetery of Callistus, this, and not the one at St. Sebastian's, a few hundred yards off, must claim the honour of that name. He went further, and foretold that as these works pronounced St. Cyprian to be buried near Cornelius, there would be found something at the tomb which would would be found something at the tomb which would account for that idea; for it was known that his body rested in Africa. It was not long before every prediction was verified. The great staircase dis-covered [The crypt, we believe, was discovered be-fore the stairs.] was found to lead at once to a wider space, carefully secured by brick-work of the time of peace, and provided with light and air from above. On the left was a tomb, cut like others in the rock, without any exterior arch over it. It was, however, large and ample ; and except one, very however, large and ample ; and except one, very high above it, there were no other graves below, or high above it, there were no other graves below, or over, or at the sides, ___The remaining portion of the slab was found within it; the first piece was brought from the Kircherian Museum, where it had been deposited, and exactly fitted to it; and both covered the tomb, thus: [Of Corneilus Martyr Bishop.] Below, reaching from the lower edge of this store to the ground was a marble slab covered with an inscription, of which only the left-hand end

far the greater number of tombs are anonymous, and have no record upon them. And now the reader may reasonably ask, through what period does the interment in the catacombs range, and how are its limits determined. We will try to content him, as briefly as possible. There is no evidence of the Christians having ever buried any where, anteriorly to the construction of catacombs. Two principles as old as Christianity regulate this mode of burial. The first is, the man-ner of Christ's entombment. He was laid in a grave in a cavern, wrapped up in linen, enbalmed with spices ; and a stone, sealed up, closed His sepulchre, As St. Paul so often proposes Him for the model of known among antiquarians by the name of "Dam-asian." The fragments of this marble bear portions

of verses, in this character. To proceed : on the wall, right of the tomb, and To proceed : on the wall, right of the tomb, and on the same plane, were painted two full-length figures in sacerdotal garments, with glories round their heads, evidently of Byzantine work of the seventh century. Down the wall, by the left side of each, letter below letter, were their names ; some letters were effaced, which we supply in italies as follow : follow

SCI* CORNELI PP SCI* CIPRIANI. ["(The picture) of St. Cornelius Pope, of St. Cyprian." On the other side, on a narrow wall projecting at a right angle, are two more similar por-

jecting at a right angle, are two more similar por-traits; but only one name can be deciphered, that of St. Sixtus, or, as he is there and elsewhere called, Sustus. On the paintings of the principle saints may still be read, scratched in the mortar, in charof the seventh century, the names of visitors e tomb. Those of two priests are thus to the tomb.

*LEO PRB IOANNIS PRB.

We here see how a foreigner, reading these two inscriptions, with the portraits, and knowing that the Church commemorates the two martyrs on the same day, might easily be ide to suppose, that they were here deposited together. Finally, at the right hand of the tomb, stands a truncated column, about three feet high, concave at the top, as before des-cribed ; and as a confirmation of the use to which we said it might be put, St. Gregory has, in his list of oils sent to the Lombard Queen, "Oleum S. Cor-delli," the oil of St. Cornelius. We see, then, how, during the second period, new ornaments, as well as greater conveniences, were added to the primitively simple forms of the ceme-teries. But we must not, on that account, imagine

added to the primitively simple forms of the center teries. But we must not, on that account, imagine that we are in any danger of mistaking these later embellishments for the productions of the early ages. The difference is so immense, that we might ages. The difference is so immense, that we might as easily blunder by taking a Rubens for a Beato Angelico, as by considering a Byzantine figure to be a production of the two first centuries. We now come to the third period of these holy cemeteries, the sad one of their desolation. When

cemeteries, the sad one of their desonation. When the Lombards, and later the Saracens, began to de-vastate the neighborhood of Rome, and the cata-combs were exposed to desceration, the popes ex-tracted the bodies of the most illustirous martyrs, and placed them in the basilens of the city. This and placed them in the basics of the city. This went on till the eighth or ninth century ; when we still read of repairs made in the cemeteries by the sovereign pontiffs. The catacombs ceased to be so much places of devotion ; and the churches, which tood over their entrances, were destroyed, or fell stood over their entrances, were destroyed, or fell to decay. Only those remained which were forti-fied, and could be defended. Such are the extra-mural basilicas of St. Paul on the Ostian way, of St. Sebastian on the Appian, St. Laurence on the Tiburtine, or in the Ager Veranus, St. Agnes on the Nomentan road, St. Paneratius on the Aurelian, and, greatest of all, St. Peter's on the Vatican. The forst roul back had separate burghs or cities round first and last had seperate *burghs* or cities round them; and the traveller can still trace remains of strong walls round some of the others. Strange it is, however, that the young antiquarian,

should have re-discovered two of the basilicas over the entrance to the cemetery of Callistus, almost entire; the one being a stable and bake-house, the other a wine-store. One is, most probably, that built by Pope Damasus, so often mentioned. The earth washed down, through air-holes, the spoliation earth washed down, through alr-holes, the sponaton practised during ages, by persons entering from vine-vards through unguarded entrances, the mere wast-ing action of time and weather, have left us but a wreck of the ancient catacombs. Still there is much breach armsing the provide the second be thankful for. Enough remains to verify the records left us in better times, and these serve to guide us to the reconstruction of our ruins. The guide us to the reconstruction of our tails. The present Pontiff has done more in a few years for these sacred places, than has been effected in centur-ies. The mixed commission which he has appointed have done wonders. With very limited means, have done wonders. With very limited means, they are going systematically to work, finishing as they advance. Nothing is taken from the spot where it is found; but everything is restored, as far as possible, to its original state. Accurate tracings are made of all the paintings, and plans of every part explored. To secure these good results, the Pope has, from his own resources, bought vineyards and fields, especially at Tor Marancia, where the cemetery of SS. Nereus and Achilleus is situated ; and we believe also over that of Callistus. The French emperor too has sent to Rome, artists, who have produced a most magnificent work, perhaps have produced a most magnificent work, perhaps somewhat overdone, upon the catacombs : a truely

[FRIDAY, DECEMBER 6.

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constantly stopped, and scrutinised particular spots and corners. But Severus had a lynx's eye upon him, and allowed nothing to escape his attention. At last they entered a doorway, and found them-selves in a square chamber, richly adorned with

paintings. "What do you call this ?" asked Tiburtius.

"What do you call this?" asked Houritus. "It is one of the many crypts, or *cubicula*, [Cham-bers.] which abound in our cemeteries," answered Diogenes; "sometimes they are merely family separatives, but generally they contain the tomb of sepurtures, but generary they contain the torns of some martyr, on whose anniversary we meet here. See that tomb opposite us, which, though flush with the wall, is arched over. That becomes, on such an occasion, the altar on which the Divine mysteries are celebrated. You are of course aware of the custom of an enforming them."

are celebrated. You are of contact under the custom of so performing them." "Perhaps my two friends," interposed Paneratius, "so recently baptised, may not have heard it; but I know it well. It is surely one of the glorious privileges of martyrdom, to have the Lord's sacred Body and precious Blood offered upon one's ashes, and to repose thus under the very feet of God.

("Sie venerarier ossa libet, Ossibus altar et impositum; Illa bei sida sub padibus, Pruspieli bace, populosque suos Carmine propitiati fovel." Prudentus, — III. 42 - 111, 43,

"With her relies gathered here, The altar o'er them placed revere, *She beneath God's feet reposes*, Nor to us her soft eye closes, Nor her gracious ear."

The idea that the martyr lies " beneath the feet of God" is in allusion to the Real Presence in the Blessed Eucharist.]

But let us see well the paintings all over this crypt." But let us see well the paintings all over this crypt." "It is on account of them that I brought you into this chamber, in preference to so many others in the centetry. It is one of the most ancient, and contains a most complete series of pictures, from the remotest times down to some of my son's doing." "Well, then, Diogenes, explain them systemati-cally to my friends," said Paneratius. "I think I know most of them, but not all ; and I shall be glad to hear you describe them." "I am no scholar," replied the old man, modestly, "Dat when one has lived sixty years, man or boy, among things, one gets to know them better than others, because one loves them more. All here have been fully initiated, I suppose ?" he added, with a pause.

"All," answered Tiburtius, "though not so fully

"All," answered Tiburtius, "though not so fully instructed as converts ordinarily are. Torquatus and myself have received the sacred gift." "Enough," resumed the excavator. "The ceil-ing is the oldest part of the painting, as is natural; for that was done when the crypt was excavated, while the walls were decorated, as tombs were holwhile the walls were decorated, as tombs were hol-lowed out. You see the ceiling has a sort of trellis-work painted over it, with grapes, to represent per-haps our true Vine, of which we are the branches. There you see Orpheus sitting down, and playing sweet music, not only to his own flock, but to the wild beats of the desert, which stand charmed around him." "Why, that is a heathen picture altogether," in-terrupted Torquatus, with pettishness, and some sarcasm ; "what has it to do with Christianity ?" "It is an allegory, Torquatus," replied Pancratins, gently, "and a favourite one. The use of Gentile images when in themselves harmless, has been per-

gently, "and a favourite one. The use of Gentile images, when in themselves harmless, has been per-mitted. You see masks, for instance, and other pagan ornaments in this ceiling, and they belong generally to a very ancient period. And so our Lord was represented under the symbol of Orpheus, to general this seed representation from Cortile to conceal His sacred representation from Gentile blasphemy and sacrilege. Look, now, in that arch; you have a more recent representation of the same

"ubject." "I see," said Torquatus, "a shepherd with a sheep over his shoulders—the Good Shepherd ; that I can understand ; I remember the parable." "But why is this subject such a favourite one ?" asked Tiburtius ; "I have observed it in other cem-tories." eteries.

"If you will look over the arcosolium," (The "If you will look over the *arcosoling*, this arched tombs were so called. A homely illustration would be an arched fireplace, walled up to the height of three feet. The paintings would be inside, above the wall.) answered Severus, "you will see **a** fuller representation of the scene. But I think we fuller representation of the scene. But I think we had better first continue what we have begun, and finish the ceiling. You see that figure on the right?" "Yes," replied Tiburtius ; "it is that of a man

apparently in a chest, with a dove flying towards him. Is that meant to represent the Deluge ?" "It is," said Severus, "as the emblem of regener-ation by water and the Holy Spirit; and of the ation by water and the Holy Spirit; and of the salvation of the world. Such is our beginning; and here is our end; Jonas thrown out of the boat, and swallowed by the whale; and then sitting in enjoy-ment under his gourd. The resurrection with our Lord, and eternal rest as its fruit." "How natural is this representation in such a place!" observed Pancratius, pointing to the other side; " and here we have another type of the same consoline doctrine." ling doctrine. Where ?" asked Torquatus, languidly ; "I see "Where f asked forquaths, languidity; "I see nothing but a figure bandaged all round, and stand-ing up, like a huge snfant in a small temple; and another person opposite to it." "Exactly," said Severus; "that is the way we "Exactly," said Severus ; "that is the way we always represent the resurrection of Lazarus. Here look, is a touching expression of the hopes of our fathers in persecution. The three Babylonian children in the fiery furnace." "Well, now, I think," said Torquatus, "we may come to the accosalium, and finish this room. What are these pictures round it ?" "If you look at the left side, you see the multi-plication of the loaves and fishes. The fish (The "If you look at the left suc, you so that the fish (The plication of the loaves and fishes. The fish (The word is usually given in Greek, and Christ is fam-iliarly called the *ichthys.*) is you know the symbol of Christ." "Why so ?" asked Torquatus, rather impatiently. Severus turned to Pancratius, as the better scholar, to answer.

"Nones of June . . . Live in peace, and pray for us.

Victoria, be refreshed, and may thy spirit be in enjoyment' (good).

This last reminds us of a most peculiar inscription, found scratched in the mortar beside a grave in the found scratched in the mortar beside a grave in the cemetery of Prætextatus, not many yards from that of Callistus. It is remarkable, first, for being in Latin written with Greek letters; then, for contain-ing a testimony of the Divinity of our Lord; lastly, for expressing a prayer for the refreshment of the depacted. We fill up the partiage of works written departed. We fill up the portions of words want-ing, from the falling out of part of the plaster.

To the well-deserving sister Bon . The eighth day before the entends of Nov. Christ God Almighty refresh thy spirit in Christ."

In spite of this digression on prayers inscribed In spite of this digression on prayers inscribed over tombs, the reader will not, we trust, have for-gotten, that we were establishing the fact, that the Christian cemeteries of Rome owe their origin to the earliest ages. We have now to state down to what period they were used. After peace was re-stored to the Church, the devotion of Christians prompted them to desire burial near the martyrs, and holy people of an earlier age. But, generally speaking, they were satisfied to lie under the pave-ment. Hence the sepulchral stones which are often found in the r-bloish of the catacombs, and some-times in their places, bearing consular dates of the found in the r bbish of the catacombs, and some-times in their places, bearing consular dates of the fourth century, are thicker, larger, better carved, and in a less simple style, than those of an earlier period, placed upon the walls. But before the end of that century, these monuments become end period, placed upon the walls. But before the end of that century, these monuments become rarer; and interment in the catacombs ceased in the fol-lowing, at latest. Pope Damasus, who died in 384, reverently shrunk, as he tells us, in his own epitaph,

from intruding into the company of the saints. Restitutus, therefore, whose sepulchral tablet w gave for a title to our chapter, may well be consid-ered as speaking in the name of the early Christians, and claiming as their own exclusive work and proand claiming as their own exclusive work and pro-perty, the thousand miles of subteranean city, with their six millions of slumbering inhabitants, who trust in the Lord, and await His resurrection. (So F. Marchi calculates them, after diligent examina-tion. We may mention here that, in the construc-tion of these cemeteries, the sand extracted from one gallery was removed into another already ex-cavated. Hence many are now found completely filled up.)

CHÀPTER I.

WHAT DIOGENES COULD NOT TELL ABOUT THE CATA-COMBS.

Diogenes lived during the first period in the his-

somewhat overdone, upon the cataconics , a theory imperial undertaking. It is time, however, for us to rejoin our party below, and finish our inspection of these marvellous cities of departed saints, under the guidance of our friends the excavators.

CHAPTER IV.

WHAT DIOGENES DID TELL ABOUT THE CATACOMBS.

All that we have told our readers of the first has no doubt been better related by Diogenes to has youthful hearers, as, taper in hand, they have been slowly walking through a long straight gallery, crossed, indeed, by many others, but adhered to faithfully; with sundry pauses, and, of course, lec-tures, embodying what we have put together in our

and a start of the rest of the right, and Tor
At length Diogenes turned to the right, and Tor
quatus looked around him anxiously.
"I wonder," he said, "how many turns we have

"I wonder," he said, "how many tirns we have passed by, before leaving this main gallery ?" "A great many," answered Severus, drily. "How many do you think, ten or twenty ?" "Full that, I fancy; for I never have counted

hem.

Torquatus had, 'however; but wished to make

"How do you distinguish the right turn, then? Oh, what is this ?" and he pretended to examine a on, what is this i and the pretention of the pretention of the small niche in the corner. But Severus kept too sharp a look-out, and saw that he was making a mark in the sand. "Come, come along," he said, "or we shall lose

sight of the rest, and not see which way they turn. That little niche is to hold a lamp; you will find one at each angle. As to ourselves, we know every alley and turn here below, as you do those of the

To be Continued.

TOO OLD A BIRD.

A couple of chaps, whose years will be few in the land if they do not reform, entered a Gratiot Avenue and it they do not reform, entered a Gratiot Avenue saloon flive or six days ago, and one of them explain; ed to the proprietor: "This fellow and me have got a bet. I bet him

\$10 that Grant will be the next President and he takes me. Here's the money—we want you to keep it until the bet is decided in 1880."

"I will do zo," was the calm reply, as the money was raked in.

was raked in. The strangers departed, each vigorously asserting that he wasn't afraid to trust the saloonist, and they were not seen again until yesterday forenoon.

"We have been talking the thing over, and have concluded to withdraw that bet. It has been some trouble to you, and if you hand over nine dollars They then appeared to remark

we'll call it square." "I am no such mon as dot," replied the saloonist, as he opened the till ; "I makes no charge-here ish der cas

He threw them out the two fives they had left, sly twinkle in his eye, and as they slid out he

a siy twinkle in his coordinates any moar pets "Shentlemens, when you makes any moar pets please call arount." But they won't. The two bills were base counter-feits, and they didn't get mixed up with the honest cash .- Detroit Free Press.