complete the volume. Any criticisms or suggestions the present reviewer might have brought in were anticipated in early stages of the book's progress; and it only remains for me to express the liveliest satisfaction on the appearance of a selection so admirably chosen and edited, which ought henceforth to be a compulsory subject for every theological examination.

JAMES HOPE MOULTON.

THE GREEK SAINTS.

Bibliotheca Hagiographica Graeca. Ediderunt Socii Bollandiani. Editio altera emendatio. (Brussels, 1909.)

THE present volume, the work of Père Delehaye, is of a kind that does not easily lend itself to a review. It is a catalogue pure and simple. The saints are entered in alphabetical order, and under each name is given, with full bibliographical details, a list of all the hagiographical documents—lives, sermons, &c.—in the Greek language that are in print. The use of such a list is shewn by the fact that the first edition, 1895, has long been out of print. The documents catalogued number 1890. Apart from the purely hagiological usefulness of the book, the attention of wider circles of students—those interested, e. g., in apocryphal literature, or in monasticism—may be directed to this work. The entries under 'Petrus', 'Paulus', under the various Apostles, Patriarchs, and Prophets, will be a sufficient guide to the Greek extra-canonical literature connected with biblical personages; while such titles as 'Iesus Christus', 'Crux', 'Maria deipara' (the last containing 112 entries), are mines of information on curious points of apocryphal lore.

The general collections of monastic material are grouped under the title 'Patrum Vitae'; here we find such collections of lives and anecdotes as the *Historia Lausiaca* and the *Apophthegmata*; here too we find, unexpectedly, Clugnet's collection of materials relating to the monk Daniel of Scete, to whom a reference ought surely to have been given among the Daniels. A valuable Appendix has been added on the great collection of lives of the saints, arranged according to the months of the year, that goes under the name of Symeon Metaphrastes. This collection has attracted much attention of late years, especially on the part of Prof. Ehrhard and of Père Delehaye himself. Many accretions have been made to it in the course of the centuries, and Delehaye here gives a critical reconstruction of the original contents.

When we are sometimes perhaps tempted to regret that it is sixteen years since the Bollandists have produced one of their great tomes of 'Acta Sanctorum', we should remember the vast amount of mere 'spade-work' they have been accomplishing by their lists of materials, such as the present volume, and their catalogues of the hagiographical MSS of the libraries of Europe, great and small. These dull preliminary works, by throwing open to wider circles of students the field of hagiographical study, are for the present doing more for the progress of scientific hagiology than could be done by the prosecution of the Bollandists' own monumental work.

E. C. BUTLER.

THE SIKH RELIGION. EARLY INDIAN MAGIC.

The Sikh Religion, its Gurus, Sacred Writings, and Authors. By MAX ARTHUR MACAULIFFE. (In six volumes: Oxford, Clarendon Press, 1909.)

In the annals of British rule in India the Sikhs hold an honourable record both as brave foes and as faithful friends. The elements of the strength and nobility of character which we are accustomed to associate with this nationality are, no doubt, racial; but there can be no doubt also that they have been more fully developed during the last four centuries by a lofty religious ideal and by a healthy social discipline. In origin the community was purely religious; although it eventually became political in its aims under stress of the persecution which it suffered at the hands of the Muhammadan rulers of India, the Moghul Emperors of Dehli. The Sikhs were, as their name denotes, 'disciples' (Skt. *śiṣyāḥ*) of Guru Nānak (A. D. 1469-1538), who, following closely in the footsteps of the Hindu reformer, Kabir (A. D. 1398-1518),¹ taught, as the two fundamental tenets of his faith, the unity of God and the brotherhood of man. In this system the philosophical abstractions of Hinduism become as it were humanized. The cold logic of the stricter pantheism, which demands an impersonal First Cause, is so far modified as to allow of belief in the existence of a Supreme Being, who may be worshipped by faith, and with whom the good are ultimately united in ever-

¹ *Sic*. He is said to have lived one hundred and nineteen years, five months, and twenty-seven days.