

these is illustrated in our frontispiece which is a reproduction of a Japanese painting of Jikokuten, the guardian of the east. The god of the north is called Tamonten, of the south Zochoten and of the west Komokuten.

Some time ago we published the reproduction of a Japanese painting of Fudo (Sanskrit, Achala) which we repeat in this connection. The artist, Seiso Hashimoto, has endowed this deity with all the traditional features of his character. With a sword in one hand, a chain in the other, and his figure enveloped in fiery flames, he is the artistic embodiment of that indomitable will which in spite of all hindrances and obstacles, in the face of danger and death, leads finally to victory.

THE LOTUS GOSPEL.

[In an article bearing the above title in *The Open Court* of September, 1914, the Editor reviewed at some length a book by Mrs. A. E. Gordon, of Tokyo, entitled *World Healers, or The Lotus Gospel and its Bodhisattvas Compared with Early Christianity*, and published by Eugene L. Morice of London. We here publish a letter received from Mrs. Gordon in comment on this review.—ED.]

May I criticize your review of my *World Healers*? You don't seem to have got at the kernel of it! In the first place, you will, on reference to the Royal Asiatic Society's (Seoul Branch) *Transactions* for 1914, see my lecture on discoveries in Korea which are wonderfully confirmatory of my theories in the book. In the same number of *The Open Court* there is a most interesting article on a subject new to me, viz., "Martyrs' Milk," and I would ask you to refer to page 68 of my *World Healers* for a similar instance in the case of the negro monk Kokuhoshi in Korea.

In your review you say: "The gospel it preaches is a kind of combination of Christianity with Buddhism." Now my book does not "preach a gospel." It simply brings into more light what Dr. Timothy Richard already set forth in his translation of *Saddharma Pundarika* (known in Japan as the Lotus Gospel); and which several scholars have long since concluded may be an *apocryphal* Christian Gospel, such as the Gospel of Nicodemus, the Gospel of the Hebrews, etc. To my mind, this is far more worthy of God than the selfish orthodox Christian idea that he only illuminated Europe, and later America, with the light of his glorious gospel. You doubtless know Dr. T. Richard's *New Testament of Higher Buddhism* in which the above translation appears. Dr. Tyan Takakusu, the highest Sanskrit authority out here and a pupil of Max Müller, pronounced that translation "not only to be most accurate literally, but also to give the *very essence* of the original." Higher praise could hardly be given.

In the third paragraph of your review you very justly criticize my imperfect methods; so please allow me to explain that Prof. A. H. Sayce, when he was in Japan, kindly went through all my manuscripts *most* carefully, and on my telling him exactly the points you have criticized, he said: "Never mind that, just put down everything you have found up to date, and then let others from that mass of material weed out and arrange all in proper order." You see that being very delicate, and with eyes troubling me, I must do either one thing or the other. If I stop to sift and criticize accurately, I cannot write down the facts that keep crowding in and which, alas! other people out here (now that Dr. A. Lloyd is dead) take no interest in.

I believe the historical data are as nearly accurate as possible, for, having studied with my dear friend, Max Müller, I am possessed with the idea of historical data being essential, I have been at infinite pains to take out all I have put down. In many cases such contradictory dates are given that it has been an immense labor to verify them. This is an explanation, not an excuse!

As for the Chinese "ship of salvation" I have found far more wonderful frescoes of it in Korea, at Isudoji and on Diamond Mount.

You have omitted *the* point about Asukâhimé (p. 553) which is that the dear children *recognized* their beloved empress and showed it by offering her two chrysanthemums—the imperial crest! This seems to me a peculiarly touching and delicate offering in proof of the recognition after death which so distracts worthy bereaved Christians in the West, and about which so much is written there! "Shall we know one another again?" Yes! these "heathen" Buddhist-Japanese tell us, without a doubt.

Lastly your (p. 556) paragraph on the Nestorian Stone again misses the point.

a. The picture shows the monks pointing out Buddhist terms on the Nestorian Stone and in particular the title used of Kwannon in heaven "The Ship of Great Mercy," Ts'i-hang. May I refer you to Edkins's *Chinese Buddhism*, pp. 266, 353, as to this? The scene took place at the dedication of the stone on Koya san.

b. What you say in your last paragraph seems to infer that the photograph was taken of the original stone (of which your pamphlet¹ speaks) at Sianfu.

That pamphlet describes the copy of the stone which was taken to the United States from Sienfu. The only other replica is the one I had the privilege of erecting on Koyasan which for 1100 years was the great shrine of Kobo Daishi and Shingon—the "True Word" Buddhism.

The stone is erected in the holiest place on Koyasan, the Okunoin, where myriads of Japanese have laid their ashes beside the sleeping Kobo who there awaits the coming of Miroku, the Buddhist Messiah. (See Eitel's *Handbook* on Maitreya). So there are only three in the whole world of this priceless monument of the similarity between Mahayana Buddhism and early Christianity, viz., that at Sianfu, and these two replicas in the United States and Japan.

As I write, the 1100th anniversary of Kobo Daishi is being celebrated and one half a million of pilgrims are to be at Koya gathered from all parts of Japan this month and in May. Two hundred and fifty thousand Japanese tracts containing pictures of the Nestorian stone and descriptive matter are being distributed among these pilgrims.

BOOK REVIEWS AND NOTES.

TO-MORROW'S ROAD. A Booklet of Verses by G. M. H. London: Old Bourne Press, 15 Holborn, E. C. Pp. 40.

G. M. Hort, who may be remembered by our readers as the author of a poem which appeared some time ago in *The Open Court* under the title "The Tenant," has collected some of his poems into this little paper-bound volume. Most of them have appeared in various well-known publications, such as *The Academy*, *The Outlook*, *The Nation*, etc.

¹ *The Nestorian Monument, an Ancient Record of Christianity in China.* Chicago: The Open Court Publishing Company, 1909.