

On the same subject we find the following remarks in Mr. King's *Gnostics*, p. 48:

"There is very good reason to believe that, as in the East the worship of Serapis was at first combined with Christianity, and gradually merged into it with an entire change of name, not substance, carrying with it many of its ancient notions and rites; so in the West a similar influence was exerted by the Mithraic religion. Seel (*Mith.*, p. 287) is of opinion that 'as long as the Roman dominion lasted in Germany we find also traces of the Mosaic law: as there were single Jewish, so there were also single Christian families existing among the Gentiles. The latter however, for the most part, ostensibly paid worship to the Roman gods in order to escape persecution, holding secretly in their hearts the religion of Christ. It is by no means improbable that under the permitted symbols of Mithras they worshipped the Son of God and the mysteries of Christianity. In this point of view the Mithraic monuments so frequent in Germany are evidences of the secret faith of the early Christian Romans.'"

The objection here is that there is no exclusively Mithraic emblem on the stone.

One other question remains for consideration—"Is it an ordinary Roman monument!" On this theory the figure believed by some to be a cross must be regarded as one of those Pagan decorations that are occasionally found on their sculptured stones. The dog may be taken as the symbol of "affection," and the cock of "industry and vigilance," *i.e.*, *Spes* may have been represented as *amantissima mariti** and *operaria ex gallicinio*; and such symbolism is also consistent with the theory that the memorial is Christian.

The evidence, then, inclines me in favour of this theory, which, if the figure at the top in the angle be, as I suppose, an unfinished Constantinian monogram, is confirmed almost beyond doubt. Even if the missing sixth line in the figure was originally cut, although now no longer apparent, there seems to be as much reason for supposing that it was a Rho, *i.e.*, P, as for conjecturing that it was a ray; and even if the latter conjecture be true, the appearance of a separate star is not inconsistent with the Christian theory.

* See *Christian Epitaphs*, p. 14.

NOTE.—This subject has been treated by the Rev. H. M. SCARTH, in an able article in the *Journal of the Archaeological Association*. Fig. 1, especially, is of great interest, as it represents probably the only Christian epitaph found in Britain of the Roman period. Its age is almost certainly of the third or fourth century, probably of the latter.