

BOOK REVIEWS AND NOTES.

THE UPANISHADS, TRANSLATED AND COMMENTATED. By *Swami Paramānanda*,
From the original Sanskrit text. Vol. I. [Isa, Katha, and Kena Upani-
shads.] Published by the Vedānta Centre, Boston, Mass. 1919. Pp.
116. Price, \$1.50.

Max Müller wrote, when publishing the second volume of his translation of the Upanishads (*Sacred Books of the East*, Vol. XV): "Whatever other scholars may think of the difficulty of translating the Upanishads... I know of few Sanskrit texts presenting more formidable problems to the translator... I believe that a small advance, at all events, has now been made toward a truer understanding of these ancient texts. But I know full well how much still remains to be done, both in restoring the correct text and in discovering the original meaning of the Upanishads." This was in 1884, but the lack of an adequate translation of these treatises, which contain the essentials of all Vedic philosophy, is still felt by students of Eastern thought.

Swami Paramānanda's book, which is intended as the first volume of a series, undertakes to fill this gap as far as the Isa, Katha, and Kena Upanishads are concerned, but apart from this, its main purpose is interpretation. The spirit in which this purpose has been carried out, is characterized by the editor of *The Message of the East*, in the words of the Preface (page 8):

"So far as was consistent with a faithful rendering of the Sanskrit text, the Swami throughout his translation has sought to eliminate all that might seem obscure and confusing to the modern mind. While retaining in remarkable measure the rhythm and archaic force of the lines, he has tried not to sacrifice directness and simplicity of style... everything has been done to remove the sense of strangeness in order that the Occidental reader may not feel himself an alien in the new regions of thought opened to him."

We do not want to quarrel with the distinguished editor about his claim (*ibid.*) that "any scripture is only secondarily an historical document"—it depends entirely on the point of view and the importance to be attached to the document. But it will be admitted that the Upanishads, if any of the ancient writings, deserve to be regarded in the light of a spiritual message, at any rate just as much as the Dialogues of Plato or the *Metaphysics* of Aristotle. This is why we heartily recommend this new translation, for Swami Paramānanda, after teaching in this country for thirteen years, and as his English rendering of the *Bhagavadgita* (1913) has amply proven, is probably as well equipped for building the bridge between East and West as any available scholar.

Besides the translation, there is an Introduction of eight or nine pages, giving pertinent matter regarding Vedic literature. What pleases particularly is the arrangement of the Commentary, which is presented in notes inserted between the verses of the text in the form of paragraphs in smaller type. Thus, valuable explanations are conveniently given without impairing the artistic appearance of the page.

The little volume, pocket size, is attractively bound in flexible cloth. We hope the rest of the series will appear soon.

THE EARLY CHRISTIAN ATTITUDE TO WAR. By *C. J. Cadoux, M.A., D.D.*, with a foreword by the *Rev. W. E. Orchard*. London: Headley Bros., Ltd., 1919. Pp. xxxii, 272. Price, 10s. 6d. net.

The argument as to the Christian sanction of war has been conducted during the years of war in an atmosphere in which the truth has had little chance of emerging. The subject was treated polemically rather than historically. Dr. Cadoux's work, which is a remarkably fair presentment of the mind of the Church during the first three centuries, is a monument of exact and patient scholarship. He has collected all the available material in the original authorities in pre-Constantinian Christian literature, and this is the more valuable as Dr. P. T. Forsyth in his *Christian Ethic of War* scarcely touches on the early Christian view. It is admitted that with the accession of Constantine the Church as a whole gave up its antimilitary leanings, adopted the imperial point of view, and treated the ethical problems as a closed question. "The sign of the Cross of Jesus was now an imperial military emblem; the supposed nails of the cross which the Emperor's mother sent him were made into bridle-bits and a helmet which he used on his military expeditions." Official Christianity committed itself to the sanction of war, not only to any "righteous" war, but for any cause, good, bad or indifferent, for which the secular ruler might decide to fight. Dr. Cadoux considers that the Church took a false step by so abandoning her earlier principles (p. 263), but his personal convictions have not invalidated his statement of the evidence upon this point of Christian ethics.

Dr. Cadoux's work is more conveniently arranged than Harnack's *Militia Christi*, which has not been translated into English, and will in many respects fill its place.

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