

venit sub lege, quia patriarcharum exemplis et prophetarum praeconiis Abrahae legalia confirmavit decreta; venit tertio post legem per gratiam ad (*sic*; ac?) vocationem gentium, ut a solis ortu usque ad occasum laudare discerent pueri nomen Domini, quo usque ad finem mundi ad suae maiestatis cultum exhortari non desinit." Haec sunt quae apud Gallos positus ex libro Officiorum sancti Hilarii non inutiliter mihi corrasit.<sup>1</sup>

Doubtless the worthy Berno saw in Gaul a *liber officiorum S. Hilarii*, and took it for a work of the holy doctor of Poitiers: still it must be evident to any one who knows the history of the advent season that it is impossible to carry back to that saint and the fourth century the origin of its three weeks' duration.<sup>2</sup> The book cited by Berno must be either a spurious work or due to another and much later Hilary; or it may even be a *liber officiorum* of some church of St Hilary, a title misunderstood by Berno and perhaps by others before him.<sup>3</sup>

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<sup>1</sup> *Ratio generalis de initio adventus domini secundum auctoritatem Hilarii ep. P. L.* cxlii 1085-1087; also found in *Lib. de quibusdam rebus ad missae officium pertinentibus*, ib. 1066 B, omitting the final note *Haec sunt*.

<sup>2</sup> Cf. Caspari in *Realenc. f. prot. Theol. u. Kirche* I<sup>2</sup> 188 sqq.

<sup>3</sup> If Hilary in *Matth.* xxi 6-8 had not explained otherwise the parable of the fig tree (*P. L.* ix 1037 sq.) one might suspect a mistake caused by a marginal citation bearing the name of Hilary.

### 'SPANISH SYMPTOMS'—A CORRECTION.

IN the paper on this subject in the *J. T. S.* of January, the copy of 'Rex Deus immense' of Eugenius of Toledo, contained in Cotton MS Vespasian A 1, is in accordance with the table of MSS *Mon. Germ. Auctt. Antiquiss.* xiv 232 stated to be of s. vii-viii. The MS is an old friend; but of the piece of Eugenius I had no recollection. This should doubtless have warned me to make enquiries and verify the case for myself. In failing so to do I was, at the least, incautious; for the editor in *M. G.* has, in fact, somehow misunderstood the information before him. The piece of Eugenius is in a hand of some centuries later. The item (*f*) *J. T. S.* viii p. 283 is therefore to be deleted; and p. 284 l. 7 should read: 'under (*g*) would go to shew'.

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