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have had a large circulation before they were thus collected, but we know absolutely nothing about this. The circulation of a 'Roman edition' of the *De Unitate*, such as Mr. Watson supposes, might have been the largest in the world, and yet have left no trace. Pontius, Lucifer, the Cheltenham list, all testify only to the original African collection handed down in our MSS. It would surely be nothing wonderful if this Carthaginian edition had contained the original Carthaginian form of the *De Unitate*, even had a rival form been far more common in the rest of the world. This simple consideration destroys the whole of Mr. Watson's elaborate objection to a conjecture which was, after all, never made by any one.

'Is it not more reasonable to acquiesce in the old-fashioned view that there has really been an interpolation?' I think not, until some reason has been given, some circumstances suggested, for such an ingenious performance. The interpolation in c. 4 is not simply in favour of Papalism; it is against the Novatians or (just conceivably, if it can be so late) the Donatists. But the changes in c. 19 have to be accounted for, and how would Mr. Watson propose to account for them?

JOHN CHAPMAN.

#### NOTE ON THE TEXT OF THE HYMNS OF HILARY.

SINCE my paper on the Hymns of Hilary appeared in the last number of the JOURNAL, I have received a very careful collation of the text of the Arezzo MS from Mr A. S. Walpole, who is preparing a volume on the earliest Latin hymns. I subjoin the principal passages in which Mr Walpole corrects Signor Gamurrini's reading of the MS.

The MS has

- I 32 transformans se, ut est, uiuam in imaginem  
 42 Deusque uerus substitit ex Deo  
 54 alter quae cum sit mixtus in altero  
 57 paret sed genitus Patri  
 63 condensque primum saecula
- II 11 fefellit saeuam Verbum factum te caro  
 13 gaudens pendentem carnis ligno cum crucis
- III 1 Adae carnis gloriam et caduci corporis  
 22 inter turbas, quae frequentes mergebantur, accipit  
 29 quaerit audax tempus quod sit.

A. J. MASON.