

of the highest distinction and consideration, ex-Silentiary of the Sacred Palace, ex-Count of the Consistory, Count of the Household Troops." (A.D. 519.)\* We have also such examples as SCRINARIUS PATRICIÆ SEDIS, "Secretary of the Patrician Order;" ARGENTARIUS, "A money dealer;" VESTITOR IMPERATORIS, "Master of the Imperial wardrobe," etc.

The great body of Christians, however, were of lowly rank, many of them probably slaves, by which oppressed class most of the arts of life were carried on. It was the sneer of Celsus that "wool-workers, leather-dressers, cobblers, the most illiterate of mankind, were zealous preachers of the Gospel;" but Tertullian retorts that every Christian craftsman can teach truths loftier than Plato ever knew. The emblems of the occupation of the vine-dresser, carpenter, mason, currier, wool-comber, shoemaker and the like, occur on many of the funeral slabs. We find also such records of trade as: PISTOR REGIONIS XII., "a baker of the twelfth district;" ORTVLANVS, (*sic*) "a gardener;" HORREARARIUS, "a granary-keeper;" CARBONARIUS, "a charcoal seller;" POPINARIUS, "a victualler;" BVBVLARIUS DE MACELLO, "a flesher from the shambles;" CAPSARIUS DE ANTONINIAS, "a keeper of clothes at the Antonine baths;" QVADRATARIUS "a stone squarer;" POLLICLA QVI ORDEVM BENDIT (*sic*) DE BIA NOBA (*sic*), "Pollicla who sells barley in the New Street;" JOHANNIS V. H. OLOGRAVVS (*sic*) PROPINA ISIDORI;" John, a respectable man, a book-keeper in the tavern of Isidorus;" and less reputable than any, VRBANVS V. H. TABERNARIUS, "Urban, a respectable man, a tavern-keeper." This last, however, is of date A.D. 584, when the purity of faith and practice had greatly degenerated. While many of Rome's proudest monuments have crumbled away, these lowly

records of the early Christians have been preserved for our study.\*

Very often some phrase expressive of the Christian character or distinguished virtues of the deceased is inscribed in loving remembrance by his sorrowing friends. These testimonies are calculated to inspire a very high opinion of the purity, blamelessness, and nobility of life of the primitive believers, all the more striking from its contrast with the abominable corruptions of the Pagan society by which they were surrounded. With many points of external resemblance to heathen inscriptions, there is in those of Christian origin a world-wide difference of informing spirit. Instead of the pomp and pride of Pagan panegyric, we have the celebration of the modest virtues of meekness, gentleness, and truth. The Christian ideal of excellence, as indicated by the nature of the praises bestowed on the departed, is shown to be utterly foreign to that of heathen sentiment. The following are characteristic examples:

IN SIMPLICITATE VIXIT, AMICVS PAVPERVM, INNOCENTIVM MISERICO, 3, SPECTABILIS ET PENITENS; "He lived in simplicity, a friend of the poor, compassionate to the innocent, a man of consideration, and penitent." INFANTIÆ ÆTAS, VIRGINITATIS INTEGRITAS, MORVM GRAVITAS, FIDEI ET

\* It may not be uninteresting to notice some of the trades and occupations mentioned in Pagan epitaphs. They are of a much wider range than those of the Christians, indicating that the latter were a "peculiar people" excluded from many pursuits on account of their immoral or idolatrous character. We find such examples as: MAGISTER LVLI, "master of the games;" MINCATVR POCVLI, "toast-master;" DOCTOR MYRMILON, "teacher of the gladiators;" DERISOR OR SCVRRA CONVIVIORVM, "buffoon or clown of the revels;" STVPIDVS GREGIS VRBANI, "clown of the city company of mountebanks." One of the most remarkable is that of FANATICVS in the temple of Isis, i. e. one hired to stimulate the zeal of the votaries of the goddess by wild and frantic gestures, attributed to the inspiration of the Deity.

\* See McCaul's "Christian Epitaphs of the First Six Centuries."