

JEROME AND GENNADIUS LIVES OF ILLUSTRIOUS MEN

by Jerome and Gennadius

Biographical sketches of notable Christian writers and church leaders by the church fathers Jerome and Gennadius, translated with introduction and notes by Ernest Cushing Richardson of Princeton College.

245 Chapters

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Jerome And Gennadius Lives Of Illustrious Men

Jerome and Gennadius Lives of Illustrious Men.

Translated, with Introduction and Notes, by Ernest Cushing Richardson, Ph.D. Librarian of Princeton College.

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 litteraire 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^o 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. Preface.

You have urged me, Dexter, [2320] to follow the example of Tranquillus [2321] 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 [2322] any memorable writing on the Holy Scriptures, from the time of our Lord's passion until the fourteenth year of the Emperor Theodosius. [2323] A similar work has been done by Hermippus [2324] the peripatetic, Antigonus Carystius, [2325] the learned Satyrus, [2326] and most learned of all, Aristoxenus the Musician, [2327] among the Greeks, and among the Latins by Varro, [2328] Santra, [2329] Nepos, [2330] Hyginus, [2331] and by him through whose example you seek to stimulate [2332] 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 [2333] 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 whom we are to write, often testify to the dates of their authors. And so I pray the Lord Jesus, [2334] 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. [2335] 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. [2336]

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.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. Reticius the bishop.83. Methodius the bishop.84. Juvenicus 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. Triphylius 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. Phoebadius 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. Amphilocheus the bishop.134. Sophronius.135. Jerome the presbyter.

Chapter I. Simon Peter

Simon Peter [2337] 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 [2338] -- the believers in circumcision, [2339] in Pontus, Galatia, Cappadocia, Asia and Bithynia -- pushed on to Rome in the second year of Claudius to overthrow Simon Magus, [2340] 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. [2341] Buried at Rome in the Vatican near the triumphal way he is venerated by the whole world. [2342]

Chapter II. James

James, [2343] who is called the brother of the Lord, [2344] 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, [2345] 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 [2346] 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, [2347] and which I have recently translated into Greek and Latin and which also Origen [2348] 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 Lord." And immediately it is added, "He brought bread 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

Matthew, [2349] also called Levi, apostle and aforesaid publican, composed a gospel of Christ at first published in Judea in Hebrew [2350] 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 [2351] of Beroea, [2352] 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

Jude [2353] the brother of James, left a short epistle which is reckoned among the seven catholic epistles, and because in it [2354] 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.

Chapter V. Paul

Paul, [2355] formerly called Saul, an apostle outside the number of the twelve apostles, was of the tribe of Benjamin and the town of Giscalis [2356] 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 [2357] 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" [2358] -- 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 [2359] from every evil work and saved me unto his heavenly kingdom," [2360] 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." [2361] 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 [2362] and this is the reason why it seems to differ from other epistles of Paul. Some read one also to [2363] the Laodiceans but it is rejected by everyone.

Chapter VI. Barnabas

Barnabas [2364] 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, [2365] none the less exercised the work laid upon him of preaching the Gospel.

Chapter VII. Luke

Luke [2366] 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 the churches" [2367] and to the Colossians "Luke the beloved physician salutes you," [2368] and to Timothy "Luke only is with me." [2369] 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 [2370] year of Nero, from which we learn that the book was composed in that same city. Therefore the Acts of Paul and Thecla [2371] and all the fable about the lion baptized by him we reckon among the apocryphal writings, [2372] 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, [2373] 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.

Chapter VIII. Mark

Mark [2374] 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 [2375] is in Babylon elect together with you saluteth you [2376] 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 [2377] on their manner of life as something creditable to his nation telling how, as Luke says, the believers had all things in common [2378] at Jerusalem, so he recorded that he saw [2379] was done at Alexandria, under the learned Mark. He died in the eighth year of Nero and was buried at Alexandria, Annianus succeeding him. [2380]

Chapter IX. John

John, [2381] 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 [2382] the beloved whom I love in truth," are said to be the work of John the presbyter to the memory of whom another 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 [2383] when we come to Papias his disciple. In the fourteenth year then after Nero [2384] 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 [2385] 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

Hermas [2386] [2387] whom the apostle Paul mentions in writing to the Romans "Salute [2388] Phlegon, Hermes, Patrobas, Hermas [2389] and the brethren that are with them" [2390] 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

Philo [2391] 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 in many provinces and calling their habitations monasteries. From this [2392] it appears that the church of those that believed in Christ at first, was such as now the monks desire to imitate, [2393] 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 [2394] 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

Lucius Annæus Seneca [2395] of Cordova, disciple of the Stoic Sotion [2396] 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 [2397] to Paul, which are read by many, provoke 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

Josephus, [2398] 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

Justus, [2399] [2400] 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.

Chapter XV. Clement

Clement, [2401] 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," [2402] the fourth bishop of Rome after Peter, if indeed the second was Linus and the third Anacletus, [2403] although most of the Latins think that Clement was second after the apostle. [2404] 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

Ignatius, [2405] 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 [2406] 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 made mention of such a man and of the Epistle which he wrote to the Romans, to give a few "quotations" [2407] : "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 [2408] 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

Polycarp [2409] 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.

Chapter XVIII. Papias

Papias, [2410] 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, [2411] 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

Quadratus, [2412] 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. Aristides

Aristides [2413] 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

Agrippa [2414] 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 [2415] 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 [2416] 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

Hegesippus [2417] 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. [2418] He says, "They built monuments and temples to their dead as we see up to the present day, [2419] such as the one to Antinous, servant to the Emperor Hadrian, in whose honour also games 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

Justin, [2420] 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 [2421] 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 diatribas 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

Melito [2422] 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, [2423] 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 generation of Christ, On His prophecy [2424] 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

Theophilus, [2425] 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 Autolytus 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

Apollinaris, [2426] 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

Dionysius, [2427] 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, 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

Pinytus [2428] 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. [2429]

Chapter XXIX. Tatian

Tatian [2430] 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 [2431] 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

Philip [2432] 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.

Chapter XXXI. Musanus

Musanus, [2433] 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

Modestus [2434] 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

Bardesanes [2435] 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

Victor, [2436] 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.

Chapter XXXV. Irenæus

Irenæus, [2437] 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, [2438] to Florinus On monarchy or That God is not the author of evil, also an excellent Commentary on the Ogdoad [2439] 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

Pantaenus, [2440] a philosopher of the stoic school, according to some old Alexandrian custom, where, from the time of [2441] 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 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

Rhodo, [2442] 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. [2443] He flourished in the reigns of Commodus and Severus.

Chapter XXXVIII. Clemens

Clemens, [2444] presbyter of the Alexandrian church, and a pupil of the Pantaeus 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 [2445] 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, addressed to the Antiochians congratulating them, at the end of which he says "these writings honoured [2446] 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

Miltiades [2447] 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

Apollonius, [2448] 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.

Chapter XLI. Serapion

Serapion, [2449] ordained bishop of Antioch in the eleventh year of the emperor Commodus, wrote a letter to Caricus and Pontius [2450] 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

Apollonius, [2451] 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

Theophilus, [2452] 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. Bacchylus

Bacchylus, [2453] 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

Polycrates [2454] 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. Heraclitus

Heraclitus [2455] in the reign of Commodus and Severus wrote commentaries on the Acts and Epistles.

Chapter XLVII. Maximus

Maximus, [2456] 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

Candidus [2457] under the above mentioned emperors published most admirable treatises On the six days of creation.

Chapter XLIX. Appion

Appion [2458] under the emperor Severus likewise wrote treatises On the six days of creation.

Chapter L. Sextus

Sextus [2459] in the reign of the emperor Severus wrote a book On the resurrection.

Chapter LI. Arabianus

Arabianus [2460] under the same emperor published certain small works relating to christian doctrine.

Chapter LII. Judas

Judas, [2461] 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

Tertullian [2462] 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

Origen, [2463] 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 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 [2464] 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, Pontifs 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 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

Ammonius, [2465] 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

Ambrosius, [2466] 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 Proctetus the presbyter, the book of Origen, On martyrdom was written. Aided [2467] 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

Trypho, [2468] 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 he composed On the red heifer [2469] in Deuteronomy, and On the halves, which with the pigeon and the turtledoves were offered by Abraham as recorded in Genesis. [2470]

Chapter LVIII. Minucius

Minucius [2471] 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

Gaius, [2472] 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.

Chapter LX. Beryllus

Beryllus, [2473] bishop of Bostra in Arabia, after he had ruled the church gloriously [2474] 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 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

Hippolytus, [2475] 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 ekkaidekaeterida and gave the cue to Eusebius, who composed on the same Paschal feast a cycle of nineteen years, that is enneakaidekaeterida. 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 Hyppolytus, 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

Alexander, [2476] 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 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

Julius Africanus, [2477] 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

Geminus, [2478] 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

Theodorus, [2479] 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 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

Cornelius, [2480] bishop of Rome, to whom eight letters of Cyprian are extant, wrote a letter to Fabius, [2481] 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

Cyprian [2482] 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 Pontius

Pontius, [2483] 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

Dionysius, [2484] 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 [2485] 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, [2486] 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, [2487] 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.

Chapter LXX. Novatianus

Novatianus, [2488] 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, [2489] 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

Malchion, [2490] 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

Archelaus, [2491] 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

Anatolius [2492] 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, 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

Victorinus, [2493] 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

Pamphilus [2494] 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 [2495] 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

Pierius, [2496] 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 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

Lucianus, [2497] 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

Phileas [2498] 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

Arnobius [2499] 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. Firmianus

Firmianus, [2500] 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, 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, [2501] 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 [2502] 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

Eusebius [2503] 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 [2504] 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

Reticus [2505] 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.

Chapter LXXXIII. Methodius

Methodius, [2506] 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. Juvencus

Juvencus, [2507] 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

Eustathius, [2508] a Pamphilian from Side, bishop [2509] first of Beroea 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 [2510] 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. Marcellus

Marcellus, [2511] 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

Athanasius [2512] 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

Anthony [2513] 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. Basil

Basil [2514] bishop of Ancyra, [a doctor of] [2515] 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

Theodorus, [2516] 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

Eusebius [2517] 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. Triphylius

Triphylius, [2518] bishop of Ledra or Leucotheon, [2519] 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.

Chapter XCIII. Donatus

Donatus, [2520] 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

Asterius, [2521] 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

Lucifer, [2522] 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

Eusebius, [2523] 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 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

Fortunatianus, [2524] 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

Acacius, [2525] 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

Serapion, [2526] 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

Hilary, [2527] a bishop of Poitiers in Aquitania, was a member of the party of Saturninus bishop of Arles. Banished into Phrygia by the Synod of Beziérs he composed twelve books Against the Arians 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

Victorinus, [2528] 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

Titus [2529] 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

Damasus, [2530] 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.

Chapter CIV. Apollinarus

Apollinarus, [2531] 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. [2532]

Chapter CV. Gregory

Gregory, [2533] bishop of Elvira, [2534] 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

Pacianus, [2535] 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*, [2536] and *Against the Novatians*, and died in the reign of Emperor Theodosian, in extreme old age.

Chapter CVII. Photinus

Photinus, [2537] 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 Emperor Valentinianus, wrote many volumes, among which the most distinguished are *Against the nations*, and *To Valentinianus*.

Chapter CVIII. Phoebadius

Phoebadius, [2538] 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

Didymus, [2539] 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. [2540] He is still living, and has already passed his eighty-third year.

Chapter CX. Optatus

Optatus [2541] the African, bishop of Milevis, [2542] 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.

Chapter CXI. Acilius Severus

Acilius Severus [2543] 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. [2544] He died in the reign of Valentinianus.

Chapter CXII. Cyril

Cyril, [2545] 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

Euzoius, [2546] 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

Epiphanius, [2547] 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.

Chapter CXV. Ephraim

Ephraim, [2548] 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

Basil, [2549] 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

Gregory, [2550] 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.

Chapter CXVIII. Lucius

Lucius, [2551] 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

Diodorus, [2552] 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

Eunomius, [2553] 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

Priscillianus, [2554] 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.

Chapter CXXII. Latronianus

Latronianus, [2555] 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

Tiberianus, [2556] 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

Ambrose [2557] 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

Evagrius, [2558] 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. Ambrose

Ambrose [2559] 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

Maximus [2560] 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

Gregory [2561] 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

John, [2562] 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

Gelasius, [2563] 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. Theotimus

Theotimus, [2564] 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

Dexter, [2565] 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

Amphilochius, [2566] 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

Sophronius, [2567] 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. Jerome

I, Jerome, [2568] 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 from Greek into Latin, On the Seraphim, On Osanna, On the prudent and the prodigal sons, On three questions of the ancient law, Homilies on the Song of Songs two, Against Helvidius, On the perpetual virginity of Mary, To Eustochius, On maintaining virginity, one book of Epistles to Marcella, a consolatory letter to Paula On the death of a daughter, three books of Commentaries on the epistle of Paul to the Galatians, likewise three books of Commentaries on the epistle to the Ephesians, On the epistle to Titus one book, On the epistle to Philemon one, Commentaries on Ecclesiastes, one book of Hebrew questions on Genesis, one book On places in Judea, one book of Hebrew names, Didymus on the Holy Spirit, which I translated into Latin one book, 39 homilies on Luke [2569] On Psalms 10 to 16, seven books, On the captive Monk, The Life of the blessed Hilarion. I translated the New Testament from the Greek, and the Old Testament from the Hebrew, [2570] and how many Letters I have written To Paula and Eustochius I do not know, for I write daily. I wrote moreover, two books of Explanations on Micah, one book On Nahum, two books On Habakkuk, one On Zephaniah, one On Haggai, and many others On the prophets, which are not yet finished, and which I am still at work upon. [2571]

III. Gennadius.

List of the Authors whom Gennadius added, after the Death of the Blessed Jerome. [2572] 1. James; surnamed the Wise. 2. Julius, bishop of Rome. 3. Paulonas the presbyter. 4. Vitellius the African. 5. Macrobius the presbyter. 6. Heliodorus the presbyter. 7. Pachomius the presbyter-monk. 8. Theodorus, his successor. 9. Oresiesis the monk. 10. Macarius the monk. 11. Evagrius the monk. 12. Theodorus the presbyter. 13. Prudentius. 14. Audentius the bishop. 15. Commodianus. 16. Faustinus the presbyter. 17. Rufinus the presbyter. 18. Tichonius the African. 19. Severus the presbyter. 20. Antiochus the bishop. 21. Severianus the bishop. 22. Nicaeas the bishop. 23. Olympius the bishop. 24. Bachiarius. 25. Sabbatius the bishop. 26. Isaac. 27. Ursinus. 28. Another Macarius. 29. Heliodorus the presbyter. 30. John, bishop of Constantinople. 31. John, another bishop. 32. Paulus the bishop. 33. Helvidius. 34. Theophilus the bishop. 35. Eusebius the bishop. 36. Vigilantius the presbyter. 37. Simplicianus the bishop. 38. Vigilius the bishop. 39. Augustine the bishop. 40. Orosius the presbyter. 41. Maximus the bishop. 42. Petronius the bishop. 43. Pelagius the heresiarch. 44. Innocentius the bishop. 45. Caelestius, follower of Pelagius. 46. Julianus the bishop. 47. Lucianus the presbyter. 48. Avitus the presbyter. 49. Paulinus the bishop. 50. Eutropius the presbyter. 51. Another Evagrius. 52. Vigilius the deacon. 53. Atticus the holy bishop. 54. Nestorius the heresiarch. 55. Caelestinus the bishop. 56. Theodorus the bishop. 57. Fastidius the bishop. 58. Cyrillus the bishop. 59. Timotheus the bishop. 60. Leporius the presbyter. 61. Victorinus the rhetorician. 62. Cassianus the deacon. 63. Philippus the presbyter. 64. Eucherius the bishop. 65. Vincentius the Gaul. 66. Syagrius. 67. Isaac the presbyter. 68. Salvianus the presbyter. 69. Paulinus the bishop. 70. Hilarius the bishop. 71. Leo the bishop. 72. Mochimus the presbyter. 73. Timotheus the bishop. 74. Asclepius the bishop. 75. Peter the presbyter. 76. Paul the presbyter. 77. Pastor the bishop. 78. Victor the bishop. 79. Voconius the bishop. 80. Musaeus the presbyter. 81. Vincentius the presbyter. 82. Cyrus the monk. 83. Samuel the presbyter. 84. Claudianus the presbyter. 85. Prosper. 86. Faustus the bishop. 87. Servus Dei the bishop. 88. Victorius. 89. Theodoritus the bishop. 90. Gennadius the bishop. 91. Theodulus the presbyter. 92. John the presbyter. 93. Sidonius the bishop. 94. Gelasius the bishop. 95. Honoratus the bishop. 96. Cerealis the bishop. 97. Eugenius the bishop. 98. Pomerius the bishop. 99. Gennadius.

Chapter I. James

James, [2573] surnamed the Wise, was bishop of Nisibis the famous city of the Persians and one of the confessors under Maximinus the persecutor. He was also one of those who, in the Nicean council, by their opposition overthrew the Arian perversity of the Homoousia. That the blessed Jerome mentions this man in his Chronicle as a man of great virtues and yet does not place him in his catalogue of writers, will be easily explained if we note that of the three or four Syrians whom he mentions he says that he read them translated into the Greek. From this it is evident that, at that period, he did not know the Syriac language or literature and therefore he did not know a writer who had not yet been translated into another language. All his writings are contained in twenty-six books namely On faith, Against all heresies, On charity towards all, On fasting, On prayer, On particular affection towards our neighbor, On the resurrection, On the life after death, On humility, On penitence, [2574] On satisfaction, On virginity, On the worth [2575] of the soul, On circumcision, On the blessed grapes, On the saying in Isaiah, "the grape cluster shall not be destroyed," That Christ is the son of God and consubstantial with the Father, On chastity, Against the Nations, On the construction of the tabernacle, On the conversation of the nations, On the Persian kingdom, On the persecution of the Christians. He composed also a Chronicle of little interest indeed to the Greeks, but of great reliability in that it is constructed only on the authority of the Divine Scriptures. It shuts the mouths of those who, on some daring guess, idly philosophize concerning the advent of Antichrist, or of our Lord. This man died in the time of Constantius and according to the direction of his father Constantine was buried within the walls of Nisibis, for the protection evidently of the city, and it turned out as Constantine had expected. For many years after, Julian having entered Nisibis and grudging either the glory of him who was buried there or the faith of Constantine, whose family he persecuted on account of this envy, ordered the remains of the saint to be carried out of the city, and a few months later, as a matter of public policy, the Emperor Jovian who succeeded Julian, gave over to the barbarians the city which, with the adjoining territory, is subject unto the Persian rule until this day.

Chapter II. Julius

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

Chapter III. Paulonas

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

Chapter IV. Vitellius

Vitellius [2578] the African, defending the Donatist schism wrote Why the servants of God are hated by the world, in which, except in speaking of us as persecutors, he published excellent doctrine. He wrote also Against the nations and against us as traditors of the Holy Scriptures in times of persecution, and wrote much On ecclesiastical procedure. He was distinguished during the reign of Constans son of the emperor Constantinus.

Chapter V. Macrobius

Macrobius [2579] the Presbyter was likewise as I learned from the writings of Optatus, afterwards secretly bishop of the Donatians in Rome. He wrote, having been up to this time a presbyter in the church of God, a work To confessors and virgins, a work of ethics indeed, but of very necessary doctrine as well and fortified with sentiments well fitted for the preservation of chastity. He was distinguished first in our party in Africa and afterwards in his own, that is among the Donatians or Montanists at Rome.

Chapter VI. Heliodorus

Heliodorus [2580] the Presbyter wrote a book entitled An introductory treatise on the nature of things, in which he showed that the beginning of things was one, that nothing was coeval with God, that God was not the creator of evil, but in such wise the creator of all good, that matter, which is used for [2581] evil, was created by God after evil was discovered, and that nothing material whatever can be regarded as established in any other way than by God, and that there was no other creator than God, who, when by His foreknowledge He knew that nature was to be changed, [2582] warned of punishment.

Chapter VII. Pachomius

Pachomius [2583] the monk, a man endowed with apostolic grace both in teaching and in performing miracles, and founder of the Egyptian monasteries, wrote an Order of discipline suited to both classes of monks, which he received by angelic dictation. He wrote letters also to the associated bishops of his district, in an alphabet concealed by mystic sacraments so as to surpass customary human knowledge and only manifest to those of special grace or desert, that is To the Abbot Cornelius one, To the Abbot Syrus one, and one To the heads of all monasteries exhorting that, gathered together to one very ancient monastery which is called in the Egyptian language Bau, they should celebrate the day of the Passover together as by everlasting law. He urged likewise in another letter that on the day of remission, which is celebrated in the month of August, the chief bishops should be gathered together to one place, and wrote one other letter to the brethren who had been sent to work outside the monasteries.

Chapter VIII. Theodorus

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

Chapter IX. Oresiesis

Oresiesis [2585] the monk, the colleague of both Pachomius and Theodorus, a man learned to perfection in Scripture, [2586] composed a book seasoned with divine salt and formed of the essentials of all monastic discipline and to speak moderately, in which almost the whole Old and New Testament is found set forth in compact dissertations -- all, at least, which relates to the special needs of monks. This he gave to his brethren almost on the very day of his death leaving, as it were, a legacy.

Chapter X. Macarius

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

Chapter XI. Evagrius

Evagrius [2588] the monk, the intimate disciple of the above mentioned Macarius, educated in [2589] sacred and profane literature and distinguished, whom the book which is called the Lives of the fathers mentions as a most continent and erudite man, wrote many things of use to monks among which are these: Suggestions against the eight principal sins. He was first to mention or among the first at least to teach these setting against them eight books taken from the testimony of the Holy Scriptures only, after the example of our Lord, who always met his tempter with quotations from Scripture, so that every suggestion, whether of the devil or of depraved nature had a testimony against it. This work I have, under instructions, translated into Latin translating with the same simplicity which I found in the Greek. He composed also a book of One hundred sentiments for those living simply as anchorites, arranged by chapters, and one of Fifty sentiments for the erudite and studious, which I first translated into Latin. The former one, translated before, I restored, partly by retranslating and partly by emendation, so as to represent the true meaning of the author, because I saw that the translation was vitiated and confused by time. He composed also a doctrine of the common-life suited to Cenobites and Synodites, [2590] and to the virgin consecrated to God, a little book suitable to her religion and sex. He published also a few collections of opinions very obscure and, as he himself says of them, only to be understood by the hearts of monks, and these likewise I published in Latin. He lived to old age, mighty in signs and miracles.

Chapter XII. Theodorus

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

Chapter XIII. Prudentius

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

Chapter XIV. Audentius

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

Chapter XV. Commodianus

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

Chapter XVI. Faustinus

Faustinus [2597] the presbyter wrote to Queen Flaccilla seven books Against the Arians and Macedonians, arguing and convicting them by the testimonies of the very Scriptures which they used, in perverted meaning, for blasphemy. He wrote also a book which, together with a certain presbyter named Marcellinus, he addressed to the emperors Valentinianus, Theodosius and Arcadius, in defence of their fellow Christians. From this it appears that he acquiesced in the Luciferian schism, in that in this same book he blames Hilary of Poitiers and Damasus, bishop of Rome, for giving ill-advised counsel to the church, advising that the apostate [2598] bishops should be received into communion for the sake of restoring the peace. For it was as displeasing to the Luciferians to receive the bishops who in the Ariminian council had communed with Arius, as it was to the Novatians to receive the penitent apostates.

Chapter XVII. Rufinus

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

Chapter XVIII. Tichonius

Tichonius, [2601] an African by nationality was, it is said, sufficiently learned in sacred literature, not wholly unacquainted with secular literature and zealous in ecclesiastical affairs. He wrote books On internal war and Expositions of various causes in which for the defence of his friends, he cites the ancient councils and from all of which [2602] he is recognized to have been a Donatist. He composed also eight Rules for investigating and ascertaining the meaning of the Scriptures, compressing them into one volume. He also expounded the Apocalypse of John entire, regarding nothing in it in a carnal sense, but all in a spiritual sense. In this exposition he maintained the angelical nature [2603] to be corporeal, moreover he doubts that there will be a reign of the righteous on earth for a thousand years after the resurrection, or that there will be two resurrections of the dead in the flesh, one of the righteous and the other of the unrighteous, but maintains that there will be one simultaneous resurrection of all, at which shall arise even the aborted and the deformed lest any living human being, however deformed, should be lost. He makes such distinction to be sure, between the two resurrections as to make the first, which he calls the apocalypse of the righteous, only to take place in the growth of the church where, justified by faith, they are raised from the dead bodies of their sins through baptism to the service of eternal life, but the second, the general resurrection of all men in the flesh. This man flourished at the same period with the above mentioned Rufinus during the reign of Theodosius and his sons.

Chapter XIX. Severus

Severus [2604] the presbyter, surnamed Sulpitius, of the province of Aquitania, a man distinguished by his birth, by his excellent literary work, by his devotion to poverty and by his humility, beloved also of the sainted men Martin bishop of Tours and Paulinus Nolanus, wrote small books which are far from despicable. He wrote to his sister many Letters exhorting to love of God and contempt of the world. These are well known. He wrote two to the above mentioned Paulinus Nolanus and others to others, but because, in some, family matters are included, they have not been collected for publication. He composed also a Chronicle, and wrote also to the profit of many, a Life of the holy Martin, monk and bishop, a man famous for signs and wonders and virtues. [2605] He also wrote a Conference between Postumianus and Gallus, in which he himself acted as mediator and judge of the debate. The subject matter was the manner of life of the oriental monks and of St. Martin -- a sort of dialogue in two divisions. In the first of these he mentions a decree of the bishops at the synod of Alexandria in his own time to the effect that Origen is to be read, though cautiously, by those who are wise, for the good that is in him, and is to be rejected by the less able on account of the evil. In his old age, he was led astray by the Pelagians, and recognizing the guilt of much speaking, kept silent until his death, in order that by penitent silence he might atone for the sin which he had contracted by speaking.

Chapter XX. Antiochus

Antiochus [2606] the bishop, wrote one long [2607] volume Against avarice and he composed a homily, full of [2608] godly penitence and humility On the healing of the blind man whose sight was restored by the Saviour. He died during the reign of the emperor Arcadius.

Chapter XXI. Severianus

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

Chapter XXII. Niceas

Niceas, [2610] [2611] bishop of the city of Romatia, composed, in simple and clear language, six books of Instruction for neophites. The first of these contains, How candidates who seek to obtain grace of baptism ought to act, the second, On the errors of relationship, in which he relates that not far from his own time a certain Melodius, father of a family, on account of his liberality and Garadius [2612] a peasant, on account of his bravery, were placed, by the heathen, among the gods. A third book On faith in one sovereign, a fourth Against genealogy, [2613] a fifth On the creed, a sixth On the sacrifice of the paschal lamb. He addressed a work also To the fallen virgin, an incentive to amendment for all who have fallen.

Chapter XXIII. Olympius

Olympius [2614] the bishop, a Spaniard by nationality, wrote a book of faith against those who blame nature and not the will, showing that evil was introduced into nature not by creation but by disobedience.

Chapter XXIV. Bachiarius

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

Chapter XXV. Sabbatius

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

Chapter XXVI. Isaac

Isaac [2617] wrote On the Holy Trinity and a book On the incarnation of the Lord, writing in a very obscure style of argument and involved language, maintaining that three persons exist in one Deity, in such wise that any thing may be peculiar to each which another does not have, that is to say, that the Father has this peculiarity that He, himself without source, is the source of others, that the Son has this peculiarity, that, begotten, He is not posterior to the begetter, that the Holy Spirit has this peculiarity, that He is neither made nor begotten but nevertheless is from another. Of the incarnation of the Lord indeed, he writes that the person of the Son of God is believed to be one, while yet there are two natures existing in him.

Chapter XXVII. Ursinus

Ursinus [2618] the monk wrote against those who say that heretics should be rebaptized, teaching [2619] that it is not legitimate nor honouring God, that those should be rebaptized who have been baptized either in the name of Christ alone or in the name of the Father and of the Son and of the Holy Spirit, though the formula has been used in a vitiated sense. He considers that after the simple confession of the Holy Trinity and of Christ, the imposition of the hands of the catholic priest is sufficient for salvation.

Chapter XXVIII. Macarius

Macarius [2620] another monk, wrote at Rome books Against the mathematicians, in which labour he sought the comfort of oriental writings.

Chapter XXIX. Heliodorus

Heliodorus, [2621] presbyter of Antioch, published an excellent volume gathered from Holy Scriptures On Virginitv.

Chapter XXX. John bishop of Constantinople

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

Chapter XXXI. Another John

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

Chapter XXXII. Paul the bishop wrote a short work On penitence

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

Chapter XXXIII. Helvidius

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

Chapter XXXIV. Theophilus

Theophilus, [2628] bishop of the church [2629] of Alexandria, wrote one great volume Against Origen in which he condemns pretty nearly all his sayings and himself likewise, at the same time saying that he was not original in his views but derived them from the ancient fathers especially from Heraclas, that he was deposed from [2630] the office of presbyter driven from the church and compelled to fly from the city. He also wrote Against the Anthropomorphites, heretics who say that God has the human form and members, confuting in a long discussion and arguing by testimonies of Divine Scripture and convincing. He shows that, according to the belief of the Fathers, God is to be thought of as incorporeal, not formed with any suggestion of members at all, and therefore there is nothing like Him among created things in substance, nor has the incorruptibility nor unchangeableness nor incorporeality of his nature been given to any one but that all intellectual natures are corporeal, all corruptible, all mutable, that He alone should not be subject to corruptibility or changeableness, who alone has immortality and life. Likewise the return of the paschal feast which the great council at Nicea had found would take place after ninety years at the same time, the same month and day adding some observations on the festival and explanations he gave to the emperor Theodosius. I have read also three books On faith, which bear his name but, as their language is not like his, I do not very much think they are by him.

Chapter XXXV. Eusebius

Eusebius [2631] wrote On the mystery of our Lord's cross and the faithfulness of the apostles, and especially of Peter, gained by virtue of the cross.

Chapter XXXVI. Vigilantius

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

Chapter XXXVII. Simplicianus

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

Chapter XXXVIII. Vigilus

Vigilius [2635] the bishop wrote to one Simplicianus a small book In praise of martyrs and an epistle containing the acts of the martyrs in his time among the barbarians.

Chapter XXXIX. Augustine

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

Chapter XL. Orosius

Orosius, [2640] a Spanish presbyter, a man most eloquent and learned in history, wrote eight books against those enemies of the Christians who say that the decay of the Roman State was caused by the Christian religion. In these rehearsing the calamities and miseries and disturbances of wars, of pretty much the whole world from the creation [2641] he shows that the Roman Empire owed to the Christian religion its undeserved continuance and the state of peace which it enjoyed for the worship of God. In the first book he described the world situated within the ever flowing stream of Oceanus and intersected by the Tanais, giving the situations of places, the names, number and customs of nations, the characteristics of various regions, the wars begun and the formation of empires sealed with the blood of kinsmen. This is the Orosius who, sent by Augustine to Hieronymus to teach the nature of the soul, returning, was the first to bring to the West relics of the blessed Stephen the first martyr then recently found. He flourished almost [2642] at the end of the reign of the emperor Honorius.

Chapter XLI. Maximus

Maximus, [2643] bishop of the church at Turin, a man fairly industrious in the study of the Holy Scripture, and good at teaching the people extemporaneously, composed treatises In praise of the apostles and John the Baptist, and a Homily on all the martyrs. Moreover he wrote many acute comments on passages from the Gospels and the Acts of the Apostles. He wrote also two treatises, On the life [2644] of Saint Eusebius, bishop of Vercelli, and confessor, and On Saint Cyprian, and published a monograph On the grace of baptism. I have read his On avarice, On hospitality, On the eclipse of the moon, On almsgiving, On the saying in Isaiah, Your winedealers mix wine with water, On Our Lord's Passion, A general treatise On fasting by the servants of God, On the quadragesimal fast in particular, and That there should be no jesting on fast day, On Judas, the betrayer, On Our Lord's cross, On His sepulchre, On His resurrection, On the accusation and trial of Our Lord before Pontius Pilate, On the Kalends of January, a homily On the day of Our Lord's Nativity, also homilies On Epiphany, On the Passover, On Pentecost, many also, On having no fear of carnal Foes, On giving thanks after meat, On the repentance of the Ninivites, and other homilies of his, published [2645] on various occasions, whose names I do not remember. He died in the reign of Honorius and Theodosius the younger.

Chapter XLII. Petronius

Petronius, [2646] bishop of Bologna in Italy [2647] a man of holy life and from his youth practised in monastic studies, is reputed to have written the Lives of the Fathers, to wit of the Egyptian monks, a work which the monks accept as the mirror and pattern of their profession. I have read a treatise which bears his name On the ordination of bishops, a work full of good reasoning and notable for its humility, but whose polished style shows it not to have been his, but perhaps, as some say, the work of his father Petronius, [2648] a man of great eloquence and learned in secular literature. This I think is to be accepted, for the author of the work describes himself as a prætorian prefect. He died in the reign of Theodosius and Valentinianus.

Chapter XLIII. Pelagius

Pelagius [2649] the heresiarch, before he was proclaimed a heretic wrote works of practical value for students: three books On belief in the Trinity, and one book of Selections from Holy Scriptures bearing on the Christian life. This latter was preceded by tables of contents, after the model of Saint Cyprian the martyr. After he was proclaimed heretic, however, he wrote works bearing on his heresy.

Chapter XLIV. Innocentius

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

Chapter XLV. Caelestius

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

Chapter XLVI. Julianus

Julianus [2652] the bishop, a man of vigorous character, learned in the Divine Scriptures, and proficient both in Greek and Latin, was, before he disclosed his participation in the ungodliness of Pelagius, distinguished among the doctors of the church. But afterwards, trying to defend the Pelagian heresy, he wrote four books, Against Augustine, the opponent of Pelagius, and then again, eight books more. There is also a book containing a discussion, where each defends his side. This Julianus, in time of famine and want, attracting many through the alms which he gave, and the glamour of virtue, which they cast around him, associated them with him in his heresy. He died during the reign of Valentinianus, the son of Constantius.

Chapter XLVII. Lucianus

Lucianus [2653] the presbyter, a holy man to whom, at the time when Honorius and Theodosius were Emperors, God revealed the place of the sepulchre and the remains of Saint Stephen the Protomartyr, wrote out that revelation in Greek, addressing it to all the churches.

Chapter XLVIII. Avitus

Avitus [2654] the presbyter, a Spaniard by race, translated the above mentioned work of the presbyter Lucianus into Latin, and sent it with his letter annexed, by the hand of Orosius the presbyter, to the Western churches.

Chapter XLIX. Paulinus

Paulinus, [2655] bishop of Nola in Campania, composed many brief works in verse, also a consolatory work to Celsus On the death of a christian and baptized child, a sort of epitaph, well fortified with christian hope, also many Letters to Severus, and A panegyric in prose written before he became bishop, On victory over tyrants which was addressed to Theodosius and maintained that victory lay rather in faith and prayer, than in arms. He wrote also a Sacramentary and Hymnal. He also addressed many letters to his sister, On contempt of the world, and published treatises of different sorts, on various occasions. [2656] The most notable of all his minor works are the works On repentance, and A general panegyric of all the martyrs. He lived in the reign of Honorius and Valentinianus, and was distinguished, not only for erudition [2657] and holiness of life, but also for his ability to cast out demons.

Chapter L. Eutropius

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

Chapter LI. Another Evagrius

Another Evagrius [2659] wrote a Discussion between Simon the Jew and Theophilus the Christian, a work which is very well known.

Chapter LII. Vigilus

Vigilius [2660] the deacon. composed out of the traditions of the fathers a Rule for monks, which is accustomed to be read in the monastery for the profit of the assembled monks. It is written in condensed and clear language and covers the whole range of monastic duties.

Chapter LIII. Atticus

Atticus [2661] bishop of Constantinople, wrote to the princess daughters [2662] of the Emperor Arcadius, On faith and virginity, a most excellent work, in which he attacks by anticipation the Nestorian doctrine.

Chapter LIV. Nestorius

Nestorius [2663] [2664] the heresiarch, was regarded, while presbyter of the church at Antioch, as a remarkable extemporaneous teacher, [2665] and composed a great many treatises on various Questions, into which already at that time [2666] he infused that subtle evil, which afterwards became the poison of acknowledged impiety, veiled meanwhile by moral exhortation. But afterwards, when commended by his eloquence and abstemiousness he had been made pontiff of the church at Constantinople, showing openly what he had for a long while concealed, he became a declared enemy of the church, and wrote a book On the incarnation of the Lord, formed of sixty-two passages from Divine Scripture, used in a perverted meaning. What he maintained in this book may be found in the catalogue of heretics.

Chapter LV. Caelestinus

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

Chapter LVI. Theodotus

Theodotus, [2668] ^[2669] bishop of Ancyra in Galatia, while at [2670] Ephesus, wrote against Nestorius a work of defence and refutation, [2671] written, to be sure, in dialectic style, but interwoven with passages from the Holy Scriptures. His method was to make statements and then quote proof texts from the Scriptures.

Chapter LVII. Fastidius

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

Chapter LVIII. Cyril

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

Chapter LIX. Timotheus

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

Chapter LX. Leporius

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

Chapter LXI. Victorinus

Victorinus, [2679] a rhetorician of Marseilles, wrote to his son Etherius, a commentary On Genesis, commenting, that is, from the beginning of the book to the death of the patriarch Abraham, and published four [2680] books in verse, words which have a savour of piety indeed, but, in that he was a man busied with secular literature and quite untrained in the Divine Scriptures, they are of slight weight, so far as ideas are concerned. He died in the reign of Theodosius and Valentinianus.

Chapter LXII. Cassianus

Cassianus, [2681] Scythian by race, ordained deacon by bishop John the Great, at Constantinople, and a presbyter at Marseilles, founded two monasteries, that is to say one for men and one for women, which are still standing. He wrote from experience, and in forcible language, or to speak more clearly, with meaning back of his words, and action back of his talk. He covered the whole field of practical directions, for monks of all sorts, in the following works: On dress, also On the canon of prayers, and the Usage in the saying of Psalms, (for these in the Egyptian monasteries, are said day and night), three books. One of Institutes, eight books On the origin, nature and remedies for the eight principal sins, a book on each sin. He also compiled Conferences with the Egyptian fathers, as follows: On the aim of a monk and his creed, On discretion, On three vocations to the service of God, On the warfare of the flesh against the spirit and the spirit against the flesh, On the nature of all sins, On the slaughter of the saints, On fickleness of mind, On principalities, On the nature of prayer, On the duration of prayer, On perfection, On chastity, On the protection of God, On the knowledge of spiritual things, On the Divine graces, On friendship, On whether to define or not to define, On three ancient kinds of monks and a fourth recently arisen, On the object of cenobites and hermits, On true satisfaction in repentance, On the remission of the Quinquagesimal fast, On nocturnal illusions, On the saying of the apostles, "For the good which I would do, I do not, but the evil which I would not, that I do," On mortification, and finally at the request of Leo the archdeacon, afterwards bishop of Rome, he wrote seven books against Nestorius, On the incarnation of the Lord, and writing this, made an end, both of writing and living, at Marseilles, in the reign of Theodosius and Valentinianus.

Chapter LXIII. Philip

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

Chapter LXIV. Eucherius

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

Chapter LXV. Vincentius

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

Chapter LXVI. Syagrius

Syagrius [2685] wrote *On faith*, against the presumptuous words, which heretics assume for the purpose of destroying or superseding the names of the Holy Trinity, for they say that the Father ought not to be called Father, lest the name, Son should harmonize with that of Father, but that he should be called the Unbegotten or the Imperishable and the Absolute, in order that whatever may be distinct from Him in person, may also be separate in nature, showing that the Father, who is unchangeable in nature may be called the Unbegotten, though the Scripture may not call Him so, that the person of the Son is begotten from Him, not made, and that the person of the Holy Spirit proceeds from Him not begotten, and not made. Under the name of this Syagrius I found seven books, entitled *On Faith and the rules of Faith*, but as they did not agree in style, I did not believe they were written by him.

Chapter LXVII. Isaac

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

Chapter LXVIII. Salvianus

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

Chapter LXIX. Paulinus

Paulinus [2690] composed treatises On the beginning of the Quadragesimal, of which I have read two, On the Passover Sabbath, On obedience, On penitence, On neophytes.

Chapter LXX. Hilary

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

Chapter LXXI. Leo

Leo, [2693] bishop [2694] of Rome, wrote a letter to Flavianus, bishop of the church at Constantinople, against Eutyches the presbyter, who at that time, on account of his ambition for the episcopate was trying to introduce novelties into the church. In this he advises Flavianus, if Eutyches confesses his error and promises amendment, to receive him, but if he should persist in the course he had entered on, that he should be condemned together with his heresy. He likewise teaches in this epistle and confirms by divine testimony that as the Lord Jesus Christ is to be considered the true son of the Divine Father, so likewise he is to be considered true man with human nature, that is, that he derived a body of flesh from the flesh of the virgin and not as Eutyches asserted, that he showed a body from heaven. [2695] He died in the reign of Leo and Majorianus.

Chapter LXXII. Mochimus

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

Chapter LXXIII. Timotheus

Timotheus, [2697] [2698] when Proterius [2699] had been put to death by the Alexandrians, in response to popular clamour, willingly or unwillingly allowed himself to be made bishop by a single bishop in the place of him who had been put to death. And lest he, having been illegally appointed, should be deservedly deposed at the will of the people who had hated Proterius, he pronounced all the bishops of his vicinity to be Nestorians, and boldly presuming to wash out the stain on his conscience by hardihood, wrote a very persuasive book to the Emperor Leo, which he attempted to fortify by testimonies of the Fathers, used in a perverted sense, so far as to show, for the sake of deceiving the emperor and establishing his heresy, that Leo of Rome, pontiff of the city, and the synod of Chalcedon, and all the Western bishops were fundamentally Nestorians. But by the grace of God, the enemy of the church was refuted and overthrown at the Council of Chalcedon. He is said to be living in exile, still an heresiarch, and it is most likely so. This book of his for learning's sake, I translated by request of the brethren into Latin and prefixed a caveat. [2700]

Chapter LXXIV. Asclepius

Asclepius, [2701] the African, bishop of a large see [2702] within the borders of Bagais, wrote against the Arians, and is said to be now writing against the Donatists. He is famous for his extemporaneous teaching.

Chapter LXXV. Peter

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

Chapter LXXVI. Paul

Paul [2704] the presbyter, a Pannonian by nationality, as I learned from his own mouth, wrote On preserving virginity, and contempt for the world, and the Ordering of life or the correction of morals, written in a mediocre style, but flavoured with divine salt. The two books were addressed to a certain noble virgin devoted to Christ, Constantia by name, and in them he mentions Jovinian the heretic and preacher of voluptuousness and lusts, who was so far removed from leading a continent and chaste life, that he belched forth his life in the midst of luxurious banquets. [2705]

Chapter LXXVII. Pastor

Pastor [2706] the bishop composed a short work, written in the form of a creed, and containing pretty much the whole round of Ecclesiastical doctrine in sentences. In this, among other heresies which he anathematizes without giving the names of their authors, he condemns the Priscillians and their author.

Chapter LXXVIII. Victor

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

Chapter LXXIX. Voconius

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

Chapter LXXX. Musaeus

Musaeus, [2712] presbyter of the church at Marseilles, a man learned in Divine Scriptures and most accurate in their interpretation, as well as master of an excellent scholastic style, on the request of Saint Venerius the bishop, selected from Holy Scriptures passages suited to the various feast days of the year, also passages from the Psalms for responses suited to the season, and the passages for reading. The readers in the church found this work of the greatest value, in that it saved them trouble and anxiety in the selection of passages, and was useful for the instruction of the people as well as for the dignity of the service. He also addressed to Saint Eustathius [2713] the bishop, successor to the above mentioned man of God, an excellent and sizable volume, a Sacramentary, [2714] divided into various sections, according to the various offices and seasons, Readings and Psalms, both for reading and chanting, but also filled throughout with petitions to the Lord, [2715] and thanksgiving for his benefits. By this work we know him to have been a man of strong intelligence and chaste eloquence. He is said to have also delivered homilies, which are, as I know, valued by pious men, but which I have not read. He died in the reign of Leo and Majorianus.

Chapter LXXXI. Vincentius

Vincentius [2716] the presbyter, a native of Gaul, practised in Divine Scripture and possessed of a style polished by speaking and by wide reading, wrote a Commentary On the Psalms. A part of this work, he read in my hearing, to a man of God, at Cannatae, promising at the same time, that if the Lord should spare his life and strength, he would treat the whole Psalter in the same way.

Chapter LXXXII. Cyrus

Cyrus, [2717] an Alexandrian by race, and a physician by profession, at first a philosopher then a monk, an expert speaker, at first wrote elegantly and powerfully against Nestorius, but afterwards, since he began to inveigh against him too intemperately [2718] and dealt in syllogism rather than Scripture, he began to foster the Timothean doctrine. Finally he declined to accept the decree of the council of Chalcedon, and did not think the doctrine that after the incarnation the Son of God comprehended two natures, was to be acquiesced in.

Chapter LXXXIII. Samuel

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

Chapter LXXXIV. Claudianus

Claudianus, [2720] presbyter of the church at Vienne, a master speaker, and shrewd in argument, composed three books, On the condition and substance of the soul, in which he discusses how far anything is incorporeal excepting God. [He wrote also some other things, among which are, A Hymn on Our Lord's Passion, which begins "Pange lingua gloriosi." He was moreover brother of Mamertus, bishop of Vienne.] [2721] (See note.)

Chapter LXXXV. Prosper

Prosper [2722] of Aquitania, a man scholastic in style and vigorous in statement, is said to have composed many works, of which I have read a Chronicle, which bears his name, and which extends from the creation of the first man, according to Divine Scripture, until the death of the Emperor Valentinianus and the taking of Rome by Genseric king of the Vandals. I regard as his also an anonymous book against certain works of Cassianus, which the church of God finds salutary, but which he brands as injurious, and in fact, some of the opinions of Cassian and Prosper on the grace of God and on free will are at variance with one another. Epistles of Pope Leo against Eutyches, On the true incarnation of Christ, sent to various persons, are also thought [2723] to have been dictated by him.

Chapter LXXXVI. Faustus

Faustus, [2724] first abbot of the monastery at Lerins, and then made bishop [2725] of Riez in Gaul, a man studious of the Divine Scriptures, taking his text from the historic creed of the church, composed a book On the Holy Spirit, in which he shows from the belief of the fathers, that the Holy Spirit is consubstantial and coeternal with the Father and the Son, the fulness of the Trinity and therefore God. [2726] He published also an excellent work, On the grace of God, through which we are saved, [2727] in which he teaches that the grace of God always invites, precedes and helps our will, and whatever gain that freedom of will may attain for its pious effect, is not its own desert, but the gift of grace. I have read also a little book of his Against the Arians and Macedonians, in which he posits a coëssential Trinity, and another against those who say that there is anything incorporeal in created things, in which he maintains from the testimony of Scriptures, and by quotations from the fathers, that nothing is to be regarded as incorporeal but God. There is also a letter of his, written in the form of a little book, and addressed to a certain deacon, named Graecus, who, leaving the Catholic faith, had gone over to the Nestorian impiety. In this epistle he admonishes him to believe that the holy Virgin Mary did not bring forth a mere human being, who afterwards should receive divinity, but true God in true man. There are still other works by him, but as I have not read, I do not care to mention them. This excellent doctor is enthusiastically believed in and admired. He wrote afterwards also to Felix, the Prætonian prefect, and a man of Patrician rank, son of Magnus the consul, a very pious letter, exhorting to the fear of God, a work well fitted to induce one to repent with his whole heart.

Chapter LXXXVII. Servus Dei

Servus Dei [2728] the bishop, wrote against those who say that Christ while living in this world did not see the Father with his eyes of flesh -- But after his resurrection from the dead and his ascension into heaven when he had been translated into the glory of God the Father as in reward so to speak to him for his abnegation and a compensation for his martyrdom. In this work he showed both from his own argument and from the testimony of Sacred Scriptures that the Lord Jesus from his conception by the Holy Spirit and his birth of the Virgin through which true God in true man himself also man made God was born, always beheld with his eyes of flesh both the Father and the Holy Spirit through the special and complete union of God and man.

Chapter LXXXVIII. Victorius

Victorius [2729] the Aquitanian, a careful [2730] reckoner, on invitation of St. Hilary bishop of Rome, composed a Paschal cycle with the most careful investigation following his four predecessors, that is Hippolytus, Eusebius, Theophilus and Prosper, and extended the series of years to the year five hundred and thirty-two, reckoning in such wise that in the year 533 the paschal festival should take place again on the same month and day and the same moon as on that first year when the Passion and resurrection of our Lord took place.

Chapter LXXXIX. Theodoretus

Theodoretus [2731] [2732] bishop of Cyrus (for the city founded by Cyrus king of the Persians preserves until the present day in Syria the name of its founder) is said to have written many works. Such as have come to my knowledge are the following: On the incarnation of the Lord, Against Eutyches the presbyter and Dioscorus bishop of Alexandria who deny that Christ had human flesh; strong works by which he confirmed through reason and the testimony of Scripture that He had real flesh from the maternal substance which he derived from His Virgin mother just as he had true deity which he received at birth by eternal generation from God the Father. There are ten books of the ecclesiastical history which he wrote in imitation of Eusebius of Cæsarea beginning where Eusebius ends and extending to his own time, that is from the Vicennalia of Constantine until the accession of the elder Leo in whose reign he died.

Chapter XC. Gennadius

Gennadius [2733] a Patriarch [2734] of the church of Constantinople, a man brilliant in speech and of strong genius, was so richly equipped by his reading of the ancients that he was able to expound the prophet Daniel entire commenting on every word. He composed also many Homilies. He died while the elder Leo was Emperor.

Chapter XCI. Theodulus

Theodulus, [2735] [2736] a presbyter in Coelesyria is said to have written many works, but the only one which has come to my hand, is the one which he composed On the harmony of divine Scripture, that is, the Scriptures of the Old and New Testaments, against the ancient heretics who on account of discrepancies in the injunctions of the ritual, say that the God of the Old Testament is different from the God of the New. In this work he shows it to have been by the dispensation of one and the same God, the author of both Scriptures, that one law should be given by Moses to those of old in a ritual of sacrifices and in judicial laws, and another to us through the presence of Christ in the holy mysteries and future promises, that they should not be considered different, but as dictated by one spirit and one author, since these things which if observed only according to the letter, would slay, if observed according to the spirit, would give life to the mind. This writer died three years since [2737] in the reign of Zeno.

Chapter XCII. Sidonius

[Sidonius [2738] bishop of the Arverni wrote several acceptable works and being a man sound in doctrine as well as thoroughly imbued with divine and human learning and a man of commanding genius wrote a considerable volume of letters to different persons written in various metres or in prose and this showed his ability in literature. Strong in Christian vigour even in the midst of that barbaric ferocity which at that time oppressed the Gauls he was regarded as a catholic father and a distinguished doctor. He flourished during the tempest which marked the rule of Leo and Zenos.] [2739]

Chapter XCIII. John

John [2740] of Antioch first grammarian, and then Presbyter, wrote against those who assert that Christ is to be adored in one substance only and do not admit that two natures are to be recognized in Christ. He taught according to the Scriptural account that in Him God and man exist in one person, and not the flesh and the Word in one nature. He likewise attacked certain sentiments of Cyril, bishop of Alexandria, unwisely [2741] delivered by Cyril against Nestorius, which now are an encouragement and give strength to the Timotheans. [2742] He is said to be still living and preaching.

Chapter XCIV. Gelasius

[Gelasius, [2743] [2744] bishop of Rome wrote Against Eutyches and Nestorius a great and notable volume, also Treatises on various parts of the scripture and the sacraments written in a polished style. He also wrote Epistles against Peter and Acacius which are still preserved in the catholic church. He wrote also Hymns after the fashion of bishop Ambrosius. He died during the reign of the emperor Anastasius.

Chapter XCV. Honoratus

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

Chapter XCVI. Cerealis

Cerealis [2747] the bishop, an African by birth, was asked by Maximus bishop of the Arians whether he could establish the catholic faith by a few testimonies of Divine Scripture and without any controversial assertions. This he did in the name of the Lord, truth itself helping him, not with a few testimonies as Maximus had derisively asked, but proving by copious proof texts from both Old and New Testaments and published in a little book.

Chapter XCVII. Eugenius

Eugenius, [2748] bishop of Carthage in Africa and public confessor, commanded by Huneric [2749] King of the Vandals to write an exposition of the catholic faith and especially to discuss the meaning of the word Homoousian, with the consent of all the bishops and confessors of Mauritania in Africa and Sardinia and Corsica, who had remained in the catholic faith, composed a book of faith, fortified not only by quotations from the Holy Scriptures but by testimonies of the Fathers, and sent it by his companions in confession. But now, exiled as a reward for his faithful tongue, like an anxious shepherd over his sheep he has left behind works urging them to remember the faith and the one sacred baptism to be preserved at all hazards. He also wrote out the Discussions which he held through messengers with the leaders of the Arians and sent them to be given to Huneric by his major domo. Likewise also he presented to the same, petitions for the peace of the Christians which were of the nature of an Apology, and he is said to be still living for the strengthening of the church.

Chapter XCVIII. Pomerius

Pomerius [2750] the Mauritanian was ordained presbyter in Gaul. He composed a dialectical treatise in eight books On the nature of the soul and its properties, also one On the resurrection and its particular bearing for the faithful in this life and in general for all men, written in clear language and style, in the form of a dialogue between Julian the bishop, and Verus the presbyter. The first book contains discourses on what the soul is and in what sense it is thought to be created in the image of God, the second, whether the soul should be thought of as corporeal or incorporeal, the third, how the soul of the first man [2751] was made, fourth, whether the soul which is put in the body at birth is newly created and without sin, or produced from the substance of the first man like a shoot from a root it brings also with it the original sin of the first man, fifth, a review of the fourth book of the discussion, [2752] and an inquiry as to what is the capability of the soul, that is its possibilities, and that it gains its capability from a single and pure will, the sixth, whence arises the conflict between flesh and the spirit, spoken of by the apostle, seventh, on the difference between the flesh and the spirit in respect of life, of death and of resurrection, the eighth, answers to questions concerning the things which it is predicted will happen at the end of the world, to such questions, that is, as are usually propounded concerning the resurrection. I remember to have once read a hortatory work of his, addressed to some one named Principius, On contempt of the world, and of transitory things, and another entitled, On vices and virtues. He is said to have written yet other works, which have not come to my knowledge, and to be still writing. He is still living, and his life is worthy of Christian profession, and his rank in the church.

Chapter XCIX. Gennadius

I Gennadius, [2753] a presbyter of Marseilles, have written eight books Against all heresies, five [2754] books Against Nestorius, ten [2755] books Against Eutyches, three books Against Pelagius, also treatises On the Millennium and On the Apocalypse of Saint John, also an epistle On my creed, sent to the blessed Gelasius, bishop of Rome.]

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