p. 77: for Tilak read Tilak.
p. 81: for 'Arno's Vale' read Arnos Vale (or Grove?).
p. 173: for Shiva read Brahmā, Vishnu, Shiva.

HENRY LEFEVER


As the subtitle indicates, this book is concerned with those modern Hindu movements which have gained a greater or lesser following in the United States. Perhaps it is significant that it should both begin and end with references to the ecstatic experience of the religious life preached by ISKCON (the International Society for Krishna Consciousness) with its hypnotic repetition of the 'Hare Krishna' chant. For while the Westward migration of Vedānta, with its highly 'philosophical' content, is described, the emphasis is laid here as elsewhere on the 'personality cult', which is clearly the basis of the appeal of these movements, with all the attendant haziness between 'religious' experience and an emotional response to a charismatic figure.

The greater part of the book gives biographies of some eight men, all but one declared to be Avataras, and four women ('Holy Mothers'), with a sketch of the growth of their cults within India. The author has based his work on visits to the chief cult-centres, conversations with such of the surviving founders as he was able to meet, with their disciples, and the devotional and other writings that they have published. Some of the details are of a rather trivial nature (though perhaps of great spiritual significance to devotees!) such as the boyhood miracles of Sathya Sai Baba—'to his schoolmates he would give sweets and pencils from empty schoolbags' (p. 81)—but the aim seems to be a sympathetic presentation of each cult.

Which leads to two final chapters, the first describing the American response to an oriental Gospel-theme, and the second attempting to find out why the cults should so appeal to a society which has widely rejected its own religious heritage. Here the book is inevitably at its weakest, as all the usual sociological and psychological explanations already current are expounded. Perhaps Professor Harper could have considered Frank Muir's most compelling of all reasons:

'There's no bliss like OM!'

NICOLAS WYATT


The title of this book, in large, bold type on the jacket, encourages its potential readers to believe that they will be treated to a comprehensive