

true that in earlier times, in the days of Septimius Severus, the Empress Julia Domna had encouraged both the writing of the book and the cult of its hero. But the philosophy of her coterie was Neopythagorean, not Neoplatonist, and it is precarious to argue that, because Plotinus developed Neoplatonism between those days and the time of Hierocles, it must have been in direct opposition to Christianity that he developed it. Certainly Philostratus, in writing the *Life*, borrowed shamelessly from the facts of a faith which he does not mention, but it is scarcely proven that Plotinus did the like in the sphere of doctrine.

And the general conclusion is somewhat bold, that 'the search for the direct use of Christian doctrines by the Neoplatonists has been productive of such very scanty results', for the reason that 'they naturally preferred not to parade any obligations to their opponents under which they might labour'.

Approaching this relationship from the Christian side, Mr Elsee finds some interesting parallels with Neoplatonic thought, especially in Origen, and the whole of this last chapter is well worth reading.

On p. 96 a new paragraph begins in the middle of a sentence.

T. W. CRAFER

It seems hardly necessary at this date to direct the attention of students to Delehaye's admirable *Légendes hagiographiques* (*The Legends of the Saints*, an introduction to hagiography, from the French of Père H. Delehaye, S. J., Bollandist, translated by Mrs V. M. CRAWFORD: Longmans, 1907); nor do I think that a translation was really needed. The original (already I am glad to note in its second edition) possesses in an unusual degree the qualities of the best French prose—clearness and simplicity. But if there had to be an English rendering the task of making it could not have been entrusted to better hands than those of Mrs Crawford, who combines accurate scholarship with a style that betrays very few traces of the foreign idiom. For the sake of readers who have not seen this valuable little book, it may be pointed out that it is devoted entirely to apocryphal lives of saints and that it is in no sense a work of controversy, although it contains a wise and well-timed protest against the school of critics who find a heathen origin for every Christian saint and Christian festival.

H. F. STEWART.

*La Religion des peuples non civilisés* (by A. BROS, Professeur au Grand Séminaire de Meaux: P. Lethielleux, Paris, 1907) is the first of a series of books intended to diffuse more widely a know-

ledge of the results of research with reference to the history of religions, and at the same time to serve the cause of Christianity. Its author relies on recognized authorities in his presentation of facts and theories concerning animism, magic, mythology, and the religious beliefs and practices of primitive and of savage man. In the last chapter he discusses the permanence and universality of the religious impulse, which persists in civilized races and is never satisfied by scientific knowledge. The volume contains a sound answer to such as have hastily convinced themselves that religion, to quote the words of Vacherot, 'answers to a transitory state, not to a permanent sentiment of human nature'.

G. MILLIGAN.