

MISCELLANEOUS.

THE LATE REV. ARTHUR LLOYD.

BY ERNEST W. CLEMENT.

It has always been a question which was the better way to address the subject of this obituary sketch. As an ordained clergyman of the Church of England, he was entitled to the prefix "Rev."; and, as an educator, he was entitled to the prefix "Prof." Moreover, he had also a suffix in the form of "M. A." It might perhaps be said, not inappropriately, that he was a venerated professor and a cultured clergyman, who was such an honor to both his professions that it was impossible to keep them separate. He was really the Rev. Prof. Arthur Lloyd.

The bare outline of his life has been sketched as follows in the *Japan Mail*:

"The late Mr. Lloyd was born at Simla in 1852 and was the son of the late Major Frederick Lloyd, Bengal Native Infantry. He was educated at Brewood Grammar School, Staffordshire, and at Peterhouse, Cambridge, where he took first class honors in classics. On leaving College Mr. Lloyd took orders and was appointed curate of St. Barnabas, Liverpool, in 1875. In 1877 he was given a fellowship in his college where he was appointed dean. In 1879 he became rector of Norton, and in 1882 vicar of Hunston, Bury St. Edmunds. He resigned both livings in 1885 to come to Japan as a missionary for the Society for the Propagation of the Gospel. In 1890 he left Japan to become professor of classics in Trinity College, Toronto, and he also held the post of headmaster of Trinity College school, Port Hope, Ontario, for a short time. In 1893 he was back again in Japan, teaching in the Keiogijuku, and at the close of the China-Japan war he took up an appointment as instructor at the naval academy, a position he had held previously. He was also appointed lecturer on English literature at the Imperial University. Among the other appointments he held were those of lecturer at the Mercantile Marine College, President of St. Paul's College, Tokyo, and teacher in the Tokyo Higher Commercial School.

"Mr. Lloyd's publications on Japan are very numerous, and the proceedings of the Asiatic Society of Japan, of which he was for some years Librarian, bear witness to his learning and industry. Among his works may be mentioned *Development of Japanese Buddhism*, *Imperial Songs* (translations of poems by T. M., the Emperor and Empress), *Life of Admiral Togo*, *Formative Elements of Japanese Buddhism*, *Every-day Japan*, etc. etc.

"Mr. Lloyd had the reputation of being the most brilliant Western scholar that Japan has ever sheltered; but his attainments never interfered with a

modesty and kindness which endeared him to all who had the pleasure of his acquaintance." He died after a brief illness at his residence in Tokyo, Oct. 27, 1911.

Lloyd was a man, a true friend, with heartfelt sympathy who never hesitated to spend himself for his friends. He was a great scholar but not a pedant: he was a classical scholar of the old type; a fine scholar in French and German; well skilled in Japanese; in fact, it is said that he knew and could use ten or twelve languages. He was also unusually well read in history, both secular and religious. But with all his attainments he was very unassuming. He was an essayist, a critic and a poet; he was an interesting writer and lecturer; he was a delightful conversationalist: in all, he was a very versatile man.

Lloyd was above all a mediator. He first occupied that position in connection with Protestantism and Catholicism. It is an open secret that he once



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(Whose poetic translations of Japanese verses appear in this issue.)

had strong tendencies toward the Roman Catholic church. At any rate, he occupied a position from which he could appreciate the good in Protestantism, Roman and Greek Catholicism. He was not a Catholic, but he was catholic.

In the second place, he was a mediator between Buddhism and Christianity. His profound studies in church history and the history of Buddhism led him to a position where the common points or similarities strongly appealed to his generous heart.

But the best way to present Lloyd's attitude on this subject of comparative religion is to let him speak for himself, as he has written in his little book on *Shinran and his Work*, which is no doubt incorporated into his larger work, *The Creed of Half Japan*. He says in his Introduction to the smaller work: "Throughout this book I purpose consistently to take this line of argument, viz., that, when the Shinshuist recites his Nembutsu, he is (however unconsciously) addressing the same divine person whom the Christian wor-

ships on his knees in the closet or before the altar; and I believe that the witness which God has thus given to the Japanese is one which the Christian missionary would be ill advised to set aside or neglect."

A little later he adds: "It is with no controversial aim that I take up my pen. Rather, I feel that the quarrel between Eastern Buddhism and Western Christianity is one to be best solved by the path of meditation and prayer. For if, through the exercise of faith, we could even for a few weeks only realize that the Lord whom we variously worship, is one and the same, the Source of life and light; and if, with that faith, we could come *just as we are*, Christians and Buddhists, and ask for light, are we to doubt Christ, or are we to doubt Amida, by supposing that light would be withheld from his children by One whom Christians and Buddhists alike delight in calling a loving Father?"

THE BUDDHIST MASS.

The Buddhist High Mass contributed by the Rt. Rev. Mazziniananda Svami in *The Open Court* for February 1912 has attracted some attention, and we publish here a communication received from Prof. Richard Garbe of Tübingen translated from a private letter addressed to the editor:

"The texts employed in this mass are Buddhist only to a small extent. For the most part they are composed of verses and quotations out of the ancient Vedic literature, although to be sure in a distorted form and with astonishingly free translations, some of which have no connection with those passages. The lines at the bottom of page 70 comprise a well-known verse from the Veda (first quoted in the Rigveda 10. 9. 4) and read as follows: "May the heavenly waters be our salvation, may they serve our needs and be our drink; may they descend upon us for our salvation!" Compare this with the translation at the top of page 72: "May the Illuminator of all, the Light of the world, the Dispenser of happiness to all, the all-pervading Divine Being, be gracious unto us so that we may have perfect contentment of mind, and for the attainment of perfect happiness. May the same Being shower blessings upon us from all quarters." The case is the same with the many invocations addressed to the ancient Vedic deities.

"If we have here a copy of a high mass as it is performed in Lhasa, we see that the unsophisticated Tibetan monks have collected a number of old Brahman sayings which they understood no better than they understood the Buddhist Pali texts."

THE CORONATION IN INDIA.

We have received from several quarters from India expressions of great satisfaction concerning the coronation of King George as emperor there, which are symptoms of a genuine loyalty towards their powerful sovereign. Indeed they take pride in having for their ruler a man whose possessions girdle the earth.

This attitude is the more pleasing as heretofore we have met and heard from many Hindus whose bitterness towards England has been extraordinary. In fact we have heard of a student at one of the American universities who came to this country to study chemistry in order to acquaint himself with the nature of explosives, and he pursues his studies with the outspoken pur-