

## CHRONICLE

### HAGIOGRAPHICA.

THE two years that have elapsed since the last Chronicle of 'Hagiographica' have not witnessed any event of first magnitude in the field of hagiology; the Bollandists have not issued a volume of the *Acta Sanctorum*, nor has there appeared in the *Monumenta Germaniae Historica* any volume of *Vitae*. For all that, there is a considerable body of good work to record.

1. We may begin with a mention of three general Histories of Christian Literature, all of first rank, which naturally contain a great quantity of hagiological material: the second volume of Harnack's *Chronologie* (Irenaeus to Eusebius); the second volume of Bardenhewer's *Geschichte der altkirchlichen Literatur* (cent. iii); and Schanz, *Geschichte der römischen Literatur*, of which a second edition of Part III, and the first half of Part IV, have recently appeared, both mainly devoted to the Latin Christian writers up to the end of the fourth century. The merits of these three standard works being so well established, it is needless to do more than remind hagiologists that they are mines of information on things hagiological.

2. In the domain of Apocryphal Acts of the Apostles, the chief event has without doubt been the publication of Dr Carl Schmidt's long looked-for edition of the Coptic *Acta Pauli*; this, however, has been sufficiently dealt with in previous numbers of the JOURNAL. There is, therefore, here need only to note that Corssen has challenged practically every item of the structure erected by Schmidt on the Coptic fragments<sup>1</sup>, and that the Bollandist reviewer adopts a position of extreme reserve in regard to the whole question<sup>2</sup>. This reviewer, Fr. Paul Peeters, S.J., is a new recruit to the ranks of the Bollandists, who now are six in number; he has taken over all the work in Oriental languages.

Dr Carl Schmidt's revolutionary tractate on the Acts of Peter, noticed in my previous Chronicle, has called forth a little volume, partly by way of criticism, partly by way of original investigation, by

<sup>1</sup> *Göttingische gelehrte Anzeigen*, 1904, 702; also *Zeitschr. f. NTliche Wissenschaft*, 1905, Heft 4.

<sup>2</sup> *Analecta Bollandiana*, 1905, 276-284.

Dr Gerhard Ficker<sup>1</sup>. He sees traces of Platonism in the Acts; places their origin, not in Rome (as Schmidt), but in Bithynia; traces their use in later literature; and deals with various other allied questions.

3. We owe to Dr Waitz the most elaborate study that has been made for a generation on the ps.-Clementine romance<sup>2</sup>. His work of 400 pages is confined wholly to the investigation of the textual problems. First of all the probable contents and character of the lost 'Grundschrift' are considered—the original romance, whence have been derived the various extant forms of the story. He concludes that this was a Catholic work, made up out of two main sources, both lost; and he endeavours to determine the contents and character of these documents. It must be said that such reconstruction of the hypothetical sources of a hypothetically reconstructed document, is somewhat shadowy work; but Harnack in an appendix to the volume of his *Chronologie*, mentioned above, discusses Waitz's dissertation in great detail and with general agreement, and gives the following 'rough outline' of the genesis of this cycle of documents<sup>3</sup>: (1) the main sources were a Judæo-Christian Gnostic *Κηρύγματα Πέτρον* and a Catholic *Ἠπάξεις Πέτρον*, both composed about the year 200; (2) out of them was made up, between c. 220 and c. 300, probably c. 260 (though there is no sure evidence of its existence until c. 325) the original Clementine romance; (3) from this came, at the beginning of the fourth century, or very likely later, the extant Homilies and Recognitions; (4) from these are derived all other known forms of the work.

A Dutch scholar, Dr Meyboom, has also written elaborately on the Clementine romance; *résumés* of his work are given by Delehaye (*Analecta Bollandiana* 1905, 138) and von Dobschütz (*Theologische Literaturzeitung* 1904, 583).

4. In volumes iii and iv of *Horæ Semiticae* (the sequel of *Studia Sinaitica*) Mrs Lewis has published under the title 'Mythological Acts of the Apostles', the Arabic text, with English translation, of the Apocryphal Acts<sup>4</sup>. The body of this collection is identical with the Ethiopic *Contentings of the Apostles*, edited and translated by Dr Budge not long ago, and reviewed in these pages by Dr Montague James (iii 286); so that there is no need to specify the contents. But the commonly accepted view is that this collection passed from Coptic into Arabic, and thence into Ethiopic; thus in the absence of the Coptic form, the Arabic is relatively the earliest representative of this redaction of the

<sup>1</sup> *Die Petrusakten* (Leipzig, 1903).

<sup>2</sup> 'Die pseudoklementinen Homilien und Rekognitionen' (*Texte und Untersuchungen*, N. F., x 4, 1904).

<sup>3</sup> *Op. cit.* 540.

<sup>4</sup> *Acta Mythologica Apostolorum*, 2 vols. (London, 1904).

Apocryphal Acts. How far the lost Coptic work was original, or how far it was an adaptation from the Greek, is still a moot point. Though the Arabic here printed represents a text which stands nearer than the Ethiopic to the original, it has been subjected to a number of corruptions in the course of transmission, different from those found in the Ethiopic.

Mrs Lewis also prints here, with translation, all the fragments of the Syriac Acts of Judas Thomas from the underwriting of the famous Sinaitic palimpsest, the text being 400 years earlier than any of Wright's MSS.

5. During the past two years there has, apparently, been a dearth of work on the Acts of the Martyrs. In the *Analecta Bollandiana* the only text of any importance in this field has been the *Passio S. Dioscori*, found for the first time by Dom Quentin, of the Solesmes community, in two allied Latin forms in British Museum MSS. It would be premature to say whether this Passion is likely to find a place among the genuine Acta.

Bardenhewer and Harnack, in the volumes of their Histories already noticed, have each an Appendix on the Acts of the Martyrs, and each gives a provisional list of those Acta, up to the Peace of the Church, which, in his judgement, may be accepted as genuine, or, at least, as of historical value. A comparison of the results arrived at independently by these eminent patrologists will be of interest, and probably of use. The following twenty-eight Acta are accepted as genuine by both critics:—

155 (or 166?). Polycarp (Smyrna).	c.300. Palestinian Martyrs (Eusebius).
c. 165. Carpus, Papylus, and Agathonices (Asia Minor).	303. Claudius, &c. (Cilicia).
c. 165. Justin and companions (Rome).	„ Felix (Apulia).
177. Lyonese Martyrs (Lyons).	„ Dasius (Moesia).
180. Scilitan Martyrs (Numidia).	304. Saturninus, &c. (Proconsular Africa).
c. 183. Apollonius (Rome).	304. Crispina (Numidia).
202. Perpetua and Felicitas (Carthage).	„ Agape, Chionia, &c. (Thessalonica).
250. Pionius (Smyrna).	304. Irenaeus of Sirmium (Pannonia).
„ Achatius (Asia Minor).	„ Pollio (Pannonia).
258. Cyprian (Carthage).	„ Euplius (Catania, Sicily).
259. Marianus, Jacob, &c. (Numidia).	„ Phileas and Philoromus (Alexandria).
„ Montanus, Lucius, &c. (Carthage).	309. Quirinus (Pannonia).
„ Fructuosus, &c. (Tarragona).	320. The Forty Martyrs (Sebaste, Armenia).
295. Maximilian (Numidia).	
c. 298. Marcellus and Cassian (Mauretania).	

In addition to these, Harnack accepts:—

c. 255. Conon (Pamphylia).	305. Typasius (Mauretania).
303. Gurius and Schamonas (Edessa).	312. Lucian (Antioch).
„ Julius (Moesia).	

Bardenhewer accepts:—

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| c. 255. Maximus (Moesia).                    | 304. Tarachus, &c. (Isauria).        |
| „ Peter, &c. (Moesia).                       | „ Philip, &c. (Thrace).              |
| c. 260. Nicephorus (?).                      | 306. Serenus (Pannonia).             |
| 303. Rogatian, &c. (Nantes).                 | c. 310. Sergius and Bacchus (Syria). |
| 304. Didymus and Theodora (Alexan-<br>dria). | „ Peter Balsamus (Samaria).          |
|  | „ Theodotus (Ancyra, Galatia).       |

These lists deal in effect only with Greek and Latin Acta; there can be no doubt that some in Oriental languages will have to be added.

Père Delehaye, the Bollandist, has criticized these lists (*Analecta Bollandiana* xxiii (1904) pp. 89 and 477); and in his *Légendes hagiographiques* (to be noticed below) he arranges in various grades of historical value the Acta found in Ruinart. He shews himself a severer critic than either Harnack or Bardenhewer, in that to the following Acts accepted by both of them, he accords only the same measure of historical value as to several Acts which they agree in rejecting: Achatius, Claudius, Felix, Saturninus, Agape, Irenaeus, Pollio, Euplius, Phileas, Quirinus<sup>1</sup>. He hesitates to admit the Forty Martyrs and Dasius (not known to Ruinart); against Harnack, but with Bardenhewer, he apparently would admit Maximus, and hesitates about Conon (not known to Ruinart); and he would reject nearly all on Bardenhewer's separate list. On the other hand, he would admit the original form of the *Acta Procopii*, really an extract from the Palestinian Martyrs of Eusebius (*op. cit.* 144). Delehaye considers that the Acts of the Persian Martyrs have not yet been sufficiently investigated to allow of any safe judgement in their regard. A complete provisional list of such Acta and Accounts of Martyrdoms as may fall under the term historical, compiled by so competent a specialist as Père Delehaye, would be of extraordinary value. It must always be borne in mind that these are lists not of historical martyrdoms, but of authentic Acta.

Of course there have appeared during the past two years a number of studies on single Acts; specially worthy of mention seems to be Meyer's study on the legend of St Alban<sup>2</sup>. Dom Leclercq has produced vols. ii and iii of his French translations of the Acta<sup>3</sup>: vol. i has been already characterized in these pages (iv 311); the Bollandist reviewer complains that laxer methods of criticism have been followed in the later volumes than in the first: but even so, the contrast with the similar work produced under Dom Guéranger's auspices fifty years ago, indicates an extraordinary change in historical ideas and methods among the French Benedictines.

<sup>1</sup> *Légendes hagiographiques* 133-137.

<sup>2</sup> *Die Legende des h. Albanus des Protomartyr Angliae* (Göttingen, 1904).

<sup>3</sup> *Les Martyrs* (Paris, 1903-1904).

It is good news that a monk of the Solesmes community has in hand a reprint (with readings added in apparatus) of the great *Sanctuarium* of Mombritius. Printed in two folio volumes at Milan c. 1480, it has become extremely rare. Moreover, to this day some sixty-six hagiographical documents are to be found nowhere else, and many others with difficulty; and in other cases Mombritius's texts are of great value, for his method was to print his MSS as they stood. And so a more serviceable hagiographical undertaking could hardly be named than this reprint.

6. There are in course of publication in France two series of Oriental writers, each of which will include a large amount of valuable hagiographical matter. In the *Patrologia Orientalis* (edited by Graffin and Nau, professors at the Paris Institut Catholique), the Arabic *History of the Patriarchs of Alexandria* has been edited up to the year 661, with an English translation, by Mr Evetts; while M. Basset has given us, with a French translation, the first instalment (Sept.-Oct.) of the Arabic version of the Jacobite Coptic Synaxarium; and Père Delehaye the Greek versions of the Acts of the Persian Martyrs under Sapor II. In the *Corpus Scriptorum Christianorum Orientalium* (edited by Chabot, Guidi, and Hyvernat) the printing (with Latin versions, to be obtained separately) of the Lives of Ethiopic saints has already begun, ten volumes being assigned to these original Ethiopic Lives, and as many to Ethiopic translations.

7. M. Albert Dufourcq, whose study on the Gesta of the Roman Martyrs was noticed at some length in these pages on a previous occasion (III, 144), has recently published two small volumes on St Irenaeus<sup>1</sup>. The first gives a brief but singularly clear account of the Gnostic systems, a subject which the author has studied with special care; then follows a sketch of what is known of Irenaeus, his line of controversy with his Gnostic opponents, and (in three long chapters) an exposition of his positive teaching over the whole field of Christian doctrine; the book concludes with an estimate of Irenaeus's place in the history of theology. The other volume consists of a series of passages from St Irenaeus's great work, translated into French, and linked together by explanatory summaries of the portions omitted. Both volumes are excellent; they are pieces of popularization of the best kind; and it would be difficult to find better introductions to the study of Irenaeus.

The first forms part of Lecoffre's series 'Les Saints', a collection of very varying merit; of recent numbers the Bollandists extol *Saint Victrice* (Vacandard) and *Saint Paulin de Nola* (Baudrillart) as being excellent. Dufourcq's second volume was the opening one of the series entitled 'La Pensée chrétienne' (Bloud); besides volumes on the New

<sup>1</sup> *Saint Irénée*, 'Les Saints' (Lecoffre, Paris, 1904); *Saint Irénée*, 'La Pensée chrétienne' (Bloud, Paris, 1905).

Testament, there have appeared *Tertullien* by Abbé Turmel and *Saint Bernard* by Abbé Vacandard, both of high quality.

8. Two recent numbers of *Texte und Untersuchungen* contain hagiological material. In N. F. xiii 4 Schultze supplies a translation of the Georgian Acts of Abo, martyred under the Arabs at Tiflis at the end of the eighth century; and Augar gives a study of the martyrdoms of women during the Roman persecutions. The accounts of these martyrdoms are collected from the ecclesiastical writers—Tertullian, Hippolytus, Eusebius, Ambrose, and others—from the genuine Acta and the *Martyrologium Hieron.*: the results are summed up in a table (p. 52) shewing that there are authentic records of fourteen martyrdoms of women, some of course including more than one victim: why Perpetua and Felicitas, and Blandina among the Lyonese Martyrs, are passed over, does not appear. It is a surprise, too, to find that in a number of *Texte und Untersuchungen* appearing a year after the Cambridge text of the *Historia Lausiaca*, the worthless redaction reprinted in Migne is still employed, the interpolated chapters being treated as genuine, and one of Lucius's arguments, based on the erroneous sequence of chapters, being received as valid: all that has been done during the past ten years by workers in this field, and that has made its way into the ordinary dictionaries and bibliographies has been ignored (pp. 12-15).

If we may trust his contemporaries, and especially those who knew him, Palladius for instance, there can be no doubt as to the personal holiness of Didymus the blind Catechist of Alexandria; it was after his death that he fell on evil times. And so the study on him, his writings and doctrine, by the well-known Coptic scholar, Dr Leipoldt (N. F. xiv 3, 1905), though really belonging to the history of dogma, may claim a mention here. It must suffice to say that the work has been done with the care and thoroughness that characterize all Leipoldt's contributions to erudition.

9. It is not often that the editor of a long Greek text gets such a painstaking and thorough review as that which Mr C. H. Turner bestowed upon the *Lausiaca History of Palladius* in the April number of the JOURNAL. As one of his criticisms is of hagiographical interest and importance, I take the opportunity of saying that I am altogether inclined to accept his contention that c. 55 (of my edition) refers not to Sylvania, but to the elder Melania (pp. 353-354). If this be so, some interesting traits are added to our knowledge of one of the most remarkable figures of the period 350-410. The suggestion has, I believe, never been made before, having escaped even Tillemont's sagacity—doubtless in consequence of the dislocations in the order of the text hitherto current. It is, perhaps, proper for me to state that my most serious critics (Turner, Max Bonnet, Preuschen) seem to be agreed that

the type of text called G has been too closely followed in my edition; I am prepared to admit the theoretical correctness of this judgement, but I am not clear as to the practical feasibility of carrying it out with the textual materials at present available. At the same time, I recognize now that too much importance was attached to the Paris MS Gr. 1628 as the chief representative of G. I think it should be said that *ὑποπιύζειν* is not a novel form; it was edited at p. 71. 4 by such sound scholars as Meursius and Ducaeus, and it is recognized in Sophocles' Lexicon as a well-attested collateral form of *ὑποπιέζειν*. I am disposed to believe that editors of late Greek and Latin texts are often too prone to classicize what they find in the MSS.

10. Under the title *The Book of Paradise of Palladius* Dr Wallis Budge has edited for Lady Meux in two sumptuous volumes Anan-Isho's great collection of Syriac translations from the Greek monastic literature of Egypt. Dr Budge follows the Syriac usage in calling the whole book the 'Paradise of Palladius'; but 'Paradise of Anan-Isho' is the correct title, for only a small portion (viz. bk. I and a few chapters of bk. II) is by Palladius. The work has been sufficiently described in my *Lausiac History of Palladius* (i 77; ii lxxix); the Syriac text is a reprint of the copy made at Mosul for Dr Budge; it had already been edited from other MSS by Père Bedjan in vol. vii of his *Syriac Acta Sanctorum*; Dr Budge supplies an interesting Introduction, and an excellent English translation, running to over 1,000 pages. This is the first time that this great mass of most fascinating hagiological and ascetical lore has appeared in an English dress; and even now it is hardly accessible, for the book is an *édition de luxe*, and indeed (so I believe) is not on sale. But the thanks of hagiologists and Church historians, no less than of Syriologists, are due to Lady Meux and Dr Budge for this fine edition of so important a work.

A beginning has been made towards filling the gap just spoken of in English ascetical literature by Mr J. O. Hannay, who in a little volume, entitled *The Wisdom of the Desert*<sup>1</sup>, has made a selection from the Greek and Latin 'Apophtegmata', or Sayings of the Fathers of the Egyptian Deserts. These Sayings are aphorisms on the spiritual life, on monastic duties, or on Christian morality and conduct, often characterized by a striking depth and beauty, and an old-world simplicity and freshness, that make them truly delightful reading. Mr Hannay's choice has been made with great judgement, and we could wish that his volume were only the first of a series that should open out to our modern English world these spiritual wells of the Egyptian Deserts.

11. It may safely be said that Professor Bury's *St Patrick*<sup>2</sup> is one of

<sup>1</sup> Methuen, London, 1904.

<sup>2</sup> *The Life of St Patrick and his place in History* (Macmillan, London, 1905).

the most important contributions to hagiology made during the period covered by this Chronicle. The volume is divided into two nearly equal parts containing text and appendices respectively. It is the latter which gives the book its scientific value through the painstaking and scholarly analyses of documents and other critical investigations which they contain: and even these are but the cream of a series of preliminary studies published in various periodicals. In the first Appendix, of nearly fifty pages, we have the first comprehensive survey, according to the methods of scientific historical criticism, of the sources of information concerning St Patrick: the 'Confession' and the 'Letter against Coroticus' are accepted as certainly, and the 'Lorica' as possibly, genuine writings of his; Bury differs from recent critics in accepting as probably authentic the Circular Letter of Patricius, Auxilius, and Iserninus ('Synodus I Patricii'). The biographies or memoirs by Tirechan and Muirechu are shewn to be seventh-century documents based on older materials, in large measure Irish; though mixed up with much that is legendary, it is possible to derive from them a considerable quantity of true history. The later Lives and the Annals are also criticized, and made to yield what elements of true tradition they contain. Appendix B is a series of notes on lesser points of chronology, geography, biography, &c.; and Appendix C contains twenty-one excursuses on matters of greater moment, the first being devoted to the perennial question of St Patrick's birthplace, the last to a criticism of Prof Zimmer's reconstruction of St Patrick's history (see *J. T. S.* iv 632). The text is a masterly synthesis of the materials thus acquired. Prof Bury rejects uncompromisingly any scepticism as to St Patrick's historical personality, any identification of him with Palladius, or any belittling of his work in Ireland—his footsteps may be securely traced not only in Leinster but also in Meath, in Connaught, and in the south-east of Ulster (Armagh). On the other hand, he holds that St Patrick was not the first to bring Christianity to Ireland, but that a few Christian communities already existed, scattered sporadically in parts of the country, introduced probably from Britain—he nowhere suggests an oriental origin of Irish Christianity. But he holds that the christianizing of Ireland was in the full sense St Patrick's work. In regard to the ecclesiastical controversies that have been made to centre round St Patrick's name, Prof Bury in the Preface says that his conclusions 'tend to shew that the Roman Catholic conception of St Patrick's work is, generally, nearer to historic fact than the views of some anti-Papal divines'. Indeed, what is in various parts of this book said on the question of Celtic Christianity and the Celtic Churches, is so moderate and so sane as to deserve special recommendation. Throughout we at last have the feeling of being on *terra firma* in regard to St Patrick and the problems to which his life gives rise;



and the literary skill with which the materials have been welded together in the sketch of his career, places the great apostle in his historical setting, and makes him live and move as a man among men.

12. Twenty years ago Paul Ewald discovered, or, rather, rediscovered, a Life of St Gregory the Great, written by a Whitby monk, in the early years of the eighth century—so Ewald believed. He printed some extracts from it, but died before he could prepare the complete text; and certainly it is a strange fact that so important a document has lain all these years without finding an editor. Abbot Gasquet has at length given us the full *Vita*<sup>1</sup>. He has contented himself with printing a text, and has not carried any further Ewald's investigations into the origin and date of composition. Unfortunately the text in the single MS that has survived is so corrupt that it will probably have to pass through the hands of more than one editor before it is restored to a finally satisfactory form. As the claim of this *Vita* to the title 'antiquissima' has been directly challenged by Fr. Thurston<sup>2</sup>, and as his doubt has been re-echoed in *Analecta Bollandiana* (xxiv 407), it will be worth while to sift the evidence before any view becomes stereotyped. It seems clear that certain extracts from this *Vita* found in the ordinary texts of Paul the Deacon's Life of St Gregory have been shewn by Fr. Grisar, since Ewald's death, to be later interpolations into MSS of Paul. The main question turns on the relation between the opening sections of the *Vita* and Ven. Bede's account of St Gregory (*Ecc. Hist.* ii 1). Each writer has in large measure based his account of St Gregory's early life on the same passages out of the prologues to the 'Dialogues' and the 'Morals' respectively. Ewald held that Bede was the plagiarizer; Thurston and the Bollandist reviewer hold the opposite view. In order to form a judgement it is necessary to have before one much more of the texts than the parallels printed in the *Month* article. A study of the full texts reveals the fact that each writer must have used the actual original pieces of St Gregory, it being patently impossible that either account could have been made out of the other without independent recourse to the sources. Thus the mere textual argument points distinctly to the conclusion that Bede and the author of the *Vita* made independent use of St Gregory: and, after all, these are just the passages biographers would naturally turn to; moreover, St Gregory's writings were well known in England, and Bede and the author of the *Vita* give evidence of being familiar with others of them. And the evidence of the documents in their entirety bears out the textual evidence of the particular passages in question; for neither writer seems to shew any knowledge of the other, and usually when they happen to record

<sup>1</sup> *A Life of Pope Gregory the Great* (London, 1904).

<sup>2</sup> *Month*, Oct. 1904.

the same facts there are notable differences in the details. Fr. Thurston says with force that it seems inconceivable that Bede, had he known it, should have neglected all this attractive material; but still more inconceivable is it that the author of the *Vita* should have neglected the material found in Bede—e.g. especially in regard to St Paulinus's mission. The view that he cared only about miracles is, in my judgement, inadmissible; on the contrary, the book as a whole conveys the impression that he wished to give all that he knew. The conclusion, therefore, that appears to me the more probable is that neither Ven. Bede nor the Whitby monk was acquainted with the work of the other. And this points to the further conclusion that the two works were probably written about the same time. For Bede's History at once obtained an extraordinary popularity and circulation in England, and it is difficult to suppose that it could have been unknown in such a monastery as Whitby at any notable period after its publication. It therefore seems probable that the date of composition may be placed, at any rate, within a few years of the time assigned by Ewald.

13. Mr Holmes Dudden's great work on St Gregory the Great<sup>1</sup>, though it will be dealt with more fully in a later number of the JOURNAL, claims notice in this Chronicle. It is the only serious work in English on the man who deservedly enjoys the title of Apostle of the English race. Fully half the second volume is devoted to an account of St Gregory's theological doctrine, the enormous influence of which on later ages is rightly estimated by Mr Dudden. The course of Gregory's life is traced with great sympathy and considerable insight, and with a full and wide knowledge of the history and writings of the time, as well as of the modern literature dealing with the period. Indeed, the chief general criticism that I should be disposed to pass on the book is that the background is too elaborately drawn, so that whole sections belong rather to a general history of the time than to a biography of St Gregory, with the result that the historical setting has overlaid the subject of the book. Many discussions of single minor issues are admirably conducted: exceedingly good is the *résumé* of the Benedictine rule and life, and the summary as to St Gregory's monachism is a model of sanity: on the other hand, Mgr Duchesne's theories on the 'Gregorianum', here accepted intact, can hardly be destined to live; and the question of the Antiphonary is by no means so definitely settled as is here represented. The work as a whole is well worthy of its subject, and a serious and valuable contribution to historico-hagiographical biography; but many will think that as a book it would have been still better had it been shortened by about a quarter.

14. In the previous Chronicle mention was made of the second

<sup>1</sup> *Gregory the Great, his place in History and Thought*, 2 vols. (London, 1905).

volume of Lives of Merovingian saints edited for the 'Monumenta' by Dr Krusch; the chief Life in that volume, viz. that of St Columbanus by his disciple Jonas, along with biographies by Jonas of two other saints, have been edited in a small volume 'in usum Scholarum'; as also, in a similar volume, the various Lives of St Boniface<sup>1</sup>. Though said to be 'for schools', this series is provided with full critical apparatus.

15. The justification, were any needed, for including a notice of Mr Gaskoin's Hulsean Prize essay on Alcuin<sup>2</sup>, would be found in the fact that in the 'Acta Sanctorum' (May 19) the Bollandists print the 'Vita beati Alcuini diaconi'. Gaskoin first describes the state of learning and the early schools of Ireland and England, with a special account of the school of York; then follows, in a hundred pages, an account of Alcuin's career; and then, in as many more, an account of his work, theological, educational, liturgical, and biblical. Throughout the author has made a conscientious use of Alcuin's writings and of the pertinent documents of the time, as well as of the best modern works, and he has produced a highly interesting picture of a great Englishman who played a notable part in the movement associated with the name of Charles the Great.

16. When we come to 'Franciscana' it is natural to begin with the publications that appear under M. Paul Sabatier's editorship. In the *Collection d'Études et de Documents* M. de Kerval has edited two *Legenda* of St Anthony of Padua<sup>3</sup>; the first had already been printed, but in an unsatisfactory form; the second, of which only fragments have been recovered, is new. An appendix is added on the sources for the Life of St Anthony. It is needless to emphasize the decisive part he played in the first stage of the controversy that has rent the Franciscans in twain since the day of their founder's death.

Five fasciculi of tome ii of the series of *Opuscules de Critique historique* appeared in 1903-1904, but it is now more than a year since one has been issued. Two of these fasciculi are devoted to an examination by M. Sabatier of works by other scholars on the interrelations of the various early Legends and on the writings of St Francis himself, one collection of which has been edited by the Franciscan Fr. Lemmens, another by Dr Böhmer of Bonn: there is considerable doubt as to the authenticity of some of the pieces that go under St Francis's name. The output of 'Franciscana' of all sorts continues to be immense; the easiest way of keeping in touch with it is by means of the 'Bulletin des Publications hagiographiques' in the *Analecta Bollandiana*.

<sup>1</sup> *Scriptores rerum Germanicarum in usum scholarum; Ionae Vitae Columban; Vedastis, Ioannis: Vitae S. Bonifacii* (Hahn, Hannover, 1905).

<sup>2</sup> Cambridge University Press, 1903.

<sup>3</sup> *S. Antonii de Padua Vitae duae* (Fischbacher, Paris, 1904).

17. A treatise by Père Delehaye, in which the question of 'Hagiographical Legends'<sup>1</sup> is subjected to scientific investigation, is bound to be of interest. Not only does the indefatigable Bollandist know well the legends themselves, but his mastery of the whole range of literature directly and indirectly bearing on the problems that encompass them, is prodigious. The first three chapters deal with legends in general, their formation and growth, and with hagiographical legends in particular. The fourth suggests a scheme of classification for hagiological texts—here comes the criticism of Ruinart's collection, already spoken of. The fifth, entitled 'Le Dossier d'un Saint', gives a highly curious instance, documented at every point, of the growth and transformation of an authentic Passion into an extravagant and fantastic romance; the hero, St Procopius, being turned from an ecclesiastic into a soldier. The longest and most important chapter is the sixth, on 'Pagan reminiscences and survivals'. Delehaye does not doubt that cases of such have existed in the cultus of various saints; but he holds that the mythologizing fashion, discredited in other branches of the history of religion, is now running riot in hagiology. To take one of the best known instances: Delehaye shews strong reasons for rejecting Usener's mythologizing of the story of St Pelagia; and both here and in *Analecta Bollandiana* (xxiii 427) he combats in detail the facts and the deductions alike of Dr Rendel Harris's *Dioscuri* (see previous Chronicle). From the same point of view Dr Lucius's posthumous *Anfänge des Heiligenkults* (which is to be the subject of a special review in these pages) is severely handled in *Analecta Bollandiana* (xxiv 487). The protest receives additional weight from the fact that the well-known Bollandist has always notoriously shewn himself little disposed to overestimate the value of the class of documents to the study of which he has devoted his life. For this reason, and for many others, his book is to be seriously recommended to all interested in hagiology, and indeed in ecclesiastical history.

It will be in place to add here that in a careful and extended study and criticism of Père Delehaye's edition of the Greek 'Synaxarium' (noticed in my previous Chronicle), Prof. von Dobschütz passes the highest encomium on the editor's industry, accuracy, and sagacity as a textual critic<sup>2</sup>.

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<sup>1</sup> *Les Legendes hagiographiques* (Bureau des Bollandistes, Bruxelles, 1905).

<sup>2</sup> *Göttingische gelehrte Anzeigen*, 1905, no. 7.