tion it must come to the faith of the

and life in its fallacies or go to it.

immortal Church, the Church cannot

SOCIALISM.

Socialism not only weakens the right

of property, if it does not expressly

deny it, it undermines the family tie.

Goods in common are to be followed

by wives in common and husbands in

common. Education in Public schools

is working to this end, designed as

they are for the maintenance, instruc-

tion and education of children from

their earliest age. These schools de-

prive and relieve parents of all care

and responsibility. Presuming that

parents are incompetent to train up

their children properly it has all the

time been asserted and reasserted that

the State should take the whole charge

of the children. A double purpose

was in view, to remove from matrimony

the principal reasons for making it

others of the same c

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation

Ottawa, June 18th, 1905.

Mr. Thomas Coffey:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is impact with a strong Catholic spirit. It strenulusly idefends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic bines. The proposed in the continued success, and best wishes for its continued fichies.

Bonatus, Archbishop of Kphesus, Apostolic Delegate. Mr. Thomas Coffey :

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey : Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleas tre, I can recommend it to the faithful. Blessing you and wishing you success believe me to remain.

Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa,

LONDON, SATURDAY, DEC 21, 1907. CHRISTMAS. This issue of the RECORD will reach most of our readers on Christmas eve. The festival of Christmas now so universally observed, brings with it to all so much of genuine love for God and man that it may be justiy considered an annual renewal of the covenant of mercy established by the mystery of the redemption. The utter abandonment of man excluded from the regenerating influences of Divine Bounty, was, at the coming of Christ, truly appalling. The world had then, we learn from the best historical sources, reached a state of moral corruption and degra dation without parallel, without limit, without extenuation. There was no infamy that did not find toleration, ap probation and encouragement amongst men. Wealth acquired by years of toil or by ancestral merit and greatness was scattered profusely-glory won by great and varied civil talents, or by the just renown of gigantic military achievements, tarnished heedlessly in the procuring of pleasures of the baser kind. Stately temples and majestic statues were raised in honor of deified vice. Even the splendid civilization of the Greeks and Romans was tainted by the foulest corruption. The influence of the merely civic virtues in promoting national advancement, domestic security, and individual happiness was found, after long trial, to be utterly wanting. There was neither honor nor domestic peace in the world. Mankind, drooping and withering through the taint of the universal moral diswhole human race from the bondage the world to redeem and rejoice man this mission of Infinite Love was acthe vicissitudes and trials through which we all have to pass every year of our lives here below, keep us too frequently away from the reflec tions which spring as if through some perennial source, from con templation, however brief, of the mystery which the Church now invites us to commemorate. But though pretime seem intent on forgetting the troub finite mercy whose wisdom reacheth from annual recurrence ever looked to with only man to defend that Word of God is scarcely a speech or demonstration and of not giving scandal under that hopefulness and fervid Catholic ex- is the Pope of Rome-and they with a made by Socialists in which they have law." The case so far as concerns

MODERNISM.

We at length approach the subject for which we made a long introduction, viz., the view of Modernism as given by The Church Times. It says in open-

ing:
... The Eccyclical is a far greater disaster to the Church than the policy of the Pope in regard to the Separa tion Law, not only because it affects every country, but also because, by placing the Roman Catholic Church placing the Roman Cathonic Chutch definitely and explicitly in opposition to contemporary scientific and histori-cal methods, and to contemporary modes of thought, it practically throws up in despair the Church's mission of np in despair the Church's mission of evangelization. It is a manifestation of faithlessness and impotence, a veritable abdication. Had St. Paul, face to face as he was with Greeco Roman civilization, adopted the attitude which is now that of Plus X., Christianity would, the control of the property of the control of the humanly speaking, have ceased to exist within a very short time. The Roman Church says in effect that it has no The Roman message for the modern world, no solu-tion for the problems of the twentieth century, no answer for the millions of anxious inquirers who are as sheep without a shepherd."

Invective is louder than argument,

and mis statement more alluring than

truth. Nor is either of these ever

wanting in the event of any Papal ac

tion. Modern thought is so carried

immortality, to make them believe that away by its own self sufficiency and so this earth is their only home, and the encouraged and lauded just now by State their only benefactor. Earthly anti-Catholic prejudice that to chalhappiness has three enemies; religion, lenge its statements or question its the marriage and private property. Re ories, or to defend the Holy Father in ligion is to be replaced by science, his well timed condemnation of Modernprivate property by community of ism, is rash, gnorant and slavish. goods, and marriage by its abominable What "disaster" can come to the and unmentionable substitute of so-Church from protecting the Bible, called free love. If children can be Christ, the Church, the supernatural, taken care of by the State, from the we are not prophets enough to forecast; age of two years up to the majority in but a greater disaster would be the public nurseries, kindergartens, primary poisoning of the wells, the perversion and higher institutions, homes will be of Christian truth, the absolute ruin of emptied, and will be exposed to com the Church. No doubt as with the plete ruin and dissolution. We do not Master so with His Vicar: "He is set imply that this is a novel tendency of for the rise and fall of many in Israel." Socialism, a theory resu ting from the No Sovereign Pontiff issues an encydesire of doing away with individual clical or syllabus without necessity ownership, or that it was never before which in turn implies that some will advocated. Modern education may be disastrously affected by it and have systematized it, but its claims others sheltered from scandal. Far were asserted a century ago by the more serious than the individual loss is admirers of revolutionary principles the guardianship of that sacred deposit who proposed it amongst other theories which makes and keeps the Church as one of the great means to recon the pillar and ground of truth. Is the struct society. Nor has this tendency Church going one way, and modern of Socialism been the only force work society the other? It may be so: so ing towards the loosening of the marmuch the worse for modern society. riage tie. Religious heresy and The path of the Church is the way of God, the march of history, even when partial to Socialism, have afforded ex. the nations wander from it. As Cardinal Newman tells us: "Both the Mosaic and Christian dispensations took the existing state of thought as it was and only partially innovated on or corrected it." Never has the Church dictated to the world its line of thought hills of society and its towers are not except when that thought undertook to yet entirely stripped of defenders. explain matters of religious import. The Church would be acting most illogically by entering into a philosophical dispute, the result of which might be indifferent to her doctrine or her discipline were she to claim by authority that both sides must admit the premises. What the Church cannot allow is that other than her own explanations be given for religion. Modern thought is no more to the Church than was the Roman or Hellenic thought when Christianity started its journey through the centuries. We are not Both might well join hands against astonished that St. Peter did not conmodern Cæsarism. But if the theories form to stole or epicurean philosophy. which we hear advocated by Socialists order, had, but for the coming of the Why should there be such a clamor to-Redeemer speedily lapsed into hopeless day for conformity and compromise be the test, we see no similarity be tween the economy proposed by our barbarism. But God's mercy, being with modern thought? It is because it Blessed Lord and the dissolving tendabove all his works, relieved, through is the Pope who has spoken. Which encies of Socialists. They are as far the coming of His Divine Son, the form of thought has been more lasting, apart as the two poles. One is superphilosophical thought as typified by natural the other natural; one canonof sin and death. Christ came into any of the schools, or religious thought izes the poor, the other claims that as expressed by the Cross, the Councils there will be no poor; one emphasizes kind. We know how from the crib of the Church or the Supreme Pontiff? duty and sacrifice; the other insists upon at Bethlehem to the Cross on Calvary, When all is confusion to whom shall we right and prosperity. There is no go? We cannot expect Strauss to clear reason why they are necessarily apart. complished. It is around the crib in away our doubts, or the law of evolu-It is rather in its revolutionary parentthe obscure hamlet wherein Christ tion to develop immutability. How is age and its irresponsible talk that deigned, amid privation and poverty, it that Christianity needs reconstructo enter the world, that the thoughts tion? Such a Christianity is no Chrisand hopes of men gather at this holy tianity. There is no use in a philosopher season. The pre-occupations of life, coming with a professor's gown from wish the amelioration of social condiany university, and saying to us: Lo, here is Christ." We know where He is: He is in the Vatican. The Holy Father was not only quite within his bounds in the Encyclical but he was the champion of all revelation, for which other generations may be more grateful to his memory than The Church Times seems to be. So far vented, as many at other seasons are from this Encyclical being an "abdicafrom such contemplation, all at this tion" it is one of the strongest vindications of revealed Christian religion. lous scenes of every day strife and activ- Its clearness and force, its unity of ity for better thoughts, and a hearty thought and variety of points - its moment of thanksgiving to a God of in- authoritative tone and practical man dates show the thinker, the student and end to end mightily and ordereth all man of power. For a generation, or things sweetly. To all at this season more correctly speaking, a century, the we extend our most cordial greeting. Bible has needed a protector. Protes-But to our readers and friends we es | tants, Church Times included, might, pocially wish a very merry Christmas. for reason of their much boasting, been We trust that for all of them it may be expected to undertake the work. They a season of genuine happiness and had prided themselves in it that it was religious rejoicing, for thus spent, this their only guide. They watched in silsacred time will be a presage of ence higher critics tear away its books brighter and happier days, and its until hardly a chapter was left. The fact," says Count Soderini, "that there

ous. The brightest, strongest figure ances against God and against Christianity." We wait again, to examine in the gloom now threatening divided Christianity is the venerable Pontiff the forms of Socialism found in Eng bidding the winds and the waves be still. If modern thought seeks salva-

PROTESTANT PREACHING. A correspondent of the Daily Witness, of Montreal, makes a doleful complaint that his " theological leaders are fall ing away from the teaching of the Bible." So far have matters gone and so common is the decadence that he is worried lest perhaps "the Protestant Church itself is on the downfall." These preachers "deny the Word of God, saying that Christ never rose from the grave, and there is no sin and there is no hell, and no one is converted. How can these men say they are ordained by God to preach the gospel?" He deplores the unrest and confusion into which his Church is thrown. What this writer describes is only too true, and would be witnessed in our own Church were it not for the voice of authority. This correspondent is portraying modernists. What he says, with trembling voice and in ques tioning tone, our Supreme Pontiff with that clearness, which is begotten of indissoluble, and secondly, to bring up power, proclaims to the world, that the children free from all belief in God and Catholic Church will not have confasion. The difference between the faithful of our own Church and the members of sectarian bodies is brought out into bolder relief by letters such as that to which we refer. Authority is sorely needed nowadays in matters religious, social and civil. Unrest and confusion dis urb thought, industry, conduct. They have invaded every shore and have actually threatened the sanctuaries of the Church and the halls of the State. Where a vigilant pastor with due authority commands attention and obedience, unrest and confusion steal away worse confounded. Where there is no such pastor, where due authority is dethroned and replaced by private judgment what can any man expect but that leaders-who are not, with their good will, blind guides-will tend downwards and stray far from the fulness of truth committed to living teach ers? The complaint which this gentleman makes has a tone of sadness about it with which we sympathize, but this condition is the natural result of the principles laid down by the heresiarchs of the sixteenth century. Who kept the resurrection, and hell and sin and all other dogmas from injury and corrupnational pride, though they may not be tion through the centuries? Not the Bible—for here in an age of so called cuse and encouragement for the disso enlightenment after the Bible has been lution of the family and the degradation in possession for three hundred year of woman. The only hope a thoughtful and after men's private judgment on man can have is that bad principles Biblical questions has divided and sub may not be carried to their logical divided we find the truths of Christian conclusions, for light still rests on the ity, treated as fables and the Bible it self thrown away as the most fabulous myth of all. The only power that could Let us take up another - really the save the fulness of revealed truth from third point - the stand taken by complete destruction as well as from a Socialism with regard to the Church minimizing tendency is the lawfully and the Church with regard to Social established living teacher, whose ism. Socialism is in essence and watenful heart would never rest, whose actual practice opposed to religion, power would never weaken and whose which it regards as one of its most imclear voice would never be drowned by placable foes. We find, on the other the noise and confusion of self-constihand, writers claiming Christianity as tuted guides. Night is coming on; the a typical form of Socialism and strivstorm is growing worse-what consolaing to prove that Christ was the first tion, what security to be in Peter's Socialist. If this argument be true there ought to be no antagonism.

THE ODDFELLOWS. Our correspondent who wrote us comes again with the same question: "Why are the Odd fellows condemned by the Church?" He complains that our argument was "very poor," and that we mis stated the association when we put it down as an oath-bound secret society. 'Then," he adds, we stated that a secret promise was of "as much importance as an oath"-and "it answered his (our) purpose as well." We may as well be candid at once. We never had an argument, or pretended to have one The only show of an argument was that Socialism has taken to irreligion. The the Church condemned the Oddfellows. questions of property and family are "And," to quote an excerpt from the the introduction of trouble. Both Council of Baltimore, "whenever the Church has spoken authoritatively tions. A complication has aggravated with regard to any society, her dethe misunderstanding; for many who love Socialism have a greater hatred cision ought to be final for every Catholic. He ought to know that the of the Church. To none does the Church has not acted hastily, nor un-Church yield in her love of the work wisely, nor mistakenly: he should be ing poor. As one of these writers puts it: "I do not like the Catholic convinced that any worldly advantages which he might derive from member-Church; I am working for Socialism ship in such society would be poor when I attack a religion which is substitute for the membership, the hindering Socialism." Here is some sacraments and the blessings of Christ; more of the same writer's irreligious he should have the courage of his teaching: "I cannot believe that religious convictions, and stand firm to Jesus Christ was God nor that He was the Son of God." Mr. Blatchford faith and conscience. There is one characteristic which is always a strong sweeps away not only our Lord but presumption against a society and that the prophets and apostles : they either is secrecy. When in 1894 the Roman never existed, or were no better than authorities pronounced sentence against ordinary people. Miracles, sin, atonethe Oddfellows most strenuous efforts ment have no existence. There is were made to have the decree changed. with him one " blessed word "-Deter-In one of its answers the Sacred Conminism-which destroys free-will, sin, gregation said: "This is not a quesmorality. Socialism so far, at any rate, tion of mere ecclesiastical law which is decidedly materialistic and atheistic does not bind under serious loss, but in its teaching. "It is a noteworthy it is one of the natural and divine laws,

howl cry "abdication." It is scandal abstained from making hostile utter. The Catholic Record is closed.

Paper read by Rev. M. M. Hassett

D. D., at the Eucharistic Congress, Pittsburg, Wednesday, October 16. clearly sets forth the doctrine of the Real Presence is Justia Martyr. In his First Apology, addressed to the Emperor Antoninus (138-161) and the Roman Senate, Justin describes the chief act of Christian Worship without the least equivocation. At this date, a little more than a century after the surrection of Christ, numerous calum nies were current relative to the conduct of the Christians in their periodical assemblies. Justin, being himself a convert to the faith, fully realized the urgent need of a clear, forceful explanation on behalf of his brethren, and it was, consequently, with view to removing the groundless prejudices, which influenced even most intelligent section of Ro society, that he wrote this treatise. The Christians, Justin clearly shows. have nothing to conceal, and one proof this is that he is at liberty to explain in the plainest terms what actually takes place in their weekly

He then describes the celebration of the Eurcharist (1) in connection with the soi mn administration of baptism, and (2) as this took place in their regular weekly assemblies. (Apol. I., cc. 65 67) In the former service the candidates, after baptism, were intro duced into the assembly of Christians, and all joined in certain prayer for the and all joined in certain prayer for the meophytes. After this, bread and wine mixed with water, were brought to the President of the brethren, who, re-ceiving them, gave thanks at consider ceiving them, gave thanks at considerable length "to the Father of the Universe, through the name of the Son and the Holy Ghost." The bread and wine, over which the thanksgiving had been pronounced, were then distributed to all present by the deacons. No one, nowever, was allowed to partake thereof unless he believed in the truth of the doctrines taught by Christ and was baptized. For this was no common food and drink, but "the flesh and blood of that Jesus Who was made

A few decades before this work wa written a Christian artist had depicted in a chapel of the subterratean ceme tery of St. Priscilla, in Rome, a scene in which we of the twentieth centary can easily trace the expression in pic torial form of the liturgical function describe by Justin. On the apse of the capella greca, above the place where once stood an altar, may be seen the dim outlines of a painting, which ranks among the most important of the frescoes of the Roman catacombs. owe its discovery to Mgr. Wilpert, an archaeologist who is beyond question the greatest living authority on all that concerns the first period of Chris tian art. The scene depicted repre sents seven persons at table, dispo of, in a manner then customary, on a semi-circular divan. The place of honor, in cornu dextro, is occupied by venerable bearded figure, who is in the act of breaking a small loaf which he holds with both hands. This is the 'President of the brethren;" words, the Bishop or priest, who is de-picted performing the function des-cribed in the acts as "breaking bread" nence the name "Fractio Panis, appropriately given to the picture by its discoverer. And, as though to leave no doubt as to the subject he wished to portray, the author of this scene added another detail, which is nowhere else represented Christian art : he depicted directly i front of the "president" a two handled cup—the Eucharistic chalice This remarkable picture is shown by

the second century. One ndication o its early date may here be mentioned. The "moment" represented by the artist is that immediately before the communion, when the celebrant is "breaking bread." Now the selection of this particular act for representation is a strong indication that the mitted through baptism resco belongs to the time when the titled to partake of the term "breaking bread" was still the proper designation for the Mass in Christian terminology. But, in the middle of the second century "breaking bread" is no longer heard of ! ing bread" is no longer heard of Justin Martyr employs a new term for the Sacrifice of the New Law," the Eucharist," which, evidently, has already been sufficiently long in use to become quite familiar. Hence the in-ference that the Fractio Panis fresco is of an earlier date than the First Apology of Justin, written about 150, and consequently of the early decades of the second century. Soveral other chronological indications, enumerated by Wilpert, confirm beyond doubt this

Wilpert to belong to the

A recent writer regards the Fractio Panis as representing the celebration of the Eucharist in connection with the funeral agape on the anniversary of the death of some person interred, probably, in the chapel. The picture, coording to this interpretation, depicts a priest, with the relations of the de ceased, offering the sacrificium pro dormitione (Wieland, Mensa und Con-

fessio, p. 139).

In addition to the unique details showing the actual celebration of the Eucharist the author of the Fractio Panis fresco added certain other fea-tures which appear frequently in the symbolic pictures of the first period of Christian art. In the center of the table he depicted two plates, one containing five loaves, the other two fishes, while to the right and left of the divan seven baskets of bread are distributed symmetrically. These adjuncts of course, recall at once the miracle of the multi recall at once the infracte of the mutic plication of the loaves and fishes. The representation of a fish, you are aware, was a favorite symbol of Christ in the first age of Christianity. The famous epitaph of Abercius of Hieropolis, which tells of the journey of this second century Bishop through vari ous parts of the Empire, as far as the capital itself, speaks in the symbolic reserved to sacred personages, par-language of the time of the delicious taking of a banquet which consist of food the traveler everywhere received loaves and fishes. This portion of the

MONUMENTS OF THE from his brethren in the faith, which consisted of "the fish from the spring, the great, the pure, which the spotless Virgin bore." The epitaph of Pectorious of Autun also, nearly contemporary with that of Abercius, alludes to ary with that of Abercius, alludes to Christians as the "Divine race of the heavenly Fish," and Tertullian, in a well-known passage (De Baptismo, c. I) says that the faithful are "little fishes" born in the water (through baptism), "after the example of our Ichthus, Jesus Christ." Our Lord was Ichthus, Jesus Christ." Our Lord was the Great Fish, the Ichthus of the famous acrostic, which term was a symbolic profession of faith meaning Jesus Christ, Son of God, Saviour.

The loaves and fishes of the Fractio Panis, therefore, form a symbol of the Sucharist of the most appropriate kind suggested by the Gospels, and particularly by the Gospel according to St.

John. In his famous sixth chapter this evangelist informs us that the p of the Eucharist was made by Christ the day following the multiplication of the five loaves and the two fishes. this occasion our Lord made a striking contrast between the "meat which perisheth," in allusion to the food which the people had eaten in the desert, and the "living bread," His very Flesh and Blood, which He in the near future would give them, and thereby suggested the idea of regardloaves and fishes miraculously multiplied as a symbol of the heavenly food which would be the pledge of

immor ality.

Thus, in the Fractio Panis we see the real celebration of the Eucharist side by side with this apposite eupharistic symbol. The guests at this eucharistic funeral agape are partaking of the "delicious wine mixed with water, together with bread" of Abercius, which have been mirac-uously transformed into the Flesh and Blood of the Ichthus, Jesus Christ.

Four other frescoes of the capella greca must here be mentioned, owing to their close relationship with the Fractio Panis. Two of them refer to the Sacrament of Regeneration. will be recalled that Justin Martyr places special emphasis on the necessity of baptism as a prerequisite to receiving Holy Communion. The aucharistic frescoes of the catacombs are equally emphatic in this regard: instance they are closely in every instance they are closely associated with symbolic or real repre sentations of baptism. Thus in capella greca two symbols of baptism are represented, Moses striking the rock from which water gushes forth, and the paralytic cured of his in-firmities at the Probatic Fountain, and Wilpert regards it as probable that a representation of the administration of baptism, such as those in other catacomb paintings, once occupied a now empty space on the vault of the nave.

The two other pictures alluded to represent the Magi adoring Christ in the arms of His mother, and Abraham about to offer the sacrifice of his son Isaac. The former picture is the artist's profession of faith, in the reality of Christ's incarnation, which was denied by the heretical sect of the Docetae. The latter, on the right of the Fractic Panis, was a symbol of the Passion of Christ. The Passion of our Lord was a subject carefully avoided in early Christian art. Even as late as the fourth century, when some scenes from the sufferings of our Saviour appeared on carved sarcophagi Christ is always triumphant, never in an humble, attitude. This reluctance of the artists to represent scenes from the last day of the Lord's earthly life is attributable to the horror which death by crucifixion then inspired universally. But if they avoided the Passion there was no reason why the artists should not depict a symbol of the Passion, and, at hand, in the sacrifice of Abraham, was a symbol entirely appropriate. For Isaac was a type of the Messiah.

This group of paintings, therefore, to the eye of a Christian of the second century, conveyed a meaning somewhat as follows: As a member of the Church of Christ, to which he was admitted through baptism, he was enthus, Jesus Christ, under the forms of bread and wine. Moreover, this same Lord had really assumed human nature and in human form had been worshipped by the wise men from the East. He had really sacrificed His life for the salvation of men, and His flesh and blood in the Eucharist were the pledge to all partakers of immortality: that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up on the last day."

John, vi., 55) After the Fractio Panis the most remarkable fresco in which the miraculous multiplication is employed as a symbol is found in the Crypt of Lucina, the most ancient part of the cemetery of St. Colivers. It consists of two of St. Calixtus. It consists of two fishes and two baskets of bread, on a green field. At first view it would eem as though the fishes were represented, each carrying a basket of bread, in the act, swimming. But such a feat was a physical impossibility. A closer examination of the freeco made by Wilpert has shown that the baskets are placed very closely beside the fishes, but not on them, and that the surface on which both are resting is green in color, instead of blue, as was once supposed. The subject, therefore, is the miracle of the loaves and fishes, the green surface representing a field. As a symbol this picture is particularly striking from the introduction of two symbol this particularly glasses, containing a red substance, into the center of the baskets. Evidently the artist intended to represent the eucharist c wine as well as the bread, and consequently the representation formed a remarkable symbol, composed of the matter of the Encharist, which, by consecration, became the Ichthus, Jesus Christ. In one of the Sacrament chapels

there is a third representation of ar eucharistic banquet which also is of special interest. The first scene of this fresco shows seven persons at table, clad in the tunic and pallium

second scene, beside is wholly new, and unic It consists of two perso veiled Orans, standing table on which tare pla fish. The personage in lium holds his hands en loaf and the fish, in a reminds one of the pri hands over the chalice, consecration. Wilper tion of this scene is sacred personage is or ing the miracle of the which act, in the the artist, is sy consecration. The the other hand, is a s ceased who, through Holy Communion, has happiness: "He the vi., 59)
The multiplication of

fishes was the favorite

Encharist in early Ch

were represented in

other miracles of

the banquet ciples on the shore of ias (St. John, xxi., Smiracle of Cana, the miracles appears only ing of the second cent Sacrament chapels. this fresco seems to d all from representation plication, but closer veals certain signif The first of these is th baskets, seven or mo appear in representa e in the desert. A place the seven band By referring to St. we find that the seve engased in fishing after his resurrecti shore. All hastened realized who was reaching Christ they lying, and a fish labread." In the class Christian times fisher represented nude, John tells us that S ally in this condition nized his Master. sufficient to show th the fresco under tended to portray th seven disciples as St. Au Encharist. this symbol in his c John: the "roaste represented Christ passus Christus est in Joan.)
By the third cer

meaning of the mira tion had become a Christians of Rome ere able to introdu which greatly mod their representation Instead of the bang picted Christ perfo erely by touching the several baskets fishes were left whol ation. About the eucharistic symbol o troduced, which, two catao consisted of the min appropriateness car tioned, for, since His blood ? The two frescoes

found in the catacon Marcellinus. The which belongs to represents the inv seven guests chara istic banquet scen divan on which the on the left is a ser veiled hands a dish
pying the post of he In the tremity. In the right, Christ is tor e of the six pots near Him. Tous secration of the symbol of the conse

A fresco of the f ered in a cemeteri dria in 1864, resymbol in a still c sted of three sce the apse, above altar occupied. T the miracle of Christ, identified eated on a throne blessing loaves an Him by St. Peter His feet twelve buted symmetrica

To the right and picture were two former is almost a Greek inscription subject. This resing of the eulogia is a term used by chalice of, e which we bless, munion of the therefore, we may this picture repr feast scene in wh of the symbolic lo scene on the right inscriptions: "J vants," representation of the sath was well acquain tian symbolism, reproduce the fa charist, the plication, as well e eucharistic

I trust that in succeeded to son an idea of the si the most importments of early Constructive of worthy of note witness to the be age with regar belief, taking in character of the