

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 pamphlet<sup>1</sup> 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.

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#### 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.

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

As an interesting sample we quote the following lines from "The Song of a Fool":

"I had a comrade in the days of morning,  
 High through his youth a fatal wisdom shone.  
 Still to each task he'd turn with easy scorning,  
 Know all too soon, and weary to be gone!  
 But I, who dream from truth could scarcely sever,  
 Slow at a fact and lagged at a rule  
 Drank new delight from some old book for ever—  
 Thanks be to God, who made me such a fool!  
 "And now, while life is on itself returning,  
 While from each window slowly shifts the light,  
 Loud from the dais, speak the men of learning  
 Who know the nature of the coming night.  
 But I who watch the door where daylight narrows,  
 And irk to find myself so late in school,  
 Seek truant Hope among the Churchyard barrows!  
 Thanks be to God, who never cured the fool!"

On another page of this issue we are printing in article form as prepared by the author for us the opening chapters of a book entitled *Carlyle and the War*, which we understand is shortly to be published in New York, and all inquiries concerning which should be addressed to Jean Wick, Aeolian Hall, 42d Street, in that city.

This book has been written by an Englishman of Scotch descent, who believes his country to be in the wrong in this war and whose motives for writing as he has done must be sought in the book itself. He has written primarily to and for his own countrymen in strong appeal to them to realize the terrible mistake their and his country has made, but though we hope this book may reach England we believe there is much in it to interest Americans also.

The author has made his appeal largely in the name of Thomas Carlyle whom he regards a truly inspired writer and whose *History of Frederick the Great* especially he considers that every Briton and American ought to study in this crisis. He feels that the significance of the title he has given to his work ought to be instantly felt by those more earnest and thoughtful men of his own country whom he eminently wishes to reach. To us Americans it may perhaps not be so immediately apparent, but it should soon become evident to readers of Mr. Kelly who writes in no academic spirit or for the mere scholar, but for the present hour and for all who are awake to the momentous issues of the present crisis.

Our readers will notice that Mr. Kelly's article is imbued with the style of his master, Carlyle, after whom (as he has said of himself) he takes "as a son takes after his father," among other ways in his use of vigorous expressions where vigorous thoughts are to be expressed.

Readers not acquainted with certain idiosyncrasies will probably find some difficulty in interpreting the sense. In accordance with our author's request we have refrained from making alterations and have rigorously followed his manuscript in all details, including capitalization and punctuation.