

## CHRONICLE

## PATRISTICA.

*Anecdota Maredsolana—Seconde Série. Études, Textes, Découvertes, Contributions à la Littérature et à l'Histoire des douze premiers siècles par Dom GERMAIN MORIN. Tome premier* (Abbaye de Maredsous : Picard, Paris). 1913.

FOR the past quarter of a century Dom Morin has been ceaseless in research. Not only has he discovered a large number of valuable works which it was thought had perished, but by his marvellous memory and his sagacious learning he has shed a flood of light on the authorship of many documents, anonymous or falsely attributed. Many of his contributions to literature have been written at white heat. If further reflexion has at times led him to a change of view, his method has at least the advantage of putting a case in the clearest possible fashion, and he has never hesitated to retract frankly, in cases where he believes that he has erred in his first presentation.

Most of Dom Morin's writings have appeared in the pages of the *Revue Benedictine*. It is not too much to say that without his contributions that *Review* would lose at least half its value for the majority of us. But the *Review* is not as widely circulated as its merits deserve, and for that reason, if for no other, the volume before us has a special significance. For the first part consists of one hundred and fourteen sections of bibliography, chronologically arranged according to subject, in which he gives with admirable succinctness an exposition of each subject of the history and literature of the first twelve centuries of our era with which he has concerned himself, his point of view at the time of his first published work on the subject, and his present attitude as the result of further criticism. Each such paragraph is accompanied by an exact reference to the article or articles in which the subject is treated. Some such method of reviewing one's earlier work at stated periods seems to be not undesirable in the case of those writers who publish many articles on various subjects. The world has too often lost the benefit of the mature views of scholars for want of some such treatment, and their manuscript notes are either destroyed or interred in some library, where they are never consulted.

The further contents of the volume may be briefly summarized. The *De Similitudine Carnis Peccati* of St Pacian of Barcelona is here printed for the first time, and takes up forty-three pages. Nothing was previously known of it except a long fragment cited by Agobard of Lyons

under the name of Jerome. Rediscovered by Dom Morin in a ninth-century Corbie MS, where it is attributed to a 'S. John, Bishop', it offers such striking resemblances to the recognized works of Pacian that no doubt can be felt as to the authorship. The discovery is a triumphant demonstration of the possibilities of internal criticism. The treatise itself is of considerable interest both to theologians and to philologists. The next document was discovered by Mr C. H. Turner in a manuscript of Laon, and pointed out by him to Dom Morin as worthy of publication. It is a tractate on the Trinity, clearly Priscillianist, and probably to be attributed to Priscillian, or rather, as we must now say, to Instantius, the companion of Priscillian. To him Dom Morin has recently assigned the well-known tractates found in a Würzburg MS by Schepss, and has at the same time cleared up the difficulty that one had always felt about the attribution of the *Canones* to the author of the *Tractatus*. Each of these two documents is accompanied by an adequate introduction and by critical notes. Dom Morin inclines in his editing to a too strict adherence, if I may venture to say so, to the orthography of his MSS. We have now arrived at a stage at which we can tell the orthography of the golden age of Christian Latin literature. The 'Inscription of Clematius and the Legend of the Eleven Thousand Virgins' is the subject of the next section. There follows a delightful chapter of seventy-four pages on 'The Monuments of the Preaching of St Jerome'. Readers of the first series of *Anecdota Maredsolana* are aware that amongst the most important discoveries made by Dom Morin are numerous genuine homilies of St Jerome on the Psalms, preached by him at Bethlehem. Naturally, the texts are not repeated here, but instead we have an *exposé* of the historical and literary problems connected with them, with special treatment of individual documents. Two unpublished discourses of St Augustine follow, one with reference to the conversion of a banker, Faustinus, and the other for the festival of St Eulalia. The next part is the longest in the book, and is concerned with Arnobius Junior. In all, a hundred and thirty-one pages are devoted to him. For the resuscitation of no author perhaps has Dom Morin done more, both by discovery and study. The title of the newly discovered work which occupies rather less than half the total space is, 'Liber ad Gregoriam in Palatio Constitutum'. The text is preceded by a general discussion of the works of this Arnobius, and minute linguistic studies of them. There can be little doubt, it seems to me, that we must now regard the following works as all due to Arnobius Junior: *Expositiunculæ in Evangelium, Conflictus Arnobii et Serapionis*,<sup>1</sup> *Praedestinatus, Commentarii in Psalmos, Libellus*

<sup>1</sup> There exists in a MS at Salisbury, which I had occasion to collate some years ago, an abridged form of this treatise.

*ad Gregoriam.* It seems that a great many more ancient works than we are at first disposed to believe were in reality issued anonymously, and that thus a good deal of confusion has been created in the manuscript tradition. Students of the text of the Latin Bible ought to be particularly grateful for the next item. In a fragmentary Lectionary at Schlettstadt, consisting of ten sheets of vellum, bearing writing of about the beginning of the eighth century, Dom Morin has found, and now publishes, very considerable fragments of a pre-Vulgate text of the Acts of the Apostles. It has, as might be expected, points of contact both with *gigas* and with the Perpignan MS. The remaining contents of the volume are 'Règlements de Grégoire VII pour les Chanoines réguliers', 'Walter de Honnecourt, un Écrivain inconnu du XI<sup>e</sup> siècle', and 'Critique des Sermons et Homélie apocryphes du Bréviaire Romain'. This last is a masterpiece, and could hardly have been produced by any other living man. Additions and corrections and an admirable index conclude the volume, which is absolutely indispensable to all who are interested in any of its manifold range of subjects.

*La Date de 'l'Épître de Barnabé'*, par M. D'HERBIGNY. (Recherches de Science religieuse, t. i (1910) pp. 417-443, 540-566 (Paris).)

THIS is an exhaustive investigation into the problem with which it deals. The author has carefully studied the whole literature of the subject and writes with very great learning. He concentrates his attention on the well-known prophetic passage in chap. iv, and endeavours to identify the 'little king', who comes eleventh. His argument will be sympathetically viewed by the student of Roman history. Dispossessing himself of the modern point of view in the enumeration of the Roman emperors, he seeks to ascertain what the ancient Jewish point of view would be. How many Roman *αυτοκράτορες* would the Jews of Palestine and Alexandria reckon to have been over them? Beginning with Julius Caesar, and continuing with Mark Antony, Augustus, Tiberius, Gaius, Claudius, Nero, Galba, Otho, Vitellius, he arrives at Vespasian as the eleventh. The argument is very skilfully drawn out, and, as the Epistle would appear on other grounds also to belong to the reign of Vespasian, Monsieur D'Herbigny's explanation of the enumeration of kings is probably the right one. If this be so, the question of the similar list in the Apocalypse of John may receive some illustration.

*Les Prétentions des Diacres romains au Quatrième Siècle*, par F. PRAT. (Recherches de Science Religieuse, t. iii [1912] pp. 463-475.)

THIS is an interesting and timely account of the circumstances behind the *De Iactantia Romanorum Levitarum* (no. 101 of the

*Quaestiones Veteris et Novi Testamenti CXXVII* of the enigmatic Ambrosiaster), one of the most attractive documents of the fourth century. Monsieur Prat makes it probable that this document is a reply to a *written* claim, also that Jerome in his letter to Evangelus (146) was not *directly* inspired by Ambrosiaster.

*A Treatise of Saint Aurelius Augustine, Bishop of Hippo, on the Catechizing of the Uninstructed.* Translated by E. PHILLIPS BARKER. (Methuen, London, 1912.)

MR BARKER has employed the second edition of Mr Fausset's edition of the original (noticed in my last CHRONICLE, vol. xiv p. 154) as the basis of his translation. The original offers considerable difficulties, even to the trained classical scholar, and a translation is a real help. I have tested Mr Barker's version at various points and can recommend it as a scholarly piece of work, sufficiently faithful to the original, yet rendered in forcible and idiomatic English. In chapter viii § 12 *diligentiae* should be rendered 'care', not 'industry', and in chapter xiv § 22 it was a mistake to render the quotation from Hosea as it is in the Hebrew (and the English), instead of translating according to the Septuagint and Old-Latin, 'mercy rather than sacrifice'.

*Die Lukas-Homilien des hl. Cyrill von Alexandrien. Ein Beitrag zur Geschichte der Exegese,* von ADOLF RÜCKER. (Goehrlich und Koch, Breslau, 1911.)

THIS work, originally undertaken as a doctor's dissertation in the Catholic theological faculty in the University of Breslau, is a model of neat and exact investigation. One of the crying needs of our time is careful editing and investigation of the earliest commentaries on parts of Holy Scripture. Dr Rütcker here gives us a full account of the Greek and Syriac fragments of St Cyril's homilies on St Luke's Gospel, arranges them in their proper order, and discusses their Scripture text and exegetical contents. An appendix provides the Syriac text, and a German translation of fragments preserved in Cod. Sachau 220 (saec. viii-ix) and never before published. Such work as this and what has been done by Lietzmann (and his colleagues), Jenkins, and Rambotham, is paving the way for that new edition of Cramer's *Catenaë*, which will some day be undertaken.

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