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*By D. E. Paul*

ART. I.—*Platonis*, et quæ vel Platonis esse feruntur, vel Platonica solent comitari, Scripta Græce omnia, ad Codices Manuscriptos recensuit, variasque inde Lectiones diligenter enotavit IMMANUEL BEKKER. Eleven volumes, 8vo. London, 1826.

*The Works of Plato*, viz., his fifty-five Dialogues and twelve Epistles, translated from the Greek, by FLOYER SYDENHAM, and THOMAS TAYLOR, with occasional Annotations and copious Notes. Five volumes, quarto. London, 1804.

*The Works of Plato*; a new and literal version, chiefly from the text of Stallbaum. By HENRY CARY, M. A., HENRY DAVIS, M. A., and GEORGE BURGESS, M. A. Five volumes, 12mo. London: Henry G. Bohn, 1848.

To most of the editions of the works of Plato are prefixed brief sketches of the philosopher's life. The edition of Bekker contains four of these biographies in Greek, viz., those by Diogenes Laertius, Suidas, Hesychius the Milesian, and Olympiodorus. The edition of Taylor has the sketch by Olympiodorus, translated into English. The translators of Bohn's edition propose to give, in an additional volume, what they call, "the three existing lives of the philosopher, and the introduction of Alcinous, all for the first time translated into English." Some of these have certainly been translated into English; whether all, we are not able to say.

*Prof. Dr. Philip Schaff D.D.*

ART. VII.—*St. Jerome.\**

ST. JEROME was the greatest scholar—though by no means the greatest divine—and at the same time the most zealous monk among the church fathers of the fourth and fifth century, and the connecting link between Eastern and Western learning and religion. His life belongs almost with equal right to the history of theology and the history of monasticism. Hence the Catholic artists generally represent him as a penitent in a reading or writing posture, with a lion and a skull, to denote the union of the literary and anchoretic modes of life. He was the first learned divine who not only recommended, but actually embraced the monastic mode of life, and his example exerted a great influence in making monasticism available for the promotion of learning. To rare talents and attainments,† indefatigable activity of mind, ardent faith, immortal merit in the translation and interpretation of the Bible, and earnest

\* I. S. EUS. HIERONYMUS: Opera omnia ed. Erasmus (assisted by Æcolampadius), Bas. 1516—20. 9 vols. fol. (first edition, often reprinted, but now antiquated); ed. (Bened.) Martianay, Par. 1693, 5 vols. fol. (incomplete); ed. Vallarsi & Maffei, Veron. 1734—42. 11 vols. fol., Venet. 1766 (best edition). Comp. especially the one hundred and fifty Epistles (the chronological order of which Vallarsi, in tom. I. of his edition, has finally established.) The Epistles have often been separately edited, both in the original Latin and in modern translations. The order differs considerably in different editions. Hence the confusion in quotations from Jerome.

II. For extended works on the life of Jerome see DU PIN (Nouvelle Biblioth. des auteurs eccles. tom. iii. p. 100—140); TILLEMONT (tom. xii. 1—356); MARTIANAY (La vie de St. Jerome, Par. 1706); JOH. STILTING (in the Acta Sanctorum, Sept. tom. viii., p. 418—688, Antw. 1762); BUTLER (sub Sept. 30); VALLARSI (in Op. Hieron., tom. xi., p. 1—240); SCHRÖCKH (viii. 359 sqq., and especially xi., 3—254); ENGELSTOFT (Hieron. Stridonensis, interpres, criticus, exegeta, apologeta, historicus, doctor, monachus. Havn. 1798); D. v. CÖLLN (in Ersch and Gruber's Encycl., sect. ii., vol. 8); COLLOMBET (Histoire de S. Jérôme. Lyons, 1844); and MILMAN (Hist. of Lat. Christianity, Bk. iii., c. xi: Jerom and the Monastic System.)

† As he himself boasts in his second apology to Rufinus: "Ego philosophus (?), rhetor, grammaticus, dialecticus, hebræus, græcus, latinus, trilinguis." Erasmus had an enthusiastic veneration for Jerome, and placed him even far above Augustine, partly no doubt from theological sympathy with Jerome's semi-pelagianism.

z el for ascetic piety, he united so great vanity and ambition, such irritability and bitterness of temper, such vehemence of uncontrolled passion, such an intolerant and persecuting spirit, and such inconstancy of conduct, that we find ourselves alternately attracted and repelled by his character, and now filled with admiration for his greatness, now with contempt or pity for his weakness.

Sophronius Eusebius Hieronymus was born at Stridon,\* on the borders of Dalmatia, not far from Aquileia, between the years 331 and 342.† He was the son of wealthy Christian parents, and was educated in Rome, under the direction of the celebrated heathen grammarian, Donatus, and the rhetorician Victorinus. He read with great diligence and profit the classic poets, orators, and philosophers, and collected a considerable library. On Sundays he visited, with Bonosus and other young friends, the subterranean graves of the martyrs, which made an indelible impression upon him. Yet he was not exempt from the temptations of a great and corrupt city, and he lost his chastity, as he himself afterwards repeatedly acknowledged, with pain.

About the year 370, whether before or after his literary tour to Treves and Aquileia is uncertain, but at all events, in his later youth, he received baptism at Rome, and resolved thenceforth to devote himself wholly, in rigid abstinence, to the service of the Lord. In the first zeal of his conversion he renounced his love for the classics, and applied himself to the study of the hitherto distasteful Bible. In a morbid ascetic frame he had, a few years later, that celebrated dream, in which he was summoned before the judgment-seat of Christ, and, as a heathen Ciceronian,‡ so severely reprimanded and scourged, that even

\* Hence called *Stridonensis*; also in distinction from the contemporary but little known Greek Jerome, who was probably a presbyter in Jerusalem.

† Martianay, Stilting, Cave, Schr ockh, Hagenbach, and others, place his birth, according to Prosper, Chron. ad ann. 331, in the year 331; Baronius, Du Pin, and Tillemont, with greater probability, in the year 342. The last infers, from various circumstances, that Jerome lived not ninety-one years, as Prosper states, but only seventy-eight. His death is placed in the year 419 or 420.

‡ "Mentiris," said the Lord to him, when Jerome called himself a Christian, "Ciceronianus es, non Christianus, ubi enim thesaurus tuus, ibi et cor

the angels interceded for him from sympathy with his youth, and he himself solemnly vowed never again to take worldly books into his hands. When he woke, he still felt the stripes, which, as he thought, not his heated fancy, but the Lord himself had inflicted upon him. Hence he warns his female friend, Eustochium, to whom several years afterwards he recounted this experience, to avoid all profane reading: "What have Christ and Belial, the Psalms and Horace, the Gospels and Virgil, the Apostles and Cicero, to do with one another? We cannot drink the cup of the Lord and the cup of the devil at the same time." But proper as this warning may be against overrating classical scholarship, Jerome himself, in his version of the Bible and his commentaries, affords the best evidence of the inestimable value of linguistic and antiquarian knowledge when devoted to the service of religion. That oath, also, at least in later life, he did not strictly keep. On the contrary, he made the monks copy the dialogues of Cicero, and explained Virgil at Bethlehem, and his writings abound in recollections and quotations of the classic authors. When Rufinus of Aquileia, at first his warm friend, but afterwards a bitter enemy, cast up to him this inconsistency and breach of a solemn vow, he resorted to the evasion, that he could not obliterate from his memory what he had formerly read;—as if it were not so sinful to cite a heathen author as to read him. With more reason he asserted that all was a mere dream, and a dream-vow was not binding. He referred him to the prophets, "who teach that dreams are vain, and not worthy of faith." Yet was this dream afterwards made frequent use of, as Erasmus laments, to cover monastic obscurantism.

After his baptism Jerome divided his life between the east and the west, between ascetic discipline and literary labour. He removed from Rome to Antioch with a few friends, and his library, visited the most celebrated anchorets, attended the exegetical lectures of the younger Apollinaris in Antioch, and then (374) spent some time as an ascetic in the dreary Syrian desert of Chalcis. Here, like so many other hermits, he underwent a

tuum." Ep. xxii. ad Eustochium (ed. Vallars.) C. A. Heumann has written a special treatise, *De ecstasi Hieronymi anti-Ciceroniana*. Comp. also Schröckh, vol. vii. p. 35 sqq., and Ozanam: "Civilisation au 5e siècle," i. 301.

grievous struggle with sensuality, which he described ten years after with indelicate minuteness in a long letter to his virgin friend Eustochium.\* In spite of his starved and emaciated body his fancy tormented him with wild images of Roman banquets and dances of women; showing that the monastic seclusion from the world was by no means proof against the temptations of the flesh and the devil. Helpless he cast himself at the feet of Jesus, wet them with tears of repentance, and subdued the resisting flesh by a week of fasting, and by the dry study of Hebrew grammar, (which, according to a letter to Rusticus,† he was at that time learning from a converted Jew,) until he found peace and thought himself transported to the choirs of the angels in heaven. In this period probably fall the dream mentioned above, and the composition of his few ascetic writings full of heated eulogy of the monastic life.‡ His biographies of distinguished anchorets, however, are very pleasantly and temperately written.§ He commends monastic seclusion even against the will of parents; interpreting the word of the Lord about forsaking father and mother, as if monasticism and Christianity were the same. “Though thy mother”—he writes to his friend Heliodorus, who had left him in the midst of his journey to the Syrian desert—“with flowing hair and rent garments should show thee the breasts which have nourished thee; though thy father should lie upon the threshold; yet depart thou, treading over thy father, and fly with dry eyes to the standard of the cross. This is the only religion of its kind, in this matter to be cruel. . . . The love of God and the fear of hell easily rend the bonds of household asunder. The holy Scripture indeed enjoins obedience to parents; but he, who loves them more than Christ, loses his soul. . . . O desert, where the flowers of Christ are blooming! O solitude, where the stones for the new Jerusalem are pre-

\* Ep. xxii., tom. i. p. 91, ed. Vallars. † Ep. cxxv., ed. Vallars.

‡ De laude vitæ solitariæ, Ep. ad Heliodorum. The Roman lady Fabiola learned this letter by heart, and Du Pin calls it a masterpiece of eloquence. (Nouv. Bibl. des auteurs ecl. iii. 102,) but it is almost too declamatory and turgid. He himself afterwards acknowledged it overdrawn.

§ Gibbon says of them: “The stories of Paul, Hilarion, and Malchus, are admirably told; and the only defect of these pleasing compositions is the want of truth and common sense.”

pared! O retreat, which rejoices in the friendship of God! What doest thou in the world, my brother, with thy soul greater than the world? How long wilt thou remain in the shadow of roofs, and in the smoky dungeon of cities? Believe me, I see here more of the light." Similar descriptions of the attractions of monastic life we meet with in the ascetic writings of Gregory, Basil, Ambrose, Chrysostom, Cassian, Nilus, and in the beginning of the fifth century, Isidor. "So great grace," says the venerable monk Nilus of Mount Sinai (Ep. lib. i. ep. 1, as quoted by Neander, Am. ed. ii. 250,) "so great grace has God bestowed on the monks, even in anticipation of the future world, that they wish for no honours from men, and feel no longing after the greatness of this world; but, on the contrary, often seek rather to remain concealed from men: while, on the other hand, many of the great who possess all the glory of the world, either of their own accord, or compelled by misfortune, take refuge with the lowly monks, and, delivered from fatal dangers, obtain at once a temporal and an eternal salvation." Jerome's eloquent appeal to his friend failed of the desired effect; Heliodorus entered the teaching order and became bishop.

The active and restless spirit of Jerome soon brought him again upon the public stage, and involved him in all the doctrinal and ecclesiastical controversies of those controversial times. He received the ordination of presbyter from the bishop Paulinus in Antioch, without taking charge of a congregation. He preferred the itinerant life of a monk and a student to a fixed office, and about 380 journeyed to Constantino-ple, where he heard the anti-Arian sermons of the celebrated Gregory Nazianzen, and translated the Chronicle of Eusebius and the homilies of Origen on Jeremiah and Ezekiel. In 382, on account of the Meletian schism, he returned to Rome with Paulinus and Epiphanius. Here he came into close connection with the bishop Damasus, as his theological adviser and ecclesiastical secretary,\* and was led by him into new exegetical

\* As we infer from an occasional remark of Jerome in a letter written A. D. 409, Ep. cxxiii. : c. 10, ed. Vall., "Quum in chartis ecclesiasticis (*i. e.*, probably in ecclesiastical documents; though Schröckh, viii. p. 122, refers it to the Holy Scriptures, appealing to a work of Bonamici unknown to me,) "juvarem

labours, particularly the revision of the Latin version of the Bible, which he completed at a later day in the East.

At the same time he laboured in Rome with the greatest zeal, by mouth and pen, in the cause of monasticism, which had hitherto gained very little foothold there, and met with violent opposition even among the clergy.

In the Latin church, in virtue partly of the climate, partly of the national character,\* the monastic life took a much milder form, but assumed greater variety, and found a larger field of usefulness, than in the Greek. It produced no pillar-saints, nor other such excesses of ascetic heroism, but was more practical instead, and an important instrument for the cultivation of the soil, the diffusion of Christianity and civilization among the barbarians.† Exclusive contemplation was exchanged for alternate contemplation and labour. "A working monk," says Cassian, "is plagued by one devil, an inactive monk by a host." Yet it must not be forgotten, that the most eminent representatives of the eastern monasticism recommended manual labour and studies, and that the eastern monks took a very lively, often rude and stormy, part in the theological controversies. And, on the other hand, there were western monks, who, like Martin of Tours, regarded labour as disturbing contemplation.

Athanasius, the guest, the disciple, and subsequently the biographer and eulogist of St. Anthony, brought the first intelligence of monasticism to the west, and astounded the civilized and effeminate Romans with two live representatives of the

Damasus, Romanæ urbis episcopum et orientis atque occidentis synodicis consultationibus responderem," etc. The latter words, which Schröckh does not quote, favour the common interpretation.

\* Sulpitius Severus, in the first of his three dialogues, gives several amusing instances of the difference between the Gallic and Egyptian stomach, and was greatly astonished, when the first Egyptian anchorite, whom he visited, placed before him and his four companions a half-loaf of barley bread and a handful of herbs for a dinner, though they tasted very good after the wearisome journey. "Edacitas," says he, i. c. 8, "in Græcis gula est, in Gallis natura."

† "The monastic stream," says Montalembert, "which had been born in the deserts of Egypt, divided itself into two great arms. The one spread in the East, at first innnated everything, then concentrated and lost itself there. The other escaped into the West, and spread itself by a thousand channels over an entire world which had to be covered and fertilized."

semi-barbarous desert-sanctity of Egypt, who accompanied him in his exile in 340. The one, Ammonius, was so abstracted from the world that he disdained to visit any of the wonders of the great city, except the tombs of St. Peter and St. Paul, while the other, Isidore, attracted attention by his amiable simplicity. The phenomenon excited at first disgust and contempt, but soon admiration and imitation, especially among women, and among the decimated ranks of the ancient Roman nobility. The impression of the first visit was afterwards strengthened by two other visits of Athanasius to Rome, and especially by his biography of Anthony, which immediately acquired the popularity and authority of a monastic gospel. Many went to Egypt and Palestine to devote themselves there to the new mode of life; and for the sake of such, Jerome afterwards translated the rule of Pachomius into Latin. Others founded cloisters in the neighbourhood of Rome, or on the ruins of the ancient temples and the forum, and the frugal number of the heathen vestals was soon cast into the shade by whole hosts of Christian virgins. From Rome monasticism gradually spread over all Italy, the isles of the Mediterranean, and even the rugged rocks of the Gorgon and the Capraja, where the hermits, in voluntary exile from the world, took the place of the criminals and political victims whom the justice or tyranny and jealousy of the emperors had been accustomed to banish thither.

Ambrose, whose sister Marcellina was among the first Roman nuns, established a monastery in Milan,\* one of the first in Italy, and with the warmest zeal encouraged celibacy even against the will of parents; insomuch that the mothers of Milan kept their daughters out of the way of his preaching, whilst from other quarters, even from Mauritania, virgins flocked to him to be consecrated to the solitary life.† The coasts and small islands of Italy were gradually studded with cloisters.‡

\* Augustin Conf. vii. 6: "Erat monasterium Mediolani plenum bonis fratribus extra urbis mœnia, sub Ambrosio nutritore."

† Ambr.: De virginibus, addressed to his sister Marcellina, about 377. Comp. Tillem. x., 102-5, and Schröckh, viii. 355 sqq.

‡ Ambr.: Hexaëmeron, l. iii. c. 5. Hieron.: Ep. 84 (or 30) de morte Fabiolæ.

Augustine, whose evangelical principles of the free grace of God as the only ground of salvation and peace were essentially inconsistent with the more Pelagian theory of the monastic life, nevertheless went with the then reigning spirit of the church in this respect, and led, with his clergy, a monk-like life in voluntary poverty and celibacy,\* after the pattern, as he thought, of the primitive church of Jerusalem; but with all his zealous commendation he could obtain favour for monasticism in North Africa only among the liberated slaves and the lower classes.† He viewed it in its noblest aspect, as a life of undivided surrender to God and undisturbed occupation with spiritual and eternal things. But he acknowledged also its abuses; he distinctly condemned the vagrant begging monks, like the Circumcelliones and Gyrovagi, and wrote a book (*De opera monachorum*) against the monastic aversion to labour. But Athanasius, Ambrose, and Augustine, as also St. Martin of Tours, (died A. D. 400) whose life and miracles were described in fluent and pleasant manner by his disciple, Sulpitius Severus, were only the forerunners of western monasticism. Jerome laboured more zealously and more effectively than all for this mode of Christian virtue and piety, especially in Rome, during his three years' residence in that great centre of ancient history.

He had his eye mainly upon the most wealthy and honourable classes of the decayed Roman society, and tried to induce the descendants of the Scipios, the Gracchi, the Marcelli, the Camilli, the Anicii, to turn their sumptuous villas into monastic retreats, and to lead a life of sacrifice and charity. He met with great success. "The old patrician races, which founded Rome, which had governed her during all her period of splendour and liberty, and which overcame and conquered the world, had expiated for four centuries, under the atrocious yoke of the Cæsars, all that was most hard and selfish in the

\* He himself speaks of a *monasterium clericorum* in his episcopal residence, and his biographer, Possidius, says of him, *Vita*, c. 5: "Factus ergo presbyter monasterium inter ecclesiam mox instituit, et cum Dei servis vivere cœpit secundum modum et regulam sub sanctis apostolis constitutam, maxime ut nemo quidquam proprium haberet, sed eis essent omnia communia."

† *De opere monach.* c. 22. Still later, Salvian (*De gubern. Dei*, viii. 4.) speaks of the hatred of the Africans for monasticism.

glory of their fathers. Cruelly humiliated, disgraced, and decimated during that long servitude, by the masters whom degenerate Rome had given herself, they found at last in Christian life, such as was practised by the monks, the dignity of sacrifice and the emancipation of the soul. These sons of the old Romans threw themselves into it with the magnanimous fire and persevering energy which had gained for their ancestors the empire of the world. 'Formerly, says St. Jerome, according to the testimony of the apostle, there were few rich, few noble, few powerful among the Christians. Now it is no longer so. Not only among the Christians, but among the monks are to be found a multitude of the wise, the noble, and the rich.' . . . "The monastic institution offered them a field of battle, where the struggles and victories of their ancestors could be renewed and surpassed for a loftier cause, and over enemies more redoubtable. The great men whose memory hovered still over degenerate Rome, had contended only with men, and subjugated only their bodies: their descendants undertook to strive with devils, and to conquer souls. . . . God called them to be the ancestors of a new people, gave them a new empire to found, and permitted them to bury and transfigure the glory of their forefathers in the bosom of the spiritual regeneration of the old world."\*

Most of these distinguished patrician converts of Jerome were women—widows, as Marcella, Albinia, Furia, Salvina, Fabiola, Melania, and, the most illustrious of all, Paula, and her family; or virgins, as Eustochium, Apella, Marcellina, Asella, Felicitas, and Demetrias. He gathered them as a select circle around him; he expounded to them the Holy Scriptures, in which some of these Roman ladies were very well read; he answered their questions of conscience; he incited them to celibate life, lavish beneficence, and enthusiastic asceticism; and flattered their spiritual vanity by extravagant praise. He was the oracle, biographer, admirer, and eulogist of these holy women, who constituted the spiritual nobility of Catholic

\* Montalembert, himself the scion of an old noble family in France, *Monks of the West*, i. p. 388, sqq. Comp. Hieron. *Epist.* xxiv. *De obit. Paulinæ*, and *Ep.* xxx.: "Illi vicerunt corpora . . . haec subjugavit animus."

Rome. Even the senator Pammachius, son-in-law to Paula, and heir to her fortune, gave his goods to the poor, exchanged the purple for the cowl, exposed himself to the mockery of his colleagues, and became, in the flattering language of Jerome, the general-in-chief of Roman monks, the first of monks in the first of rites.\* Jerome considered marriage incompatible with genuine holiness; even depreciated first marriage, except so far as it was a nursery of the brides of Christ; warned Eustochium against all intercourse with married women; and hesitated not to call the mother of a bride of Christ, like Paula, a "mother-in-law of God."†

His intimacy with these distinguished women, whom he admired more, perhaps, than they admired him, together with his unsparing attacks upon the immoralities of the Roman clergy and of the higher classes, drew upon him much just censure and groundless calumny, which he met rather with indignant scorn and satire, than with quiet dignity and Christian meekness. After the death of his patron Damasus, A. D. 384, he left Rome, and in August, 385, with his brother Paulinian, a few monks, Paula, and her daughter Eustochium, made a pilgrimage "from Babylon to Jerusalem, that not Nebuchadnezzar, but Jesus, should reign over him." With religious devotion and inquiring mind he wandered through the holy places of Palestine; spent some time in Alexandria, where he heard the lectures of the celebrated Didymus; visited the cells of the Nitrian mountain; and finally, with his two female friends, in 386, settled in the birth-place of the Redeemer, to lament there, as he says, the sins of his youth, and to secure himself against others.

In Bethlehem he presided over a monastery till his death, built a hospital for all strangers except heretics, prosecuted his literary studies without cessation, wrote several commentaries, and finished his improved Latin version of the Bible—the noblest monument of his life—but entangled himself in violent

\* Epist. ad Pammach. : "Primus inter monachos in prima urbe . . . archistratego monachorum."

† Ep. xxii. ad Eustochium, "de custodia virginitatis." Even Rufinus (Opp. Hieron. iv. 223) was shocked at the profane, nay, almost blasphemous expression, *sorcus Dei*, and asked him from what *heathen* poet he had stolen it.

literary controversies, not only with opponents of the church orthodoxy, like Helvidius (against whom he had appeared before in 384;) Jovinian, Vigilantius, and Pelagius, but also with his long-trying friend Rufinus, and even with Augustine.\* Palladius says, his jealousy could tolerate no saint beside himself, and drove many pious monks away from Bethlehem. He complained of the crowds of monks whom his fame attracted to Bethlehem.† The remains of the Roman nobility, too, ruined by the sack of Rome, fled to him for food and shelter. At the last, his repose was disturbed by incursions of the barbarian Huns and the heretical Pelagians. He died in 419 or 420, of fever, at a great age. His remains were afterwards brought to the Roman basilica of Maria Maggiore, but were exhibited also, and superstitiously venerated in several copies in Florence, Prague, Clugny, Paris, and the Escorial.‡

The Roman church has long since assigned him one of the first places among her standard teachers and canonical saints. Yet even some impartial Catholic historians venture to admit and disapprove his glaring inconsistencies and violent passions. The Protestant love of truth inclines to the judgment that Jerome was indeed an accomplished and most serviceable scholar, and a zealous enthusiast for all which his age counted holy, but lacking in calm self-control, and proper depth of mind and character, and that he reflected, with the virtues, the vices also of his age and of the monastic system. It must be

\* His controversy with Augustine on the interpretation of Gal. ii. 14, is not unimportant as an index of the moral character of the two most illustrious Latin fathers of the church. Jerome saw in the account of the collision between Paul and Peter in Antioch an artifice of pastoral prudence, and supposed that Paul did not there reprove the senior apostle in earnest, but only for effect, to reclaim the Jews from their wrong notions respecting the validity of the ceremonial law. Augustine's delicate sense of truth was justly offended by this exegesis, which, to save the dignity of Peter, ascribed falsehood to Paul, and he expressed his opinion to Jerome, who, however, very loftily made him feel his smaller grammatical knowledge. But they afterwards became reconciled. Compare on this dispute the letters on both sides in Hieron. Opera ed. Vall., tom. i. 632 sqq., and the treatise of Möhler in his "Vermischte Schriften," vol. i., pp. 1-18.

† "Tantis de toto orbe confluentibus obruimur turbis monachorum."

‡ The Jesuit Stilling, the author of the Vita Hieron. in the Acta Sanctorum, devotes nearly thirty folio pages to accounts of the veneration paid to him and his relics after his death.

said to his credit, however, that with all his enthusiastic zeal and admiration for monasticism, he saw with a keen eye, and exposed with unsparing hand, the false monks and nuns, and painted in lively colours the dangers of melancholy, hypochondria, the hypocrisy and spiritual pride, to which the institution was exposed.

Most Roman Catholic biographers, as Martianay, Vallarsi, Stilling, Dolci, and even the Anglican Cave, are unqualified eulogists of Jerome. (See the "selecta veterum testimonia de Hieronymo ejusque scriptis," in Vallarsi's edition, tom. xi., pp. 282-300.) Tillemont, however, who on account of his Jansenist proclivity sympathizes more with Augustine, makes a move towards a more enlightened judgment, for which Stilling sharply reproves him. Montalembert (*Monks of the West*, vol. i. 402) praises him as a man of genius inspired by zeal and subdued by penitence, of ardent faith and immense resources of knowledge, yet he incidentally speaks also of his "almost savage impetuosity of temper" and "that inexhaustible vehemence which sometimes degenerated into emphasis and affectation." Dr. John H. Newman, in his opinion before his transition from Puseyism to Romanism, exhibits the conflict, in which the moral feeling is here involved with the authority of the Roman church: "I do not scruple to say, that, were he not a saint, there are things in his writings and views, from which I should shrink; but as the case stands, I shrink rather from putting myself in opposition to something like a judgment of the catholic (?) world in favour of his saintly perfection." (*Church of the Fathers*, 263, cited by Robertson.) Luther also here boldly broke through tradition, but, forgetful of the great value of the Vulgate even to his German version of the Bible, went to the opposite extreme of unjust derogation, expressing several times a distinct antipathy to this church-father, and charging him with knowing not how to write at all of Christ, but only of fasts, virginity, and useless monkish exercises. Le Clerc exposed his defects with thorough ability, but unfairly, in his "*Quæstiones Hieronymianæ*," (Amstel. 1700, over 500 pp.) Mosheim and Schröckh are more mild, but the latter considers it doubtful, whether Jerome did Christianity more good than harm. Among later Protestant historians opinion has

become somewhat more favourable, though rather to his learning than his moral character, which betrays in his letters and controversial writings too many unquestionable weaknesses.

Of Jerome's many female disciples the most distinguished is St. Paula, the model of a Roman Catholic nun, who deserves a fuller notice in this connection. With his accustomed extravagance he opens his eulogy after her death in 404, with these words: "If all the members of my body were turned into tongues, and all my joints were to utter human voices, I should be unable to say anything worthy of the holy and venerable Paula."\*

She was born in 347, of the renowned stock of the Scipios and Gracchi and Paulus Æmilius,† and was already a widow of six-and-thirty years, and the mother of five children, when, under the influence of Jerome, she renounced all the wealth and honours of the world, and betook herself to the most rigorous ascetic life. Rumour circulated a suspicion, which her spiritual guide, however, in a letter to Asella, answered with indignant rhetoric: "Was there, then, no other matron in Rome, who could have conquered my heart, but that one, who was always mourning and fasting, who abounded in dirt,‡ who had become almost blind with weeping, who spent whole nights in prayer, whose song was the Psalms, whose conversation was the gospel, whose joy was abstemiousness, whose life was fasting? Could no other have pleased me, but that one, whom I have never seen eat? Nay, verily, after I had begun to revere her as her chastity deserved, should all virtues have at once forsaken me?" He afterwards boasts of her, that she knew the Scriptures almost entirely by memory; she even learned Hebrew, that she might sing the Psalter with him in the original; and continually addressed exegetical questions to him, which he himself could answer only in part.

Repressing the sacred feelings of a mother, she left her

\* Epitaphium Paulæ matris, ad Eustochium virginem. Ep. cviii., ed. Vallarsi. (Opera, tom. i., p. 684.)

† Her father professed to trace his genealogy to Agamemnon, and her husband to Æneas.

‡ This want of cleanliness, the inseparable companion of ancient ascetic holiness, is bad enough in monks, but still more intolerable and revolting in nuns.

daughter Ruffina and her little son Toxotius, in spite of their prayers and tears, in the city of Rome,\* met Jerome in Antioch, and made a pilgrimage to Palestine and Egypt. With glowing devotion, she knelt before the re-discovered cross, as if the Lord were still hanging upon it; she kissed the stone of the resurrection, which the angel rolled away; licked with thirsty tongue the pretended tomb of Jesus, and shed tears of joy as she entered the stall and beheld the manger at Bethlehem. In Egypt she penetrated into the desert of Nitria, prostrated herself at the feet of the hermits, and then returned to the Holy Land, and settled permanently in the birth-place of the Saviour. She founded there a monastery for Jerome, whom she supported, and three nunneries, in which she spent twenty years as abbess, until 404.

She denied herself flesh and wine, performed, with her daughter Eustochium, the meanest services, and even in severe sickness slept on bare ground in a hair shirt, or spent the whole night in prayer. "I must," said she, "disfigure my face, which I have often, against the command of God, adorned with paint; torment the body, which has participated in many idolatries; and atone for long laughing by constant weeping." Her liberality knew no bounds. She wished to die in beggary, and to be buried in a shroud which did not belong to her. She left to her daughter (who died in 419) a multitude of debts, which she had contracted at a high rate of interest for benevolent purposes.†

Her obsequies, which lasted a week, were attended by the bishops of Jerusalem and other cities of Palestine, besides clergy, monks, nuns, and laymen innumerable. Jerome apostrophizes her: "Farewell, Paula, and help with prayer the old age of thy adorer!"

\* "Nesciebat se matrem," says Jerome, "ut Christi probaret ancillam." Revealing the conflict of monastic sanctity with the natural virtues, which God has enjoined. Montalembert also quotes the objectionable passage with apparent approbation.

† Jerome says, Eustochium hoped to pay the debts of her mother—probably by the help of others. Fuller justly remarks: "Liberality should have banks, as well as a stream." And John Wesley's excellent maxim was: "Make all you can, save all you can, give all you can."