

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

even agnosticism, the author was led to make his life work the propaganda of the significance of things as the foundation of a satisfactory system of life as a result of a two months' horseback journey in the land of caravans. Most of the time was spent in philosophical discussions, and the conclusions reached by Dr. Montgomery were not due to the influence of his companion "who was thoroughly familiar with the philosophies and had every idea labeled by a school and a sub-school," but to the development of his own position under the pressure of argument and counter-argument influenced by the observation of missionary stations whose members were actively engaged in doing something, while the travelers, from their previous way of looking at the world, were only talking about it.

The book is addressed mainly to teachers with a view to giving them a positive religious foundation which should be the working principle expressed or unexpressed of all the instruction they impart. It takes the value of the individual as its point of departure and by a constant return to the facts of life is able to state the doctrines of Christianity not as dogmas but as matters of direct importance and belief. The style is simple, almost epigrammatic. The method perhaps may best be illustrated by reference to his chapter on "The Divine Incarnation" where he brings out very clearly that an artist's success is not in reproducing nature but in the portrayal of his own personality; and as a poet allows an insight into his own soul and the poetic impulse is imparted by the inspiration of poetic ideals, so Christ depended on the transformed lives of his disciples to continue his own incarnation of the divine. . . . The master is little revealed in his biography. He is more fully revealed in his works, in his productions. . . . It is therefore the Christ of the world's experience and of the individual experience even more than the Jesus of the Gospels that portrays the image of the heavenly. p

THE RUBAIYAT OF MIRZA MEM'N. Chicago: Shepard, 1901.

A thing of beauty, this volume is evidently intended to delight and not to inform. No author's name appears upon the title page, but as it is faced by a portrait bearing the signature of "John Zimmermann" we are driven to the conclusion that he is either the author or the patron saint of the book. It is composed of one hundred and thirty-one quatrains in the meter made familiar 'to all by Fitzgerald, and an "Explanatory Note" gives credit to McCarthy's translation for the source of thirty-seven of them, but we are not told whence the rest are derived, nor in what Mirza-Mem'n differs from Omar Khayyam. The verses are set in Old English type and the pages are bordered in dainty designs of grapes, roses, lotus-flowers and tulips. The Oriental landscapes and ruins among the illustrative plates are beautiful, and their value is not greatly diminished by an occasional gray-bearded sage, but the few attempts to introduce feminine grace into the scene are unfortunate. The book is bound in purple and gold, and makes a beautiful gift book. p

THE ETERNITY OF MATTER. By *Lockhart Brooks Farrar*. Paxton, Illinois: N. E. Stevens & Son, 1910. Pp. 389. Price \$2.00.

This work was published when the author was 87 year old, and is selected from a mass of written thoughts and investigations which have filled

many years of Dr. Farrar's life. In his secondary title he calls the book "A Series of Discussions Affirming the Eternity of Matter as a Primal Postulate," and something of the argument by which he has reached his conclusion may be deduced from the last paragraph of his preface, which reads as follows:

"Jesus, and Paul, and Mrs. Eddy, have evidently not enunciated the principles which underlay the operative facts of the world. The 1000 acre corn fields out west are not produced by prayer, but have to be patiently and laboriously planted and cultivated, or a crop is not realized. If Mrs. Eddy has perceptibly increased human longevity by her persuasion of people that they are neither sick nor in pain, then if they don't die, what an advantage she must be to insurance companies. The book that she so much reveres says: It is appointed unto man once to die. And it can hardly be denied that the ordinary way of death is by a longer or shorter period of sickness." ρ

President M. Woolsey Stryker, of Hamilton College, New York, who in his literary labors has repeatedly shown a special gift of poetical conception, sends us with reference to Dr. Pick's article "*Dies Irae*" five different translations of this famous medieval dirge made by himself. All are elegantly printed together with the original on a large sheet of thick cream colored paper. Dr. Stryker has also written a Latin parody on *Dies Irae* which he calls the *Dies Lucis*, thus giving a bright and hopeful turn to the expectation of the judgment. This is published in a miscellaneous collection modestly entitled "Attempts in Verse." ρ

The Indian Research Society (represented in the Occident by Messrs. Kegan Paul, Trench, Trübner & Company, of London) has published a study in comparative mythology, entitled "The Eagle and the Captive Sun" by Jnendralal Majumdar. The author's purpose is to give a comprehensive study of the legend of the Eagle as it appears in the different branches of Aryan mythology. The result of his studies as here presented tends to prove three things: (1) That the legend of the eagle is a common heirloom of all branches of Aryan mythology; (2) that the eagle of the legend was originally only the constellation of Aquila; (3) that the legend contains references to this constellation which were true at least 6000 years ago in an Arctic Home. In the author's opinion this legend was one of the universal solar myths. ρ

Addison Ballard, D.D., the author of *From Talk to Text* and *Through the Sieve*, has now published a book *From Text to Talk* which will prove useful to clergymen in preparing their sermons. The present book is practically a new edition of his former book *Through the Sieve* which is, as we are informed, "now wholly and permanently out of print," and it seems as if the present work had superseded it. The book contains 43 scripture texts, each accompanied by an analysis such as will be useful for a pulpiter as a guidance to suggest a line of thought and may be used by almost any one whatever sect or denomination he may belong to. κ