A Recent Purchase

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printed in Paris.
5
 Young in the event indeed sent to Petavius himself in Paris transcripts of
Julian’s orations ‘On the Mother of the Gods’, ‘On the Uneducated Cynics’, and ‘To the
Athenians’, as well as the same copy of the La Flèche edition of Julian, with variæ lectiones
from English sources now entered into its margins. Petavius was engaged upon a complete
edition of Julian, but it only crawled into the light in 1630. In it, the Protestant librarian
Young was duly thanked by the Jesuit for his texts of the orations, his variæ lectiones, as well
as for some further epistles. So Patrick Young had a small but significant part to play in
the appearance of the text of Julian the Apostate as we have it today, and he may also now
be restored to his earliest Oxford association, as a chaplain at New College.
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William Poole
Fellow Librarian

5
 Bodleian Library, MS Smith 75, pp. 35-6.
6
 For more on the story of Young, Goldman, and the editing of Julian, see Poole, ‘Peter Goldman: A Dundee
Poet and Physician in the Republic of Letters’, in Steven Reid and David McOmish, eds., Latin Literature and
Literary Culture in Early Modern Scotland (Leiden, 2016, forthcoming); Poole, ‘Milton and the Beard-Hater:
Encounters with Julian the Apostate’, The Seventeenth Century (2016), forthcoming. The larger picture of Jesuit-Anglican cooperation is brilliantly drawn in Jean-Louis Quantin, ‘Les jésuites et l’érudition anglicane’, XVIIe
Siècle 237 (2007), pp. 691-711.