

restored to health by pickled cabbage on ii. p. 21, and again on p. 59. The deposition and exile of Gregory, and Basil's low estimate of the Arian Bishop who displaced him, is repeated with the same quotation, ii. pp. 61 and 86. The anecdote of Basil refusing his own brother (Gregory of Nyssa) as his associate in a mission to Rome, again with the exact quotation (differently Englished however), is found at ii. pp. 68 and 88. The usefulness of Basil, as Presbyter to Eusebius Exarch of Cæsarea, by reason of his superior theological training and ecclesiastical experience, together with the jealousy of Eusebius against Basil, owing to the influence with which this prominence invested him; their consequent abrupt breach, and Gregory's (Nazianzen) success as peacemaker between them, is all detailed at i. pp. 711-12, and again at ii. pp. 25-26. The contrast between the earlier tolerance and later rigour of Augustine's views is noticed ii. p. 526, again at p. 531, and again at p. 544. The remonstrances of Marcella against Jerome's licence of speech occurs at ii. pp. 276, and again at p. 291. The "pale and wrinkled faces of eunuchs in the streets" occurs on pp. 285 and 287. On p. 281 a statement of Jerome in the text is repeated in the note. But we fear we are wearying the reader with labour thrown away. What garrulous man in company was ever checked in his anecdotic prolixity by hints that his hearers had heard that before? But, moreover, the pen-garrulous man has the weight of his own laziness to back him. It is less trouble to let the pen flow freely than to re-peruse what is written in order to prune or weed.

It is a serious oversight in enumerating the passages which mention "fasting" in the New Testament to omit one so conspicuous as 2 Cor. xi. 27, as our author does on ii. p. 229, note, where he says that "apart from two passages [to which he refers], it is *not once* mentioned in all the Epistles."

How the results of Imperialism were to debase the simplicity of the Faith and the characters of ecclesiastics, and to transfer to Christianity the apparent responsibility for the foul vices or fashionable follies nurtured by Paganism, but above all to set and fix a standard of orthodoxy by persecution, and so to bequeath to the Church that dismal legacy of