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due to our debased use of the term in the sense of speaking *for* effect rather than speaking *with* effect.

F. H. COLSON.

PS.—Since writing the above, I have been pleased to find in Dr Moffatt's *Introduction to the literature of the N. T.* the following note on the passage in Papias (pp. 188, 189):—

'In the light of the well-known passage from Lucian (*de hist. cons.* 16 f) *τάξις* here seems to imply not order or consecutiveness, in the modern sense of the term, so much as the artistic arrangement and effective presentation of the material. The latter, in their unadorned and artless sequence, are *ὑπομνήματα*. Set *ἐν τάξει* they are orderly, harmonious. The criticism passed by Papias on Mark refers to the *style*, then, rather than to the chronological sequence. . . . When *τάξις* is translated "order", therefore, the reference is to "orderliness" rather than to historical sequence.'¹

I deprecate the word *style*, which suggests rather *λέξις*, which I take to be tacitly excluded by the use of the word *τάξις*; but otherwise this expresses substantially, though somewhat indefinitely, my view. Moreover, to connect Papias's use of the term with Lucian's is practically to admit its connexion with technical rhetoric; for no one acquainted with rhetorical terminology can doubt that Lucian is using the language of the schools. As Dr Moffatt does not appear to recognize this, or to be aware that the term has a history, I hope my suggestions, though more anticipated than I had supposed, may still be of value.

F. H. C.

CASSIODORUS'S COPY OF EUCHERIUS'S *INSTRUCTIONES*.

IN the ninth chapter of his *Institutio* Cassiodorus names the 'introductores' to Holy Scripture, whose works he has in his library, and among them appear Tichonius the Donatist and Eucherius. In the JOURNAL for July 1910 (vol. xi pp. 562 f) I was able to shew that one of Cassiodorus's pupils had appreciated his master's recommendation of Tyconius, and had quoted the *Rules* in the commentary on *Second Thessalonians*. The commentary referred to is part of the Anti-pelagianized edition of Pelagius's commentary on the Epistles of St Paul prepared by Cassiodorus and his pupils, and long ago published under the name of

¹ Dr Moffatt's reference does not correspond with my copy of Lucian: but I cannot doubt that he refers to the same passage.