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NOTICES OF BOOKS.

ST. PATRICK AND HIS GALLIC FRIENDS. By F. R. M. Hitchcock, D.D. (S.P.C.K.) 3s. 6d.

"A short account . . . of the manner in which the mind and character of St. Patrick was moulded and developed under the kindly influence of the great teachers of the Gallic Church." Such in brief are the contents of this book. It is a subject which has long needed investigation, for, as is perhaps natural, writers on the apostle of Ireland have been more concerned with his missionary labours in Ireland than with the period of his training for those labours—the period between his escape from Ireland at the age of 22, and his return as bishop in 432 A.D., an interval perhaps of 21 years. How did he spend these years? Where was he? Under whose influence did he come? These are the questions which Dr. Hitchcock sets himself to elucidate.

As to the probable movements of the saint during the period, Professor Bury in his *Life of St. Patrick* has given us a brief sketch: his arrival at Nantes or Bordeaux, his journey across southern Gaul to Italy, escape from his sailor companions and return to Gaul, his journey home to Bannauenta and back to northern Gaul; his ordination, sojourn and studies at Auxerre; his consecration as bishop of the Irish, and departure from Gaul. Thus St. Patrick's sojourn in Gaul divides itself into two periods, separated by his journey home to Bannauenta: the period of his more or less random journeyings in southern Gaul, and the period of definite preparation in northern Gaul for his life's work. During these two periods, did St. Patrick come into contact with any of the leading spirits of the age? The Church of Gaul was rich in its leaders; Orientius of Auch, Honoratus of Lerins, Hilary of Arles, Germanus of Auxerre were all flourishing. Did St. Patrick meet any of these master-spirits, and, if so, how far and in what way was he influenced by them?

By devoting himself to these questions, Dr. Hitchcock renders a service no less to the general student of Church history than to the student of the early Celtic Church. The book is divided into two parts, the first dealing with St. Patrick himself, his doctrine, writings, life and mission; the second with the Gallic friends of St. Patrick—Martin of Tours, Orientius, Honoratus, Hilary of Arles and Germanus. The Author has many interesting theories for which he always quotes his authorities—a most important point when new ground is being broken up. For instance, he has a new theory as to Patrick's birth

place; again, he attempts to reconcile the traditional view of the place of Patrick's captivity with Professor Bury's view. To the first part of the book is added an interesting chapter on "Patrician Problems," where Dr. Hitchcock deals with such questions as the identification by Zimmer of Patrick with Palladius; the alleged mission of Patrick from Rome; and Professor Bury's contention that Patrick did go from Ireland (when he had been some years there) to visit Pope Leo at Rome.

In the second part Dr. Hitchcock is concerned with the great Gallic bishops of the fifth century. He has much to say of the isle of Lerins on the south coast of France, and its illustrious community under Honoratus. The sympathy, insight into character and gentle tact of Honoratus are noted. St. Patrick almost certainly spent some time at Lerins when he was in south Gaul during the "first period." Again, it is a most interesting theory that Patrick may have met Orientius at Auch, and have been ransomed by him; he seems to have been influenced by Orientius' teaching and writings, especially in regard to Pelagianism. It seems likely that Martin of Tours was dead before Patrick could have any opportunity of coming in personal contact with him, but he was evidently greatly influenced by Martin's life and example. There are many interesting parallels between the lives of the two saints. But above all the teachers with whom Patrick was brought in contact, Germanus of Auxerre exercised the greatest influence upon him. "As Paul sat at the feet of Gamaliel," says Muirchu in his *Life*, "so did Patrick sit at the feet of Germanus." It is by Germanus of Auxerre that Patrick seems to have been consecrated bishop. It may have been from him that our saint imbibed his veneration for the Holy Trinity.

O. G. FISHER.

THE FULNESS OF CHRIST. By Frank Weston, D.D., Bishop of Zanzibar. (Longmans.) 6s. net.

The thesis which Bishop Weston sets out to establish is the Re-union, within the fold of the Catholic Church, of all who profess the Christian faith. The title of his book describes the angle from which he views the present deplorable condition of the Christian world. We must whole-heartedly admire his courage, and reverence the robust faith which insists on the presence amongst men of a transcendent principle of unity, reducing all difficulties to nothing in comparison with an ideal union of man with Christ, and of man with man in Christ. So far we have witnessed attempts at re-union futile and irrelevant, because they conceal the real principle involved. No compromise, however plausible, will lead to anything but failure. At the outset the profound connexion between re-union and atonement is emphasized. The latter carries with it man's present and ultimate