

NOTES

ONE of the monumental works on the history of Chinese Buddhism recently issued by Japanese scholars is *Buddhist Monuments in China* (支那佛教史蹟), a conjoint production of Professors Daijo Tokiwa and Tadashi Sekino, both of the Imperial University of Tokyo. The first and the second volume have already appeared, and the authors expect to complete the series in four or five volumes all-told, though, they say, they have to try hard to compress all the materials at their disposal in so small a compass. In fact, they have been working on the collection of the materials for the last twenty years and visited China several times, each excursion lasting for some months; they have thus been enabled to accumulate an immense amount of material consisting of photographs and rubbings. Their scholarly expeditions were often beset with great physical dangers owing to the remoteness and obscurity of the historical sites now completely effaced from the memory of the people.

Each part contains one hundred and fifty plates exquisitely collotyped on Japanese vellum and accompanied with critical and explanatory notes which form a separate book. They are written in Japanese; a Chinese abstract has been made of them and is now obtainable in print, while an English one is under preparation and the authors expect to have it printed before long. The notes display a great deal of scholarship and mature judgment on the part of the compilers.

The object of the book, according to the authors, is to study the history of Buddhism and Buddhist culture which attained its zenith in the Sui and the T'ang period. To do this they have sought the materials needed in the historical remains that are at all accessible at this later date. They have thus traced the spirit and ideals of Buddhism in these

concrete and tangible objects which even now vividly testify to the historical facts as recorded in its literature. It is easy to see what an important factor Buddhism is in the understanding of Chinese culture and indeed in a complete interpretation of the Eastern mind.

Part I contains the most important monuments in the districts of Loyang, Shenshi, and Shantung, such as the great pagoda at Po-ma-ssu, Loyang, which is the first Buddhist monastery built in China; the stone image of Śākya trinity at Lo-shih-ssu, where Kumārajīva, the great scholar and expounder of Mahayana Buddhism, stayed; the Ta-yen pagoda at Tsen-ssu, in the building of which Hsüan-chuang himself is said to have helped by carrying hods of earth; the ravine-bed of Taishan inscribed with the *Diamond Sutra*, and some of the steles kept at the Pei-lin of Hsian.

Part II is also filled with the most interesting historical remains at Lushan, Suchou, Yünkang, Lungmen, Shih-ku-ssu, and Sungshan. Seeing how rapidly those rock-cut Buddhist figures in the cave-temples of Yünkang, Lungmen, and other places are destroyed by nature as well as by human agency, we can realise the importance of such books as the present one, in which good photographic reproductions of those works of art are preserved. In this respect the authors have done a great deal not only for the history of Buddhist culture but for the arts of the East.

All kinds of monumental objects are collected here: pagodas, statues, steles, stone pillars inscribed with sutras, rock shrines or niches, and stones with relief figures. As to the rock grottoes filled with Buddhist images produced successively in the Wei, Pe-chi, Sui, and T'ang periods, they are most splendidly represented in these volumes.

We have to note the publication of another remarkable book on Buddhism recently issued. It is an English translation of the life of Honen, the founder of the Pure Land sect of

Japan, conjointly executed by Professor Ryugaku Ishidzuka and Dr Harper H. Coates who is a Christian missionary in Japan—a unique combination which alone is enough to make the book noteworthy even when we do not make any reference to the size of the book which consists of xciv+995 octavo pages, and to the duration of time which was spent on its reproduction, for it took the translators twenty long years to present us with this formidable work. The persistency with which the work was carried on is simply wonderful. When the MS was all ready for the press and seven-tenths of the printing were completed, the earthquake and fire disaster of 1923 destroyed the printing plant completely. Though the MS was saved through the heroic efforts of the printers, all the galleys were irrevocably gone. But the translators were not to be dismayed, and in two years after the calamity we have the book before us beautifully made up with a number of collotype plates from the ancient pictures and one elaborate wood-block production exquisitely coloured with Japanese tints.

Honen (1132–1212) was one of the greatest religious geniuses in the history of Japanese Buddhism, and after his death the Emperor Gofushimi (1288–1336) who was a great admirer of Honen and a devout follower of the Pure Land school, ordered his biography compiled, and when the work was done successfully by Shunjo, of the Kukokuin temple on Mt. Hiei, many imperial personages including the Emperors and ex-Emperors almost vied with one another to copy the MS. The court painters were engaged to depict the different scenes in the life of Honen. The biography thus auspiciously compiled consists of forty-eight chapters, each of which is supplied with an illustration. This is the original of the present English translation.

The book as it is Englished now is composed of an introduction, the translators' prefaces, an historical résumé of the time of Honen explaining how the latter came on the scene (83 pages), and the translation itself, which is richly inter-

polated with most valuable notes. The book is also supplied with a complete index and a list of important Chinese characters used in the text, which latter will no doubt be of great help to foreign scholars of Japanese Buddhism.

The Jodo sect is to be congratulated on having such an authoritative text translated into one of the European languages by such competent hands as the present translators, and through this we are sure the West will get properly acquainted with one of the most significant religious movements in the world. The text contains not only the life of Honen but his teaching, and those who peruse it will be able to get an insight into the philosophy of the Pure Land school. The below is a quotation from the book in which the doctrine of universal salvation by being born in the Pure Land is taught by Honen :

“The only possible obstacle to the attainment of Ojo* is the lack of desire for the Blissful Land, and neglecting to call upon the sacred name. The man who dilly-dallies over the nembutsu repetitions must lose this boundless treasure; whereas the man who applies himself thereto is the one to whom a limitless enlightenment opens. So apply all your energies to the continuous practise of the nembutsu. We say that the sinner who is powerless in himself to do anything can find his way to that Blissful Land, by dependence upon that Original Vow and the nembutsu repetitions. Now this is the same as dependence upon the Vow of the ‘Other-power,’ or what is sometimes called ‘the world-transcending Vow.’

“Those who fail to understand the meaning of this truth will doubt their own powers and not obtain Ōjō. Those who think that it is only the nembutsu of the pious and learned which can eventuate in Ōjō, and that there is no Ōjō for the ignorant and unlettered, and those who go on sinning every day, even if they should say the nembutsu have not yet

* Properly to be pronounced *wō-jō*. It means literally “to go and be born”, that is, in the Pure Land of Amida, where the Nembutsu-follower will attain his final enlightenment.

grasped the fact that the Original Vow includes both the good and the bad. It is impossible in this life to change man's nature, which he has inherited through the working of his karma from a pre-existent state, just in the same way as it is impossible for a woman in this life to be changed into a man, no matter how much she might desire it. Those who call upon the sacred name should do it with the nature they now have, the wise man as a wise man, the fool as a fool, the pious as pious, the irreligious as irreligious, and thus all equally may attain Ōjō. Whether a man is rich and noble, or poor and mean, whether he is kind or unkind, avaricious or morose, indeed no matter what he is, if he only repeats the nembutsu, in dependence upon the mysterious power of the Original Vow, his Ōjō is certain. Amida's Original Vow was made to take in all conceivable cases of people, whom He thus engaged to save, if they would but practise the nembutsu. Without inquiring at all into the grade of their several capacities, but merely saying the nembutsu in their simple earnestness—this is all that is needed for anybody. Bear in mind that every one who thinks the Nembutsu Ōjō is too lofty or too profound to be grasped has wholly mis-apprehended the very nature of the Original Vow itself. Can it be that unless I, Genku, attain the highest rank as Betto or Kengyo, I cannot attain Ōjō, or that it would be quite beyond me if I merely remain what I was at my birth? Far from it. The fact is that all I have learned in my studies through the years is absolutely without avail in procuring me Ōjō, and the one thing learning has taught me is its utter powerlessness to bring me Ōjō."

Professor Gessho Sasaki, president of Otani University and one of the promoters of The Eastern Buddhist Society, has published his studies in the philosophy of the Shin teaching in bookform, under the title, *A Study of Shin Buddhism*. It contains "The Philosophical Basis of Shin Buddhism"; "What is the True Sect of the Pure Land?" "The Enlightened Mind

of the Buddha and the Shin Teaching"; "Knowledge, Faith, and Salvation by Faith"; and "The Teaching of Shin Buddhism and the Moral Life." As an appendix the book has Kakunyo Shonin's *Life of Shinran Shonin* with notes. The book is an attempt by a modern scholar to interpret the philosophical basis of the "tariki" (other-power) teaching which is generally contrasted to the so-called Holy Path doctrine of Mahayana Buddhism. According to the author Shin may on the surface appear to be a religion of salvation but it is essentially one of enlightenment as all schools of Buddhism are, and its metaphysics is to be sought in the enlightened mind of the Buddha himself. When the nature of this Enlightenment is thoroughly comprehended, there lays bare the foundation of the "other-power" doctrine. The Eastern Buddhist Society is the publisher. Pages, vi+145; price, ¥ 2.50.

We have received from Dr J. Witte a copy of his *Sommer-Sonntage in Japan und China*, which is his account of travels in the East last year. The author is Director of the Allgemeiner Evangelisch-Protestantischer Missionsverein and Privatdozent in Berlin University. The object of his trip was to see how the War affected the religious and intellectual outlook of the Far-Eastern peoples in relation to his mission work. His impressions and observations which were published from time to time in the *Christliche Welt* are now presented collectively in this book. In the Preface confesses the author that there is after all a wide gap between the spirit of the West and that of the East, and that even in Japan this gap is felt where not only her outward garment but her way of thinking are fast being westernised. That the author failed to perceive that there are problems of humanity common to all the inhabitants of the earth is easily read throughout his pages. He stands in good contrast to Professor Rudolf Otto who is one of the chief promoters of the Religious Union of Mankind. It is of great interest to note that Professor Otto was struck with a

feeling of wonder when he was told by Gosvānī, a worshipper of Vishnu, that salvation is not to be found in work or knowledge but comes from the free gift of Vishnu which can be won only by love and faith. Again, the professor is one of those scholars who try to discover something common to East and West,—in his case some common points between Eckhart and Sankara, two representative mystics of the world belonging to the speculative school of mysticism. Dr Witte seems to be more inclined to find a deep crevice between East and West as to their spiritual culture, but to our view the deeper is such crevice the stronger will be our desire to detect points of contact underneath it, as there cannot be any doubt as to the existence of such points. Openness of heart is needed for fairness of judgment.

Another thing that struck me while reading Dr Witte's book was this: it is quite a hazardous thing for a man to attempt generalisations upon casual remarks he has caught in a course of conversation concerning the doctrinal content of a school to which he has no affiliation whatever. To understand any religious teaching which is foreign to him for various reasons such as racial, linguistic, temperamental, and otherwise, he ought to be on the utmost guard not to make any sweeping statements before he is sure of having entered deeply into the spirit of the people. This latter can only be done by thoroughly mastering their language and studying the teaching with its competent representatives. Whatever this may be, we of the East are grateful for the author to get us acquainted with his observations and reflections on the conditions he found here, which in many ways supply us with materials for our cogitation.

Zen Buddhism has found a good German textbook in *Zen, der Lebendige Buddhismus in Japan*, by Professor Shūyēi Ōhazama, of Meiji Semmon Gakko, and Dr August Faust, of Heidelberg. The book has an introduction by Dr Rudolph

Otto who has lately come to take much interest in this form of Buddhism. It consists of (1) introductory remarks on Zen by Professor Ōhazama, in which is given a brief history of Zen telling at the same time how it is the living Buddhism of Japan; (2) translations of some of the most important poetical works by Zen masters; and (3) a well-selected list of the Ko-ans or Zen-problems, which is arranged in the order they are generally given to the student. The book ends with valuable notes by Dr Faust, without which the text would be nothing but a conglomeration of unintelligible cryptograms—some readers might suppose. Both the translator and the editor have purposely refrained from modernising the text even though they were quite competent for the task and strongly tempted to do so. They now want us to study the translations and personally go through the Zen experience, instead of wasting time in intellection or in epistemological discussion. In this they are in the right, but those readers of the West who have no such spiritual background or atmosphere as that which we of the East are daily living in and imbibing unconsciously all that it bears, may find the book tough material to digest. The editors of *The Eastern Buddhist* are however glad to welcome another contribution in an European language from one of their co-workers.

Perhaps one of the lessons the War has taught the East is that Western civilisation as we see it today is based on science, machinery, industry, organisation, capitalism, exploitation, and militarism, and that if they would go on as they have the outcome cannot be anything else but the mutual destruction of nations resulting in the annihilation of human races. They are trying, there is no doubt, all that they can to prevent such a universal catastrophe as threatens the entire future of humanity, but so long as they remain self-centered, self-assertive, and so narrowly patriotic or nationalistic and are satisfied with such an inane instrument as a League of Nations

which sits with hands properly folded and does nothing aggressive towards the realisation of its objects, we cannot expect much of the so-called statesmen, legislators, and organisers of various sorts, whether they are of the West or of the East. What is absolutely necessary for the peace, culture, happiness, and intellectual advancement of the world, is the remaking of human character. When this is not done, all the achievements of sciences would be just so many weapons, most dangerous and most horrifying, to the attainment of egotism. Unqualified individualism whether personal or national must give way to mutual interdependence and universal helpfulness. In this latter the East is ahead of the West, though the East has not been awakened to this fact heretofore. The War however has made us conscious stronger than ever of our spiritual heritage, and we mean now to be its missionaries for the sake of the world-peace and advancement. This is necessarily a slow work—this conversion of entire humanity to the faith of Buddhism in which the foundation of a future world-state is laid down.

The publication of *The Young East*, a monthly English review of Buddhist life and thought, which issued its first number in July, 1925, under the management principally of Professor Junjiro Takakusu, of the Imperial University of Tokyo, is the voice of the cuckoo on T'ienchin Bridge, indicating in which direction the current of thought-air is flowing among the intellectual people here. As the editor humbly announces, the paper may yet be an "insignificant little journal" to do full justice to their "ambition," but its very existence means something, and we do not know yet how fast and how significant it may grow in time. To quote from their declaration :

"What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilisation

of the Orient, which gave birth to great religions, deep philosophies, and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries. We must free ourselves from the chains of moribund traditions, nor must we allow ourselves to be tied up by the fetters of entangling formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. In this way, we must bring back to life the old East, the sick East, the dying East.....

“What is our mission for the West? It needs scarcely be said that the civilisation of the West, laying as it does too much importance on the material side, is a lame civilisation. In fact it finds itself at a dead-lock today. If civilisation is really what the present civilisation of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is in our opinion to spread to the West the culture, philosophy, and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion, and politics. We feel that it is our duty to implant in their minds the spirit of Buddhism, whose love extends not alone to men but to all living creatures on earth. Such is our mission for the West.”

Another voice of the cuckoo audible in the cultured circles of Japan is the issue of a more pretentious magazine called *Ex Oriente* by the Eastern Culture Association, Taito Bunkwa Kyokwai (大東文化協會), Tokyo. This is more or less tinged with nationalistic ideals as Count E. Oki declares in his “Address for the Initial Number” of *Ex Oriente* that the Association is “an academic organisation having for its mission the illustration of the peculiar beauties of our civilisation to the world.” Whatever this “illustration” may mean and whatever those “peculiar beauties” may be, the Association is an endeavour to resist the unreasonable encroachment of the

so-called Western culture and civilisation not only upon "our [i.e., Japanese] peculiar culture in particular but upon Eastern culture and civilisation in general." But its members are not so narrow-minded as to reject everything that the West may bring to us, they are fair-minded in this respect, for they desire to make comparative study of West and East and to assimilate within themselves whatever is helpful to the growth of their national ideals. The object of the Association is thus defined to be the elucidation of "the essential significance of *kultur*," the pointing out of "the characteristic merits of Eastern and Western *kultur*," and "the decided contrivance" of the "conditions necessary for the assimilation as well as the reciprocal influence of these civilisations of different value." The Association is subsidied by the government and has a college attached to it. It has a strong Confucian odour. The *Ex Oriente* is published thrice a year and the articles are written in English, French, and German. The first number contains: Address for the Initial Number, by Count E. Oki; On the Royal Path, by Fusaaki Usawa; Gesang des Erlebens der Wahrheit, translated by Shuye Ōhazama; Der Geltungsbegriff bei Lotze und der Badischen Schule, by Reikichi Kita; Developpment de la Philosophie Occidentale au Japon, by Shun Takayama.

The Sino-Japanese Buddhist Convention, 東亞佛教大會, which took place early in November, 1925, was successfully carried out, and the Chinese representatives including several priests and a number of lay-disciples are now back in their country perhaps busy in reporting what they have seen and heard in Japan to their brethren at home. After the convention they spent about three weeks visiting places of interest, centres of Buddhist culture and learning, and some of the historical temples and monasteries once closely connected with China. They were heartily entertained everywhere and every advantage was given them to see into the Buddhist side of

Japanese civilisation. The visit of Chinese Buddhists in such a number and under such a management never took place in the history of both countries, Japan and China, and this was surely a great event to be recorded in big red letters in the annals of Eastern Buddhism. Is the East really awakened to the importance and power of its ancient heritage as is embodied in Buddhism? Otherwise, such a convention could never have happened. The awakening is going on not only in Japan but in China. The West is strong in political organisation and in the practical affairs of life, and when military efficiency is added to them, the march of its civilisation is irresistible and in its wake we often come across many sad happenings. Unless the ancient wisdom of the East is something enjoyable only in lethargic inactivity and morphined sleepiness, it must be brought out from the secret recesses of the treasure-house and displayed and worked out and worked on before the world for the benefit of humanity at large.

The Buddhist Federations of China and Japan are planning to have the next meeting in China, if possible, in the following year. Some of the managing committee want to invite other Asiatic delegates to the conference; but as this seems to bring about some diplomatic complications, they wait for some future favourable occasion for such a reunion.

The educational section of the Convention passed among others the following resolution as regards the fundamental principles of Buddhism: (1) The denial of God as a creator* of the world, (2) Universal Brotherhood with no racial discrimination, (3) Impartial love for all beings, (4) Idealism against materialistic tendencies, and (5) Salvation based on self-enlightenment.

Rev. Tai-hsü, leader of the Chinese delegates, presented a

* This may require further determination. May the author or authors of these resolutions mean by creator such as is described in the Genesis or conceived by some ancient Indian philosophers?

paper at the Convention which translated into English reads partly as follows :

“The world today stands in urgent need for some means of salvation and I think only Buddhism can save the world, because various kinds of remedies have been tried and found wanting. Socialism has been proposed as a means to cure the evils of capitalism and anarchism, as an antidote to Imperialism. Thus far they have, however, failed to effect any cure of the social and international troubles, from which the present world is suffering. In order to understand the reason for their failure, one must remember that these ‘isms’ have been worked out by minds which have not been perfectly free from the three basic evils: Avarice, Hate, and Lust. These evils, if unchecked, will always manifest themselves in such crimes as robbery, murder, and adultery. Any remedy or means of cure for the present troubled world worked out by minds which are not yet perfectly free from such evils will tend only to increase the troubles instead of checking or preventing them. To use the teachings of the ancient sages like Confucius or the precepts of the Prophets like Jesus Christ and Muhammed as a means of cure for the troubles of the present world, is also inadequate, because the teachings of these ancient worthies have lost their hold on man’s mind in the present materialistic world; for the religious beliefs of the Christians or Moslems have been shaken and the doctrines of their prophets about the Creation, the God, etc., have been disproved in the light of the modern scientific discoveries. For the present skeptical world, only Buddhism with its teachings about the ten virtues as the starting point and the Nirvana and ‘Perfect Enlightenment’ as the ultimate object can be an effective remedy for the evils of the present world.”

Professor Petzold was the only non-Asiatic representative at the Sino-Japanese Convention at Zojoji Temple, Tokyo, who addressed the memorable assemblage. As our readers are

already informed, he is a student of the philosophy of the Tendai school of Mahayana Buddhism. His interest in Tendai is more than scholarly, and he was recently initiated as one formally belonging to its order. Seen in this light, the following address reproduced here in full will be of much significance.

“I appear before you not as a foreigner, not as a stranger, but as one who has deeply drunk from the fountain of Buddhism through many years and has come to the conclusion that the pure water of Mahayana is still able to refresh and invigorate mankind.

“The metaphysics of Mahayana are most systematically elaborated in Chisha Daishi's Chinese Tendai school, which comprises all and rejects none and harmonises in a perfect way the various streams of Buddhist learning,—the Hinayana, the undeveloped Mahayana, and the fully developed Mahayana teaching. The various schools of the fully developed or pure Mahayana itself find their common ground in Japanese Tendai, founded by Dengyo Daishi. Therefore I consider the study of Tendai as most suitable to come to a broad and unprejudiced understanding of the immense realm of Buddhism.

“We have heard recently much of the awakening of a new interest in the philosophy of Hegel, and not only in Hegel, but also in Schelling and in the whole Transcendental Philosophy of one hundred years ago. Now in this Tendai teaching we have a philosophical system which teaches the great doctrine of the identity of the contrasts—of the oneness of the subject and the object—already in the sixth century, not only by hints, but in a most intricate style. We have also heard of a new awakening of scholasticism which, like Hegel and Schelling, for a long time was considered as quite antiquated, but is now called worthy of serious consideration even by philosophers, not belonging to the Roman Catholic field. If Christian scholasticism, as systematised by Thomas von Aquino, has been found a still living force, surely Buddhist scholasticism, as

systematised by Chisha Daishi, will also be found able to have a rejuvenating influence on the human mind.

“There is also much talk in these days about the necessity of harmonising all spiritual forces of mankind, of making the nations and peoples, the statesmen and scholars, the workmen and peasants in the whole world understand that mankind is one and becomes lost if it forgets its spiritual unity. Now this gospel of the unity of mankind has been preached forcibly by Mahayana Buddhism, and in Mahayana most emphatically by the Tendai school, which considers the whole world as a reality and every part of it as an embodiment of the absolute. Therefore Tendai teaching seems to me a learning of great actuality from the religious as well as from the philosophical point of view.

“Let me mention a third instance from which it can be seen that Tendai learning is not an antiquated learning, but a most actual learning. For Christian metaphysics the doctrine of Trinity was held for a long time as obsolete, as in European philosophy the theory of Identity. Now we hear from the lips of most advanced teachers of protestant German theology that the doctrine of Trinity, far from being a stone to be rejected, remains a foundation stone of Christian metaphysics. It is very interesting to point out in this connection that the teaching of Trinity, religiously expanded by the fathers of the Christian church and philosophically outlined in Schelling’s metaphysics, is the cornerstone of Chisha Daishi’s system, which is based on the identity of the three truths, or ‘En-nyu san-dai.’

“What distinguishes Tendai teaching especially is its wonderful systematical strength. Also in that respect Tendai is worthy of consideration, not only in the Eastern but also in the Western world. When we look into the workshop of the present Western philosophers, we find them busying themselves with finding some means to harmonise all different conflicting systems of European philosophy, to bring them into a logical

order, to understand them organically as phases of development of the human mind in its highest expressions. The study of the Tendai system may be helpful to these Western scholars, as Chisha Daishi already 1,300 years ago systematised all different philosophical views of Buddhism, taking his stand on the general idea of evolution.

“This great Tendai teaching on account of its merits outlined above, ought to be made the spiritual understructure of some Institute of Mahayana Buddhism, whose foundation I hereby propose. Such an Institute should investigate Mahayana Buddhism and explain it to the Western world, which still today knows far too little of Buddhism and considers it only from a very narrow-minded and sectarian, if not sensational, point of view, and is inclined to see in Indian Buddhism the full Buddhism.

“The establishment of such an Institute of Mahayana Buddhism will be the best way of enlightening the people of the West regarding the spirit of the East; it will be the best way to bring about a real harmonisation of Eastern and Western culture; and by pointing out most wonderful, most delicate and striking similarities and parallelisms between Buddhist doctrine and European philosophy and Christian theology, such a Mahayana Institute would clearly show, that the peoples of East and West are not strangers, who will never understand each other, but brethren of one and the same spiritual stock, who can promote the material and spiritual welfare of each other.

“The foundation of such an Institute is no small matter, —it cannot be done in an amateurish and haphazard way. It needs the assistance of many able and influential people not only in the theological and scholarly world but also in journalistic, political, financial and social circles in the East as well as in the West. I ask the gentlemen assembled in this Congress to give to this question their most earnest consideration and to find the necessary means to realise my proposal.”

The Honourable Mrs Elizabeth Gordon died in Kyoto on June 27th of this year. She belonged to a noble English family and was a wide traveller, the author of many books, a student of the East and a lover of Japan. Disappointed with life in England, she settled in Japan twenty years ago and studied Buddhism. Her studies led her to the conclusion that Christianity through Nestorianism and Mahayana or Northern Buddhism had contact in China and that Northern Buddhism drew much of its inspiration and teaching directly from Christianity. She has written a number of books, most of them like *The Lotus Gospel* to support her theory. On the mountain of Koya where stands the celebrated group of temples erected by the famous Buddhist, Kobo Daishi, she had a copy of the Nestorian monument erected. The study of Shingon was her special interest in Mahayan Buddhism.

For six years, Mrs Gordon had been bed-ridden in a room of the Kyoto Hotel. She loved the East and she loved Japan. When she died at seventy-four years of age, at her request she was given a Buddhist funeral, and in obedience to her will her ashes have been buried on Mt. Koya. Her books and pictures she bequeathed partly to the University on Mt. Koya and the rest to the Jewish University recently started in Palestine, of which Professor Einstein is President. She also left money to the Dulce Cor Library of Tokyo which she had organised.

She was eager to convert all her friends to her theory of the close connection between Christianity and Buddhism. The Archbishop of Canterbury was one of her friends and she often sent him Buddhist pictures. The present condition of affairs of Europe depressed her very much, and she thought that Japan is the best country to be living in at the present time. Lying on her bed almost blind and helpless, yet she kept up a correspondence with interesting people all over the world and took an interest in the world's doings. It is said that when she died she folded her hands quietly and said, "I

have done all I could with my life. Now it is finished and I am going to Paradise.”

The funeral ceremony took place on July the third at Toji temple in Kyoto. On the beautiful, flower-bedecked altar were two small boxes wrapt in white cloth: these contained her ashes. On both sides of the altar were arranged Buddhist priests who chanted the Buddhist sutras in honour of the dead, and in front all kneeling were the mourners, chiefly Japanese. After the reading of the sutras, incense was offered to her spirit. In August, the burial service of her ashes took place on Mt. Koya, and the ceremony was presided over by the Abbot of Kongobuji and a large number of her Buddhist friends and many priests attended it.

A Buddhist Lodge of the Theosophical Society has been recently started in London. The object of the Lodge is to form a nucleus of such persons as are prepared to study, disseminate, and attempt to live the fundamental principles of Buddhism in the light of Theosophy. The president of the Lodge, Mr Christmas Humphreys says, “It is my conviction that Theosophy is Truth. It is equally my conviction that the Dharma is Truth. It remains for me to establish their fundamental identity,” to which work he invites the co-operation of his fellow-members. A meditation room is maintained where a student may come to rest, meditate, or offer reverence to the Buddha.

The Eastern Buddhist has again fallen behind, a fact which the editors deeply regret but are powerless to change. Moreover, they feel that it is beyond their abilities to make up so many intervening numbers. The end of Vol. III closes with the present number, and now it is proposed to start the new volume with January 1926, instead of waiting until April and attempting to make up other numbers to correspond with the monthly dates of 1925. The present number Vol. III, No. 4,

issued in December 1925 but bearing the date January-February-March, 1925, will be followed by Vol. IV, No. 1, bearing the date January-February-March, 1926, and it is hoped that it will be issued as early as possible. The subscribers will receive their full number of copies for the money paid. The editors hope that from now on the work will go on smoothly without interruption. They ask their friends and subscribers to send in their subscriptions promptly for the new volume and to assist the work in striving to secure new subscribers. Sample copies will always be cheerfully sent if names are furnished.