

tile to Persia. The result of this combination of circumstances was a long and destructive persecution of the Christians which almost destroyed them and finally severed them completely from the Christianity of the Roman Empire and made of them a distinct Christian type.

The story of these eastern Christians up to 640 is very well told in this volume. The author is quite conscious that he is dealing with a Church and the distinctly ecclesiastical affairs interest him most, as is usual with high churchmen. But one can obtain a good account of early Christianity in Persia in this volume.

W. J. McGLATHLIN.

The Armenian Church. By Archdeacon Dowling. London. Society for the Promotion of Christian Knowledge. 1910. Price 3/6. Pp. 160.

This small volume is not a history of the Armenian Church as its name might lead one to expect. It is rather a collection of disconnected notes, some of which are historical, while the majority are descriptive of the organization, doctrine, ritual, dress, and other practices of the Armenian Church at the present time. A good deal of material, interesting and otherwise, is presented.

W. J. McGLATHLIN.

Les Pridécants Protestants des Cévennes et du Bas-Languedoc 1684-1700; par Charles Bost. 2 vols. Champion, Paris. 1912.

The sixteen years treated in these two volumes constitute one of the most distressing and terrible periods in the history of France. For fifty years the Protestants had been suffering terrible persecutions in violation of the Edict of Nantes. Then in 1685 the Edict was formally abolished and the government undertook the extermination of Protestantism within the entire realm. In this bloody business it had the hearty support of the Catholic Church. The cruelties and hardships suffered by the Protestants are almost indescribable. Hosts fled from the country, many yielded and entered the Catholic Church, many suffered the severest penalties of the law. The years immediately after the Revocation were naturally the worst, and it is with the