Ecclesiastical History - Footnotes

Philostorgius (c. AD 368–439)

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Greek text is rendered using the Scholars Press SPIonic font, free from here. 1. p. 429 n.1 The Books of the Maccabees are most useful in explaining the difficulties which arise in the interpretation of chapters 7th, 8th, and 11th of Daniel, and especially that part which refers to the 'little horn,' (Dan. vii. 8,) by which the sanctuary was profaned. This 'horn' was Antiochus, whose evil deeds, alluded to by Daniel, are so clearly described in the 1st and 2nd Books of the Maccabees, that the very time and the numher of the days mentioned by Daniel are found to coincide with the facts of history. Vales.

2. p. 430 n. 1 See the Life of Eusebius prefixed to Bohn's edition of his Ecclesiastical History, pp. xxv. and xxvi. The following is the estimate of his character as given by Fleury. 'Though the doctrine of Eusebius of Caesarea might be excused, it is hard to justify his conduct. He is marked from the beginning among the bishops who took Arius under their protection against Alexander of Alexandria. In his Ecclesiastical History he does not say a word of this famous dispute (the Arian controversy); and that it may not be said that he ended his History where it began, he speaks nothing plainly of it in his Life of Constantine, saying only in general terms, that there was a division in the church, principally in Egypt, without ever explaining the cause of it; and it might seem, according to him, that in the council of Nicaea no other important question was treated of than that of Easter. In relating the laws of Constantine against heretics, he makes no mention of that which condemned the writings of Arius to be burnt. Speaking of the council of Tyre, he says not a word of the process of St. Athanasius, who was the subject of it. This affected silence gives better authority to those among the ancients who have accused him of Arianism, than to those who would justify him from it. Acacius also, his disciple and successor in the see of Caesarea, became afterwards one of the chiefs of the Arians.' Fleury, Eccl. Hist. b. xii. ch. 6.

3. p. 431 n. 1 A.D. 336. 4. p. 431 n. 2 The learned Gothofred is of opinion that 'Baucalis' was not the name of the presbyter, but that he was named Arius, and attached to a church in Alexandria called Baucalis. He is not mentioned by any other writer. 5. p. 431 n. 3 See Socrates, Eccl. Hist, book i. chap. 8, and note in loco. 6. p. 431 n. 4 Fleury states that Arius was not only a priest, but had also charge of the church called Baucalis at Alexandria. He had aimed at the episcopal dignity, and could not bear that Alexander should be preferred before him. Finding nothing that he could blame in Alexander's conduct, Arius sought to cavil at his doctrine, and the following opportunity occurred. Alexander, speaking of the Holy Trinity in the presence of the priests and others of the clergy, maintained that there was a Unity in the Trinity. Arius pretended that this assertion was an introduction of the heresy of Sabellius, and ran into the contrary extreme; for disputing with too much wrath, he said that if the Father begot the Son, he who was begotten must have had a beginning of his being; from which it follows that there was a time when the Son was not, and consequently that he is derived from nothing. He added that the Son of God is God's creature and work, capable of virtue and vice by his own free will, with some other consequences of the erroneous principles which he laid down. This doctrine was new and unheard of till then. On the other side, Alexander taught with the whole church that the Son of God is the same in dignity and substance with the Father. (Book x. chap. 28.)

7. p. 431 n. 5 A.D. 305. 8. p. 432 n. 1 A.D. 306. 9. p. 432 n. 2 Compare Socrates, Eccl. Hist. book i. chap. 2, and Euseb. Life of Constantine, book i. chapters 2 and 28. 10. p. 432 n. 3 As his force was smaller than that of Maxentius, he thought that he required sonic superior assistance, and considered to what deity he should address himself. He reflected that the emperors who in his tithe were zealous for idolatry had perished miserably, and that his father Constantius, who during his life had reverenced the only Supreme God, had received visible tokens of his protection. He therefore determined to adhere to this great God, and instantly began to beseech him to stretch his favourable hand over him. The emperor Constantine prayed this with the greatest earnestness, when about noon, the sun beginning to decline, as he traversed the country with some of his forces, he saw in the sky above the sun a cross of light, with an inscription to this effect, 'By this thou shalt conquer.' . . . . Constantine's thoughts were employed the rest of the day on this miracle, considering what could be the meaning of it. At night, while he was asleep, Jesus Christ appeared to him with the same sign that lie had seen in the sky, and ordered him to make a representation of it, and to make use of it in battle against his enemies This was the fashion of it, a long pole like a pike, covered with gold, traversed by another in the form of a cross: at the upper end there was fastened a garland of gold and precious stones, enclosing the symbol of the name of Christ, namely the two first letters of the word in Greek, viz. X and P. On the cross stick hung a small square standard of very rich stuff, being

purple and gold tissue set with jewels. On the top of these colours below the sacred monogram were the images of the emnperor and his two sons wrought in gold. The form of the standard was not new, but it was called by the new name of Labarum. The emperor caused banners of the same fashion to be made for all his troops, and he himself wore upon his helmet the cross, or rather the monogram of the word Christ: his soldiers wore it on their shields, and the coins and medals of Christian emperors are full of it. Fleury's Eccl. Hist. book ix. chap. 4.3. 11. p. 433 n. 1 Compare Socrates, Eccl. Hist. b. i. ch. 8. 12. p. 433 n. 2 Or Basil (Βασίλειος) according to other writers. It is to be observed that all other writers agree in considering that he was killed in the persecution under Licinius, and was not therefore present at Nicaea. Valesius is of this latter opinion.

13. p. 433 n. 3 Concerning this Meletius, see the note of Valesius on Eusebius, Eccl. Hist. b. vii. ch. 32. The interpreters of Philostorgius confound him with Meletius of Sebaste, who was afterwards bishop of Antioch. 14. p. 433 n. 4 Compare Socrates, Eccl. Hist.. b. i. ch. 8, and note in loco. Socrates states that five bishops declined to subscribe to the exposition of faith at Nicaea. It is clear, however, that he is mistaken, not only from this passage of Philostorgius, but also from the letter of the council given by himself subsequently in chap. 9, where, it may be observed, Theon is called Theonas. 15. p. 433 n. 5 Compare note on Socrates, Eccl. Hist. b. i, ch. 8. 16. p. 434 n. 1 Compare Socrates, Eccl. Hist. b. i. ch. 16, 20. 17. p. 434 n. 2 ασματα ἐπιμύλια. Philostorgius here makes no mention of the song known in the "Thalia," from which Athanasius distinguishes these popular songs in his books concerning the Decrees of the Council of Nicaea. Vales.

18. p. 435 n. 1 Compare the account given in Aurelius Victor, chap. 41, Ammianus Marcellinus, book xiv. 6, and others, who state that Crispus and Fausta were put to death by Constantine. It is to be observed, however, that Eusebius, in his Life of Constantine, and Socrates, in his History, make no mention of the fact, which is entirely discredited by Sozomen (Eccl. Hist. b. i. ch. 5) and Evagrius (Eccl. Hist. b iii. ch. 40, 41). Vales. 19. p. 435 n. 2 Concerning Urphilas, or Ulphilas, as others call this bishop of the Goths, and the conversion of the Goths to the Christian faith, see Socrates, Eccl. Hist. b. iv. ch. 34; Sozomen, Eccl. Hist. b. vi. ch. 37; Theodoret, Eccl. Hist. b. iv. ch. 37.

20. p. 436 n. 1 This is not to be wondered at, considering that Urphilas adopted the Arian heresy. 'Being arrived at Constantinople on this embassy,' (isFleury,) 'he conferred with the chiefs of the Arians; and whether he hoped to succeed in his negotiation by their credit, or whether he was really convinced by their persuasions, he came over to them; and this was the reason why the Goths likewise fell into Arianism, and afterwards spread it all over the East. Till this time they had followed the apostolical doctrine which they had at first received, amid even at that time they did not wholly forsake it. For they by whom they were seduced

persuaded them that the dispute between the Catholics and the Arians was only about words which did not alter the fundamental points of doctrine. Thus, in the time of Theodoret, (Eccl. Hist. b. iv. ch. 37,) the Goths did indeed confess that the Father was greater than the Son; still, however, they did not say that the Son was a creature, although they communicated with those that said so The Gospel is still extant, as translated into their language by Urphilas.' Fleury, Eccl. Hist. b. xvii. ch. 36.

21. p. 437 n. 1 Compare Theodoret, Eccl. Hist. b. i. ch. 23. 22. p. 437 n. 2 Philostorgius always calls him by this name. St. Gregory of Nyssa, on the other hand, calls him a Blemmyan.. It is suggested, however, by Talesius, that this name may be but another name for the Moors or Aethiopians. Some think that lie was called the 'Indian,' not because he was born there, or even of Indian extraction, but because he was sent by Constantine as ambassador to the Indians or Aethiopians. 23. p. 437 n. 3 This is certainly true of Theophilus; he was consecrated a bishop by the Arian party, who ascribed to him the gift of miracles. See below, b. iii. ch. 4. 24. p. 437 n. 4 See below, b. iii. ch. 4. 25. p. 437 n. 5 They had been banished three years before, viz. A. D. 325. Some time after this period, he was transferred from his see of Nicomedia to Constantinople.

26. p. 437 n. 6 Valesius observes that the falsehood of this statement is clear from the agreement of all other historians of the same period. 27. p. 437 n. 7 Compare Theodoret, Eccl. Hist. b. i. ch. 21. 28. p. 438 n. 1 Compare the extract of Philostorgius from Suidas, given at the end of this volume. Eusebius, it is to be observed, makes no mention of this Agapetus, though Suidas ascribes it erroneously to him. 29. p. 438 n. 2 A. D. 334. 30. p. 438 n. 3 Compare Socrates, Eccl. Hist. b. i. ch. 16. 31. p. 438 n. 4 This would seem to be a mistake, as Valesius shows in the first chapter of his Ecclesiastical Observations on Socrates and Sozomen. Theodoret (Eccl. Hist. b. i. ch. 19) falls into the same error with respect to Eusebius. 32. p. 439 n. 1 This is a calumny commonly uttered against Athanasius by the Arian party. Its falsehood is clearly proved by the Epistle of the synod of Alexandria, as given by him in his Second Apology. Lowth.

33. p. 439 n. 2 It is almost needless to add that this story against Athanasius rests solely on the statement of Philostorgius, and is unsupported by facts or probabilities. 34. p. 440 n. 1 In chap. 18 below, he says that Gregory died before the return of Athanasius from exile, immediately upon the death of Constantine. But on the contrary it is clear that Gregory was ordained by the synod held at Antioch, A. D. 341. 35. p. 440 n. 2 The city was built on the site of an ancient place called Drepanum, A. D. 327. Time new city was named in honour of the empress Helen, wife of Constantine. Compare Sozomen, Eccl. Hist. b. ii. ch. 2. 36. p. 441 n. 1 ἀπαράλλακτον εἰκόνα. Bull, in his Defence of the Nicene Faith, Part II. ch. 13, note 6, asserts that these words are quoted directly from the creed of Lucian. See

Sozomen, Eccl. Hist. b. iii. ch. 5, note; and compare Socrates, Eccl. Hist. ii. 10. Baronius in his Annals, A. D. 311 and 319, endeavours to rescue Lucian from the imputation of heresy.

37. p. 442 n. 1 Photius does well in censuring Philostorgius for this assertion, which, it need hardly be added, is a gross falsehood; for it is forbidden by the Christian religion to offer sacrifice to any created being, and much more to the statue of one. It is probable however, as Valesius observes, and as asserted by Theodoret, (Eccl. Hist. b. i. ch. 34,) that lamps and wax candles were lit before the statue, and that prayers were offered there for the healing of diseases. 38. p. 442 n. 2 Compare Socrates, Eccl. Hist. b. ii. ch. 3. 39. p. 443 n. 1 On the contrary, other historians are agreed in asserting that it was Constantine who, while he was in Africa, raised a quarrel with his brother Constans, and afterwards went to war against him. Compare Socrates, Eccl. Hist. b. ii. ch. 5; Sozomen, Eccl. Hist. b. iii. ch. 2.

40. p. 443 n. 2 This Church of the Apostles was inferior in beauty to that of St. Sophia only in Constantinople. It was erected by Constantine the Great as a burial-place for himself and future emperors. See Du Cange, Constantinopolis Christiana, lib. iv. cap. 5, and compare Socrates, Eccl. Hist. b. i. ch. 16, and Eusebius, Life of Constantine, b. iv. ch. 58. 41. p. 443 n. 3 This embassy took place A. D 356 42. p. 443 n. 4 See above b. i ch 6 43. p. 444 n. 1 This island is said to lie in the Indian Ocean, near the mouth of the Indus, and to have been known also under the name of Diva, Divu, and Devu. 44. p. 444 n. 2 ἐφόου ἀξίωμα. See below, note on the extract from Suidas concerning Auxentius, at the end of this volume. We may observe that this step of the Arian party was taken out of opposition to Athanasius and his friends, for the latter had recently sent Frumentius as bishop to the Auxumitae, as Socrates, Sozomen, and Rufinus testify. The Arians took care also to engage the secular power on their own side, by obtaining from the emperor letters to the chiefs of the Auxumitae, urging the expulsion of Frumentius from their country, as we learn from Athanasius in his Apology. Vales.

45. p. 445 n. 1 It was the custom for all Christians who were present at the solemn mysteries of the church, to stand with their heads bare, and their staves on the ground, while the Gospel was read aloud. We learn from Augustine, (Hom. b. v. serm. 26,) that the same custom prevailed in Africa. Compare Eusebius, Life of Constantine, chap. 33; Augustine, serm. 2, 'de SS. Martyribus,' Tract. 112, on the Gospel of St.. John, and serm. 112, delvered in the Basilica of Faustus 46. p. 446 n. 1 Philostorgius states that these Auxumitae were converted to Christianity by Theophilus the Arian, in the time of Constantine: but it is quite clear that their conversion is in reality to be ascribed to Frumentius, who was ordained by Athanasius in the commencement of his episcopate, about A. D. 337, and soon after sent among them. See above note on chap. 4 and compare the epistle addressed by

Constantine to the church of the Auxumitae, as given by Baronius (Annals A. D. 356). Lowth.

47. p. 446 n. 2 Just as the other gulf is termed the Elanitic gulf, from the town of Elana (or Aila) which is situated at its head. 48. That is, Assyria. The two names are frequently interchanged in classical writers. See Herodotus, b. vii. ch. 63, and the notes of Baehr in loco. 49. Curtius, however, (b. vi.) Strabo, (b. viii.) and Pliny, (b. vi. ch. 27.) state that the river Tigris is so called from the arrow-like rapidity of its course, Tigris being the Median word for a ” dart.” 50. Ps. xxiv. 2. Comp. Ps. cxxxvi. 6. 51. ” Ad aequinoctium Orientis.” κατὰ τὰς ἰσημερίας τῆς νοῦς. 52. ὄργνια, an Eastern measure, containing about six feet; it is said to hare been nearly equal to the Latin ” ulna.” 53. The classical author will remember here, among a crowd of other passages, the ” Quicquid Graecia mendax audet in historia” of Juvenal, and the character given by Thucydides of the early legends of Greece,

τὰ πολλὰ αὐτων διὰ τὸ μυθῶδες εἰς ἀπιστιάν ἑκνενικηκότα, (b. i. ch. 21). 54. Concerning the threatening letters of Constans to his brother Constantius, see Socrates, Eccl. Hist. b. ii. ch. 22, 23; and Sozomen, Eccl. Hist. b. iii. ch. 20. 55. This is beyond a doubt the real meaning of the Greek text, though it has been misunderstood by several interpreters. The assertion, however, of Philostorgius, is proved to be false by the letter of the synod of bishops of Palestine held by the bishop of Jerusalem, of which an account is given by Athanasius in his Apology. 56. The learned Gothofred shows reasons for believing that this is a calumny of Philostorgius, and that Aetius, at all events at this period, was untainted with heresy. 57. Concerning the conduct of this Maximus towards Athanasius, see Socrates, Eccl. Hist. b. ii. ch. 24. 58. Compare Theodoret, Eccl. Hist. b. ii. ch. 24. 59. ἡ ὁμόδοξος συναγωγή. These words cannot possibly refer, as Gothofrod would have it, to the orthodox or consubstantial party. 60. The account of Aetius as given by Fleury, on the authority of Gregory Nyssenus, (lib. i. Cone. is, that upon the death of his father in a staff of insolvency, he became slave to a woman; and having recovered his liberty, by what means is not known, he applied himself to the trade of a common tinker, and gained his livelihood by mending brass vessels.

He adds that on one occasion he was punished by the magistrates for giving back a bracelet or collar of brass gilded over to a lady who had intrusted to him a gold one to mend. Being obliged on oath to renounce his trade for this deceit, he put himself under an empiric named Sopolus, and having found an Armenian simple enough to believe him to be really skilful, he got from him abundance of money, with which he set up as a physician. He is said afterwards to have composed 300 Syllogisms against the doctrine of the Holy Trinity. See Fleury, Eccl. Hist. b. xii. ch. 47. 61. This Paulinus is mentioned by Eusebius, Eccl. Hist. b. x. ch. 1. The reader will do well to consult the valuable annotations of Valesius on the passage. This Paulinus,

who was afterwards translated from Tyre to Antioch, is to be carefully distinguished from another Paulinus, bishop of the same see after the death of Philogonius, a little previous to the council of Nicaea, of whom Valesius gives a lengthened detail in his Annotations to Sozomen. The learned Cave, however, denies that the former Paulinus was ever bishop of Antioch, and asserts that the passage cited by Valesius from the tenth book of Eusebius, need be understood to imply that he was ever bishop of Antioch; and if so, the fact rests on the authority of Philostorgius alone. 62.

There is considerable doubt as to the succession of the bishops of Antioch, and especially as to the place held by Eulalius, as to whom it is uncertain whether he was twenty-fifth or twenty-sixth in the line. 63. The same thing is asserted by Gregory of Nyssa, Contra Eunomium, b. i. p. 293. 64. Compare, however, Theodoret, Eccl. Hist. b. ii. ch. 24. 65. Valesius and Gothofredus understand this to refer to Leontius, not to Eustathius. 66. These were two Arian bishops, Secundus of Ptolemais, Serras of Paratonius in Libya. 67. Socrates (Eccl. Hist. b. ii. ch. 22) bears witness that at this time communion was not entirely broken off between the Arian and orthodox party. 68. Eunomius was not only the pupil, but also the amanuensis and secretary of Aetius. See Socrates, Eccl. Hist. b. ii. ch. 35.. 69. Compare Sozomen, Eccl. Hist. b. iv. ch. 1. 70. Compare Theodoret, Eccl. Hist. b. ii. ch. 30. 71. Compare Socrates, Eccl. Hist. p. 108, note 1. 72. Compare Sozomen, Eccl. Hist. pp. 134, 137. 73. This Montius was quaestor of the palace: he is mentioned by Ammianus Marcellinus, b. xiv. 6. 74. Λογιστήν. The exact meaning of this term is explained by Valesius in his Annotations on the Ecclesiastical History of Eusebius. 75. She is here called Augusta, as being the daughter of Constantine. She had been formerly married to Anniballianus. Her character may be gathered from Ammianus Marcellinus, (b. xiv. ch. 1,) who calls her ”Altera Megaera. Lowth. 76. This island is called Flano by Socrates, Eccl. Hist. b.

ii. ch. 34, and Sozomen, Eccl. Hist. b. iv. ch. 7. The emperor Julian asserts in his Letter to the Senate and People of Athens, that the eunuch Eusebius was the cause of Gallus being put to death. 77. Compare Sozomen, Eccl. Hist. b. iv. ch. 15. 78. Compare Theodoret. Eccl. Hist. b. ii. ch. 17. 79. Compare Theodoret, Eccl. Hist. b. ii. ch. 25. 80. There is a mistake in the chronology of Philostorgius here ; Eudoxius was translated not after the lapse and restoration of Liberius, but A. D. 367, the year following that event. 81. She was barren all her life, as Ammianus Marcellinns (Hist. b. xvi. ch. 11) asserts. She did not long survive the cure worked on her by Theophilus, as in the year A. D. 360 Constantius married Faustina, having already lost his wife some time, amissa jam pridem Eusebia. Ammianus Marcellinus, b. xxi. ch. 6. 82. Basil of Ancyra was the leader of the middle or Semi-Arian party. 83. The records are not to be taken from the creed which was thirdly composed at the synod of Sirmium, and to which the

names of the consuls were prefixed; for the events here described took place the year after that synod was held. They would seem, therefore, rather to be taken from the formula adopted at the synod of Ancyra, to which Liberius of Rome subscribed. See Sozomen, Eccl. Hist. b. iv. ch. 15. Lowth. 84. Compare Theodoret, Eccl. Hist. b. ii. ch. 6. 85. Compare Theodoret, Eccl. Hist. b. ii. ch. 26. 86.

Compare Theodoret, Eccl. Hist. b. ii. ch. 27. 87. Gregory of Nyssa (contr. Eunomium, lib. i. mentions that this accusation was often brought forward against Basil by the party of Eunomius, and he defends him from it most satisfactorily. 88. Two Basils are mentioned in (his chapter. The one was Basil the Groat, afterwards bishop of Caesarea in Cappadocia, who was only a deacon at this period; and the other Basil was bishop of Ancyra. The latter is the one here intended. 89. See note below, p. 473. 90. 1 Compare Theodoret, Eccl. Hist. b. ii. ch. 27. 91. 2 This Athanasius, bishop of Ancyra, is, of course, a distinct individual from the great Athanasius. As to the deposal of Basil, see Socrates, Eccl. Hist. b. ii. ch. 42. 92. 1 Artemidorus, and after him Strabo, say that this place is a town of Pisidia, near the base of Mount. Taurus. 93. 2 It is to be observed, that Socrates (Eccl. Hist. b. iv. ch. 7) and Sozomen (Eccl. Hist. b.vi. ch. 8) make Eunomius to have been bishop of Cyzicus under the emperor Valens. Theodoret is probably more correct in representing him as bishop under Constantius, as Philostorgius does here. 94. 1 Allusion is made to Constantius, Dalmatius, Anniballianus, and Gallus; all of whom had suffered death under Constantius and by his consent. 95. 2 Compare Theodoret, Eccl. Hist. b. ii. ch. 31. 96. 3 Compare Theodoret, Eccl. Hist. b. ii. ch. 29. 97. 1 ἐδημηγόρησε. This must be the correct reading here.

The word ἐδημιούργησε in the received text, is unintelligible. 98. 2 The text here is far from being clearly ascertained : we have followed the emendations of Valesius, which are necessary and satisfactory. 99. 3 These words are taken from those of St. Paul, 1 Cor. ix. 3. 100. 1 The term οἰκονομία, as Valesius remarks, is usually taken in a good sense. ”Notandum, nunquam locum esse oeconomiae seu dispensationi nisi salva prorsus atque illibata permaneate fidei doctrina. His positis, Eulogius triplex distinguit genus oeconomiae ecclesiasticae. Primum consistit in rebus : secundum in nominibus ac verbis ; tertium in personis. Vales. 101. 2 Valesius understands the word αὐτοῖς to refer to Eudoxius ; Lowth more correctly refers it to the clergy of Cyzicus, who were on anything but friendly terms with Eudoxius. See above, ch. 1. 102. 1 Compare Theodoret, Eccl. Hist. b. ii. the last chapter. 103. 2 συνέδριον. This word does not signify the college of presbyters, but the assembly of the Egyptian bishops, who had been conyened by George at Alexandria. 104. 1 τόμον. The epistle composed by the synod held at Constantinople. Compare Theodoret, Eccl. Hist. b. ii. ch. 28. 105. 2 This is a manifest calumny of the Arian party against Athanasius. Compare Socrates, Eccl. Hist. b. iii. ch. 3, and Sozomen, Eccl. Hist. b. v. ch. 7. 106. 3 For a further account of this image, see

Eusebius, Eccl. Hist. b. vii. ch. 19, Rufinus, b. vii. ch. 14, and Sozomen, Eccl. Hist. b. v. ch. 21. 107. 4 διακονικόν.

Better known as the Sacristy. 108. 1 τὸ Ἑλληνικόν. We have adopted this necessary emendation of Valesius for the old reading,

τοὺς ἐκκλησιαστικούς. 109. 2 Compare the statement of Josephus, de Bell. Jud. b. ii. ch. 13, and of Pliny, b. v. ch. 15. 110. 3 This derivation of Paneas from Pan is not supported by any other writer, and rests on the mere imagination of Philostorgius. 111. 4 With respect to the bones of St. John the Baptist, Philostorgius is supported in what he here says by Rufinus, b. xi. ch. 28, and Theodoret, Eccl. Hist. b. iii. ch. 7. As to the bones of Eliseus, we have no passages of other writers to adduce. 112. 1 Comp. Ammianus Marcellinus, b. xxii. ch. 5; and Sozomen, Eccl. Hist. b. v. ch. 5. 113. 2 There were two Libyas in Egypt, the one called Pentapolis, the other Libya Sicca. Paraetonium, the see of Serras, was in the latter district. That of Heliodorus was in the former. 114. 1 By this term must be understood the formula of faith agreed upon at the synod of Ariminum. Compare Socrates, Eccl. Hist. b. iv. ch. 4; and Sozomen, Eccl. Hist. b. iv. ch. 18, compared with ch. 23. Lowth. 115. 2 Concerning the episcopate of Aetius, there is a document, in the 31st epistle of the emperor Julian, which is addressed to him before he was actually promoted to the episcopate. It is uncertain of what see he was created bishop. 116. 3 Compare Theodoret, Eccl. Hist. b. ii. ch. 28. 117. 4 Compare Theodoret. Eccl. Hist. b. iii. ch. 16. 118. 1 Concerning Babylas the martyr, see the Oration of St.

Chrysostom in his praise, and compare Suidas in voce Babylas. Lowth. 119. 2 In the year A. D. 362. The relics of St. Babylas were transferred from Antioch to Daphne, a place consecrated to the impure worship of Apollo and Diana. It is said that the oracle of Apollo thenceforth would give no answer to those who came to consult it, and that the indignities with which Julian treated the saint’s remains arose from this cause. See below, chap. 12, and comp. Rufinus, Eccl. Hist. b. i. ch. 35, Theodoret, Eccl. Hist. b. iii. ch. 10, and Sozomen, Eccl. Hist. b. v. ch. 20. 120 .3 Comp. Eusebius, Eccl. Hist. p. 294, n. a. 121. 4 Matt. xxiv. 2. 122. 1 Compare Theodoret, Eccl. Hist. b. iii. ch. 20. 123. 2 Compare Theodoret, Eccl. Hist. b. iii. ch. 12, 13. 124. 1 Compare Eusebius, Eccl. Hist. b. iv. ch. 6. 125. 2 Compare Theodoret, Eccl. Hist. b. iii. ch. 10. 126. 1 See above, ch. 9. 127. 1 ἡμιτύβιον. The word occurs in classical writers. See Aristophanes, Plut. 729. 128. 2 St. John i. 1. 129. 3 Isa. xlv. 23. 130. 4 Psal. cxxvii. 1. 131. 5 Compare Theodoret, Eccl. Hist. b. iii. ch. 21--25. 132. It was from the same motive that he caused the cross and symbols of the name of Jesus Christ to be struck out of the Labarum, (see note on b. i. ch. 6,) and reduced the standard to its original form under the Pagan emperors.

It was for the same reason also that he favoured the Jews, remitting the tribute exacted from them by his predecessors, burning the records, and casting the odium

of these imposts upon the Christians themselves. He also wrote a book against the Christians. Fleury adds, that in his last moments the emperor Julian ”spoke in a lofty strain to those about him, saying, that he was content to die ; adding, that it was an indignity to bewail a prince who was about to be re-united to heaven and the stars, and discoursed for some time concerning the immortality of the soul, with the philosophers Maximius and Priscus, till death put an end to his sufferings.” 133. 1 Ammianus Marcellinus (Hist. b. xxv. ch. 9) makes out that this was done by Procopius. The emperor Julian died at Tarsus. See Euseb. p. 458, note a. 134. 2 Concerning Aetius, see above, b. vii. ch. 5 and 6. 135. 3 The sense of the passage, according to Valesius, is as follows: ”When Euzoius, and the synod held at Antioch during the reign of Julian, had written its synodical epistle concerning the restoration of Aetius and his confederates, they omitted to send it to Eudoxius and the rest of the bishops, (as we learn from above, b. vii. ch. 6,) on account of the persecution of the Christians which was then raging. But when peace was restored, after the death of Julian, they transmitted their letter to Eudoxius and the other bishops, but took no pains to carry matters into effect.

Accordingly Aetius and Eunomius, who happened to be at Constantinople at the time, perceiving the indolence of Euzoius, sent Theophilus the Indian to Antioch with the special design of urging Eudoxius to help matters forward, and to put the sentence of the synod into execution; or, if not, of engaging him as leader of Aetius’s faction there. 136. 4 Concerning Candidus and Arrianus, see below, ch. 4, 6, 7 of this book, and b. ix. ch. 1. 137. 1 Concerning Theodulus, see above, b. vii. ch. 6, and below, b. ix. ch. 18; and as to the others, see b. ix. ch. 1 and 18. 138. 2 This is the probable orthography of the name, and not Euphranius. See below, b. ix. ch. 18. 139. 3 This Theodosius is mentioned by Socrates, (Eccl. Hist. b. ii. ch. 40,) as bishop of Philadelphia in Lydia. 140. 1 τὸν κατ’ ’Αέτιον τόμον. This word is clearly the correct reading, and not νόμον. Compare above, b. vii. ch. 2. 141. 2 See above, b. vii. ch. 2. 142. 3 Valesius reads Phoebus for Phobus ; the individual himself was probably bishop of a place in Lydia called Polychalandus. 143. 4 τὸν ἀρχαῖον κόσμον. Gothofred asserts that these words refer, not merely to ecclesiastical purposes and ornaments, but that they mean that the new emperor restored to the churches their ancient immunities and supplies of public corn, of which (hey had been deprived by Julian. Compare Socrates, Eccl. Hist. b. vi. ch. 3. 144. 1 Concerning Valentinian, see above, b. vii.

ch. 7, and compare Sozomen, Eccl. Hist. b. vi. ch. 6. 145. 2 See Theodoret, Eccl. Hist. b. iv. ch. 5. 146. 1 It is doubtful whether or not this Secundus is the same with the person elsewhere mentioned as prefect, under the name of Sallust. 147. 2 Hence we find constantly in the annals of this period the phrase ”imperator levatus” and ”renunciatus.” 148. 3 That is, as Augustus. See Gibbon’s Decline and Fall, ch. 13. 149. 4 See Socrates, Eccl. Hist. b. vii. ch. 15. 150. It is not true that he actually ”denied” the doctrine of the resurrection, like the Sadducees of old;

but. it is certain that he taught such strange doctrines as these concerning it; that at the resurrection the dead would return to the old law, and to circumcision, and the temple, and all other Jewish rites and ceremonies, for a thousand years. This we learn from Basil the Great, Epist. 74. Compare Socrates, Eccl. Hist. b. ii. ch. 46. 151. 1 Philostorgius enters minutely into the speeches and acts of Eudoxius and Euzoius against Aetius and Eunomius, for the purpose of showing more clearly the perfidiousness of their conduct, and lay at their doors the blame of the schism, because Eunomius seceded from Eudoxius, because the latter would not accept of Aetius as his teacher and master. Concerning Aetius. see Socrates, Eccl. Hist. b. ii. ch. 35; Sozomen, Eccl. Hist. b. iv. ch. 13; Theodoret, Eccl. Hist. b. ii. ch. 27. 152. 2 See above, b. vii. ch. 6. 153. 3 Αἰθίοπα.

See above, note on b. ii. ch. 6. 154. 4 οὐρανοβάται. Valesius suggests οὐρανοβοσκοι, "qui in coelis pascua habent. So Socrates is derided in the "Clouds" of Aristophanes, as Μετεωροφροντιστής. So also we find the word μετεωρολέσχαι used below, b. x. ch. 1. 155. 1 ἱερουργία. As Valesius observes, this is generally the ecclesiastical signification of the term ; though Philostorgius below (ch. 10) uses it for "ordination. Gothofred, in accordance with his own peculiar views, refers it to handling the sacred vessels. Compare Eusebius, Life of Constantine, b. iv. ch. 45.

Θυσίαις ἀναίμοις καὶ μυστικαῖς ἱερουργίαις τὸ θεῖον ἱλάσκοντο. "They propitiated the deity with unbloody sacrifices and the mystic oblation." 156. 2 Against the chronology of Philostorgius here, it should be mentioned that Gothofred considers that Procopius made his attempt A. D. 365. 157. 3 Concerning Procopius himself, see Socrates, Eccl. Hist. b. iv. ch. 3, and Sozomen, Eccl. Hist. b. vi. ch. 8. 158. 1 The place to which Aetius had sailed on leaving Constantinople. See above, ch. 4. 159. 1 Or rather of Pannonia, which is a province of Illyria. This city was the scene of the victory over the tyrant Magnentius. 160. 2 This Valens was condemned at Rome by Damasus, the then pope, A. D. 369. 161. 3 Concerning Eugenius, see Sozomen, Eccl. Hist. p. 139, note 1. Concerning the date of Eudoxius' death, see Socrates, Eccl. Hist, p. 230, note 2. 162. 4 It is to be observed that the election of bishops, and especially of the patriarchal sees, was generally referred to the emperor for confirmation after the time of Constantine. See the instance given above (b. ii. ch. 11) of the election of Athanasius. Patriarchs were elected in a synod of the bishops of their suffragan sees. 163. 1 At this period the celibacy of the clergy was partially established. Valesius remarks, however, that this Anysius might have lost his wife before taking holy orders. 164. 2 This was the general cry of the people at the election of a bishop.

Compare the account given of the election of Fabianus to the see of Rome by Eusebius, Eccl. Hist. b. vi. ch. 29. 165. 3 Concerning this Modestus, see Socrates, Eccl. Hist. p. 231, note a. 166. 4 This Dorotheus was bishop of Heraclea in

Thrace, the same who consecrated Demophilus to the see of Constantinople. See above, ch. 10. He succeeded to the see of Heraclea on the death of Hypatianus under Valens. 167. 1 ”Anomaeus. Gr. ἀνομοιος. No single term can be invented which will be an exact equivalent for this word. It means one who denies that the Son is of like substance to the Father. 168. 2 The same as Theodore. The two names are constantly interchanged by Philostorgius, as above, ch. 10. See also Socrates, Eccl. Hist. b. iv. ch. 35; and Sozomen, Eccl. Hist. b. vi. ch. 37, and b. vii. ch. 14. 169. 3 Or more strictly speaking, of Beraea, a neighbouring town, which was also his episcopal see. See chap. 8 and 19 of this book; and for a further account of Demophilus, see the extract from Suidas subjoined to the end of this volume. 170. 1 See Socrates, Eccl. Hist. b. iv. ch. 19; and Sozomen, Eccl. Hist. b. vi. ch. 35. 171. 2 This date is confirmed by the testimony of Ammianus Marcellinus. Valentinian the younger, then, was born A. D. 371. This Valentinian, son of the elder Valentinian, is not to be confounded with another Valentinian, the son of Valens. 172. 3 Philostorgius is unsupported in this statement.

This is probably one of his intentional calumnies against, Gratian, whom he hated intensely, to judge at least from below, b. viii. ch. 8, and b. x. ch. 5. Concerning the death of Valentinian the elder, see Socrates, Eccl. Hist. b. iv. ch. 31, and Sozomen, Eccl. Hist. b. vi. ch. 36. 173. 4 The chain of the Ural. 174. 1 For further particulars concerning the death of the emperor Valens, the reader is referred to Fleury’s Eccl. Hist. b. xvii. ch. 37. Compare Socrates, Eccl. Hist. b. iv. ch. last, and Sozomen, Eccl. Hist. b. vi. ch. last, and Theodoret, b. iv. ch. 36. 175. 2 Now known as the Ebro. 176. 1 Philostorgius is mistaken here. Theodosius was proclaimed emperor at Sirmium, but it was in Macedonia that he met and routed the Goths after his promotion to the purple. Philostorgius is right in asserting that he was already emperor at the time that he gained this victory; though the contrary is asserted by Theodoret, Eccl. Hist. b. v. ch. 5. Having put the barbarians to flight, Theodosius came to Constantinople, and immediately restored the churches to the orthodox party, towards the close of the year A. D. 380. Gothofred. 177. 2 μετεωρολέσχαι, ” qui in nubibus garriunt. So also his enemies at Athens termed Socrates a μετεωροφροντιστής. See Aristophanes, Nubes, passim. See also above, note on b. ix. ch. 3. 178. 1 On this subject the reader will do well to consult Sozomen, Eccl. Hist. b. iv.

ch. 24. 179. 2 It is necessary here to adopt the emendation of Valesius, τῷ γεννήσαντι μόνῳ. Compare Theodoret, Eccl. Hist. b. ii. ch. 21, οὔ τὴν γεννησιν οὐδεὶς οἶδεν εἰ μὴ ὁ γεννήσας αὐτὸν πάτηρ. 180. 3 ὁμοούσιον. The emendation of Valesius for ὁμοιούσιον. 181. 4 The same thing is predicated of the Arian party by Athanasius, in his Epist. ad Orthodoxos, and Epist. ad Solitarios. 182. 1 Compare Socrates, Eccl. Hist. p. 252, (fol. ed. note a. 183. 2 Arcadius was proclaimed Augustus A. D. 383. See Socrates, Eccl. Hist. p. 272, note b. Gratian was killed the same year. Ibid. p. 277, note b. 184. 3 Compare Socrates, Eccl. Hist. b. v.

ch. 20, and Sozomen, Eccl. Hist. b. vii. ch. 17. The place was otherwise known as Salmyris. 185. 4 ἀλφός. Lat. "Vitiligo. Compare Rufinus, Eccl. Hist. b. x. ch. 25, interius exteriusque morbo regio corruptus. Compare Gregory Nyssen, Contra Eunomium, b. i. 186. 1 Or, more correctly, Flacilla, which was the name of the wife of Theodosius, as spelt upon ancient coins, and by Gregory of Nyssa. 187. 2 See above, b. iii. ch. 28, and Theodoret, Eccl. Hist. b. v. ch. 19. 188. 3 Compare Theodoret, Eccl. Hist. b. v. ch. 12--15. 189. 4 Concerning this journey of Theodosius to Rome, see Socrates, Eccl. Hist. b. v. ch. 14; Sozomen, Eccl. Hist. b. vii. ch. 14. 190. 5 Concerning this star see below, ch. 11, and b. xi.

ch. 7. 191. 1 That is, considering the fact that they were monstrous. 192. 1 See Socrates, Eccl. Hist. p. 295, note b. 193. 2 See Fleury's Eccl. Hist. b. xvii. ch. 23. He published an edict in favour of the Arians in the following terms : "We give leave to all those to assemble whose opinions are conformable to the exposition of faith which was subscribed to under Constantius in the council of Rimini by the bishops of the whole Roman empire assembled, even by those who are now against it, and which was confirmed at Constantinople. Those, likewise, shall be at liberty to assemble to whom we have given leave, that is to say, the Catholics: but let them know that if they cause any disturbance in opposition to our statute, they shall be punished with death as authors of sedition, disturbers of the peace of the church, and as guilty of high treason. Those, likewise, shall be subject to the same punishment, who attempt openly or in private to make any resistance against this present decree." Fleury, Eccl. Hist. b. xviii. ch. 43. It would seem that the young emperor was deservedly popular : he is said to have been beloved by all men, and to have profited much by the instruction and example of Theodosius. He had a complete mastery over his passions and appetites, young as he was; and no one, during his reign, was in fear of false accusation or unjust trials.

He died beloved by the Romans and respected by the barbarians. 194. 1 Compare Socrates, Eccl. Hist. b. v. ch. 25 ; and Sozomen, Eccl. Hist, b. vii. ch. 22. 195. 1 The Greek text is hopelessly corrupt here. We have followed the judgment of Valesius in our rendering. 196. 2 μένειν. This is the reading suggested by Valesius for the commonly received text

νέμειν. 197. 3 Compare Socrates, Eccl. Hist. b. vi. ch. 1, and Sozomen, Eccl. Hist, b. viii. ch. 1. 198. 1 ἀστρόλογοι. We have readity adopted this emendation from Valesius in the place of the received reading,

στρατόλογοι; as to the office of whom there is considerable doubt, if indeed (he title or term was known at this period. 199. 2 Compare Sozomen, Eccl. Hist. b. ix. c. 4. 200. 1 This was sanctioned by a Constitution sent by Arcadius to Eutychian, the successor of Caesarius, A. D. 398. See lib. iv. Codex Theodos. de Haereticis. 201. 2 Compare Socrates, Eccl. Hist. b. vi. ch. 5, and Sozomen, Eccl. Hist. b. viii. ch. 7. 202. 1 Or rather Panteichium. Compare Socrates, Eccl. Hist. b. vii.

ch. 21. 203. 1 Compare Sozomen, Eccl. Hist. b. viii. ch. 1. 204. 2 Compare Socrates, Eccl. Hist. b. vi. ch. 6, and Sozomen, Eccl. Hist, b. viii. ch. 4. 205. Iapyx. Compare Horace, iii. Od. xxvii. 20. 206. 1 Compare Sozomen, Eccl. Hist. b. viii. ch. 25, and b. ix. ch. 4. 207. 2 After the death of his empress Eudoxia, Honorius had married first Maria, and afterwards Thermantia. daughter of Stilicho. 208. 1 ἐφεῖσαν. Concerning this flight of Eucherius to Rome, and his taking refuge of sanctuary in one of its churches, compare Zosimus de Att. et Alar. b. v., and Socrates. Eccl. Hist. b. vii. ch. 10, and Sozomen, Eccl. Hist. b. ix. ch. 6 and 7. 209. 1 τὸν πόρτον. The port of Rome, not of Ravenna, as Gothofred renders it. According to Sozomen, Eccl. Hist.

p. 375, Alaric did not seize upon the port of Ravenna (which was called Classis) till a later occasion. 210. 2 The learned Gothofred incorrectly understands these words to refer to Attalus, and not to Alaric. 211. 3 The lines within [brackets] are not in the Greek text of Philostorgius, but are given here, according to the Latin version by Valesius, as also in all other places where the original is defective. 212. 4 The allusion is to the prophecy of Daniel, ii. 31--45, where the feet of the great image seen by Nebuchodonosor were partly of iron and partly of clay. This prophecy, Philostorgius says, was twice fulfilled in the times of Honorius; firstly, when Adolphus made peace with Honorius, A. D. 412, and, secondly, when he married Placidia, or Flacilla, in the following year. 213. 1 The lines within [brackets] are supplied, as before, from Valesius. 214. 2 This happened A. D. 417. 215. 3 The three usurpers mentioned in this chapter, Jovian, Sebastian, and Heraclian, were all put down in the course of the year A. D. 413, under the consulship of Lucius. Heraclian had been proclaimed consul with Lucius, but, on being proclaimed a public enemy, his name was erased from the public Fasti. 216. 1 Compare Sozomen, Eccl. Hist. b. ix. ch. 1. 217. 2 σημειώσεις.

Called, in Latin, ”Annotations;”’ a general term for the edicts and general orders of the emperors. 218. 3 It is agreed on all hands that the eclipse of the sun mentioned below, happened in the twelfth consulship of Honorius, and the eighth of Theodosius, that is, A. D. 418. Theodosius, accordingly, was at this time in his eighteenth year, having been born A. D. 401. 219. 4 θρύαλλις. Compare Aristoph. Nub. 59, 585. 220. 1 λάσια χώρια. ”Regiones quasi arborum comis densoc et horrentes.” 221. 2 σιτοβολῶνες. The equivalent to ”horrea,” according to Hesychius. 222. 1 Exod. xiv. 21, 22. 223. 2 Exod. xvii. 6. 224. 3 2 Kings v. 14. 225. 4 Compare Socrates, Eccl. Hist. b. vii. ch. 24. 226. 1 Socrates, Eccl. Hist. b. vii. ch. 23. 227. 1 For further information respecting Apollinarius, Basil, and Gregory of Nazianzum, the reader is referred to Fleury’s Eccl. Hist. b. xii. ch. 52; b. xv. ch. 6 ; b. xvii. ch. 25; b. xiii. ch. 24 ; and b. xiv. ch. 1. There were two Gregories of Nazianzum, father and son ; it is scarcely necessary to remark that it is the son who is here spoken of. 228. 1 ὧν ἑκατέρας. Gothofred incorrectly renders these words thus : ” Ex quo utrinque effunditur fluvius.” 229. 2 Suidas has here erroneously

placed Eusebius for Philostorgius. The former makes no mention of Agapetus. 230. 1 See above, b. ii. ch. 2. 231. 2 That is, of course, St. Peter, who was the first bishop of Antioch.

The use of the plural for the singular in this especial phrase is very common in the ecclesiastical writers. 232. 3 See above, b. iii. ch. 15. 233. 1 ἔφοροι. The heretical bias of Philostorgius obviously discovers itself, as Valesius remarks in his note, in the use of this term for that of

ἐπίσκοποι. The adoption of the term in this sense is without parallel among ancient Christian writers; and both this term and the praises of Aetius and Eunomius at the end of the chapter, clearly show the genuine character of the fragment, as being the composition of Philostorgius. See above, b. ii. ch. 4. 234. 2 Valesius observes that we must read here Eunomius for Eudoxius ; as the former was never a pupil of Aetius, but (as we learn above, b. ii. ch. 15) of the martyr Lucian, or perhaps of one of his disciples; possibly of Asterius. Compare b. iv. ch. 4. 235. 1 See above, b. v. ch. 2. 236. 2 See above, b. iv. ch. 4. 237. 1 See Iliad, B. 261. 238. 2 See above, b. vii. ch. 6. 239. 1 See above, b. vii. ch. 6. 240. 2 Compare Hor. iv. Od. ii. 5-12, and I. Sat. iv. 11 ; x. 62. 241. 1 See above, b. ix. ch. 14. THE END

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