

The authors do not regard nuclear war as inevitable however. Nuclear weapons are indeed spreading, but rather slowly. A real non-nuclear club already exists, consisting of Canada and India; both industrial countries whose Governments have decided (partly for moral reasons, too!) *against* having nuclear weapons. Perhaps Japan can be added, at any rate as long as China remains non-nuclear. The abolition of nuclear tests (our authors think) would be a genuine first step. Russia and U.S.A. ought to unite, if only tacitly, to prevent other nations getting nuclear weapons; it would be to the interest of both the giants. There is no justification for a mood of helpless resignation, says this book; nuclear weapons need not spread; 'there is nothing inevitable about them'. Those who believe in human free will and conscience and the natural law of right and wrong can only murmur 'hear, hear'.

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UPANISHADS, GITA AND BIBLE, by Geoffrey Parrinder; Faber and Faber; 21s.

This is an excellent book of a kind which is still very rare. It is a serious and scholarly attempt to confront the Scriptures of Hinduism and Christianity to see where they agree and where they differ. This is a matter of considerable importance, because in India to-day one of the greatest difficulties which confronts a Christian is that the Hindu generally insists that all religions are essentially the same, and consequently interprets Christianity in a way which ignores its essential differences. On the other hand, most Christians have not sufficient knowledge of Hinduism to be able to say in what precisely these differences consist. What is needed above all is a serious confrontation of the two religions, which will do justice to their distinctive doctrines. Dr Parrinder has attempted to do this by studying the teaching of the two religions in the light of their principal Scriptures. For Hinduism he confines himself mainly to the Upanishads and the Gita and for Christianity to the Bible, but the different doctrines are interpreted in line with the traditional teaching. He does justice to the different currents in Hinduism, monistic, pantheistic and theistic, and in his interpretation of the Bible he is in line with modern criticism but essentially orthodox.

This is therefore a really valuable book. It keeps close to the texts and expounds them with scholarly accuracy. At the same time it covers all the main themes of religion, God, man, creation, eternal life, spiritual discipline, mysticism and morality. Dr Parrinder is careful not to pass judgment on the relative merits of the different doctrines; he is engaged simply in confronting them with as much accuracy as possible. As his presentation is generally very compressed, it requires some effort on the part of the reader to see the exact significance of the different doctrines, but the material is there for anyone who wants to judge for himself. This is a real contribution to the Christian-Hindu dialogue. It is to be hoped that it will be read by both Hindus and Christians.

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