

The lectures are in excellent style, are based on facts and interpret these facts sanely and hopefully. The book will itself help to realize the visions of its seer. W. O. CARVER.

**India, Its Life and Thought.** By JOHN P. JONES, D.D., South India, author of *India's Problem, Krishna or Christ*, etc. New York: The Macmillan Co., 1908. Pages xvii.+448. Sixteen illustrations. Price \$2.50 net.

Dr. Jones has given himself a permanent place in the appreciation of missionary and other students of India by his volume on "India's Problem, Krishna or Christ," published a few years ago. This new volume greatly increases his service in this interest. He is an experienced student and close observer of the ways, nature and needs of the India people, and has the gift of setting forth with remarkable clearness and ease what he has seen and thought. It is significant that he has not wholly escaped that snare of all writers of India, generalized statement of facts of limited application. What is true of one part of India or of one section of its people may not be true of another part of the land or another section of the people. This the world is coming slowly to learn, and Dr. Jones has helped to teach it. But he falls into the almost inevitable, and certainly excusable, error of treating the Bhagavad Gita as the universal Hindu Bible, which is extensively true, but as Dr. Jones himself clearly implies in other parts of his work, has little influence with many classes of the people, and with some none at all. The Puranas and the Tantras certainly hold a place of primacy with very many. This is a matter of relatively little importance. Many readers will be able to get a clearer and more accurate idea of India from this book than from any other source. "India's Unrest," now attracting so much attention and awakening no little just apprehension, is discussed with insight. There is brief presentation of the many and varied faiths of the land. Then we have a delightful description of a journey into Burma and of the relative freedom of the Buddhist faith in that part of India. Readers will find a remarkably full and lucid exposition of the complicated caste system.

The Bhagavad Gita is discussed with sympathetic appreciation of its excellencies and searching condemnation of its defects, though here it seems to the reviewer that over much is made of the fact that this "Bible" presents several "ways of salvation" since it is not impossible to combine these and in a measure Christianity does so combine them.

Popular Hinduism, as distinguished from that of the philosophical and systematic writers, is fully set forth in all its weakness as also the religious ideals of the people. Home life in India is opened up to us. Then all the later religious movements are reviewed, Islam, Buddhism, various Hindu reforms and finally the Progress of Christianity, where the author discusses the principles on which the Christian conquest is to be made triumphant. The work should have a large place in missionary studies and in the reading of all who for any reason want to know India from the religious point of view. There is a note of deep pathos in the words in which after thirty years of devoted service the author dedicates his book "To my dear children who have bravely and cheerfully endured the separation and the loss of home for the sake of India."

W. O. CARVER.

## II. CHURCH HISTORY.

**Modernism.** The Jowett Lectures, 1908. By Paul Sabatier. Translated by C. A. Miles, with a Preface, Notes and Appendices. New York, Chas. Scribner's Sons, 1908. Pp. 351.

**The Programme of Modernism.** A Reply to the Encyclical of Pius X., etc. Translated from the Italian by Rev. Father George Tyrrell. With an Introduction by A. Leslie Lilley. G. P. Putnam's Sons, New York, 1908. Pp. 245.

**Roman Catholicism Capitulating Before Protestantism.** By G. V. Fradryssa, Doctor of Philosophy and Theology, etc. Translated from the Spanish. Southern Publishing Co., Mobile, Ala., 1908. Pp. 359.