

MISCELLANEOUS.

MISS FARMER AND GREENACRE.

To the Editor of The Open Court:

May I be pardoned if I seek to supplement the article of Mr. Richardson on Bahaism with a few words on Miss Farmer and her life-work, her beloved Greenacre?

No more thrilling chapter in the lives of leaders of thought has ever been written than the facts concerning Miss Farmer and her Greenacre. Her ideal was "a universal platform" upon which with malice toward none, with charity toward all, each might be permitted to voice his own particular creed, to the end that the various religions might learn to compare sympathetically their points of agreement and forget somewhat their points of difference. She believed that if this could be done, religious hatreds and wars would cease.

With a marvelous magnetism, a winning personality and supreme love for all humanity, which drew men and women alike to her side, all eager to assist in the great work for the uplift of the world, Miss Farmer, while health and money lasted, worked with the unfailing ardor of the idealist, giving unstintingly of herself and her means to promote the cause of universality.

Now, her health broken, her little remaining fortune in Maine tied up by distant relatives so that she has to depend absolutely upon the generosity of devoted friends; not daring for fear of personal violence to cross the boundary lines of New Hampshire whose courts having pronounced her sane, she knows that there her last remaining possession, personal liberty, is secure, —she has been compelled to submit to being swept contemptuously aside while her universal platform at Greenacre was seized by a sect known as "Bahaism" and converted into a "Bahai Center."

When the *true* history of Miss Farmer's work at Greenacre is written, as it must be some day, the history of the untold good to the untold numbers that it has accomplished and still might be accomplishing if that fatal, mentally unbalancing disease, Bahaism, had not crept in, the world will wonder with regret at the magnitude and beauty of that which it permitted to be destroyed.

Yours truly,
A friend of Miss Farmer and Greenacre.

JIKOKUTEN, GUARDIAN OF THE EAST.

The fierce type of features expressing will power which appears in the god Fudo is not limited to this special deity but can be traced in other Japanese gods, especially in the guardians of the four quarters of the world. One of



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.