

History and Literature of Christianity

from

Tertullian to Boethius

By

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With Introductory Foreword by

HIS EMINENCE CARDINAL GASQUET

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History of Civilization

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* An asterisk indicates that the volume does not form part of the French collection "L'Evolution de l'Humanité".

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FOREWORD

I HAVE been asked to write a brief *Foreword* to this excellent translation of this important and scholarly work, the *Histoire de la Littérature Latine Chrétienne*. I gladly accepted the task, if only to testify my personal appreciation of the volume and to record my thanks to the author, M. Pierre de Labriolle, for having given us a work that has long been wanted by scholars and students of Latin literature.

M. de Labriolle is well-known from his numerous essays upon special points and persons connected with this subject. Here in England, it is to be feared, the study of the influence of Early Christian literature upon European thought and culture has been much neglected, and it would hardly be an exaggeration to suggest that many who have been educated upon the works of the Pagan classical authors would hardly know the names, and still less the works, of the great Christian writers of the early centuries. In France and in Germany the importance of this side of general literature is being more and more recognized, and its influence is clearly seen in the literary output of the last century. In France, for instance, Chateaubriand was deeply read in the Early Christian Latin literature. This is evidenced in his *Les Martyrs* and others of his

works. So, too, to name only one other case: M. Gaston Boissier has given us many charming studies of Christian Latin authors in his always suggestive *Fin du Paganisme*.

At the present time in England there is, I believe, a distinct tendency to recognize the importance of the study of the Latin writers of the Early Christian ages. The late Dr Mayor of Cambridge lectured on Tertullian, and made a profound study of the text of the *Apologeticum*, and his notes were published with an introduction and translation by Professor Souter at the Cambridge University Press in 1917. In this the eminent scholar Dr Souter fully recognizes the importance of Early Christian literature. It is well to note here that in the very useful Tables printed at the end of M. de Labriolle's volume full justice is not done to the many excellent studies and translations of the Christian classics which have been made by English scholars. To judge from these tables only, a reader would suppose that very little indeed had been done by English scholars in this field of work. There are very many such studies and translations in existence. For example, to name but a few: We have the *Ante-Nicene Christian Library* (published by T. & T. Clark), the *Library of the Fathers of the Holy Church* (Newman and other scholars), *A Select Library of Nicene and Post-Nicene Fathers* (Wace and Schaff), various translations among the S.P.C.K.'s publications, etc. This is not said by way of criticism or to detract in any way from the great value of this work of our author, but to assist any student who may desire to profit by this volume and, taking up the study of the

Christian classics, would wish to know what English editions to consult.

M. de Labriolle's volume begins with a long Introduction of some thirty pages, in which, having pointed out the relatively recent interest taken by scholars in the study of Early Christian Latin writers, he examines the attitude of Christianity, both theoretically and practically, towards the old Pagan models, and the influence of these upon the formation of the literature of the Christian ages. The Introduction should be read in its entirety; it will repay a careful study. It concludes by introducing the reader to the chief collections of Latin texts contained in the *Patrologia Latina* of Migne and the Vienna *Corpus* still in progress.

The volume itself, after this Introduction, is divided into five books, which contain notices of the chief Christian writers from the beginning till what is known as the "Middle Ages," that is, from the great Tertullian at the end of the first century of the Christian era to St Isidore of Seville at the close of the sixth. The books are divided into Chapters, prefaced by bibliographical notices and enriched by notes of anything which could serve to inform the reader on the subject-matter treated of. The lives of the various writers are brief, but are complete, and contain the important historical settings which gave occasion to the writing of the various pieces. Only an examination of the volume itself can give an adequate idea of the rich material which the author has gathered together and here offers to the student of Christian literature.

No better idea can be given of the scope and purpose of this work than a quotation from the passage

with which M. de Labriolle concludes the volume. He writes :

“After Boethius, Cassiodorus, and Isidore of Seville, the frame-work of the intellectual life of the Middle Ages was established for a long time. A natural line of demarcation at this point closes the history of Latin Christian literature.

“I believe I have not over-estimated its merits. I have not concealed the fact that really finished literary authors are rare. . . . But let us guard ourselves against a certain rather rigid type of ‘humanism,’ which would only judge the Christian writings from the point of view of the classic ideal. . . . Whatever be its defects, this vivid Latin Christian literature deserves to be more carefully studied than appears to be generally the case, and whoever is interested in the history of ideals will not regret having made the effort. There are numerous historical and literary problems which can only be grasped fully after we have seen their factors coming to light during the period we have just traversed [in this volume]. And, again, how many strong personalities are revealed, how many magnificent minds and pathetic souls anxious for the destiny of mankind, each one preserving, in spite of the community of their faith and the identity of its theoretic solutions, their original action upon this eternal enigma! On the day when our Higher Course of Studies shall have taken a more generous interest in some of their masterpieces, scholarly research will again turn in the direction of patristic study.”

With these words of M. de Labriolle we may well leave the volume to speak for itself, in the con-

fidence that in this English version it will find many readers, who will be grateful to the author and his very competent translator for having given them so valuable a help to the study of the Christian classics.

AIDAN CARD. GASQUET.

July 21st, 1924.

AUTHOR'S PREFACE

THIS History of Latin Christian Literature is the outcome of over twelve years spent as Professor at the University of Fribourg-en-Suisse. Thanks to the entire liberty allowed to me in the arrangement of the course of studies I was able to combine with my lectures on classic Latin literature a profound study of the Christian authors and thereby to follow the destinies of the Old Learning through their vicissitudes up to the threshold of the Middle Ages.

We do not possess in France any similar work. *L'Histoire Générale de la Littérature du Moyen Age en Occident* (Paris; E. Leroux), the French translation from Ad. Ebert, was made as long ago as 1883, and is only of value for its sufficiently conscientious analyses. Bardenhewer's *Patrology*, translated in 1905 (Paris; Bloud, 2nd ed.) is little more than a bibliographical repertory. The recent contribution by M. Tixeront (Paris; Gabalda) is an elementary *précis* in which Latin literature only obtains its bare share. It seemed to me that I might be performing a useful service in providing for the first time an ample survey wherein I might endeavour to bring again to life the leading figures in Western Christianity, and to define the present stage of matters still in dispute.

I trust I have not been too prodigal of information that might be easily obtained. Those desirous only of

a general view can pass over the technical remarks and the notes. The latter, together with the Tables which I have grouped at the end of the volume, will assist the serious reader to find his way rapidly over the expanse of this vast Christian literature, still inadequately explored, wherein so many problems solicit his studious inquiry. I have pointed out numerous questions still to be studied; any manual giving the impression that our knowledge is complete would be wanting in scientific value.

P. de L.

BIOGRAPHICAL NOTE BY THE TRANSLATOR

PROFESSOR PIERRE DE LABRIOLLE, the distinguished Author of this painstaking, eloquent and authoritative work, has made the study of classic literature and of patristic Christian literature the solid foundation for the high esteem in which he is held among French *savants*. As he states in his preface, it is the fruit of nearly thirteen years spent as Professor of Classic Latin Literature at the University of Fribourg-en-Suisse, during which period he was able to make a profound study of the early Latin Christian authors.

Born at Asnières, near Paris, on the 18th June 1874, he became *Agrégé de Lettres* in 1895, and was chosen to be Professor of the *Faculté des Arts* in the University of Montreal, where he remained from 1898 to 1901. He was afterwards Head Professor at the Collège Stanislas (1901-3), and at the Lycée at Rennes (1903-4). From 1904 to 1918 he was Professor of Latin Literature of the *Faculté de Philosophie* at the University of Fribourg-en-Suisse, and at present fills the chair of Latin Literature and Roman Institutions at the *Faculté des Lettres* at the University of Poitiers. He attained the distinction of *Docteur es-Lettres* in January 1914, and in February 1923 was awarded very honourable mention as *Associé Correspondant de la Société des Antiquaires de France*.

During the War he was mobilised at Belfort on the 2nd August 1914, and in 1917 at the request of the French Ambassador at Berne was chosen to direct the course of studies for the students interned at Fribourg.

Professor Pierre de Labriolle is at present engaged on a French Translation of the Confessions of St Augustine, with critical text, for the *Collection des Universités de France* under the auspices of the *Société des Belles Lettres*, who are performing a most scholarly and admirable service by their series of critical editions and translations into French of the leading examples of classic Greek and Latin Literature. From the wide learning and sympathetic appreciation of the life and writings of St Augustine, shown in the following pages, further understanding and enlightenment on the mind of that great Doctor of the Church may be confidently expected.

Amongst his other works may be mentioned *Vincent of Lérins*; the *De Paenitentia*, the *De Pudicitia* and the *De Praescriptione Hereticorum* of Tertullian; *La Vie de Paul de Thèbes et la Vie d'Hilarion, par Saint Ambroise*; *Saint Ambroise*; *La Correspondance d'Ausone et de Paulin de Nole*; *La Crise Montaniste*, which was crowned by the *Académie des Inscriptions et Belles Lettres*; *Les Sources de l'Histoire du Montanisme*, crowned by the French Academy, and the *Satires of Juvenal*, in collaboration with M. Villeneuve.

HERBERT WILSON.

May 1924.

EXPLANATION OF THE SIGNS¹

A.B. = *Analecta Bollandiana*, Brussels, 1882 et s.

** A.C.L. = A. HARNACK: *Geschichte der altchristlichen Literatur*, I. *Die Ueberlieferung und der Bestand*, Leipzig, 1893.

** A.K.L. = O. BARDENHEWER, *Geschichte der altkirchlichen Literatur*, Freiburg i. B., Vol. I (1913); Vol. II (1912); Vol. III (1914).

A.L. = *Anthologia latina*, sive poesis latinæ supplementum ediderunt Fr. BUECHELER et ALEX. RIESE, 2 parts 4 fasc. Leipzig, 1894-1906—*Anthologia latinæ supplementa*. Vol. I (1895), IHM's Edition.

A.L.L. = *Archiv für lateinische Lexicographie und Grammatik*, Leipzig, 1884 et s.

A.M. = *Anecdota Maredsolana*, Maredsous (Belgium).

A.S.C. = *Analecta sacra et classica*, ed. by dom PITRA, Paris, 1888.

B.A.L.A.C. = *Bulletin d'ancienne Littérature et d'Archéologie chrétiennes*, edited by P. DE LABRIOLLE, Paris, 1911 et s.

B.A.P. = *Briefe, Abhandlungen und Predigten aus den zwei letzten Jahrhunderten des kirchlichen Altertums und dem Anfang des Mittelalters*, hsg. von C. P. CASPARI, Christiania, 1890.

** *Bibliotheca scriptorum classicorum et graecorum et latinorum*, hsg. von Rudolf Klusmann. Zweiter Band, *Scriptores latini*. Erster Theil, Leipzig, 1912; zweiter Theil, 1913. (Supplementband au *Jahresbericht über die Fortschritte der Klass. Altertumswissenschaft*).

B.K. = *Bibliothek der Kirchenväter*, eine Auswahl patristischer Werke in deutscher Uebersetzung hsg. von O. BARDENHEWER, TH. SCHERMANN und K. WEYMAN, Kempten et München, 1912 et s.

B.L.E. = *Bulletin de littérature ecclésiastique*, Toulouse.

B.ph.W. = *Berliner philologische Wochenschrift*, Leipzig, 1881 et s.

B.P.M. = *Beiträge zur Geschichte der Philosophie des Mittelalters*, Münster, 1891 et s.

* B.T. = *Bibliotheca Teubneriana*, Leipzig.

* C.B. = *Corpus de Berlin: die Griechischen christlichen Schriftsteller der ersten drei Jahrhunderte*, hsg. von den Kirchenväter-Kommission der Kön. preussischen Ak. der Wiss., Leipzig, 1897 et s.

** Chron. = A. HARNACK, *Geschichte der altchristlichen Literatur, die Chronologie*, Vol. I (1897), Vol. II (1904).

¹ The most important collections and works are marked with one asterisk. Two asterisks give the best informed Bibliographies.

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- C.I.L. = *Corpus inscriptionum latinarum*.
 * C.P.T. = *Cambridge Patristic Texts*, Cambridge, 1899 et s.
 * C.V. = *Corpus Scriptorum ecclesiasticorum latinorum*, editum consilio et impensis Academiae Litterarum Cæsareæ Vindobonensis, Vienna, 1866 et s.
 C.V.S. = MAI, *Scriptorum veterum nova Collectio*, Rome, 1825-1838, 10 vol.
 * D.C.B. = *A Dictionary of Christian Biography*, ed. by W. SMITH and H. WACE, London, Vol. I (1877), Vol. II (1880), Vol. III (1882), Vol. IV (1887).
 DUCHESNE = *Histoire ancienne de l'Église*, LOUIS DUCHESNE, Paris, 1906-1910, 3 vol.
 * F.P. = *Florilegium patristicum*, digessit, vertit, adnotavit, G. RAUSCHEN, Bonn, 1904 et s.
 G.L. = *Grammatici latini*, H. KEIL's Ed. Leipzig, 1857-1879.
 * H.L. = *Textes et documents pour l'étude historique du Christianisme*, published under the direction of H. HEMMER and PAUL LEJAY, Paris, 1904 et s.
 HURTER = SS. *Patrum opuscula selecta*, Hurter's Ed. Œnip., 1868-1885, 48 vol.
 JORDAN = HERM. JORDAN, *Geschichte der altchristlichen Literatur*, Leipzig, 1911.
 J.T.S. = *Journal of Theological Studies*, Oxford.
 K.A. = CARL PAUL CASPARI, *Kirchenhistorische Anekdoten*, Christiania, 1883.
 K.T. = *Kleine Texte für theologische Vorlesungen und Uebungen*, hsg. H. LIETZMANN, Bonn, 1902 et s.
 * MANITIUS = *Gesch. der lateinischen Literatur des Mittelalters*, by MAX MANITIUS, München, 1911, in I. VON MÜLLER's *Handbuch*.
 MANSI = *Sanctorum conciliorum amplissima collectio*, re-edited by WELTER, Paris, 1901 et s.
 * M.G.H. = *Monumenta Germaniae historica. Auctores antiquissimi*, Berlin, 1877-1898, 13 vol.
 * MONCEAUX = PAUL MONCEAUX. *Histoire littéraire de l'Afrique chrétienne depuis les origines jusqu'à l'invasion arabe*. Paris, 4 vol. 1901 et s.
 N.P.B. = A. MAI, *Nova Patrum Bibliotheca*, 2 vol. Rome, 1852-1854.
 **p = BARDENHEWER (O), *Patrologie*, 3rd ed., Freiburg i. B., 1910.
 P.C. = *Collection la Pensée chrétienne*, Paris, Bloud et Cie.
 * P.G. = *Patrologie grecque*, by J. P. MIGNE.
 * P.L. = *Patrologie latine*, by J. P. MIGNE.
 P.L.M. = *Poetae latini minores* recensuit et emendavit ÆMILIUS BAEHRENS. Leipzig, 1879-1886 (Bibl. Teubner), 6 vol.—Vol. VI is entitled *Fragmenta poetarum romanorum*.—The collection is continued under the same title by FR. VOLLMER, 1910 et s.
 ** P.W. = PAULY-WISSOWA, *Real-Encyclopädie der class. Altertumswissenschaft*, neue Bearb., Stuttgart, 1893 et s.
 R. Bén. = *Revue Bénédictine*, Maredsous (Belgium), 1884 et s.
 R.C. = *Revue Critique*, Paris, 1866 et s.

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** R.E. = *Realencyclopædie für protestantische Theologie und Kirche*, 3rd ed., Leipzig, 1896 et s.

R.E.A. = *Revue des Etudes Anciennes* (formerly *Annales de la Faculté des Lettres de Bordeaux*).

Rh.M. = *Rheinisches Museum*, Frankfort, 1827 et s.

R.H.L.R. = *Revue d'histoire et de littérature religieuses*, Paris, 1896 et s.

R.L.M. = HALM, *Rhetores latini minores*, Leipzig, 1863.

R.Q.H. = *Revue des Questions historiques*, Paris, 1866 et s.

R.S. = M. J. ROUTH, *Reliquiae Sacrae*, 2nd ed. Oxford, 1846-1848, 5 vol.

R.S.R. = *Recherches de Science religieuse*, Paris, 1909 et s.

S.B.B. = *Sitzungsberichte der Kgl. preuss. Akad. der Wiss. zu Berlin*.

S.B.M. = *Sitzungsberichte der Kön. Bayerischen Akademie der Wissenschaften zu München*. Philos.-phil.-histor. Klasse.

S.B.W. = *Sitzungsberichte der Kais. Akademie der Wissenschaften*, Wien. Philos.-histor. Klasse.

** SCHANZ = SCHANZ (M.), *Geschichte der römischen Litteratur*, in I. VON MÜLLER'S *Handbuch*, Vol. III (1905); Vol. IV (1914).

S.Q. = *Sammlung ausgewählter Kirchen- und dogmengeschichtlicher Quellschriften*, hsg. by KRÜGER, Freiburg i. B., 1891-1896. Second series, 1901 et s.

S.S. = *Spicilegium Solesmense*, ed. by DOM J. B. PITRA, Paris, 1852-1856, 4 vol.

** TEUFFEL = *Geschichte der röm. Litteratur*, 6th ed., revised by KROLL et SKUTSCH, Vol. III (1913), Leipzig.

* TILLEMONT = L. S. LE NAIN DE TILLEMONT, *Mémoires pour servir à l'histoire ecclésiastique des six premiers siècles*, Paris, 1693-1712, 16 vol.

T.L.Z. = *Theologische Literaturzeitung*, Leipzig, 1876 et s.

T.Q. = *Theologische Quartalschrift*, Tübingen, 1819 et s.

* T.S. = *Texts and Studies*, Contributions to Biblical and Patristic Literature, ed. by J. ARMITAGE ROBINSON, Cambridge, 1891 et s.

* T.U. = *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, hsg. by O. v. GEBHARDT and A. HARNACK, Leipzig, 1882-1897, 15 vol. New series, 1897-1906, 15 vol. Third series, hsg. by A. HARNACK and C. SCHMIDT, 1907 et s.

V.M. = *Veröffentlichungen aus dem Kirchenhistor. Seminar München*, 1899 et s. (three series).

Z.K.T. = *Zeitschrift für Katholische Theologie*, Innsbrück.

Z.N.W. = *Zeitschrift für die neutestamentliche Wissenschaft*, Giessen, 1900 et s.

ABBREVIATIONS OF NAMES OF PLACES

B. = Berlin
Br. = Brussels
C. = Cambridge
L. = Leipsig
Lo. = London
O. = Oxford
P. = Paris

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