

away by the blunder of Pantænus, make India the scene of the labours of Bartholomew; but late Greek writers make him the apostle of Arabia.

The Greek Menology of the Emperor Basil and the Synaxarium of the Constantinopolitan Church have a story of no historical value whatever, that in the reign of Trajan S. Philip went to Hierapolis in Phrygia with his seven daughters and his sister Marianne, and accompanied by Bartholomew, the Apostle. There they preached and converted Nicanora, the wife of the proconsul. A great serpent was the object of adoration at Hierapolis. By order of the proconsul, S. Philip and S. Bartholomew were suspended head downwards from a wall. Then the earth gaped and swallowed up the serpent and its priests and the proconsul. Bartholomew was then released, but Philip consummated his martyrdom. Then Bartholomew and Marianne buried Philip, and departed together into Lycaonia. But Stachys, who had received the apostles into his house at Hierapolis, was consecrated a bishop, and sent to Byzantium, where he is commemorated on October 31. It is not worth while exposing the absurdity of this story.

The Martyrologists agree in fixing Albana or Albanopolis as the scene of the martyrdom of S. Bartholomew. The town intended seems to have been Albana on the shore of the Caspian, north of the Caucasus, the modern Derbend. The unanimity of tradition in fixing on this remote spot as the place where he suffered, makes it probable that this was indeed the scene of his martyrdom.

The story of his apostolate in India and Arabia must be abandoned. The tradition of his having been at Hierapolis, and of having preached in Armenia, seems more worthy of consideration, but then it must have been Hierapolis in Syria that he visited, and not Hierapolis in Phrygia. From Hierapolis he went on into Armenia, and pushed through



S. BARTHOLOMEW.
From the Vienna Missal.