

candles, as did many an early settler in the back-woods, or of bog-wood, as used to do the poor Irish when I was a boy. I often saw the bunches for sale.* On pp. 380, 385, this would-be miracle of learning shows his ignorance of the gender of a common Latin noun: "ignava pecus," twice, for "ignavum."

But there are other blunders, far more numerous than his pages, which I know not whether to describe as blunders or falseness; both, I am inclined to think, as he must have picked them up at second-hand, either unable or not caring to verify his statements. On p. 445 we have: "A self-forgetfulness recognized by Longinus as characterizing the eloquence of the great Christian Apostle Paul, which made him heedless of critics on oratory, rhetoric, and even on grammar, while his grand mind was aglow with the conceptions of vital truth." All this is made out of "Paul of Tarsus whom I even affirm to stand foremost in the teaching of such doctrine as does not admit of proof." On p. 209, "Athanasius, who *ruled* at the Council of Nice, A.D., 325." He was not so much as a member of it, attending only as a theologian, being but a young man. On p. 229, foll., this "independent explorer in the folios" makes the most ridiculous figure in discussing the relations of the Greek and Latin churches, whose contentions he imagines to exist partly in the Greeks insisting on "unfermented or greatly diluted wines at the Sacrament!" It would take too long to expose

*Some of the commentators on Virgil explain the verb to mean fashioning into the shape of an ear of wheat, and then splitting up as a sort of torch.

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