

Books dealing with Hippolytus, Novatian, Cyprian, Peter of Alexandria, Eusebius, Gregory of Nyssa, and other writers, are awaiting discussion, but must be reserved for a later number of the JOURNAL. The present notice has already almost exceeded the reasonable limits of a chronicle.

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### HAGIOGRAPHICA.

(1) IN the department of hagiography the chief event must always be the appearance of a volume of the Bollandist *Acta SS.*; and during the two years that have elapsed since the previous Chronicle in these pages, a volume has been published, not indeed a part of the great series of *Acta*, but one of those welcome supplementary volumes that from time to time appear in the same stately dimensions and print as the regular series. It is a critical edition of the *Synaxarium* of the Greek Church<sup>1</sup>. The *Synaxarium* is one of the liturgical books which gives in quite a short form day by day the lives of the saints celebrated throughout the year—much as the later Latin Martyrologies of Bede-Florus or Ado. The edition is the work of Père Delehaye. The Prologue discusses the character of the *Synaxaria* and their relations to other similar Office Books, as the *Menaea*, &c.; it investigates the sources from which the lives were compiled, and describes the MSS and their groupings. The text is a reprint of the Sirmond MS of the twelfth or thirteenth century, once among the Phillipps Collection, and now at Berlin; but fully half of each page is taken up with additions and selected readings from some sixty MSS. As in the case of the Martyrologies, the historical value of such a collection is very difficult to estimate; no doubt a number of authentic traditions are to be found therein, mixed up with a vast amount of rubbish. But a good edition of the *Synaxarium* is a great acquisition for the hagiographer, the liturgist, and the Church historian.

The sixth and last volume of the Greek *Menaeon*, or longer Lives, edited by the Basilian monks of Grotta Ferrata, has recently issued from the Vatican Press; it can, however, hardly claim to be a critical edition.

(2) Of hardly less importance is the appearance of one of the volumes of the *Monumenta Germaniae Historica* devoted to saints' lives. The fourth volume of Merovingian writers consists, like the third, wholly of hagiographical materials edited by Dr. Bruno Krusch<sup>2</sup>. The first

<sup>1</sup> *Propylaeum ad Acta SS. Novembris: Synaxarium Ecclesiae Constantinopolitanae* (Brussels: pp. lxxv, 1179).

<sup>2</sup> *Passiones Vitaeque Sanctorum Aevi Merovingici* (Hannover: Hahn, pp. 817).

half is taken up with the Irish monks, SS. Columbanus, Gall, and their fellows; the most important document, the *Vita Columbani discipulorumque eius* by Jonas, is accepted as authentic and historical, the author having known well some of St. Columbanus's personal friends; less authentic is even the earliest Life of St. Gall, written a century and a half after the saint's death. The second half of the volume contains the lives of a number of purely Merovingian bishops and saints, of whom the most important probably is St. Eligius or Eloi, the friend of Dagobert I, though the *Vita* in its present form is, in the editor's judgement, of much later date. The volume of 800 pages contains eighteen documents edited with infinite labour and scrupulous care. Of course they had already been printed, many by the Bollandists, many by Mabillon; but for serious historical work all previous editions are now definitely superseded. The historical and critical Introductions, notably that on St. Columbanus, are of extraordinary value, as also are the elaborate Index and *Lexica et Grammatica*, or list of notable words and forms.

An instructive episode in connexion with this volume is worth recording, as showing how necessary it is that an editor should see every known MS of his text. The Life of St. Richarius, or Riquier, printed by Krusch, is Alcuin's literary revision of an earlier life. All the MSS which he examined contained this form; but he mentions one MS which he could not see. Père Poncelet the Bollandist has since had an opportunity of examining this MS, and he finds that it preserves the missing earlier form, and that there is every reason for believing that it was really written by a contemporary of the saint. The text is printed in *Analecta Bollandiana* XXII. Thus in spite of all Krusch's care, his collection is already defective.

(3) While speaking of the Merovingian saints it will be proper to mention Abbé Vacandard's Life of St. Ouen, bishop of Rouen (641-684)<sup>1</sup>; those who know the author's other works will not be surprised at the statement of the Bollandist reviewer that it is a solid contribution to historical hagiography, and deserves 'des éloges sans réserve.' Krusch, too, in the Addenda to the volume just noticed, praises it as one of the best studies on Merovingian history that has appeared for many years.

(4) The present year witnessed the completion of the edition of the Apocryphal Acts of the Apostles begun by Lipsius and carried out by Max Bonnet<sup>2</sup>. The concluding part contains the Acts of Philip, of Thomas, and of Barnabas. We congratulate the surviving editor on the completion of the undertaking, which has been throughout a model of good editing. Readers of the JOURNAL will remember that

<sup>1</sup> *Vie de Saint Ouen* (Paris: Lecoffre, pp. xxi, 394).

<sup>2</sup> *Acta Apostolorum Apocrypha*, II, ii (Leipzig: Mendelssohn, pp. xlii, 395).

on two occasions Mr. Burkitt has maintained that the Acts of Thomas are an original Syriac work, the Greek being a translation; and Mr. Rendel Harris in his *Dioscuri* (to be noticed just now) says that he had independently arrived at the same result; so did Dr. Raabe<sup>1</sup>. Dr. Max Bonnet tells us that he too had begun (reluctantly) to suspect the same, when Mr. Burkitt's articles came and quite convinced him:—and, indeed, seeing that the 'Hymn of the Soul' has now been found, and in prose, in the Greek *Acta*, whereas it is in metre in the Syriac, it is difficult to see how any other conclusion can be possible. Bonnet, however, still holds tentatively that the original may have been a Greek text, now lost except in one passage, so that the present Greek *Acta* would be a retranslation back into Greek. The independent Greek Acts of Thomas, first printed by Dr. James in his second series of *Anecdota Apocrypha*, are not included in this edition.

(5) Although already reviewed in these pages by Dr. James, the second volume of Dr. Wallis Budge's Ethiopic *Contentings of the Apostles*, containing the English translation, should be mentioned here.

(6) Two recent substantial numbers of *Texte und Untersuchungen* have dealt with Apocryphal Acts. In one Prof. von Gebhardt edits the Latin versions of the Acts of Paul and Thecla<sup>2</sup>. He shows that there are three quite independent Latin translations, one of which exists in three variant forms, another in four, so distinct that the attempt to form resultant texts would be impracticable. Thus there are in effect eight Latin texts, all here printed in full, each with its apparatus; besides these there are fragments of a fourth independent Latin version, and seven epitomes. The Introduction will be of interest to textual critics as a model of method in investigating a difficult problem. The relationships of the Latin versions to each other and to the Greek are highly complex, and confusing. Gebhardt's conclusion is that the extant Greek MSS do not faithfully preserve the original work but a revised redaction. Here again we encounter the phenomenon, so familiar in N. T. criticism, of frequent agreements between the Latin and Syriac against the Greek: in such cases von Gebhardt holds that the united witness of the two versions must prevail. We pity the next editor of the Greek *Acta* who will have to face the problems raised by this mass of new material. Gebhardt's admirable study only emphasizes the pessimistic conclusion that in textual criticism the more thorough the work the less certain the text.

Dr. Corssen has maintained the thesis that in the fragments of the

<sup>1</sup> Theol. Literaturzeitung, 1903, 400.

<sup>2</sup> *Die lateinischen Uebersetzungen der Acta Pauli et Theclae*: T. und U. vii 2 (Leipzig: Hinrichs, pp. cxviii, 188).

fourth Latin version mentioned above, we have a translation of portions of the primitive form of the *Acta*, not known to exist in Greek<sup>1</sup>.

(7) Prof. Carl Schmidt takes occasion from some Coptic fragments of the *Acta Petri* to investigate anew the character of these Acts<sup>2</sup>. He arrives at the conclusion that not only the Acts of Peter but also the others, even the highly docetic Acts of John, as well as the Acts of Thomas, including even the 'Hymn of the Soul,' are not Gnostic in origin and character, but Catholic, and represent phases of thought to be found in 'the Great Church' during the second century. If such a view finds acceptance—and coming from a specialist in Gnostic matters it must carry great weight—it will work little short of a revolution in some departments of early Christian history.

(8) The fifty pages devoted to the Apocryphal Acts in Dr. Bardenhewer's great History of Early Church Literature<sup>3</sup>, supply copious information fortified by an exhaustive bibliography in regard to this whole cycle of literature. The work is planned so as to occupy six large volumes, whereof the first (reaching to the end of the second century, but not including the New Testament), has been published. This history is an enlargement of the author's excellent *Patrologie*.

(9, 10) Two small volumes of selected Greek and Latin *Acta Martyrum* have been prepared by Knopf and von Gebhardt<sup>4</sup>. The *Acta* of the following ten Martyrdoms are included in both collections: Polycarp; Karpus, Papyrus, and Agathonike; Justin; Scillitan martyrs; Lyons martyrs; Apollonius the Apologist; Perpetua and Felicitas; Pionius; Cyprian; Testament of the Forty Martyrs of Sebaste. Each editor includes a dozen other documents whereof the genuineness will not be contested, except in regard to the Greek Acts of Paul and Thecla, printed by von Gebhardt. Needless to say, the cycle of Roman 'Gesta' is wholly unrepresented. The documents in these two volumes will afford a very adequate literary criterion for distinguishing between genuine Acts and romances; and they are in themselves of extraordinary interest as relics of the earliest Christian times. As both editions are intended to be practical manual ones, the best printed texts have been reproduced; von Gebhardt, however, has had some slight recourse to manuscripts.

(11) Of single texts of Acts of Martyrs the following deserve mention: Signor Franchi de' Cavalieri has edited the *Passio SS. Mariani et*

<sup>1</sup> *Die Urgestalt der Paulusakten* (Zeitschrift für Neutestamentliche Wissenschaft, 1903, Heft 1).

<sup>2</sup> *Die alten Petrusakten*: T. und U. ix 1 (Leipzig: Hinrichs, pp. 176).

<sup>3</sup> *Geschichte der altkirchlichen Litteratur*, I (Freiburg: Herder, pp. 592).

<sup>4</sup> *Ausgewählte Märtyreracten*, von Rudolf Knopf (Tübingen: Mohr, pp. 120). *Ausgewählte Märtyreracten und andere Urkunden*, von Oscar von Gebhardt (Berlin: Duncker, pp. 260).

Jacobi, and the Martyrium of St. Theodotus of Ancyra<sup>1</sup>, and that of St. Ariadne, all in the Vatican *Studi e Testi*. In the *Analecta Bollandiana* have appeared the Acts of SS. Dasius, Gaius, and Zoticus; of SS. Fidelis, Alexander, and Carpophorus; and of St. Barlaam of Antioch. Dr. Compennass has edited the *Acta S. Carterii Cappadocis* (Bonn). Dr. Kirsch has produced various preliminary studies for the comprehensive edition of the *Legenda* of St. Agnes which he has in hand. Finally, owing to the number of martyrdoms for which it is our ultimate authority, it is perhaps right to mention Schwartz's edition of Eusebius's *Ecclesiastical History* (I-V) in the Berlin series.

(12) In the previous Chronicle mention was made of M. Bidez's edition of two previously inedited Greek forms of the Life of Paul the Hermit, and his conclusion, viz. that St. Jerome's Latin is the original, was acquiesced in; but a subsequent study by Abbé Nau necessitates a reconsideration of the whole question<sup>2</sup>. The main facts are as follows: of the two Greek forms of the *Vita*, one (called *a* by Bidez and Nau) is manifestly a literal translation of the Latin; the controversy turns on the second (*b*), a somewhat shorter and simpler form of the story; from *b* come three versions, a Syriac (in MSS of the sixth century), a Coptic, and an Arabic. Although *a* and *b* differ greatly, so that probably in five-sixths of the subject-matter they might well be independent translations of the Latin, still here and there there are resemblances and identities of vocabulary and phraseology such as demonstrate a literary connexion, and preclude the hypothesis of complete independence. Bidez holds that *b* is a very free rewriting of *a*; Nau that *b* is the original of St. Jerome's Latin, while *a* is a revision of *b* made with the object of assimilating it to the Latin. One would gladly see Nau's view prevail, for the historical basis of the story of Paul the hermit would thus be placed on a somewhat better footing<sup>3</sup>. But after a careful study of the question I find myself unable to arrive at a decision. Nau shows that *b* presents a number of coincidences of vocabulary with the *Vita Antonii*, which are not in *a*, and claims this as a palmary proof of the priority of *b*; but the force of this argument is neutralized by Abbé van den Ven, who (at p. 132 of the monograph next to be noticed) shows that the Greek of the *Vita Hilarionis* contains citations, even more striking, from the *Vita Antonii*: in this case there can I think be no doubt of the priority of the Latin. Nor does Nau's

<sup>1</sup> The Acts of St Theodotus were omitted by an oversight in the list of genuine Acta in Harnack's *Altchristliche Literatur* (see Theol. Literaturzeitung, 1902, 358).

<sup>2</sup> *Le texte grec original de la Vie de S. Paul de Thèbes* (Analecta Bollandiana XX).

<sup>3</sup> The attitude adopted by Prof. Grützmacher in his *Hieronymus* in regard to the *Vita Pauli* is much the same as the present chronicler's in the *Lausiac History of Palladius* (p. 230). It is to be hoped that the concluding part of Dr. Grützmacher's monograph will be published in time for the next chronicle.

explanation of the difficulty to his theory that arises from the presence in *b* (as in *a* and the Latin) of the postscript wherein 'Jerome the Sinner' begs for prayers as the author, appear quite satisfactory: for although, as he says, the postscript is in a different form in the different copies, still in every known representative of *b* (even the Arabic) the postscript is there in some shape, and it is difficult to believe that it should have been introduced independently in all five copies of *b* (two Greek MSS and three versions).

One consideration that might decide the question has not been noticed on either side. St. Jerome's Latin contains three verses from Virgil; if *b* reflects any of these Virgilian pieces it may be recognized as a translation of the Latin. In the Latin we find:

Talia perstabat memorans fixusque manebat.

*b* gives for this: ἐμμείναντος δὲ αὐτοῦ ἐν τοῖς λόγοις τούτοις. The question is, Did the Greek suggest the line of Virgil to St. Jerome, or does it translate it? *a*, which is confessedly a translation of the Latin, has simply ταῦτα διαβεβαιουμένον. This makes me inclined to see in *b* a translation of the Virgil, for it is more like the Latin than is *a*.

(13) A controversy like the last has been raised also in regard to St. Jerome's Life of Malchus, which Dr. Kunze in his *Marcus Eremita* maintained to be translated from the Greek-Syriac form of the life. Abbé van den Ven defends St. Jerome's authorship, and in my judgement convincingly<sup>1</sup>. He prints for the first time the Greek and part of the Syriac. His treatment bespeaks care, acumen, knowledge of the literature, and understanding of critical methods; and as in addition he is able to work in Syriac and Coptic, valuable contributions in the domain of early monastic literature may be looked for from him. We owe to him also *La Vie grecque de S. Jean le Psychaite* (c. 820), printed for the first time in the Louvain *Muséon* of 1902.

(14) Another elaborate contribution to the records of early monachism is Abbé Nau's study of the legend of Thais the Harlot<sup>2</sup>. He investigates the sources of the story and shows that the hero is Sarapion Sindonita, and not Paphnutius as in the Latin. He then prints side by side three Greek varieties of the text, and as many varieties of the Latin version, along with a translation of the Syriac. The Introduction is of considerable interest; but it is disappointing to find in so scientific a piece of work the non-authentic portions of the current Lausiac History still cited as being by Palladius.

(15) The latest number of *Texte und Untersuchungen*<sup>3</sup> is a study by

<sup>1</sup> *S. Jérôme et la Vie du Moine Malchus le Captif* (Louvain: Ista, pp. 161: from the *Muséon*).

<sup>2</sup> *Histoire de Thais*: *Annales du Musée Guimet* XXX (Paris: Leroux, pp. 64).

<sup>3</sup> *Schenute von Atripe und die Entstehung des national-ägyptischen Christentums*:

Dr. Leiboldt on Schenute or Schenoudi (Senuti in *Dict. Christ. Biog.*). He was archimandrite of the great White Monastery at Atripe or Athribis, and was next to Pachomius the chief organizer of the cenobitical life in Upper Egypt. He lived during the second half of the fourth and the first half of the fifth century. Leiboldt begins with a list of the numerous Coptic fragments that may with reasonable probability be ascribed to Schenoudi; they are for the most part letters and sermons, and he relies on them rather than on the *Life* by Besa, Schenoudi's disciple. He rejects Nau's surmise that the *Life* was originally written, not in Coptic, but in Greek; and he sides with Abbé Ladeuze in maintaining against M. Amélineau the superiority of the Coptic over the Arabic form of the *Life*. The Schenoudi documents possess a special philological importance as forming a considerable portion of the body of original Coptic literature that has come down to us. Dr. Leiboldt next sketches the political and religious state of the Copts of Upper Egypt about the year 400; there follow an account of Schenoudi's life and an appreciation of his character and ways of thought, and then an elaborate description of the monastic system that prevailed in his monastery. In short the book is excellent and of extraordinary value not only for the life of the hero, a truly notable personage, but also for the history of Egyptian monachism and of native Coptic Christianity. Not the least remarkable circumstance concerning Schenoudi is the fact that he was discovered only in our own day. His memory was indeed preserved among the Copts; but though he was a prominent Churchman in the early fifth century, and apparently took part in the Council of Ephesus as an adherent of St. Cyril (there is no evidence that he supported Dioscorus after Chalcedon, indeed he died in 451), his name nowhere occurs in the Greek or Latin writers of the time; so that he was unknown outside of Egypt until the publication of the Coptic Catalogues of Mingarelli and Zoega, and the writings of Quatremère and Revillout. Yet Rufinus, Jerome, Palladius and Cassian all were in Egypt at the heyday of Schenoudi's influence; and Palladius actually visited and describes a Tebennesiot monastery at Panopolis (Akhmim) only a few miles from Athribis, and relates a story concerning a convent of nuns in Athribis itself. It is indeed a striking reminder of the limitations and dangers of arguments from silence.

(16) Mr. T. R. Glover's *Life and Letters in the Fourth Century* has already been noticed in these pages; but I may be allowed to revert to a current and important hagiographical problem once again raised here. He brings forward in the very last pages of his book the *Vita Antonii* as an example of an early Christian novel, rejecting of course the

T. und U. x 1 (Leipzig: Hinrichs, pp. 213). [A further notice of this work will be found on p. 129 of this volume of *J.T.S.*]

Athanasian authorship. Now in the Introduction to the forthcoming edition of the Lausiac History I refer to passages in the recent writings of the following scholars which show that Weingarten's positions are no longer held by the generality of critics, and that the *Vita Antonii* is now commonly accepted as substantially historical, and as a genuine work of St. Athanasius: Preuschen, Stülcken, Bardenhewer, Holl, Völter, Leipoldt, Grützmaker; to these might be added Nau and the Bollandists; Hilgenfeld and Zockler have always held this view. Here only the most recent pronouncement will be cited, that of Grützmaker in the art. 'Monchtum' in Herzog-Hauck's *Realencyklopädie*; he says: 'The *Vita* without any doubt goes back to Athanasius'; and adds: 'As to the historical value of the source there can be no doubt, as Athanasius stood in close relationship with Anthony.'

(17) Dr. Preuschen has recently reprinted his Darmstadt 'Programme', wherein he cut the ground from under the theory, threatening to become the vogue, that before his conversion to Christianity St. Pachomius had been a Serapis monk, and derived thence the ideas on which he organized his monasteries. Preuschen shows that the *κάρτοι* in the temples of Serapis did not form quasi-monastic communities, and were not monks in any sense whatever. By exposing this 'unfounded myth' he claims to have given its *quietus* to the last surviving of Weingarten's theories on monastic origins.

(18) The first three parts of M. Léon Clugnet's *Bibliothèque Hagiographique Orientale*<sup>2</sup> contain the *Vie et récits de l'abbé Daniel le Scétiote*, the Greek edited by Clugnet, Syriac by Nau, and Coptic by Guidi; the Syriac *Histoire de Jean Bar Aphthonia* by Nau; a Syriac text by Kugener, and the Greek story of St. Nicholas the Soldier by Clugnet.

(19) Père Delehaye has edited in the *Analecta Bollandiana* XXII (1903) a Greek *Vita Melaniae Junioris* from a Barberini MS presenting a much purer form of the life than that of the Metaphrast. It is, indeed, akin to the Latin *Vita* printed in *Anal. Boll.* VIII; but the editor waits for the new Latin text announced three years ago by Cardinal Rampolla, before discussing the relationship between the Greek and Latin. A passage in chapter 1 cited from the *Historia Lausiaca* (c. 119) reveals the relationship. The Latin of this piece is a close translation of the *Hist. Laus.*; the Greek is a paraphrase, but contains enough of the actual vocabulary of Palladius to preclude the notion that it was retranslated from the Latin. This shows that the *Vita* was originally written in Greek, but that the extant Greek *Vita* has been subjected to extensive literary revision and paraphrasing, so that the Latin is the purer form. The passages will be printed in the Introduction to my text of the Lausiac History.

<sup>1</sup> *Mönchtum und Sarapiskult* (Giessen: Ricker, pp. 68).

<sup>2</sup> Paris: Picard.

(20) So far we have dealt with texts and textual problems; two English books remain dealing with wider questions of hagiography. Mr. Rendel Harris has printed two lectures on certain twin saints in the ecclesiastical calendar<sup>1</sup>. The argument is developed by a series of extraordinarily ingenious inductions, so that even while resisting them one by one as they appeared, the present writer felt as though a sort of web were being gradually wound around him. The thesis is that a number of the twin saints really represent the Dioscuri. The author shows how widespread was the cult of the Twins not only among Greeks and Romans, under the names of Castor and Pollux or of Amphion and Zethus, but generally among the Indo-Germanic races. The cult appears to have been religious and moral in character; and it would be in full harmony with well-known facts to suppose that features of this popular and harmless cult should have been transferred from the mythological Twins to Christian twin martyrs. In regard to the first case examined, that of the eastern martyrs Florus and Laurus, I think Mr. Rendel Harris has shown good ground for supposing that features of their cult were derived from that of the Twins; when he goes further and suggests that the Martyrs are the Twins, he is on less secure ground. Similarly I think he has shown that the writer of the apocryphal acts of Thomas 'the Twin' moulded his story on current notions connected with the cult of the Twins. The other cases appear less valid; one of them is the case of SS. Protasius and Gervasius, and here an issue of far deeper and wider import is raised. The author hardly disguises his belief that the question involved is the veracity of St. Ambrose and St. Augustine, and that the whole affair was a fraud and a hoax wilfully perpetrated by St. Ambrose, who 'knew that he was parading the Dioscuri in a Christian dress.' Less brutal methods of facing the ever-recurring problem of miracles recorded by eye-witnesses have for some time prevailed. Concerning the eye-witnesses who relate St. Bernard's miracles the late Cotter Morison, while rejecting their evidence, was still prepared to say that they 'had probably as great a horror of mendacity as any who have lived before or after them<sup>2</sup>.' That Ambrose and Augustine should have conspired to lie; that Ambrose should have lied hypocritically and unctuously in a private letter to his sister; that Augustine, that 'religious genius of extraordinary depth and power' (Harnack), who was at Milan at the time of the occurrences, should in later years have four or five times with wilful and wanton mendacity reverted to the story, will to some minds appear of all hypotheses the most difficult.

(21) Mr. W. H. Hutton, the Bampton Lecturer for the current year,

<sup>1</sup> *The Dioscuri in the Christian Legends* (Cambridge: University Press, pp. 64).

<sup>2</sup> *Life and Times of St. Bernard*, p. 374.

has chosen for his subject the English Saints<sup>1</sup>. The opening lecture explains the motive: the subject is regarded as a branch of Christian apologetics, the embodiments of Christianity found in the saints being taken as a voucher of the character of the religion—'by their fruits shall ye know them.' Succeeding lectures deal with the great English saints under various groupings: first come the Saints of the Conversion both Roman and Irish (and here it is to be noted that there is no disposition to exaggerate the importance of the Irish missions as contrasted with the Roman); then follow Royal Saints, Monks, Statesmen, and finally Women and Children. The book is in effect a series of pictures in which the chief saints of England are presented one by one, and their character, life's work, and influence are delineated with much skill and charm. Naturally every reader will demur to some or other of the lecturer's positions; for instance, those who have read the *Ascent of Mount Carmel* and the *Obscure Night of the Soul* and the other works of St. John of the Cross, will be bewildered on being told that 'his spiritual struggles read like the ravings of one possessed' (p. 74). But the book is written with sympathy and appreciation and even a sober enthusiasm, so that it is pleasing reading. There are two appendices, one printing for the first time a Life of St. Edward the Martyr from MS 96 of St. John's College, Oxford; the other containing notes on the question of mediaeval miracles. The numerous bibliographical references in the footnotes will be of great service.

(22) Any treatment of recent 'Franciscana' would demand more space than is here available, but the subject has been well dealt with by Professor Little in the *English Historical Review*, Oct. 1902. With most of his judgements I can agree, especially that on the *Speculum Perfectionis*; but concerning the document put forward by Friars da Civezza and Domenichelli as the *Legenda Trium Sociorum* my judgement would be more unfavourable than his, for I doubt that any homogeneous Latin text, properly so called, stands behind the Italian.

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<sup>1</sup> *The influence of Christianity upon National Character illustrated by the Lives and Legends of the English Saints* (London: Wells Gardner, Darton & Co., pp. 385).