

0450-0550 – Gennadius Massiliensis – Liber De Scriptoribus Ecclesiasticis

Lives of Illustrious Men

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JEROME AND GENNADIUS

LIVES OF ILLUSTRIOUS MEN.

Translated, with Introduction and Notes,

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Jerome and Gennadius.

Lives of Illustrious Men.

I. Introduction.

This combined work of Jerome and Gennadius is unique and indispensable in the history of early Christian literature, giving as it does a chronological history in biographies of ecclesiastical literature to about the end of the fifth century. For the period after the end of Eusebius' Church History it is of prime value.

1. *Time and Place of Composition, and Character.*

1. *The work of Jerome* was written at Bethlehem in 492. It contains 135 writers from Peter up to that date. In his preface Jerome limits the scope of his work to those who have written on Holy Scriptures, but in carrying out his plans he includes all who have written on theological topics; whether Orthodox or Heretic, Greek, Latin, Syriac, and even Jews and Heathen (Josephus, Philo, Seneca). The Syriac writers mentioned are however few. Gennadius apologizes for the scanty

representation which they have in Jerome on the ground that the latter did not understand Syriac, and only knew of such as had been translated.

The motive of the work was, as the preface declares, to show the heretics how many and how excellent writers there were among the Christians. The direct occasion of the undertaking was the urgency of his friend Dexter, and his models were first of all Suetonius, and then various Greek and Latin biographical works including the *Brutus* of Cicero.

Jerome expressly states in his preface that he had no predecessor in his work, but very properly acknowledges his indebtedness to the Church History of Eusebius, from whom he takes much verbatim. The first part of the work is taken almost entirely from Eusebius.

The whole work gives evidence of hasty construction (e.g., in failure to enumerate the works of well-known writers or in giving only selections from the list of their writings) but too much has been made of this, for in such work absolute exhaustiveness is all but impossible, and in the circumstances of those days, such a list of writers and their works is really remarkable. He apologizes in the preface for omitting such as are not known to him in his “Out of the way corner of the earth.” He has been accused of too great credulity, in accepting e.g., the letters of Paul to Seneca as genuine, but on the other hand he often shows himself both cautious (Hilary, *Song of S.*) and critical (Minutius Felix *De Fato*).

The work was composed with a practical purpose rather than a scientific one and kept in general well within that purpose—giving brief information about writers not generally known. This is perhaps why in writings of the better known writers like Cyprian he does not enumerate their works.

2. *The work of Gennadius* was written about 430 according to some, or 492 to 495 according to others. Ebert with the Benedictines and others before him, makes an almost conclusive argument in favor of the earlier date on the ground that Gennadius speaks of Timotheus Aelurus who died in 477 as still living. This compels the rejection of the paragraph on Gennadius himself as by a later hand but this should probably be done at any rate, on other grounds. The mss. suggest that Gennadius ended with John of Antioch, although an hypothesis of three editions before the year 500, of which perhaps two were by Gennadius, has grounds. The bulk of the work at least was composed about 480 (probably chapters 1–90) and the remainder added perhaps within a few years by Gennadius or more probably two other hands.

Gennadius style is as bare and more irregular than Jerome’s but he more frequently expresses a critical judgment and gives more interesting glimpses of his own—the semi-Pelagian—point of view. The work appears more original than Jerome’s and as a whole hardly less valuable, though the period he covers is so much shorter.

2. Literature.

1. *The literature on Jerome* is immense. The most often quoted general works are Zöckler, *Hieronymus*. Gotha, 1865 and Thierry, *St. Jérôme* Par. 1867. On Jerome in general the article by Freemantle in Smith and Wace *Dict. of Christian Biography* is the first for the English reader to turn to. Ceillier and other patrologies, while sufficiently full for their purpose, give very little special treatment to this work, Ebert (*Gesch. chr.-Lat.-Lit.* Lpz. 1874) being a partial exception to this statement. The best literary sources are the prolegomena and notes to the various editions of the work itself. Much the same may be said of *Gennadius* though the relative importance of his catalogue among his writings gives that a larger proportionate attention. In English the article by Cazenove in Smith and Wace and in French the account in the *Histoire littéraire de la France* are the best generally accessible references.

2. *Literature on the writers mentioned by Jerome and Gennadius*. Any one who cares to follow up in English the study of any of the writers mentioned in the *Lives of illustrious men* will find tools therefor: 1. For the earlier writers to the time of Eusebius, Eusebius *Church History* tr. M'Giffert (N. Y. Chr. Lit. Co.) *notes*. 2. For the whole period: Smith and Wace *Dict. of Christian Biography*, 4 vols. and more accessible to most (though a cheap reprint of Smith and Wace is now threatened) Schaff, *Church Hist.* (N. Y. Scribners) where at the end of each volume an account is given of the chief writers of the period including admirable bibliographical reference.

Of course the best source is the works themselves: *The Ante-Nicene Fathers*, ed. Coxe, *The Nicene and Post-Nicene Fathers* ed. Schaff and Wace. (N. Y. Christian Literature Co.) For further research the student is referred to the list of Patrologies and Bibliographies in the supplementary volume of the *Ante-Nicene Fathers*, to the bibliography of *Ante-Nicene Fathers* in the same volume, to Chevalier. *Dict. des sources hist.* and the memoranda by Sittl, in the *Jahresberichte ü. d. fortschr. d. class. Alterthwiss.* 1887 sq.

3. *Manuscripts.*

The manuscripts of Jerome and Gennadius are numerous. The translator has seen 84 mss. of Jerome and 57 of Gennadius and has certain memoranda of at least 25 more and hints of still another score. It is certainly within bounds to say that there are more than 150 mss. of Jerome extant and not less than 100 of Gennadius.

The oldest of those examined (and all the oldest of which he could learn were seen) are at Rome, Verona, Vercelli, Montpellier, Paris, Munich and Vienna.

4. *Editions.*



The editions of Jerome are relatively as numerous as the mss. The *Illustrious men* is included in almost all the editions of his collected works, in his collected “minor writings” and in many of the editions of his epistles (most of the editions in fact from 1468 to about 1530.)

It is several times printed separately or with Gennadius or other catalogues. The editions of Gennadius are less numerous but he is often united with Jerome in the editions of Jerome’s collected works, and generally in the separate editions.

The following list of editions is printed as illustrative. It does not pretend to be complete, but is simply a list of such as have been personally examined by the translator up to date; s. l. et a (6) + 390 ff, 62, 11.; s. l. et a. (1468?) 223ff, 2 col. 50 11.; Rome 1468. *P. de Max*; (Compluti?) 1470; Rome 1470; Mogunt 1470; s. l. et a. (Augsb. Zainer 1470); s. l. et a. 1470, 4° 23 11: s. a. “JA. RV” 1471?; Rome 1479; Parma 1480; Ven. 1488; Basil 1489; Ven. 1490; Basil 1492 Norimb. 1495; s. l. 1496?; Basil 1497; Lyons, 1508; Paris 1512; Lyons 1513; Lyons 1518 Basil 1525 Lyons 1526 (Erasmus); Basil 1526 (Erasm) Basil 1529 Lyons 1530 Paris 1534; Frankfort 1549; Bas. 1553; Bas. 1565; Rome 1565–; Rome 1576 Colon 1580; Paris 1609; Helmst 1611–12 Cologne 1616; Frf. [1622]; Antw. 1639 Frf. 1684; Paris 1706 (Martianay & Pouget); Helmst. 1700; Hamb. 1718; Veron. 1734–42 (Vallarsi); repr. 1766–72; Florence 1791; Paris 1865 (Migne); Lpz. 1879 (Herding) Turin 1875, 1877, 1885 (Jerome only).

Andreas, Erasmus, Victorinus, Graevius, Martianay, Miraeus, Fabricius, Cyprian are among the earlier editors but Erasmus is *facile princeps* in popularity of reprint. The edition of Vallarsi in 1734–42 was a decided advance toward a critical text. Various editors before him had made use of various mss. especially the “Corbeiensis” or “Sangermanensis” but secondarily mss. at Wulfenbüttel, Munich, the Bodleian, Nürnberg, “Sigbergensis,” “Gemblacensis,” “Marcianus” and others. Vallarsi founded his edition largely on a Verona ms. (still there) on the “Corbeiensis” so much used and praised before (now Paris Lat. 12161 “St. Crucis” one at Lucca of the 9th century and more or less on mss. employed by previous editors. This edition has remained the standard and is the one adopted for the Migne edition.

The most recent edition which pretends to a critical character is that of Herding (Lpz. 1879). The editions by Tamietti are simply school editions of Jerome only, and make no pretensions to a critical text. The edition of Herding is founded on a transcript of Vat. Reg. 2077, 7th century; Bamberg 677, 11th century; Bern, 11 cent. and a much mutilated Nürnberg ms. of the 14th century. But it appears that the transcript of Vaticanus only covered the Jerome and a few scanty readings from Gennadius and the same is true of the collation made for this editor later from the Paris ms. (Corbeiensis).

Sittl, (*Jahresber; u. class. Alterthumsw.* 1888. 2 p. 243) says that the edition “without the preface which contains a collation of Codex Corbeiensis would be worthless.” This is a little strong, for the readings he gives from Vaticanus have a decided value in default of other sources for its readings and his strict following of this often produces a correct reading against Vallarsi who was naturally inclined to follow Veronensis and Corbeiensis both of which were probably a good deal manipulated after they left the hand of Gennadius. The collation of Corbeiensis besides excluding Gennadius

is not over exact and some of the most effaced pages seem to have been given up entirely by the collator.

5. *Translations.*

An early translation of Jerome's work into Greek was made by Sophronius and used by Photius. A translation purporting to be his is given by Erasmus. There has been a good deal of controversy over this, some even accusing Erasmus of having forged it entire. It is an open question with a general tendency to give Erasmus the benefit of the doubt. The present translator while holding his judgment ready to be corrected by the finding of a ms. or other evidence, inclines to reject *in toto*, regarding it as for the most part translated by Erasmus from some South German or Swiss ms., or, if that be not certain, at least that the translation is too little established to be of any use for textual purposes. There is a modern translation of select words of Jerome in French by Matougues. The chief sources for comparison used by the translator have been Sophronius (or Erasmus) Matougues, M'Giffert's Eusebius for the first part of Jerome where he takes so liberally from Eusebius, and scattered selections here and there in Ceillier, Smith and Wace, *Dict.* and other literary-historical works.



6. *The Present Translation.*

1. *Text.* It was proposed at first to make the translation from the text of Herding. This, and all editions, gave so little basis for scientific certainty in regard to various readings that a cursory examination of mss. was made. At the suggestion of Professor O. von Gebhardt of Berlin the examination was made as thorough and systematic as possible with definite reference to a new edition. The translator hoped to finish and publish the new text before the translation was needed for this series, but classification of the mss. proved unexpectedly intricate and the question of the Greek translation so difficult that publication has been delayed. The material has however been gathered, analyzed, sifted and arranged sufficiently to give reasonable certainty as to the body of the work and a tolerably reliable judgment on most of the important variations.

While anxious not to claim too much for his material and unwilling to give a final expression of judgment on disputed readings, until his table of mss. is perfected, he ventures to think that for substantial purposes of translation, if not for the nicer ones of a new text, the material and method which he has made use of will be substantially conclusive.

The following translation has been made first from the text of Herding and then corrected from the manuscripts in all places where the evidence was clearly against the edition. In places where the evidence is fairly conclusive the change has been made and a brief statement of evidence given

in the notes. When the evidence is really doubtful the reading has been allowed to stand with evidence generally given.

The materials of evidence used are 1. eight mss. collated entire by the translator A. Parisinus (Corbeiensis or Sangermanensis 7 cent.) T. Vaticanus Reg., 7 cent.; 25 Veronensis, 8 cent.; 30 Vercellensis 8 cent.; 31 Monspessalanensis 8 or 9 cent.; a Monacensis 8 cent.; e Vindobonensis 8 or 9; H. Parisinus 10 or 9.

2. Occasional support from readings gathered by him from other mss., chiefly 10 Cassenatensis 9 cent.; 21 Florentinus, 11 cent.; 32 Toletanus 13 cent.; 40 Guelferbyrtinus, 10? cent.

3. Readings from mss. mentioned by other editors.

4. The various editions, but mainly confined to Vallarsi and Herding in Jerome, Fabricius and Herding in Gennadius.

The translator has examined nearly 90 mss. and secured more or less readings from nearly all with reference to an exact table. The readings of several are extensive enough to have pretty nearly the value of full collations. Quotations are occasionally made from these (e.g. from 10, 21, 29, 32, 40, etc.) but practically quotations from the eight mentioned mss. cover the evidence and without a table more would rather obscure than otherwise.

There is no opportunity here to discuss the relative value of these used. It may be said however that they are the oldest mss., and include pretty much all the oldest. Though age itself is by no means conclusive, the fact that they certainly represent several independent groups makes it safe to say that a consensus of seven against one or even six against any two (with certain reservations) or in the case of Gennadius of 5 against 2 is conclusive for a reading. As a matter of fact against many readings of Herding and even of Vallarsi, are arranged all these mss., and against some nearly all or even every ms. seen, e.g. Her. p. 73 d. 12 reads *morti dari* with Migne-Fabricius but all these mss. have *mutandam* and so 91. 22 “seven” for “eight.” On p. 161. 7. Her. omits *Asyncritus* against mss. and all modern eds., so 44. 3. “Ponti,” 51. 7 “*ut quidem putant;*” 77. 25. “*firmare*” and a score of other places.

Of course this is not enough evidence or discussion for a critical scholastic text but for the practical illustrative purpose in hand will serve. Any evidence which does not give a well digested genealogy of mss. and the evidence for their classification must be reckoned as incomplete,—all that the above evidence can claim to do, is to give the translator’s judgment respecting the readings and *illustrative* evidence, but it is not probable that the completed table will alter many (if any) of these readings which are given in view of a tentative table which will likely prove final.

The Translation itself. The plan of this work includes (a) a translation, in which the translator has tried to give a fair representation of the text in a not too ragged form but has failed to improve on the original. The works were written as science rather than literature and have many facts but no style. The translator has therefore aimed rather at representing these facts than at producing a piece of polite literature. (b) Notes are subjoined including, first the brief biographical data which every one wants first to orient himself by, secondly textual notes, and thirdly, occasional explanatory notes.

from Greek into Latin, *On the Seraphim*, *On Osanna*, *On the prudent and the prodigal sons*, *On three questions of the ancient law*, *Homilies on the Song of Songs* two, *Against Helvidius*, *On the perpetual virginity of Mary*, To Eustochius, *On maintaining virginity*, one book of *Epistles to Marcella*, a consolatory letter to Paula *On the death of a daughter*, three books of *Commentaries on the epistle of Paul to the Galatians*, likewise three books of *Commentaries on the epistle to the Ephesians*, *On the epistle to Titus* one book, *On the epistle to Philemon* one, *Commentaries on Ecclesiastes*, one book of *Hebrew questions on Genesis*, one book *On places in Judea*, one book of *Hebrew names*, *Didymus on the Holy Spirit*, which I translated into Latin one book, *39 homilies on Luke*²⁵⁶⁹ *On Psalms 10 to 16*, seven books, *On the captive Monk*, *The Life of the blessed Hilarion*. I translated the *New Testament* from the Greek, and the *Old Testament* from the Hebrew,²⁵⁷⁰ and how many *Letters* I have written *To Paula and Eustochius* I do not know, for I write daily. I wrote moreover, two books of *Explanations on Micah*, one book *On Nahum*, two books *On Habakkuk*, one *On Zephaniah*, one *On Haggai*, and many others *On the prophets*, which are not yet finished, and which I am still at work upon.²⁵⁷¹



III. GENNADIUS.

List of the Authors whom Gennadius added, after the Death of the Blessed Jerome.²⁵⁷²

1. James; surnamed the Wise.
2. Julius, bishop of Rome.
3. Paulonas the presbyter.
4. Vitellius the African.
5. Macrobius the presbyter.
6. Heliodorus the presbyter.
7. Pachomius the presbyter-monk.
8. Theodorus, his successor.
9. Oresiesis the monk.

²⁵⁶⁹ *39 homilies*, T 25 30 Her.; *39 homilies of Origen* A H 31 e a etc.

²⁵⁷⁰ *The Old Testament from the Hebrew* A H 30 31 a e; omit T 25 Her.

²⁵⁷¹ There are many brief additions to the chapter on Jerome himself, the most common one (B C D I S V W X Y Z 1 2 4 5 6 7 9 11 12 14 15 17 19 20 21 26 27 28 33 42 m o p r t u v y z) being "Two books *Against Jovinian* and an *Apology* addressed to Pammachus." Some add also "and an *Epitaphium*." A and k give a long additional account of Jerome.

²⁵⁷² *List...Jerome*. This is in a few mss. only.

10. Macarius the monk.
11. Evagrius the monk.
12. Theodorus the presbyter.
13. Prudentius.
14. Audentius the bishop.
15. Commodianus.
16. Faustinus the presbyter.
17. Rufinus the presbyter.
18. Tichonius the African.
19. Severus the presbyter.
20. Antiochus the bishop.
21. Severianus the bishop.
22. Nicaeas the bishop.
23. Olympius the bishop.
24. Bachiarius.
25. Sabbatius the bishop.
26. Isaac.
27. Ursinus.
28. Another Macarius.
29. Heliodorus the presbyter.
30. John, bishop of Constantinople.
31. John, another bishop.
32. Paulus the bishop.
33. Helvidius.
34. Theophilus the bishop.
35. Eusebius the bishop.
36. Vigilantius the presbyter.
37. Simplicianus the bishop.
38. Vigilius the bishop.
39. Augustine the bishop.
40. Orosius the presbyter.
41. Maximus the bishop.
42. Petronius the bishop.
43. Pelagius the heresiarch.
44. Innocentius the bishop.
45. Caelestius, follower of Pelagius.
46. Julianus the bishop.
47. Lucianus the presbyter.
48. Avitus the presbyter.

49. Paulinus the bishop.
50. Eutropius the presbyter.
51. Another Evagrius.
52. Vigilus the deacon.
53. Atticus the holy bishop.
54. Nestorius the heresiarch.
55. Caelestinus the bishop.
56. Theodorus the bishop.
57. Fastidius the bishop.
58. Cyrillus the bishop.
59. Timotheus the bishop.
60. Leporius the presbyter.
61. Victorinus the rhetorician.
62. Cassianus the deacon.
63. Philippus the presbyter.
64. Eucherius the bishop.
65. Vincentius the Gaul.
66. Syagrius.
67. Isaac the presbyter.
68. Salvianus the presbyter.
69. Paulinus the bishop.
70. Hilarius the bishop.
71. Leo the bishop.
72. Mochimus the presbyter.
73. Timotheus the bishop.
74. Asclepius the bishop.
75. Peter the presbyter.
76. Paul the presbyter.
77. Pastor the bishop.
78. Victor the bishop.
79. Voconius the bishop.
80. Musaeus the presbyter.
81. Vincentius the presbyter.
82. Cyrus the monk.
83. Samuel the presbyter.
84. Claudianus the presbyter.
85. Prosper.
86. Faustus the bishop.
87. Servus Dei the bishop.

88. Victorius.
89. Theodoritus the bishop.
90. Gennadius the bishop.
91. Theodulus the presbyter.
92. John the presbyter.
93. Sidonius the bishop.
94. Gelasius the bishop.
95. Honoratus the bishop.
96. Cerealis the bishop.
97. Eugenius the bishop.
98. Pomerius the bishop.
99. Gennadius.



Chapter I.

James,²⁵⁷³ surnamed the Wise, was bishop of Nisibis the famous city of the Persians and one of the confessors under Maximinus the persecutor. He was also one of those who, in the Nicean council, by their opposition overthrew the Arian perversity of the Homoousia. That the blessed Jerome mentions this man in his *Chronicle* as a man of great virtues and yet does not place him in his catalogue of writers, will be easily explained if we note that of the three or four Syrians whom he mentions he says that he read them translated into the Greek. From this it is evident that, at that period, he did not know the Syriac language or literature and therefore he did not know a writer who had not yet been translated into another language. All his writings are contained in twenty-six books namely *On faith, Against all heresies, On charity towards all, On fasting, On prayer, On particular affection towards our neighbor, On the resurrection, On the life after death, On humility, On penitence,*²⁵⁷⁴ *On satisfaction, On virginity, On the worth*²⁵⁷⁵ *of the soul, On circumcision, On the blessed grapes, On the saying in Isaiah, "the grape cluster shall not be destroyed," That Christ is the son of God and consubstantial with the Father, On chastity, Against the Nations, On the construction of the tabernacle, On the conversation of the nations, On the Persian kingdom, On the persecution of the Christians.* He composed also a *Chronicle* of little interest indeed to the Greeks, but of great reliability in that it is constructed only on the authority of the Divine Scriptures. It shuts the mouths of those who, on some daring guess, idly philosophize concerning the advent

²⁵⁷³ Became bishop before 325, died after 350.

²⁵⁷⁴ *On penitence.* A few mss. read "patience" for "penitence" but the only one which the translator has been able to find which gives both is one at Wolfenbüttel dated 1460, nor is it in the earliest editions (e.g.) Nürn. Koburger 1495, Paris 1512). But the later editions (Fabricius, Herding) have both.

²⁵⁷⁵ *worth*, mss. generally; *feeling*, editions generally.

of Antichrist, or of our Lord. This man died in the time of Constantius and according to the direction of his father Constantine was buried within the walls of Nisibis, for the protection evidently of the city, and it turned out as Constantine had expected. For many years after, Julian having entered Nisibis and grudging either the glory of him who was buried there or the faith of Constantine, whose family he persecuted on account of this envy, ordered the remains of the saint to be carried out of the city, and a few months later, as a matter of public policy, the Emperor Jovian who succeeded Julian, gave over to the barbarians the city which, with the adjoining territory, is subject unto the Persian rule until this day.

Chapter II.

Julius,²⁵⁷⁶ bishop of Rome, wrote to one Dionysius a single epistle *On the incarnation of Our Lord*, which at that time was regarded as useful against those who asserted that, as by incarnation there were two persons in Christ, so also there were two natures, but now this too is regarded as injurious for it nourishes the Eutychian and Timothean heresies.

Chapter III.

Paulonas,²⁵⁷⁷ the Presbyter, disciple of the blessed deacon Ephraim a man of very energetic character and learned in the holy scriptures was distinguished among the doctors of the church while his master was still living and especially as an extemporaneous orator. After the death of his master, overcome by love of reputation, separating himself from the church, he wrote many things opposed to the faith. The blessed Ephraim when on the point of death is reported to have said to him as he stood by his side—See to it, Paulonas that you do not yield yourself to your own ideas, but when you shall think that you understand God wholly, believe that you have not known,—for he felt beforehand from the studies or the words of Paulonus, that he was investigating new things, and was stretching out his mind to the illimitable, whence also he frequently called him the new Bardesanes.

Chapter IV.

²⁵⁷⁶ Bishop (Pope) 337, died 352.

²⁵⁷⁷ Flourished 370.

Vitellius²⁵⁷⁸ the African, defending the Donatist schism wrote *Why the servants of God are hated by the world*, in which, except in speaking of us as persecutors, he published excellent doctrine. He wrote also *Against the nations* and against us as traitors of the Holy Scriptures in times of persecution, and wrote much *On ecclesiastical procedure*. He was distinguished during the reign of Constans son of the emperor Constantinus.

Chapter V.

Macrobius²⁵⁷⁹ the Presbyter was likewise as I learned from the writings of Optatus, afterwards secretly bishop of the Donatians in Rome. He wrote, having been up to this time a presbyter in the church of God, a work *To confessors and virgins*, a work of ethics indeed, but of very necessary doctrine as well and fortified with sentiments well fitted for the preservation of chastity. He was distinguished first in our party in Africa and afterwards in his own, that is among the Donatians or Montanists at Rome.

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Chapter VI.

Heliodorus²⁵⁸⁰ the Presbyter wrote a book entitled *An introductory treatise on the nature of things*, in which he showed that the beginning of things was one, that nothing was coeval with God, that God was not the creator of evil, but in such wise the creator of all good, that matter, which is used for²⁵⁸¹ evil, was created by God after evil was discovered, and that nothing material whatever can be regarded as established in any other way than by God, and that there was no other creator than God, who, when by His foreknowledge He knew that nature was to be changed,²⁵⁸² warned of punishment.

Chapter VII.

²⁵⁷⁸ Fourth century.

²⁵⁷⁹ Bishop about 370.

²⁵⁸⁰ About 360.

²⁵⁸¹ *Used for* T 35 31 a e 21; *inclined to* 30? ? Fabr. Her.

²⁵⁸² *changed* A T 25 30 31 a e 21 10 Bamb. Bern. Gemblac. Sigberg. Guelfenb.; *given over to death* Fabr. Her. etc.

Pachomius²⁵⁸³ the monk, a man endowed with apostolic grace both in teaching and in performing miracles, and founder of the Egyptian monasteries, wrote an *Order of discipline* suited to both classes of monks, which he received by angelic dictation. He wrote letters also to the associated bishops of his district, in an alphabet concealed by mystic sacraments so as to surpass customary human knowledge and only manifest to those of special grace or desert, that is *To the Abbot Cornelius* one, *To the Abbot Syrus* one, and one *To the heads of all monasteries* exhorting that, gathered together to one very ancient monastery which is called in the Egyptian language Bau, they should celebrate the day of the Passover together as by everlasting law. He urged likewise in another letter that on the day of remission, which is celebrated in the month of August, the chief bishops should be gathered together to one place, and wrote one other letter to the brethren who had been sent to work outside the monasteries.

Chapter VIII.

Theodorus,²⁵⁸⁴ successor to the grace and the headship of the above mentioned Abbot Pachomius, addressed to other monasteries letters written in the language of Holy Scripture, in which nevertheless he frequently mentions his master and teacher Pachomius and sets forth his doctrine and life as examples. This he had been taught he said by an Angel that he himself might teach again. He likewise exhorts them to remain by the purpose of their heart and desire, and to restore to harmony and unity those who, a dissension having arisen after the death of the Abbot, had broken the unity by separating themselves from the community. Three hortatory epistles of his are extant.

Chapter IX.

Oresiesis²⁵⁸⁵ the monk, the colleague of both Pachomius and Theodorus, a man learned to perfection in Scripture,²⁵⁸⁶ composed a book seasoned with divine salt and formed of the essentials of all monastic discipline and to speak moderately, in which almost the whole Old and New Testament is found set forth in compact dissertations—all, at least, which relates to the special needs of monks. This he gave to his brethren almost on the very day of his death leaving, as it were, a legacy.

²⁵⁸³ Born about 292, died 348.

²⁵⁸⁴ Born about 314, died 367.

²⁵⁸⁵ Died about 380.

²⁵⁸⁶ *Scripture* 25 30 a e 10: *Holy Scriptures* A T 31 21.

Chapter X.

Macarius,²⁵⁸⁷ the Egyptian monk, distinguished for his miracles and virtues, wrote one letter which was addressed to the younger men of his profession. In this he taught them that he could serve God perfectly who, knowing the condition of his creation, should devote himself to all labours, and by wrestling against every thing which is agreeable in this life, and at the same time imploring the aid of God would attain also to natural purity and obtain continence, as a well merited gift of nature.

Chapter XI.

Evagrius²⁵⁸⁸ the monk, the intimate disciple of the above mentioned Macarius, educated in²⁵⁸⁹ sacred and profane literature and distinguished, whom the book which is called the *Lives of the fathers* mentions as a most continent and erudite man, wrote many things of use to monks among which are these: *Suggestions against the eight principal sins*. He was first to mention or among the first at least to teach these setting against them eight books taken from the testimony of the Holy Scriptures only, after the example of our Lord, who always met his tempter with quotations from Scripture, so that every suggestion, whether of the devil or of depraved nature had a testimony against it. This work I have, under instructions, translated into Latin translating with the same simplicity which I found in the Greek. He composed also a book of *One hundred sentiments* for those living simply as anchorites, arranged by chapters, and one of *Fifty sentiments* for the erudite and studious, which I first translated into Latin. The former one, translated before, I restored, partly by retranslating and partly by emendation, so as to represent the true meaning of the author, because I saw that the translation was vitiated and confused by time. He composed also a doctrine of the common-life suited to Cenobites and Synodites,²⁵⁹⁰ and to the virgin consecrated to God, a little book suitable to her religion and sex. He published also a few collections of opinions very obscure and, as he himself says of them, only to be understood by the hearts of monks, and these likewise I published in Latin. He lived to old age, mighty in signs and miracles.



Chapter XII.

²⁵⁸⁷ Born about 300, died 390 (391).

²⁵⁸⁸ Born 345, died 399.

²⁵⁸⁹ *educated in* T 31 e Her.; omit A 25 30 a.

²⁵⁹⁰ *Synodites* a kind of monks.

Theodorus,²⁵⁹¹ presbyter of the church at Antioch, a cautious investigator and clever of tongue, wrote against the Apollinarians and Anomians *On the incarnation of the Lord*, fifteen books containing as many as fifteen thousand verses, in which he showed by the clearest reasoning and by the testimony of Scripture that just as the Lord Jesus had a plenitude of deity, so he had a plenitude of humanity. He taught also that man consists only of two substances, soul and body and that sense and spirit are not different substances, but inherent inborn faculties of the soul through which it is inspired and has rationality and through which it makes the body capable of feeling. Moreover the fourteenth book of this work treats wholly of the uncreated and alone incorporeal and ruling nature of the holy Trinity and of the rationality of animals which he explains in a devotional spirit, on the authority of Holy Scriptures. In the fifteenth volume he confirms and fortifies the whole body of his work by citing the traditions of the fathers.

Chapter XIII.

Prudentius,²⁵⁹² a man well versed in secular literature,²⁵⁹³ composed a *Trocheum*²⁵⁹³ of selected persons from the whole Old and New Testament. He wrote a commentary also, after the fashion of the Greeks, *On the six days of creation* from creation of the world until the creation of the first man and his fall. He wrote also short books which are entitled in the Greek, *Apotheosis*, *Psychomachia* and *Hamartigenia*, that is *On divinity*, *On spiritual conflict*, *On the origin of sin*. He wrote also *In praise of martyrs*, an invitation to martyrdom in one book citing several as examples and another of *Hymns*, but specially directed *Against Symmachus*²⁵⁹⁴ who defended idolatry, from which we learn that Palatinus was a soldier.

Chapter XIV.

²⁵⁹¹ Theodore of Mopsuesta (?), born at Antioch (?) about 350, died 428.

²⁵⁹² Born at Saragossa 348, was at Rome in 405, died in Spain 408?

²⁵⁹³ *Trocheum*. There is much controversy over the word, some maintaining that it should be Dittochaeton= "the double food or double testament" (Lock in Smith and Wace) or Diptychon. It is a description of a series of pictures from the Bible. The mss. read Trocheum a.e.; Troceum T 25; Trocetum 30; Trocleum A; Tropeum 31. A recent monograph on the subject has not yet come to hand.

²⁵⁹⁴ *Symmachus*. Two works are here confused, the work against Symmachus, and the Cathemerinon hymns, in the preface to which the quotation occurs.

Audentius,²⁵⁹⁵ bishop of Spain, wrote a book against the Manicheans, Sabellians and Arians and very particularly against the Photinians who are now called Bonosiacians. This book he entitled *On faith against heretics*, and in it he showed the Son to have been coeternal with the Father and that He did not receive the beginning of his deity from God the Father, at the time when conceived by the act of God, he was born of the Virgin Mary his mother in true humanity.

Chapter XV.

Commodianus,²⁵⁹⁶ while he was engaged in secular literature read also our writings and, finding opportunity, accepted the faith. Having become a Christian thus and wishing to offer the fruit of his studies to Christ the author of his salvation, he wrote, in barely tolerable semi-versified language, *Against the pagans*, and because he was very little acquainted with our literature he was better able to overthrow their [doctrine] than to establish ours. Whence also, contending against them concerning the divine counterpromises, he discoursed in a sufficiently wretched and so to speak, gross fashion, to their stupefaction and our despair. Following Tertullian, Lactantius and Papias as authorities he adopted and inculcated in his students good ethical principles and especially a voluntary love of poverty.



Chapter XVI.

Faustinus²⁵⁹⁷ the presbyter wrote to Queen Flaccilla seven books *Against the Arians and Macedonians*, arguing and convicting them by the testimonies of the very Scriptures which they used, in perverted meaning, for blasphemy. He wrote also a book which, together with a certain presbyter named Marcellinus, he addressed to the emperors Valentinianus, Theodosius and Arcadius, in defence of their fellow Christians. From this it appears that he acquiesced in the Luciferian schism, in that in this same book he blames Hilary of Poitiers and Damasus, bishop of Rome, for giving ill-advised counsel to the church, advising that the apostate²⁵⁹⁸ bishops should be received into communion for the sake of restoring the peace. For it was as displeasing to the Luciferians to

²⁵⁹⁵ Bishop of Toledo about 390. (Chevalier) or in the reign of Constantius (Ceillier), 370 (Hoefler).

²⁵⁹⁶ Flourished about 270. There is wide variety of opinion respecting this date, some placing as early as 250 and some nearly one hundred years later.

²⁵⁹⁷ Flourished about 384.

²⁵⁹⁸ *Apostate* = prevaricatores.

receive the bishops who in the Ariminian council had communed with Arius, as it was to the Novatians to receive the penitent apostates.

Chapter XVII.

Rufinus,²⁵⁹⁹ presbyter of the church at Aquileia, was not the least among the doctors of the church and had a fine talent for elegant translation from Greek into Latin. In this way he opened to the Latin speaking church the greater part of the Greek literature; translating the works of Basil of Cæsarea in Cappadocia, Gregory Nazianzan, that most eloquent man, the *Recognitions* of Clement of Rome, the *Church history* of Eusebius of Cæsarea in Palestine, the *Sentences* of Xystus,²⁶⁰⁰ the *Sentences* of Evagrius and the work of Pamphilus Martyr *Against the mathematicians*. Whatever among all these which are read by the Latins have prefatory matter, have been translated by Rufinus, but those which are without Prologue have been translated by some one else who did not choose to write a prologue. Not all of Origen, however, is his work, for Jerome translated some which are identified by his prologue. On his own account, the same Rufinus, ever through the grace of God published an *Exposition of the Apostles' creed* so excellent that other expositions are regarded as of no account in comparison. He also wrote in a threefold sense, that is, the historical, moral and mystical sense, on Jacob's blessing on the patriarchs. He wrote also many epistles exhorting to fear of God, among which those which he addressed to Proba are preëminent. He added also a tenth and eleventh book to the ecclesiastical history which we have said was written by Eusebius and translated by him. Moreover he responded to a detractor of his works, in two volumes, arguing and proving that he exercised his talent with the aid of the Lord and in the sight of God, for the good of the church, while he, on the other hand, incited by jealousy had taken to polemics.

Chapter XVIII.

Tichonius,²⁶⁰¹ an African by nationality was, it is said, sufficiently learned in sacred literature, not wholly unacquainted with secular literature and zealous in ecclesiastical affairs. He wrote books *On internal war* and *Expositions of various causes* in which for the defence of his friends, he cites the ancient councils and from all of which²⁶⁰² he is recognized to have been a Donatist. He composed

²⁵⁹⁹ Born 345, at Jerusalem about 390, died 410.

²⁶⁰⁰ Xystus T 25 30 e; Sextus A 31 a Xystus of Rome T Her.

²⁶⁰¹ 399.

²⁶⁰² from all of which A 25 30 31 a; from which e T Her.

also eight *Rules for investigating and ascertaining the meaning of the Scriptures*, compressing them into one volume. He also expounded the Apocalypse of John entire, regarding nothing in it in a carnal sense, but all in a spiritual sense. In this exposition he maintained the angelical nature²⁶⁰³ to be corporeal, moreover he doubts that there will be a reign of the righteous on earth for a thousand years after the resurrection, or that there will be two resurrections of the dead in the flesh, one of the righteous and the other of the unrighteous, but maintains that there will be one simultaneous resurrection of all, at which shall arise even the aborted and the deformed lest any living human being, however deformed, should be lost. He makes such distinction to be sure, between the two resurrections as to make the first, which he calls the apocalypse of the righteous, only to take place in the growth of the church where, justified by faith, they are raised from the dead bodies of their sins through baptism to the service of eternal life, but the second, the general resurrection of all men in the flesh. This man flourished at the same period with the above mentioned Rufinus during the reign of Theodosius and his sons.

Chapter XIX.

Severus²⁶⁰⁴ the presbyter, surnamed Sulpitius, of the province of Aquitania, a man distinguished by his birth, by his excellent literary work, by his devotion to poverty and by his humility, beloved also of the sainted men Martin bishop of Tours and Paulinus Nolanus, wrote small books which are far from despicable. He wrote to his sister many *Letters* exhorting to love of God and contempt of the world. These are well known. He wrote two to the above mentioned Paulinus Nolanus and others to others, but because, in some, family matters are included, they have not been collected for publication. He composed also a *Chronicle*, and wrote also to the profit of many, a *Life of the holy Martin*, monk and bishop, a man famous for signs and wonders and virtues.²⁶⁰⁵ He also wrote a *Conference between Postumianus and Gallus*, in which he himself acted as mediator and judge of the debate. The subject matter was the manner of life of the oriental monks and of St. Martin—a sort of dialogue in two divisions. In the first of these he mentions a decree of the bishops at the synod of Alexandria in his own time to the effect that Origen is to be read, though cautiously, by those who are wise, for the good that is in him, and is to be rejected by the less able on account of the evil. In his old age, he was led astray by the Pelagians, and recognizing the guilt of much speaking, kept silent until his death, in order that by penitent silence he might atone for the sin which he had contracted by speaking.

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²⁶⁰³ *angelical nature* etc., “that the human body is an abode of angels” (*angelicam stationem corpus esse*) Phillott, in Smith and Wace.

²⁶⁰⁴ Sulpicius Severus born after 353, died about 410.

²⁶⁰⁵ *Virtues* or miracles.

Chapter XX.

Antiochus²⁶⁰⁶ the bishop, wrote one long²⁶⁰⁷ volume *Against avarice* and he composed a homily, full of²⁶⁰⁸ godly penitence and humility *On the healing of the blind man* whose sight was restored by the Saviour. He died during the reign of the emperor Arcadius.

Chapter XXI.

Severianus,²⁶⁰⁹ bishop of the church of Gabala, was learned in the Holy Scriptures and a wonderful preacher of homilies. On this account he was frequently summoned by the bishop John and the emperor Arcadius to preach a sermon at Constantinople. I have read his *Exposition of the epistle to the Galatians* and a most attractive little work *On baptism and the feast of Epiphany*. He died in the reign of Theodosius, his son by baptism.

Chapter XXII.

Niceas,^{2610 2611} bishop of the city of Romatia, composed, in simple and clear language, six books of *Instruction for neophytes*. The first of these contains, How candidates who seek to obtain grace of baptism ought to act, the second, On the errors of relationship, in which he relates that not far from his own time a certain Melodius, father of a family, on account of his liberality and Garadius²⁶¹² a peasant, on account of his bravery, were placed, by the heathen, among the gods. A third book *On faith in one sovereign*, a fourth *Against genealogy*,²⁶¹³ a fifth *On the creed*, a sixth *On the sacrifice of the paschal lamb*. He addressed a work also *To the fallen virgin*, an incentive to amendment for all who have fallen.

²⁶⁰⁶ Bishop of Ptolemais (Acre) about 400, died about 408.

²⁶⁰⁷ *long*. a 25 30 31; *great* A T e.

²⁶⁰⁸ *full of* A 25 30 31 a e; *on* T 21 Her.

²⁶⁰⁹ Severianus of Emesa. Bishop 400–3, died after 408.

²⁶¹⁰ Nicetas Bishop of “Remessianen” or Romaciana or Remetiana in Dacia before 392, died after 414.

²⁶¹¹ T and 31 read *Niceta* or *Nicetas*, but other mss. *Niceas* and so Fabricius and Her.

²⁶¹² *Garadius* A T 31 a e; *Gadarius* 25 30 Her.

²⁶¹³ *Genealogy* T 25 30 21; *genethlogiam* 31 a e.

Chapter XXIII.

Olympius²⁶¹⁴ the bishop, a Spaniard by nationality, wrote a book of faith against those who blame nature and not the will, showing that evil was introduced into nature not by creation but by disobedience.

Chapter XXIV.

Bacharius,²⁶¹⁵ a Christian philosopher, prompt and ready and minded to devote his time to God, chose travel as a means of preserving the integrity of his purpose. He is said to have published acceptable small works but I have only read one of them, a work *On faith*, in which he justified himself to the chief priest of the city, defending himself against those who complained and misrepresented his travel, and asserting that he undertook his travel not through fear of men but for the sake of God, that going forth from his land and kindred he might become a co-heir with Abraham the patriarch.

Chapter XXV.

Sabbatius,²⁶¹⁶ bishop of the Gallican province, at the request of a certain virgin, chaste and devoted to Christ, Secunda by name, composed a book *On faith* against Marcion and Valentinus his teacher, also against Eunomius and his Master Aëtius, showing, both by reason and by testimony of the Scriptures, that the origin of the deity is one, that the Author of his eternity and the Creator of the earth out of nothing, are one and the same, and likewise concerning Christ, that he did not appear as man in a phantasm but had real flesh through which eating, drinking, weary and weeping, suffering, dying, rising again he was demonstrated to be man indeed. For Marcion and Valentinus had been opposed to these opinions asserting that the origin of Deity is twofold and that Christ came in a phantasm. To Aëtius indeed and Eunomius his disciple, he showed that the Father and Son are not of two natures and equal in divinity but of one essence and the one from the other, that is the Son from the Father, the one coeternal with the other, which belief Aëtius and Eunomius opposed.

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²⁶¹⁴ Bishop of Barcelona about 316.

²⁶¹⁵ A Spanish bishop. Flourished about 400.

²⁶¹⁶ St. Servais, Bishop of Tongres 338, died at Maestricht 384. The patron saint of Maestricht. Supposed by some to be the same as Phebadius (Faegadius, Phaebadius, Segatius, Sabadius Phitadius (called in Gascony Fiari)? bishop of Agen. Flourished 440 (Cave).

Chapter XXVI.

Isaac²⁶¹⁷ wrote *On the Holy Trinity* and a book *On the incarnation of the Lord*, writing in a very obscure style of argument and involved language, maintaining that three persons exist in one Deity, in such wise that any thing may be peculiar to each which another does not have, that is to say, that the Father has this peculiarity that He, himself without source, is the source of others, that the Son has this peculiarity, that, begotten, He is not posterior to the begetter, that the Holy Spirit has this peculiarity, that He is neither made nor begotten but nevertheless is from another. Of the incarnation of the Lord indeed, he writes that the person of the Son of God is believed to be one, while yet there are two natures existing in him.

Chapter XXVII.

Ursinus²⁶¹⁸ the monk wrote against those who say that heretics should be rebaptized, teaching²⁶¹⁹ that it is not legitimate nor honouring God, that those should be rebaptized who have been baptized either in the name of Christ alone or in the name of the Father and of the Son and of the Holy Spirit, though the formula has been used in a vitiated sense. He considers that after the simple confession of the Holy Trinity and of Christ, the imposition of the hands of the catholic priest is sufficient for salvation.

Chapter XXVIII.

Macarius²⁶²⁰ another monk, wrote at Rome books *Against the mathematicians*, in which labour he sought the comfort of oriental writings.

Chapter XXIX.

²⁶¹⁷ Converted Jew, flourished about 385.

²⁶¹⁸ Flourished above 440.

²⁶¹⁹ Omit "*teaching*" e T 31.

²⁶²⁰ Flourished fifth century.

Heliodorus,²⁶²¹ presbyter of Antioch, published an excellent volume gathered from Holy Scriptures *On Virginité*.

Chapter XXX.

[John^{2622 2623} bishop of Constantinople, a man of marvelous knowledge and in sanctity of life, in every respect worthy of imitation, wrote many and very useful works for all who are hastening to divine things. Among them are the following *On compunction of soul* one book, *That no one is injured except by himself*, an excellent volume *In praise of the blessed Paul the apostle*, *On the excesses and ill reputation* of Eutropius a prætorian prefect and many others, as I have said, which may be found by the industrious.]

Chapter XXXI.

Another John,^{2624 2625} bishop of Jerusalem, wrote a book against those who disparaged his studies, in which he shows that he follows the genius of Origen not his creed.

Chapter XXXII.

Paul the bishop wrote a short work *On penitence* in which he lays down this law for penitents; that they ought to repent for their sins in such manner that they be not beyond measure overwhelmed with despairing sadness.

Chapter XXXIII.

²⁶²¹ Flourished about 440.

²⁶²² John Chrysostom born at Antioch about 347, bishop of Constantinople 398, deposed 403, died 407.

²⁶²³ This whole paragraph is omitted by most mss., though T and 21 have it.

²⁶²⁴ Bishop 386, died 417.

²⁶²⁵ *JohnA* 25 30 31 a e; *another John* [T ?] 21.

Helvidius,²⁶²⁶ a disciple of Auxentius and imitator of Symmachus, wrote, indeed, with zeal for religion but not according to knowledge, a book, polished neither in language nor in reasoning, a work in which he so attempted to twist the meaning of the Holy Scriptures to his own perversity, as to venture to assert on their testimony that Joseph and Mary, after the nativity of our Lord, had children who were called brothers of the Lord. In reply to his perverseness Jerome, published a book against him, well filled with scripture proofs.²⁶²⁷



Chapter XXXIV.

Theophilus,²⁶²⁸ bishop of the church²⁶²⁹ of Alexandria, wrote one great volume *Against Origen* in which he condemns pretty nearly all his sayings and himself likewise, at the same time saying that he was not original in his views but derived them from the ancient fathers especially from Heraclas, that he was deposed from²⁶³⁰ the office of presbyter driven from the church and compelled to fly from the city. He also wrote *Against the Anthropomorphites*, heretics who say that God has the human form and members, confuting in a long discussion and arguing by testimonies of Divine Scripture and convincing. He shows that, according to the belief of the Fathers, God is to be thought of as incorporeal, not formed with any suggestion of members at all, and therefore there is nothing like Him among created things in substance, nor has the incorruptibility nor unchangeableness nor incorporeality of his nature been given to any one but that all intellectual natures are corporeal, all corruptible, all mutable, that He alone should not be subject to corruptibility or changeableness, who alone has immortality and life. Likewise the return of the paschal feast which the great council at Nicea had found would take place after ninety years at the same time, the same month and day adding some observations on the festival and explanations he gave to the emperor Theodosius. I have read also three books *On faith*, which bear his name but, as their language is not like his, I do not very much think they are by him.

Chapter XXXV.

²⁶²⁶ Fourth century.

²⁶²⁷ *In reply...proofs* A T 25 30 21; omit e 31 a.

²⁶²⁸ Bishop 385, died 412.

²⁶²⁹ *Church*T 21; *city* A 25 30 31 a.

²⁶³⁰ *deposed* 25 31 a e?; *elect* A 30; *stripped of*T.

Eusebius²⁶³¹ wrote *On the mystery of our Lord's cross* and the faithfulness of the apostles, and especially of Peter, gained by virtue of the cross.

Chapter XXXVI.

Vigilantius,²⁶³² a citizen of Gaul, had the church of Barcelona. He wrote also with some zeal for religion but, overcome by the desire for human praise and presuming above his strength, being a man of polished language but not practised in the meaning of Scriptures, he expounded the vision of Daniel in a perverted sense and said other frivolous things which are necessarily mentioned in a catalogue of heretics. [To him also the blessed Jerome the presbyter responded.]²⁶³³

Chapter XXXVII.

Simplicianus,²⁶³⁴ the bishop, exhorted Augustine then presbyter, in many letters, that he should exercise his genius and take time for exposition of the Scriptures that, as it were, a new Ambrosius, the task master of Origen might appear. Wherefore also he sent to him many examinations of scriptures. There is also an epistle of his of *Questions* in which he teaches by asking questions as if wishing to learn.

Chapter XXXVIII.

Vigilius²⁶³⁵ the bishop wrote to one Simplicianus a small book *In praise of martyrs* and an epistle containing the acts of the martyrs in his time among the barbarians.

Chapter XXXIX.

²⁶³¹ Bishop of Milan 451, died 462.

²⁶³² At Jerusalem 394, heretic about 404.

²⁶³³ *to him...responded* A Her.; omit T 25 30 31 a e.

²⁶³⁴ Bishop of Milan 397, died 400.

²⁶³⁵ Bishop of Trent 388, died 405.

Augustine,²⁶³⁶ of Africa, bishop of Hipporegensis, a man renowned throughout the world for learning both sacred and secular, unblemished in the faith, pure in life, wrote works so many that they cannot all be gathered. For who is there that can boast himself of having all his works, or who reads with such diligence as to read all he has written?²⁶³⁷ As an old man even, he published fifteen books *On the Trinity* which he had begun as a young man. In which, as scripture says, brought into the chamber of the king and adorned with the manifold garment of the wisdom of God, he exhibited a church not having spot or wrinkle or any such thing. In his work *On the incarnation of the Lord* also he manifested a peculiar piety. On the resurrection of the dead he wrote with equal sincerity, and left it to the less able to raise doubts respecting abortions.^{2638 2639}



Chapter XL.

Orosius,²⁶⁴⁰ a Spanish presbyter, a man most eloquent and learned in history, wrote eight books against those enemies of the Christians who say that the decay of the Roman State was caused by the Christian religion. In these rehearsing the calamities and miseries and disturbances of wars, of pretty much the whole world from the creation²⁶⁴¹ he shows that the Roman Empire owed to the Christian religion its undeserved continuance and the state of peace which it enjoyed for the worship of God.

In the first book he described the world situated within the ever flowing stream of Oceanus and intersected by the Tanais, giving the situations of places, the names, number and customs of nations, the characteristics of various regions, the wars begun and the formation of empires sealed with the blood of kinsmen.

²⁶³⁶ Born at Tagaste 354, baptized at Milan 387, bishop of Hippo 395, died 430.

²⁶³⁷ *all he has written* e T A 30 31 a Her.; 25 Fabr. add “wherefore on account of his much speaking Solomon’s saying came true that ‘*In the multitude of words there wanteth not sin.*’” This expression in the editions has been the ground of much comment on Gennadius’ Semi-pelagian bias, but it almost certainly does not represent the original form of the text.

²⁶³⁸ *Abortions* “That abortions...shall rise again I make bold neither to affirm nor to deny” Augustine De civ. Dei. 22, 13.

²⁶³⁹ T 31 end thus; A omits *and left...abortions* but adds a few lines of other matter; e adds differing matter; a adds *remained a catholic*; 30 adds *remained a catholic and died in the same city—the city which is still called Hypporegensis*; while 25 adds a vast amount.

²⁶⁴⁰ Paulus Orosius of Tarragon, the historian, flourished about 413 or 417. His history was begun after 416 and finished in 417.

²⁶⁴¹ *from the creation* (“from the whole period of the earth”) A 25 30 31 a e; omit T 21 Her.

This is the Orosius who, sent by Augustine to Hieronymus to teach the nature of the soul, returning, was the first to bring to the West relics of the blessed Stephen the first martyr then recently found. He flourished almost²⁶⁴² at the end of the reign of the emperor Honorius.

Chapter XLI.

Maximus,²⁶⁴³ bishop of the church at Turin, a man fairly industrious in the study of the Holy Scripture, and good at teaching the people extemporaneously, composed treatises *In praise of the apostles and John the Baptist*, and a *Homily on all the martyrs*. Moreover he wrote many acute comments on passages from the Gospels and the Acts of the Apostles. He wrote also two treatises, *On the life*²⁶⁴⁴ *of Saint Eusebius*, bishop of Vercelli, and confessor, and *On Saint Cyprian*, and published a monograph *On the grace of baptism*. I have read his *On avarice*, *On hospitality*, *On the eclipse of the moon*, *On almsgiving*, *On the saying in Isaiah, Your winedealers mix wine with water*, *On Our Lord's Passion*, A general treatise *On fasting by the servants of God*, *On the quadragesimal fast* in particular, and *That there should be no jesting on fast day*, *On Judas*, the betrayer, *On Our Lord's cross*, *On His sepulchre*, *On His resurrection*, *On the accusation and trial of Our Lord before Pontius Pilate*, *On the Kalends of January*, a homily *On the day of Our Lord's Nativity*, also homilies *On Epiphany*, *On the Passover*, *On Pentecost*, many also, *On having no fear of carnal Foes*, *On giving thanks after meat*, *On the repentance of the Ninivites*, and other homilies of his, published²⁶⁴⁵ on various occasions, whose names I do not remember. He died in the reign of Honorius and Theodosius the younger.

Chapter XLII.

Petronius,²⁶⁴⁶ bishop of Bologna in Italy²⁶⁴⁷ a man of holy life and from his youth practised in monastic studies, is reputed to have written the *Lives of the Fathers*, to wit of the Egyptian monks, a work which the monks accept as the mirror and pattern of their profession. I have read a treatise which bears his name *On the ordination of bishops*, a work full of good reasoning and notable for its humility, but whose polished style shows it not to have been his, but perhaps, as some say, the

²⁶⁴² almost^{25 30 31 a e}; omit T A Her.

²⁶⁴³ Maximus of Vercelli, bishop of Turin about 415, died 466–470.

²⁶⁴⁴ omit *life* A 30 a.

²⁶⁴⁵ *published* T 30 21 Her.; *delivered* A 25 31 a e.

²⁶⁴⁶ Bishop of Bologna 430, died before 350.

²⁶⁴⁷ *in Italy* A 30 31 a e; omit T 25 21 Her.

work of his father Petronius,²⁶⁴⁸ a man of great eloquence and learned in secular literature. This I think is to be accepted, for the author of the work describes himself as a prætorian prefect. He died in the reign of Theodosius and Valentinianus.

Chapter XLIII.

Pelagius²⁶⁴⁹ the heresiarch, before he was proclaimed a heretic wrote works of practical value for students: three books *On belief in the Trinity*, and one book of *Selections from Holy Scriptures bearing on the Christian life*. This latter was preceded by tables of contents, after the model of Saint Cyprian the martyr. After he was proclaimed heretic, however, he wrote works bearing on his heresy.

Chapter XLIV.

Innocentius,²⁶⁵⁰ bishop of Rome, wrote the decree which the Western churches passed against the Pelagians and which his successor, Pope Zosimus, afterwards widely promulgated.

Chapter XLV.

Caelestius,²⁶⁵¹ before he joined Pelagius, while yet a very young man, wrote to his parents three epistles *On monastic life*, written as short books, and containing moral maxims suited to every one who is seeking God, containing no trace of the fault which afterwards appeared but wholly devoted to the encouragement of virtue.



Chapter XLVI.

²⁶⁴⁸ *Petronius* A 25 30 31; omit T a?

²⁶⁴⁹ At Rome about 400, at Carthage 411, heretic 417.

²⁶⁵⁰ Bishop or "Pope" 402, died 417.

²⁶⁵¹ Heretic 412–417.

Julianus²⁶⁵² the bishop, a man of vigorous character, learned in the Divine Scriptures, and proficient both in Greek and Latin, was, before he disclosed his participation in the ungodliness of Pelagius, distinguished among the doctors of the church. But afterwards, trying to defend the Pelagian heresy, he wrote four books, *Against Augustine*, the opponent of Pelagius, and then again, eight books more. There is also a book containing a discussion, where each defends his side.

This Julianus, in time of famine and want, attracting many through the alms which he gave, and the glamour of virtue, which they cast around him, associated them with him in his heresy. He died during the reign of Valentinianus, the son of Constantius.

Chapter XLVII.

Lucianus²⁶⁵³ the presbyter, a holy man to whom, at the time when Honorius and Theodosius were Emperors, God revealed the place of the sepulchre and the remains of Saint Stephen the Protomartyr, wrote out that revelation in Greek, addressing it to all the churches.

Chapter XLVIII.

Avitus²⁶⁵⁴ the presbyter, a Spaniard by race, translated the above mentioned work of the presbyter Lucianus into Latin, and sent it with his letter annexed, by the hand of Orosius the presbyter, to the Western churches.

Chapter XLIX.

Paulinus,²⁶⁵⁵ bishop of Nola in Campania, composed many brief works in verse, also a consolatory work to Celsus *On the death of a christian and baptized child*, a sort of epitaph, well fortified with christian hope, also many *Letters to Severus*, and *A panegric* in prose written before he became bishop, *On victory over tyrants* which was addressed to Theodosius and maintained that victory lay rather in faith and prayer, than in arms. He wrote also a *Sacramentary* and *Hymnal*.

²⁶⁵² Bishop of Eclanum about 416.

²⁶⁵³ Lucianus of Caphargamala, flourished 415.

²⁶⁵⁴ Avitus of Braga, died 440.

²⁶⁵⁵ Pontius Meropius (Anicius?) Paulinus, Born at Bordeaux 353 (354?), pupil of Ausonius, baptized before 389, bishop before 410, died 431.

He also addressed many letters to his sister, *On contempt of the world*, and published treatises of different sorts, on various occasions.²⁶⁵⁶

The most notable of all his minor works are the works *On repentance*, and *A general panegyric of all the martyrs*. He lived in the reign of Honorius and Valentinianus, and was distinguished, not only for erudition²⁶⁵⁷ and holiness of life, but also for his ability to cast out demons.

Chapter L.

Eutropius,²⁶⁵⁸ the presbyter, wrote to two sisters, handmaids of Christ, who had been disinherited by their parents on account of their devotion to chastity and their love for religion, two *Consolatory letters* in the form of small books, written in polished and clear language and fortified not only by argument, but also by testimonies from the Scriptures.

Chapter LI.

Another Evagrius²⁶⁵⁹ wrote a *Discussion between Simon the Jew and Theophilus the Christian*, a work which is very well known.

Chapter LII.

Vigilius²⁶⁶⁰ the deacon. composed out of the traditions of the fathers a *Rule for monks*, which is accustomed to be read in the monastery for the profit of the assembled monks. It is written in condensed and clear language and covers the whole range of monastic duties.

Chapter LIII.

²⁶⁵⁶ *on various occasions* is omitted by T 31 e.

²⁶⁵⁷ *erudition* A T 31 a e 21; *observation* 25 30 Her.

²⁶⁵⁸ Pupil of Augustine about 430.

²⁶⁵⁹ Pupil of St. Martin of Tours 405.

²⁶⁶⁰ Flourished about 430.

Atticus²⁶⁶¹ bishop of Constantinople, wrote to the princess daughters²⁶⁶² of the Emperor Arcadius, *On faith and virginity*, a most excellent work, in which he attacks by anticipation the Nestorian doctrine.

Chapter LIV.

Nestorius²⁶⁶³ ²⁶⁶⁴ the heresiarch, was regarded, while presbyter of the church at Antioch, as a remarkable extemporaneous teacher,²⁶⁶⁵ and composed a great many treatises on various *Questions*, into which already at that time²⁶⁶⁶ he infused that subtle evil, which afterwards became the poison of acknowledged impiety, veiled meanwhile by moral exhortation. But afterwards, when commended by his eloquence and abstemiousness he had been made pontiff of the church at Constantinople, showing openly what he had for a long while concealed, he became a declared enemy of the church, and wrote a book *On the incarnation of the Lord*, formed of sixty-two passages from Divine Scripture, used in a perverted meaning. What he maintained in this book may be found in the catalogue of heretics.



Chapter LV.

Caelestinus,²⁶⁶⁷ bishop of Rome, addressed a volume to the churches of the East and West, giving an account of the decree of the synod against the above mentioned Nestorius and maintaining that while there are two complete natures in Christ, the person of the Son of God is to be regarded as single. The above mentioned Nestorius was shown to be opposed to this view. Xystus likewise, the successor of Caelestinus, wrote on the same subject and to the same Nestorius and the Eastern bishops, giving the views of the Western bishops against his error.

Chapter LVI.

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- ²⁶⁶¹ Bishop of Constantinople 406, died 425.
²⁶⁶² *Daughters* Pulcheria and her sisters.
²⁶⁶³ Bishop of Constantinople 428, deposed 431, died in the Thebaid about 439.
²⁶⁶⁴ *Nestorius* 25 30 Her; *Nestor* A T 31 a e 21.
²⁶⁶⁵ *teacher* A T 30 31 a e; omit 25 Her.
²⁶⁶⁶ *at that time* A T a e; omit 25 30 31.
²⁶⁶⁷ Bishop (Pope) of Rome 422, died 432.

Theodotus,²⁶⁶⁸²⁶⁶⁹ bishop of Ancyra in Galatia, while at²⁶⁷⁰ Ephesus, wrote against Nestorius a work of defence and refutation,²⁶⁷¹ written, to be sure, in dialectic style, but interwoven with passages from the Holy Scriptures. His method was to make statements and then quote proof texts from the Scriptures.

Chapter LVII.

Fastidius,²⁶⁷² bishop in Britain, wrote to one Fatalis, a book *On the Christian life*, and another *On preserving the estate of virginity*,²⁶⁷³ a work full of sound doctrine, and doing honour to God.

Chapter LVIII.

Cyril,²⁶⁷⁴ bishop of the church at Alexandria, published various treatises on various *Questions*, and also composed many homilies, which are recommended for preaching by the Greek bishops. Other books of his are; *On the downfall of the synagogue*, *On faith against the heretics*, and a work directed especially against Nestorius and entitled, *A Refutation*, in which all the secrets of Nestorius are exposed and his published opinions are refuted.

Chapter LIX.

Timotheus,²⁶⁷⁵ the bishop composed a book *On the nativity of Our Lord according to the flesh*, which is supposed to have been written at Epiphany.

²⁶⁶⁸ Theodotus Bishop of Ancyra 431–8.
²⁶⁶⁹ *Theodotus* T ? a e; *Theodorus* a 25 30 31 Fabr. Her.
²⁶⁷⁰ *while at* T 31 e 21; *while formerly at* 25 30 a A?
²⁶⁷¹ *and refutation* A 25 30 a; omit T 31 e 21.
²⁶⁷² Flourished 420.
²⁶⁷³ *virginity* T 31 e 21; *widowhood* A 25 30 a Fabr. Her.
²⁶⁷⁴ Born about 376, bishop of Alexandria 412, died 444.
²⁶⁷⁵ From position evidently flourished before 450.

Chapter LX.

Leporius,²⁶⁷⁶ formerly monk afterwards presbyter, relying on purity,²⁶⁷⁷ through his own free will and unaided effort, instead of depending on the help of God, began to follow the Pelagian doctrine. But having been admonished by the Gallican doctors, and corrected by Augustine in Africa, he wrote a book containing his retraction, in which he both acknowledges his error and returns thanks for his correction. At the same time in correction of his false view of the incarnation of Christ, he presented the Catholic view, acknowledging the single person of the Son of God, and the two natures existing in Christ in his substance.²⁶⁷⁸

Chapter LXI.

Victorinus,²⁶⁷⁹ a rhetorician of Marseilles, wrote to his son Etherius, a commentary *On Genesis*, commenting, that is, from the beginning of the book to the death of the patriarch Abraham, and published four²⁶⁸⁰ books in verse, words which have a savour of piety indeed, but, in that he was a man busied with secular literature and quite untrained in the Divine Scriptures, they are of slight weight, so far as ideas are concerned.

He died in the reign of Theodosius and Valentinianus.

Chapter LXII.

Cassianus,²⁶⁸¹ Scythian by race, ordained deacon by bishop John the Great, at Constantinople, and a presbyter at Marseilles, founded two monasteries, that is to say one for men and one for women, which are still standing. He wrote from experience, and in forcible language, or to speak more clearly, with meaning back of his words, and action back of his talk. He covered the whole field of practical directions, for monks of all sorts, in the following works: *On dress*, also *On the canon of prayers*, and the *Usage in the saying of Psalms*, (for these in the Egyptian monasteries, are said day and night), three books. One of *Institutes*, eight books *On the origin, nature and remedies for the eight principal sins*, a book on each sin. He also compiled *Conferences* with the

²⁶⁷⁶ Flourished 418–430.

²⁶⁷⁷ *purity*T 31 a e 21; *purity of life* A 25 30.

²⁶⁷⁸ *in his substance* A T 30 31 a e 21; omit 25 Her.

²⁶⁷⁹ Claudius Marius Victor (Victorius or Victorinus) of Marseilles died 445.

²⁶⁸⁰ *four*A T 31 a e; *three* 25 30.

²⁶⁸¹ Johannes Cassianus died 450.

Egyptian fathers, as follows: *On the aim of a monk and his creed, On discretion, On three vocations to the service of God, On the warfare of the flesh against the spirit and the spirit against the flesh, On the nature of all sins, On the slaughter of the saints, On fickleness of mind, On principalities, On the nature of prayer, On the duration of prayer, On perfection, On chastity, On the protection of God, On the knowledge of spiritual things, On the Divine graces, On friendship, On whether to define or not to define, On three ancient kinds of monks and a fourth recently arisen, On the object of cenobites and hermits, On true satisfaction in repentance, On the remission of the Quinquagesimal fast, On nocturnal illusions, On the saying of the apostles, "For the good which I would do, I do not, but the evil which I would not, that I do," On mortification, and finally at the request of Leo the archdeacon, afterwards bishop of Rome, he wrote seven books against Nestorius, On the incarnation of the Lord, and writing this, made an end, both of writing and living, at Marseilles, in the reign of Theodosius and Valentinianus.*

Chapter LXIII.

Philip,²⁶⁸² the presbyter Jerome's best pupil, published a *Commentary on Job*, written in an unaffected style. I have read his *Familiar letters*, exceedingly witty, exhorting the endurance of poverty and sufferings. He died in the reign of Martianus and Avitus.

Chapter LXIV.

Eucherius,²⁶⁸³ bishop of the church at Lyons, wrote to his relative Valerianus, *On contempt for the world and worldly philosophy*, a single letter, written in a style which shows sound learning and reasoning. He wrote also to his sons, Salonius and Veranius, afterward bishops, a discussion *On certain obscure passages of Holy Scriptures*, and besides, revising and condensing certain works of Saint Cassianus, he compressed them into one volume, and wrote other works suited to ecclesiastical or monastic pursuits. He died in the reign of Valentinianus and Martianus.

Chapter LXV.

²⁶⁸² Died about 455.

²⁶⁸³ Bishop about 435, died 450.

Vincentius,²⁶⁸⁴ the Gaul, presbyter in the Monastery on the Island of Lerins, a man learned in the Holy Scriptures and very well informed in matters of ecclesiastical doctrine, composed a powerful disputation, written in tolerably finished and clear language, which, suppressing his name, he entitled *Peregrinus against heretics*. The greater part of the second book of this work having been stolen, he composed a brief reproduction of the substance of the original work, and published in one [book]. He died in the reign of Theodosius and Valentinianus.

Chapter LXVI.

Syagrius²⁶⁸⁵ wrote *On faith*, against the presumptuous words, which heretics assume for the purpose of destroying or superseding the names of the Holy Trinity, for they say that the Father ought not to be called Father, lest the name, Son should harmonize with that of Father, but that he should be called the Unbegotten or the Imperishable and the Absolute, in order that whatever may be distinct from Him in person, may also be separate in nature, showing that the Father, who is unchangeable in nature may be called the Unbegotten, though the Scripture may not call Him so, that the person of the Son is begotten from Him, not made, and that the person of the Holy Spirit proceeds from Him not begotten, and not made. Under the name of this Syagrius I found seven books, entitled *On Faith and the rules of Faith*, but as they did not agree in style, I did not believe they were written by him.

Chapter LXVII.

Isaac,²⁶⁸⁶ presbyter of the church at Antioch, whose many works cover a long period, wrote in Syriac especially against the Nestorians and Eutychians. He lamented the downfall of Antioch in an elegiac poem, taking up the same strain that Ephraim, the deacon, sounded on the downfall of Nicomedia. He died during the reign of Leo and Majorianus.

Chapter LXVIII.



²⁶⁸⁴ Presbyter 434, died before 450.

²⁶⁸⁵ Syagrius of Lyons, died 486.

²⁶⁸⁶ Isaac of Amida (Diarbekir) presbyter died about 460.

Salvianus,²⁶⁸⁷ presbyter of Marseilles, well informed both in secular and in sacred literature, and to speak without invidiousness, a master among bishops, wrote many things in a scholastic and clear style, of which I have read the following: four books *On the Excellence of virginity*, to Marcellus the presbyter, three books *Against avarice*, five books *On the present judgment*,²⁶⁸⁸ and one book *On punishment according to desert*, addressed to Salonius the bishop, also one book of *Commentary* on the latter part of the book of *Ecclesiastes*, addressed to Claudius bishop of Vienne, one book of *Epistles*.²⁶⁸⁹ He also composed one book in verse after the Greek fashion, a sort of *Hexaemeron*, covering the period from the beginning of Genesis to the creation of man, also many *Homilies* delivered to the bishops, and I am sure I do not know how many *On the sacraments*. He is still living at a good old age.

Chapter LXIX.

Paulinus²⁶⁹⁰ composed treatises *On the beginning of the Quadragesimal*, of which I have read two, *On the Passover Sabbath*, *On obedience*, *On penitence*, *On neophytes*.

Chapter LXX.

Hilary,²⁶⁹¹ bishop of the church at Arles, a man learned in Holy Scriptures, was devoted to poverty, and earnestly anxious to live in narrow circumstances, not only in religiousness of mind, but also in labour of body. To secure this estate of poverty, this man of noble race and very differently brought up, engaged in farming, though it was beyond his strength, and yet did not neglect spiritual matters. He was an acceptable teacher also, and without regard to persons administered correction to all.²⁶⁹² He published some few things, brief, but showing immortal genius, and indicating an erudite mind, as well as capacity for vigorous speech; among these that work which is of so great practical value to many, his *Life of Saint Honoratus*, his predecessor. He died during the reign of Valentinianus and Martianus.

²⁶⁸⁷ Born about 390, Presbyter about 428, died about 484.

²⁶⁸⁸ *present judgment* more generally known as *Divine Providence* (De gubernatione Dei.)

²⁶⁸⁹ *one book of epistles* a 25 30; omit A T 31 e 21.

²⁶⁹⁰ From position evidently flourished about 450.

²⁶⁹¹ Born about 401, bishop 429, died 449.

²⁶⁹² *correction to all*; Her. adds *work of preaching* but has the support of no good mss.

Chapter LXXI.

Leo,²⁶⁹³ bishop²⁶⁹⁴ of Rome, wrote a letter to *Flavianus*, bishop of the church at Constantinople, against Eutyches the presbyter, who at that time, on account of his ambition for the episcopate was trying to introduce novelties into the church. In this he advises Flavianus, if Eutyches confesses his error and promises amendment, to receive him, but if he should persist in the course he had entered on, that he should be condemned together with his heresy. He likewise teaches in this epistle and confirms by divine testimony that as the Lord Jesus Christ is to be considered the true son of the Divine Father, so likewise he is to be considered true man with human nature, that is, that he derived a body of flesh from the flesh of the virgin and not as Eutyches asserted, that he showed a body from heaven.²⁶⁹⁵ He died in the reign of Leo and Majorianus.

Chapter LXXII.

Mochimus,²⁶⁹⁶ the Mesopotamian, a presbyter at Antioch, wrote an excellent book *Against Eutyches*, and is said to be writing others, which I have not yet read.

Chapter LXXIII.

Timotheus,²⁶⁹⁷ ²⁶⁹⁸ when Proterius²⁶⁹⁹ had been put to death by the Alexandrians, in response to popular clamour, willingly or unwillingly allowed himself to be made bishop by a single bishop in the place of him who had been put to death. And lest he, having been illegally appointed, should be deservedly deposed at the will of the people who had hated Proterius, he pronounced all the bishops of his vicinity to be Nestorians, and boldly presuming to wash out the stain on his conscience by hardihood, wrote a very persuasive book to the Emperor Leo, which he attempted to fortify by testimonies of the Fathers, used in a perverted sense, so far as to show, for the sake of deceiving the emperor and establishing his heresy, that Leo of Rome, pontiff of the city, and the synod of

²⁶⁹³ Leo the Great, Bishop (Pope) 440, died 461.

²⁶⁹⁴ *bishop*: A 30 31 e have *pontiff*.

²⁶⁹⁵ T and 21 add after *heaven* “and he addressed another letter on this same subject to the Emperor Leo in whose reign also he died.”

²⁶⁹⁶ Presbyter 457.

²⁶⁹⁷ Bishop of Alexandria 380, died 385.

²⁶⁹⁸ *Timotheus* 31 e add Bishop of Alexandria.

²⁶⁹⁹ Proterius; 25 30 Fabr. Her. add *the bishop*.

Chalcedon, and all the Western bishops were fundamentally Nestorians. But by the grace of God, the enemy of the church was refuted and overthrown at the Council of Chalcedon. He is said to be living in exile, still an heresiarch, and it is most likely so. This book of his for learning's sake, I translated by request of the brethren into Latin and prefixed a caveat.²⁷⁰⁰



Chapter LXXIV.

Asclepius,²⁷⁰¹ the African, bishop of a large see²⁷⁰² within the borders of Bagais, wrote against the Arians, and is said to be now writing against the Donatists. He is famous for his extemporaneous teaching.

Chapter LXXV.

Peter,²⁷⁰³ presbyter of the church at Edessa, a famous preacher, wrote *Treatises* on various subjects, and *Hymns* after the manner of Saint Ephrem, the deacon.

Chapter LXXVI.

Paul²⁷⁰⁴ the presbyter, a Pannonian by nationality, as I learned from his own mouth, wrote *On preserving virginity, and contempt for the world*, and the *Ordering of life or the correction of morals*, written in a mediocre style, but flavoured with divine salt. The two books were addressed to a certain noble virgin devoted to Christ, Constantia by name, and in them he mentions Jovinian the heretic and preacher of voluptuousness and lusts, who was so far removed from leading a continent and chaste life, that he belched forth his life in the midst of luxurious banquets.²⁷⁰⁵

²⁷⁰⁰ This book...caveat A T 25 30 31 a e 21 Fabr.; omit Migne. Her.

²⁷⁰¹ Bishop of Bagais (Vagen) about 485.

²⁷⁰² large see A T 25 30 31 a? e earliest eds.; *small village*. Fabr. Migne. Her.

²⁷⁰³ Flourished 450.

²⁷⁰⁴ Flourished 430?

²⁷⁰⁵ T adds several lines.

Chapter LXXVII.

Pastor²⁷⁰⁶ the bishop composed a short work, written in the form of a creed, and containing pretty much the whole round of Ecclesiastical doctrine in sentences. In this, among other heresies which he anathematizes without giving the names of their authors, he condemns the Priscillians and their author.

Chapter LXXVIII.

Victor,²⁷⁰⁷ bishop of Cartenna in Mauritania, wrote one long book against the Arians, which he sent to king Genseric by his followers, as I learned from the preface to the work,²⁷⁰⁸ and a work *On the repentance of the publican*,²⁷⁰⁹ in which he drew up a rule of life for the penitent, according to the authority of Scriptures. He also wrote a consolatory work to one Basilius, *On the death of a son*, filled with resurrection hope and good counsel. He also composed many Homilies, which have been arranged as continuous works and are as I know, made use of by brethren anxious for their own salvation.

Chapter LXXIX.

Voconius,²⁷¹⁰ bishop of Castellatum in Mauritania, wrote *Against the enemies of the church, Jews, Arians, and other heretics*. He composed also an excellent work *On the Sacraments*.²⁷¹¹

Chapter LXXX.

Musaeus,²⁷¹² presbyter of the church at Marseilles, a man learned in Divine Scriptures and most accurate in their interpretation, as well as master of an excellent scholastic style, on the request of

²⁷⁰⁶ Bishop in Spain? about 400.

²⁷⁰⁷ Victor of Cartenna (Tenez Afr.) bishop about 450.

²⁷⁰⁸ *which he sent...work* A T 30 31 e 21 Fabr.; omit 25 a Her.

²⁷⁰⁹ *publican* Fabr. Migne, Her.: *On public penance*, A T 30 31 a? e?: omit *publican* 25 Bamb Bern. the oldest editions.

²⁷¹⁰ Bishop of Castellatum in Mauritania about 450.

²⁷¹¹ *Sacraments* or *of Sacraments* i.e. a Sacrementary.

²⁷¹² Died before 461.

Saint Venerius the bishop, selected from Holy Scriptures passages suited to the various feast days of the year, also passages from the Psalms for responses suited to the season, and the passages for reading. The readers in the church found this work of the greatest value, in that it saved them trouble and anxiety in the selection of passages, and was useful for the instruction of the people as well as for the dignity of the service. He also addressed to Saint Eustathius²⁷¹³ the bishop, successor to the above mentioned man of God, an excellent and sizable volume, a *Sacramentary*,²⁷¹⁴ divided into various sections, according to the various offices and seasons, Readings and Psalms, both for reading and chanting, but also filled throughout with petitions to the Lord,²⁷¹⁵ and thanksgiving for his benefits. By this work we know him to have been a man of strong intelligence and chaste eloquence. He is said to have also delivered homilies, which are, as I know, valued by pious men, but which I have not read. He died in the reign of Leo and Majorianus.

Chapter LXXXI.

Vincentius²⁷¹⁶ the presbyter, a native of Gaul, practised in Divine Scripture and possessed of a style polished by speaking and by wide reading, wrote a Commentary *On the Psalms*. A part of this work, he read in my hearing, to a man of God, at Cannatae, promising at the same time, that if the Lord should spare his life and strength, he would treat the whole Psalter in the same way.

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Chapter LXXXII.

Cyrus,²⁷¹⁷ an Alexandrian by race, and a physician by profession, at first a philosopher then a monk, an expert speaker, at first wrote elegantly and powerfully against Nestorius, but afterwards, since he began to inveigh against him too intemperately²⁷¹⁸ and dealt in syllogism rather than

²⁷¹³ *Eustathius* 31 e; *Eustasius* A T a. ed. 1512; *Eusebius* 25, 30; *Eustachius* Fabr. Migne, Her.

²⁷¹⁴ *Sacramentary* or *On the Sacraments*.

²⁷¹⁵ *the Lord* T 25 30 31 a e *God* Fabr. Her.

²⁷¹⁶ Apparently about 450.

²⁷¹⁷ Flourished 460.

²⁷¹⁸ *since he began to inveigh against him too intemperately* Norimb. and the eds., but the other mss. read “*nevertheless*” *inveigh* or “*inveighs less*” or “*more*” and “*is found*” for “*inveigh*.” T 21 25 a Wolfenb. agree in reading *in illo minus invenitur* instead of *in illum nimius inventur*. Norimb has same with *nimius* instead of *minus*. The reading of T 21 25 a Wolfenb. thus reinforced and in view of the fact of the easy confusion of *minus* and *nimius* in transcribing, is the most probable reading, but it is hard to decide and harder still to make sense of it.

Scripture, he began to foster the Timothean doctrine. Finally he declined to accept the decree of the council of Chalcedon, and did not think the doctrine that after the incarnation the Son of God comprehended two natures, was to be acquiesced in.

Chapter LXXXIII.

Samuel,²⁷¹⁹ presbyter of the church at Edessa, is said to have written many things in Syriac against the enemies of the church, especially against the Nestorians, the Eutychians and the Timotheans, new heresies all, but differing from one another. On this account he frequently speaks of the triple beast, while he briefly refutes by the opinion of the church, and the authority of Holy Scriptures, showing to the Nestorians, that the Son was God in man, not simply man born of a Virgin, to the Eutychians, that he had true human flesh, taken on by God, and not merely a body made of thick air, or shown from Heaven; to the Timotheans, that the Word was made flesh in such wise, that the Word remains Word in substance, and, human nature remaining human nature, one person of the Son of God is produced by union, not by mingling. He is said to be still living at Constantinople, for at the beginning of the reign of Anthemius, I knew his writings, and knew that he was in the land of the living.

Chapter LXXXIV.

Claudianus,²⁷²⁰ presbyter of the church at Vienne, a master speaker, and shrewd in argument, composed three books, *On the condition and substance of the soul*, in which he discusses how far anything is incorporeal excepting God.

[He wrote also some other things, among which are, *A Hymn on Our Lord's Passion*, which begins "Pange lingua gloriosi." He was moreover brother of Mamertus, bishop of Vienne.]²⁷²¹ (*See note.*)

Chapter LXXXV.

²⁷¹⁹ Presbyter 467.

²⁷²⁰ Claudianus Ecdicius Mamertius died 473–4.

²⁷²¹ wrote...*Vienne* is said to be in a certain manuscript of the Monastery of "St. Michaelis de Tumba" but is omitted by A T 25 30 31 a e 21 Bamb. Bern. etc etc. and certainly does not belong in text. It is left in brackets above because given in the editions.

Prosper²⁷²² of Aquitania, a man scholastic in style and vigorous in statement, is said to have composed many works, of which I have read a *Chronicle*, which bears his name, and which extends from the creation of the first man, according to Divine Scripture, until the death of the Emperor Valentinianus and the taking of Rome by Genseric king of the Vandals. I regard as his also an anonymous book against certain works of Cassianus, which the church of God finds salutary, but which he brands as injurious, and in fact, some of the opinions of Cassian and Prosper on the grace of God and on free will are at variance with one another. Epistles of Pope Leo against Eutyches, *On the true incarnation of Christ*, sent to various persons, are also thought²⁷²³ to have been dictated by him.

Chapter LXXXVI.

Faustus,²⁷²⁴ first abbot of the monastery at Lerins, and then made bishop²⁷²⁵ of Riez in Gaul, a man studious of the Divine Scriptures, taking his text from the historic creed of the church, composed a book *On the Holy Spirit*, in which he shows from the belief of the fathers, that the Holy Spirit is consubstantial and coeternal with the Father and the Son, the fulness of the Trinity and therefore God.²⁷²⁶ He published also an excellent work, *On the grace of God, through which we are saved*,²⁷²⁷ in which he teaches that the grace of God always invites, precedes and helps our will, and whatever gain that freedom of will may attain for its pious effect, is not its own desert, but the gift of grace. I have read also a little book of his *Against the Arians and Macedonians*, in which he posits a coëssential Trinity, and another against those who say that there is anything incorporeal in created things, in which he maintains from the testimony of Scriptures, and by quotations from the fathers, that nothing is to be regarded as incorporeal but God. There is also a letter of his, written in the form of a little book, and addressed to a certain deacon, named Graecus, who, leaving the Catholic faith, had gone over to the Nestorian impiety.

In this epistle he admonishes him to believe that the holy Virgin Mary did not bring forth a mere human being, who afterwards should receive divinity, but true God in true man. There are still other works by him, but as I have not read, I do not care to mention them. This excellent doctor is enthusiastically believed in and admired. He wrote afterwards also to Felix, the Prætonian prefect,

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²⁷²² Born 403, wrote chronicle 445? died 463.

²⁷²³ *thought* A 25 30 31 a e 21; *said* T Fabr. Her.

²⁷²⁴ Abbot of Lerins 433–4, bishop of Riez 462, exiled 477–84, died 490.

²⁷²⁵ *Made bishop* A T 31 e 21; *bishop* a 25 30.

²⁷²⁶ *and therefore God* T 25 31 a e 21 [31 A?]; *obtaining* Fabr. Her.; Bamb and ed. 1512 read *and therefore* but join to next sentence.

²⁷²⁷ *saved* A T 25; add *and the free will of the human mind in which we are saved* 30 31 a e.

and a man of Patrician rank, son of Magnus the consul, a very pious letter, exhorting to the fear of God, a work well fitted to induce one to repent with his whole heart.

Chapter LXXXVII.

Servus Dei²⁷²⁸ the bishop, wrote against those who say that Christ while living in this world did not see the Father with his eyes of flesh— But after his resurrection from the dead and his ascension into heaven when he had been translated into the glory of God the Father as in reward so to speak to him for his abnegation and a compensation for his martyrdom. In this work he showed both from his own argument and from the testimony of Sacred Scriptures that the Lord Jesus from his conception by the Holy Spirit and his birth of the Virgin through which true God in true man himself also man made God was born, always beheld with his eyes of flesh both the Father and the Holy Spirit through the special and complete union of God and man.

Chapter LXXXVIII.

Victorius²⁷²⁹ the Aquitanian, a careful²⁷³⁰ reckoner, on invitation of St. Hilary bishop of Rome, composed a *Paschal cycle* with the most careful investigation following his four predecessors, that is Hippolytus, Eusebius, Theophilus and Prosper, and extended the series of years to the year five hundred and thirty-two, reckoning in such wise that in the year 533 the paschal festival should take place again on the same month and day and the same moon as on that first year when the Passion and resurrection of our Lord took place.

Chapter LXXXIX.

Theodoretus²⁷³¹ ²⁷³² bishop of Cyrus (for the city founded by Cyrus king of the Persians preserves until the present day in Syria the name of its founder) is said to have written many works. Such as have come to my knowledge are the following: *On the incarnation of the Lord, Against Eutyches the presbyter and Dioscorus* bishop of Alexandria who deny that Christ had human flesh; strong

²⁷²⁸ Bishop of “Tiburcisen” about 406–11.

²⁷²⁹ Wrote 457. 30 a read Victorinus.

²⁷³⁰ *careful* T 25 30 31 a Fabr.; *most diligent* A Norimb?; Bern Norimb. et alt add *of the Scriptures: of measures* Her.

²⁷³¹ Theodoret born about 393, bishop of Cyrrihaus 423, wrote 450, died 457.

²⁷³² *Theodoretus* A a e; *Theodoritus* 31; *Theodorus* T 25 30.

works by which he confirmed through reason and the testimony of Scripture that He had real flesh from the maternal substance which he derived from His Virgin mother just as he had true deity which he received at birth by eternal generation from God the Father. There are ten books of the ecclesiastical history which he wrote in imitation of Eusebius of Cæsarea beginning where Eusebius ends and extending to his own time, that is from the Vicennalia of Constantine until the accession of the elder Leo in whose reign he died.

Chapter XC.

Gennadius²⁷³³ a Patriarch²⁷³⁴ of the church of Constantinople, a man brilliant in speech and of strong genius, was so richly equipped by his reading of the ancients that he was able to expound the prophet Daniel entire commenting on every word.

He composed also many Homilies. He died while the elder Leo was Emperor.

Chapter XCI.

Theodulus,²⁷³⁵ ²⁷³⁶ a presbyter in Coelesyria is said to have written many works, but the only one which has come to my hand, is the one which he composed *On the harmony of divine Scripture*, that is, the Scriptures of the Old and New Testaments, against the ancient heretics who on account of discrepancies in the injunctions of the ritual, say that the God of the Old Testament is different from the God of the New. In this work he shows it to have been by the dispensation of one and the same God, the author of both Scriptures, that one law should be given by Moses to those of old in a ritual of sacrifices and in judicial laws, and another to us through the presence of Christ in the holy mysteries and future promises, that they should not be considered different, but as dictated by one spirit and one author, since these things which if observed only according to the letter, would slay, if observed according to the spirit, would give life to the mind. This writer died three years since²⁷³⁷ in the reign of Zeno.

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²⁷³³ Bishop (or "Pontiff") 458, died 471.

²⁷³⁴ Patriarch (Pontiff) A T 30 31 e 21; bishop 25 a Fabr. Her.

²⁷³⁵ Died 492 (C)—rather before 491.

²⁷³⁶ *Theodulus* A T 31 a e; *Theodorus* 25 30 21.

²⁷³⁷ *three years since* A T 30? 31 21; omit 25 a.

Chapter XCII.

[Sidonius²⁷³⁸ bishop of the Arverni wrote several acceptable works and being a man sound in doctrine as well as thoroughly imbued with divine and human learning and a man of commanding genius wrote a considerable volume of *letters* to different persons written in various metres or in prose and this showed his ability in literature. Strong in Christian vigour even in the midst of that barbaric ferocity which at that time oppressed the Gauls he was regarded as a catholic father and a distinguished doctor. He flourished during the tempest which marked the rule of Leo and Zenos.]²⁷³⁹

Chapter XCIII.

John²⁷⁴⁰ of Antioch first grammarian, and then Presbyter, wrote against those who assert that Christ is to be adored in one substance only and do not admit that two natures are to be recognized in Christ. He taught according to the Scriptural account that in Him God and man exist in one person, and not the flesh and the Word in one nature.

He likewise attacked certain sentiments of Cyril, bishop of Alexandria, unwisely²⁷⁴¹ delivered by Cyril against Nestorius, which now are an encouragement and give strength to the Timotheans.²⁷⁴² He is said to be still living and preaching.

Chapter XCIV.

[Gelasius,^{2743 2744} bishop of Rome wrote *Against Eutyches and Nestorius* a great and notable volume, also *Treatises* on various parts of the scripture and the sacraments written in a polished style. He also wrote *Epistles against Peter and Acacius* which are still preserved in the catholic

²⁷³⁸ Caius Sollius Apollinaris Sidonius born about 430, bishop 472, died about 488.

²⁷³⁹ This chapter is in Norimb. and three only of the mss. seen by the translator N. British Museum Harl. 3155, xv cent.; 43 Wolfenbüttel 838 xv cent.; k Paris B. N. Lat. 896. It is omitted by A T 25 30 31 a e 21 etc. etc. etc. and really has no place in the text, but as it was early introduced and is in the editions (not however the earliest ones) it is given here.

²⁷⁴⁰ Flourished 477–495.

²⁷⁴¹ *unwisely* T 25 30 31 e; *unwisely saying* A? a?

²⁷⁴² *Timotheans* A T 25 30 31 a e 21 etc; add *which is absurd* Fabr. Migne, Her.

²⁷⁴³ Bishop 492, died 496.

²⁷⁴⁴ From this point to the end is bracketed, as a large part of the mss. end with John of Antioch. Of our mss. Gelasius and Gennadius are contained in 25 30 e², Honoratus to Pomerius in A 30 31 e² 40.

church. He wrote also *Hymns* after the fashion of bishop Ambrosius. He died during the reign of the emperor Anastasius.

Chapter XCV.

Honoratus,²⁷⁴⁵ bishop of Constantina in Africa wrote a letter to one Arcadius who on account of his confession of the catholic faith had been exiled to Africa by King Genseric.²⁷⁴⁶ This letter was an exhortation to endure hardness for Christ and fortified by modern examples and scripture illustrations showing that perseverance in the confession of the faith not only purges past sins but also procures the blessing of martyrdom.

Chapter XCVI.

Cerealis²⁷⁴⁷ the bishop, an African by birth, was asked by Maximus bishop of the Arians whether he could establish the catholic faith by a few testimonies of Divine Scripture and without any controversial assertions. This he did in the name of the Lord, truth itself helping him, not with a few testimonies as Maximus had derisively asked, but proving by copious proof texts from both Old and New Testaments and published in a little book.

Chapter XCVII.

Eugenius,²⁷⁴⁸ bishop of Carthage in Africa and public confessor, commanded by Huneric²⁷⁴⁹ King of the Vandals to write an exposition of the catholic faith and especially to discuss the meaning of the word Homoousian, with the consent of all the bishops and confessors of Mauritania in Africa and Sardinia and Corsica, who had remained in the catholic faith, composed a book of faith, fortified not only by quotations from the Holy Scriptures but by testimonies of the Fathers, and sent it by his companions in confession. But now, exiled as a reward for his faithful tongue, like an anxious

²⁷⁴⁵ Bishop of Constantina (Cirta) 437.

²⁷⁴⁶ *exiled by King Genseric*; omit e² 30 31 40.

²⁷⁴⁷ Bishop of "Castelli Ripensis" in Africa 484.

²⁷⁴⁸ Bishop 479, died 505.

²⁷⁴⁹ *Huneric A*; omit e² 30 31 40.



shepherd over his sheep he has left behind works urging them to remember the faith and the one sacred baptism to be preserved at all hazards. He also wrote out the *Discussions* which he held through messengers with the leaders of the Arians and sent them to be given to Huneric by his major domo. Likewise also he presented to the same, petitions for the peace of the Christians which were of the nature of an *Apology*, and he is said to be still living for the strengthening of the church.

Chapter XCVIII.

Pomerius²⁷⁵⁰ the Mauritanian was ordained presbyter in Gaul. He composed a dialectical treatise in eight books *On the nature of the soul and its properties*, also one *On the resurrection* and its particular bearing for the faithful in this life and in general for all men, written in clear language and style, in the form of a dialogue between Julian the bishop, and Verus the presbyter. The first book contains discourses on what the soul is and in what sense it is thought to be created in the image of God, the second, whether the soul should be thought of as corporeal or incorporeal, the third, how the soul of the first man²⁷⁵¹ was made, fourth, whether the soul which is put in the body at birth is newly created and without sin, or produced from the substance of the first man like a shoot from a root it brings also with it the original sin of the first man, fifth, a review of the fourth book of the discussion,²⁷⁵² and an inquiry as to what is the capability of the soul, that is its possibilities, and that it gains its capability from a single and pure will, the sixth, whence arises the conflict between flesh and the spirit, spoken of by the apostle, seventh, on the difference between the flesh and the spirit in respect of life, of death and of resurrection, the eighth, answers to questions concerning the things which it is predicted will happen at the end of the world, to such questions, that is, as are usually propounded concerning the resurrection. I remember to have once read a hortatory work of his, addressed to some one named Principius, *On contempt of the world, and of transitory things*, and another entitled, *On vices and virtues*. He is said to have written yet other works, which have not come to my knowledge, and to be still writing. He is still living, and his life is worthy of Christian profession, and his rank in the church.

Chapter XCIX.

²⁷⁵⁰ Died 498.

²⁷⁵¹ *the first man* A; *the first man's soul* e² 30 31 40.

²⁷⁵² *discussion* 30 40 e²; *discussion and definition* A 31.

I Gennadius,²⁷⁵³ a presbyter of Marseilles, have written eight books *Against all heresies*, five²⁷⁵⁴ books *Against Nestorius*, ten²⁷⁵⁵ books *Against Eutyches*, three books *Against Pelagius*, also treatises *On the Millennium* and *On the Apocalypse of Saint John*, also an epistle *On my creed*, sent to the blessed Gelasius, bishop of Rome.]

²⁷⁵³ Died 496.

²⁷⁵⁴ *fivee* 25 30; *six* Fabr. Her.

²⁷⁵⁵ *tene* 25 30; *six* Norimb Her.; *eleven* Guelefenb.