

steps of C. H. Weisse, he endeavours to free the text of the Epistle from interpolations, amounting to a very considerable portion of the whole; some of these are 'inappropriate quotations from the O. T.' [e.g. III. 13-18], others additions of a miscellaneous character [e.g. V. 1-11]. He distinguishes five recensions of the Epistle, and supposes the connexion with the Romans to have been introduced in the second.—Dr. J. A. Bruins defends his interpretation of Augustinus Brev. Coll. III. 13 15 *dimisisse autem in basilica novorum quaecumque reprobata scripta haereticorum* against Heer van Gilse; (a) *dimisisse* means 'left behind'; (b) *bas. novorum* are to be taken together; for the latter should be read *Novorum*, perhaps an abbreviation for *Novatianorum*. Reviews: *La religion à Rome sous les Sévères* par Jean Réville by C. P. Tiele (a masterpiece in its way; but the author should have avoided such words as 'Pagans,' and might have traced more clearly the earlier manifestations of the religious phenomena which mark the age of the Severi); *Priscillian, ein neugefundener Lat. Schriftsteller des 4. Jahrhunderts.* Vortrag von Dr. Georg Schepps by Dr. M. A. N. Rovers ('In the tracts published the supposed Priscillianus expresses the

greatest aversion to all heresies, especially Manicheism; whereas the real Pr. was represented by his contemporaries as the great heretic and follower of the Manichees')

CORRIGENDA.—p. 92, col. 1, for *δέατοι* read *δέαται*. col. 2, for 'in the middle of the refrain' read 'by the refrain.'

p. 105, col. 1, for 'Sanskrit -māna, corresponding generally to -μενο, is always oxytone' read 'Sanskrit -māna was probably at first oxytone, as in *sarmāna*; though these participles have regularly taken the accent of the present stem, as *yājamāna*: but this accentuation is almost certainly un-original.'

p. 114, heading, for *νικήφορος* read *νικήφορος*. l. 16, for *οὐκ ἂν ἀσχολοῖη* read *οὐ πόνους ἔσει*.

p. 121, col. 2, l. 14, for 'and *fragrare* = *flagrare* kept its form and sense till the African Latin, appeared, when it became *fraglare*' read 'are discussed. To avoid the repetition of *r*, *fragrare* got changed in vulgar speech either into *flagrare* or *fraglare*; and the confusion was increased when the latter form came to be used also in the sense of 'burn,' as in Fronto and other Africanus.'

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