

Reviews.

The Katha Upanishad: An Introductory Study in the Hindu Doctrine of God, by J. N. Rawson. (London: Humphrey Milford, 12s. 6d.)

Plans for the celebration in this country of the centenary of William Carey's death are now well advanced. London, Kettering, Moulton and Leicester are all doing something worthy of the occasion and the man. Of recent years it has been the custom of the students of Serampore College to make an annual pilgrimage to Carey's tomb on the anniversary of the death of the founder of their College. This year, no doubt, the pilgrimage will have special features, which will bring out in some striking fashion the significance of Carey's life and work. The Senate of Serampore College are, however, early in the field. They have arranged for the publication of the above volume, upon which Professor Rawson has been at work for many years, as a memorial volume.

The *Katha Upanishad* is one of the shortest of the Upanishads, but is of great importance for an understanding of the doctrine of God in philosophical Hinduism. It has often been translated, but Mr. Rawson offers a new translation in free verse. He has also provided a verse by verse commentary with the same thoroughness and attention to detail as is accorded by Christian scholars to any of the Biblical writings. Hitherto no Western scholar has treated any one of the Upanishads in such detail. He has also printed a short introduction, which sets forth the development of Indian speculation from its beginnings to the time of the Upanishads. The Introduction is a little disappointing, as it does not gather up in a sufficiently clear and interesting fashion the results at which Mr. Rawson has arrived after such lengthy and painstaking study. But this presentation of results we may expect in a larger treatise on the Hindu Doctrine of God.

The book is a worthy tribute to William Carey, who was himself an Orientalist of real distinction. Its attempt to get at the heart of an important Hindu sacred writing would also have rejoiced the heart of William Ward, who did pioneer work of lasting value on Hindu religious beliefs and customs. Advanced students in this country will find the book serviceable, though

its full value will be appreciated only by those who have already undertaken the preliminary toil of unravelling the tangled skein of Hindu religion and philosophy. It is worth remarking that the book has been printed by the Baptist Mission Press in Calcutta. Its clear type and good paper make it a fine example of the work of a Press which has a great reputation in India.

A. C. UNDERWOOD.

Carey's "Enquiry." (Baptist Missionary Society, 2s.)

It was a happy thought on the part of our Missionary leaders to signalise the centenary year of Carey's death by the publication of his famous "*Enquiry*." This important book, described by George Adam Smith as the charter of modern missions, was begun while Carey was a minister in Moulton. It was published in Leicester in 1792, and since few copies of the original are known to exist, it is good to have it available once again. The present edition is a facsimile of the original 1792 edition, and has been most attractively produced by the Carey Press. At the modest price of two shillings it ought to find a very large public, for its missionary apologetic is still greatly needed.

The Saktas of Bengal, by Rev. E. A. Payne, B.A., B.D., B.Litt. (Oxford University Press, 5s. 6d. net.)

We are glad to find in the series of little books on the Religious Life of India, planned by the late Dr. Farquhar, a worthy contribution from Mr. E. A. Payne of the Baptist Missionary Society. Mr. Payne refuses to be put off by the distasteful elements in Saktism, urging that "however dark some of its expressions may be, it has produced some remarkable types of genuine piety and a considerable literature." Its errors, he holds, can never be combated unless its real meaning is understood. Traces of Sakta worship are found in many parts of India, but particularly in Bengal and Assam. Its chief characteristics are its idea of the Deity as Destroyer, its conception of God as Mother, and its attention to ceremonial. Each of these features can be paralleled in other forms of Hinduism, but nowhere are they so combined and emphasised as in this sect. Mr. Payne devotes careful attention to both the literature and the practice of this form of religion, and not the least important of his chapters are those dealing with other religious phenomena which resemble those of the Sakta movement. The sense of the Numinous, the cult of the Mother-goddess, the Mystery-religions and the worship of the Virgin Mary are all considered in this connection. Mr. Payne predicts that in India Saktism will prove

but a temporary phenomenon and will gradually give place to a more rational and healthy religious faith. He has succeeded in presenting what is to most of us a little-known aspect of Indian religion in a manner at once interesting and informative, and gives the impression of moving with ease in the broad field of comparative religion.

Problem Conduct in Children, by W. J. McBride. (The Regent Press.)

This treatment of a theme all-important for the welfare of the race cannot be too cordially welcomed. It has the advantage of clarity, and while we feel there is a technical psychological background, the book can be read and appreciated by those who have no technical training. Mr. McBride begins by asserting that "the mishandled child means, in nine cases out of ten, a mishandled adult, and a mishandled adult means a mishandled society," and throughout his survey of child problems he insists on the close connection of mind and body. The determinative factors in child culture, he holds, are the mother, the teacher and the environment. He deals with such problems as backwardness, lying, night terrors, shyness, stammering and tantrums. This is a splendid book to put in the hand of parents and teachers.

TUNBRIDGE WELLS had a General Baptist church in the eighteenth century, due to William Jeffery of Bradbourne near Sevenoaks. In 1680 the members met chiefly at Pembury and Speldhurst, under John Care, who published a pamphlet on Primitive Religion. Charles Martin, and Thomas Harrison of Sevenoaks followed, till Thomas Bengé took the lead in 1704, and was Elder five years later. Next year he was prominent in getting a charter for Tunbridge Wells, but the church disciplined him for attending a meeting in a public house. At the Wells, a meeting-house was given in 1732 by William Ashdowne and Matthias Copper; when Bengé died in 1742, Ashdowne succeeded as Elder. Copper was now Messenger, and took temporary charge when Ashdowne died in 1754. Thomas Moorhouse was the next leader. In the disturbances of 1770, a new meeting-house was built on Mount Ephraim, and Joseph Haines became pastor. By the end of the century the congregation had vanished, the chapel was converted into cottages; in 1813 the whole property was sold, the tomb-stones being transported to Cranbrook.