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encounter with Hindus was more conservative and more hostile than Protestant attitudes.

The book has nonetheless two defects that will prove challenging to the scholar seeking to track down information. First, the bibliography sometimes lists only some of the important works of a given author while omitting other even more important writings, even though the entries missing have already been included in the footnotes. Julis Lipner, who is referred to several times in the book, is omitted from the bibliography altogether. Second, and even more problematic, is the index, which is much too

brief. In a book as comprehensive as this one, an extensive bibliography is absolutely indispensable for locating particular authors, literature, and ideas.

These flaws are relatively small when compared to the great accomplishment of this book. It is a theological resource that is to be savored and digested slowly.

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