

on the left-hand margin seems to have been written by St. Willibrord himself. No one else, we may fairly assume, would have employed with regard to him the phrase "quamvis indignus." This note records the saint's landing in France in the year 690 "ab incarnatione Christi." The method of dating is that consistently employed by Bede in his History, and it is not surprising to find it used by St. Willibrord in a note written in 728. The note records also St. Willibrord's consecration at Rome by Pope Sergius I, and states that it took place in 695. Bede (H.E., V, xi) gives the year as 696, and states further that St. Willibrord was consecrated in the church of St. Cecilia "die natalis eius."

As the left-hand note seems to conflict with Bede's statement about the year, the right-hand note seems to suggest a doubt concerning the accuracy of his statement about the day. For the note on the right-hand margin, marking the day of St. Willibrord's consecration, is certainly not in the same line with the indication of St. Cecilia's day, where there would have been room enough for it. It seems rather to be so placed as to point to the 21st, not the 22nd, as the day of the consecration.

It is hardly likely that St. Willibrord would have been mistaken about either the year or the day of his own consecration: and although the note regarding the day is not apparently by his hand, it may be taken that it had his authority. It is also to be observed, in favour of the dates given in the Calendar, that in 695 the 21st of November was a Sunday, and therefore an appropriate day for the consecration of a bishop. In the year mentioned by Bede neither the 21st nor the 22nd was a Sunday. It does not seem impossible that the consecration of a bishop which took place on Sunday, Nov. 21, might be described, though not quite accurately, as having taken place "die natalis sanctae Caeciliae." That the consecration was regarded as having so taken place appears from the later martyrology of Epternach (MS. Paris Lat. 10158), in which St. Cecilia's day is marked as the anniversary of Willibrord's consecration.* But this may rest merely upon the authority of Bede, or on such a description as has been suggested, regarded as chronologically accurate. Bede states that the consecration took place in the church of St. Cecilia, while Alcuin, in his Life of St. Willibrord, places it at St. Peter's. On this point the notes in the Calendar supply no information.

November 23. *St. Clement*. This day, like St. Cecilia's, is generally noted in early martyrologies, calendars, and sacramentaries.

November 24. *St. Chrysogonus*. This entry is partly obliterated, but does not seem to have been written by the first hand. The day is noted in MHEW† and in Bede. The eighth century Gelasian books have a proper mass for the festival.

November 26. *SS. Nicander, Cassianus and Felicissimus*. A group of Capuan martyrs noted in MHE, but not in MHW, Bede or Oen. They appear also in the Martyrology of Ricemarch, where Nicander becomes Nicanor.

November 30. *St. Andrew*. This festival is general.

* See Quentin, *Les Martyrologes Historiques*, p. 236.

† MHB is defective after Nov. 22.

- has "In capua Lupilli." The addition seems to be one of the instances in which a Capuan connexion may have secured place for a name in the Calendar. The Old English Martyrology mentions the saint, referring to the older mass-books.
- October 18. *St. Luke, St. Trifonia* (or Triphonia). In MHE the day is marked "in axiopoli nat lucae evang": MHBW note it as the day of his translation "in Oriente." None of the three mentions St. Triphonia, but she is mentioned in Oen, where St. Luke is not. The two names both appear with details in Bede, who apparently regards the commemoration of St. Luke as that of his death, and also in the Old English Martyrology. The eighth century Gelasian books have a proper mass for St. Luke's day.
- October 28. *SS. Simon and Jude* are mentioned in MHEBW, in the *Notitia* prefixed to MHE (in this case, by a curious slip, the name of St. Jude is left out and that of Simon repeated), in Oen, and in Bede². The Gelasian Sacramentaries of both types have a proper mass for the day.
- October 31. *St. Quintinus* is said to have suffered martyrdom in the time of Diocletian. His name, which in the Calendar seems to be in the original hand, is added by a later hand in MHE. It appears also in MHBW, in Oen, and in Bede.

NOVEMBER.

- November 10. *St. Leo*. This day (the day of the death of St. Leo I) is noted in MHEBW, but not in Oen, or in Bede. The sacramentaries take no notice of the festival.
- November 11. *St. Martin*. In spite of the double abbreviation strokes, this entry does not appear to be by the original hand, though it is probably among the earliest additions to the Calendar. The day is one which is so generally noted that its apparent omission by the first scribe is somewhat remarkable. But it may be remembered that Bede gives no detailed account of St. Martin: the mention of him in Bede² is of the briefest, and it is possible that the original text of Bede did not mention him at all. There is no proper mass for the day in the early Gelasianum.
- November 16. *SS. Augustinus and Felicitas*. The list for this day in MHE begins with "In capua agustini et felicitatis." In MHBW the two saints (with a third, Eusarius) are commemorated on Nov. 17. "Augustinus the bishop" appears on Nov. 16 in Oen, and is there identified by the annotator with St. Augustine of Canterbury. The entry seems to be an early one, but not by the original hand.
- November 17. *St. Thecla's* name occurs on this day in the lists of MHEBW, and also in Oen, in the martyrology of Gellone and in the Treves martyrology (*Anal. Bolland.*, II).
St. Hilda is the abbess of Whitby, whose death on Nov. 17, 680, is recorded by Bede (H.E., IV, xxiii).
- November 22. *St. Cecilia*. This festival is generally noted in early martyrologies and calendars. The Gelasian and Gregorian Sacramentaries provide a proper mass for the day, the Gelasian (of both types) also for the vigil.
 It may be convenient here to take account of the marginal notes relating to St. Willibrord's personal history, which appear on this page of the Calendar. That

- amara pupli campu cuius capua manci & secunda & quarta
 p. ii. **V** idur nicom nē eusebi iulias & in adriopoli eustasi & eusebi
 In aff donati pauli balsami domini primas iulias furat
 nata ianuani & quartas & in comiza aff felias & in frus
 ianuani atticib anici mamari uchiuini & uchiuinas nedoniscu
 Gall dēpōs mchelas q̄rī : / nicomē eusebi pobisi eustasi mari
 p. iii. **V** id nō in aff nat notata donati pauli primas & balsame
 primi iulias ianuani notata ani optata andriani & alibi
 nat simpsoni nicostnati gaudi uictoris castori balsami
 R. iii. **V** id nōm nē simpsoniani claudi nicostnati & castori
 & in aff primi macchari iusti amanara & aliorū xxviii
 innicom eusebi celasini mari : / salutaris cūstoria dimen
 f. v. **V** id innicom damiani & alibi rogata nestora uictori
 nōnesi georgi nōm dōnatar simpsoni inspanis fausta
 ianuani & mancialis : / in aff saturnini annibonia
 f. vi. **V** id in antioch dōnatar amesi eustoci & sociorū gur
 & aliorum xiiii nōm dēpōr leonis q̄rī auxiliari gall
 dēpōs monstori q̄rī : / hōundinir saturninas
 v. vii. **V** id nauch nat felici ualdrani nouelli octau ianuani
 & anniboniae gall aui tunonir scī martani uictorini
 felici nise iuliani uincora tē ianuani giddini boni
 minaci domni finni manae felicitat feliciae
 innocētiāe fortunatae principiae dominicaellae
 clōstani ianuanae uictoriae inalax scīminat
 & in iugdū uchiuani q̄rī : / germani theosli & or
 d. i. **V** id nō in aff eutia in cōcāp artemini manū h pupli
 eusebi

hic domnus q
 apostolus curu
 uiliu popdur
 ep̄m migrat ad
 xpm

metrans t
 uro eurdē
 t uillibz ordi