

MISCELLANEOUS.

THE BUDDHIST-CHRISTIAN MISSING LINK.

BY ALBERT J. EDMUNDS.

In *The Monist* for January, 1912, I have shown that Luke's account of the Lord's three temptations agrees more closely with the non-theistic and geographically remoter Buddhist than with the theistic and neighboring Mazdean. This can hardly mean aught else than literary dependence. But how? No Greek Sūtra has ever been discovered, and moreover, the three temptations are not all together in the Buddhist Canon, one of them, viz., the temptation to commit suicide, being in the Decease Book of the Long Collection; the other two, viz., temptations to assume empire and transmute matter, being in the Devil Class (or Book of Temptations) of the Classified Collection.

But we know from Chinese Buddhist literature that in the early centuries of the Christian era there were lives of Buddha and all sorts of manuals and books of extracts or selections. Now, I have asked Professor Anesaki of Tokyo to examine some of these and report whether there does not exist a little collection of temptations wherein all three come together, as in Luke and Matthew.

Should there be such a book in Chinese, it existed before in Sanskrit or Pāli (for most, if not all, of these Chinese primitive Buddhist books are translations). And if it existed before in a Hindu language, it was probably translated into the languages of other Buddhist countries. Thus we know from M. Aurel Stein's monumental work on *Ancient Khotan* (Oxford, 1907) that in Chinese Turkestan, between the third and eighth centuries, there were Buddhist books in at least two forgotten languages. Now, the Buddhists had migrated to Khotan from their older habitats in Bactria, Kashmir and the Panjāb, where they had been settled since Asoka's inscriptions, B. C. 250. In Bactria, where Greek rulers had reigned for two centuries, the Buddhists could not have carried on any propaganda without translations. And if they could translate into the insignificant dialects of Turkestan, they would certainly do so into so illustrious a language as Greek. China, being civilized and conservative, has kept her early translations; but Bactria, having been swept by Scythian and Arab, by Mongol and Afghan, has lost hers, just as Turkestan has done. If we were to dig into Balkh, as we are digging into Khotan, we might find a canonical Sūtra translated into Greek.

Although we have not yet found a Greek Sūtra, yet we have coins in Greek and Pāli; and Professor Cumont, when recently in Philadelphia, informed me of an Ephesian inscription which mentioned the Hindu calendar (κατα τρω Ἰνδων).

As I have pointed out in *Buddhist and Christian Gospels* (4th ed., Vol. I, p. 155) the Greek empire is said to have been converted to Buddhism by the recitation of a Sūtra on Buddha's omniscience—a Sūtra still extant in the Pāli of the Numerical Collection, Book of Fours. Could we but find this Sūtra in Greek among the ruins in Afghanistan, and especially if we could find a Book of Temptations containing the three aforesaid, the importance of the discovery for the history of religion would be incalculable.

Will not Dr. Stein persuade the Anglo-Indian Government to use its good offices with the Ameer of Afghanistan to make this discovery possible?

NORENDRO NATH SEN, A LEADER OF INDIAN THOUGHT.

It is with regret that we chronicle the death of Norendro Nath Sen, of Calcutta, the father of Indo-English journalism and for fifty years editor of *The Indian Mirror*. This paper began as a fortnightly but was soon changed into a weekly and then a daily. Norendro Nath was born in 1843 and attended the Hindu College for a time and took up the study of law, but most of his active life was spent in the management of the *Mirror*, through which he exercised wide influence for the sanest and best in religion, culture, and politics. As evidence of the catholicity of his spirit we note in his obituary in the *Mirror* that among a number of other organizations he was president of the Indian Association, the Bengal Theosophical Society, the Brahma Sam-sad, the Bengal Social Reform Association and the literary section of the Mahabodhi Society. He was a personal and highly esteemed friend of Miss A. Christina Albers with whom our readers are acquainted.

We cannot do better than imitate the *Mirror* in quoting a selection from Norendro Nath's own editorial on the occasion of the recent jubilee celebration of *The Indian Mirror*. This expression of his social and political creed will show better than any words of our own the loss India suffers in his death.

"We are happy in claiming the Hindu, the Buddhist, the Parsi, the Jain, the Mohammedan, the Christian, the Jew—all as our brethren. We consider the union of East and West as the best means of promoting the happiness of the human race. We are proud of our citizenship of the British Empire, and we are firmly convinced of the Heaven-sent mission of the British in India. We rejoice in our union with England—with her teaching, her traditions, and her sublime humanity. We cherish the profound belief that true ideals of nationalism must be based on moral righteousness. We regard moderation and loyalty as the principal asset of public life. We attach the greatest importance to the removal of social evils, and to the elevation of womanhood and the depressed classes, as being essential to national progress. Above all, we firmly hold that it is righteousness on the part of both the rulers and the ruled that can save India in prosperity and can save her in adversity."

BOOK REVIEWS AND NOTES.

THE UNEXPLORED SELF. An Introduction to Christian Doctrine for Teachers and Students. By *George R. Montgomery, Ph. D.* New York: Putnam, 1910. Pp. 249. Price \$1.25 net.

From a speculative turn of mind, yet inclined towards indifference and