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## On Conscience.

From an article entitled "Psychology according to the Bible,"  
by Prof. J. Herzer, Springfield, Ill.

Conscience (*συνείδησις*) is derived from the Latin *conscientia* (*con*, together, and *scio*, to know). As the etymology indicates, it signifies "joint knowledge" with either a thing or a person. Conscience is attributed to the human soul in the New Testament 31 times: Rom. 2, 15; John 8, 9; Rom. 9, 1; 13, 5; 1 Cor. 8, 7; 10, 25. 27. 28. 29 (twice); 2 Cor. 1, 12; 4, 3; 5, 11; 1 Pet. 2, 19; Heb. 9, 9. 14; 1 Tim. 1, 5 (good). 19 (good); 1 Tim. 3, 9 (pure); Acts 24, 16 (void of offense); 2 Tim. 1, 3 (pure); 1 Pet. 3, 16 (good). 3, 21 (good); Heb. 13, 18 (good); 1 Cor. 8, 10. 12 (wounded, weak); 1 Tim. 4, 2 (seared); Titus 1, 15 (defiled); Heb. 10, 22 (evil); 10, 2; Acts 23, 1 (good).

Modern psychologies largely neglect and ignore the doctrine of conscience; even Christian psychology often pays little attention to it. But from the Bible, especially the New Testament, we learn that conscience is an innate aptitude of every human soul. According to Rom. 2, 15 it is a witness found in every man. St. Paul here says of the Gentiles that their conscience "bears witness." This is an important passage for us when we seek to establish what the Bible designates as conscience. We see here that the testimony of man's conscience must be distinguished from the "work of the Law written in his heart" or soul. Conscience, therefore, is not identical with the moral norm, the divine Law, or any other law. It bears witness to the divine Law and its demands, its authoritativeness and sternness. Conscience in man, then, must be defined as the natural aptitude and faculty of the human soul whereby the ethical relation between his disposition or conduct and an acknowledged moral norm is spontaneously suggested to man's consciousness. The primary function of the conscience is this, that it applies the Law in its statements concerning the moral quality of an act contemplated or committed. It places every act in its ethical category, according to the divine Law "Thou shalt" or "Thou shalt

## Evidences from Greek (or Greco-Roman) Tombs.

I find that in my *Testimonium Animae*, 1908, largely intended for theological readers, there are but two pages specifically devoted to utterances on tombs (pp. 308. 309). Now, it so happened that recently, in connection with an inscription copied by me at Florence October 7, 1924, after my return, I sought a wider and more searching vision of this whole theme, viz., Death, as presented by inscriptions on tombs or sarcophagi. As I worked through the noted volume of Georg Kaibel's *Epigrammata Graeca ex Lapidibus Conlecta* (Berlin, 1878) much new light seemed to be thrown upon many obscure or slightly known things. Some of these are connected with the beginnings of Christianity, and with the general environment of the same, in its nascent or earlier period. For instance, *the Greeks in Rome* and in the earlier Christian Church there and elsewhere in Italy. Take the names appended by Paul of Tarsus to his letter to the Christians in Rome; most of them are Greek. Professor Deissmann, in his *Licht vom Osten*, rushed to the (rash) inference that somehow this last chapter had, like a towed boat, become loosened from an epistle,

say to the Ephesians, because the names were mainly Greek. They are. But when one studies, sifts, and correlates the ample material furnished by the more than one thousand inscriptions in Kaibel's volume, one begins to pause and to gain a closer vision. Rome, particularly after Actium, 31 B. C., and the incorporation of Egypt with the Roman Empire, 30 B. C. (after August of that year), — Rome, I say, became the capital of the Mediterranean world in a manner and in a degree which she had *not* been during the republican era. Even at Puteoli, the greatest commercial port on the west coast of Italy, Paul found a Christian community when he landed there in February 61 A. D. (Acts 28, 14), followers of the "sect of the Nazarenes," who entertained the great apostle for one week, perhaps to hear him *once* during that period of time.

Let us survey once more the names of members of the first Christian church at Rome. Rom. 16. Prisca (Priscilla) and Aquila, tent-makers like Paul (and his father), notwithstanding their Latin names, really were Jews, natives of Pontus. Additional Latin names are Junia (probably wife of Andronikos), Ampliatus, Urbanus, Rufus, Julia (probably wife of Philologos); but Greek names occur much more frequently: Epainetos (Paul's first convert in the province of Asia; perhaps an Ephesian); Andronikos, himself a traveling preacher of the Gospel, an earlier convert than the great Tarsian himself; Stachys; Apelles, a tested Christian ("those from the family," I take it, "of Aristobulos"); Herodion, a kinsman; those from the house of Narkissos, who had turned Christians (slaves? children?); Persis, Tryphaina and Tryphosa, probably Greek girls (Persis, it seems, was a deaconess); Asynkritos; Phlegon; Hermes, perhaps an abbreviation of a longer name, but not necessarily.

In Kaibel, p. 638, there is a Hermes buried at Puteoli, an Athenian by birth, Hermas (maybe an abbreviation of Hermagoras), Patrobas (name also found in Kaibel, p. 669), Philologos, Nereus, Olympā. The only distinctly Jewish name is Maria, Rom. 16, 6, probably a deaconess.

Rome had seven or eight synagoges at this time. The necessity of trade and civil life postulated, even for Jews, a Gentile name. The Law and the Prophets and Psalms were read or taught, mainly in Greek, the Greek of the Septuagint. Greek, even in Rome and elsewhere in Italy, especially in the southern part of the country, maintained a cultural and probably a commercial predominance. Freedmen who brought Greek along, when assuming the *nomen gentile* of their *patronus*, still were Greeks in that Hellenistic

period, when Greek dominated the Mediterranean. In Florence I made some studies in Gori's noted collection; I noticed over and over again the combination of both a *Greek and Latin* name borne by one person; e. g., Claudia Irene, Lyde Marcella, Junia Calliope, Publicius Chryseros. Alcibiades buries his wife Minna; Claudius, his wife Caecinia Irene; Acilius Epaphroditus affectionately commemorates his wife Flavia Tyche; Domitia Phyllis was the wife of a procurator of Caesar Germanicus; Ulpius Calos was an imperial freedman; Juria Klete buried her husband Valerino Eutychos. The name Onesimos ("useful man"), so familiar to us from St. Paul's letter to Philemon, I noted some 4 times; T. Julius Hermes, 68; Acilia Sotira (Σώτιρα), 72; C. Julius Sötēr, 93 times. The last greeting, Χαῖρε! "Farewell!" occurs often. "Dear Zosima, farewell!" (96 times). Very often the lettering is Greek, and the nativity of the deceased, who died in Rome or elsewhere in Italy, is indicated. The D. M. (DI MANES), literally, the Good (or kindly) Deities, or Powers, are the *deceased themselves*, who, it was believed, could either aid or injure the living.

Here is an inscription to the Egyptian goddess Isis: "To the good Isis, who heeds prayers (ἐπηκόω), Teleukos, the son of Sokrates, [made] a vow during the priesthood of Diokles, son of Diokles. (Gori, p. 81, No. 1.) "To the DI MANES of T. Flavius Thallos." He lived five years, three months, two days, eight hours. (No. 11, Gori.) Sometimes we notice a round depression in the tablet, with one or more apertures. Gori, No. 22, makes this annotation: "The *krateres* which may be seen in the center of ancient sepulchral stones, with one, three, five, or seven small apertures, were devoted, on the anniversaries of the dead, or on such days as they [the survivors] wished, for sprinkling the ashes with parental sacrifices or libations, or for catching the tears."

Sometimes the letters Θ. Κ. (Θεοῖς Καταχθονίοις) appear on one and the same sepulchral inscription with D. M., bilingual; very often both languages even in the full text.

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I will now turn to some Christian inscriptions and call the attention of the readers of the THEOLOGICAL MONTHLY to some outstanding matters.

The greatest and most scholarly collections are those made by De Rossi *Roma Sotterranea*, etc. Most of these deal with the material furnished by the catacombs. The D. M. disappear, and *Requiescit IN PACE* takes its place. I was impressed particularly

by one thing; I mean the very great number of *Greek names*, or names originally Greek, of Christians in Rome. I now refer to De Rossi, Vol. 2, p. 133. In Latin lettering: Agape, Agele, Antigonus, Artemius, Asclepiodotus, Attalis, Attica, Agatemeris, Auxesis, Basileus, Basilissa, Calvetychae (the ae = η), Chione, Chresime, Chresimus, Cosmion (*Κόσμιον*), Crēste, Cyriace (distinctly of Christian coinage), Cyriacus, Discolis, [H]Elladius, [H]Ellas, Epigonus, Eucarp[us], Eugenius, Filorome, Heliodora, Heraclius, Herclania [Herculanea], Hirene [Peace], Hypomone [Patience], Irene [Peace], Kyracus [= Dominicus], Laodicia, Macaria, Phoebe [cf. Rom. 16, 1], Athenodora, Quiriacus [= Cyriacus], Stephanus, Thalassus, Triade [perhaps in honor of the Holy Trinity]. I noticed also some 90 names (of catacomb derivation): *Roman names in Greek lettering*, some of which I here present in their original Latin form: Antoninus, Aurelia, Valeria, Verecundus, Veronica, Grata, Gratus, Exsuperantis, Thuscus, Ianuarius, Inaros, Candidianus, Crescentina, Marcellus, etc.

Callistus became bishop of Rome in 218 A. D. But before this he had been appointed supervisor of the *κοιμητήριον* (on the Via Appia, which I visited on May 10, 1924), after 202 A. D., by Bishop Zephyrinus, the fourteenth bishop according to Eusebius (*H. E.*, II, 25, 6; V, 28, 7). (The great apostle was buried on the Via Ostiensis, in the Coemeterium Lucinae, not far from the spot where the noble basilica San Paolo Fuori le Mura ("outside the [Aurelian] walls"; it commemorates him and his martyrdom) has been erected. According to the ancient antiquarian names above, there were in Rome the following *coemeteria*, named probably from those who established them; perhaps, in some cases, from martyrs first there laid to rest. I give the antiquarian's list as printed by him on p. CXVII: Coemeterium Lucinae, Priscillae, Hermetis, Callisti, Saturnini, Praetextati, Domitillae, Hippolyti, Petri et Marcellini, Cyriaci, Sanctae Agnetis, Tertullini. He also calls attention to an important landmark. Before 312 A. D. (Constantine's conquest of Italy and the battle of the Mulvian Bridge) it was virtually impossible for Christians to use the symbol  $A \text{✠} \Omega$  publicly, in the sun. Hermes, *e. g.*, was a martyr under Emperor Aurelianus, 270—275 A. D. The phrase *in saeculo* (in this world) recurs on Christian tombs. Even as late as 238 and 298 Christian tomb inscriptions in *Greek* occur in these *coemeteria*. And as for St. Paul, De Rossi says (vol. I, p. 7, col. 2): "In Lucinae quippe coemeterio Paulus Apostolus conditus est." The Christians uniformly used the words *Depositus, -a, est*, not *sepultus, -a*.

But let us return to some important points furnished by pagan or prechristian tombs, in Kaibel's collection. Of the polyglot and cosmopolitan character of Rome, I will say nothing further; rhetors, *grammatici*, physicians, architects, merchants, accountants, came there from everywhere; also musicians, poets, athletes, and Greek hetaerae, much extolled by Roman poets. But, after all, it may be better to specify.

We note, *e. g.*, as original habitation or birthplace: Laodicea (Kaibel, 673), Sidē in Pamphylia (Kaibel, addenda, 772), Mitylene (add., 828), Sicily (563), Smyrna (584), Ephesus (593), Nicomedia, in Bithynia. There is one who taught mathematics in Rome (597); another one was a comedy actor from Paphos, in Cyprus (605); Menophilos came from Asia (the province) to Rome (614); a philosopher came from Limyra, in Lycia, to Italy (615); an artificer in gold came from Corinth (619); a sculptor from Aphrodisias came to Rome (620); a native of Sardinia was an accountant at Tarsus, died in Italy (622); one came from the isle of Lepara (640); a native of Phrygian Magnesia was buried near Rome (641); a girl, Pompeia, born at Tarsus, was married to Rusticus (644); one is from Smyrna (657); Modesta is buried at Puteoli (the inscription is bilingual, 677); a eunuch came from Thessalonica (683), another one from Linope (702), Proklos from Syria (703); a trader from Syria died at Lyons (714); one who came from Apameia was buried at Rome (719).

I have noted, during my study of Kaibel's collection, a certain note of hope, I will not say of immortality, but of some spiritual future, some brighter lot. Kallisto of Lemnos, who died at eighteen (151):—

I inhabit the pure and most fair abode of the pious. (V. 5.)

Earth raised to light, Sibyrtios; earth doth conceal

The body: your breath the ether took again, which gave it. (156.)

Whose body lies in earth, but soul in Olympus. (159.)

My noble name, O stranger, is Kydila; I dwell in

The splendid mansion of Persephone, in the realm of the pious. (189.)

Many came to immortals with Olympian rest;

But the great God is the Father of all these,

Who ordered the universe, bidding the moon

To obey the night and Titan [the sun], the Graces of Day.

Him obeying, I leave my form in the earth, from which I was born;

But an immortal soul got I by lot;

In earth the body, its kin; but celestial

Came the soul to an imperishable home. (261.)

For all the souls that lived reverentially and well,

These, say thou, do not die, but call them immortal. (268, 1. 7.)

“My tabernacle (*σκήνος*, body) my parents, since honor belongs to the dead, honoring it, wept for about the unfeeling tomb; but my soul passed into righteousness” (*ἐς τὸ δίκαιον ἔβη*). (502, near Thebes.)

Thou didst not die, O Prote, but passedst to a better land  
 And dwellest in the islands of the blessed, in much good cheer,  
 Where, romping in Elysian plains, thou dost rejoice  
 In soft blossoms, far from every evil.  
 No storm annoys thee, no heat, nor illness does distress,  
 No thirst nor hunger holds thee; nor is there longing  
 Still for thee after life of men, for thou livest unblamably  
 In the pure rays of Olympus, truly near to it. (649.)

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The inscrutable decree of Fate, or of the Fates, and the thread woven by them, is the ever-recurrent phrase or turn: *Μοῖρα* and *μίτος*.

For thus the Moirae set the woven thread. (119, 5.)

For the Fates' uneven thread wove this for me. (127, 7.)

The envious thread of Fate wove this for me. (144, 5.)

Ye fatal weavers, alas! setting for hapless children of men a yoke  
 From which there's no escape!

(145, 1; cf. 274, 278, 282, 292, 339, 351, 462, 470, 478, 520, 6;  
 546, c; 689, etc.)

Some of these voices still touch the reader: 153, 13: “I got the fair distinction, if true is the speech of men, that they die in childhood whom the gods do love.”

I need not say that in the elegiac verse of these tomb inscriptions Homeric phrase is freely and incessantly woven in, as a metrical convenience and also as replete with the dignity of the Panhellenic epic.

Mount Vernon, N. Y., December 4, 1925.

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