

ment he characterizes as the rejection of intuitive beliefs—such as the reality of supernatural influence and revelation, and the need of mediation, atonement, and an incarnation—the misrepresentation of Christian teaching, and the too speedy assumption of the rôle of teachers of the world. With these perhaps should be associated the vacillation and temporizing which have marked even its greatest leaders. Successive chapters trace the development of Brahmoism through its successive stages, the Adi Somaj of Rajah Ram Mohun Roy, the Progressive Somaj, the New Dispensation, and the Sadharan Brahmo Somaj. An interesting chapter upon Rajah Ram Mohun Roy as a hymnologist follows, and the book closes with an address upon the Aspirations of Young India.

Mr. Bose writes with knowledge and general fairness, not, however, without occasional asperity of spirit, and a proneness to push inferences beyond proper bounds. His interpretations of Mr. Sen, for instance, take little account of the poetic cast of his utterance, and thrust his aspirations and intuitions too roughly into the straight-jacket of dogma. Mr. Bose uses the English language with force and clearness, but he has nothing of that wonderful ease and facility which mark Mr. Mozoomdar's discourse whether spoken or written.

RAM CHANDRA BOSE.*

BABOO RAM CHANDRA BOSE is a Hindu of high caste by birth, who has become a Christian convert, teacher, and preacher, and has served this year for a second time as a delegate from India to the general conference of the American Methodist-Episcopal Church. His book on Brahmoism is made up for substance of a series of lectures upon the diverse phases and aspects of reformed Hinduism.

The first chapter opens with an irrelevant discussion of the theologies (?) of Mormonism and of Auguste Comte, strangely associated together as the new religions of our age, and set in contrast with Brahmoism to the evident advantage of the latter. The good work of the Somaj movement he recognizes in its firm and consistent protest against idolatry and polytheism, its resistance to the tide of atheism in India, its growing opposition to the caste system, its activity in social and political reform, its popularization of European and Christian ideas, and its inculcation of reverence for Christ. The chief mistakes in the move-

* Brahmoism; or, History of Reformed Hinduism. By Ram Chandra Bose, A.M., of Lucknow, India. Funk & Wagnalls. \$1.00.