

The problem that vexes the historian who must postulate a personality back of the mythical or legendary hero, viz.: If Jesus is altogether a myth, a fiction, who, then, is the hero who occupies the central place in the Christian traditions? is thus easily settled when Buddha is assigned the position.

The Essenic fraternities of Judea, the real founders of Christianity in its most primitive, ante-Pauline form were patterned after the Buddhist order of the Shramanas (ascetics) and Bhikshus (mendicant friars). The very names of these Essenio-Christian circles indicate that. For the earliest Christian societies or brotherhoods were the Nazarenes and Ebionites, known in Church history as the heretical sects of Judaizing tendencies. The very fact that they were all Jews and clung so tenaciously to Mosaic law and Jewish customs and traditions shows their priority.

What do the names Nazarenes and Ebionites signify? All recognize the connection of Ebionite with the Hebrew word עֲבִיּוֹנִים. "Those who derive the name from the Hebrew word explain it in two ways: as applicable either to the poverty of the doctrines of the Ebionites, or to the poverty of their circumstances. Undoubtedly the name was applied to them with the former significance by their enemies, but it is more probable that they employed in a bad sense a name already existing, than that they coined it to suit their purpose. That the term was originally applied to the circumstances of the Ebionites seems the only probable supposition." (*Enc. Brit.*, VII, 618.) Now, when we bear in mind that the Hebrew word עֲבִיּוֹנִים means not only "poor" but also "mendicant," "beggar," (comp. Deut. xv. 4, 7, 11), how can we fail to recognize in the Ebionites the Buddhist Bhikshus?

While the name Ebionite has thus from the beginning been quite correctly interpreted, the name of the Nazarenes has been woefully misunderstood and misinterpreted. It is supposed to mean the "followers of the man of Nazareth," i. e., Jesus. But there is absolutely no etymological connection between the name of that little town in Galilee, נַצְרֵת, and Nazarene. Not only is the final ת of the name of the town not accounted for, but the ז is in Greek versions of Hebrew words never represented by Ζ, but by Σ. Compare the names *Ἰσαὰκ*, *Φαρῆς*, *Ἐσφῶμ*, *Σαλμών*, *Σαδῶκ*, all occurring in the genealogical list of Matthew, with their Hebrew originals. The Ζ in Grecianized Hebrew words always represents the י, as may be seen in the following names, *Ζαρὰ*, *Βοὸς*, *Ὀζιαν*, *Ἀχας*, *Ἐξεκιαν*, *Ζοροβάβελ*, *Ἀζῶρ*, *Ἐλεάζαρ*, taken from the same list. Nazarenes, therefore, can be nothing else than the Hebrew נַצְרֵי, or, with its Aramaic plural ending, נַצְרֵי, Nazarites, Ascetics, or the Shramanas of the Buddhists.

That Paul, and after him other important factors and forces, gave the movement a new turn, and imprinted a new character upon it, so that the Nazarenes and Ebionites were degraded into mere heretical sects, and still later were entirely wiped out, does not in any way, I believe, militate against the theory of the Buddhist origin of Christianity.

BOOK REVIEWS AND NOTES.

WHAT DID THE LORD BUDDHA TEACH? By the *Anagarika H. Dharmapala*. Calcutta, Maha-Bodhi Office, 1909 (2453). Pp. 50. Price, 4 annas.

This address was delivered at a convention of religions held in Calcutta last April. The author is a Buddhist missionary, and is prominent among Buddhists as the secretary of the Maha-Bodhi Society, and is known to all

interested in comparative religion through the active part he took in the World's Parliament of Religions in 1893. The little pamphlet comprises a general summary of the tenets and characteristics of Buddhism. It is divided into nine chapters treating respectively of The Birth of Prince Siddhartha, The Great Renunciation of Nirvana by the Brahman Sumedha, The Attainment of Buddhahood, The Request of Brahma to Preach the Dharma, The Propagation of the Dharma, Buddhism and Caste, The God Idea in Buddhism, The Tolerant Spirit of Buddhism. A quotation from Max Müller's *Chips from a German Workshop*, on "The Imperial Religion of Buddha," forms a pertinent appendix.

REVALUATIONS: HISTORICAL AND IDEAL. By *Alfred W. Benn*. London: Watts, 1909. Pp. 320.

Although Mr. Benn admits he has adapted his title from Nietzsche's term *Umwertungen*, and although he uses a dictum of the same author's as the motto of his book, he disclaims that he is a follower of "the great immoralist," to whom one of the later of his essays is devoted. In many cases these essays are protests against conventional judgments of men and times. "The Ethical Value of Hellenism" defends the morals of the ancient Greeks, and though the author is prepared to hear that his views are not new, he thinks it is true that they have never before been expressed in so many words. "The Alleged Socialism of the Prophets" is directed against what Mr. Benn considers serious misstatements made by Renan in his *History of the People of Israel*. In "What is Agnosticism?" the author does not expect to be able to correct the obscurity of the original meaning of the word which instead of gradual elucidation, has been the result of its constant popular use. But he will "at least have the satisfaction of putting on record in a somewhat more permanent form my protest against the misuse of what, whether it stands for truth or for error, serves at any rate to mark off in contradistinction from older forms of rationalism an interesting and, it may be, a permanent phase of speculation." Other subjects are "Pascal's Wager" and "Buckle and the Economics of Knowledge." What Mr. Benn has to say he says in an attractive style which carries with it conviction and a general feeling that his views are the result of independent and judicious thought.

AN AGNOSTIC'S PROGRESS. By *William Scott Palmer*. New York: Longmans, Green & Co., 1906. Pp. 169.

This book is based upon two articles which appeared under the same title in the *Contemporary Review*. The story of the author's progress as it was told in the articles is interrupted in the book by comments made in the light of present-day knowledge, because he considers that the later stages of a life go far to explain the earlier. His aim is avowedly "not literary, but friendly."

He says in his preface: "For me, the summing-up of the intellectual puzzle of life is that a reasonable and persevering man may open many locks with two keys. I label them for short, 'Evolution and Organic Unity,' and 'The City which hath Foundations.' They are very much alike; but the first is of the iron of science and philosophy, and the other (which I have found a master key) is gold. Nearly the whole of the new matter in my book is concerned with the filing and using of these keys; or, to drop metaphor, with my discovery and application of certain facts and principles which their labels represent."