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**Lives of Illustrious Men**

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# JEROME AND GENNADIUS

## LIVES OF ILLUSTRIOUS MEN.

Translated, with Introduction and Notes,

by

ERNEST CUSHING RICHARDSON, PH.D.

LIBRARIAN OF PRINCETON COLLEGE.



## 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.



## II. JEROME.

### Lives of Illustrious Men.

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#### Preface.

You have urged me, Dexter,<sup>2320</sup> to follow the example of Tranquillus<sup>2321</sup> in giving a systematic account of ecclesiastical writers, and to do for our writers what he did for the illustrious men of letters among the Gentiles, namely, to briefly set before you all those who have published<sup>2322</sup> any memorable writing on the Holy Scriptures, from the time of our Lord's passion until the fourteenth year of the Emperor Theodosius.<sup>2323</sup> A similar work has been done by Hermippus<sup>2324</sup> the peripatetic, Antigonus Carystius,<sup>2325</sup> the learned Satyrus,<sup>2326</sup> and most learned of all, Aristoxenus the Musician,<sup>2327</sup> among the Greeks, and among the Latins by Varro,<sup>2328</sup> Santra,<sup>2329</sup> Nepos,<sup>2330</sup> Hyginus,<sup>2331</sup> and by him through whose example you seek to stimulate<sup>2332</sup> us,—Tranquillus.

But their situation and mine is not the same, for they, opening the old histories and chronicles could as if gathering from some great meadow, weave some<sup>2333</sup> small crown at least for their work. As for me, what shall I do, who, having no predecessor, have, as the saying is, the worst possible master, namely myself, and yet I must acknowledge that Eusebius Pamphilus in the ten books of his Church History has been of the utmost assistance, and the works of various among those of

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<sup>2320</sup> *Dexter.* Compare chapters 132 and 106.

<sup>2321</sup> *Tranquillus.* C. Suetonius Tranquillus (about a.d. 100). *De illustribus grammaticis; De claris rhetoribus.*

<sup>2322</sup> *Published* or handed down "*Prodiderunt.*" Some mss. read "*tradiderunt,*" and Jerome usually employs "*Edo*" for publish.

<sup>2323</sup> *Fourteenth year of the Emperor Theodosius.* a.d. 492.

<sup>2324</sup> *Hermippus* of Smyrna. (3rd century b.c.) *Lives of distinguished men.*

<sup>2325</sup> *Antigonus.* Antigonus of Carystus (Reign of Ptolemy Philadelphus?).

<sup>2326</sup> *Satyrus.* A Peripatetic (Reign of Ptolemy Philopator) "wrote a collection of biographies."

<sup>2327</sup> *Aristoxenus the musician.* A Peripatetic, pupil of Aristotle, wrote lives of various Philosophers.

<sup>2328</sup> *Varro.* M. Terentius Varro the "most learned of the Romans" (died b.c. 28) published among other things a series of "portraits of seven hundred remarkable personages" (Ramsay in Smith's *Dictionary*).

<sup>2329</sup> *Santra.* Santra the Grammarian?

<sup>2330</sup> *Nepos.* Cornelius Nepos friend of Cicero wrote *Lives of Illustrious men.*

<sup>2331</sup> *Hyginus.* Caius Julius Hyginus, freedman of Augustus and friend of Ovid.

<sup>2332</sup> *Seek to stimulate* 30 31 a [H e 21] and the mass of mss. also Fabricius; *stimulate.* A.T. Migne. Her.

<sup>2333</sup> *Some* A H 25 31 e 21. Fabricius; *No* T a? Migne Her.

whom we are to write, often testify to the dates of their authors. And so I pray the Lord Jesus,<sup>2334</sup> that what your Cicero, who stood at the summit of Roman eloquence, did not scorn to do, compiling in his *Brutus*, a catalogue of Latin orators, this I too may accomplish in the enumeration of ecclesiastical writers, and accomplish in a fashion worthy of the exhortation which you made. But if, perchance any of those who are yet writing have been overlooked by me in this volume, they ought to ascribe it to themselves, rather than to me, for among those whom I have not read, I could not, in the first place, know those who concealed their own writings, and, in the second place, what is perhaps well known to others, would be quite unknown to me in this out of the way corner of the earth.<sup>2335</sup> But surely when they are distinguished by their writings, they will not very greatly grieve over any loss in our non-mention of them. Let Celsus, Porphyry, and Julian learn, rabid as they are against Christ, let their followers, they who think the church has had no philosophers or orators or men of learning, learn how many and what sort of men founded, built and adorned it, and cease to accuse our faith of such rustic simplicity, and recognize rather their own ignorance.

In the name of the Lord Jesus Christ, farewell.<sup>2336</sup>



#### List of Writers.

1. Simon Peter.
2. James, the brother of our Lord.
3. Matthew, surnamed Levi.
4. Jude, the brother of James.
5. Paul, formerly called Saul.
6. Barnabas, surnamed Joseph.
7. Luke, the evangelist.
8. Mark, the evangelist.
9. John, the apostle and evangelist.
10. Hermas.
11. Philo Judæus.
12. Lucius Annæus Seneca.
13. Josephus, son of Matthias.
14. Justus of Tiberias.
15. Clemens the bishop.

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<sup>2334</sup> *The Lord Jesus* A H T 25 31 e; *The Lord Jesus Christ* a; *Our Lord Jesus Christ* Bamb. Bern; *My Lord Jesus Christ* Norimb.

<sup>2335</sup> *Out of the way corner of the earth* i.e., Bethlehem.

<sup>2336</sup> *In the name of the Lord Jesus Christ farewell* T 25 31 a 21; do. omitting *Christ* A; omit all H e.

16. Ignatius the bishop.
17. Polycarp the bishop.
18. Papias the bishop.
19. Quadratus the bishop.
20. Aristides the philosopher.
21. Agrippa Castor.
22. Hegesippus the historian.
23. Justin the philosopher.
24. Melito the bishop.
25. Theophilus the bishop.
26. Apollinaris the bishop.
27. Dionysius the bishop.
27. Pinytus the bishop.
29. Tatian the heresiarch.
30. Phillip the bishop.
31. Musanus.
32. Modestus.
33. Bardesanes the heresiarch.
34. Victor the bishop.
35. Iranæus the bishop.
36. Pantænus the philosopher.
37. Rhodo, the disciple of Tatian.
38. Clemens the presbyter.
39. Miltiades.
40. Apollonius.
41. Serapion the bishop.
42. Apollonius the senator.
43. Theophilus another bishop.
44. Baccylus the bishop.
45. Polycrates the bishop.
46. Heraclitus.
47. Maximus.
48. Candidus.
49. Appion.
50. Sextus.
51. Arabianus.
52. Judas.
53. Tertullian the presbyter.
54. Origen, surnamed Adamantius.

55. Ammonius.
56. Ambrose the deacon.
57. Trypho the pupil of Origen.
58. Minucius Felix.
59. Gaius.
60. Berillus the bishop.
61. Hippolytus the bishop.
62. Alexander the bishop.
63. Julius the African.
64. Gemimus the presbyter.
65. Theodorus, surnamed Gregory the bishop.
66. Cornelius the bishop.
67. Cyprian the bishop.
68. Pontius the deacon.
69. Dionysius the bishop.
70. Novatianus the heresiarch.
71. Malchion the presbyter.
72. Archelaus the bishop.
73. Anatolius the bishop.
74. Victorinus the bishop.
75. Pamphilus the presbyter.
76. Pierius the presbyter.
77. Lucianus the presbyter.
78. Phileas the bishop.
79. Arnobius the rhetorician.
80. Firmianus the rhetorician, surnamed Lactantius.
81. Eusebius the bishop.
82. Reticus the bishop.
83. Methodius the bishop.
84. Juvencus the presbyter.
85. Eustathius the bishop.
86. Marcellus the bishop.
87. Athanasius the bishop.
88. Antonius the monk.
89. Basilius the bishop.
90. Theodorus the bishop.
91. Eusebius another bishop.
92. Triphylus the bishop.
93. Donatus the heresiarch.

94. Asterius the philosopher.
95. Lucifer the bishop.
96. Eusebius another bishop.
97. Fortunatianus the bishop.
98. Acacius the bishop.
99. Serapion the bishop.
100. Hilary the bishop.
101. Victorinus the rhetorician.
102. Titus the bishop.
103. Damasus the bishop.
104. Apollinarius the bishop.
105. Gregory the bishop.
106. Pacianus the bishop.
107. Photinus the heresiarch.
108. Phœbadius the bishop.
109. Didymus the Blind.
110. Optatus the bishop.
111. Acilius Severus the senator.
112. Cyril the bishop.
113. Euzoius the bishop.
114. Epiphanius the bishop.
115. Ephrem the deacon.
116. Basil another bishop.
117. Gregory another bishop.
118. Lucius the bishop.
119. Diodorus the bishop.
120. Eunomius the heresiarch.
121. Priscillianus the bishop.
122. Latronianus.
123. Tiberianus.
124. Ambrose the bishop.
125. Evagrius the bishop.
126. Ambrose the disciple of Didymus.
127. Maximus, first philosopher, then bishop.
128. Another Gregory, also a bishop.
129. John the presbyter.
130. Gelasius the bishop.
131. Theotimus the bishop.
132. Dexter, son of Pacianus, now prætorian prefect.

133. Amphilochius the bishop.

134. Sophronius.

135. Jerome the presbyter.

## Chapter I.

Simon Peter<sup>2337</sup> the son of John, from the village of Bethsaida in the province of Galilee, brother of Andrew the apostle, and himself chief of the apostles, after having been bishop of the church of Antioch and having preached to the Dispersion<sup>2338</sup>—the believers in circumcision,<sup>2339</sup> in Pontus, Galatia, Cappadocia, Asia and Bithynia—pushed on to Rome in the second year of Claudius to overthrow Simon Magus,<sup>2340</sup> and held the sacerdotal chair there for twenty-five years until the last, that is the fourteenth, year of Nero. At his hands he received the crown of martyrdom being nailed to the cross with his head towards the ground and his feet raised on high, asserting that he was unworthy to be crucified in the same manner as his Lord. He wrote two epistles which are called Catholic, the second of which, on account of its difference from the first in style, is considered by many not to be by him. Then too the Gospel according to Mark, who was his disciple and interpreter, is ascribed to him. On the other hand, the books, of which one is entitled his Acts, another his Gospel, a third his Preaching, a fourth his Revelation, a fifth his “Judgment” are rejected as apocryphal.<sup>2341</sup>

Buried at Rome in the Vatican near the triumphal way he is venerated by the whole world.<sup>2342</sup>

## Chapter II.

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<sup>2337</sup> Died 65–6 or 67.

<sup>2338</sup> *Dispersion*. The technical “Dispersion”—the Jews out of Judea. Cf. Peter 1. 1. See Westcott in Smith’s *Dict. of Bible*.

<sup>2339</sup> *Circumcision* a paraphrase for “*Hebrews*” in Eusebius and Rufinus.

<sup>2340</sup> *Simon Magus*. That Peter met Simon Magus in Rome is a post-apostolic legend. Compare the Clementine literature.

<sup>2341</sup> *Apocryphal*. For literature on apocryphal works see *Ante-Nic. Fath.* ed. Coxe (N. Y. Chr. Lit. Co.,) vol. 9 pp. 95 sq. The *Acts*, *Gospel*, *Preaching* and *Revelation* are mentioned by Eusebius. The *Judgment* was added by Jerome. This last has been much discussed of late in connection with the recently discovered *Teaching of the Twelve*. The identification of the Teaching with the Judgment is credited to Dr. von Gebhardt (Salmon in Smith and Wace *Dict.* v. 4 (1887) pp. 810–11). The recent literature of it is immense. Compare Schaff, *Oldest Church Manual*, and literature in *Ante-Nic. Fath.* vol. 9 pp. 83–86.

<sup>2342</sup> The textual variations on the chapter are numerous enough but none of them are sustained by the better mss. e.g. “*First Simon Peter*” “*Simon Peter the Apostle*” “*Peter the Apostle*”... “*Called canonical*” ... “*are considered apocryphal*”... “*the whole city.*”

James,<sup>2343</sup> who is called the brother of the Lord,<sup>2344</sup> surnamed the Just, the son of Joseph by another wife, as some think, but, as appears to me, the son of Mary sister of the mother of our Lord of whom John makes mention in his book,<sup>2345</sup> after our Lord's passion at once ordained by the apostles bishop of Jerusalem, wrote a single epistle, which is reckoned among the seven Catholic Epistles and even this is claimed by some to have been published by some one else under his name, and gradually, as time went on, to have gained authority. Hegesippus who lived near the apostolic age, in the fifth book of his Commentaries, writing of James, says "After the apostles, James the brother of the Lord surnamed the Just was made head of the Church at Jerusalem. Many indeed are called James. This one was holy from his mother's womb. He drank neither wine nor strong drink, ate no flesh, never shaved or anointed himself with ointment or bathed. He alone had the privilege of entering the Holy of Holies, since indeed he did not use woolen vestments but linen and went alone into the temple and prayed in behalf of the people, insomuch that his knees were reputed to have acquired the hardness of camels' knees." He says also many other things, too numerous to mention. Josephus also in the 20th book of his Antiquities, and Clement in the 7th of his Outlines mention that on the death of Festus who reigned over Judea, Albinus was sent by Nero as his successor. Before he had reached his province, Ananias the high priest, the youthful son of Ananus of the priestly class taking advantage of the state of anarchy, assembled a council and publicly tried to force James to deny that Christ is the son of God. When he refused Ananias ordered him to be stoned. Cast down from a pinnacle of the temple, his legs broken, but still half alive, raising his hands to heaven he said, "Lord forgive them for they know not what they do." Then struck on the head by the club of a fuller such a club as fullers are accustomed to wring out garments<sup>2346</sup> with—he died. This same Josephus records the tradition that this James was of so great sanctity and reputation among the people that the downfall of Jerusalem was believed to be on account of his death. He it is of whom the apostle Paul writes to the Galatians that "No one else of the apostles did I see except James the brother of the Lord," and shortly after the event the Acts of the apostles bear witness to the matter. The Gospel also which is called the Gospel according to the Hebrews,<sup>2347</sup> and which I have recently translated into Greek and Latin and which also Origen<sup>2348</sup> often makes use of, after the account of the resurrection of the Saviour says, "but the Lord, after he had given his grave clothes to the servant of the priest, appeared to James (for James had sworn that he would not eat bread from that hour in which he drank the cup of the Lord until he should see him rising again from among those that sleep)" and again, a little later, it says "'Bring a table and bread,' said the

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<sup>2343</sup> Died 62 or 63 (according to Josephus and Jerome) or 69 (Hegesippus).

<sup>2344</sup> *Brother of the Lord*. Gal. i. 19

<sup>2345</sup> *in his book* John xix. 25

<sup>2346</sup> *garments* A H 25 30 e 21; *wet garments* T e 29.

<sup>2347</sup> *Gospel according to the Hebrews*. Compare Lipsius *Gospels apocr*, in Smith and Wace, *Dict.* v. 2 pp. 709–12.

<sup>2348</sup> *Origen*. H 31 a e 1021; *Adamantius* A T 25.

Lord.” And immediately it is added, “He brought bread and blessed and brake and gave to James the Just and said to him, ‘my brother eat thy bread, for the son of man is risen from among those that sleep.’” And so he ruled the church of Jerusalem thirty years, that is until the seventh year of Nero, and was buried near the temple from which he had been cast down. His tombstone with its inscription was well known until the siege of Titus and the end of Hadrian’s reign. Some of our writers think he was buried in Mount Olivet, but they are mistaken.

### Chapter III.

Matthew,<sup>2349</sup> also called Levi, apostle and aforesaid publican, composed a gospel of Christ at first published in Judea in Hebrew<sup>2350</sup> for the sake of those of the circumcision who believed, but this was afterwards translated into Greek though by what author is uncertain. The Hebrew itself has been preserved until the present day in the library at Cæsarea which Pamphilus so diligently gathered. I have also had the opportunity of having the volume described to me by the Nazarenes<sup>2351</sup> of Berœa,<sup>2352</sup> a city of Syria, who use it. In this it is to be noted that wherever the Evangelist, whether on his own account or in the person of our Lord the Saviour quotes the testimony of the Old Testament he does not follow the authority of the translators of the Septuagint but the Hebrew. Wherefore these two forms exist “Out of Egypt have I called my son,” and “for he shall be called a Nazarene.”

### Chapter IV.

Jude<sup>2353</sup> the brother of James, left a short epistle which is reckoned among the seven catholic epistles, and because in it<sup>2354</sup> he quotes from the apocryphal book of Enoch it is rejected by many. Nevertheless by age and use it has gained authority and is reckoned among the Holy Scriptures.

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<sup>2349</sup> Died after 62.

<sup>2350</sup> *Gospel...in Hebrew.* Jerome seems to regard the Gospel according to the Hebrews mentioned by him above as the original Hebrew Text of Matthew. cf. Lightfoot, *Ignatius* v. 2. p. 295.

<sup>2351</sup> *Nazarenes*=Nasaraei. See Smith and Wace s.v.

<sup>2352</sup> *Berœa* some mss. read *Veria* and so Herding. The modern Aleppo.

<sup>2353</sup> Died after 62.

<sup>2354</sup> *in itH* 31 a e 10 21; omit A T 25 30.

## Chapter V.

Paul,<sup>2355</sup> formerly called Saul, an apostle outside the number of the twelve apostles, was of the tribe of Benjamin and the town of Giscalis<sup>2356</sup> in Judea. When this was taken by the Romans he removed with his parents to Tarsus in Cilicia. Sent by them to Jerusalem to study law he was educated by Gamaliel a most learned man whom Luke mentions. But after he had been present at the death of the martyr Stephen and had received letters from the high priest of the temple for the persecution of those who believed in Christ, he proceeded to Damascus, where constrained to faith by a revelation, as it is written in the Acts of the apostles, he was transformed from a persecutor into an elect vessel. As Sergius Paulus Proconsul of Cyprus was the first to believe on his preaching, he took his name from him because he had subdued him to faith in Christ, and having been joined by Barnabas, after traversing many cities, he returned to Jerusalem and was ordained apostle to the Gentiles by Peter, James and John. And because a full account of his life is given in the Acts of the Apostles, I only say this, that the twenty-fifth year after our Lord's passion, that is the second of Nero, at the time when Festus Procurator of Judea succeeded Felix, he was sent bound to Rome, and remaining for two years in free custody, disputed daily with the Jews concerning the advent of Christ. It ought to be said that at the first defence, the power of Nero having not yet been confirmed, nor his wickedness broken forth to such a degree as the histories relate concerning him, Paul was dismissed by Nero, that the gospel of Christ might be preached also in the West. As he himself writes in the second epistle to Timothy, at the time when he was about to be put to death dictating his epistle as he did while in chains; "At my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by<sup>2357</sup> me and strengthened me; that through me the message might be fully proclaimed and that all the Gentiles might hear, and I was delivered out of the mouth of the lion"<sup>2358</sup>—clearly indicating Nero as lion on account of his cruelty. And directly following he says "The Lord delivered me from the mouth of the lion" and again shortly "The Lord delivered me"<sup>2359</sup> from every evil work and saved me unto his heavenly kingdom,"<sup>2360</sup> for indeed he felt within himself that his martyrdom was near at hand, for in the same epistle he announced "for I am already being offered and the time of my departure is at hand."<sup>2361</sup>

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<sup>2355</sup> Died 67?, probably after 64 at least.

<sup>2356</sup> *Giscalis*, supposed thus to have originated at Giscalis and to have gone from there to Tarsus, but this is not generally accepted.

<sup>2357</sup> *The Lord stood by* all mss. and eds; *God*. Her.

<sup>2358</sup> *lion*. 2 Tim. 4. 16–17

<sup>2359</sup> *from the mouth of the lion, and again shortly "The Lord delivered me"* (substantially) A H 25 30 31 a e etc.; omit T. Her.

There are slight variations; *God* H 21 Bamb Bern. Norimb.; *I was delivered* Val. Cypr. Tam. Par 1512 etc.

<sup>2360</sup> *The Lord...kingdom* 2 Tim. 4. 18

<sup>2361</sup> *for I...at hand* 2 Tim. 4. 6

He then, in the fourteenth year of Nero on the same day with Peter, was beheaded at Rome for Christ's sake and was buried in the Ostian way, the twenty-seventh year after our Lord's passion. He wrote nine epistles to seven churches: *To the Romans* one, *To the Corinthians* two, *To the Galatians* one, *To the Ephesians* one, *To the Philippians* one, *To the Colossians* one, *To the Thessalonians* two; and besides these to his disciples, *To Timothy* two, *To Titus* one, *To Philemon* one. The epistle which is called the *Epistle to the Hebrews* is not considered his, on account of its difference from the others in style and language, but it is reckoned, either according to Tertullian to be the work of Barnabas, or according to others, to be by Luke the Evangelist or Clement afterwards bishop of the church at Rome, who, they say, arranged and adorned the ideas of Paul in his own language, though to be sure, since Paul was writing to Hebrews and was in disrepute among them he may have omitted his name from the salutation on this account. He being a Hebrew wrote Hebrew, that is his own tongue and most fluently while the things which were eloquently written in Hebrew were more eloquently turned into Greek<sup>2362</sup> and this is the reason why it seems to differ from other epistles of Paul. Some read one also to<sup>2363</sup> the Laodiceans but it is rejected by everyone.

## Chapter VI.

Barnabas<sup>2364</sup> the Cyprian, also called Joseph the Levite, ordained apostle to the Gentiles with Paul, wrote one *Epistle*, valuable for the edification of the church, which is reckoned among the apocryphal writings. He afterwards separated from Paul on account of John, a disciple also called Mark,<sup>2365</sup> none the less exercised the work laid upon him of preaching the Gospel.

## Chapter VII.

Luke<sup>2366</sup> a physician of Antioch, as his writings indicate, was not unskilled in the Greek language. An adherent of the apostle Paul, and companion of all his journeying, he wrote a *Gospel*, concerning which the same Paul says, "We send with him a brother whose praise in the gospel is among all

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<sup>2362</sup> into H 31 a e. and many others; in A T 25 30.

<sup>2363</sup> also to A H T 25 30 a e Norimb, Bamb.; also 31; omit, Her. who seems to have omitted on some evidence possibly Bern.

<sup>2364</sup> Died in Salamis 53 (Ceillier Papebroch), 56 (Braunsberger), 61 (Breviarum romanum), 76 (Nirschl). The discussion of the date of his death is a good deal mixed up with the question of the authenticity of the work.

<sup>2365</sup> Mark Acts 15. 37

<sup>2366</sup> Died 83-4?

the churches”<sup>2367</sup> and to the Colossians “Luke the beloved physician salutes you,”<sup>2368</sup> and to Timothy “Luke only is with me.”<sup>2369</sup> He also wrote another excellent volume to which he prefixed the title *Acts of the Apostles*, a history which extends to the second year of Paul’s sojourn at Rome, that is to the fourth<sup>2370</sup> year of Nero, from which we learn that the book was composed in that same city. Therefore the *Acts of Paul and Thecla*<sup>2371</sup> and all the fable about the lion baptized by him we reckon among the apocryphal writings,<sup>2372</sup> for how is it possible that the inseparable companion of the apostle in his other affairs, alone should have been ignorant of this thing. Moreover Tertullian who lived near those times, mentions a certain presbyter in Asia, an adherent of the apostle Paul,<sup>2373</sup> who was convicted by John of having been the author of the book, and who, confessing that he did this for love of Paul, resigned his office of presbyter. Some suppose that whenever Paul in his epistle says “according to my gospel” he means the book of Luke and that Luke not only was taught the gospel history by the apostle Paul who was not with the Lord in the flesh, but also by other apostles. This he too at the beginning of his work declares, saying “Even as they delivered unto us, which from the beginning were eyewitnesses and ministers of the word.” So he wrote the gospel as he had heard it, but composed the Acts of the apostles as he himself had seen. He was buried at Constantinople to which city, in the twentieth year of Constantius, his bones together with the remains of Andrew the apostle were transferred.

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## Chapter VIII.

Mark<sup>2374</sup> the disciple and interpreter of Peter wrote a short gospel at the request of the brethren at Rome embodying what he had heard Peter tell. When Peter had heard this, he approved it and published it to the churches to be read by his authority as Clemens in the sixth book of his Hypotyposes and Papias, bishop of Hierapolis, record. Peter also mentions this Mark in his first epistle, figuratively indicating Rome under the name of Babylon “She who<sup>2375</sup> is in Babylon elect

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<sup>2367</sup> *we send...churches* 2 Cor. 8. 18

<sup>2368</sup> *Luke...salutes you* Col. 4. 14

<sup>2369</sup> *Luke...with me* 2 Tim. 4. 11

<sup>2370</sup> *fourth* A T H 25 30 31 Val. etc.; *fourteenth*. Her. Sigbert. S. Crucis.

<sup>2371</sup> *Acts of Paul and Thecla* (Acts = Journeyings) Cf. Acts of Paul and Thecla, tr. in Ante Nic. Fath. v. 8 pp. 487–92.

<sup>2372</sup> *apocryphal writings* A H 31 e a Bamb Norimb. Val. etc.; *apocrypha* Her. T 25 30.

<sup>2373</sup> *apostle Paul* A H e a etc. Val; omit *Paul* T 25 30 31 Her.

<sup>2374</sup> Flourished 45 to 55?

<sup>2375</sup> *She who* A H T 25 30 31 a e Val etc; *the church which*. Her. and one mentioned by Vallarsi, also in Munich mss. 14370.

together with you saluteth you<sup>2376</sup> and so doth Mark my son.” So, taking the gospel which he himself composed, he went to Egypt and first preaching Christ at Alexandria he formed a church so admirable in doctrine and continence of living that he constrained all followers of Christ to his example. Philo most learned of the Jews seeing the first church at Alexandria still Jewish in a degree, wrote a book<sup>2377</sup> on their manner of life as something creditable to his nation telling how, as Luke says, the believers had all things in common<sup>2378</sup> at Jerusalem, so he recorded that he saw<sup>2379</sup> was done at Alexandria, under the learned Mark. He died in the eighth year of Nero and was buried at Alexandria, Annianus succeeding him.<sup>2380</sup>

## Chapter IX.

John,<sup>2381</sup> the apostle whom Jesus most loved, the son of Zebedee and brother of James, the apostle whom Herod, after our Lord’s passion, beheaded, most recently of all the evangelists wrote a *Gospel*, at the request of the bishops of Asia, against Cerinthus and other heretics and especially against the then growing dogma of the Ebionites, who assert that Christ did not exist before Mary. On this account he was compelled to maintain His divine nativity. But there is said to be yet another reason for this work, in that when he had read Matthew, Mark, and Luke, he approved indeed the substance of the history and declared that the things they said were true, but that they had given the history of only one year, the one, that is, which follows the imprisonment of John and in which he was put to death. So passing by this year the events of which had been set forth by these, he related the events of the earlier period before John was shut up in prison, so that it might be manifest to those who should diligently read the volumes of the four Evangelists. This also takes away the discrepancy which there seems to be between John and the others. He wrote also one *Epistle* which begins as follows “That which was from the beginning, that which we have heard, that which we have seen with our eyes and our hands handled concerning the word of life” which is esteemed of by all men who are interested in the church or in learning. The other two of which the first is “The elder to the elect lady and her children” and the other “The elder unto Gaius<sup>2382</sup> the beloved whom I love in truth,” are said to be the work of John the presbyter to the memory of whom another

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<sup>2376</sup> *She who...saluteth you* 1 Pet. 5. 13

<sup>2377</sup> *a book* A H 31 a e etc; and Her.; omit T 25 30. This work entitled *On a contemplative life* is still extant but is generally regarded as not by Philo.

<sup>2378</sup> *had all things in common* Acts 2. 44

<sup>2379</sup> *so...saw* A H a e 31? Val.; *so he saw and recorded.* T 25 30 Her.

<sup>2380</sup> *Annianus succeeding him* A H T 25 30 a e Val etc.; omit Her. 31.

<sup>2381</sup> Exiled to Patmos 94–95.

<sup>2382</sup> *Gaius* A H 25 30 31 a e; *Caius* Her. T.



sepulchre is shown at Ephesus to the present day, though some think that there are two memorials of this same John the evangelist. We shall treat of this matter in its turn<sup>2383</sup> when we come to Papias his disciple. In the fourteenth year then after Nero<sup>2384</sup> Domitian having raised a second persecution he was banished to the island of Patmos, and wrote the *Apocalypse*, on which Justin Martyr and Irenæus afterwards wrote commentaries. But Domitian having been put to death and his acts, on account of his excessive cruelty, having been annulled by the senate, he returned to Ephesus under Pertinax<sup>2385</sup> and continuing there until the time of the emperor Trajan, founded and built churches throughout all Asia, and, worn out by old age, died in the sixty-eighth year after our Lord's passion and was buried near the same city.

## Chapter X.

Hermas<sup>2386 2387</sup> whom the apostle Paul mentions in writing to the Romans "Salute<sup>2388</sup> Phlegon, Hermes, Patrobas, Hermas<sup>2389</sup> and the brethren that are with them"<sup>2390</sup> is reputed to be the author of the book which is called *Pastor* and which is also read publicly in some churches of Greece. It is in fact a useful book and many of the ancient writers quote from it as authority, but among the Latins it is almost unknown.

## Chapter XI.

Philo<sup>2391</sup> the Jew, an Alexandrian of the priestly class, is placed by us among the ecclesiastical writers on the ground that, writing a book concerning the first church of Mark the evangelist at Alexandria, he writes to our praise, declaring not only that they were there, but also that they were

<sup>2383</sup> *in its turn* A H T 31 a e Val. etc; omit T. 25 30.

<sup>2384</sup> *after Nero* A H 30 31 a e. Bamb. Norimb. Cypr. Val.; omit T 25.

<sup>2385</sup> *Pertinax* A H T 25 30 31 a e Norimb. Cypr. etc; *Nerva Pertinax* Bamb. Ambros. Her.; *Nerva princeps*. Val.

<sup>2386</sup> The date of Hermas depends on what Hermas is supposed to be the author. He is supposed to be 1 the Hermas of the New Testament, or 2 the brother of Pius I (139–54) or 3 a still later Hermas. All these views have distinguished advocates, but this view of Jerome taken from Origen through Eusebius is not much accepted.

<sup>2387</sup> *Hermas* A T 25 30 e; *Herman* Her. Val. a 31; *Hermam* H Cypr.

<sup>2388</sup> *Salute* (omitting Asyncritus) A H T 25 30 31 a e etc. Cypr.; add *Asyncritus* Val. Her. Greek from the New Testament.

<sup>2389</sup> *Hermes Patrobas Hermas* A H T 25 30 a e Val. Gr. etc.; omit Hermes. A Her.

<sup>2390</sup> *Salute...them* Rom. 15. 14

<sup>2391</sup> Visited Rome a.d. 40, and must have lived (Edersheim) ten or fifteen years after his return.

in many provinces and calling their habitations monasteries. From this<sup>2392</sup> it appears that the church of those that believed in Christ at first, was such as now the monks desire to imitate,<sup>2393</sup> that is, such that nothing is the peculiar property of any one of them, none of them rich, none poor, that patrimonies are divided among the needy, that they have leisure for prayer and psalms, for doctrine also and ascetic practice, that they were in fact as Luke declares believers were at first at Jerusalem. They say that under Caius<sup>2394</sup> Caligula he ventured to Rome, whither he had been sent as legate of his nation, and that when a second time he had come to Claudius, he spoke in the same city with the apostle Peter and enjoyed his friendship, and for this reason also adorned the adherents of Mark, Peter's disciple at Alexandria, with his praises. There are distinguished and innumerable works by this man: *On the five books of Moses*, one book *Concerning the confusion of tongues*, one book *On nature and invention*, one book *On the things which our senses desire and we detest*, one book *On learning*, one book *On the heir of divine things*, one book *On the division of equals and contraries*, one book *On the three virtues*, one book *On why in Scripture the names of many persons are changed*, two books *On covenants*, one book *On the life of a wise man*, one book *Concerning giants*, five books *That dreams are sent by God*, five books of *Questions and answers on Exodus*, four books *On the tabernacle and the Decalogue*, as well as books *On victims and promises or curses*, *On Providence*, *On the Jews*, *On the manner of one's life*, *On Alexander*, and *That dumb beasts have right reason*, and *That every fool should be a slave*, and *On the lives of the Christians*, of which we spoke above, that is, lives of apostolic men, which also he entitled, *On those who practice the divine life*, because in truth they contemplate divine things and ever pray to God, also under other categories, two *On agriculture*, two *On drunkenness*. There are other monuments of his genius which have not come to our hands. Concerning him there is a proverb among the Greeks "Either Plato philonized, or Philo platonized," that is, either Plato followed Philo, or Philo, Plato, so great is the similarity of ideas and language.

## Chapter XII.

Lucius Annæus Seneca<sup>2395</sup> of Cordova, disciple of the Stoic Sotion<sup>2396</sup> and uncle of Lucan the Poet, was a man of most continent life, whom I should not place in the category of saints were it not that those *Epistles of Paul to Seneca and Seneca<sup>2397</sup> to Paul*, which are read by many, provoke

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<sup>2392</sup> *From this* etc. Acts 2. 4; Acts 4. 32

<sup>2393</sup> *desire to imitate* the mss.; *strive to be* Cypr. Fabr. Val., on account of the difficult construction with *imitate*.

<sup>2394</sup> *Caius* Cypr. Fabr. Val.; *Gaius* all the mss.; omit Her.

<sup>2395</sup> Died 65.

<sup>2396</sup> *Sotion* Cypr. Val. Her.; *Phothion fotion, fotinus Socion* or *Sozonis*, the mss.

<sup>2397</sup> *and Seneca* A H e a 21 10 Fabr. Val. etc.; *or Seneca* T 25 30 31 Her.

me. In these, written when he was tutor of Nero and the most powerful man of that time, he says that he would like to hold such a place among his countrymen as Paul held among Christians. He was put to death by Nero two years before Peter and Paul were crowned with martyrdom.



### Chapter XIII.

Josephus,<sup>2398</sup> the son of Matthias, priest of Jerusalem, taken prisoner by Vespasian and his son Titus, was banished. Coming to Rome he presented to the emperors, father and son, seven books *On the captivity of the Jews*, which were deposited in the public library and, on account of his genius, was found worthy of a statue at Rome. He wrote also twenty books of *Antiquities*, from the beginning of the world until the fourteenth year of Domitian Cæsar, and two of *Antiquities against Appion*, the grammarian of Alexandria who, under Caligula, sent as legate on the part of the Gentiles against Philo, wrote also a book containing a vituperation of the Jewish nation. Another book of his entitled, *On all ruling wisdom*, in which the martyr deaths of the Maccabeans are related is highly esteemed. In the eighth book of his *Antiquities* he most openly acknowledges that Christ was slain by the Pharisees on account of the greatness of his miracles, that John the Baptist was truly a prophet, and that Jerusalem was destroyed because of the murder of James the apostle. He wrote also concerning the Lord after this fashion: "In this same time was Jesus, a wise man, if indeed it be lawful to call him man. For he was a worker of wonderful miracles, and a teacher of those who freely receive the truth. He had very many adherents also, both of the Jews and of the Gentiles, and was believed to be Christ, and when through the envy of our chief men Pilate had crucified him, nevertheless those who had loved him at first continued to the end, for he appeared to them the third day alive. Many things, both these and other wonderful things are in the songs of the prophets who prophesied concerning him and the sect of Christians, so named from Him, exists to the present day."

### Chapter XIV.

Justus,<sup>2399 2400</sup> of Tiberias of the province Galilee, also attempted to write a *History of Jewish affairs* and certain brief *Commentaries* on the Scriptures but Josephus convicts him of falsehood. It is known that he wrote at the same time as Josephus himself.

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<sup>2398</sup> Born a.d. 37, died after 97.

<sup>2399</sup> Flourished 100.

<sup>2400</sup> *Justusa* 21 10 Fabr. Val.; *Justinus* others.

## Chapter XV.

Clement,<sup>2401</sup> of whom the apostle Paul writing to the Philippians says “With Clement and others of my fellow-workers whose names are written in the book of life,”<sup>2402</sup> the fourth bishop of Rome after Peter, if indeed the second was Linus and the third Anacletus,<sup>2403</sup> although most of the Latins think that Clement was second after the apostle.<sup>2404</sup> He wrote, on the part of the church of Rome, an especially valuable *Letter to the church of the Corinthians*, which in some places is publicly read, and which seems to me to agree in style with the epistle to the Hebrews which passes under the name of Paul but it differs from this same epistle, not only in many of its ideas, but also in respect of the order of words, and its likeness in either respect is not very great. There is also a second *Epistle* under his name which is rejected by earlier writers, and a *Disputation between Peter and Appion* written out at length, which Eusebius in the third book of his Church history rejects. He died in the third year of Trajan and a church built at Rome preserves the memory of his name unto this day.

## Chapter XVI.

Ignatius,<sup>2405</sup> third bishop of the church of Antioch after Peter the apostle, condemned to the wild beasts during the persecution of Trajan, was sent bound to Rome, and when he had come on his voyage as far as Smyrna, where Polycarp the pupil of John was bishop, he wrote one epistle *To the Ephesians*, another *To the Magnesians*, a third *To the Trallians*, a fourth *To the Romans*, and going thence, he wrote *To the Philadelphians* and *To the Smyrneans* and especially *To Polycarp*, commending to him the church at Antioch. In this last<sup>2406</sup> he bore witness to the Gospel which I have recently translated, in respect of the person of Christ saying, “I indeed saw him in the flesh after the resurrection and I believe that he is,” and when he came to Peter and those who were with Peter, he said to them “Behold! touch me and see me how that I am not an incorporeal spirit” and straightway they touched him and believed. Moreover it seems worth while inasmuch as we have

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<sup>2401</sup> Bishop 91 or 2–101. Died 110 (Euseb. Ch. Hist.) It is by no means certain that Clemens Romanus is the Clemens mentioned in the New Testament. Compare discussions by Salmon in Smith and Wace, and M’Giffert in his translation of Eusebius.

<sup>2402</sup> *With Clement...life* Phil. 4. 3

<sup>2403</sup> *Anacletus* Val. Fabr. Her.; *Anencletus*, *Anincletus*, *Anenclitus*, H 25 31 e; *Cletus* (or Elitus). T 30 31; *Anicletus*, 10; *Aneclitus*, A; *Aneclitus*, a.

<sup>2404</sup> *apostle* A H 25 30 31 a e; *apostle Peter* T Fabr. Val. Her.

<sup>2405</sup> Bishop about 70, died about 107.

<sup>2406</sup> *In this last* etc. Eusebius from whom he quotes says *Smyrneans*. Lightfoot maintains that Jerome had never seen the Epistles of Ignatius.

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made mention of such a man and of the *Epistle* which he wrote *to the Romans*, to give a few “quotations”<sup>2407</sup>: “From Syria even unto Rome I fight with wild beasts, by land and by sea, by night and by day, being bound amidst ten leopards, that is to say soldiers who guard me and who only become worse when they are well treated. Their wrong doing, however is my schoolmaster, but I am not thereby justified. May I have joy of the beasts that are prepared for me; and I pray that I may find them ready; I will even coax them to devour me quickly that they may not treat me as they have some whom they have refused to touch through fear. And if they are unwilling, I will compel them to devour me. Forgive me my children, I know what is expedient for me. Now do I begin to be a disciple, and desire none of the things visible that I may attain unto Jesus Christ. Let fire and cross and attacks of wild beasts, let wrenching of bones, cutting apart of limbs, crushing of the whole body, tortures<sup>2408</sup> of the devil,—let all these come upon me if only I may attain unto the joy which is in Christ.”

When he had been condemned to the wild beasts and with zeal for martyrdom heard the lions roaring, he said “I am the grain of Christ. I am ground by the teeth of the wild beasts that I may be found the bread of the world.” He was put to death the eleventh year of Trajan and the remains of his body lie in Antioch outside the Daphnitic gate in the cemetery.

## Chapter XVII.

Polycarp<sup>2409</sup> disciple of the apostle John and by him ordained bishop of Smyrna was chief of all Asia, where he saw and had as teachers some of the apostles and of those who had seen the Lord. He, on account of certain questions concerning the day of the Passover, went to Rome in the time of the emperor Antoninus Pius while Anicetus ruled the church in that city. There he led back to the faith many of the believers who had been deceived through the persuasion of Marcion and Valentinus, and when Marcion met him by chance and said “Do you know us” he replied, “I know the firstborn of the devil.” Afterwards during the reign of Marcus Antoninus and Lucius Aurelius Commodus in the fourth persecution after Nero, in the presence of the proconsul holding court at Smyrna and all the people crying out against him in the Amphitheater, he was burned. He wrote a very valuable *Epistle to the Philippians* which is read to the present day in the meetings in Asia.

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<sup>2407</sup> quotations etc. This is taken bodily from Eusebius. The translation is M’Giffert’s adapted to the Latin of Jerome.

<sup>2408</sup> tortures A H T 25 30 31 e; *all the tortures* a. Fabr. Val. Her.

<sup>2409</sup> Bishop 106 or 7—157–168 (?); 154 sq (Lipsius) Authorities differ as to dates of his death from 147–175. Bishop certainly (Salmon) 110.

## Chapter XVIII.

Papias,<sup>2410</sup> the pupil of John, bishop of Hierapolis in Asia, wrote only five volumes, which he entitled *Exposition of the words of our Lord*, in which, when he had asserted in his preface that he did not follow various opinions but had the apostles for authority, he said “I considered what Andrew and Peter said, what Philip, what Thomas, what James, what John,<sup>2411</sup> what Matthew or any one else among the disciples of our Lord, what also Aristion and the elder John, disciples of the Lord had said, not so much that I have their books to read, as that their living voice is heard until the present day in the authors themselves.” It appears through this catalogue of names that the John who is placed among the disciples is not the same as the elder John whom he places after Aristion in his enumeration. This we say moreover because of the opinion mentioned above, where we record that it is declared by many that the last two epistles of John are the work not of the apostle but of the presbyter.

He is said to have published a *Second coming of Our Lord or Millennium*. Irenæus and Apollinaris and others who say that after the resurrection the Lord will reign in the flesh with the saints, follow him. Tertullian also in his work *On the hope of the faithful*, Victorinus of Petau and Lactantius follow this view.

## Chapter XIX.

Quadratus,<sup>2412</sup> disciple of the apostles, after Publius bishop of Athens had been crowned with martyrdom on account of his faith in Christ, was substituted in his place, and by his faith and industry gathered the church scattered by reason of its great fear. And when Hadrian passed the winter at Athens to witness the Eleusinian mysteries and was initiated into almost all the sacred mysteries of Greece, those who hated the Christians took opportunity without instructions from the Emperor to harass the believers. At this time he presented to Hadrian a work composed in behalf of our religion, indispensable, full of sound argument and faith and worthy of the apostolic teaching. In which, illustrating the antiquity of his period, he says that he has seen many who, oppressed by various ills, were healed by the Lord in Judea as well as some who had been raised from the dead.



## Chapter XX.

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<sup>2410</sup> 130 (Salmon).

<sup>2411</sup> what John A H 25 30 31 a e; omit T Her.

<sup>2412</sup> Flourished 126 (125)? Not the Athenian bishop (Salmon). Work not extant.

Aristides<sup>2413</sup> a most eloquent Athenian philosopher, and a disciple of Christ while yet retaining his philosopher's garb, presented a work to Hadrian at the same time that Quadratus presented his. The work contained a systematic statement of our doctrine, that is, an *Apology* for the Christians, which is still extant and is regarded by philologists as a monument to his genius.

#### Chapter XXI.

Agrippa<sup>2414</sup> surnamed Castor, a man of great learning, wrote a strong refutation of the twenty-four volumes which Basilides the heretic had written against the Gospel, disclosing all his mysteries and enumerating the prophets Barcabbas and Barchob<sup>2415</sup> and all the other barbarous names which terrify the hearers, and his most high God Abraxas, whose name was supposed to contain the year according to the reckoning<sup>2416</sup> of the Greeks. Basilides died at Alexandria in the reign of Hadrian, and from him the Gnostic sects arose. In this tempestuous time also, Cochebas leader of the Jewish faction put Christians to death with various tortures.

#### Chapter XXII.

Hegesippus<sup>2417</sup> who lived at a period not far from the Apostolic age, writing a *History* of all ecclesiastical events from the passion of our Lord, down to his own period, and gathering many things useful to the reader, composed five volumes in simple style, trying to represent the style of speaking of those whose lives he treated. He says that he went to Rome in the time of Anicetus, the tenth bishop after Peter, and continued there till the time of Eleutherius, bishop of the same city, who had been formerly deacon under Anicetus. Moreover, arguing against idols, he wrote a history, showing from what error they had first arisen, and this work indicates in what age he flourished.<sup>2418</sup> He says, "They built monuments and temples to their dead as we see up to the present day,"<sup>2419</sup> such as the one to Antinous, servant to the Emperor Hadrian, in whose honour also games

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<sup>2413</sup> Flourished 125, apology presented about 133.

<sup>2414</sup> Flourished about 130 or 135.

<sup>2415</sup> Various readings are *Barcobus*, *Barcobeth*, *Barcho et*, *Bascobus et*.

<sup>2416</sup> *reckoning* all but T and Her. which have *nomenclature*.

<sup>2417</sup> Died 180. Wrote his history in part before 167, and published after 175.

<sup>2418</sup> *He flourished* T H a e 25 30 Val. Fabr.; *They flourished* Her.

<sup>2419</sup> *up to the present day* A H 31 e a; *to day* T 25 30.

were celebrated, and a city founded bearing his name, and a temple with priests established.” The Emperor Hadrian is said to have been enamoured of Antinous.

### Chapter XXIII.

Justin,<sup>2420</sup> a philosopher, and wearing the garb of philosopher, a citizen of Neapolis, a city of Palestine, and the son of Priscus Bacchius, laboured strenuously in behalf of the religion of Christ, insomuch that he delivered to Antoninus Pius and his sons and the senate, a work written *Against the nations*, and did not shun the ignominy of the cross. He addressed another book also to the successors of this Antoninus, Marcus Antoninus Verus and Lucius Aurelius Commodus. Another volume of his *Against the nations*, is also extant, where he discusses the nature of demons, and a fourth against the nations which he entitled, *Refutation* and yet another *On the sovereignty of God*, and another book which he entitled, *Psaltes*, and another *On the Soul*, the *Dialogue against the Jews*, which he held against Trypho, the leader of the Jews, and also notable volumes *Against Marcion*, which Irenæus also mentions in the fourth book<sup>2421</sup> *Against heresies*, also another book *Against all heresies* which he mentions in the *Apology* which is addressed to Antoninus Pius. He, when he had held διατριβάς in the city of Rome, and had convicted Crescens the cynic, who said many blasphemous things against the Christians, of gluttony and fear of death, and had proved him devoted to luxury and lusts, at last, accused of being a Christian, through the efforts and wiles of Crescens, he shed his blood for Christ.

### Chapter XXIV.

Melito<sup>2422</sup> of Asia, bishop of Sardis, addressed a book to the emperor Marcus Antoninus Verus, a disciple of Fronto the orator, in behalf of the Christian doctrine. He wrote other things also, among which are the following: *On the passover*, two books, one book *On the lives of the prophets*, one book *On the church*,<sup>2423</sup> one book *On the Lord's day*, one book *On faith*, one book *On the psalms* (?) one *On the senses*, one *On the soul and body*, one *On baptism*, one *On truth*, one *On the*



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<sup>2420</sup> Born about 104 (100?), Christian 133 (before 132 *Holland*) wrote apology about 150, died 167.

<sup>2421</sup> *fourth book* A T 25 30 Val. Her.; *fifth* H 31 a e Fabr. and early editions; The right reference is probably Bk. 4 ch. 10 but he himself is mentioned in book 5 and it is likely Jerome wrote 5.

<sup>2422</sup> Bishop about 150, died between 171 and 180.

<sup>2423</sup> *On the church* A 25 30 e a; omit T 31 e a [H].

*generation of Christ, On His prophecy*<sup>2424</sup> one *On hospitality* and another which is called the *Key*—one *On the devil*, one *On the Apocalypse of John*, one *On the corporeality of God*, and six books of *Eclogues*. Of his fine oratorical genius, Tertullian, in the seven books which he wrote against the church on behalf of Montanus, satirically says that he was considered a prophet by many of us.

#### Chapter XXV.

Theophilus,<sup>2425</sup> sixth bishop of the church of Antioch, in the reign of the emperor Marcus Antoninus Verus composed a book *Against Marcion*, which is still extant, also three volumes *To Autolycus* and one *Against the heresy of Hermogenes* and other short and elegant treatises, well fitted for the edification of the church. I have read, under his name, commentaries *On the Gospel* and *On the proverbs of Solomon* which do not appear to me to correspond in style and language with the elegance and expressiveness of the above works.

#### Chapter XXVI.

Apollinaris,<sup>2426</sup> bishop of Hierapolis in Asia, flourished in the reign of Marcus Antoninus Verus, to whom he addressed a notable volume in behalf of the faith of the Christians. There are extant also five other books of his *Against the Nations*, two *On truth* and *Against the Cataphrygians* written at the time when Montanus was making a beginning with Prisca and Maximilla.

#### Chapter XXVII.

Dionysius,<sup>2427</sup> bishop of the church of Corinth, was of so great eloquence and industry that he taught not only the people of his own city and province but also those of other provinces and cities by his letters. Of these one is *To the Lacedæmonians*, another *To the Athenians*, a third *To the Nicomedians*, a fourth *To the Cretans*, a fifth *To the church at Amastrina and to the other churches of Pontus*, a sixth *To the Gnosians and to Pinytus bishop of the same city*, a seventh *To the Romans*,

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<sup>2424</sup> *On truth...prophecy* A H 25 30 31 e a Val. etc; omit T Her.

<sup>2425</sup> Bishop in 168, died after 181 (some 176–86).

<sup>2426</sup> Claudius Apollinaris died before 180.

<sup>2427</sup> Bishop about 170, died about 180.

addressed to Soter their bishop, an eighth *To Chrysophora* a holy woman. He flourished in the reign of Marcus Antoninus Verus and Lucius Aurelius Commodus.

#### Chapter XXVIII.

Pinytus<sup>2428</sup> of Crete, bishop of the city of Gnosus, wrote to Dionysius bishop of the Corinthians, an exceedingly elegant letter in which he teaches that the people are not to be forever fed on milk, lest by chance they be overtaken by the last day while yet infants, but that they ought to be fed also on solid food, that they may go on to a spiritual old age. He flourished under Marcus Antoninus Verus and Lucius Aurelius Commodus.<sup>2429</sup>

#### Chapter XXIX.

Tatian<sup>2430</sup> who, while teaching oratory, won not a little glory in the rhetorical art, was a follower of Justin Martyr and was distinguished so long as he did not leave his master's side. But afterwards, inflated<sup>2431</sup> by a swelling of eloquence, he founded a new heresy which is called that of the Encratites, the heresy which Severus afterwards augmented in such wise that heretics of this party are called Severians to the present day. Tatian wrote besides innumerable volumes, one of which, a most successful book *Against the nations*, is extant, and this is considered the most significant of all his works. He flourished in the reign of Marcus Antoninus Verus and Lucius Aurelius Commodus.

#### Chapter XXX.

Philip<sup>2432</sup> bishop of Crete, that is of the city of Gortina, whom Dionysius mentions in the epistle which he wrote to the church of the same city, published a remarkable book *Against Marcion* and flourished in the time of Marcus Antoninus Verus and Lucius Aurelius Commodus.

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<sup>2428</sup> Died about 180.

<sup>2429</sup> *That they may go on...Commodus* A 25 30 31 e a Fabr. Val; omit T H? Her.

<sup>2430</sup> Born about 130, died after 172.

<sup>2431</sup> *inflated* A H 30 31 a e Val etc.; *elated* T 25 Her.

<sup>2432</sup> Bishop about 160, died about 180.

## Chapter XXXI.

Musanus,<sup>2433</sup> not inconsiderable among those who have written on ecclesiastical doctrine, in the reign of Marcus Antoninus Verus wrote a book to certain brethren who had turned aside from the church to the heresy of the Encratites.



## Chapter XXXII.

Modestus<sup>2434</sup> also in the reign of Marcus Antoninus and Lucius Aurelius Commodus wrote a book *Against Marcion* which is still extant. Some other compositions pass under his name but are regarded by scholars as spurious.

## Chapter XXXIII.

Bardesanes<sup>2435</sup> of Mesopotamia is reckoned among the distinguished men. He was at first a follower of Valentinus and afterwards his opponent and himself founded a new heresy. He has the reputation among the Syrians of having been a brilliant genius and vehement in argument. He wrote a multitude of works against almost all heresies which had come into existence in his time. Among these a most remarkable and strong work is the one which he addressed to Marcus Antoninus *On fate*, and many other volumes *On persecution* which his followers translated from the Syriac language into Greek. If indeed so much force and brilliancy appears in the translation, how great it must have been in the original.

## Chapter XXXIV.

Victor,<sup>2436</sup> thirteenth bishop of Rome, wrote, *On the Paschal Controversy* and some other small works. He ruled the church for ten years in the reign of the Emperor Severus.

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<sup>2433</sup> Flourished 204?

<sup>2434</sup> Flourished 180–190.

<sup>2435</sup> Flourished about 172.

<sup>2436</sup> Bishop about 190 (or 185 according to others) died 202 or 197.

## Chapter XXXV.

Irenæus,<sup>2437</sup> a presbyter under Pothinus the bishop who ruled the church of Lyons in Gaul, being sent to Rome as legate by the martyrs of this place, on account of certain ecclesiastical questions, presented to Bishop Eleutherius certain letters under his own name which are worthy of honour. Afterwards when Pothinus, nearly ninety years of age, received the crown of martyrdom for Christ, he was put in his place. It is certain too that he was a disciple of Polycarp, the priest and martyr, whom we mentioned above. He wrote five books *Against heresies* and a short volume, *Against the nations* and another *On discipline*, a letter to Marcianus his brother *On apostolical preaching*, a book of *Various treatises*; also to Blastus, *On schism*,<sup>2438</sup> to Florinus *On monarchy* or *That God is not the author of evil*, also an excellent *Commentary on the Ogdoad*<sup>2439</sup> at the end of which indicating that he was near the apostolic period he wrote “I adjure thee whosoever shall transcribe this book, by our Lord Jesus Christ and by his glorious advent at which He shall judge the quick and the dead, that you diligently compare, after you have transcribed, and amend it according to the copy from which you have transcribed it and also that you shall similarly transcribe this adjuration as you find it in your pattern.” Other works of his are in circulation to wit: to Victor the Roman bishop *On the Paschal controversy* in which he warns him not lightly to break the unity of the fraternity, if indeed Victor believed that the many bishops of Asia and the East, who with the Jews celebrated the passover, on the fourteenth day of the new moon, were to be condemned. But even those who differed from them did not support Victor in his opinion. He flourished chiefly in the reign of the Emperor Commodus, who succeeded Marcus Antoninus Verus in power.

## Chapter XXXVI.

Pantaenus,<sup>2440</sup> a philosopher of the stoic school, according to some old Alexandrian custom, where, from the time of<sup>2441</sup> Mark the evangelist the ecclesiastics were always doctors, was of so great prudence and erudition both in scripture and secular literature that, on the request of the legates of that nation, he was sent to India by Demetrius bishop of Alexandria, where he found that Bartholomew, one of the twelve apostles, had preached the advent of the Lord Jesus according to the gospel of Matthew, and on his return to Alexandria he brought this with him written in Hebrew

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<sup>2437</sup> Born between 140 and 145, died 202 or later.

<sup>2438</sup> *schism* H A 31 a e Val. Eusebius etc: *chrism* A T 25 30.

<sup>2439</sup> *Ogdoad* “Octava” is translation for “Ogdoad” used by Eusebius and explained to refer to the Valentinian Ogdoads.

(M’Giffert.)

<sup>2440</sup> At Alexandria about 179, died about 216.

<sup>2441</sup> T reads *following the example of* and makes a more manageable text.

characters. Many of his commentaries on Holy Scripture are indeed extant, but his living voice was of still greater benefit to the churches. He taught in the reigns of the emperor Severus and Antoninus surnamed Caracalla.

#### Chapter XXXVII.

Rhodo,<sup>2442</sup> a native of Asia, instructed in the Scriptures at Rome by Tatian whom we mentioned above, published many things especially a work *Against Marcion* in which he tells how the Marcionites differ from one another as well as from the church and says that the aged Apelles, another heretic, was once engaged in a discussion with him, and that he, Rhodo, held Apelles up to ridicule because he declared that he did not know the God whom he worshipped. He mentioned in the same book, which he wrote to Callistion, that he had been a pupil of Tatian at Rome. He also composed elegant treatises *On the six days of creation* and a notable work *against the Phrygians*.<sup>2443</sup> He flourished in the reigns of Commodus and Severus.

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#### Chapter XXXVIII.

Clemens,<sup>2444</sup> presbyter of the Alexandrian church, and a pupil of the Pantaenus mentioned above, led the theological school at Alexandria after the death of his master and was teacher of the Catechetes. He is the author of notable volumes, full of eloquence and learning, both in sacred Scripture and in secular literature; among these are the *Stromata*, eight books, *Hypotyposes* eight books, *Against the nations* one book, *On pedagogy*<sup>2445</sup> three books, *On the Passover*, *Disquisition on fasting* and another book entitled, *What rich man is saved?* one book *On Calumny*, *On ecclesiastical canons and against those who follow the error of the Jews*, one book which he addressed to Alexander bishop of Jerusalem. He also mentions in his volumes of *Stromata* the work of Tatian *Against the nations* which we mentioned above and a *Chronography* of one Cassianus, a work which I have not been able to find. He also mentioned certain Jewish writers against the nations, one Aristobulus and Demetrius and Eupolemus who after the example of Josephus asserted the primacy of Moses and the Jewish people. There is a letter of Alexander the bishop of Jerusalem who afterwards ruled the church with Narcissus, on the ordination of Asclepiades the confessor,

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<sup>2442</sup> Flourished 186.

<sup>2443</sup> *Phrygians* A 31 a e with Eusebius; *Cataphrygians* T 25 30 “according to the usage of the Latins” (cf. M’Giffert).

<sup>2444</sup> Born about 160, died about 217.

<sup>2445</sup> *On pedagogy* = “The Instructor.”

addressed to the Antiochians congratulating them, at the end of which he says “these writings honoured<sup>2446</sup> brethren I have sent to you by the blessed presbyter Clement, a man illustrious and approved, whom you also know and with whom now you will become better acquainted a man who, when he had come hither by the special providence of God, strengthened and enlarged the church of God.” Origen is known to have been his disciple. He flourished moreover during the reigns of Severus and his son Antoninus.

#### Chapter XXXIX.

Miltiades<sup>2447</sup> of whom Rhodo gives an account in the work which he wrote against Montanus, Prisca and Maximilla, wrote a considerable volume against these same persons, and other books *Against the nations and the Jews* and addressed an *Apology* to the then ruling emperors. He flourished in the reign of Marcus Antoninus and Commodus.

#### Chapter XL.

Apollonius,<sup>2448</sup> an exceedingly talented man, wrote against Montanus, Prisca and Maximilla a notable and lengthy volume, in which he asserts that Montanus and his mad prophetesses died by hanging, and many other things, among which are the following concerning Prisca and Maximilla, “if they denied that they have accepted gifts, let them confess that those who do accept are not prophets and I will prove by a thousand witnesses that they have received gifts, for it is by other fruits that prophets are shown to be prophets indeed. Tell me, does a prophet dye his hair? Does a prophet stain her eyelids with antimony? Is a prophet adorned with fine garments and precious stones? Does a prophet play with dice and tables? Does he accept usury? Let them respond whether this ought to be permitted or not, it will be my task to prove that they do these things.” He says in the same book, that the time when he wrote the work was the fortieth year after the beginning of the heresy of the Cataphrygians. Tertullian added to the six volumes which he wrote *On ecstasy* against the church a seventh, directed especially against Apollonius, in which he attempts to defend all which Apollonius refuted. Apollonius flourished in the reigns of Commodus and Severus.

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<sup>2446</sup> *honoured* literally “lordly” perhaps like the conventional formula “Lords and brethren.”

<sup>2447</sup> Flourished 180–190.

<sup>2448</sup> Bishop about 196, flourished 210.

## Chapter XLI.


 Serapion,<sup>2449</sup> ordained bishop of Antioch in the eleventh year of the emperor Commodus, wrote a letter to Caricus and Pontius<sup>2450</sup> on the heresy of Montanus, in which he said “that you may know moreover that the madness of this false doctrine, that is the doctrine of a new prophecy, is reprobated by all the world, I have sent to you the letters of the most holy Apollinaris bishop of Hierapolis in Asia.” He wrote a volume also to Domnus, who in time of persecution went over to the Jews, and another work on the gospel which passes under the name of Peter, a work to the church of the Rhosenses in Cilicia who by the reading of this book had turned aside to heresy. There are here and there short letters of his, harmonious in character with the ascetic life of their author.

## Chapter XLII.

Apollonius,<sup>2451</sup> a Roman senator under the emperor Commodus, having been denounced by a slave as a Christian, gained permission to give a reason for his faith and wrote a remarkable volume which he read in the senate, yet none the less, by the will of the senate, he was beheaded for Christ by virtue of an ancient law among them, that Christians who had once been brought before their judgment seat should not be dismissed unless they recanted.

## Chapter XLIII.

Theophilus,<sup>2452</sup> bishop of Cæsarea in Palestine, the city formerly called Turris Stratonis, in the reign of the emperor Severus wrote, in conjunction with other bishops, a synodical letter of great utility against those who celebrated the passover with the Jews on the fourteenth day of the month.

## Chapter XLIV.

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<sup>2449</sup> Bishop 199, died 211.

<sup>2450</sup> *Caricus and Pontius*. So Valesius and others with Eusebius but mss. except “a” have Carinus and it is interesting to note that the same ms. reads Ponticus with most mss. of Eusebius.

<sup>2451</sup> Died about 185.

<sup>2452</sup> Died about 190.

Bacchylus,<sup>2453</sup> bishop of Corinth, was held in renown under the same emperor Severus, and wrote, as representative of all the bishops who were in Achaia, an elegant work *On the passover*.

#### Chapter XLV.

Polycrates<sup>2454</sup> bishop of the Ephesians with other bishops of Asia who in accordance with some ancient custom celebrated the passover with the Jews on the fourteenth of the month, wrote a synodical letter against Victor bishop of Rome in which he says that he follows the authority of the apostle John and of the ancients. From this we make the following brief quotations, “We therefore celebrate the day according to usage, inviolably, neither adding anything to nor taking anything from it, for in Asia lie the remains of the greatest saints of those who shall rise again on the day of the Lord, when he shall come in majesty from heaven and shall quicken all the saints, I mean Philip one of the twelve apostles who sleeps at Hierapolis and his two daughters who were virgins until their death and another daughter of his who died at Ephesus full of the Holy Spirit. And John too, who lay on Our Lord’s breast and was his high priest carrying the golden frontlet on his forehead, both martyr and doctor, fell asleep at Ephesus and Polycarp bishop and martyr died at Smyrna. Thraseas of Eumenia also, bishop and martyr, rests in the same Smyrna. What need is there of mentioning Sagaris, bishop and martyr, who sleeps in Laodicea and the blessed Papyrus and Melito, eunuch in the Holy Spirit, who, ever serving the Lord, was laid to rest in Sardis and there awaits his resurrection at Christ’s advent. These all observed the day of the passover on the fourteenth of the month, in nowise departing from the evangelical tradition and following the ecclesiastical canon. I also, Polycrates, the least of all your servants, according to the doctrine of my relatives which I also have followed (for there were seven of my relatives bishops indeed and I the eighth) have always celebrated the passover when the Jewish people celebrated the putting away of the leaven. And so brethren being sixty-five years old in the Lord and instructed by many brethren from all parts of the world, and having searched all the Scriptures, I will not fear those who threaten us, for my predecessors said “It is fitting to obey God rather than men.” I quote this to show through a small example the genius and authority of the man. He flourished in the reign of the emperor Severus in the same period as Narcissus of Jerusalem.

#### Chapter XLVI.

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<sup>2453</sup> Bishop about 190–200.

<sup>2454</sup> Bishop about 196.

Heraclitus<sup>2455</sup> in the reign of Commodus and Severus wrote commentaries on the Acts and Epistles.

#### Chapter XLVII.

Maximus,<sup>2456</sup> under the same emperors propounded in a remarkable volume the famous questions, *What is the origin of evil?* and *Whether matter is made by God.*

#### Chapter XLVIII.

Candidus<sup>2457</sup> under the above mentioned emperors published most admirable treatises *On the six days of creation.*



#### Chapter XLIX.

Appion<sup>2458</sup> under the emperor Severus likewise wrote treatises *On the six days of creation.*

#### Chapter L.

Sextus<sup>2459</sup> in the reign of the emperor Severus wrote a book *On the resurrection.*

#### Chapter LI.

Arabianus<sup>2460</sup> under the same emperor published certain small works relating to christian doctrine.

<sup>2455</sup> Flourished about 193.

<sup>2456</sup> Bishop of Jerusalem 185.

<sup>2457</sup> Flourished about 196.

<sup>2458</sup> Flourished about 196.

<sup>2459</sup> Flourished about 196.

<sup>2460</sup> Flourished about 196.

## Chapter LII.

Judas,<sup>2461</sup> discussed at length the seventy weeks mentioned in Daniel and wrote a *Chronography* of former times which he brought up to the tenth year of Severus. He is convicted of error in respect of this work in that he prophesied that the advent of Anti-Christ would be about his period, but this was because the greatness of the persecutions seemed to forebode the end of the world.

## Chapter LIII.

Tertullian<sup>2462</sup> the presbyter, now regarded as chief of the Latin writers after Victor and Apollonius, was from the city of Carthage in the province of Africa, and was the son of a proconsul or Centurion, a man of keen and vigorous character, he flourished chiefly in the reign of the emperor Severus and Antoninus Caracalla and wrote many volumes which we pass by because they are well known to most. I myself have seen a certain Paul an old man of Concordia, a town of Italy, who, while he himself was a very young man had been secretary to the blessed Cyprian who was already advanced in age. He said that he himself had seen how Cyprian was accustomed never to pass a day without reading Tertullian, and that he frequently said to him, "Give me the master," meaning by this, Tertullian. He was presbyter of the church until middle life, afterwards driven by the envy and abuse of the clergy of the Roman church, he lapsed to the doctrine of Montanus, and mentions the new prophecy in many of his books.

He composed, moreover, directly against the church, volumes: *On modesty*, *On persecution*, *On fasts*, *On monogamy*, six books *On ecstasy*, and a seventh which he wrote *Against Apollonius*. He is said to have lived to a decrepit old age, and to have composed many small works, which are not extant.

## Chapter LIV.

Origen,<sup>2463</sup> surnamed Adamantius, a persecution having been raised against the Christians in the tenth year of Severus Pertinax, and his father Leonidas having received the crown of martyrdom for Christ, was left at the age of about seventeen, with his six brothers and widowed mother, in poverty, for their property had been confiscated because of confessing Christ. When only eighteen years old, he undertook the work of instructing the Catechetes in the scattered churches of

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<sup>2461</sup> 202.

<sup>2462</sup> Born about 160, christian 195, apology 198, died about 245.

<sup>2463</sup> Born at Alexandria 185, died at Tyre 253.

Alexandria. Afterwards appointed by Demetrius, bishop of this city, successor to the presbyter Clement, he flourished many years. When he had already reached middle life, on account of the churches of Achaia, which were torn with many heresies, he was journeying to Athens, by way of Palestine, under the authority of an ecclesiastical letter, and having been ordained presbyter by Theoctistus and Alexander, bishops of Cæsarea and Jerusalem, he offended Demetrius, who was so wildly enraged at him that he wrote everywhere to injure his reputation. It is known that before he went to Cæsarea, he had been at Rome, under bishop Zephyrinus. Immediately on his return to Alexandria he made Heraclas the presbyter, who continued to wear his philosopher's garb, his assistant in the school for catechetes. Heraclas became bishop of the church of Alexandria, after Demetrius. How great the glory of Origen was, appears from the fact that Firmilianus, bishop of Cæsarea, with all the Cappadocian bishops, sought a visit from him, and entertained him for a long while. Sometime afterwards, going to Palestine to visit the holy places, he came to Cæsarea<sup>2464</sup> and was instructed at length by Origen in the Holy Scriptures. It appears also from the fact that he went to Antioch, on the request of Mammaea, mother of the Emperor Alexander, and a woman religiously disposed, and was there held in great honour, and sent letters to the Emperor Philip, who was the first among the Roman rulers, to become a christian, and to his mother, letters which are still extant. Who is there, who does not also know that he was so assiduous in the study of Holy Scriptures, that contrary to the spirit of his time, and of his people, he learned the Hebrew language, and taking the Septuagint translation, he gathered the other translations also in a single work, namely, that of Aquila, of Ponticus the Proselyte, and Theodotian the Ebonite, and Symmachus an adherent of the same sect who wrote commentaries also on the gospel according to Matthew, from which he tried to establish his doctrine. And besides these, a fifth, sixth, and seventh translation, which we also have from his library, he sought out with great diligence, and compared with other editions. And since I have given a list of his works, in the volumes of letters which I have written to Paula, in a letter which I wrote against the works of Varro, I pass this by now, not failing however, to make mention of his immortal genius, how that he understood dialectics, as well as geometry, arithmetic, music, grammar, and rhetoric, and taught all the schools of philosophers, in such wise that he had also diligent students in secular literature, and lectured to them daily, and the crowds which flocked to him were marvellous. These, he received in the hope that through the instrumentality of this secular literature, he might establish them in the faith of Christ.

It is unnecessary to speak of the cruelty of that persecution which was raised against the Christians and under Decius, who was mad against the religion of Philip, whom he had slain,—the persecution in which Fabianus, bishop of the Roman church, perished at Rome, and Alexander and Babylas, Pontiffs of the churches of Jerusalem and Antioch, were imprisoned for their confession of Christ. If any one wishes to know what was done in regard to the position of Origen, he can clearly learn, first indeed from his own epistles, which after the persecution, were sent to different

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2464

*Cæsarea*. Cæsarea in Palestine.

ones, and secondly, from the sixth book of the church history of Eusebius of Cæsarea, and from his six volumes in behalf of the same Origen.

He lived until the time of Gallus and Volusianus, that is, until his sixty-ninth year, and died at Tyre, in which city he also was buried.

#### Chapter LV.

Ammonius,<sup>2465</sup> a talented man of great philosophical learning, was distinguished at Alexandria, at the same time. Among many and distinguished monuments of his genius, is the elaborate work which he composed *On the harmony of Moses and Jesus*, and the *Gospel canons*, which he worked out, and which Eusebius of Cæsarea, afterwards followed. Porphyry falsely accused him of having become a heathen again, after being a Christian, but it is certain that he continued a Christian until the very end of his life.

#### Chapter LVI.

Ambrosius,<sup>2466</sup> at first a Marcionite but afterwards set right by Origen, was deacon in the church, and gloriously distinguished as confessor of the Lord. To him, together with Protocletus the presbyter, the book of Origen, *On martyrdom* was written. Aided<sup>2467</sup> by his industry, funds, and perseverance, Origen dictated a great number of volumes. He himself, as befits a man of noble nature, was of no mean literary talent, as his letters to Origen indicate. He died moreover, before the death of Origen, and is condemned by many, in that being a man of wealth, he did not at death, remember in his will, his old and needy friend.

#### Chapter LVII.

Trypho,<sup>2468</sup> pupil of Origen, to whom some of his extant letters are addressed, was very learned in the Scriptures, and this many of his works show here and there, but especially the book which

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<sup>2465</sup> Flourished 220.

<sup>2466</sup> Died about 250.

<sup>2467</sup> *aideda* T e Val. Her.; “*and to him*” A H 25 30; “*and to this time*” a 31.

<sup>2468</sup> Flourished about 240.

he composed *On the red heifer*<sup>2469</sup> in Deuteronomy, and *On the halves*, which with the pigeon and the turtledoves were offered by Abraham as recorded in Genesis.<sup>2470</sup>

#### Chapter LVIII.

Minucius<sup>2471</sup> Felix, a distinguished advocate of Rome, wrote a dialogue representing a discussion between a Christian and a Gentile, which is entitled *Octavius*, and still another work passes current in his name, *On fate*, or *Against the mathematicians*, but this although it is the work of a talented man, does not seem to me to correspond in style with the above mentioned work. Lactantius also mentions this Minucius in his works.

#### Chapter LIX.

Gaius,<sup>2472</sup> bishop of Rome, in the time of Zephyrinus, that is, in the reign of Antoninus, the son of Severus, delivered a very notable disputation *Against Proculus*, the follower of Montanus, convicting him of temerity in his defence of the new prophecy, and in the same volume also enumerating only thirteen epistles of Paul, says that the fourteenth, which is now called, *To the Hebrews*, is not by him, and is not considered among the Romans to the present day as being by the apostle Paul.

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#### Chapter LX.

Beryllus,<sup>2473</sup> bishop of Bostra in Arabia, after he had ruled the church gloriously<sup>2474</sup> for a little while, finally lapsed into the heresy which denies that Christ existed before the incarnation. Set right by Origen, he wrote various short works, especially letters, in which he thanks Origen. The letters of Origen to him, are also extant, and a dialogue between Origen and Beryllus as well, in

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<sup>2469</sup> *red heifer* Numb. 19. 2. (?) or Deut. Ch. 21.

<sup>2470</sup> Genesis 15. 9–10.

<sup>2471</sup> Flourished 196?

<sup>2472</sup> Died about 217.

<sup>2473</sup> Flourished about 230.

<sup>2474</sup> *gloriously* A 31 e a 10 21 Bamb. Norimb. Val.; omit T 25 30 H Her.

which heresies are discussed. He was distinguished during the reign of Alexander, son of Mammaea, and Maximinus and Gordianus, who succeeded him in power.

#### Chapter LXI.

Hippolytus,<sup>2475</sup> bishop of some church (the name of the city I have not been able to learn) wrote *A reckoning of the Paschal feast and chronological tables* which he worked out up to the first year of the Emperor Alexander. He also discussed the cycle of sixteen years, which the Greeks called ἑκκαίδεκαετηρίδα and gave the cue to Eusebius, who composed on the same Paschal feast a cycle of nineteen years, that is ἐννεακαίδεκαετηρίδα. He wrote some commentaries on the Scriptures, among which are the following: *On the six days of creation, On Exodus, On the Song of Songs, On Genesis, On Zechariah, On the Psalms, On Isaiah, On Daniel, On the Apocalypse, On the Proverbs, On Ecclesiastes, On Saul, On the Pythonissa, On the Antichrist, On the resurrection, Against Marcion, On the Passover, Against all heresies*, and an exhortation *On the praise of our Lord and Saviour*, in which he indicates that he is speaking in the church in the presence of Origen. Ambrosius, who we have said was converted by Origen from the heresy of Marcion, to the true faith, urged Origen to write, in emulation of Hippolytus, commentaries on the Scriptures, offering him seven, and even more secretaries, and their expenses, and an equal number of copyists, and what is still more, with incredible zeal, daily exacting work from him, on which account Origen, in one of his epistles, calls him his “Taskmaster.”

#### Chapter LXII.

Alexander,<sup>2476</sup> bishop of Cappadocia, desiring to visit the Holy Land, came to Jerusalem, at the time when Narcissus, bishop of this city, already an old man, ruled the church. It was revealed to Narcissus and many of his clergy, that on the morning of the next day, a bishop would enter the city, who should be assistant on the sacerdotal throne. And so it came to pass, as it was predicted, and all the bishops of Palestine being gathered together, Narcissus himself being especially urgent, Alexander took with him the helm of the church of Jerusalem. At the end of one of his epistles, written to the Antinoites *On the peace of the church*, he says “Narcissus, who held the bishopric here before me, and now with me exercises his office by his prayers, being about a hundred and sixteen years old, salutes you, and with me begs you to become of one mind.” He wrote another

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<sup>2475</sup> Bishop 217–8, died 229–38.

<sup>2476</sup> Bishop at Jerusalem 212, died 250.

also *To the Antiocheans*, by the hand of Clement, the presbyter of Alexandria, of whom we spoke above, another also *To Origen*, and *In behalf of Origen against Demetrius*, called forth by the fact that, according to the testimony of Demetrius, he had made Origen presbyter. There are other epistles of his to different persons. In the seventh persecution under Decius, at the time when Babylas of Antioch was put to death, brought to Cæsarea and shut up in prison, he received the crown of martyrdom for confessing Christ.

### Chapter LXIII.

Julius Africanus,<sup>2477</sup> whose five volumes *On Chronology*, are yet extant, in the reign of Marcus Aurelius Antoninus, who succeeded Macrinus, received a commission to restore the city of Emmaus, which afterwards was called Nicopolis. There is an epistle of his to Origen, *On the question of Susanna*, where it is contended that this story is not contained in the Hebrew, and is not consistent with the Hebrew etymology in respect of the play on “prinos and prisai,” “schinos and schisai.” In reply to this, Origen wrote a learned epistle. There is extant another letter of his, *To Aristides*, in which he discusses at length the discrepancies, which appear in the genealogy of our Saviour, as recorded by Matthew and Luke.



### Chapter LXIV.

Geminus,<sup>2478</sup> presbyter of the church at Antioch, composed a few monuments of his genius, flourishing in the time of the Emperor Alexander and Zebennus, bishop of his city, especially at the time at which Heraclas was ordained Pontiff of the church at Alexandria.

### Chapter LXV.

Theodorus,<sup>2479</sup> afterwards called Gregory, bishop of Neocæsarea in Pontus, while yet a very young man, in company with his brother Athenodorus, went from Cappadocia to Berytus, and thence to Cæsarea in Palestine, to study Greek and Latin literature. When Origen had seen the remarkable natural ability of these men, he urged them to study philosophy, in the teaching of which

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<sup>2477</sup> ...221.

<sup>2478</sup> Presbyter at Antioch about 232.

<sup>2479</sup> Gregory of Neocesarea, born 210–15, bishop 240, died about 270.

he gradually introduced the matter of faith in Christ, and made them also his followers. So, instructed by him for five years, they were sent back by him to their mother. Theodorus, on his departure, wrote a panegyric of thanks to Origen, and delivered it before a large assembly, Origen himself being present. This panegyric is extant at the present day.

He wrote also a short, but very valuable, paraphrase *On Ecclesiastes*, and current report speaks of other epistles of his, but more especially of the signs and wonders, which as bishop, he performed to the great glory of the churches.

#### Chapter LXVI.

Cornelius,<sup>2480</sup> bishop of Rome, to whom eight letters of Cyprian are extant, wrote a letter to Fabius,<sup>2481</sup> bishop of the church at Antioch, *On the Roman, Italian, and African councils*, and another *On Novatian and those who had fallen from the faith*, a third *On the acts of the council*, and a fourth very prolix one to the same Fabius, containing the causes of the Novatian heresy and an anathema of it. He ruled the church for two years under Gallus and Volusianus. He received the crown of martyrdom for Christ, and was succeeded by Lucius.

#### Chapter LXVII.

Cyprian<sup>2482</sup> of Africa, at first was famous as a teacher of rhetoric, and afterwards on the persuasion of the presbyter Caecilius, from whom he received his surname, he became a Christian, and gave all his substance to the poor. Not long after he was inducted into the presbytery, and was also made bishop of Carthage. It is unnecessary to make a catalogue of the works of his genius, since they are more conspicuous than the sun.

He was put to death under the Emperors Valerian and Gallienus, in the eighth persecution, on the same day that Cornelius was put to death at Rome, but not in the same year.

#### Chapter LXVIII

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<sup>2480</sup> Bishop 251, died 252.

<sup>2481</sup> *Fabius*. Some mss. Fabianus.

<sup>2482</sup> Born about 200, bishop 248, died at Carthage 258.

Pontius,<sup>2483</sup> deacon of Cyprian, sharing his exile until the day of his death, left a notable volume *On the life and death of Cyprian*.

## Chapter LXIX.

Dionysius,<sup>2484</sup> bishop of Alexandria, as presbyter had charge of the catechetical school under Heraclas, and was the most distinguished pupil of Origen. Consenting to the doctrine of Cyprian and the African synod, on the rebaptizing<sup>2485</sup> of heretics, he sent many letters to different people, which are yet extant; He wrote one to Fabius, bishop of the church at Antioch, *On penitence*, another *To the Romans*, by the hand of Hippolytus, two letters *To Xystus*, who had succeeded Stephen, two also *To Philemon and Dionysius*, presbyters of the church at Rome, and another *To the same Dionysius*, afterwards bishop of Rome; and *To Novatian*, treating of their claim that Novatian had been ordained bishop of Rome, against his will. The beginning of this epistle is as follows: “Dionysius to Novatian, his brother greeting. If you have been ordained unwillingly, as you say, you will prove it, when you shall willingly retire.”

There is another epistle of his also *To Dionysius and Didymus*, and many *Festal epistles on the passover*, written in a declamatory style, also one to the church of Alexandria *On exile*, one *To Hierax*,<sup>2486</sup> bishop in Egypt, and yet others *On mortality*, *On the Sabbath*, and *On the gymnasium*, also one *To Hermammon* and others *On the persecution of Decius*, and two books *Against Nepos the bishop*, who asserted in his writings a thousand years reign in the body. Among other things he diligently discussed the *Apocalypse of John*, and wrote *Against Sabellius* and *To Ammon*, bishop of Bernice, and *To Telesphorus*, also *To Euphranor*, also four books *To Dionysius*, bishop of Rome, to the Laodiceans *On penitence*, to Origen *On martyrdom*, to the Armenians *On penitence*,<sup>2487</sup> also *On the order of transgression*, to Timothy *On nature*, to Euphranor *On temptation*, many letters also *To Basilides*, in one of which he asserts that he also began to write commentaries on Ecclesiastes. The notable epistle which he wrote against Paul of Samosata, a few days before his death is also current. He died in the twelfth year of Gallienus.

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## Chapter LXX.

<sup>2483</sup> Died about 260.

<sup>2484</sup> Presbyter 232, exiled 250 and 257, died 265.

<sup>2485</sup> *rebaptizing* a e Val. Her.; *baptizing* A? H T 25 30 31.

<sup>2486</sup> *Hieraxe* Euseb. Val. Her. *Heraclas* A H T 25 30 31.

<sup>2487</sup> *penitence* A T 25 30 a Her.; *penitence likewise Canon on penitence* H 31 e 10 21 Val.

Novatianus,<sup>2488</sup> presbyter of Rome, attempted to usurp the sacerdotal chair occupied by Cornelius, and established the dogma of the Novatians, or as they are called in Greek, the Cathari, by refusing to receive penitent apostates. Novatus, author of this doctrine, was a presbyter of Cyprian. He wrote, *On the passover, On the Sabbath, On circumcision, On the priesthood, On prayer,*<sup>2489</sup> *On the food of the Jews, On zeal, On Attalus,* and many others, especially, a great volume *On the Trinity*, a sort of epitome of the work of Tertullian, which many mistakenly ascribe to Cyprian.

#### Chapter LXXI.

Malchion,<sup>2490</sup> the highly gifted presbyter of the church at Antioch, who had most successfully taught rhetoric in the same city, held a discussion with Paul of Samosata, who as bishop of the church at Antioch, had introduced the doctrine of Artemon, and this was taken down by short hand writers. This dialogue is still extant, and yet another extended epistle written by him, in behalf of the council, is addressed to *Dionysius and Maximus*, bishops of Rome and Alexandria. He flourished under Claudius and Aurelianus.

#### Chapter LXXII.

Archelaus,<sup>2491</sup> bishop of Mesopotamia, composed in the Syriac language, a book of the discussion which he held with Manichaeus, when he came from Persia. This book, which is translated into Greek, is possessed by many.

He flourished under the Emperor Probus, who succeeded Aurelianus and Tacitus.

#### Chapter LXXIII.

Anatolius<sup>2492</sup> of Alexandria, bishop of Laodicea in Syria, who flourished under the emperors Probus and Carus, was a man of wonderful learning in arithmetic, geometry, astronomy, grammar,

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<sup>2488</sup> Flourished about 250 sq.

<sup>2489</sup> *Prayer* A H 25 30 31 21; *Ordination* e T Her.

<sup>2490</sup> Flourished 272.

<sup>2491</sup> Flourished about 278.

<sup>2492</sup> Born about 230, bishop 270, died about 283.

rhetoric, and dialectic. We can get an idea of the greatness of his genius from the volume which he wrote *On the passover* and his ten books *On the institutes of arithmetic*.

#### Chapter LXXIV.

Victorinus,<sup>2493</sup> bishop of Pettau, was not equally familiar with Latin and Greek. On this account his works though noble in thought, are inferior in style. They are the following: Commentaries *On Genesis*, *On Exodus*, *On Leviticus*, *On Isaiah*, *On Ezekiel*, *On Habakkuk*, *On Ecclesiastes*, *On the Song of Songs*, *On the Apocalypse of John*, *Against all heresies* and many others. At the last he received the crown of martyrdom.

#### Chapter LXXV.

Pamphilus<sup>2494</sup> the presbyter, patron of Eusebius bishop of Cæsarea, was so inflamed with love of sacred literature, that he transcribed the greater part of the works of Origen with his own hand and these are still preserved in the library at Cæsarea. I have twenty-five volumes<sup>2495</sup> of Commentaries of Origen, written in his hand, *On the twelve prophets* which I hug and guard with such joy, that I deem myself to have the wealth of Croesus. And if it is such joy to have one epistle of a martyr how much more to have so many thousand lines which seem to me to be traced in his blood. He wrote an *Apology for Origen* before Eusebius had written his and was put to death at Cæsarea in Palestine in the persecution of Maximinus.

#### Chapter LXXVI.

Pierius,<sup>2496</sup> presbyter of the church at Alexandria in the reign of Carus and Diocletian, at the time when Theonas ruled as bishop in the same church, taught the people with great success and attained such elegance of language and published so many treatises on all sorts of subjects (which are still extant) that he was called Origen Junior. He was remarkable for his self-discipline, devoted

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<sup>2493</sup> Bishop of Pettau 303, died 304.

<sup>2494</sup> Died 309.

<sup>2495</sup> volumes A H 31 a e 10 21 Val.; omit T 25 30 Her.

<sup>2496</sup> Flourished before 299.



to voluntary poverty, and thoroughly acquainted with the dialectic art. After the persecution, he passed the rest of his life at Rome. There is extant a long treatise of his *On the prophet Hosea* which from internal evidence appears to have been delivered on the vigil of Passover.

#### Chapter LXXVII.

Lucianus,<sup>2497</sup> a man of great talent, presbyter of the church at Antioch, was so diligent in the study of the Scriptures, that even now certain copies of the Scriptures bear the name of Lucian. Works of his, *On faith*, and short *Epistles* to various people are extant. He was put to death at Nicomedia for his confession of Christ in the persecution of Maximinus, and was buried at Helenopolis in Bithynia.

#### Chapter LXXVIII.

Phileas<sup>2498</sup> a resident of that Egyptian city which is called Thmuis, of noble family, and no small wealth, having become bishop, composed a finely written work in praise of martyrs and arguing against the judge who tried to compel him to offer sacrifices, was beheaded for Christ during the same persecution in which Lucianus was put to death at Nicomedia.

#### Chapter LXXIX.

Arnobius<sup>2499</sup> was a most successful teacher of rhetoric at Sicca in Africa during the reign of Diocletian, and wrote volumes *Against the nations* which may be found everywhere.

#### Chapter LXXX.

Firminus,<sup>2500</sup> known also as Lactantius, a disciple of Arnobius, during the reign of Diocletian summoned to Nicomedia with Flavius the Grammarian whose poem *On medicine* is still extant,

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<sup>2497</sup> Died 312.

<sup>2498</sup> Died after 306.

<sup>2499</sup> Flourished 295.

<sup>2500</sup> Died 325.

taught rhetoric there and on account of his lack of pupils (since it was a Greek city) he betook himself to writing. We have a *Banquet* of his which he wrote as a young man in Africa and an *Itinerary* of a journey from Africa to Nicomedia written in hexameters, and another book which is called *The Grammarian* and a most beautiful one *On the wrath of God*, and *Divine institutes against the nations*, seven books, and an *Epitome* of the same work in one volume, without a title,<sup>2501</sup> also two books *To Asclepiades*, one book *On persecution*, four books of Epistles to Probus, two books of *Epistles to Severus*, two books of *Epistles to his pupil Demetrius*<sup>2502</sup> and one book to the same *On the work of God or the creation of man*. In his extreme old age he was tutor to Crispus Cæsar a son of Constantine in Gaul, the same one who was afterwards put to death by his father.

#### Chapter LXXXI.

Eusebius<sup>2503</sup> bishop of Cæsarea in Palestine was diligent in the study of Divine Scriptures and with Pamphilus the martyr a most diligent investigator of the Holy Bible. He published a great number of volumes among which are the following: *Demonstrations of the Gospel* twenty books, *Preparations for the Gospel* fifteen books, *Theophany*<sup>2504</sup> five books, *Church history* ten books, *Chronicle of Universal history* and an *Epitome* of this last. Also *On discrepancies between the Gospels*, *On Isaiah*, ten books, also *Against Porphyry*, who was writing at that same time in Sicily as some think, twenty-five books, also one book of *Topics*, six books of *Apology for Origen*, three books *On the life of Pamphilus*, other brief works *On the martyrs*, exceedingly learned *Commentaries on one hundred and fifty Psalms*, and many others. He flourished chiefly in the reigns of Constantine the Great and Constantius. His surname Pamphilus arose from his friendship for Pamphilus the martyr.

#### Chapter LXXXII.

Reticus<sup>2505</sup> bishop of Autun, among the Aedui, had a great reputation in Gaul in the reign of Constantine. I have read his commentaries *On the Song of Songs* and another great volume *Against Novatian* but besides these, I have found no works of his.

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<sup>2501</sup> without a title "that is a compendium of the last three books only" as Cave explains it. Ffoulkes in Smith and W. But no.

<sup>2502</sup> two books...*Severus*...*Demetrius* e a H 10 21 Val.; omit T 25 30 31 Her.

<sup>2503</sup> Born 267, bishop about 315, died about 338.

<sup>2504</sup> *Theophany* T 31 Val. Her.; omit A H 25 30 a? e.

<sup>2505</sup> Bishop 313, died 334.

## Chapter LXXXIII.

Methodius,<sup>2506</sup> bishop of Olympus in Lycia and afterwards of Tyre, composed books *Against Porphyry* written in polished and logical style also a *Banquet of the ten virgins*, an excellent work *On the resurrection*, against Origen and *On the Pythonissa* and *On free will*, also against Origen. He also wrote commentaries *On Genesis* and *On the Song of Songs* and many others which are widely read. At the end of the recent persecution or, as others affirm, in the reign of Decius and Valerianus, he was crowned with martyrdom at Chalcis in Greece.



## Chapter LXXXIV.

Juvenus,<sup>2507</sup> a Spaniard of noble family and presbyter, translating the four gospels almost verbally in hexameter verses, composed four books. He wrote some other things in the same metre relating to the order of the sacraments. He flourished in the reign of Constantinus.

## Chapter LXXXV.

Eustathius,<sup>2508</sup> a Pamphilian from Side, bishop<sup>2509</sup> first of Berea in Syria and then of Antioch, ruled the church and, composing many things against the doctrine of the Arians, was driven into exile under the emperor Constantius<sup>2510</sup> into Trajanopolis in Thrace where he is until this day. Works of his are extant *On the soul*, *On ventriloquism Against Origen* and *Letters* too numerous to mention.

## Chapter LXXXVI.

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<sup>2506</sup> Died 311 or 312.

<sup>2507</sup> Flourished 330.

<sup>2508</sup> Died 337, (or according to others 370–82.) Jerome in this chapter seems, unless the usual modern view is confused, to have mixed up Eustathius of Antioch with Eusebius of Sebaste.

<sup>2509</sup> *Bishop* A H T 25 30 Her; omit 31 32 a e Val.

<sup>2510</sup> *Constantius* this is supposed to be an evident slip for *Constantinus* (Compare Venables in Smith and Wace *Dict.* v. 2, p. 383) but if there is confusion with Eustathius of Sebaste as suggested above possibly the latter's deposition by Constantius is referred to. But the difficulty remains almost as great.

Marcellus,<sup>2511</sup> bishop of Ancyra, flourished in the reign of Constantinus and Constantius and wrote many volumes of various *Propositions* and especially against the Arians. Works of Asterius and Apollinarius against him are current, which accuse him of Sabellianism. Hilary too, in the seventh book of his work *Against the Arians*, mentions him as a heretic, but he defends himself against the charge through the fact that Julius and Athanasius bishops of Rome and Alexandria communed with him.

#### Chapter LXXXVII.

Athanasius<sup>2512</sup> bishop of Alexandria, hard pressed by the wiles of the Arians, fled to Constans emperor of Gaul. Returning thence with letters and, after the death of the emperor, again taking refuge in flight, he kept in hiding until the accession of Jovian, when he returned to the church and died in the reign of Valens. Various works by him are in circulation; two books *Against the nations*, one *Against Valens and Ursacius*, *On virginity*, very many *On the persecutions of the Arians*, also *On the titles of the Psalms* and *Life of Anthony the monk*, also *Festal epistles* and other works too numerous to mention.

#### Chapter LXXXVIII.

Anthony<sup>2513</sup> the monk, whose life Athanasius bishop of Alexandria wrote a long work upon, sent seven letters in Coptic to various monasteries, letters truly apostolic in idea and language, and which have been translated into Greek. The chief of these is *To the Arsenoites*. He flourished during the reign of Constantinus and his sons.

#### Chapter LXXXIX.

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<sup>2511</sup> Died 372, or 374 (Ffoulkes.)

<sup>2512</sup> Born about 296, died 373.

<sup>2513</sup> Born 251, died 356.

Basil<sup>2514</sup> bishop of Ancyra, [a doctor of]<sup>2515</sup> medicine, wrote a book *Against Marcellus and on virginity* and some other things—and in the reign of Constantius was, with Eustathius of Sebaste, primate of Macedonia.

#### Chapter XC.

Theodorus,<sup>2516</sup> bishop of Heraclea in Thrace, published in the reign of the emperor Constantius commentaries *On Matthew and John*, *On the Epistles* and *On the Psalter*. These are written in a polished and clear style and show an excellent historical sense.

#### Chapter XCI.

Eusebius<sup>2517</sup> of Emesa, who had fine rhetorical talent, composed innumerable works suited to win popular applause and writing historically he is most diligently read by those who practise public speaking. Among these the chief are, *Against Jews, Gentiles and Novatians* and *Homilies on the Gospels*, brief but numerous. He flourished in the reign of the emperor Constantius in whose reign he died, and was buried at Antioch.

#### Chapter XCII.

Triphylus,<sup>2518</sup> bishop of Ledra or Leucotheon,<sup>2519</sup> in Cyprus, was the most eloquent man of his age, and was distinguished during the reign of Constantius. I have read his *Commentary on the Song of Songs*. He is said to have written many other works, none of which have come to our hand.

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<sup>2514</sup> Bishop of Ancyra 336–344, 353–60, 361–3.

<sup>2515</sup> *A doctor of So T?* and some editions. Most mss. omit (gnarus) but it needs to be supplied in translation.

<sup>2516</sup> Bishop 335, died 355?

<sup>2517</sup> Died before 359.

<sup>2518</sup> Bishop 344, died about 370.

<sup>2519</sup> *Leucotheon* = Leuteon.



## Chapter XCIII.

Donatus,<sup>2520</sup> from whom the Donatians arose in Africa in the reigns of the emperors Constantinus and Constantius, asserted that the scriptures were given up to the heathen by the orthodox during the persecution, and deceived almost all Africa, and especially Numidia by his persuasiveness. Many of his works, which relate to his heresy, are extant, including *On the Holy Spirit*, a work which is Arian in doctrine.

## Chapter XCIV.

Asterius,<sup>2521</sup> a philosopher of the Arian party, wrote, during the reign of Constantius, commentaries *On the Epistle to the Romans*, *On the Gospels* and *On the Psalms*, also many other works which are diligently read by those of his party.

## Chapter XCV.

Lucifer,<sup>2522</sup> bishop of Cagliari, was sent by Liberius the bishop, with Pancratius and Hilary, clergy of the Roman church, to the emperor Constantius, as legates for the faith. When he would not condemn the Nicene faith as represented by Athanasius, sent again to Palestine, with wonderful constancy and willingness to meet martyrdom, he wrote a book against the emperor Constantius and sent it to be read by him, and not long after he returned to Cagliari in the reign of the emperor Julian and died in the reign of Valentinian.

## Chapter XCVI.

Eusebius,<sup>2523</sup> a native of Sardinia, at first a lector at Rome and afterwards bishop of Vercelli, sent by the emperor Constantius to Scythopolis, and afterwards to Cappadocia, on account of his confession of the faith, returned to the church under the emperor Julian and published the

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<sup>2520</sup> Bishop 313, —355.

<sup>2521</sup> Asterius of Cappadocia, died about 330.

<sup>2522</sup> Bishop 353, died 370.

<sup>2523</sup> Born about 315, Bishop about 340, exiled 355–62, died 371–5.

*Commentaries of Eusebius of Cæsarea on the Psalms*, which he had translated from Greek into Latin, and died during the reign of Valentian and Valens.

#### Chapter XCVII

Fortunatianus,<sup>2524</sup> an African by birth, bishop of Aquilia during the reign of Constantius, composed brief *Commentaries on the gospels* arranged by chapters, written in a rustic style, and is held in detestation because, when Liberius bishop of Rome was driven into exile for the faith, he was induced by the urgency of Fortunatianus to subscribe to heresy.

#### Chapter XCVIII.

Acacius,<sup>2525</sup> who, because he was blind in one eye, they nicknamed “the one-eyed,” bishop of the church of Cæsarea in Palestine, wrote seventeen volumes *On Ecclesiastes* and six of *Miscellaneous questions*, and many treatises besides on various subjects. He was so influential in the reign of the emperor Constantius that he made Felix bishop of Rome in the place of Liberius.

#### Chapter XCIX.

Serapion,<sup>2526</sup> bishop of Thmuis, who on account of his cultivated genius was found worthy of the surname of Scholasticus, was the intimate friend of Anthony the monk, and published an excellent book *Against the Manichaeans*, also another *On the titles of the Psalms*, and valuable *Epistles* to different people. In the reign of the emperor Constantius he was renowned as a confessor.

#### Chapter C.

Hilary,<sup>2527</sup> a bishop of Poitiers in Aquitania, was a member of the party of Saturninus bishop of Arles. Banished into Phrygia by the Synod of Bezières he composed twelve books *Against the Arians*

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<sup>2524</sup> Flourished 343–355.

<sup>2525</sup> Bishop about 338, died 365–6.

<sup>2526</sup> Serapion the scholastic, died about 358.

<sup>2527</sup> Bishop 350–5, exiled 356–60, died at Poitiers 367–8.

and another book *On Councils* written to the Gallican bishops, and *Commentaries on the Psalms* that is on the first and second, from the fifty-first to the sixty-second, and from the one hundred and eighteenth to the end of the book. In this work he imitated Origen, but added also some original matter. There is a little book of his *To Constantius* which he presented to the emperor while he was living in Constantinople, and another *On Constantius* which he wrote after his death and a book *Against Valens and Ursacius*, containing a history of the Ariminian and Selucian Councils and *To Sallust the prefect* or *Against Dioscurus*, also a book of *Hymns and mysteries*, a commentary *On Matthew* and treatises *On Job*, which he translated freely from the Greek of Origen, and another elegant little work *Against Auxentius* and *Epistles* to different persons. They say he has written *On the Song of Songs* but this work is not known to us. He died at Poitiers during the reign of Valentinianus and Valens.



#### Chapter CI.

Victorinus,<sup>2528</sup> an African by birth, taught rhetoric at Rome under the emperor Constantius and in extreme old age, yielding himself to faith in Christ wrote books against Arius, written in dialectic style and very obscure language, books which can only be understood by the learned. He also wrote *Commentaries on the Epistles*.

#### Chapter CII.

Titus<sup>2529</sup> bishop of Bostra, in the reign of the emperors Julian and Jovinian wrote vigorous works against the Manichaeans and some other things. He died under Valens.

#### Chapter CIII.

Damasus,<sup>2530</sup> bishop of Rome, had a fine talent for making verses and published many brief works in heroic metre. He died in the reign of the Emperor Theodosius at the age of almost eighty.

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<sup>2528</sup> Caius or Fabius Marius Victorinus, died about 370.

<sup>2529</sup> Ordained 361, died 371.

<sup>2530</sup> Pope Damasus, died 380.

## Chapter CIV.

Apollinarus,<sup>2531</sup> bishop of Laodicea, in Syria, the son of a presbyter, applied himself in his youth to the diligent study of grammar, and afterwards, writing innumerable volumes on the Holy Scriptures, died in the reign of the Emperor Theodosius. There are extant thirty books by him *Against Porphyry*, which are generally considered as among the best of his works.<sup>2532</sup>

## Chapter CV.

Gregory,<sup>2533</sup> bishop of Elvira,<sup>2534</sup> in Baetica, writing even to extreme old age, composed various treatises in mediocre language, and an elegant work *On Faith*. He is said to be still living.

## Chapter CVI.

Pacianus,<sup>2535</sup> bishop of Barcelona, in the Pyrenees Mountains, a man of chaste eloquence, and as distinguished by his life as by his speech, wrote various short works, among which are *The Deer*,<sup>2536</sup> and *Against the Novatians*, and died in the reign of Emperor Theodosian, in extreme old age.

## Chapter CVII.

Photinus,<sup>2537</sup> of Gallograecia, a disciple of Marcellus, and ordained bishop of Sirmium, attempted to introduce the Ebionite heresy, and afterwards having been expelled from the church by the

<sup>2531</sup> Apollinaris the younger, Bishop 362, died about 390.

<sup>2532</sup> *Works*“generally recognized as authentic” Matougues.

<sup>2533</sup> Gregory Baeticus Bishop of Elvira 359–392.

<sup>2534</sup> *Elvira*, Eliberi or Grenada.

<sup>2535</sup> Bishop about 360, died about 390.

<sup>2536</sup> *Deer*, This title has given rise to a good deal of conjecture. Fabricius’s conjecture that it referred to certain games held on the Kalends of January is doubted by Vallarsi, but appears to have been really acute, from the fact that two mss. read “The deer [Cervulus] on the Kalends of January and against other pagan games.”

<sup>2537</sup> Bishop about 347, deposed 351, died about 376.

Emperor Valentinianus, wrote many volumes, among which the most distinguished are *Against the nations*, and *To Valentinianus*.

#### Chapter CVIII.

Phoebadius,<sup>2538</sup> bishop of Agen, in Gaul, published a book *Against the Arians*. There are said to be other works by him, which I have not yet read. He is still living, infirm with age.

#### Chapter CIX.

Didymus,<sup>2539</sup> of Alexandria, becoming blind while very young, and therefore ignorant of the rudiments of learning, displayed such a miracle of intelligence as to learn perfectly dialectics and even geometry, sciences which especially require sight. He wrote many admirable works: *Commentaries on all the Psalms*, *Commentaries on the Gospels of Matthew and John*, *On the doctrines*, also two books *Against the Arians*, and one book *On the Holy Spirit*, which I translated in Latin, eighteen volumes *On Isaiah*, three books of commentaries *On Hosea*, addressed to me, and five books *On Zechariah*, written at my request, also commentaries *On Job*, and many other things, to give an account of which would be a work of itself.<sup>2540</sup> He is still living, and has already passed his eighty-third year.

#### Chapter CX.

Optatus<sup>2541</sup> the African, bishop of Milevis,<sup>2542</sup> during the reign of the Emperors Valentinianus and Valens, wrote in behalf of the Catholic party six books against the calumny of the Donatian party, in which he asserts that the crime of the Donatists is falsely charged upon the catholic party.

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<sup>2538</sup> Bishop 358, died about 392.

<sup>2539</sup> Born about 311, flourished about 315, died 396.

<sup>2540</sup> *itself* "The titles of which are well known." Matougues.

<sup>2541</sup> Flourished about 370.

<sup>2542</sup> *Milevis* or Mileum = Milah "a town of Numidia 25 miles north-west of Cirta." *Phillott*.



## Chapter CXI.

Acilius Severus<sup>2543</sup> of Spain, of the family of that Severus to whom Lactantius' two books of *Epistles* are addressed, composed a volume of mingled poetry and prose which is a sort of guide book to his whole life. This he called *Calamity or Trial*.<sup>2544</sup> He died in the reign of Valentinianus.

## Chapter CXII.

Cyril,<sup>2545</sup> bishop of Jerusalem often expelled by the church, and at last received, held the episcopate for eight consecutive years, in the reign of Theodosius. Certain *Catachetical lectures* of his, composed while he was a young man, are extant.

## Chapter CXIII.

Euzoius,<sup>2546</sup> as a young man, together with Gregory, bishop of Nazianzan, was educated by Thespesius the rhetorician at Cæsarea, and afterwards when bishop of the same city, with great pains attempted to restore the library, collected by Origen and Pamphilus, which had already suffered injury. At last, in the reign of the Emperor Theodosian, he was expelled from the church. Many and various treatises of his are in circulation, and one may easily become acquainted with them.

## Chapter CXIV.

Epiphanius,<sup>2547</sup> bishop of Salamina in Cyprus, wrote books *Against all heresies* and many others which are eagerly read by the learned, on account of their subject matter, and also by the plain people, on account of their language. He is still living, and in his extreme old age composes various brief works.

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<sup>2543</sup> Died before 376. Fabricius and Migne read Aquilus, Honorius has Achilius but the mss. read as above. This is the only source of information and the work is lost.

<sup>2544</sup> *Trial* "Vicissitudes or proofs." Matougues.

<sup>2545</sup> Cyril of Jerusalem, born about 315, Bishop 350–7, 359–60, 362–7, 378 to his death in 386.

<sup>2546</sup> Deposed about 379.

<sup>2547</sup> Born about 310, bishop about 368–9, died 403.

## Chapter CXV.

Ephraim,<sup>2548</sup> deacon of the church at Edessa, composed many works in the Syriac language, and became so distinguished that his writings are repeated publicly in some churches, after the reading of the Scriptures.

I once read in Greek a volume by him *On the Holy Spirit*, which some one had translated from the Syriac, and recognized even in translation, the incisive power of lofty genius. He died in the reign of Valens.

## Chapter CXVI.

Basil,<sup>2549</sup> bishop of Cæsarea in Cappadocia, the city formerly called Mazaca, composed admirable carefully written books *Against Eunomius*, a volume *On the Holy Spirit*, and nine homilies *On the six days of creation*, also a work *On asceticism* and short treatises on various subjects. He died in the reign of Gratianus.

## Chapter CXVII.

Gregory,<sup>2550</sup> bishop of Nazianzen, a most eloquent man, and my instructor in the Scriptures, composed works, amounting in all to thirty thousand lines, among which are *On the death of his brother Cæsarius*, *On charity*, *In praise of the Maccabees*, *In praise of Cyprian*, *In praise of Athanasius*, *In praise of Maximus the philosopher* after he had returned from exile. This latter however, some superscribe with the pseudonym of Herona, since there is another work by Gregory, upbraiding this same Maximus, as if one might not praise and upbraid the same person at one time or another as the occasion may demand. Other works of his are a book in hexameter, containing, *A discussion between virginity and marriage*, two books *Against Eunomius*, one book *On the Holy Spirit*, and one *Against the Emperor Julian*. He was a follower of Polemon in his style of speaking. Having ordained his successor in the bishopric, during his own life time, he retired to the country where he lived the life of a monk and died, three years or more ago, in the reign of Theodosius.

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<sup>2548</sup> Ephrem of Nisibis = Ephrem Syrus died 378.

<sup>2549</sup> Basil the Great, born 329, bishop 370 died 379.

<sup>2550</sup> Gregory Nazianzan born about 325, Bishop 373, died 389.

## Chapter CXVIII.

Lucius,<sup>2551</sup> bishop of the Arian party after Athanasius, held the bishopric of the church at Alexandria, until the time of the Emperor Theodosius, by whom he was deposed. Certain festal epistles of his, *On the passover* are extant, and a few short works of *Miscellaneous propositions*.

## Chapter CXIX.

Diodorus,<sup>2552</sup> bishop of Tarsus enjoyed a great reputation while he was still presbyter of Antioch. Commentaries of his *On the epistles* are extant, as well as many other works in the manner of Eusebius the great of Emesa, whose meaning he has followed, but whose eloquence he could not imitate on account of his ignorance of secular literature.



## Chapter CXX.

Eunomius,<sup>2553</sup> bishop of Cyzicus and member of the Arian party, fell into such open blasphemy in his heresy, as to proclaim publicly what the others concealed. He is said to be still living in Cappadocia, and to write much against the church. Replies to him have been made by Apollinarius, Didymus, Basil of Cæsarea, Gregory Nazianzen, and Gregory of Nyssa.

## Chapter CXXI.

Priscillianus,<sup>2554</sup> bishop of Abila, belonged to the party of Hydatius and Ithacius, and was put to death at Trèves by the tyrant Maximus. He published many short writings, some of which have reached us. He is still accused by some, of being tainted with Gnosticism, that is, with the heresy of Basilides or Mark, of whom Irenæus writes, while his defenders maintain that he was not at all of this way of thinking.

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<sup>2551</sup> Lucius bishop of Samosata, at Alexandria 373, deposed 378.

<sup>2552</sup> Died before 394.

<sup>2553</sup> Bishop 360, died before 396.

<sup>2554</sup> Flourished 379, condemned 380, died 385.

## Chapter CXXII.

Latronianus,<sup>2555</sup> of Spain, a man of great learning, and in the matter of versification worthy to be compared with the poets of ancient time, was also put to death at Trèves with Priscillianus, Felicissimus, Julianus, and Euchrotia, coöoriginators with him of schism. Various fruits of his genius written in different metres are extant.

## Chapter CXXIII.

Tiberianus,<sup>2556</sup> the Baetican, in answer to an insinuation that he shared the heresy of Priscillian, wrote an apology in pompous and mongrel language. But after the death of his friends, overcome by the tediousness of exile, he changed his mind, as it is written in Holy Scripture “the dog returned to his vomit,” and married a nun, a virgin dedicated to Christ.

## Chapter CXXIV.

Ambrose<sup>2557</sup> a bishop of Milan, at the present time is still writing. I withhold my judgment of him, because he is still alive, fearing either to praise or blame lest in the one event, I should be blamed for adulation, and in the other for speaking the truth.

## Chapter CXXV.

Evagrius,<sup>2558</sup> bishop of Antioch, a man of remarkably keen mind, while he was yet presbyter read me various treatises on various topics, which he had not yet published. He translated also the *Life of the blessed Anthony* from the Greek of Athanasius into our language.

## Chapter CXXVI.

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<sup>2555</sup> Died 385.

<sup>2556</sup> End of 4th Century.

<sup>2557</sup> Born about 340, baptized 374, died 397.

<sup>2558</sup> Bishop of Antioch, 388, died 393.

Ambrose<sup>2559</sup> of Alexandria, pupil of Didymus, wrote a long work *On doctrines* against Apollinaris, and as some one has lately informed me, *Commentaries on Job*. He is still living.

#### Chapter CXXVII.

Maximus<sup>2560</sup> the philosopher, born at Alexandria, ordained bishop at Constantinople and deposed, wrote a remarkable work *On faith* against the Arians and gave it to the Emperor Gratianus, at Milan.

#### Chapter CXXVIII.

Gregory<sup>2561</sup> bishop of Nyssa, the brother of Basil of Cæsarea, a few years since read to Gregory Nazianzan and myself a work against Eunomius. He is said to have also written many other works, and to be still writing.

#### Chapter CXXIX.

John,<sup>2562</sup> presbyter of the church at Antioch, a follower of Eusebius of Emesa and Diodorus, is said to have composed many books, but of these I have only read his *On the priesthood*.

#### Chapter CXXX.

Gelasius,<sup>2563</sup> bishop of Cæsarea in Palestine after Euzoius, is said to write more or less in carefully polished style, but not to publish his works.

#### Chapter CXXXI.

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<sup>2559</sup> Died after 392.

<sup>2560</sup> A Cynic. Bishop 379.

<sup>2561</sup> Born 339–2, bishop 372, deposed 376, restored 378, died after 394.

<sup>2562</sup> John Chrysostom born at Antioch about 347, at Constantinople 398, deposed 403, died 407.

<sup>2563</sup> Bishop 379, died 394–5.

Theotimus,<sup>2564</sup> bishop of Tomi, in Scythia, has published brief and epigrammatical treatises, in the form of dialogues, and in olden style. I hear that he is now writing other works.



#### Chapter CXXXII.

Dexter,<sup>2565</sup> son of Pacianus whom I mentioned above, distinguished in his generation and devoted to the Christian faith, has, I am told, written a *Universal History*, which I have not yet read.

#### Chapter CXXXIII.

Amphilochius,<sup>2566</sup> bishop of Iconium, recently read to me a book *On the Holy Spirit*, arguing that He is God, that He is to be worshipped, and that He is omnipotent.

#### Chapter CXXXIV.

Sophronius,<sup>2567</sup> a man of superlative learning, wrote while yet a lad, *In praise of Bethlehem* and recently a notable volume, *On the overthrow of Serapis*, and also to Eustachius, *On virginity*, and a *Life of Hilarion the monk*. He rendered short works of mine into Greek in a very finished style, the *Psalter* also, and the Prophets, which I translated from Hebrew into Latin.

#### Chapter CXXXV.

I, Jerome,<sup>2568</sup> son of Eusebius, of the city of Strido, which is on the border of Dalmatia and Pannonia and was overthrown by the Goths, up to the present year, that is, the fourteenth of the Emperor Theodosius, have written the following: *Life of Paul the monk*, one book of *Letters to different persons*, an *Exhortation to Heliodorus*, *Controversy of Luciferianus and Orthodoxus*, *Chronicle of universal history*, *28 homilies of Origen on Jeremiah and Ezekiel*, which I translated

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<sup>2564</sup> Bishop of Tomes? 392–403.

<sup>2565</sup> Flavius Lucius Dexter flourished 395.

<sup>2566</sup> Amphilochius of Cappadocia, bishop 375, died about 400.

<sup>2567</sup> Flourished 392. Author also of Greek translation of Jerome's *Illustrious Men*?

<sup>2568</sup> Born 331, died 420.

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*<sup>2569</sup> *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,<sup>2570</sup> 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.<sup>2571</sup>



### III. GENNADIUS.

#### List of the Authors whom Gennadius added, after the Death of the Blessed Jerome.<sup>2572</sup>

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.

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

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

<sup>2571</sup> 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.

<sup>2572</sup> *List...Jerome*. This is in a few mss. only.