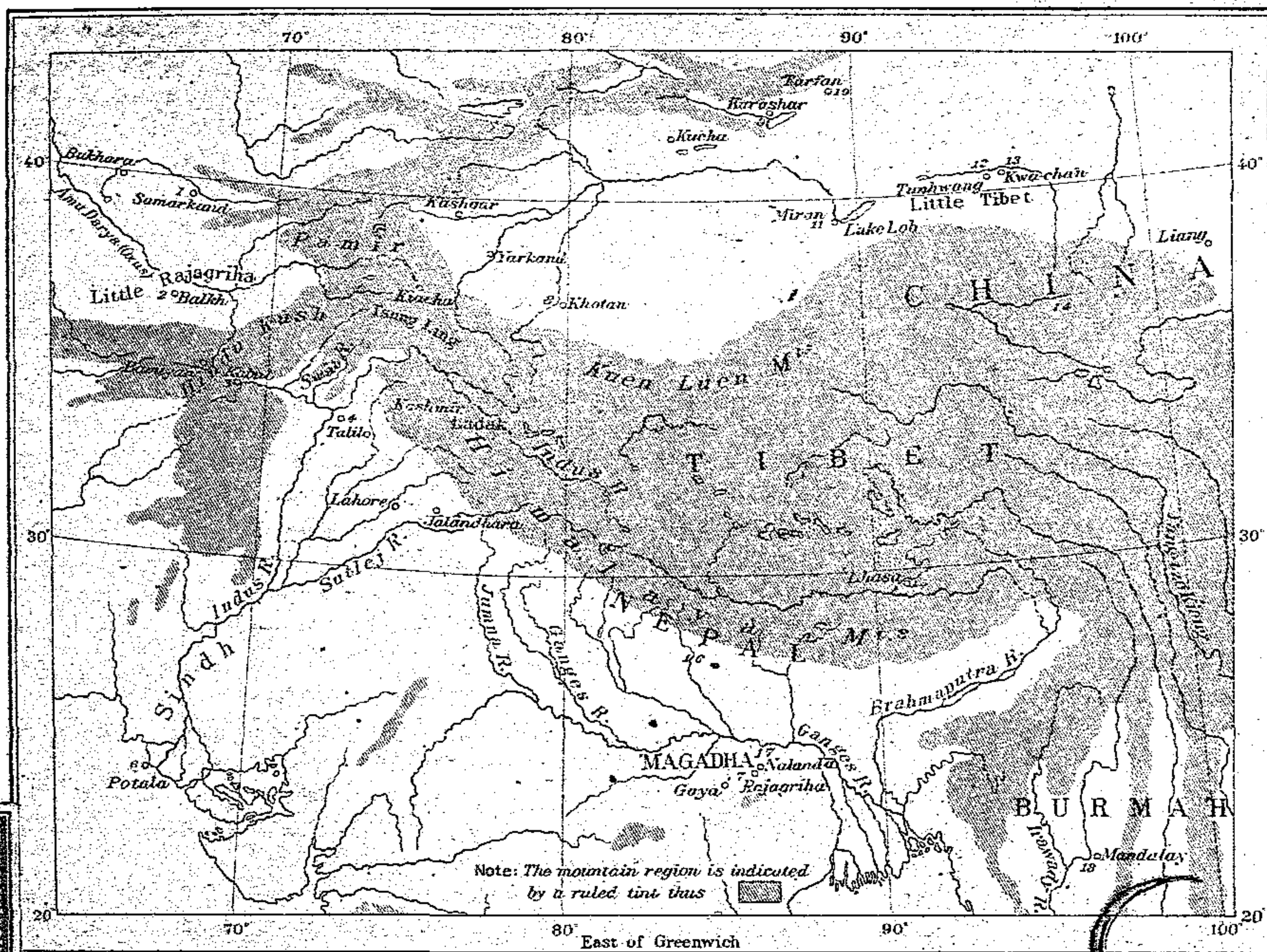




SKETCH MAP OF CENTRAL ASIA

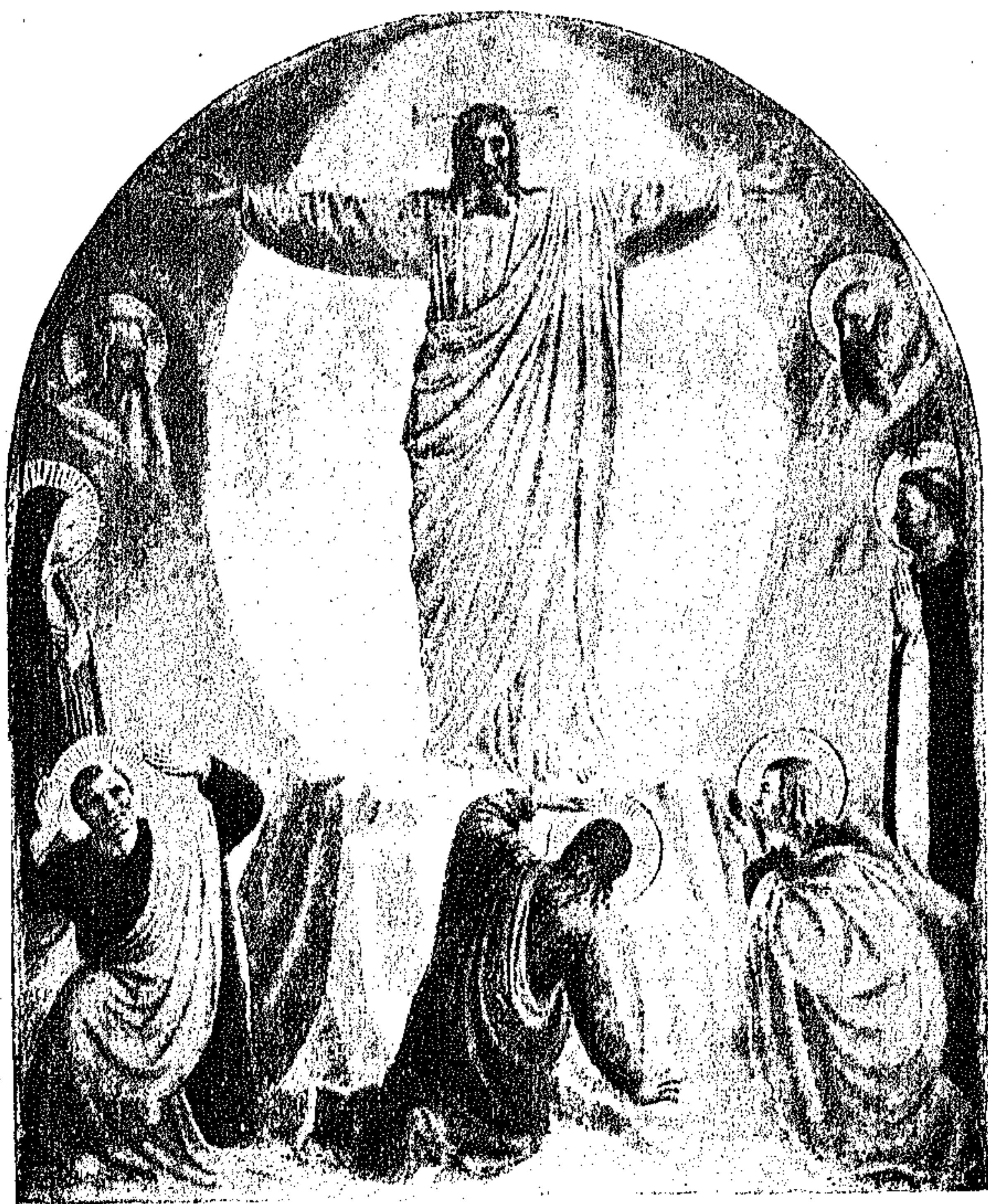
SKETCH MAP OF CENTRAL ASIA.

The numbers attached to the places in this Map indicate;

1. Samarkand, pp. 172, 183.
2. Balkh, or Little Rajagriha, pp. 140, 197-8, 200, 283, 287.
3. Kabul, p. 263.
4. Talilo, or Taxila, and MAITREYA's image, pp. 102, 116, 264.
5. Indus and Sindhia, pp. 112, 237.
6. Potala, pp. 130, 244.
7. Kashgar, p. 287 and n.
8. Khotan, pp. 102, 140, 179, 183, 221, 222.
9. Karashar; Prince Surin, Yasu-ma-Sanzō and Kumarajiva, pp. 183, 282.
10. Turfan; Baktrian Gospel, p. 113, n. 2.
11. Miran, p. 191; Semitic-Buddha and Kariubim.
12. Tunhwang, Tangut, Little Tibet, pp. 119, 170, 216, 284, 287.
13. Kwachau, pp. 248, 282; MAITREYA's temple and Hsien Tsiang.
14. China, pp. 42-44, 172, 287, n. 3.
15. Lhasa, pp. 150, 244.
16. Nepaul, p. 170.
17. Nalanda and Nāgārjuna, pp. 160, 171.
18. Mandalay, 235, n. 2; MAITREYA, the Royal Priest, enthroned, ill.: p. 198.

The probable route taken by the Apostle Thomas (according to the apocryphal *Acta Thomæ*) was from Potala to Balkh, (see numbers 6, 5, 4, 3, 2).

At SAMARKAND (1) the High Road from the West to CHINA branched off for INDIA.



THE CHRIST OF GOD
TRANSFIGURED BEFORE HIS APOSTLES WHEN IN THE HOLY MOUNT.
Note the Funagata (舟形)—Boat-shaped Aureole.

Painted by "the Angelic Brother of Fiesole" in San Marco, Florence, A.D. 1387-1465.

To face title page

Asian Cristology

AND THE

Mahāyāna

A REPRINT OF THE CENTURY-OLD "INDIAN CHURCH
HISTORY" BY THOMAS YEATES, AND THE FURTHER
INVESTIGATION OF THE RELIGION OF THE
ORIENT AS INFLUENCED BY THE
APOSTLE OF THE HINDUS
AND CHINESE

BY

E. A. GORDON

MEMBER OF THE JAPAN SOCIETY, LONDON, AND OF THE
ROYAL ASIATIC SOCIETY, KOREA BRANCH

WITH SKETCH MAP AND ILLUSTRATIONS

MARUZEN & COMPANY, Ltd.

TOKYO, ŌSAKA, KYŌTŌ, YOKOHAMA, FUKUOKA,
SENDAI, AND OF ALL BOOKSELLERS

1921

AUG -2 1922

FOREWORD.

“To the Children of the East”

this volume of Heirlooms is reverently dedicated, asking them, when noting its deficiencies, to kindly consider the fact that but for the deep conviction of the vital importance of responding to the urgent call made a century ago by Mr. Thomas Yeates to investigate the Religion of China and the Far East—a then untrodden field—the writer could not have accomplished her plan of re-printing his valuable “Indian Church History” and adding thereto the results gained by her own personal researches, during many years of travel and ensuing physical infirmity, up to the present Year of Grace.

Students will therefore realize the immense delight with which—when revising the last proofs of the Index—she received the unexpected offer of the loan of Giuseppe Wilpert’s rare work “*Roma Sotterranea*” from the Kyōtō Imperial University, and was thereby enabled to study at first hand those “Records of Great Antiquity” reproduced from the frescoes in the Jewish and Christian cemeteries of the First Centuries—the “Xāca Era”—and find therein the Roots of the Symbols everywhere prominent in Korean and Japanese temples—hence, an unbroken chain through Nineteen Centuries which so strikingly confirms the Lord Abbot of Chiom’s Message :

“Buddha and Christ are One ;
Only one Great Way.”

* Cf. Bunyan’s account in *Pilgrim’s Progress* of the Interpreter’s study in the House of the Lord of the Hill Difficulty—“a privileged place.”

Fifteen hundred years ago, when the Roman Catacombs were disappearing from sight and memory, a Chinese Pilgrim left Chang'an [SIANFU], crossed the the Gobi Desert, and spent fourteen years travelling in thirty Asian countries in Quest of Scriptures of the True Law—" *How to become divine.* "

Returning from the Indies he embarked with two hundred merchants on a ship bound for China.

For many weeks the storm-tossed barque was in dire peril and, worst of all, its Pilot perversely following his own judgment, based on miscalculations,[†] lost his bearings in the ever darkening weather, thus courting shipwreck in unknown seas.

Food and water also failing, the terrified passengers, urged on by Brahmans, ascribed the whole disaster to this solitary Pilgrim—Shih Fa Hien, by name—the son of Shāka.

So they decided to cast him adrift on the shore then sighted, where neither man nor beast was visible.

In this extremity Fa Hien—whose trust and confidence throughout had been in the merciful protection and Guidance of the Divine Spirit—perceived a FOOD-PLANT growing which he recognized as one peculiar to his own native country—the Land of Han.

Heart and face were filled with joy; the precious sutras and images were safely landed, and his ship-mates thankfully utilized his services as Interpreter to the strange hunters they next encountered, who spoke the Han-hua,—“ language of the Men of Han ”

October 1921

[†] *Records of Buddhist Pilgrims to the Western World*, p. lxxxii; S. Beal.

Indian Church History

OR AN

ACCOUNT

OF THE

FIRST PLANTING OF THE GOSPEL

IN

SYRIA, MESOPOTAMIA, AND INDIA:

WITH AN

ACCURATE RELATION

OF

The first Christian Missions in China,

COLLECTED

FROM THE BEST AUTHORITIES EXTANT IN THE WRITINGS

OF THE ORIENTAL AND EUROPEAN HISTORIANS,

WITH GENUINE AND SELECT TRANSLATIONS

OF MANY ORIGINAL PIECES

By THOMAS YEATES

LONDON :

PRINTED FOR A. MAXWELL, BELL YARD,

LINCOLN'S INN.

1818

Advertisement.

The following sheets having originated with various miscellaneous Notes, and Translations of some select pieces, which fell in the Author's way, in examining some manuscripts and printed books in several eminent Libraries, to which he had access: he gave an arrangement to his collection, and as nearly as convenient has reduced them into an Historical shape, designing to publish them for the present satisfaction of those Readers who delight in this department of History, and also for the future benefit of compilations of this description, in supplying a hitherto very deficient part from the purest Sources of Information:— he has more particularly endeavoured to ascertain by various collateral evidences the histories of the SYRIAN CHRISTIANS of ST. THOMAS, and the Origin of that Ancient INDIAN CHURCH coeval with the Apostolic age: he has likewise, with great pains collected, and from the most unquestionable Authorities, given an accurate relation of the first Christian Missions in CHINA, presuming, that such an interesting article of Church History may be a matter of Research in the Chinese histories for that period, if such are extant? and that, at the least, that relation serves for an example of Missions on a grand scale.

The Author has been largely indebted to the Oriental Collections of Assemannus, from whose works he still cherishes the hope of drawing much more valuable information, should the Christian public

favour the present small work. What he has advanced respecting the Transactions of the Catholic interest in India could not be omitted, it being requisite to a more perfect understanding of several methods whereby that Church hath laboured to subjugate those numerous Christians:—and he has added such further remarks and illustrations as seemed most conducive to the perspicuity of the subject; and from the joint Reports of the Rev. Dr. Kerr, and Dr. C. Buchanan, those distinguished Evangelical Tourists in the East, very important matter is elicited respecting the existing state of those Indian Churches: and the probable happy result of their being thus authentically represented and announced to the Christians of Europe.

T. YEATES.

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INDIAN CHURCH HISTORY

etc., etc.

The History of the Oriental Churches remains a desideratum in our Ecclesiastical histories generally extant. The few notices of those Churches, even in the more elaborate compilations, fall exceedingly short of their importance, and bear little or no proportion to that of the Protestant and Catholic Churches of Europe: the reason is obvious—the Greek and Latin historians for the most part, confined their accounts within the bounds and periods of their respective Churches, and the duration and extent of their establishments always furnished them with abundant matter without seeking further, and extending their inquiries to the ORIENTALS. Historian succeeded historian, each gathering as he went in one uniform course, with little difference, excepting as to time or place, and our writers have gathered from them, with some improvements, it must be allowed, but not so as to produce a complete and entire Church History.

Most of those authors may be comprehended under the following heads, as to their contents: (1). The history of the Church in the times of the Apostles, and their immediate successors, until the end of the Third Century. (2). The history of the Greek Church, and its dependencies from Constantine, to the dissolution of the Greek Christian Empire by the Mohammedan arms in the fifteenth century, comprehending a period of nearly 1200 years. (3). The history of the Church of Rome, and its dependencies throughout Europe, until the age of the Reformation, which event made a new epoch in the Ecclesiastical state of Europe. (4). The history of the reformed churches from that time, whose increasing number, extent, and

power, has been obtained at the expense of the Roman communion. And here we observe are wanting:—(1). A complete history of the Protestant Missions, and Colonial Churches, in all parts of the world, which will include the Churches of British India, and America. (2). A history of the Catholic Missions, from their first establishment to the present time: a subject that has not yet found its way into our compilations. (3). The history of the African Churches, *especially* the COPTIC and ETHIOPIC;¹ and, (4)—The history of the Churches of ASIA, viz. Greek, Russian, Armenian, SYRIAN, and Indian; in which latter Countries Christianity has existed for many ages, and to a large extent.

Now the reason why our authors have been so much in the dark as to the history of the Christian Religion in the East, may be the obscurity of the more ancient historians, whose works they compiled from; viz. the Greeks and Latins, who, we may rely upon it, were never the most forward to give a fair representation of the Oriental Christians to the disadvantage of themselves; and therefore the splendour and glory of those Churches hath been hidden to Europe in general; an impediment at length happily removing by new sources of information, derived from all parts of the world, by our travelers and missionaries. We now proceed to enquire into the first Beginnings of the Christian Religion according to our design, in countries *Eastward* OF PALESTINE.

In the first place, those Magians, or Wise Men, which the *Evangelist Matthew* records to have come *from the EAST*,² and who adored our Saviour CHRIST at Bethlehem, having made their presentations and homage, returned to their own country, there to announce the Birth of Him whose STAR they had seen in the East.

The Chaldean Christians have a tradition that those Magians afterwards became preachers of the Gospel amongst them. That they came from Persia or Chaldea agrees with

¹ See Appendix ex. p. 94 and Editor's Note 24. ² Tangut?—Tunhu'ang? Ed; Note 51.



THE BARN OF BETHLEHEM.
Note the Hebrew curls on both figures as on the
images of Shāka Nyorai.

To face p. 2.

the best accounts; and if we may conjecture from the names of three of them, recorded in the ETHIOPIAN Church-books, one at least was a Chaldean, whose name they say was Chesaa; now Chesadim is the name for the country called Chaldea, and is known to any one who reads the Hebrew text of the Old Testament. But, however this may be, the return of those distinguished men to their own country must have claimed particular notice, and the News they carried taught them to expect some great Event at hand.¹ This, we observe, made some Preparation for the Introduction of the Gospel among the Gentiles.

Secondly. The great and memorable event on the Day of PENTECOST, immediately after the Ascension of CHRIST, the celebration of which Feast of the Jews in commemoration of the Giving of the Law at Mount Sinai, had now first a memorial of the promulgation of the Gospel at Mount Sion² by the abundant effusions of the Holy Ghost on the Apostles; this Event, we observe, concerns our present enquiry.

According to the custom of the Jews, great multitudes resorted to their annual Feasts in Jerusalem. They repaired to the Holy City in companies from distant parts, in imitation of which the Mohammedans now go in great companies to their city of Mecca. There were at this Pentecost great numbers of Jews,³ and Proselytes of all nations assembled at Jerusalem;—PARTHIANS, Medes, and Elamites, and dwellers in Mesopotamia, and divers others (Acts II.).

These were mostly ORIENTAL JEWS, and from countries East of Judea; and, who, together with vast numbers of their brethren of other nations, were witnesses of the miraculous powers and preaching of the Apostles, in their own languages and dialects, to their great astonishment. They were confounded, because that every one heard them speak in his

¹ Note 1.

² The Israel-Tao; *Ed.*

³ Three Millions at this Feast of Willows, according to Josephus. Cf. John VII 87-89 and Acts II.

The Willow in the Far East is the special Emblem of the Kwannon sâma who is "the Holy Spirit" of the Mahâyâna Scriptures. *Ed.* Note 38.

own language; they were amazed and marvelled, saying, "Behold, are not all these which speak, Galileans?—Parthians, and Medes and Elamites, and dwellers in Mesopotamia! How is this that we hear every man in our own tongue wherein we were born?"

Here were Jews from PERSIA, and its confines, Jews of Syria *beyond the EUPHRATES* and Chaldaea; who, on their return to their own countries, could not fail to spread the news of such extraordinary feats which themselves had heard and seen in Jerusalem.

So signal an event having taken place, in which the Foundation of the whole Christian Church seems to have been laid in the presence of men of all Nations professing the Jewish Faith, and of whom it is *expressly recorded*, "*Devout men out of every Nation under heaven;*" such a host of Witnesses to the miraculous and Divine Inspiration of the Apostles, could not fail to constitute a *grand Preparation* for the Gospel commanded to be published among all nations.

Such circumstances could not fail to be the subject of Scripture-prophecy, and the Apostle quotes the volume of Prophecy on the occasion. ISAIAH seems to have been favoured with a most luminous Revelation regarding it, in the close of his Prophecy, (Ch. LXVI.) in which he predicts an extraordinary Sign or Miracle, which the Lord would set among the multitudes of Gentile Converts at Jerusalem, in "THE DAYS OF THE MESSIAH."

"It shall come to pass, saith the Lord, that I will gather All Nations and tongues, and they shall come and see My Glory. And I will set a SIGN among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow; to Tubal and Javan; to the Isles afar off that have not heard My Name, neither have seen My Glory, and they shall declare my Glory among the Gentiles."

The Gift of Tongues was amongst the SIGNS which our Saviour promised to the disciples, (Mark XVI); "And these SIGNS shall follow on them that believe. In My Name shall

they cast out devils: they shall speak with NEW TONGUES."——And the Apostle Paul says, that "Tongues were given for a Sign" (1 Cor. XIV 21, 22) that is, a miracle, which in the Scripture sense of the word, denotes a supernatural and omnipotent act, or work done by the Power of God, and infinitely surpassing that of created beings, and, whether such miracles are or were effected by the instrumentality or ministry of men or angels, the Author and Cause is GOD.

The Gift of Tongues manifested, with the other great powers of the Apostles on the Day of Pentecost, being so incontestibly established and confirmed, and the rapid conversion of Jews and Heathens, which thereupon ensued, deserve our most attentive consideration. The sacred Ecclesiastical history, as far as it may be collected from the Apostolical Acts, recorded by Luke, and the Epistles when properly understood, will explain many things, and in a most easy and convincing manner account for the rapid and amazing progress of the Gospel in the times of the Apostles.

The question has been—"How so few persons and in so short a time, could possibly disperse themselves over such vast and distant countries, and plant the Faith in such a multitude of nations?" Hence also the Ecclesiastical writers on those times, and their histories, have been thought to enlarge beyond just bounds, and consequently have not been received with due weight. Now the fact is, that persons judge of these things in proportion as they understand them, and particularly as to the Evangelical history which has materially suffered for want of duly examining the principles whereby the important question is solved.

"*The Acts of the Apostles*" forms the ground and basis of all Ecclesiastical history from the first moment of the Christian era. The language is concise, without ambiguity, and comprehensive, without prolixity. It abounds with examples to all Christian Churches and Missions for every succeeding age, and lays down the Divine plan for the evangelisation of the whole world.

In this Divine history, we perceive that the Spiritual Kingdom about to be established by the Promulgation of the Gospel is found to bear some proportion with the form of the ISRAELITISH GOVERNMENT, according to the Mosaical institution.

This is a point material to our purpose,¹ especially as it will serve to correct our ideas relative to the number, rank and qualification of those excellent and inspired men, who were ordained for so great and stupendous a work as

THE CONVERSION OF MANKIND.

These persons were not so few, nor their powers and spheres of action so limited, as some incautiously conclude; for as the work was great, so were their numbers, means, and resources likewise considerable.

The TWELVE APOSTLES, (Jap. *jūni*) invested with the supreme power in all things pertaining to the government of the Church, correspond to the Princes of the Twelve Tribes under the old Law. Next in order to the Apostles were the Seventy-two Disciples. These correspond with the number and dignity of the Seventy Elders of Israel.

The third order in the Apostolic Church was that of the Brethren which, according to Numbers, corresponds with the heads of thousands ordained by Moses.

And whereas we read of the Hundred and Twenty, exclusive of the Apostles, the like we also find in the Mosaical Institution. The Judges of 48 Levitical cities, together with the Seventy-and-two Elders, make up the number One Hundred and Twenty.

The Captains of thousands, in the time of Moses, amounted to 500, and the Brethren of the Apostolic Church, amounted

¹ The form of civil government instituted by Moses in the wilderness, according to the Divine appointment, is justly and elegantly termed a THEOCRACY; implying that it was a constitution of government peculiarly ordained for the Israelitish people

during that Dispensation; admitting it so to be, it may, like other dispensations of the Mosaic and Levitical Dispensation, have exhibited "a shadow of good things to come;" and, on this ground, the analogy above stated is *presumed*, and not insisted on.

to about the same number, according to St. Paul, who were all witnesses of Christ's Ascension.

And that the Apostolic Church consisted of these 'Three Orders, the form of address observed in the celebrated epistle, Acts xv, 23, is a sufficient proof.

Thus did the civil government instituted by Moses bear some proportion and likeness to the Spiritual hierarchy of the Apostolic Church.

When the WORD¹ was given from Sion, great was the company of them that published it.

The Messengers of the Gospel increased more and more competent in the languages of the Nations by a Divine Power, and variously gifted in miracles and doctrine, to the astonishment of all wherever they came, could not fail of producing conviction in some of all countries.

Thirdly. The history of the Acts of the Apostles furnishes important notices of the early plantation of the SYRIAN CHURCHES, which originated with the Church at Antioch, where was the first great harvest of Proselytes, and whereof we shall now discourse more particularly.

We read that immediately on the persecution which arose about Stephen the martyr, the disciples *were all* scattered abroad, and *went everywhere* preaching the Gospel.

They travelled as far as Phoenice, and Cyprus, and Antioch, preaching the Word to the Jews only.

¹ The phraseology of the New Testament makes use of the expression, "the WORD" in several senses. In this place it denotes the whole Revelation of the Gospel; that is the whole Word of the Christian Revelation, as foretold by Isaiah and other prophets.

Isaiah XL. "It shall come to pass in the last days (i. e. the days of The Messiah) that the Mountain of the Lord's House shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

"And many people shall go, and say, Come ye, and let us go up to

"The Mountain of the Lord,† to the House of the GOD of Jacob, and He will teach us of His ways, and we will walk in His paths: for out of ZION shall go forth the LAW, and the WORD of the Lord from Jerusalem." This is the WORD that was first published to the Jews and Proselytes, and afterwards to the Gentiles of all nations, beginning at Jerusalem. T. Y.

† This was the name of the oldest temple in the world Ekur, the Mountain House at Nippur, B.C. 7000.

All Shintō and Mahayana Buddhist Temples are so called. Ed.

They were dispersed throughout Judea, and all Palestine, in the islands of the Mediterranean Sea, especially Cyprus, and in SYRIA.

Philip the Deacon,¹ on his way from Gaza in the South, preached in all the cities until he arrived at Cesarea, the chief city of Cilicea, north of Palestine, (Acts VIII).

Those of the disciples who taught at Antioch found great success—"a great number believed" (Acts XII);—and the news of this Conversion soon reached the Church of the Apostles at Jerusalem, who immediately sent there the faithful Barnabas.

He had no sooner arrived and opened his mission than a second general Conversion ensued.

There were with Barnabas at Antioch several prophets and teachers to assist him in the work; *e. g.* Simeon, called Niger,² and Lucius of Cyrene, Manaen of noble education, and Saul. These, we are told, assembled with the Church a whole year, and taught much people; and we read that so great was the number of Converts of this Church that they were, of all believers, the first honoured with the Christian name, as it is said, "the disciples were called CHRISTIANS first in Antioch;" (Acts XI. 26).

We soon afterwards read of the Churches of SYRIA and Cilicia; and also that these Churches mostly consisted of Jewish proselytes: for thus runs the form of address in that celebrated Epistle, sent from the Church at Jerusalem, by Paul and Barnabas, to the Church at Antioch (Acts XV): "The Apostles, and Elders, and Brethren, send greeting to the Brethren which are of the Gentiles in Antioch, Syria, and Cilicia," etc. Paul and Silas soon after visited all these Churches, confirming them in the Faith. It seems that Cilicia was anciently a province of Syria, and therefore the Cilician Churches belonged to those of Antioch.

It is remarkable that in the great dispersion of the Disciples which ensued on the martyrdom of Stephen, the

¹ Ed: Note 32.

² "Black man;" cf. Kokuhoshi in Koren, Ed. Notes, 24, 33.

Apostles alone stood their ground, in all the heat and fierceness of that persecution. St. Luke notices this (Acts 8.), "They were *all* scattered abroad throughout the regions of Judea and Samaria, EXCEPT the Apostles."

The history explains the reason on the part of the Jews: the Apostles had already given such convincing proofs of their authority and Divine mission, and shown such acts of power, that the Jewish rulers were afraid to approach those holy men, but left them unmolested, and at their own disposal. They were not dispersed with the Disciples, having there a work to do.

How long the Apostles remained in Jerusalem is uncertain. James, the brother of John, was the first of The Twelve crowned with martyrdom (Acts XII). Their continuance in Jerusalem appears to have been urgently necessary for the concerting of such measures as were required for the ordering of the Churches then establishing in all parts East and West of Jerusalem; for which reason they might have made that city the Apostolic Seat, having from thence a ready communication with all countries. They had their Messengers to the Churches, and as occasion required, made excursions and visits, confirming the Churches, bestowing on them Gifts for the furtherance of the Gospel,¹ and thus accomplishing a high part of their sacred office.

Fourthly: the Apostolic missions were not solitary. They went forth in *companies*, at the least by two or three, according to the example of CHRIST in the first mission of the SEVENTY disciples (Luke x), "HE sent them two and two before His Face into every city, and place, whither He Himself would come"; that so by the mouth of two or three witnesses every word might be established, and that the promise of their Divine Master might be fully accomplished in them by His presence and power; "Whosoever two or three are gathered together in My Name, there am I in the midst of them,"

¹ See III opposite this page.

The history of the *Acts*¹ affords examples of this constitution of Missions. Barnabas and Saul were fellow-labourers. (*Acts* XIII). Paul had his company in Cyprus, whom he took with him to Perga, (v. 13); so likewise in his apostolic journey into Asia there accompanied seven men besides Luke, (*Acts* XX).²

The powers of an Apostle are shown in the instance of St. Paul at Ephesus, and the ordination of those men on whom the Holy Spirit came, whereby they spake with tongues and prophesied (*Acts* XIX).

We are not to suppose that these gifts were conferred in vain, and for ostentation; but much rather for use and benefit to the Church.

The number of the men fitted was about twelve; and their gifts destined them for the work of the ministry. "They spake with tongues," that is, with different tongues whereby they might serve to the promulgation of the Gospel in different languages or dialects. These circumstances in the Apostolic history explain how the work of an Apostle was extended to such numerous and distant nations in a short time, *viz*, by their numerous disciples, of whose names and numbers we have no particular mention; thus, we remark, that the office of an Apostle was that of a leader, as a General in an army.³

The Christian Religion having taken such root in Antioch and Syria, soon began to spread itself EASTWARD to Mesopotamia and Chaldea.

All Mesopotamia became Christian at an early period, and it found a seat in Babylon, *in the days of the Apostles*.

Peter wrote his first Epistle from the Church at Babylon, as expressed in the close of that Epistle, which in the SYRIAC text reads thus: "The elect Church which is at Babylon saluteth you, and Marcus my son." The Syriac and Chaldean

¹ Perhaps more correctly, "*The Acts of the Holy Spirit*" (of Whom this book is full) than the customary title of *the Apostles*. Ed.

² "The Life-giving Gospel of Luke, the Apostle who preached

Life and Salvation to the world," says the *Liturgy of the Syrian Jacobites*. Ed.

³ Cf. Yakushi Nyorai (*Jap.*) and His 12 Generals at Nara and in Korea; See ill. p. infra and Note 3d.



ST. THOMAS,

WHOSE FAITH AND SERVICE WERE AT FIRST CONDITIONAL—"EXCEPT I SEE,
I WILL NOT BELIEVE! ANYWHERE, O LORD, EXCEPT TO INDIA!"—
BECAME THE APOSTLE OF THE UTMOST EAST.

Note the Hebrew ringlets of the Master and two Apostles—the youthful
John and St. Peter.

writers in the lives of the Apostles and Martyrs, say of the Apostle Peter that "he preached in Syria, and Antioch, and in Asia, Bithynia, Galatia, and other regions." He signifies in the close of his Catholic Epistle, that he also brought the Gospel to Babylon, and from thence wrote the said Epistle, and even sent it by Silvanus. Moreover, at the end of his Catholic Epistle he saith, "The elect Church which is at Babylon saluteth you, and Marcus my son."

Jesujabus, a Syrian bishop, writes that "Simon Cephas made disciples at Antioch, and SYRIA, Rome, and Spain: he went also *into* the parts of THE EAST.—He wrote his celebrated Epistle which occupies the second place among the Catholicones, and sent it by Silvanus, one of the LXXII. He had Marcus with him for an associate and helper; and having sown the Church—*viz.* the Chaldean Church—with the spiritual seed, returned to Rome." (See *Appendix 1.*)

From hence it appears that Peter was then on an Apostolic visit in those parts. He also made excursions into Mesopotamia, where Churches had been planted by THADDEUS, Marus, and Agheus, of the Seventy sent thither by Thomas the Apostle.

Those disciples of the Seventy above mentioned afterwards removed Eastward into Chaldea, as their historians remark: "During the time that Thaddeus, AGHEUS and Marus spread the Evangelical doctrine in Mesopotamia, Chaldea and other parts of the East, Peter made excursions into Mesopotamia; Bartholomew, and Matthew, and Thaddeus, came into PARTHIA and into Persia; and lastly, THOMAS having visited all those places, went to

THE UTMOST CONFINES OF THE EAST."

The above quotations are taken from Assemanus, and are inserted in order to determine respecting the Church at Babylon, which some commentators have disputed, supposing Peter to have spoken in a mystical sense, or of some "elect" female

convert, whereas the Syriac text says,¹ "The elect Church, which is at Babylon," as also the above quotations confirm: and hence may be collected from the said histories that there were Churches established in Syria, Mesopotamia, and Chaldaea, in the times of the Apostles.

In the next place, we shall collect who, and what APOSTOLIO men, first planted the Gospel in the Eastern parts, viz. Mesopotamia, Chaldaea, and the adjacent countries.

The Syrian and Chaldean writers, according to Assemanus, deliver that "THADDEUS, one of the Seventy disciples went into Mesopotamia, and that he was sent by Thomas the Apostle, soon after our Lord's Ascension: also that the same Thaddeus had with him to assist him in the promulgation of the Gospel, whose names were Marus and Agheus, both of the Seventy—LXX."

"Thaddeus died in the 12th year of his preaching; and Marus, after the death of Agheus, governed the Churches of the East thirty and three years, having his residence chiefly at Seleucia in Persia."

These dates extend to the year of the Ascension 48, and to the Christian Era within which time Peter visited the Eastern Churches, and wrote his first Epistle.

The Syrian Christians, especially the Chaldeans, celebrate Thaddeus, Marus, and Agheus² for their Apostles.

Concerning Thaddeus (whom they also call Addeus,³ and name "the chief and greatest of the assembly of the Seventy and two"), they relate that "when he came to EDESSA⁴ they received him with great joy."

"He blessed Abgarus and all his household, and the whole city. He healed their sicknesses by the word of our Lord, and declared the miracles and signs He had wrought in the world, confirming His words by miracles."

¹ "Salutat vos EA quale est Babylone vobis cum ELECTA." *Vld. Text, Gr.* Beza inserts Ecclesia in italics; whereas the Vulgate Latin agrees with the Syriac: "Salutat vos

ECCLÉSIA qual est in Babylone, co electa," etc.

² Mar Agai; *Ed. Note 14*

³ Mar Adai; *Ed. Note 5.*

⁴ *Ed. Note 6.*

"He discipled EDESSA and Mesopotamia, and, taught them the Ordinances of the Gospel.¹ By the assistance of Agheus, his disciple, he converted and baptized all the region of the EAST

AS FAR AS THE EASTERN SEA.

"When he was grown old and aged, he improved his talent *more than double*. He rooted out from the hearts the thorns and thistles, and sowed them with the purest wheat, and entered the joy of his Lord."

MAR ADDEUS the Apostle, and one of the Seventy (says Amrus, writing on the Acts of Addeus), came to EDESSA; and healed King Abgarus of his leprosy.²

He had for his associates for preaching the Gospel Mar Marus, and Bartholomew, at Nibesin, Mosul, Hazath, and Persia. He built a church in Copar-Uzel, in the country of Adjaben, Adiabene, where is the inscription of his name to this day. He built another church in the city of Arzan, which also bears his name at the present time.

St. Thomas assembled with him, and remained with him some time before his departure for INDIA.

They both ordained Mar Marus, and conferred on him the priesthood, and the dignity of Patriarch of Babylon, Aash, and parts Eastward. [Note 36]

Mar Addeus having filled the office of preaching 12 years and some months, departed on the 14th day of the month of May, and was buried in the great church at EDESSA.³

Bar Hebraeus⁴ writes that "the Apostle Addeus, the Hebrew, and one of the Seventy who followed our Lord Christ, was sent into the EAST by Thomas, one of the TWELVE."⁵

"Agheus laboured 15 years in the work of the Gospel, and survived his Master Thaddeus, or Addeus, only 3 years. To him succeeded Marus."

"After Agheus was Marus, another disciple of Addeus.

1 Ed. Note 5.
2 Ed. Notes 4, 28.

3 4. Ed. Notes 6, 7, 52.
5 Ed. Note 3.

"This Marus after the Martyrdom of his associate Agheus, could no longer continue in EDESSA, but went into the East and preached in Athur (*i.e.* Assyria), and

IN ALL THE LAND OF SHINAR.¹

"He taught 360 churches, which were built during his time in the East."

"Marus first disciplined some of the people of Beth-garmi. He afterwards endured great trials from them.

"Then he came to Seleucia, a royal city of the Persians ;² the same is the Seleukia built by one of the Kings subdued by Alexander the Great ; another city was built afterwards, called Katisphon (Ctesiphon). When Marus had entered the city there was there a sick man whom, having been signed with

THE LIFE-GIVING CROSS³

he opened his eyes and said unto his men . I saw a vision of this stranger, as One *descended from heaven*,³ and He took hold on me by the hands, and raised me up : and as soon as I opened my eyes, I saw Him sitting with me.

"Then the men of that city Seleukia received Marus as an Angel of God, and he taught and baptized many of them, and began to build churches in that city, where he remained 15 years, confirming them in the Faith.

"Then he went and passed through all quarters, working miracles and wonderful works ; and having fulfilled his preaching for thirty and three years, he departed to his Lord, in a city named Badaraja, and was buried there in a church which he had built."

* These extracts are sufficient for the present purpose. They show from the SYRIAN CHRONICLES the progress and extent of Christianity in Syria, Mesopotamia, Chaldea, Persia, and other adjacent countries, at an early period of the Apostolic age, when Churches were not only planted in the

¹ Cf. Ed. Notes 8, 36 ; Anshi-Kao, etc.

² Ed. Note 2.

³ Ed. Note 31, Etchmiadzin.

chiefest cities of the several countries, but so founded and governed by the successful labours and excellent wisdom of those Apostolic men, that they soon became the emporiums of the Gospel to

THE REMOTEST REGIONS OF THE EAST;

not to mention that at the same time the same work was carrying on in various other parts of the world.

The Eastern or Chaldean Christians throughout all Asia,

FROM ANTIOCH TO THE WALLS OF CHINA,¹

celebrate THOMAS for their chief and great Apostle.

He was the first preacher of Christianity among the Hindoos, and founded the Churches of Malabar, where, to this day, the ancient monuments, traditions, and writings of the Syrian Christians, afford the most indubitable proofs of his Apostolic labours among them.

The Syrian Christians of India on the coasts of Coromandel and Malabar amounting to more than 200,000, hold with a constant and uniform tradition, that Thomas the Apostle was

THE FOUNDER OF THEIR CHURCHES.

The Romish missionaries who have used the utmost diligence in the investigation of such Traditions and Church History, have everywhere found it the same.

As far as I am able to collect from the writings of the learned Assemanus (who quotes many important extracts from writers on the subject, and also from authors since his time), it appears from the accounts of the travels of this Apostle, that after having preached the Christian Faith in Syria, Mesopotamia, Chaldea, and Persia, he made advances further Eastward and Southward, till at length he reached the coast of India and Malabar, where, having exercised his Apostolic labours with success, he passed through the coast of Coromandel, and having made great conversions to the Faith in those parts, he passed

¹ Ed. Notes 11, 18, 28, 33, 35, 56.

over to some coast in the East called CHINA, which may have been most probably that country now called Cochin China. Afterwards he returned to Coromandel where, having borne the crown of martyrdom, he was buried in the Mount, afterwards called St. Thomas's Mount.

With Thomas the Apostle the Syrian writers mention others of the Twelve Apostles, and of the Seventy Disciples, who laboured in the Gospel in Syria, Arabia, Mesopotamia, Chaldea, Persia, PARTHIA,¹ and other countries, as will appear from the following miscellaneous extracts from Assemanus :

“Thomas, as appears from the EDESSIANA tables, was not only Apostle of the Syrians and Chaldeans, but also of the PARTHIANS, Medes, and the East Indians.”

Elias, bishop of Damascus, writes that “the regions of SINDHIA² and India, and adjacent parts of the East, as far as the Indian Ocean, became Christian by the preaching of the Apostle Thomas, one of THE TWELVE.³ With him joined afterwards Jude, the son of James, also of The Twelve.”

Marus bar Salomon, in the *Life of Addeus*, writes, “Nathanael bar Tholemy, and Lebeus surnamed Thaddeus, and Thomas of The TWELVE, and Addeus, Marus, and Agheus of the Seventy disciples, planted the Faith in the East.” Ebed-Jesus (*in lib, Margaritae*) writes that “the blessed Apostles who taught in these regions of the East were THOMAS and BARTHOLOMEW of the TWELVE, and Marus of the Seventy.”

Amrus (of the same Bartholomew and Thomas) writes that Nathanael Ebn-Tolemy, *the disciple of Thomas* and Lebeus of The TWELVE, together with Addeus, Marus and Agheus of the Seventy, taught NIBISIN,⁴ and Gezirat (*i.e.* Mesopotamia) and Mosul, Babylon, and Chaldea ; Arabia, the East country, Nebaith, Hazzath, and Persia. Also, going into the GREATER ARMENIA he converted its inhabitants to

1 Ed. Note 12.

2 Ed. Note 14.

3 Ed. Notes 3, 28.

4 Ed. Note 15.

Christianity, and there built a church. Lastly, he removed to India, as far as CHINA.

Elias, bishop of Damascus, writes that "Gezirat, Mosul, the country of Babylon, and Sarvad (*i.e.* Chaldea) and the regions lying on the South, Hazzath and its confines; likewise Arabia, and the borders thereof were called to the Faith by Addeus and Marus, of the Seventy disciples, who followed Bartholomew." In the epitome of the Syrian Canons, they write, "The fifth seat is Babylon, in honour of the three constituted Apostles: Thomas,

THE APOSTLE OF THE HINDOOS AND CHINESE;

Bartholomew, who also is Nathanael of the Syrians; and Addeus, one of the Seventy, who was Master to Agheus and Marus, the Apostle of Mesopotamia and all Persia."

"Jude, the son of James, was one of The Twelve and he who is called Lebeus, and Thaddeus. Jude, the son of James, surnamed Lebeus, and Thaddeus, preached the Gospel in Antarus and Laodicea. Then he went to Thadmor (*i.e.* Palmyra), and Raca, and Circesum, and Teman, and certain other parts of the East, and there followed him THOMAS¹ into India."

Ebed-Jesus says, "India and all the regions round about

UNTO THE UTMOST SEA²

received the Priesthood from Thomas, who presided and ministered in a church which he had built there."

"During the time that Thaddeus, Agheus, and Marus spread the evangelical doctrine in Mesopotamia, Chaldea, and other parts of the East, Peter made excursions into Mesopotamia; BARTHOLOMEW and Matthew, and Thaddeus went into PARTHIA, and into Persia; and lastly, THOMAS, having visited all those parts, went into the Utmost confines of the East."

1 Ed. Notes 11, 12, 13.

2 Query: Sea of Japan? Ed.

According to the SYRIAN writers, the preaching of the Gospel was extended

FAR INTO THE NORTHERN ASIA,

by the disciples of the Seventy, and their assistants.

Ebed-Jesus, Sobensis, Elias Damascenus, and Marus Salomonis relate that "All PERSIA, all parts of ASSYRIA, and ARMENIA, (see Editor's Note 32) and Media; the regions about Babylon, Huz, and Gala, to the borders of INDIA, as far as Gog and Magog,¹ received the Priesthood from Agheus, the Silkweaver, the disciple of the Apostle Addeus.

Elias says, "They of Gebal (*i.e.* PARTHIA), and Peria, and Huz, unto the coasts of SINDIA, even unto Gog and Magog, were called to the Faith by Agheus, the disciple of Addeus."

Marus Salomonis Sobensis says: "Agheus the Apostle, after Addeus had returned to the city of EDESSA, ILLUMINED Gebal and Huz and the coasts of SINDIA, with the adjacent countries of Gog and Magog.¹ Afterwards he returned to Churdan, and Bazabal, and Mesopotamia, and EDESSA, and there died on the thirtieth day of July."

This was about the year of the Ascension 15, for Addeus, who died in the twelfth year of his preaching, was succeeded by Agheus three years.²

"Thomas the Apostle" (says the Syrian chronicle quoted by Assemanus) was the first Bishop of the East.

"We learn from the book of the Doctrine of the holy Apostles, that the divine Apostle Thomas announced the Christian Message in the Eastern region in the second year after our Lord's Ascension.

"As he passed through on his journey to INDIA, he preached to divers nations, the PARTHIANS, Carmanians, BACTRANIANS, Margues, and Indians."

1 Ed. Note 18,

2 Ed. Note 18.,

AMERICAN AIRWAYS



JOHN,

"THAT DISCIPLE WHOM JESUS LOVED" WHO "OUTRAN THE OTHER DISCIPLES"
AND WAS FIRST TO FIND HIS MASTER'S TOMB EMPTY.

AUGUSTINE OF HIPPO SAYS THAT JOHN INSCRIBED HIS FIRST EPISTLE TO THE JEWS
DISPERSED THROUGHOUT THE PROVINCES OF PARTHIA,—THAT EMPIRE BEING
THE CHIEF SCENE OF HIS APOSTOLIC LABOURS (see p. 206).

Note his grape-like curls betokening the Jew.

With which Sopronius agrees, who relates that "THOMAS, THE APOSTLE, according to tradition, preached the Gospel of the Lord in PARTHIA, Media, Persia, Carmania, Tartary, BACTRIA, and Margae."

To the testimonies of the Oriental writers above quoted I shall here subjoin some interesting notices from the collection of Baronius, and as I find the same quoted by Witsius, and other authors.

[Cardinal] Baronius, on the History of the Apostles' times, (*Annal. Tom. 1, p. 320,*) relates of JOHN THE APOSTLE:¹ "John remained not always in Asia, but *traversed other regions of the EAST* preaching the Gospel, of which there are many testimonies extant: for that he went also among the PARTHIANS is easily shewed by the title of his First Epistle which formerly was read

‘INSORIBED TO THE PARTHIANS;’

but he moreover penetrated *to the Extreme parts of the East*, and instructed the Bassoreans in the Christian Faith."

And we receive for certain, in the account of the religious of the Order of the Jesuits who, in our own times, have gone among the INDIANS for the sake of preaching the Gospel, that the same is the Tradition received by that people from their ancestors. And the above Historian (*p. 328*), thus relates the Apostle Thomas:—

"Thomas the Apostle first went among the PARTHIANS, as Origen and Eusebius write; and Gregory of Nazienzen delivers that the same Apostle went among the INDIANS.

"He also went into Ethiopia, as John Chrysostom attests when he says: 'He made the Ethiopians white.'²

"And Theodoret says that 'the PARTHIANS, the Persians, the Medes, the Brachmans,³ the INDOOS, and other bordering nations received the Gospel of Christ from THOMAS.'

"Nicephorus delivers also, that he went to the Island of

¹ Ed. Note 21.

² Cf. Ed. Note 24, Muscus.

³ As'vaghose was a Brachman, *Ed.* Note 19.

Tapobrana (*Ceylon* :). Those Christians which are found among the Indians in the province of Narsinga, affirm by a constant and

UNIFORM TRADITION

that the Apostle Thomas preached the Gospel in those regions ; that there he also raised churches, and effected other things pertaining to the institution of Christians.

Likewise Osorius, Bishop of Silvis, who wrote most clearly of the Indian affairs, testifies that those who live in the country of India called Cranganor, and adjacent places, profess the same things of that Apostle. (vid. *H. Witsii Exercitationum Academicarum Ultrajecti*, 1715. page 25.)

The limit of the Apostolic period is nowhere precisely agreed upon by authors ; some extending it to the last surviving of the Twelve Apostles, and others, to the lives of their immediate successors, when the whole multitude of the Witnesses of the ASCENSION of the LORD¹ became extinct ; which latter may be presumed the most complete, having a duration of about 50 years after the ASCENSION, or about A.D. 90, when the age of Miracles may have ceased on the full establishment of the Christian Faith in the world.

In this period JERUSALEM takes the presidency of all other Patriarchates, where the seat of Apostleship first originated ; the next in rank appears to be ANTIOCH ; the third, ROME ; and the fourth ALEXANDRIA in Egypt ; to which some add a fifth, viz. BABYLON, according to the Syrian Canons above quoted ; "the fifth seat is BABYLON, in honour of the constituted² Apostles,—THOMAS, the Apostle of the Hindoos and Chinese ; Bartholomew, who is Nathanael, of the Syrians ; and Addeus, one of the Seventy who was Master to Agheus and Marus,³ the Apostle of Mesopotamia."

During this period the Gospel extended itself in the several countries of Europe, Asia, and Africa.

1 "Five Hundred" (1 Cor. xv. 6.)
See Ed. Notes 2, 83.

2 Ed. Notes 18, 28, 29, 35, 57, 60.
3 Ed. Notes 14, 36, 52.

IN EUROPE : Illyricum, Dalmatia, and Spain are mentioned in the Epistles of St. Paul ; (Rom. xv 19, 28 ; 2 Tim. iv. 10) and all Italy may be considered visited by the Gospel in the days of that Apostle.

Mention is made of Bishops and Martyrs in the parts of Illyricum and Dalmatia, as early as the Second and Third century ; and St. Jerome, a native of Illyricum, is by some supposed to be the first who, for the use of his countrymen, translated the Bible into his own mother-tongue.

IN AFRICA ; Egypt and Ethiopia embraced the Gospel in the days of the Apostles, and there the Patriarch at this day confirms his seat by a long succession, even from the beginning of Christianity.

The Patriarchs of Alexandria, whose authority extends over all Egypt and ABYSSINIA¹ take the name of MARK,² and by the last accounts the present Patriarch reckons himself the CVIII, from MARK the Evangelist.

The celebrated Council of Carthage, convened by King Huneric, A.D. 484, when that Prince required all the Orthodox Bishops to attend who, to the number of 400, assembled on that occasion from various provinces of Africa, and the Islands of the Mediterranean Sea, exclusive of the numerous Martyrs of those countries ; shews the then extent of the African Churches.

IN ASIA : the Christian Religion spread itself EASTWARD with the rapidity of lightning, from JERUSALEM

TO THE SUN-RISING

in the utmost confines of Persia, and CHINA, if we may credit the historians ; and not only Eastward, but Northward, as far as the ancient Parthia and Hyrcania, now BUKHARIA in TARTARY, to the Southern India, and Cape Comorin.

COSMAS in his *Topographic Christiana*, written about A.D. 530, agrees with the above accounts as to the great extent

1 Ed. Note 24.

2 Appendix

of Christianity in ASIA: "*Item apud Bactros, Hunnos, reliquosque Indos, Persarmenos, Medos, Elamitas: atoue in tota Persidis regione, Ecclesial infinitae erant, Episcopi, Christianique, populi magno numero.*" ("Likewise among the BACTARIANS, Huns, and the rest of the Indians, the Persians, Medes, Elamites, and in all the region of Persia, were multitudes of Churches, and Bishops, with a great number of Christian people)."

CHRYSTOSTOM attests that by the end of the Fourth Century, the Christian Faith was propagated in India, and the NORTHERN ASIA.

"But," says he, "consider, and think within yourself, in how short a time the whole world became filled with so many Churches, and such populous nations, converted to the Faith; people persuaded to abrogate their country's laws, rooting out their old habits and customs, and everywhere overturning the heathen altars in the regions of the Romans, Persians, SCYTHIANS,¹ Maurians, and the Hindoos,

"TO THE WORLD'S END."²

As a necessary supplement to this period of the Church, one cannot but admire how the means used by the Divine Providence so effectually obtained in the evangelisation of so great a part of the world: in enduing with the most transcendent qualities and virtues those eminent Apostles, and other apostolic men raised up for so stupendous a work; their going forth among nations of every rank and degree in the scale of human condition—from the prejudiced and obdurate Jews, the civilized nations of Greece and Rome, Persia, and other countries, as well as among the most fierce and illiterate pagans; everywhere manifesting the benign and salutary influence of a Religion alone calculated to relieve and restore human nature.

The Gift of Tongues³ opened to them a great and effectual

¹ Buddhō Sīmha, *Ed. Notes*, 27, 33.

² In A.D. 371, Jundō, the Tibetan Monk "Follower of The Way," sent

by the Chinese Emperor Fukien, reached Korea. *Ed. Note* 33.

³ Cf. Isaiah 50. 4; *Ed.*

door, which none could shut against them ; and the numerous other Gifts variously imparted to those teachers of Christianity enumerated by St. Paul (1 Cor. xii). Add to this their speaking and interpreting of tongues, the very words and wisdom how and what to speak upon all proper occasions,

THE GIFT OF HEALING

all manner of sicknesses and diseases by the Word of God and Prayer,¹ and sometimes by special Miracles (Acts xix. 1), was moreover a most welcome virtue wherever they came, and led them into the admiration of men of all ranks, who could not but receive them with open arms as servants of the Living God.²

These Ministrations of Mercy freely bestowed, were immediately followed with the manifestation of the grace of the Gospel, and the knowledge of the only True God and Saviour ; enlightening their eyes, and so turning them from Darkness to Light, and from the power of Satan to GOD, that they might receive the Forgiveness of sins, and Inheritance in the Kingdom of Grace here, and of Glory hereafter.

But to proceed with a few remarks on the

PROGRESS OF THE GOSPEL

in Arabia, Persia, and CHINA, and first of all

THE ARABIAN CHRISTIANS.

Arabia is so named from the great mixture of tribes and people inhabiting that extensive country.

The descendants of Ishmael, the son of Abraham, called Ishmaelites, peopled one part of it, anciently consisting of 12 Tribes, or independent sovereignties (Gen. xxv).

¹ Cf. Kokuhoshi in Korea. Ed. Notes, 24, 33.

² The term Bōsatsus, *i.e.* Bodhi sat-tvas is actually "World-healers."

Ireland was called "the Island of

Saints" because of the innumerable converts : but "Saints" meant "Servants of God" and did not imply any superior piety. Cf. Ed. Note 33.

The prayer of Abraham was heard in the growing prosperity of his descendants (Gen. xvii), but especially in their embracing the Israelitish Religion, when the Divine Promise that "In Abraham and his Seed all the families of the earth should be blessed," was extended to the nations of Arabia; it being certain that the Arabian Jews and Proselytes made their accustomed Pilgrimage to Jerusalem at the Feasts, and were enumerated at the Pentecost (Acts ii); and we have good reason to consider that they were amongst the Nations embracing the Religion of [DAI MIROKU, Ed.]

THE PROMISED MESSIAH.

It is to be regretted that our Histories will not allow us to extend our enquiries on this subject beyond a very few and limited notices; and it is presumed that this is owing to our ignorance of the Arabian Histories on these affairs, rather than the absolute silence of History itself.

ST. PAUL, immediately after his Conversion, went to Arabia, as he himself writes to the Galatians, where it is supposed he first preached the Gospel; but whether to the Arabian proselytes of the Jewish religion (Acts ii 9-11.) or to the idolatrous Arabs, is uncertain.

More writers agree that the Christian Religion was early planted in Arabia from the great number of Jews dispersed among these tribes, who claimed their descent from Abraham and Ishmael. And indeed some have held for certain that several tribes among the Arabians had received the Christian Religion long before the time of Mohammed.

Without looking into some monuments of Christian antiquity, says an able writer,¹ and which it were no hard matter to produce from the Third and Fourth Centuries, the Church history makes mention of one Phylarchus, and a whole tribe of Arabians, who in the Fifth Century made profession of the Christian Religion.

¹ *Historical Reflections on Mohametanism and Sociniantism.* Lond. 1712.

Even the Arabian historians themselves own that the Christians were very numerous in Arabia at, and long before the time of Mohammed, as appears from numerous passages in the Koran, where both Christians and Jews are mentioned, as well as in their common histories cited by Pocock and other Orientalists.

The principal tribes that embraced Christianity were *Hamyer* and, according to others, the whole Kingdom of the *Homerites*, *Ghassan*, *Babia*, *Taghlah*, *Rabia*, *Taghlah*, *Bahra*, *Tonuch*, part of the tribes of *Tav*, and *Kodaa*, the inhabitants of *Najran*, and the Arabs of *Hira*.¹ It doth not appear, however, that Religion found a fixed seat among those unsettled and wandering people, nor that they had anything like a Church establishment subject to Episcopal order; for although the learned Sale allows that Christianity made a great progress in Arabia, and consequently supposes they had Bishops in several parts for the orderly government of the Churches; yet it seems that History is too silent to prove it, and the contrary seems to be the case—the bishops presiding over the Arabian churches, being no other than exiles and schismatics of all religions which, during the disputes and broils of the Greek and other Churches of the East, found asylum in the free, unconquerable, and independent country of Arabia.

Mr. Sale mentions a bishop of *Dhafar*; and we are told that *Najran* was also a bishop's see. The Jacobites, of which sect the Arabs generally were, had two bishops subject to their *Mafrian*, or Metropolitan of the East; one was called the Bishop of the Arabs absolutely, whose seat was for the most part at *Alula*, which some authors make the same with *Cufa*, others a different town near Bagdhad. The other had the title of Bishop of the Scemite Arabs, of the tribe of *Thaalah* in *Hira* or *Hirts*, as the Syrians call it, whose seat was in that city.

The Nestorians had but one Bishop, who presided over

¹ (See Mr. Sale's *Prelim. Discourse*, p. 29.)

both these dioceses of *Hira*, and *Akula*, and was immediately subject to their Patriarch (which the author collects from the historians.)

All which amounts to a confirmation of the general opinion that Arabia was the receptacle of all religions, Jews, and Christians of all sects, subject to no government nor regular Church establishment.

Neither, indeed, does it appear that the Arabians had the use of letters or, more properly, a method of swift writing, convenient for copying and preserving the sacred records of Christianity, sufficiently early to give permanency to the doctrine of our Holy Religion among them.¹

The ancient Homerite character called the *Mosnad*, from its pillar form, was principally used for inscriptions, and other monumental records, and therefore found inconvenient; so that at length the *Kufic* characters succeeded in which the Koran was first written, and continued in use, until about the 10th century, when a new and improved method of writing served to the publication of the Koran in all nations using the Arabic tongue and here I shall add a valuable remark of the same author above quoted:

“It doth not appear (says he), that THE HOLY SCRIPTURES had been translated into their tongue, even to that time; by which either through the fault of their leaders, or their own negligence, they were deprived of the surest means of preserving among them the truth of Religion.”

This reflection naturally offers itself to the mind: “All nations, that have the Scripture in the language of their country, have stood either in whole, or part, against the seduction of Mahometanism: such are the Greeks, Syrians, Armenians, Abyssinians, Copticks, and some others.”

1 The modern Arabic characters are said to have been formed from the ancient *Kufic*, about the Xth. century, by the authors Abu Ali, Ben Meke, and Abul'bouah. (Vid. Adler *Descriptio Codicum quorundam Cuficorum* Michaelis *Arab Gram*,

and Fessler's *Institutiones Ling. Orient.*, pars' posterior, cap. 1.) The Arabic vowel points were first applied to the ancient character, but in a simple form; and future times gave to these *vowel points* their present use and improvement.

PERSIAN CHRISTIANS.¹

In Persia and the Provinces, anciently Media² and Elam, there were both Jews and proselytes, in the times of the Apostles (Acts II. 9), and the Church histories, martyrologies, and other sources of information, fully authenticate the early planting of the Christian Faith in that ancient kingdom.

The convulsions and revolutions, which had almost eradicated even the name of the Christian Religion in that extensive country, have not, however, wholly effaced the notices of Christians, Bishops, and Churches, formerly existing in those parts of the East.

The dreadful persecutions which, under the Emperor Diocletian, had raged with the utmost fury in the West, had scarcely ceased when a most heavy persecution arose against the Christians in Persia under their King Sapor,³ about A.D. 330, which commenced with the martyrdom of the most eminent Ecclesiastics and other illustrious men, recorded by Simeon Metasthenes when Simeon the Archbishop of Seleukia-Ctesiphon, with another Bishop in Persia, and other Ministers, and religious men of that country, to the number of 128, were put to death.

The number of Christians, at that time, was so great in Persia, that the King commanded that they should not be put to death generally, but only the Teachers and Leaders of the flocks: whereupon the whole heat of the Persecution was directed against the Bishops and Teachers of the Church who, in all places went to slaughter, and especially in the province of Diobenor, that part of Persia being above all other the most Christian. Miserable, and almost innumerable were the slaughters under the reign of Sapor, of Bishops, Ministers, Deacons, Religious Men, Holy Virgins, and other ecclesiastical persons such as stood steadfast in the Doctrine of Christ, and suffered for the same.

1 "The Laws of the Medes and Persians;" Daniel VI. 15.

2 "PARTHIANS and Medes," Acts

II. 9. Cf. Notes 20, 36, Anshi-Kao, Ed.

3 Sapor II. Ed.

The names of the Bishops, besides the Multitude taken away during this persecution are recited, as quoted by Mr. John Fox, the eminent Martyrologist (Bk I. p. 127), where, according to his author Sozomen, the number of Bishops and Ecclesiastical persons, amounting to 250 persons, and the whole multitude of them that suffered in that persecution, the manner of their apprehending the cruelty of their torments, how, and where, they suffered, it being not possible for any history to discharge, neither were the Persians themselves, as Sozomen records, able to receive them. In fine, the multitude and number of those whom they were able to recite by name amounted to the sum of 16,000 men and women.

The which miserable havoc of the Christians in Persia, coming to the ears of Constantine induced him to intercede by letters to Sapore, the King of Persia, in behalf of the Christians.

These circumstances are

A SUFFICIENT TESTIMONY

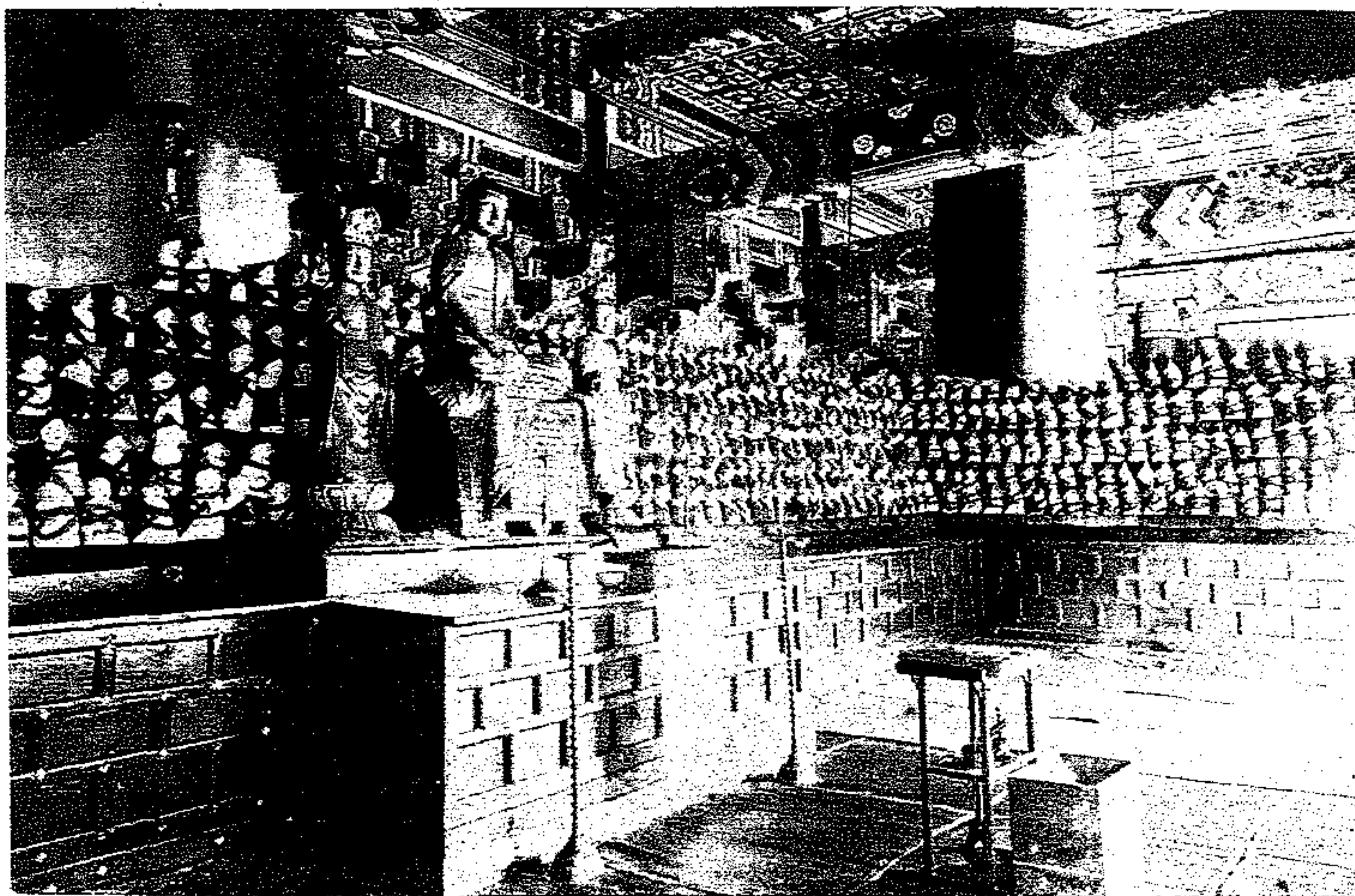
to verify the early planting of the Christian Faith in PERSIA exclusive of other testimonies.

Jesujabus of *Adjaben*, Patriarch of the Nestorians, who wrote about A.D. 630, in a letter of his written to the Bishop of Persia, shews the then state and extent of the Churches in those parts of the East :

“Be thou mindful,” says he, “of these things, O Brother, beloved of God, that forasmuch as ye have shut the door of the Priesthood against many of the people of India, and have prohibited the Gift of ^{the} God for filthy lucre’s sake and the nourishment of carnal lust ; so have ye closed against yourselves the door of the Gift of the Lord, and against your own necessities.

“The state of public affairs is even now become desperate with you, as ye yourselves are best able to know.

“But how doth the Gift of GOD flow forth and increase by good Rulers in the rules of the Canons ! behold, the world itself is filled with bishops, and priests, and faithful men like



SHAKA HIMSELF THRONED
AMIDST THE FIVE HUNDRED WITNESSES OF HIS ASCENSION.

To face p. 29.

Found by the Author in Shāka Ō-ji, near Gēnsan, Korea in 1914, (p. 206).

the stars of heaven, and continues more and more increasing daily.

"But in your province, since the time that ye have taken upon you to rebel against the Canons of the Church, ye have cut off the succession of the Priesthood from the INDIAN people, so that they are left in darkness which had the light of the Divine Doctrine by the ministry of the Orthodox Bishops : and not only INDIA, from the shores of the Kingdom of Persia unto that called Culah, an extent of country reaching more than 1200 *parasangs*, but even to your own province also."

Thus we see that by the 7th century there was a great establishment of Churches in the East, in all the countries bordering on PERSIA unto INDIA : which then by heresy, and other disorders, began to lose ground. There nevertheless had been a great harvest of the Faithful in all those parts.

This Bishop of Adjaben was also Metropolitan of all PERSIA, and presided over Churches beyond the boundaries of that Kingdom, as far as India.

We learn from the contents of the letter from the zealous Patriarch of Nibisin, that there existed at that time a great number of Churches in INDIA ; and that the Metropolitan of Persia, regardless of the Canons, had withheld Ordination from the Indian converts, to the great distress of their churches.

The Patriarch does not scruple to charge him with making unlawful gains ; as if he had sold those Churches over to such as best favoured his particular interest, to the disadvantage of the Indian believers. He mentions the ecclesiastical affairs of Persia to have become already desperate, the causes whereof he does not specify ; and, lastly, that by those measures, a great tract of country, which had formerly enjoyed the light of the Christian Doctrine was reduced to a state of Spiritual Darkness ; and he warns him of the approaching fate of Persia itself.

Here then, we remark, is an important point in the Church History of that period when Mohammed arose and first began to publish his grand Imposture.

The year of the Hegira was 622 of the Christian Era, and the Patriarch of Nibisin dies in the year A.D. 660.

By this time all Arabia had embraced the Mohammedan doctrine, and Ali had transferred his seat from Medina to Chaldea, and the establishments of the Caliphates severely menaced the interest of the Christian Churches in all Asia.

It is easy to determine that within a generation or two all the Churches of Persia and India lay exposed to the inroads of Mohammedanism; even Persia itself soon became inundated with the rising flood of superstition; future conversions to Christianity were stopped, and all the Christian Churches of the East, *except* those of the Greek, Armenian, and Syrian communions, were unable to stand their ground for want of faithful pastors, and soon fell into one common ruin.

This was the first attack of the Arabian Imposture against the interests of Christianity; namely, the reduction of those deplorable Churches which were left without the Scriptures, pastors, and teachers. This was the case in Arabia, and all those countries where Mohammedanism found an easy conquest.

It was not so, however, with the generality of the EASTERN Churches, especially the

NESTORIAN CHRISTIANS,

who were by far the most numerous, and were long before this time extended as far as CHINA.

They were already too well armed with the Scriptures of Truth against so gross a forgery, and their establishments being numerous and formidable, they were not so easy to be reduced.

The Christian Religion has maintained its ground in all Countries of the EAST, in a greater or less extent, from its first establishment, to this day, in the SYRIAN Communion; and though it has been subject to various changes of government in different countries it, nevertheless, exists in the noble remains of that Ancient and Venerable Church.

From all which we may find abundant argument to prove.

the excellence and importance of the Divine Scriptures ; that wherever they are found Religion stands ; wherever they are taught, Religion holds its seat, and no powers on earth are able to eradicate it.

Even the convulsions and wars of Asia, and the overflow of the Mohammedan arms and doctrine in Chaldea and Persia, became elsewhere beneficial to Christianity.

Many emigrations of Christians ensued from those causes, and Thousands RETIRED EASTWARD and fixed their seats in the more remote and tranquil regions of INDIA.

The coasts of Malabar and Coromandel gave them a safe retreat among their brethren, the Christians of ST. THOMAS, which had there existed from time immemorial.

The great numbers of Nestorian and Jacobite Christians in Travancore are a decisive proof of such migrations having taken place. All those Christians are found to have the same Scriptures of the Old and New Testament in common with all Christendom, and they celebrate their Divine service in the ancient Syriac tongue, having Rituals peculiar to their respective Communion.

Of these Christians we shall speak more particularly hereafter.

ARMENIAN CHRISTIANS.

The Armenian Christians being exceedingly numerous, and dispersed over all the countries of the East, it may be acceptable here to collect some few notices respecting them.

Their whole ecclesiastical establishment under the government of four Patriarchs, the first of whom has his residence at ECHMIADZIN, or Egméathin, near Erivan ;¹ the second at Sis, in the Lesser Armenia ; the third in Georgia ; the fourth at *Agtamar*, or *Achtamar*, or as others pronounce it *Altamar*, on the Lake of Van ; but the power of the two last is bounded within the limits of a single diocese.

¹ Or Irivan, a city in the Greater ARMENIA, on the frontiers of PERSIA.

The Patriarch of Sis presides over Anatolia, Syria, and the neighbouring provinces; and the Patriarch of Aghtamar has nine bishops under him, but the Patriarch of EGMIATHIN is acknowledged by all the rest of the Armenians.

Monsieur Cerri admits¹ the same four Patriarchs of the Armenians, and says the "the Armenians subject to the King of Persia are governed by one of those Patriarchs who has 59 bishops under him in the Turkish dominions."

The Patriarch of Etchmiadin² has 18 Suffragan bishops under him in his own province, besides those who are Priors of Monasteries.

The Archbishop of Ispahan, the capital of Persia, presides over twenty churches in that city, including about 8000 Armenians, almost all MERCHANTS; and in the provinces the number of Armenian Christians is likewise considerable.

M. Simon³ who was personally acquainted with an Armenian bishop, named Uskan, commissioned by his Patriarch to visit Europe for the purpose of printing an edition of the Armenian Bible, about the year 1664, obtained from that bishop exact information relative to the churches of his Communion, and at the dictation of the bishop collected an exact list of the bishoprics and churches of the Armenians; which being

AN AUTHENTIC DOCUMENT,

I have thought proper, for the satisfaction of the reader to subjoin a copy of it, and to which I refer the curious.⁴

In the aforesaid list of the Armenian churches, there are named 18 Archbishoprics in the province of ETCHMIADZIN, the seat of the Patriarch.

¹ *Account of the Roman Catholic Religion throughout the world* written, for the use of Pope Innocent XI by M. Cerri, Secretary to the Congregation de propaganda Fide. Translated from the Italian by Richard Steele 8vo. London 1715.

² For details see *Symbols of the*

Way—Far East and West, by E.A. Gordon.

³ *Religion and Customs of the Eastern Nations*, written originally in French by the learned Father Simon. London, 1685.

⁴ See Appendix iv.

T.Y.

The Archbishopric of Hamith or Caramit, contains 8 bishoprics.

The Archbishop of Macu has under him five suffragan bishops; his seat is at Macu, in the province of Ailaz, where at the Cathedral-church they pretend lies the body of St. Thaddeus.¹

It is evident the Monastic Order has been in great esteem among the Armenians, of which that of St. Basil is the chief.²

The Armenians everywhere perform their Divine Service in their own tongue, in which their liturgy and offices are written.

They have the whole Bible translated from the Septuagint Greek, and assert that their translation was made about the time of St. Chrysostom by some of their Doctors, who had previously learned the Greek language, of which (among others) they name Moses, the grammarian, and David the philosopher. They attribute the invention of the Armenian characters to one Misrop, a hermit of the town of Balu on the Euphrates, and who lived in the time of St. John Chrysostom.

The Armenian Confession is similar with that of the Jacobite Christians, both coming under the denomination of "Monophysites", who acknowledge but *one nature* in Jesus Christ, which distinction (as M. Simon observes) is merely *nominal*, consisting in little else than *ambiguities about words*, and that in reality concerning that matter they may pass for Orthodox, *agreeing in Essentials* with the Latin Church.

Yet, notwithstanding, the same hath given rise to great disputes, and some divisions amongst the Armenians, who, though they are for the most part ignorant of theological subtleties, do rationally discourse on

THE MYSTERY OF THE INCARNATION.

The Roman Catholics, aware of the extensive usefulness of the Armenian Christians likely to ensue from a union of that

1 Mar Adai, Ed. Note 4.

2 Appendix Ed : Notes 1, 33.

Church with their own, have not failed to use their endeavours to effect it; considering that by such union no people might more conduce to the Catholic interest in regard to the Promulgation of Religion than the Armenians who are everywhere dispersed, and hold commerce with most nations.¹

A certain Patriarch of the Lesser Armenia, went to Rome in the year 1667, where, having made profession of his Faith, he was cordially received and maintained in a college, and on his departure, furnished with money and passwords for his journey homewards.

But he had scarcely set out when news was brought that he still persisted in the Confession of his own Church, having discovered himself upon this point at Leghorn and Venice, and was therefore not allowed to proceed by way of Leopold, for fear he should prejudice the union already agreed on among the Armenians in that city.

Pope Clement IX, having at that time considered over the persecutions of the Catholic converts in Armenia, wrote a Brief to the King of Persia in their favour. The answer to this Brief was returned by two Dominicans, despatched for that purpose to Rome in the time of Pope Clement X, about the year 1670 when they were sent back with new Briefs and presents, and another Dominican accompanied them in quality of Ambassador from the Pope, who returned again to Rome with letters from the Patriarch of Etchmiadzin.²

How this latter succeeded very little is said.

Thus have the Catholics long been attempting a union with the Armenians, or rather to gain them over to their own Church.

But waiving the imposing and chimerical ideas about union of the Armenian with Foreign Churches, the more profitable part will be to look forward to that period when the ARMENIANS shall possess their ancient liberties, and Religion and Learning flourish amongst them, with the art of printing;

¹ Ed: Note 57.

Etchmiadzin.

² Notes 31, 32. St. Gregory and

when no doubt they will become the greatest publishers of the BIBLE of any people on earth, and powerfully assist in the

RENOVATION OF ALL ASIA.

CHRISTIANITY IN CHINA.

Whether the Gospel had reached CHINA in the Times of the Apostles is an important question.

Certain it is, however, that the Apostles had received a very high commission and the fullest powers for extending the Kingdom of their Divine Master to the Utmost Bounds of the habitable earth.

They knew the force of those words of CHRIST, "Go ye forth into all the world, and preach the Gospel to every creature" (Mark xvi. 15), and they, doubtless, fulfilled the sacred charge, either personally or virtually in all its extent.

The wonderful GIFT OF TONGUES, and miraculous powers wherewith they and their immediate successors were endowed, qualified them for the work beyond the calculation of all human conception.

We are not, therefore, at liberty to reason about human possibility, for the Gift of Tongues is alone sufficient to silence the whole world itself as to the supply of means for the accomplishment of the Divine Purpose: as far as these went, they went; and where these were withheld, they went no further. The ways of the Gospel being first explored, and marked out by them, were then left for their successors in after ages to pursue and follow up in every part of the earth.

Indeed, when we reflect on the vast country of CHINA, and, also, how rapidly Christianity made its way Eastward in Persia, India, and Tartary, it is scarcely possible to deny its

ENTRANCE INTO THOSE VAST DOMINIONS.

The only rational impediment is the distance of place; but are not the Eastern parts of INDIA also distant? and we are

certain from history that Christianity had, in the Apostolic times, reached those countries, so that the distance of CHINA could not be unsurmountable.

The SYRIAN Chronicles relate that "Thomas, having gone through Mesopotamia, Chaldea, Persia, and Parthia, and visited the Churches in those countries, went to

"THE UTMOST CONFINES OF THE EAST."

And in the epitome of the Syrian Canons, quoted by Assemanus, they name "Thomas, the Apostle of the Hindoos and CHINESE."

"The Malabar Christians", says Antonius Govea, "relate that St. Thomas, having arrived at Cranganor, continued some time with the King of Malabar, and when he had founded many churches at Cranganor, he went to Culan, a city of the same country, and there brought over many to the Faith of Christ.

"Then he went to the country, over against Malabar, which is now called Coromandel, and remained in MĒLIA-PORE, where he converted the King, and all the people, to the Christian Faith.

"From thence he went to CHINA, and preached the Gospel in the city of CAMBALA,¹ and there he built a Church."

Another point to be remarked is, that the tradition goes so far as to name a city of CHINA, where the Apostle built a church, said to be the city of Cambala, supposed by some to be a city of Northern China.

Cam, or Cham, Cambala, and CAMBOJA are doubtless of Chinese origin, but, since the situation of the ancient city of Cambala seems doubtful and uncertain, we may as well look for it in the Kingdom of Camboja.

¹ 1 *Cambala*, Cambalac or Cambaluc, the learned Hyde renders it from the Mogul-Tartar language, "the Imperial city" i.e. city of the great Lord or Emperor, situated in the north of Tartary, and capital of Cathai (*Kitai*,

Ed.) or CHINA, the seat of the ancient emperors, and supposed to be the same with Pekin. (More possibly, SIANFU, Cho'ang, or; even Lōyang, the City of Ming-ti's vision,—see Ed. Note 1.)

THE KINGDOM OF CAMBOJA,

with which name it hath some affinity.

As for the conversion of the King of Méliapor, mentioned in Antonius Govea's report, that is also attested by the SYRIAN writers: "*Thomas baptized the King and his brother, and a great many nobles.*"

He then made his expedition to CHINA as related: "*From thence he went to CHINA, and preached the Gospel in Cambala.*"

On inspection of the maps of those lands East of the Coromandel coast, the shores of SIAM were the first land the Apostle made, supposing him to have taken a course by sea directly East, from whence he might easily make excursions into CAMBOJA, and Cochin China; all which parts formerly belonged to CHINA, and are by the SYRIAN writers called *Masin*, *Ma-tsin*, or South China.

"When the Orientals," says De Herbelot, "speak of China in general, they call it *Tchin* and *Ma-tchin*, in the same manner as they call Great Tartary, *Jagiug* and *Maging* or Gog and Magog, as mentioned in Holy Scripture."¹ (Ezekiel 38. 2.)

"There are," says he, "geographers who contend that by the name *Tchin*, a certain northern part of CHINA is signified, and which most writers suppose to be the same as *Kathai*, Cathay, but that by MA-TCHIN is to be understood South China, which comprehends Cochin-China, Tonquin, the Kingdom of Arian, together with that of SIAM and Pegu."²

"There is," says Mon: Cerri in his *Account of the state of the Roman Catholic Religion*, which he drew up for the use of Pope Innocent XI, "in the Kingdom of CAMBOJA, a very ancient temple, as famous among the Gentiles as St. Peter's Church at ROME among the Christians.

"Many Talapoins, who are their priests, live in that

¹ Note 16.

i p. 436.)

² (*Vide* Assemanus Tom. III p.

Temple; and all the neighbouring nations resort to it to consult the Oracle, and go thither in Pilgrimage.

“The King of SIAM himself, though an enemy, sends every year an Embassy to that place.”

Such an extraordinary veneration observed towards this Temple,¹ and the Pilgrimages and Offerings annually made there, denote some superior sanctity.

It is in the possession of the Pagans; but was it always in their possession?

That place may formerly have been CHRISTIAN ground, and many others where now, of a long time, Paganism and Mahometanism have reared their temples, propagated their doctrines, and obscured those places with their primitive darkness.

It should be a matter of strict enquiry: “Whether any, and what, remains or vestiges of CHRISTIANITY are discoverable in CHINA?”

Now the preaching of the Apostle Thomas in the remote country of CHINA, being a point in Ecclesiastical History little known among our writers, and DESERVING THE MOST SCRUPULOUS ENQUIRY, I shall collect what further notices I can from the purest fountains of information on this subject:—

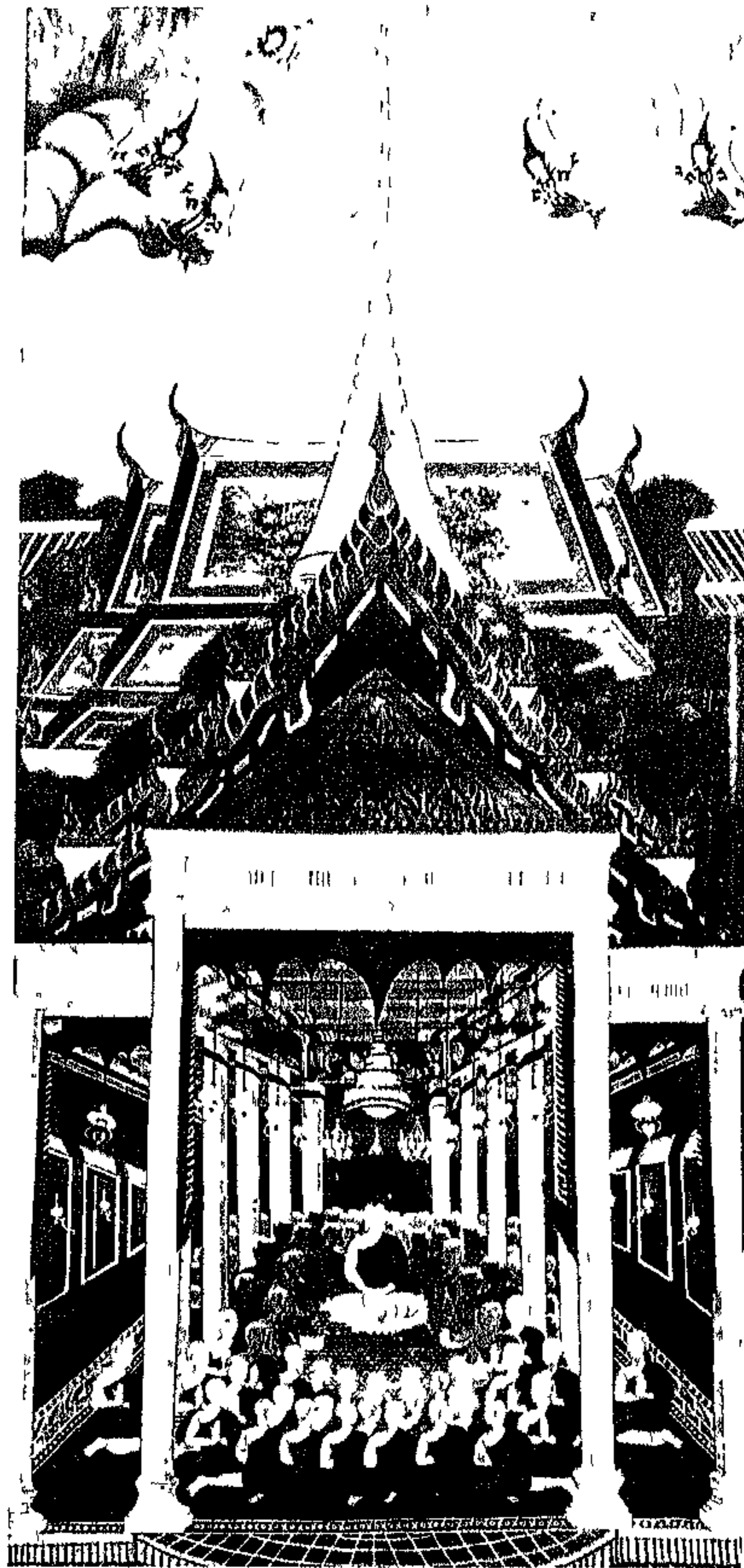
I. That the Apostle Thomas having preached the Gospel first on the Malabar coast, and afterwards, on the Coromandel coast from whence he went to CHINA hath already been stated.

II. The Apostle's return from CHINA to the coast of Coromandel, and to the city of Méliaporo where, by reason of the innumerable conversions to the Faith of Christ, he exposed himself to the hatred and envy of two Brahmins who, having raised an uproar against the Apostle, buried him with stones; *but another of the Brahmins,² when he perceived that he was yet alive, thrust him through with a lance and he expired.*

¹ Is this ANGKOR VAT in CAMBODIA in which there are still 200 monks who “sing praises by day and night?” just as did the monastic

choirs in Gaul. (See Pierre Loti's book, “SIAM” pp. 104-6, cited Note, 29, Ed.

² Note 19.



A CAMBODJAN BASILICA OR "FISH-TEMPLE."
OBSERVE THE TRIANGLE, AS ON THE SYRIAC-STONE; THE IMMENSE STUPA, OR
TOWER; ABOVE, ANGELS WITH PHERYGIAN CAPS; TONGUES OF FIRE
BELOW, AND THE WHITE BUDDHA (AS AT SFOUL).

"So," says the Syrian historian, "*Thomas baptized the King, and his brother, and a great many of the nobles, and began to preach the Gospel with great boldness.*"

"*Then he went up into a mountain of India, and there proclaimed the Gospel of God; and being there thrust through with a lance by one of the heathens, his sacred body was conveyed to Calamina, and there buried.*"

This Calamina is near Méliapore, and is no other than the sepulchre of the Apostle hewn out in a rock in the Mount, afterwards called St. Thomas's Mount.

III. According to the INDIAN traditions, the martyrdom of the Apostle happened in the sixty-eighth year of the Christian era,¹ and in the reign of their King Sahvahan, or Salbahan.

IV. In the year of the Greeks 705 (*i.e.* A.D. 380) in the month Ab (*i.e.* August) on the twenty second day thereof, they deposited the coffin of St. Thomas the Apostle (which had at an immense expense been brought from INDIA) in the great Temple dedicated to him in the time of St. Cyril the Bishop."

The city and cathedral of EDESSA was ever after held in the greatest veneration on account of this sepulchre of St. Thomas, although the Indians will have it that only his coffin was taken from INDIA, but that his sacred dust remains with them at this day.

Even the day of the removal of the body of St. Thomas is commemorated with great solemnity at this time in INDIA, when even the Pagaps unite with the Christians in the celebration of their Apostle and Martyr.

Rufinus, who went into SYRIA in the year of CHRIST, 371, and remained there 25 years, makes mention that the remains of the Apostle St. Thomas were in the city of EDESSA in the time of the Emperor Valens.

"EDESSA," says he, "*is the city of the faithful people of Mesopotamia, enriched with the relics of the Apostle Thomas.*"

¹ This is the date ascribed for the death of Kasyapa who with Ananda took the Image of Maitreya to Lo-yang A.D. 64. See Ed. Notes 1, 22, 28, 55, 60.

And here we remark that, as the removal of the body of the Apostle from INDIA to Mesopotamia, and from Melaporo to EDESSA, is sufficient proof that he had been in INDIA, and was martyred in the vicinity of Melapore, so what is said of his going from Coromandel to CHINA, and of his return thence to Melapore, appears a relation altogether consistent, and to be depended on, that the Christian Religion was preached both in INDIA and CHINA by Thomas, "*the Apostle of the INDIANS and CHINESE,*" as he is emphatically styled by the Syrian writer in the epitome of the Canons quoted by Assemanus :

"The fifth episcopal seat is Babylon, in honour of the Three Apostles, and great teachers of Christianity;—Thomas, the Apostle of the Hindoos and CHINESE; Bartholomew, who is Nathanael of the Syrians; and Addeus, ^{Mar} ^{Abd} who was one of the Seventy, the Master of Agheus, and Marus, the Apostle of Mesopotamia, and all Persia."

In the Chaldean ritual there is an Office for the celebration of St. Thomas, the Apostle and Martyr, and particularly that in use with the Christians of MALABAR, quoted by M. Riccius and Nicholas Trigautius, wherein are the following versicles in praise of their Apostle :

"By the blessed St. Thomas, the error of Idolatry vanished from among the HINDOOS."

"By the blessed St. Thomas, the CHINESE and Chushiths [Ethiopians] were converted to the Truth."

"By the blessed St. Thomas, they received the Sacrament of Baptism, and the Adoption of Sons."

"By the blessed St. Thomas, they believed and confessed the FATHER, the SON, and the HOLY GHOST.¹"

"By the blessed St. Thomas, they kept the Faith of the One God."

"By the blessed St. Thomas, the ILLUMINATIONS of the LIFE-GIVING Doctrines arose upon all the HINDOOS."²

"By the blessed St. Thomas, the Kingdom of Heaven was extended, and opened to the CHINESE."

And in a certain antiphon they say after this manner :—

"The Hindoos, the CHINESE, the Persians, and other Regions: they of Syria, Armenia, Greece, and Rome, offer Memorials of Celebration to the sacred name of Thomas!" (See *Assem*: vol. III, pt. 2 p. 516.)

¹ The San-i, i.e. Amida, Dai Seishi, and Kwannon-sama in the Mahanaya,

Jap. *Daijo Bukkyo*. Ed.

² The people of Gandāra, etc.

It ought to be noticed that the Indian Bishops and Metropolitans of the Christians of St. Thomas have ever retained the name of CHINA in their titles and subscriptions.

When the Portuguese first came to Cochin, Mar Jacob, the Bishop of the Churches of Malabar at that time, subscribed himself, "Metropolitan of HINDOO and CHINA."

In like manner, also, did the unfortunate Mar Joseph, his successor, who died at Rome.

"Metropolitan of all HINDOO and CHINA" is the most ancient title of this Church," says Trigautius.

"The traditions of the Christians in the East deliver that the Apostle Thomas preached the Gospel also in CHINA": so writes Antonius Govea of the traditions current among the Christians of Malabar:

"Thomas the Apostle," say they, "having converted the King of Méliapore, and many people to the Christian Faith, he went from thence into CHINA, and preached the Gospel in the city of Cambala, and there built a church.

"On his return from CHINA by reason of the innumerable conversions of people to the Faith of CHRIST he stood exposed to the hatred and envy of two Brahmins, who, having raised an uproar against the Apostle, buried him with stones; but another of those Brahmins, when he perceived he was yet alive, thrust him through with a lance, and he expired." "It appears from the ancient Tables of the diocese of Angamala," says the same Antonius Govea, "that it used formerly to send from that coast a superior and two suffragans to that part over which the name of the Archbishop now bears rule; one in the Island Socotra, and the other in the country of MA-TSIN, for so is that country called in the ancient titles."

That is to say, the ancient records of the episcopal church of Angamala, on the coast of Malabar, shew that it formerly used to send to Goa a superior under whom were two suffragans,—one in the great island of Socotra in the Gulf of Eab-el-mandeb, and one in the Southern CHINA."

According to this account, the churches of Coromandel

were dependent on those of Malabar, which had the right of nominating suffragans.

It is well known that Angamala is a very ancient city, and famous for being the residence of the bishops of St. Thomas in former ages.

It was in this city, as being the ancient seat of the Archbishop of Angamala, that Alexius Menexes opened his first Conference with the Christians of St. Thomas, all which, I observe, agrees perfectly with the account of the first preaching of the Apostle Thomas in that part of INDIA.

The celebrated Du Halde, in his description of CHINA, having made some valuable remarks on the Rise and Progress of Christianity in that country, and which account opens with the second volume of his work, it may be acceptable here to insert from that Author whatever may conduce to elucidate a subject hitherto so obscurely understood, but of such great religious importance as the first planting and labours of Christianity in that vast Empire.

“ Though the Jesuit missionaries,” says Du Halde, “ who first entered CHINA about the middle of the xvth century, found no traces of Christianity there, this is no proof that it never had been enlightened with the Truth of the Christian Religion, for

TWO VENERABLE MONUMENTS

make it plain that anciently the Gospel was preached to this mighty people.

“ The first is a very ancient Breviary of the Church of MALABAR, written in Chaldaic, where, in a lesson of the second nocturn of the Office of St. Thomas, are these words :

‘ It was by means of St. Thomas, that the errors of Indian idolatry were dispelled.

‘ By means of St. Thomas, the CHINESE and Ethiopians were converted to the Faith, and embraced the Truth..

‘ It was by means of St. Thomas that they received the virtue of Baptism, and the Adoption of Children.

‘By him the Kingdom of Heaven penetrated even to the Empire of CHINA.’

“In an anthem of the same Breviary are read the following words: ‘The Indians, Persians, and CHINESE offer to the memory of St. Thomas the adoration due to his name.’

“In the 19th chapter of the second part of the Synodal Constitutions there is a Lesson of the Patriarch Theodosius, conceived in these terms:

‘In like manner the Bishops of the great Provinces, such as are for the most part Metropolitans of CHINA,’ *etc.*

“When the Portuguese came to COCHIN, they found there Don James, who presided over the churches in the mountains of MALABAR, and assumed the title of Metropolitan of the Indies, in which CHINA was included.

“The famous Quan-yun-Chang,¹ who lived in the beginning of the Second Century, certainly had a knowledge of JESUS CHRIST, as the monuments written by his hand and afterwards graven upon stones plainly prove.

“This may be gathered from copies found almost everywhere, of which nothing can be made unless he speaks of Christianity, because he mentions the Birth of the Saviour in a GROTTTO,² exposed to all the winds; His Death; His Resurrection; His Ascension, and the

IMPRESSION OF HIS HOLY FEET,³

Mysteries, which are so many riddles to the infidels.

“If the image of this great Man was worshipped after his death, this error of the people proves nothing against Christianity and is only a testimony of his virtue.

“But whence could the Christians of CHINA in the beginning of the Second Century come? unless from the instructions either of St. Thomas (whom everybody knows to be the

¹ Emperor Kwang-ti with whom Anshi-Kao, the Parthian Prince, spent many years. Ed. Note 36.

² Note 1, Isé and Amatérasu.
³ Seen by the Chinese Pilgrims in UDYANA. Ed.

Apostle of the Indians), or of his Disciples? which last is the more probable opinion.

“ However that be, there is not the least footprint to be found of the time when the Christian Religion flourished, or what success these Apostolic labours met with—as the Chinese history seldom speaks of any events but those that concern Civil Government.

“ All that appears by it is that, about that time, an extraordinary person¹ arrived in CHINA who taught a doctrine purely spiritual, and drew the admiration of the world upon him by the fame of the virtues he possessed ; by the sanctity of the life he led ; and by the number of miracles he wrought.”

Du Halde (whose words are here quoted) declares himself very plainly respecting this

FIRST MONUMENT OF CHRISTIANITY IN CHINA, which is comprehended within the first two centuries of the Christian Era, according to the Chinese Histories.

“ The Second Monument proves that, a long time after, that is towards the viith century, a Patriarch of the Indies sent missionaries to CHINA ; that these Evangelical teachers preached the truth of the Gospel with success ; and that their ministry was both respected and countenanced by authority.”

SYRIAN MISSIONS IN CHINA.

Such was the state of the Syrian churches in the viith century that they were not regardless of Missions for the Extension of the Christian Religion² of which a famous example is left on record to this day in the Chinese Empire, engraven on stone, whereof take the following brief account :³

1 Probably Anshi-Kao who brought the Dai Muryo-kyo and Amitabha doctrine to Lo-yang in Kwang-ti's reign A.D. 147-8. Ed.

2 Note 34 on the Influence of SYRIA in the Early Centuries so far West as Gaul and Ireland. Ed.

3 See Prof. P. Y. Saeki's "*Nestorian Monument*" (pub. 1916 by the Society for Promoting Christian Knowledge, London, and prefaced by

Prof. A. H. Sayce of Oxford, and the Rev. Lord William Cecil, now Bishop of Exeter.) This is the only book in existence which gives all the results of modern scholarship on the subject.

Prof. Saeki was the lay delegate from the Japanese *Sei Kō-kwai* to the last Pan-Anglican Conference in London, 1911. Ed.

"In the year '1625 there was found in a town near Si-
Ngan-fu, the metropolis of the province of Shen-si,¹ a STONE
having the figure of a Cross, and inscriptions in two languages
and sorts of writings which, on examination, were found to be
CHINESE and SYRIAC;² the latter in the ancient character
called the *Estrangelo*.

The lines of the Inscription are thus described :

"The Title consists of three lines, of three words each, in
CHINESE, whereof the signification is given as follows :

"This STONE was erected to the honour and eternal
memory of

THE LAW OF LIGHT³ AND TRUTH

brought from TA-CIN⁴ and promulgated in CHINA."

Beneath this Title, which is written in form of a square
and composed in 9 words, are 28 lines, each line consisting of
62 words, all in CHINESE, so that the number of words or
characters is about 736.

On one side of this Inscription is a column of CHINESE
words, in number twenty and five ; on the other is a column of
SYRIAC;⁵ which two columns form margins⁶ to the Inscription
above mentioned ; and at the bottom, forming a base to the
whole, is likewise writing in the Syriac language.

The body of the Inscription is divided into 21 sections or
verses. The first contains a summary of the fundamental

1 Si-Ngan-fu is a city of the first rank, situated on the south side of the Whang-ho, or Yellow River, in Lat. 34 15' 36", and Long. 106, 25 min. East of Paris. (T. Yeates).

Si-Ngan-fu existed in the days of Abraham and of King Kham murabi, c. B.C. 2,300.

It was the terminus of the ancient Caravan roads from Western Regions, Ed.

2 SYRIAC was the ancient language in Asia for Commerce, Theology, and Diplomacy"; (Etheridge, *Syrian Churches and Gospels*, 1846). It prevailed throughout CENTRAL ASIA as well as to Gaul and

Spain. Ed.

3 *I.e.* the Luminous Religion. Cf. the Kōmyō-ji, Luminous temples, in Japan. Ed.

4 Ta-chin or Ta-csing, *i.e.* Judea, or rather the whole country of SYRIA, including Judea. (T. Yeates).

In fact, Lieut. Conder points out that Christianity was called "The RELIGION of Ta-tsin," Ed.

5 SYRIAC was the Commercial language once spoken throughout ASIA, and the Ecclesiastical language of the Assyrian Christian Church. Ed.

6 List of Monks ; Appendix.

articles of the Christian Faith : the rest form a sort of Chronicle of the design, labours, progress, and success of the Mission from its first arrival in CHINA, to THE ERECTION OF THE STONE, *viz.* from A.D. 636 to A.D. 780.

The Chronicle mentions 1. That the Mission entered CHINA in the reign of the Emperor Taicun, *i.e.* A.D. 636. 2. In the 12th year of that Emperor, *i.e.* 639, an Imperial Edict passed in favour of the Christian Religion.¹ 3. A grant for building a church at the Imperial charge, and an appointment of 21 attendants to Olopuen, or chief of the Mission. 4. The success of the Mission under the reign of the Emperor Cao-cun,² son of Taicun, who reigned from A.D. 650 to A.D. 681, when Christianity was promulgated in the Ten Provinces of CHINA, and churches built. 5. A persecution against the Christians in CHINA, A.D. 699. 6. A second persecution, A.D. 713. 7. The happy state of the Christians under Hiuen-cun,³ who put an end to the persecution.

8. A SECOND MISSION arrived in CHINA whose leaders were Kieho, John, and Paul. 9. Grant of the Emperor So-cun,⁴ for the building of a number of churches. 10. State of the Christians in the reign of the Emperor Tai-cun,⁵ who reigned from A.D. 763 to A.D. 780. He used to honour the Commemoration of CHRIST'S NATIVITY with a profound respect ; abounded in charity towards all men, and observed an especial regard for the Ministers of the Sacred Law, bestowing on them many magnificent gifts. 11. State of Christianity under the reign of the Emperor Kien-cun or Tō-cun, who reigned from the year A.D. 780 to A.D. 804.⁶ He was a great lover of Christianity through the preaching of Usū.⁷ He had the churches repaired, and new ones built : was very munificent to the Christian priests, and eminent in all the acts

1 After BIBLE was translated in Imperial Library, Ed. Note 41.

2 Note, 42, Kai-tsung.

3 Note, 43, Huen-tsung.

4 Note, 44, Su-tsung.

5 Note, 45, Tai-tsung.

6 Note, 46, Té-tsung.

7 Usū, *i.e.* Jesus ; *Heb.* Jeshua or Jeshū, *i.e.* Saviour ; by the Jews and Turks corruptly written ' Isu, and Eisū, Isa. See Hyde's *Castigatio in Angelum a St. Joseph, alias dictum de la Brosse. Itnera Mundi.*

of charity. 12. Then followed the date and erection of the STONE in the CHINESE language as follows :

" In the second year of Kien-cum of our Imperial family Tam : on the seventh day of the month of Autumn ; on the Lord's Day : this STONE was erected in the Ministration of HIM-CIO, Bishop of the Church of CHINA ; Liu-sie-cion¹ bearing the title of Ciao-v-cum : who in office succeeded to Tai-cieu-sie su-can-Kium, wrote this Inscription."²

The second year of the Emperor above named, corresponds with the year 780 of the Christian Era.

Here follows the Syriac subscript :—

" In the days of the Chief Father Mar Itanan Iosu, Catholic Patriarch, Adam, the Priest Chorepiscopus and Papus of the KINGDOM of CHINA.

" In the year of the Greeks, One Thousand and Ninety and Two. MAR JAZEDBUZID PRIEST and CHOREPISCOPIUS of CUMDAN, a Royal City, Son of the meek MAILAS,³ Priest of BALACH, a City of TURKISTAN, set up this Stone Table whereon is inscribed the Dispensation of our REDEEMER and Preaching of our Spiritual Fathers to the KING of CHINA.

" Adam the Deacon son of Jazedbuzid Chorepiscopus.

" MAR SERGIUS, Priest and Chorepiscopus.

" Sabarjesus, Priest.

" GABRIEL,⁴ Priest, Archdeacon and Ecclesiarch of CUMDAN and SARAG."

The year of the Greeks, 1092, corresponds with the year A.D. 781, and as the names of the several Chinese Emperors in the Inscription of this noble Monument of Antiquity are found to agree with their own histories the precise time of the Erection is INDISPUTABLY DETERMINED.

The particulars relating to this noble Monument⁵ are as

1 See Note 48 " Pills of Immortality Religion." Ed.

2 See Appendix for minor inscriptions; Ed.

3 Note 49 BALKH in Bactria; where several important trade-routes

from INDIA and CHINA converged. Ed.

4, Note 50.

5 An exact copy of this MIGHTY STONE or WITNESS was placed by me in the Oku-no-in at Koyasan and

here under carefully collected from the works of the learned Kircher and Assemanus, to which I subjoin the circumstances of its

DISCOVERY

from Du Halde and De Compte.⁶

dedicated with full Buddhist ceremonial, Oct. 3, 1911.

Dr. Fritz Holm took a replica of the Stone from Sian-fu to Rome in Nov. 1916, which His Holiness Pope Benedict xv accepted and conferred upon the donor the honour of Knighthood.

A third, but smaller, replica was placed at Chūan-ji, the Sian-fu monastery on Diamond Mountain, Korea in 1917. Ed.

6 "This Monument was discovered A.D. 1625, in the following manner:—Some workmen digging the ground near Singan-fu, the capital of the Province of Shen-si, found a long table of marble, which probably had been buried under the ruins of some building. This table is ten feet long, and five feet broad. On the upper part, which is shaped like a pyramid, there is engraved a Cross, that still appears very distinct, whose extremities terminate in a kind of *flower-de-lis*, pretty much resembling those which are found engraven upon the tomb of St. Thomas in the city of *Méttapor*, which is at present called *San Thomé*.

"The surface of the marble contains a long discourse in Chinese characters, explaining the principal Mysteries of the Christian Religion, and praising such of the Emperors as had favoured the ministers of the Gospel. One of the sides, and at the bottom of the marble, there is a long Inscription, partly in the Eastern SYRIAC or *Chaldeic*, and partly in Chinese characters.

"The original copy, taken from the Monument, was sent to Rome, and is preserved in the library of the Jesuits' college there: another copy is in the Records of the house of the Profession. Such as are curious to see a transcription in the same characters with those upon the original

marble, will find it in Père Kircher's "*China Illustrated*" with a literal translation, and a paraphrase by that Father.

"Père Alvarez, who had leisure enough to consider this Monument upon the spot, made an exact translation of it, which may be found in his relation, printed Anno. 1667. For, passing by *Kochin*, he went to Kiangnagore, the residence of the Archbishop, and procured an explanation of the SYRIAC from Père Antony Fernandez,—a missionary well versed in the books of the first Christians of St. Thomas. I shall content myself with giving the abstract which Père Le Compte has made of it."

LE COMPTE'S ABSTRACT.

"There are seen in this Monument, in SYRIAC characters, the names of the Missionaries, who came from JUDÆA into CHINA to preach the Gospel; consisting of Bishops, Priests, and Deacons, whose entrance into China, is confirmed by some Arabic, and other Oriental manuscripts, found by *Le Abbé Renandot*, and Mr. De Thevenot, keeper of the King of France's Library

"As soon as the Chinese had dug up the marble, they washed it, and looking upon it as something very precious, both on account of its antiquity, and the strangeness of its characters, immediately ran to acquaint the Governor, who came to the place, and having attentively considered the Monument, caused it to be fixed on a pedestal, and covered it with a roof, supported by pillars, as well to defend it from the injuries of the air, as to gratify the curiosity of numbers of learned men, who flocked from all quarters to see it. Afterwards, it was removed by his order to a Pagod, within a mile of the city of Si-Ngan-.



THE STONE OF WITNESS
SET UP AT CHOAN-JI—SIANGU TEMPLE—
ON DIAMOND MOUNTAIN, KOREA, IN AUGUST, 1916.

This Mission is supposed to have consisted of 70 persons of Three Orders.

Olopuen (Alopén),¹ the name of the chief and superior, appears to be a compound of two Syriac words, *Aloha*² and *punoja*, signifying "the Conversion of God."

The country from which they came is called in the said Inscription, "Tachin," which the learned Kircher interprets "Judea," but Assemanus explains it to mean all Syria and Palestine, according to the CHINESE geographers.

The Chinese having no name for the TRUE God in their language, this deficiency, it is observed, is supplied from the Syrian ALOHA,³ expressed in the Chinese characters, with several others belonging to Theology.

fu, where it is preserved with great care."

INSCRIPTION.

"There is a First intelligent and spiritual Being, who from nothing created all things, and is ONE SUBSTANCE IN THREE PERSONS:

"When He made man, He clothed him with original righteousness. He constituted him King of the Universe, and master of his passions; but the Demon made him yield to temptation, corrupted his intellectual faculties, and confounded his inward peace; whence proceeded all the calamities that have attended mankind, and hence arose the different sects amongst them.

"Men, who from that fatal moment walked in continual darkness had never been able to find the paths of truth, if One of these Divine Persons had not under a Human Form concealed His divinity." (Cf. *Jo. 14*).

"This Man was called The MESSIAH; an angel foretold His Coming, and He was born soon after of a virgin in Judea. This miraculous birth was manifested by a NEW STAR that appeared. (Note 39).

"Some kings, who understood the meaning of it, came and offered presents to the Divine Infant, that the Law, and the predictions of four and twenty Prophets might be accomplished.—He opened heaven to the

just, and ASCENDED thither Himself in the face of day; leaving for the Conversion of the World seven and twenty volumes of His doctrine.

"He instituted Baptism to wash away sins, and made use of the Cross to save all mankind without exception.

"Olop-wen came from Judea to China in the year of our Lord, 636, having escaped great dangers both by sea and Land. The Emperor when he heard of his arrival, sent his *Kolan* to meet him as far as the suburbs of the Imperial city, with orders to conduct him to the Palace. When he came there, his Law was examined, and its truth acknowledged: and the Emperor made an Edict in its favour.—He then ordered a church to be built, and named 120 persons for its service."

(*Du Halde* vol. 2. *Rise and Progress of Christianity in China*.)

Note how throughout this History all dates from the Year of the ASCENSION. *Ed.*

¹ Some render this name Alopén as Yabhallah; and the *Book of Governors* by Mar Arga, A.D. 810, says that a Yabhallah founded monasteries in Babylonia and Arabia, A.D. 385.

Mr. P. Y. Saeki considers that it is "Aropen" in Oriental pronunciation which elsewhere is rendered "Abraham." *Ed.*

² See Aloha, *Ed.*: Notes 33, 53.

In the Chronicle, aforesaid, we have a notice of a Second Mission which arrived in CHINA soon after the persecution of 713 had ceased.

The names of the heads of this Mission are mentioned, but we have no account of their company, nor the number of them, unless they are enumerated in the seventh class.

This circumstance carries with it all the marks of a genuine history. The persecutions which had risen against the preachers of Christianity in the year 699, was followed by another more fierce in 713, when a great many Christian churches were destroyed, and doubtless, numbers suffered martyrdom: an account whereof reaching the Christians of the West, they sent into CHINA a supply of evangelical men under the guidance of Keiho, John and Paul; a grant was at length obtained, and religion revived under the benign government of the Emperor So-cum.

The success of the First Mission, as mentioned in the Chronicle, deserves a remark, consistent with the design of these sheets, and that is

THE EXTENSION OF THE GOSPEL

in the reign of the Emperor Cau-cum, when it was promulgated in all the Provinces of CHINA, and churches built.

What progress it had made in the course of 144 years, viz. from A.D. 636 to A.D. 780, can alone be obtained from these Records.

It is very possible that every part of this account may be authentic, and that yet, in a few centuries after, Christianity should become unknown in CHINA.

New Governors, and new Edicts, probably excluded a succession of those evangelical men for the supply of that Empire, and Christianity became at length proscribed.

Here is, however, sufficient evidence to prove that Christianity was known in CHINA in the Seventh Century.

CHRISTIAN ESTABLISHMENT IN INDIA, TARTARY
AND CHINA, A.D. 800-1200.

In the Episcopal Canons, the Canon of Theodotius, Bishop of EDESSA, who lived about A.D. 800, appointed six Metropolitan Electors for the Ordination of a Patriarch chosen from the six principal and nearest seats, *viz.* Elam, Nesib¹ Perath, Assyria, Beth-gorma, and Halaah.

This Canon did not prohibit other Metropolitans the right of election, and enjoined that the Electors should convene with the Patriarch every four years.

"But the other Metropolitans," says the Canon, "namely of CHINA, HINDIA, Persia; of the Merozites, of SIAM,² of the Raziches, the Harhuns, and of SAMARCAND, which are far distant, and which, by reason of infested mountains, and turbulent seas, are prevented journeying as they would—they send Letters of Salutation to the Patriarch once every six years, in which Letters also they make known all the public affairs of those regions which require direction; when all cities, great or small, according to their ability, and the precept of the Canons of the Fathers, send to the Patriarch what is appointed for the maintenance of the Patriarchate."

The above mentioned six Metropolitan seats I also find in a list of the Metropolitans of the Nestorians of that period; and it belongs to this place to insert that list as in some measure it brings within view

THE GREAT EXTENT OF CHRISTIANITY

formerly in ASIA; and the same is taken from the Oriental collections of Assemanus.³

MARCO POLO.

Marcus Paulus, who lived some years in Tartary, mentions the Christians in those parts as quoted by Brewwood:—

¹ See Editor's Notes 42, 44.

² Ed. Note 15.

³ Note 29, Ed.

⁴ Appendix

"The Nestorians inhabit a great part of the Orient,¹ for besides the countries of Babylon, and Assyria, and Mesopotamia, and Parthia, and Media, wherein very many of them are found, that sect is spread and scattered far and wide in the East; both northerly to CATHAY and southerly to INDIA; so that Marcus Paulus in his History of the East region, and in others we find mention of them, and of no sect of Christians but them in very many parts and provinces of TARTARY.

"As namoly in 1. Cassar; 2. Sainarchand; 3. Carcham; 4. Chinchintalas; 5. TANGUT;² 6. Suchir; 7. Irgimul 8. Tenduch; 9. Caraim; 10. Mangi, etc.

"Marcus Paulus relates that In TENDUCH were many cities and campdowns, where formerly the so-called Presbyter John had his residence, but afterwards that Province became tributary to the Great Cham—(i.e. Khan), having a king of the family of that name:³ and although there are some Idolaters⁴ and Mahommetans, yet the greater part of them hold the Christian Faith, and *these Christians have the chief place in the province*'' (*Lib. I. cap. LXIV*).

ACHIEUS brought the Gospel into these parts called Gog and Magog, but by the Tartar nations Jagog and Magog, also Lug and Mongug (*vid. Kircheri Prodomus, cap. IV. p. 91*).

1 They called themselves "The Children of the East." Ed. Note 50.

2 Tun-hwang; Ed. Note 51.

3 About A.D. 1253 William de Rubruck was sent by Ludovicus IX, King of the Galls, to the great Cham of Tartary; who relates, that at the time the Galls took Antioch, a certain one named Con Can held dominion in Kara, Kithay, and adjacent regions to the North, whence the Turks emerged. In the same Kara Kithay, a certain Nestorian, named Opilo, was a mighty prince of the people of Yayman, and after the death of Con Can he invaded the Kingdom of Kithay, called John by the Nestorians, of whose greatness many fabulous things have been narrated, whence all those fables about Presbyter John have originated amongst the Europeans. He had a brother named Unt, who dwelt

beyond the Mountains of Kara Kithay, three days journey Northward from his brother; his subjects were called Crits or Mirkits, and were Nestorians, his city was called Caraca: but he departed from Christ to idols, and succeeded his brother John, who died without issue, and took the name of Chan, etc.

But the learned Hyde, from the relation of Paul the Venetian, who penetrated into those regions, plainly shows from his book *Lib. I. cap. LI. LI.* that he who is called Unt, or more properly Uncha, was the real John, vulgarly and improperly called Presbyter and Presler John: but in the Tartar language, *Preslar Ghan*. *Vid. Hyde's Note, Itinera Mundi Cap. xxv p. 153, T. Yates.*

4 Buddhists, so called then by the Europeans.

Comestabularies, an ARMENIAN who, about the year 1248, wrote a letter to the King of Cyprus concerning

THE CHRISTIANS OF 'TANGUT'¹

says, "This is the country out of which came the Three Kings to Bethlehem to adore CHRIST; and the people of that country are Christians.

"I myself have been in their churches and seen paintings of Jesus Christ, and of the Three Kings;² one presenting the Gold, a second the Frank-incense, and the third Myrrh.

"Through those Three Kings they had the knowledge of the Faith of CHRIST, and through them the Cham Khan and all his people were made Christians.

"When they go to salute the great Cham Khan, they first enter the church and salute the Lord Jesus Christ, and then go to salute the Cham Khan.

"We found also many Christians dispersed through the East country, and many goodly churches, lofty and ancient which had been despoiled by the Tartars.

"The Christians of the country, when they come into the presence of the Cham Khan who now reigns, he receives them with the greatest honour, uses them liberally, and suffers none to annoy them. And though, by reason of their sins, CHRIST hath none to preach His Name in those regions, yet

HIS HIMSELF PREACHETH FOR HIMSELF

and declares it by His own most holy virtues in such manner that the nations of those countries believe in CHRIST."

Marus Sobonsis writes that

"Aghens" (i.e. Mar Agai,) ILLUMINATED *with the Faith Gebal and Iluz, and the coasts of SINDIA (N.W. India,) and the adjacent countries as far as Gog and Magog.*" Ebed-jesus says:⁴

¹ Chinese Tartary, in which is Tangut or Tun-hwang where are the Caves of the Thousand Buddhas described by Sir Aurel Stein, *Runs of Desert Cathay*; Ed.

² Ed. Notes 16, 52.

³ Ed. Notes 35, 60 on Chinese Epic which was composed in the next century by a Taoist monk.

⁴ Ebed-Jesus was Metropolitan of Nisibis; died A.D. 1318. Ed.

" *All Persia, all parts of Assyria and ARMENIA and Media, and the regions about Babylon, HIR and Gala, to the confines of INDIA, as far as Gog and Magog, received the Priesthood from Agheus, the SILK-WEAVER, and disciple of the Apostle Addeus* " (Mar Adai).

Magog was one of the sons of Japheth (Gen : x). His land and people were also called Gog, and his seat was in the Northern parts of Asia. (Ezek. xxxviii).

He is called the chief Prince of Meshech and Tubal, names, implying 'Drawers of the bow' and 'leading cattle,' so justly descriptive of the hordes in Tartary. They are also described as warriors and famous horsemen (*ibid* v-15).

The Togarmahs, or Western Tartars, were famous for breeding horses in Ezekiel's time, as they are to this day ; they supplied the markets of SYRIA and PALESTINE with horses and mules (Ezek. xxvii. 14).

There can be no doubt of the identity of these people, and that by 'Gog and Magog' we may understand the whole of the TARTAR nations.

As for

THE DECLINE OF CHRISTIANITY

in the whole of Asia, the continuance of heathen and idolatrous practices, and the progress of Mohammedanism among them, the reason is *evident* to all who have *the least knowledge of those countries* : even what is said above, of their Churches without Priests, is enough to convince any one who credits that report, that whatever was the state of Christianity formerly in those parts, the want of Christian priests has been the ruin of Religion there, as in other countries, especially PERSIA and India, as hath been already remarked.

To complete the ruin, revolt and war desolated those countries and left them an easy prey to the Mohammedan conquerors under Ghengis Khan, in the XIIIth century, since which ISLAMISM has greatly spread in all Tartary.

The destruction, and almost Extermination, of so many

Christian churches in the East, must be looked for in the histories of those nations, and the Wars and Revolutions which caused such a fatal overthrow.

The spirit of war against the Christian powers of ASIA and AFRICA which, within a century of the death of Mohammed, began to shew itself in enterprises on other countries, already strengthened by the reduction of all ARABIA, first discovered itself in the exhortations of Abubekar and his followers, by a general incitement to a holy expedition against SYRIA, to wrest from the Christians that fine and populous country.

And such was their success, that, in a short time, they carried the religion of Mohammed from ARABIA to SYRIA and PERSIA, and by their subsequent conquests all the towns of SYRIA and PERSIA possessed by the Christians, became subject to the Turkish dominion.

Timur, called Tamerlane, who in 1370 began to spread his conquests over a great part of ASIA, (Tartary, Persia, Syria, and EGYPT), gathered immense treasures.

He sent from Damascus 8,000 camels laden with the spoils of that city at one time; and is said to have conquered more kingdoms in the space of 35 years than the old Romans did in 800 years.

He carried his victories to Babylon, Mesopotamia, Syria, Persia, PARTHIA, Egypt, India, and CHINA, and boasted of having subdued three parts of the world.

He had his Palace at Samarkand, where he celebrated his victories, blended with the Scythian festivities of Attila and Genghis, and those of the Ottoman Court.

Ghengis ravaged all the EASTERN ASIA, making conquests in CHINA, Trans-Oxiana, Syria, Asia Minor, Siberia, Kara, etc.

Genghis Khan and Timour were the scourge of every Christian and Mohammedan State which invited or resisted their ambition. The Christians of those unhappy countries visited by their victorious sword, were scarcely allowed a choice offered them by the Koran, of tribute, or of death.

STATE OF THE CHRISTIAN CHURCHES OF
MALABAR A.D. 1500-1600.

Such was the deplorable state of the Christians of Malabar in the xvth century, that they had more churches than priests, and congregations than pastors. The distress of the people was great, and more than 30,000 families were but ill supplied with spiritual guides.

They at length deputed three faithful men with representation of their case to the Patriarch, A.D. 1499. One of them died on the way, the other two arrived safe, and were received with great joy. The object of their mission was to procure Bishops for the Indian dioceses, and for the better ordering of their churches.

The Patriarch, Mar Simeon, ordained them both Priests, and sent them for a time to the Monastery of St. Eugenius. He then consecrated two monks of the said monastery Bishops for the Indian churches, whom he named Mar Thomas and Mar John.¹

Having furnished them with ample powers, and commendatory letters, he dismissed them with prayers and benedictions, and sent them together with the two priests to India.

“When they had arrived, the faithful received them with very great joy; they met them on the way with the Gospel, and the Cross, and the Censer, and Torches and conducted them to the church with great pomp, and singing of psalms and hymns.

“Then they sanctified the Altar and ordained many priests; for that of a long time they had no spiritual Fathers.”

One of the bishops, Mar Thomas, having remained there about a year, left INDIA for Mesopotamia, with a report to the Patriarch, but that Patriarch died before his arrival, A.D. 1502.

To him succeeded in the patriarchate, Mar Eliás, of the Monastery of St. Eugenius, who took with him from thence three excellent monks whom he had designed for

¹ Observe these two names and compare with Notes 11, 18, 21, Ed.

INDIA; one of them he constituted Metropolitau, and named him Mar Jaballaha¹; the other two he consecrated bishop, to whom he gave the names of Mar Denha and Mar Jacob.

Mar Thomas accompanied them in the following year, *viz.* A.D. 1503.

Their destination was INDIA and CHINA, with the islands thereon depending.

"He sent these four Fathers into the Land of the Hindoos, and to the Islands of the Sea lying about Dabag, and Tsin, and Matsin, and they departed the four of them, and arrived safe and well, by the help of our Lord Christ."

In the following year the above mentioned Bishops sent an epistle to their Patriarch, Mar Elias, which begins in the following style :

"Fathers of INDIA, Tsin, and Ma-tsin"—then follow ample salutations in the form and manner of the Orientals, in which Mar John above mentioned is styled "Bishop and Metropolitan of Athel," *i.e.* CHINESE-TARTARY, according to Assemanus.

This Epistle was written in SYRIAC, and dated in the year of the Greeks 1815, *i.e.* A.D. 1504. It contains some particulars best related in its own words :—

"There are here (*i.e.* on the Malabar coast of INDIA) about 30,000 families of the Christians of our Communion. They now begin to build more churches, having abundance of every thing, and are, blessed be God, meek and peaceable.

"And, moreover, the monastery of Mar Thomas begins to be occupied by Christian men, who are sedulous for their degree. They live remote from the aforesaid Christians, about 25 days' journey, situated near the Sea, in the city called Méliapur, of the province of Soilan.

"The provinces of INDIA are many, and take up a journey of six months, [meaning for the visiting of the churches.]

¹ The same name as Alopen—p. 49, *ante*, Ed. Noto, 41.

"Every province hath its own proper name, whereby it is called; and our's where the Christians inhabit, is called MALABAR, having in it about 20 cities, three of which are celebrated for strength, *viz.* Cranganor, Palor, and Culam, and others adjacent, these have in them many Christians and Churches, and are not far from the great and strong city of Calicut, a city of infidels and idolators."

In the year 1512, the Indian Bishops of Malabar, in their Syriac letter to the Patriarch in Mesopotamia, reported the state of their churches, with the number of families.

"There are here," say they, "about 80,000 families of our Communion," *i.e.* about 200,000 souls, those of other Communion not being included in the said account.

The Christians inhabiting the Coromandel Coast, according to the learned Bierewood, were reckoned at 70,000 *before* the Portuguese frequented those parts. His words are these:

"About the cities of Coulan and Cranganor, on the west side, and Méliapur and Negapatam, on the east side, do these Christians of St. Thomas dwell, being esteemed before the Portuguese frequented those parts about 15,000 or 16,000 families; or, after another account, 70,000 persons.

"But on the west coast, the far greater number of them is found, and especially their habitation is thickest about Angamalo, 15 miles from the city of Cochin northward, where the Archbishop keepeth residence."

Thus it appears from the several accounts, that the Syrian Christians, in that part of INDIA, amounted to about 300,000.

Previous to the Discovery of the Indies by the Portuguese, the Christians of Malabar remained almost unknown to Europe.

Those navigators, in quest of the coast of INDIA, first made the Cape of Good Hope, A.D. 1484, when Bartholomy Dias named that part of the coast of AFRICA, *Cabo de bon Speranza*, because then they had a GOOD HOPE of a passage to the East Indies.

Vasco da Gama first made land at Calicut, May 20, 1498

(which was the discovery of an expedition some years after the former) when, having explored those coasts, he made the Cape Comorin, the southernmost point of the great peninsula Cochin, Goa and other maritime cities. The peaceable natives, and especially the poor Christians, little thinking that men in tall ships visiting them at that time in a friendly manner, came to spy out their liberty, and to bring them under bondage.

The news of new lands soon reached EUROPE and the discovery of Christian churches in those parts soon excited the most lively interest, especially among those who were for compassing sea and land to make proselytes.

The relations of Marco Paolo of a former age had given spirit to these enterprises in the Eastern navigations which obtained during that period when Voyages of Discovery, and a thirst for commerce and conquest, had so effectually succeeded among the Portuguese.

In the course of about 40 years afterwards, the civil and ecclesiastical establishments of the Southern India became so far understood that several Missions were agitated, with the avowed object of uniting those Christians of INDIA with the Church of ROME, and ultimately of reducing them to the power of that Church, and, in order to carry such resolutions into effect, Don John Albuquerque of the Order of St. Francis, was nominated first Archbishop of Goa, and under him there was a College erected at Cranganore, in the year 1546, for the purpose of instructing the native Christian youth of those parts in the ceremonies of the Latins; but the Jesuit missionaries¹ soon perceived that the young Christian natives, called by them "Chaldeans," educated after the Latin manner were useless; and that it was in vain to think of converting the CHRISTIANS of that country without the knowledge of the

1 In 1606 the Holy See refused the Jesuits' petition to celebrate the Malabar Liturgy in the vernacular.

This refusal was repeated in 1698 as regarding both the Chinese Liturgy and permission to allow the Ance-

tral Rites of which Ricci (who entered China 1583 and succeeded brilliantly at the Court) approved, (E. H. Parker "*China and Religion*" p. 198), as did the Syrian pioneers. Ed.

Chaldee or Syriac tongue. They, therefore, erected another college about a league from Cranganore in the year 1587, where they taught those youths the Chaldee tongue, to the end that being grown up, they might be received into the ministry of those churches as real Chaldeans, being so far qualified to celebrate the Romish Offices in the Chaldean or SYRIAC tongue.

But neither did this do any great service, because that it was not enough for them to be instructed in the language of the Religion, there being a necessity also of an agreement in Doctrine and sentiment with those Prelates in order to have the liberty of preaching in their churches; whereas, their being taught by the Jesuits, their DOCTRINE and way of speaking were

VERY DIFFERENT

from what was commonly received in the country, and, therefore, those Jesuits finding it impossible to make them forsake their own Ancient Customs, and to withdraw them from their own Communion to the Pope, had recourse to other measures.

During these transactions, the intended Mission was preparing to carry into effect by flattery or force, the reduction of the Christians of MALABAR, and, to this end, Alexio de Monoxes of the Order of St. Augustine was appointed Archbishop of Goa, and Viceroy of that country and, endued with full powers and accompanied with able persons, embarked for the Indies where, in 1599, he opened his mission in assembling a Synod of the SYRIAN clergy, since called the SYNOD OF DIAMPER,¹ where a part only of that clergy attended, to the number of 150; the issue of which matter not proving satisfac-

1 "The MALABAR LITURGY (pp. 32, 47, 50) used from the vth Century to the Synod of Diamper, 1599, was so completely suppressed by the Portuguese Jesuit Censors that no *original* copy of it has ever been discovered.

"But there are copies of it as altered by them by order of that Synod.

"It was evidently all but identical with the Liturgy of S.S. Addeus and

Maris. [Note 48.]

"About 1665, the Dutch having become masters of the Portuguese settlements and driven out the Jesuits, the Malabar Christians attached themselves to the SYRIAC (Monophysite) CHURCH of Antioch. . . . They now commonly use the SYRIAC *Liturgy of St. James*." (*Liturgies Eastern and Western* p. xxiii. Hammond, 1878.) With this cf. Not 23 on *Liturgy of Kwan-yin*. Ed.

tory to the Viceroy the following stratagem was adopted which I shall here verbally relate from Mr. Simon :

“ The remedy that was found, was to seize the person of a certain Bishop, called Mar Joseph, who had been sent from the Patriarch of Babylon, to the end that, the people having no pastor, their design might the more easily be brought about.

“ But that Bishop, being aware of the design, ordered that Mass should be celebrated according to the Romish custom with ornaments, after the Latin fashion, and that they should even make use of wine and wafers of the Latins.

“ Nevertheless, he still persisted in Nestorianism, and taught the Portuguese who served him to say, “ Holy Mary, Mother of Christ,” and not “ Mother of God,” which obliged the Archbishop and Viceroy to arrest him, in order to his being carried to Rome.

“ But the said Mar Joseph, having arrived in Portugal, so well managed his affairs, that he obtained letters to be received again into his Bishopric at Serra.

“ In the meantime, there was another Bishop already put in his place, named Mar Abraham, who, to maintain himself in his Bishopric, went afterwards to Rome to submit to the Pope, where, having made an abjuration of his heresies, he was re-ordained, having all the Orders given him anew from the Tonsure to the Priesthood. Then he was consecrated a Bishop, and the Pope empowered him by Bulls for governing his church at Serra in India, adding therunto letters to the Viceroy, which stood him in little assistance, for he was no sooner arrived there than the Archbishop of Goa caused his Bulls to be examined, and finding that the Pope had been misinformed by Mar Abraham, and that the Pope had been imposed upon, he was shut up in a Monastery in expectation of an answer from Rome ; but he escaped, and retired to the churches of his Bishopric, where he was welcome received.

“ In the meantime Mar Abraham, who still distrusted the Portuguese, retreated far up into the country, and to show that he was sincerely in the Pope's communion, he ordained afresh

all those whom he had already ordained, that he might conform to the Romish rite, and endeavoured all he could, both with the Viceroy and the Archbishop, that he might appear to be really in the judgment (jurisdiction? *Ed.*) of the Latin Church ; but, all this while, he persisted in Nestorianism, and preaching in his Church against the Pope, not suffering him to be called " Head of the Church," so acknowledging no other Patriarch than the Patriarch of Babylon ; whilst, on the other hand, the aged Bishop of Soria, Mar Josaph, was accused of teaching the heresies of Nestorius, and being thereupon questioned he answered freely that he, having had a revelation from God, assuring him that the Religion which he had received from his Ancestors was the TRUE Religion—whereupon he was immediately made a prisoner and sent to Rome, where he died."

From this history the impartial Mr. Simon makes the following remarks :

"It may be gathered," says he, "that the Portuguese have used great violence towards the Nestorians about matters of Religion ; that the emissaries being, men

UNACQUAINTED WITH THE THEOLOGY OF THE EAST,¹

have disturbed and molested them for Ceremonies of little or no importance, and that they have thereby occasioned the temporising of the Nestorian Bishops, by introducing novelties into their churches, to which they were constrained by violence.

"And therefore it was that the same Mar Abraham, having been obliged by the Pope's Brief, and more by the fear that he had of the Viceroy, who gave him a passport to repair to a Council, he there again abjured all these errors, and made profession of the Roman Catholic faith.

"But no sooner was he come back to his Church, but that he taught Nestorianism as before ; and even wrote to his

¹ See Note 60, *Ed.* and "Hymn of the Soul."

Patriarch of Babylon, that the Portuguese had forced him to be present at the Synod of Goa."

The sequel of that history discovers more plainly the violence used by the Portuguese towards the Nestorians to bring them to an union with the Church of Rome, and to oblige them to subscribe to the Confession of Faith of Pius IV. which happened in the time of Alexis de Meneses, Archbishop of Goa, who went into the Indies with a Brief of Clement VIII. to inform against Mar Abraham. In that whole relation there appears great zeal in the Nestorian Christians of that country for the defence of their Faith which they pretended to retain as being *once delivered to them by St. Thomas*; insomuch that they put their hands before their eyes at the Mass of the Latins when the priest elevated the Host to be adored by those that were present.

Above all, they shewed themselves zealous for their Patriarch of Babylon; and when they were asked whether the Pope was not Head of the Church? they made answer that he was Head of the Church of Rome, which is a particular Church otherwise called the Church of St. Peter, and NOT of THE CHURCH OF ST. THOMAS, as being independent one of another, which they obstinately maintained.¹

They, moreover, resolutely withstood the sacrament of Confirmation which Archbishop Meneses would have administered unto them; and they accused him of envy and ambition, alleging that he endeavoured to overturn

THE RELIGION OF ST. THOMAS,

to make them embrace that of Rome, to the end that by that artifice, he might remain absolute Master of all the Churches of the Indies.

And, therefore, say they, that Archbishop calumniated

¹ A very similar position to that of the *Keltic* Church in Ireland, Scotland & Wales in the VIIIth Century, with regard to the Papal preten-

sions brought to England by St. Austin from Rome; well described in Prof: Stokes' *Ireland & the Celtic Church*, 1886. Ed.

the Patriarchs of Babylon; protesting, however, that they would persevere in submission and obedience to their Patriarch, and that they would never forsake their Religion, to embrace that of Rome.

Notwithstanding all these oppositions on the part of the Nestorians, Archbishop Menexes still persisted to inculcate to them that their Patriarch was a heretic, and excommunicated; and that, therefore, they could not pray for him.

This he did so vigorously, sparing neither pains nor money, that at length he softened them.

Sometimes he used violence, and was therefore often in danger of his life. For, under pretext that he had full power from the Pope, he exercised his jurisdiction in all places, without minding the Ordinaries of the places, even before they had acknowledged his character.

And in this manner that Envoy of the Pope planted the Roman Religion in that country, and spared no means to accomplish his design. He gave orders in spite of the Diocesan Bishop, and made those whom he ordained first abjure the errors of the Nestorians.

Besides the Confession of Faith, those who entered into Orders were obliged to swear obedience to the Pope, and to acknowledge no other Bishops, but such as were sent from him.

But let us now come to the errors of which Menexes accuses the Christians of St. Thomas.¹

The greatest part of the Errors which Archbishop Menexes pretended to have found amongst the Christians of St. Thomas, have been exaggerated by the compiler of that history to shew that extraordinary labour was needful for gaining that people.

But if that Archbishop, and other Emissaries into the East, had been *well acquainted with*

THE ANCIENT THEOLOGY²

they would not have so multiplied errors. In effect, seeing

¹ Appendix "Charges."

² Cf. Notes 88, 56, 60.

they measured all things by the Rule of the Theology which is taught in the Schools of Europe, [and America, *Id.*] it is not to be thought strange that they would needs reform the Oriental Nations according to *that* Standard.

I confess there were abuses there that needed AMENDMENT, but they ought NOT to have been rectified *according to our Customs*.

The course that ought to have been taken on these occasions was to have turned back unto their ANCIENT BOOKS, and to have reformed them according to the Customs thereof.

And that might have been easily done, as will appear in the sequel of this discourse. But we must first relate the rest of that history that we may be able to make the better judgment on the conduct of Menexes, and the pretended errors of the Nestorians.

Archbishop Menexes called a Synod the 20th June 1599, when the deputies of the Nestorians were present, to deliberate jointly with the Archbishop about matters of Religion. And that it might appear that the Nestorians had all the liberty that is necessary upon such occasions, and that, on the other hand, they might give their consent to all that should be decreed there, the Archbishop gained eight of the most famous Churchmen and fully informed them of his design, and of the ways that were to be taken for succeeding in it, giving them the particulars of all the Decrees that were to be made there, and asking their opinion upon every distinct point as if nothing had as yet been resolved upon; to the end that being present in the Synod, they might do the same, and thereby oblige the rest to follow their example.

He took many other measures for succeeding in his designs, which it would be to no purpose to relate; and all that hath been hitherto alleged is only to show the manner how the Romish Religion hath been established in the East, and that it is not to be thought strange that all the reconciliations that have been made with those people (whom we call "Schismatics") have of been no long duration.

It was then decreed in that Synod that the priests, deacons, sub-deacons, and besides all the deputies of towns that were present, should sign the Confession of Faith (that the Archbishop had privately made by himself), which was done, and all solemnly swore obedience to the Pope whom they acknowledged to be the Head of the Church, swearing also that they would entertain no more commerce with the Patriarch of Babylon.

Moreover, they anathematized the person of NESTORIUS and all his errors, owning Cyril, Patriarch of Alexandria, for a Saint.¹

Besides, a great many particular statutes were made in that Synod, for reforming the errors that Archbishop Menexes pretended to be in the administration of their sacraments and in their books.

And, therefore, he caused their Liturgies and other Offices to be rectified.

He regulated the matter of Marriage according to the Decrees of the Council of Trent. The sacraments of Penance, Confirmation, and Extreme Unction were likewise reformed, according to the practice of the Church of Rome.

Priests were for the future prohibited to marry, and regulations were made for those who were already married.

In a word, the Archbishop

INTRODUCED THE RELIGION OF THE LATINS²

amongst the Chaldeans, as well in that Synod as in the visitations which he made of several churches. But let us now consider if he had reason to introduce so many Novelties amongst the Christians of St. Thomas, which will serve to discover the Religion of those people.

† Mr. Simon's

DEFENCE OF THE MALABAR CHRISTIANS

on the charges preferred against them by Archbishop Menexes:—

¹ See Note 56.

² Note 33.

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ANTONIO OF PADUA,
A PORTUGUESE MONK WHO FOLLOWED ST. FRANCIS OF ASSISI IN ITALY.
"HE GAVE UP HIS HAPPY SOUL," A.D. 1231.

Note the striking resemblance to Shūka Tanjō in the BABE who
Takes possession of Heaven and Earth.

I. As to the errors which the Archbishop Menexes imputes to the Christians of Malabar :—the way that Archbishop should have proceeded with them, if he intended to establish a lasting reformation, in my author's opinion, he ought to have heard them before he condemned them for being called " Nestorians."

When it had been made clear to them that all the disputes which they had with the Church of Rome, consisted only in

THE AMBIGUITY OF TERMS,¹

they would have become a great deal more tractable and docile.

II. As to Images : the Chaldeans reverence them not so much as the Greeks do, because that great veneration of images was not so firmly established in the Greek Church, but since the Second Council of Nice, which was posterior to all the sects of the Chaldeans, who commonly are satisfied with a Cross in their hand ; and that Cross wherewith the priest blesseth the people is of plain metal, without any Figure.²

The Archbishop might very well have let the Christians of St. Thomas alone in that ancient simplicity, because all that has been since that time decreed concerning Images, is but barely matter of discipline.

III. It is very true, they administer not Baptism after the manner of the Latins : but it is not therefore to be thought, that the form of their Baptism is invalid ; and it was far less

1 In 1884, Dr. Timothy Richard positively declared that " ASIATIC CHRISTIANITY is expressed in the nomenclature of Mahāyāna Buddhism," and specially welcomed As'vaghosa's 馬鳴 little volume 起信論 as " a Christian book." See Notes 19, 31, *infra* Ed.

2 The Crucifixion was first depicted A.D. 586, and portable Crucifixes were not introduced until the xth century.

Christ was always represented as *alive* and robed—"Death having no more dominion over Him."

Sometimes He was depicted reigning from the Cross crowned as the King of Kings, or robed in purple as the Great High Priest, the Sun & Moon on either side, as in Yakushi's image at Nara. At Louvain cathedral in France the Figure was robed in red velvet. Ed. Note 35.

necessary to re-baptize those who had been baptized according to the Chaldean rite.¹

That which deceives the Emissaries when they treat about affairs of Religion with the Orientals is THE PREJUDICES which they have learned in the Schools concerning the matter and form of Sacraments.

When, for instance, they see that the child is not baptized at the same time that the words which denote the action are pronounced, they take the Baptism to be null, without considering that the manner of administering the Sacraments amongst the Orientals consists chiefly in certain prayers which they say, and that they are not so great metaphysicians as the Latins; which makes them ignorant of a vast number of difficulties, that our divines handle with so much subtlety; but the belief of the Nestorians is not therefore less pure nor less ancient.

IV. The Uncion which they use after Baptism, is with them the Sacrament of Confirmation, that differs much from that of the Latins; and it was not needful that Archbishop Menexes should have introduced another Uncion that was practised in his Church, and which at most was no more than a ceremony.

He ought to have known that the Nestorians, according to the Ancient Practice of the Eastern Church, administer Confirmation and the Eucharist with Baptism.²

It had then been fit to have examined their Rituals, to see whether any abuse might not have crept into the administration of that Sacrament; whereas Menexes his chief care seems to have been to abolish most Ancient Customs, because they were not agreeable to the practices of the Latins.³

V. The Archbishop is mistaken when he says that the

1 A Japanese Christian friend who had been baptized by a Methodist in California, refused to submit to a second baptism from a Missionary-bishop in Japan, saying: "My heart is baptized." Ed.

2 Note 55. Ed.

3 Cf. the counterpart of this struggle in Ireland 1300 years ago, between the ancient, original Keltic Church and the Roman intruders from the European Continent so well described in T. Olden's *Hist: of Ch: of Ireland*, 1892. Ed. Note 33.

Christians of St. Thomas had no knowledge of Confirmation, nor of Extreme Unction, and were ignorant of the very names.

It may be, they might have been ignorant of the *names* of these Sacraments, especially of Extreme Unction, which is nowhere known, but in the Latin Church; for though the Eastern Church hath the custom of anointing the sick, according to the words of St. James, yet she calls not that ceremony "Extreme Unction," for the reasons we mentioned before when we spoke of the Greeks, and the same reasons may be also applied to Confirmation.¹

The Priests administer that Sacrament amongst the Nestorians, as well as amongst the Greeks, at the same time they do Baptism of which (according to them) it is a perfection that ought never to be separated from it.

As to Auricular Confession, which they had in abhorrence, it is certainly an abuse introduced into that Church, because the use of Confession is in all the EAST, though most part think not themselves obliged to it by Divine right.

V. As to the Errors which the Archbishop pretends to have found in their books, so far as that they would have entirely abolished the Office of Advent, it was easy to have given a GOOD meaning to these pretended errors; besides that, the reformation which he made in their Liturgy was improper; for there is nothing worse digested than the Mass of the Nestorians, in the manner as it is found inserted in the *Bibliotheca Patrum*.

The whole order of it is changed, in endeavouring to accomodate that Liturgy to the opinion which the Latin divines have of Consecration, which they make to consist in these words, "*This is My Body*," whereas the Nestorians

¹ The Gallican and Irish Churches of the vth and vith Centuries used only one UNCTION, either at Baptism or at Confirmation.

The Roman Church used Unction on both occasions.

The use of one Unction only was a point of complaint against the Celtic Church, at the period of St. Austin's Mission—A.D. 597. See p. 818, Prof: Stokes, *History of Ireland and the Celtic Church*, Ed.

believe, as all the Orientals do, that the Consecration is not completed, till the Priest hath ended the prayer which they call,

“THE INVOCATION OF THE HOLY GHOST.”¹

Nevertheless, Menexes makes the Nestorian priests adore the Host, so soon as they have pronounced these words, “This is My Body,” though they believe it not to be yet consecrated.

About this question, the Notes of Gabriel of Philadelphia may be consulted, where the Author particularly justifies the Nestorians, and proves clearly that their Liturgies, even that which carries the name of St. Nestorius, contain nothing but what is Orthodox; which is far from the sentiment of Menexes, who calls them impious and heretical, and who only defends the correction that he hath made by these general terms that their Liturgies were full of blasphemies.

The same Author affirms that in one of the Liturgies for the use of the Nestorians, which he had from a Babylonian priest, the name of Nestorius, with many other things, was blotted out, and others added that were not of the same handwriting, because the Nestorian priest who made use of that Liturgy was reconciled, at least in appearance, to the Roman Church, which obliged him to reform in his Missal all that might disgust the divines of Rome.

The Nestorians have also done the like on another occasion as Stroza relates: for so soon as they come to Rome, and hear Nestorius spoken of as an impious person and heretic, they tear out the leaves of their books where mention is made of him, taking away all that they believe to be contrary to the theology of the Church of Rome.

VII. Their custom of consecrating with leavened bread, mingling therein oil and salt, ought not to be reckoned amongst their errors, since that does not alter the Nature of Bread.

The ceremony, besides, which they observe to render, in some sort, the Bread more holy before the Consecration is laudable, nay, and ancient.

¹ See *infra* Notes 29, 30, 47 on Kwan-Yin. 觀音 Kwannon. *Ed.*

They thereby distinguish, *as the Greeks do*, the Bread that is destined to be made the Body of Christ from all common bread, which they look upon as profane before they have said over it a certain number of Prayers and Psalms.

VIII. It is no matter of wonder that the Chaldeans do not say Mass so often as the Latins do, and that many priests are present at the Bishop's Mass, and take the Communion from his hands.¹

That is an Ancient Practice in the Church, whereas the custom of saying so many Masses in the Latin Church is very late, and hath been chiefly introduced by Mendicant Monks (as it is observed by Cardinal Bona); which practice hath been much fortified since the introduction of the new law.

It is also a very Ancient Custom that they who serve and are present at Mass, rehearse a great part of it; and that because the Liturgy is a public action which concerns the people, and may be easily proved, even by the prayers of the Latin Mass.

IX. It is true the Nestorians, and other Orientals, are grown remiss in the Ancient Discipline as to what relates to Orders, and that they observe not the age required by the Canons; but if that wanted to be reformed, as well as what concerns the marriage of priests, the reformation should have been taken from *their* laws, rather than from those of Rome.

Every one knows that in the Eastern Church priests are allowed to marry *before* their Ordination.²

This Archbishop Menexes ought to have considered in reforming them, and not to have dissolved the marriage of priests that he might conform to some statistics made in the Synods held at Goa by some Latin emissaries.

X. Menexes seems to have been mistaken in reckoning the custom of not saying the Breviary out of the church

¹ So also in the ancient Celtic Church The Roman Missionaries changing this custom caused much friction. *Ed.*
² As was done in Celtic Ireland. *Ed.*

amongst their errors, because that practice is now, and that the Breviary was not made to be said in private.

XI. It is to be doubted whether the fees that the Nestorian priests set for the administration of the Sacrament, ought to be called "Simony," because that is to them instead of a benefice.

XII. The submission that the Nestorians have for their Patriarch ought not to be reckoned an error, because the Orientals look upon all Patriarchates, even that of Rome, as powers established by positive Law; and if it be objected to them as a reproach, that they have an aversion to the Pope, they answer, that the Pope takes to himself the rights over the Churches of the East, which those Churches do not acknowledge.

As to their not having curates or vicars, *but* that the eldest Priest presides in their assemblies, that cannot rationally be called an error; on the contrary, it is an excellent Discipline, and it were to be wished that it were established in all Churches for a remedy to many abuses, which are at present in Benefices.

XIII. In fine, most part of that which Menexes calls "corruptions" amongst the Nestorians, is not so in effect, unless it be *in the imagination of some Emissaries, who measure Religion according to what they have been taught in their schools.*

Can it be said, for instance, that it is an error in these people, and other Christians of the East, to eat flesh on Saturday, which amongst them is a festival day agreeable to the ancient practice of the Church?

Can it be said, also, that the Nestorians err in relation to marriage, because they take the first priest that they meet with to marry them?

We must know that in the Eastern Church, the Priest is not barely a witness of the marriage, but that he is the only and true Minister of it, as of the other sacraments and ceremonies.¹

¹ Appendix, "Catalogue."

INQUISITION AT GOA.

The history of the Inquisition is a history of horror, at which every humane mind recoils, and which true Christian charity must hold with the utmost detestation and abhorrence.

This engine of oppression and torture has been in force and exercise for three whole centuries past, and has obtained in all countries where the Romish Religion has made any regular establishment.

"The Inquisition," says Limborch, "is the Masterpiece of policy and cruelty, and such an invention for the suppression of Truth and Religion, Liberty and Knowledge, Innocence and Virtue, as could proceed from no other wisdom but that which is earthly, sensual, and devilish."

The Lisbon Inquisition was erected by Cardinal Henry, second Inquisitor General, A.D. 1539.

The Inquisition was set up at Goa in the Indies at the instance of Francis Xaverius, who signified by letters to Pope [error, *King*, Ed.] John III, Nov. 10. 1545, "that the Jewish wickedness¹ spread every day more and more in the East Indies subject to the Kingdom of Portugal, and therefore he earnestly besought the said King that to cure so great an evil he would

1 Portuguese Adventurers, drunk with sudden wealth, bought beautiful slave-girls, and the harem being a common institution, there was a large and pitiful population of half-castes at Goa.

"*Jewish*" does not refer to the Religion but to their immoralities.

Preachers alone could not cope with the Moslems and Jews who overran that part of the world, so Xavier sought for secular, political power and influence.

Writing to *King* John III of Portugal May, 16, 1546, he said:

"The second need which India has in order that those who live in it may be good Xtns is that Your HIGHNESS should send the Holy Inquisition. For there are many who live by the MOSLEM religion and the Moorish sect, without any fear of

God or shame of the world. As there are many of them, and they are scattered among all the Ports, the Holy Inquisition and many preachers are needed. Let Your Highness provide your loyal and faithful vassals of India with those so needful things."

Xavier urged the King to force the Governors to give the Gospel to India—a force not to be used towards the Converts,—those Southern tribes needed only to hear the Gospel in order to believe it—it was the Authorities who were to be forced to give opportunities of hearing the Word.

"In this way" he concludes, "the injustices and robberies towards the poor Xtns will cease, and those who are ready to become Xtns will get good courage to do so.

"For in this matter of making

take care to send the Office of the Inquisition into those countries."

Upon this Cardinal Henry, then Inquisitor General in the Kingdom of Portugal, created the Tribunal of the Holy Inquisition in the city of Goa, the metropolis of that province, and sent into those parts Inquisition Officials, and other necessary Ministers, who should take diligent care of the affairs of the Faith.

The first Inquisitor was Alexius Diaz Falcão, sent by Cardinal Henry, March 15, A.D. 1560, who arrived at Goa the end of that year, and began to execute the Office of Inquisitor."

The language of Fr. Xavier used on this occasion is truly suspicious, and that under the mask of correcting "the Jewish wickedness" is rather to be construed an avowed design against the liberties, the independence, and the firmness of the native Christians¹ of Malabar, who refused to acknowledge the Pope's supremacy, and with a true Protestant zeal resisted the Catholic tyranny."²

ST. THOMA'S MOUNT.

Not far from the city of Méliapore, on the Coromandel coast, called "the City of St. Thomas" stands the famous Mount called "the Mount of St. Thomas," celebrated for the martyrdom of that Apostle. It consists of several rocks, and has a steep ascent to the top, where is a small church formed

Xtians you need expect no fruit if the King makes any one else but the Governor responsible."

Portuguese INDIA was in an abominable state, and Xavier was a man of vision and of action. Desperate measures were called for. — He sought liberties for the native Xtians from the Portuguese, and an end to their persecution by the native heathen.

[From the most recent "*Life of St. Francis Xavier, Evangelist, Explorer, Mystic*;" pp. 161, 162, 236, 259, by

E. A. Stewart, (a Protestant Congregationalist) pub. 1907.] *Ed.*

¹ This is untrue; see foot note last page. *Ed.*

² Those who are desirous of information on this subject may consult Dillon's Account of the Inquisition at Goa, and a most interesting account of this Inquisition in the Rev. Dr. C. Buchanan's Letters from Goa. Art. "*Romish Christians in India*;" Christian Researches, London 1812, p. 159. T. Y.

according to the modern plan but, like many other ancient temples in India, is hewn out in a solid rock. The surface of the mountain is covered with cocoa-nut trees, and in lower part inhabited, having a number of well built houses and cottages.

“ All the Indians, Christians as well as Pagans, (says my author) unanimously assured me, that this was really the mountain on which the Apostle Thomas had been martyred.

“ The Christians who reside on the coast of Malabar, and even the Christians of St. Thomas, though Nestorians, make many pilgrimages to the tomb of this Apostle, and through religious zeal, carry home with them bits of earth which they pick up near it, and which they afterwards use for preparing their holy water. This has been doing since the earliest period, not by a few, but by many thousands ; so that the question whether St. Thomas actually lost his life on this mountain cannot any longer remain a matter of doubt. The event took place under the Government of the Indian SALIVAHAM or SALBAHAM who died in the 68th year of the Christian era.

“ On Mount Grand, also, there is a church much frequented by Pilgrims, and where the Catholics from Bengal, Pegu, Siam, Ceylon, Malabar, and every part of Hindostan, as well as the Nestorian and Armonian Jacobites, perform their devotions. Even Pagans and Mahometans resort thither, and carry with them as offerings, butter, milk, cheese, candles, oil, goats, and cows. In a word, every person in India is convinced that this was actually the place where St. Thomas suffered martyrdom.”

“ It is very singular ” says Prof. Forster, who furnished the German edition of Fra Paolino's *Voyage to the East Indies with Notes*) “ to find people in the XVIIIth century, bringing forward evidence to prove that the Apostle Thomas was stoned to death, and interred 1700 years ago, at Malipur, or St. Thomas.”

The Mar Thomas of whom there are so many traditionary accounts in India, was probably Thomas Cana, an Armenian who must have gone to India before the vith century, and

have there diffused the doctrines of Christianity among his own followers.

“ In the year 822, two Nestorian priests from SYRIA, called Mar Sapor and Mar Parges, went from Babylon to India, and landed at Coulan. The Indian princes granted extensive privileges to the Christians of Mar Thomas, and to the two priests from Babylon, by which they were raised above the Nairs, or Malabar nobility. These privileges were engraven on plates of copper, and it is believed were not long ago extant somewhere in India.”

In REPLY to the author of the above note, we may observe, that it is still more singular to find a writer, in this Age of Research, setting up probability and mere conjecture, against

THE CONSTANT AND UNIFORM TRADITION

of the Christians of all India !

That Thomas Cana, who lived in the vth century, is NOT to be confounded with Thomas the Apostle¹, of the number of The Twelve. There is *no ground* for the conjecture in all the SYRIAN histories.

The traditions about St. Thomas among the Indians, and in the Chaldean writings, correspond *only* with an Apostle and one of The Twelve ; and the name of Thomas, with the prefix of “ Saint,” denotes one of an Apostolic order, superior to the rank of “ Mar,” ascribed to Doctors or eminent Teachers of Christianity ; such *e.g.* as were Mar Thomas, the disciple of Manes, and Mar Thomas Cana, Mar Sapor, Mar Parges, and many others.

Thomas, the disciple of Manes, lived in the iind century, Thomas Cana in the vth, Sapor and Parges about the close of the viiith century, and were no other than heads of Missions in

¹ Vide Note, Ch. v. p. 90. of English edition, tr. from German, by Wm. Johnston. Lond. 1800.

² Cf. also Bodhi Dharma (Daruma 達磨 in Japanese) A.D. 520, in China likewise confounded—Notes 28, 57 Ed.

their times, or Superiors sent for the assistance of the Indian churches.

Again, Thomas Cana is called by some writers an Armenian, and an Armenian merchant. Both of these are allowed to be incorrect by the more able writers on SYRIAN ecclesiastical affairs.

Mar Thomas Cana was an Aramite, *i.e.* a SYRIAN by nation ; and was not an Armenian, but a Nestorian Christian ; neither was he a merchant by profession, but a priest and a bishop.

“ As for Thomas, the disciple of Manes (says Paolino, a learned missionary there 13 years, and who diligently enquired into these things), he is entirely unknown to the Christians of India.”

To inquire into the Origin and Introduction of Christianity in India, was amongst the first objects in Dr. Kerr's mission from the Government of Madras, and his Report opens with this reply :

“ That there can be *no doubt whatever*, that the St. Thomas Christians settled on the Malabar coast *at a very early period* of the Christian Church : from whence they, at one time, spread in various directions as far even as Méliapor, and St. Thomas's Mount :—but to derive authentic information as to the time of their arrival is at present no easy task. From *the confusion arising from the Hindoo chronology*,¹ from the desire which these Christians have to derive their origin from the earliest possible times, which may perhaps have introduced false traditions amongst them, and as all their authentic records are reported to have been destroyed during the persecution by the Church of Rome.²

“ From all these circumstances, whether we refer to the

1 Universal in the EAST. Ed.

2 The author of this Report had *certainly not looked into the Liturgies of the Indian churches*, nor known that the Portuguese Inquisitors took care of their Ancient Histories, and

caused translations to be made of them by men learned in the SYRIAC language. It was *their Church books* against which their fury was directed. T. Y.

Hindoo accounts, to the St. Thomas Christians themselves, or to their persecutors the Roman Catholics, we are not likely to arrive at any certain conclusion as to the exact time of their establishment in Malabar. Some circumstances, however, may be collected from undoubted authority, by which it may be inferred, that they have been for nearly XV centuries established in India; for we find in Ecclesiastical history, that at the first Council at Nice, in the year 325, a bishop from India was amongst the number composing that venerable Synod."

PECULIAR CUSTOMS OF THE INDIAN CHRISTIANS.

"The Christians of St. Thomas," says Fra Paolino, "still celebrate their Agapé, or love-feasts, as was usual in former times. They give them the name of *Nercia*, public vows. On such occasions they collect and store up a great quantity of sugar-canes, rice, bananas, honey, and rice-flour, of which they bake a certain kind of small cakes, called *Appam*. These Appam, or rice-cakes² are prepared publicly in *an apartment adjoining to the church*.³ On the day of the solemnity all the people assemble in the church-yard,⁴ and the priest, placing himself in the door, distributes to them his blessing.

"They then arrange themselves in rows, and each spreads before him a banana leaf, to supply the place of a trencher. When this is done, the priest commands silence; and the overseers of the church, walking through between the rows, give to each his portion of *Appam*, and a few slices of banana.

"No Christian departs without having a share. What is left is given to the Pagans, that they also may partake in this love-feast, and be excited to embrace the doctrines of the Christian Religion. It is certainly," says my author, "an affecting scene, and *capable of elevating the heart*, to behold

1 Note 25, Ed.

2 Cf. Japanese *mōchi*. Ed.

3 As in Korean temples. Ed.

4 I was at a similar Feast, at Tsudō-ji in Korea, on Buddha's birth day April, 1916. Ed.

six or seven thousand persons of both sexes, and all ages, assembled, and receiving together, with the uttermost reverence, and devotion, their *Appam*-pledge of mutual union and love."¹

"Another custom which has tended to cement these Ancient Christians together for so many ages in those regions surrounded with Paganism, is that of the *Ciata*, or annual Commemoration of their deceased relations, observed with great solemnity in their houses once a year, when no strangers are allowed to be present. *This denotes a great virtue.*"²

CHRISTIANS OF MALAYA.

Malaya proper, denotes the southern part of the Kingdom of Mysore, in the interior of the Peninsula of Hindostan, and is a country environed by mountains, especially by a range of vast mountains called the Gades, or Ghauts on the west, which separate it from Malabar: the inhabitants are called Maleāms, among which live the Christians of St. Thomas. They are said to differ from the Malabarians chiefly in their complexion, besides some difference also in their language. They are represented as brave, honest, good-natured, and charitable; courageous, and ingenious; theft is a habit unknown among them,³ for they live with their doors open, except some fences against elephants, tigers etc. Their lands are very fertile, but little cultivated. They are governed with a few simple laws of their own, under the jurisdiction of Judges appointed to the several districts, to whom they pay strict obedience. They allow a man no more than one wife at a time: they dress in a plain manner like the Malabars, except on their festivals, when they wear a long gown, with turban and jewels, and make use of divers methods for exciting and expressing their mirth.⁴

The moral character of this interesting people is attested, by the joint Reports of the Rev. Drs. Kerr and Buchanan.

¹ Cf. the *Agapē*, Note 24, Ed. See also Prof. F. Starr's account in "*Korean Buddhism*," 1918.

² See Note 59, All Souls's Bon.

³ Cf. the Mahayanists at KIORAN, Ed. Note 33.

⁴ Martin's *Philosophical Geography*, 8vo. Lond. 1769. p. 461.

"The character of these people," says Dr. Kerr, "is marked by *a striking superiority* over the heathens in every *moral excellence*: and they are remarkable for their voracity, and plain dealing. They are extremely attentive to their religious duties, and abide by the decision of their priests and Metropolitan in all cases; whether in spiritual, or in temporal affairs."

As an example of this attachment and firmness of principle, may be instanced the following trait in their history, and of their brethren on the coast: "When the Portuguese first arrived in this country, in the beginning of the xvth century they found a Christian Church using the Syro-Chaldaic language,¹ established in the neighbourhood of Cranganore; and, though it was published to the world many centuries before that period that such a Church existed, yet we find their ignorance expressed in the wonder which it excited.

"These Christians met the Portuguese as natural friends and allies, and rejoiced at their coming:—but *the Portuguese were much disappointed at finding the St. Thomé Christians firmly fixed in the tenets of A PRIMITIVE CHURCH*; and soon adopted plans for drawing away from their Pure Faith this innocent, ingenuous, and respectable people. However, after using for nearly a century all the customary arts and abominable persecutions of the Church of Rome to no purpose, Don Alexis de Meneses, the archbishop of Goa, appeared amongst them; and by his commanding influence, his zeal, and his learning, and on the authority of what he called the COUNCIL OF UDIAMPER,² forced the SYRIAN Metropolitan, his priests, and people into the Roman pale.

"The archbishop, however, had not long quitted the scene of this Triumph of Bigotry, before the people sighed for their Old Religion, and cherished it in private: but on the 22nd of May, 1653, they held a Congress at Alingatte, and great numbers, headed by their Metropolitan, revolted publicly from

¹ Note 54, Semédo. Ed.

² See *ante* p. 60. Cf. Note 56.

the Romish communion ; nor has all the influence of the Roman Pontiff and the kings of Portugal, been able to draw them away again from their old Faith."

There is a very beautiful and picturesque description of the Christian settlements in Malaya given by Dr. Buchanan in his Report, and published in his *Christian Researches* (p. 112); one would imagine him impressed at the time with the scene of the ancient Israelites in the plains of the wilderness : "How goodly are thy tents O Jacob, and thy tabernacles O Israel ! as the vallies are they spread forth, as gardens by the river-side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters !"

Dr. Buchanan having taken his route from Quilon near Cochin in a N.E. direction, reached the Ghauts for the interior, when the prospect opened to him which he so admirably describes :

"The face of the country in general, in the vicinity of the mountains, exhibited a varied scene of hill and dale, and winding streams, the streams falling from the mountains, and preserving the vallies in perpetual verdure. The woods producing pepper, cardamons, and cassia, or wild cinnamon, frankincense, and other gums : and, what added to the grandeur of the scenery, the adjacent mountains of Travancore covered with teak forests, producing the largest timber in the world."

"He proceeds to describe the pleasing emotions excited on the first appearance of the Christian churches, their antique structures, with other particulars of ecclesiastical curiosity and importance.

"The *Syrian Christians* in Malaya," says Dr. Buchanan, "still use the SYRIAC language in their churches ; but the Malayalim, or proper Malabar, a dialect distinct from the Tamul, is the vernacular tongue."

The Malabar language in which the Danish missionaries translated the Bible is called the Tamul by way of distinction ;

because, as those missionaries report, the common Malabar differs as much from the Malayalam or Malabar proper, as the difference between the Portuguese and Spanish.¹ Dr. Buchanan mentions that "they had made some attempts to translate the SYRIAC scriptures into Malayalam; but had not the suitable means of effecting it. On suggesting the necessity and importance of their being furnished with a Translation in their Vernacular language for the supply of their churches and people—their elders replied, that "So great was the desire of the people in general to have the Bible in the vulgar tongue, that it might be expected that every man who could write would make a copy for his family."

Dr. Buchanan states the number of churches in Malayala as 55 of the Orthodox and Ancient Confession acknowledging the Patriarch of Antioch, and subject to their Metropolitan, at that time, Mar Dionysius, of Travancore.

Their LITURGY is derived from the Early Church of ANTIOCH, called the *Liturgy of James the Apostle*, whence they are usually denominated "Jacobites;" besides which also they have Liturgies of other Apostles used in their service. Dr. Buchanan reports, that the Romish priests do not travel among them, there being no church of their Communion in the quarter.

It was in these sequestered regions that copies of

THE SYRIAC SCRIPTURES

found a safe asylum from the search and destruction of the Romish Inquisitors, and were found with all the marks of ancient purity, mutilated only by the hand of Time: particularly a large *folio* Bible in MS. written on vellum, containing all the Books of the Old and New Testament, which the author of the Report has accurately described in *Christian Researches* (p. 141), in its several particulars. Having myself often examined the text in this venerable Monument of Sacred

¹ Niecampii, *Hist. Missions Evang.* p. 38.

Antiquity, and compared very many passages both of the Old and New Testament, 'I cannot but reflect with the highest satisfaction on the important testimony this copy bears to others in our own and Foreign Libraries brought from various parts of ASIA, and also the printed text.

The order in which the Sacred Books stand in this copy, being somewhat different from that observed in general, and not noticed elsewhere, I shall here insert it from my note-book, viz :—¹

The Apocalypse, or Revelation of St. John, is not herēin extant, but it is found in their other volumes.

There are several other SYRIAC MSS. of the books of the Old and New Testament brought from those parts, and deposited in the Library at Cambridge : a list of which I have inserted in my Preliminary Dissertation,² and whatever may be the future use and importance of those Manuscripts, one thing is certain, and that is they *establish the fact* that the SYRIAN Christians of India have the pure unadulterated Scriptures in the language of the Ancient Church of ANTIOCH, derived from the very times of the Apostles.

Dr. Buchanan assigns a population of 200,000 Christians speaking Malayalam, and conceives that a Translation of the Bible into that language would be of incalculable benefit for their furtherance and improvement in the Christian Religion. The Rev. Mr. Martyn agrees with our author in this statement

1 Genesis, Exodus, Leviticus, Numbers, Deuteronomy :—Book of Job, Joshua, Judges, Samuel I and II—Book of Psalms, Kings, I, II. Chronicles, I and II :—Proverbs of Solomon, Ecclesiastes, Song of Solomon, Ecclesiasticus, or Wisdom of Jesus son of Sirach : Isaiah, Jeremiah, Lamentations and Epistles of Baruch, Ezekiel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habacuc, Zephaniah, Haggai, Zechariah, Malachi,—Daniel, Bel and Dragon : Ruth, Susannah, Esther, Judith, Ezra, Nehemiah, Book of Wisdom, Maccabees, I, II, III and IV, or Book of Josippon, Esdras and Tobit.

BOOKS OF THE NEW TESTAMENT :
The four Gospels :—The 14 Epistles of St. Paul, viz. Romans, Corinthians I and II, Galatians, Ephesians, Philippians, Colossians, Thessalonians, I and II. Timothy I and II. Titus, Philemon, Epistle to the Hebrews : Acts of the Apostles, and Catholic Epistles, viz. James, Peter I, John I, Peter II, John II and III, Jude. Then follow the 8 books of Clemens, of which a few fragments only are preserved, all the rest of the MS. being mutilated and lost.

2 *Collation of an Indian Copy of the Hebrew Pentateuch, etc.* 4to Cambridge, 1812 p. 19.

with some explanation: "The third class of Christians" says this eminent Orientalist, "are those who speak the Malayalim or Malabar. These are, first, the Roman Catholic, in number 150,000, composed partly of converts from heathenism, and partly of Proselytes from the SYRIAN Church; and, *secondly*, the SYRIANS who retain their Ancient Form of Worship. No estimate has been made of their population, but the number of their churches is ascertained to be fifty-five. There are then, not fewer than 200,000 Christians who use the Malabar language. A translation of the Scriptures into it was undertaken four years ago by their bishop, assisted by some of his clergy, and it is presumed, that the work is going on.

The four Gospels are in the press at Bombay, and nearly printed off. SYRIAC being formerly spoken by these mountaineers,¹ the Liturgy and Scriptures are in that language."²

To those who have read the history of the Danish mission in the East Indies, it may not appear strange, but to others who have not it may seem a little paradoxical, that those missionaries after labouring so many years in translating the Bible into the Malabar language, a version should still be wanting³: but when it is understood, that the translation made by the missionaries is, properly speaking, the Tamul; the Malabar proper, is then known to mean the Malayalim, a different dialect. After the researches that have been made among the Christians of India, we shall expect that future Tourists will furnish us with exact lists of their churches, the names of the places where situated, their relative distances, and other stationary marks, whence to form a more correct idea of their true number and extent, which, with some topographical remarks, may furnish the Christian public with copious and

¹ The derivation of the word Malayala imports a hill country, q.d. the Land of Mountains.

² Vide "*Christian India*" or an Appeal on behalf of 900,000 Christians in India, who want the Bible. A sermon preached at Calcutta Jan. 1, 1811, for promoting the object of

the British and Foreign Bible Society. By Henry Martyn, B.D. Calcutta.

³ The Fourth Gospel—*i.e.* of St. John—is not yet translated into Korean, although its Truths are recognized by the Monks there as their own. A.D. 1920. *Ed.*

instructing information. A map of the countries, the situation of their churches, boundaries of their parishes, and dioceses; would make a pleasing addition.

*The Jesuit missionaries have not failed to collect and arrange all such particulars : and with proper instruments have taken the surveys of countries, and produced some of the most valuable Geographical and Ecclesiastical Maps extant.*¹

REMARKS ON THE DOCTRINE AND DISCIPLINE OF THE SYRIAN CHRISTIANS.

It being impossible, under the present circumstances, to give a systematic view of the Doctrine and Discipline of these Christians,² from the scantiness of the materials; we must therefore be content with a few remarks only, until further information is obtained.

It appears that the denomination "CHRISTIANS of ST. THOMAS" comprehends all the native Christians of Hindostan, conforming with the SYRIAN or SYRO-Chaldaic Ritual:—that the Nestorians and Jacobites following the *Liturgy of St. James*, are two communions of the same Church, differing in some Ceremonies, and articles of Doctrine, but are understood to agree in Essentials—that they have all the same Scriptures without difference, and *agree in the Confession of the HOLY TRINITY*³:—that the Latinized SYRIANS have only obtained since the arrival of the Romish missionaries in those parts of the Indies, and comprehend such as conform to the Church of Rome, and who by education are trained up in the Romish doctrine: of these some conform to the Latin ritual; but the greater part, from their unalienable attachment to Ancient Customs, are allowed by a dispensation of the Pope to celebrate Mass in the SYRIAC language.

The Articles of the Religion of the Church of England being the common standard of Faith and Discipline amongst us, it would be *important* to furnish

¹ Cf. Note 40, M. Recl. Ed. 45, 53.

² Japanese "*San-t.*" Cf. Notes 33,

A COMPARATIVE VIEW

in this respect; but too many documents are wanting (lacking, *Ed.*) to satisfy our enquiry on this head, therefore we shall notice only the first leading Articles:—

ART. I.—“*Of Faith in the HOLY SPIRIT.*” In regard to this Article, certainly the SYRIAN Christians of India must pass for Orthodox¹: there being nothing that can be advanced against them on this *most essential* Article of Faith, which they hold by universal consent.

ART. II. “*Of the WORD, or SON OF GOD, which was made very Man.*”² It is certain that these Christians do believe in the doctrine of the Incarnation of the Word, or Son of GOD; and the human and Divine nature of our Lord and Saviour Jesus Christ, and in the union of the two Natures in the Person of CHRIST, according to the express forms in the Athanasian Creed: and are so far understood Orthodox in the opinion of several late writers, particularly the impartial Mr. Simon, who has largely discoursed on these points, and shewn that the Confession of the Jacobites, or Christians of St. James, who call the Virgin Mary the mother of GOD, and that of the Nestorians, who name the Holy Virgin the mother of CHRIST, *differ only in expression*, but NOT in Faith, as to doctrine hereby enjoined; and as to the words “Nature” and “Person,” he vindicates them on this head from being chargeable with any real departure from the Orthodox Confession, and shews that the simplicity of the Orientals *holds the same Truth* under more simple ideas, and expressed in more simple forms and terms than those in use with the subtilizing Greeks and Latins. The Rev. Dr. Kerr has furnished us with a valuable communication relating to this part of the subject, which, as

AN OFFICIAL DOCUMENT,

communicated from the SYRIAN Metropolitan to the Resident

¹ Apply this reasoning to Māhāyana Buddhists! *Ed.*

at Travancore¹ is here subjoined, and as the same is published in this Report :

Version of their present Creed :

“ In the Name of the Father, Son, and Holy Spirit,

“ We, the Christians, believers in the Religion of Jesus Christ, subject to the jurisdiction of Mar Ignatius, patriarch of ANTIOCH, being loyal Jacobians, hold the following Creed :

“ We believe in the Father, Son, and Holy Spirit, Three persons in one God, neither confounding the persons nor dividing the substance, One in Three, and Three in One.²

“ The Father Generator, the Son generated, and the Holy Spirit proceeding.

“ None is before, nor after Other in majesty, honour,

1 The Resident for the British Government was at this time Col. Macaulay. This officer, we are informed, resided for about eight or ten years in the vicinity of the SYRIANS, had constant official intercourse with them, saw them very frequently, and often visited and received visits from their Metropolitan and chief priests.

We also understand this officer to have declared, that the account which states the SYRIAN Christians in Malayala, who are not in the connection of Rome, to be Nestorians, and that they worship the Virgin Mary, is utterly groundless; for that the Metropolitan Mar Dionysius, (whom he is said to describe as having been a man of great piety and responsibility) had sent to him the Creed of his Church, which disclaims the errors of Arius and Nestorius by name.

Dr. Kerr has stated in his Report, that “the direct protection of the British Government had been extended to the SYRIANS.” This was done through this British Resident, (Colonel Macaulay) who, if we are not misinformed, constantly exerted his influence with the Rajahs of Travancore and Cochin, to defend the

old SYRIAN Christians, and also the SYRIANS of the Romish Church, against the oppression of the Rajah's officers, and particularly of the Dewan of Travancore, the chief who afterwards fomented the war of 1808-9 against the English, which ended in the humiliation of the Travancore power.

It was to Colonel Macaulay, also that the SYRIAN Bishop entrusted the portions of the New Testament, as the Bishop translated them into Malayalam; and printing of them afterwards at Bombay was conducted under the direction of the same officer.

2 AMINA's name (a PERSIAN word) signifies Immeasurable LIGHT. His attributes are Infinite Love and Compassion for Men.

KWANYIN is God in manifestation, i.e. Vāchishvara, the Word or Voice, (cf. John 3 8), and the Covenant Friend; another Form of Buddha.

DAT SEISHI is the Redeemer who, having accomplished His Mission on earth, went back to Heaven and will return as MATREYA (Jap. Mikoku)—to be the Universal King. (See Diamond Prophecy, Note 1.) Ed.

might, and power ; Co-equal ; Unity in Trinity, and Trinity in Unity.

“ We do *not* believe with Arius and Eunonimus, that there are different and separate substances.

“ We do *not* believe, as Sabellius believes, by confusion of substance.

“ We do *not* believe, as Macedonius said, that the Holy Spirit is less than the Father and Son.

“ We do *not* believe, as Mawney and Marcianus said, that the body of Christ was sent down from Heaven.

“ We do *not* believe, as Julianus said, that CHRIST was only man.¹

“ We do *not* hold, as Nestorius, the doctrine of two natures, and two substances, in the MESSIAH.

“ We do not believe, as the Chalcedonians said, that there are two natures in the MESSIAH.

“ But we believe, by

THE DOCTRINE OF THE TRINITY,

that the Son is co-equal with the Father, without Beginning or End ; that, in the appointed time, through the disposition of the Father and Holy Spirit, without disjoining from the right side of the Father, He appeared on the earth for the salvation of mankind—that He was born of the Virgin Mary, through the means of the Holy Spirit, and was Incarnate, God and Man.² So that in the Union of the Divine and human nature, there was one nature and one substance—So we believe.”

Dr. Kerr remarks of these Christians, that “ the tenets of the Nestorian heresy, believed to have been held by them is a charge not maintainable—that their present Creed

¹ Tathūgata, Nyorai, Julai. 如來佛 ; Fo 佛 Not Man. Ed.

² Cf. the Mahāyāna doctrine of the SAN-T. Ed. Notes 33, 43, 45.

³ The Rev. Dr. Buchanan likewise reports favourably on these Chris-

tians and their Creed, and his remarks furnish a very excellent commentary on the above Creed, which the reader may consult in his *Researches* p. 123. (London 1812).



CROWNING THE HOLY VIRGIN.

OBSERVE THE DOVE—ALWAYS IN EAST AND WEST, IN THE OLD AND NEW TESTAMENTS ALIKE—THE EMBLEM OF THE HOLY SPIRIT.

Note, also, the Juppō-symbol of Universal Redemption.

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denies that heresy, and seems in several points to *coincide with the Creed of St. Athanasius*, but without its dammatory clauses.

“That with respect to their religious tenets, writers may, and will disagree: upon such subjects, human reason avails nothing. The disputes on these points have agitated the world, and are no better than the perverse offspring of

‘VERBAL DIFFERENCE.’

ART. VI and VII.—“*Of the Sufficiency of the Holy Scriptures for Salvation, and of the Old Testament.*” There cannot be any scruple or doubt on this head, since it is so well known that those Christians acknowledge the whole of the Old and New Testament, which they have as complete and entire as ourselves: and the books called Apocrypha, which latter they use with the like caution as ourselves, as *example of life, and instruction of manners*; grounding matters of Faith on the Canonical books only. We shall quit this part with a General Summary:

a. They deny the supremacy of the Pope as Universal Head of the Church: admitting that he is Head only of the Church of Rome, which is a particular Church.

b. They deny Image worship: and although they reverence the cross, it is not with them an act of adoration; neither do they admit crucifixes.¹

c. They allow of the marriage of priests: and marriage before or after receiving Holy Orders is with them no disqualification.

d. They do not admit of Purgatory, nor of prayers for the dead.

e. They hold with two sacraments: Baptism and the Lord's supper.

f. They celebrate the Eucharist in both kinds; both

¹ In Europe the only cross used at Rome until A.D. 480 was the Svastika—*Jap. manji* “the Crest of the Mahāyāna.”

clergy and people: the consecrated Bread the priest layeth *on the palm* of the communicant's hand, and the Wine he drinketh from the Cup *held by the Priest* with both hands.

g. They bury the dead with the feet toward the East, in token of the Resurrection, and the Second Advent of CHRIST,¹ whose Coming shall be *from the EAST*.²

THE RELIGION OF THE CHINESE.

The Religion of this vast Empire must be allowed a subject of some importance truly to ascertain. Our only sources of information are the relations of the Romish Missionaries, whose abilities and penetrating genius all the world knows equal to the task of this enquiry. From their accounts, as published in several authors, one point seems conclusive, and that is, that the Chinese Religion is the most simple and refined species of Paganism, different from all other, and peculiar to that ancient and extraordinary people. It is a Religion without alters, temples, or priests, except one only, who is the Emperor, and Sovereign Pontiff, receiving tithes of all³; and who, annually performs the Rites of Sacrifice or Oblation in behalf of the whole Empire.

It does not appear that the learned Missionaries are agreed as to the Supreme Object of the Chinese worship, or wherein the Imperial and National religion consists?

T'IEH is named to be the Object of their worship, which in their language, signifies "Heaven": but in what sense they so understand the word T'IEH when referred to acts of Religion, or when used in a religious sense, is a *Point to be inquired into*: some of them understanding it of the MATERIAL HEAVENS, and others of the IMMATERIAL HEAVEN or SPIRIT OF THE HEAVEN: concerning which neither their own learned men, nor the Missionaries themselves can absolutely decide:

¹ "Dal Miroku" in Japanese. See Note 1. Ed.

² Here follow Dr. Kerr's Reflections; see APPENDIX.

³ Like Melchizedek in the Jewish and Christian Bible; Genesis 14, 18, 19; Psa. 110, 4; Acts 16, 17; Hebrews 7. 1-3, Ed.

that is, whether the Chinese worship God or Heaven; the Creator or the creature? likewise, whether by the SPIRIT OF HEAVEN, or immaterial heaven, they understand an Almighty and Intelligent Being, or only an energy or power devoid of life and intelligence? which diversity of opinions first gave rise to sects amongst the Chinese.

The determination of this question has given rise to warm disputes between the Jesuit Missionaries, and their adversaries, for more than a century past. Du Halde, who was a Jesuit, tells us, "that the chief object of the Chinese worship was denoted by the name SHANG-TI 上帝, *i.e.* Supreme Emperor, or TIEN which, according to the interpreters, signifies the same thing, though it is also frequently taken for the material heaven: Tien 天, say they, is the Spirit that presides in heaven, because heaven is the most excellent work produced by the First Cause.

"But here it is asked, 'Did they regard this Tien as an intelligent Being, Lord and Creator of heaven, earth, and all things? Is it not likely that their vows and homage were addressed to the visible and material heavens; or at least, to a celestial energy void of understanding, inseparable from the identical matter of which they are composed?' But this (says the author) I shall leave to the judgment of the reader,"

Navarette, and many others, strongly maintained the latter point: and in 1704, Pope Clement XI. issued a Bull forbidding "that the two Chinese words Tien and Shang-ti should any longer be applied to God, but instead of them, the term Chen-Ju 眞如, which signifies the *Lord of Heaven*, should be introduced." But neither this, nor other Papal prohibitions had much effect, and the matter has slept for many years.¹

Thus it appears that neither the Chinese themselves, nor the Romish Missionaries can decide absolutely on the Religion of that Empire: wherefore it is most safely and reasonably to be concluded, that *they worship they know not what.*—Like the

¹ Le Compte. Tom. II. p. 141; Navarette's *Account of the Empire of China*, p. 21, 22; Mosholm's *Authentic Memoirs of China*, p. 27.

Pagans of old, they have raised an altar to an Unknown God, and have lived in the utmost darkness of superstition without the knowledge of God, and without hope in the world.

The Religion of the Bonzes is gross idolatry. : There is no difficulty in pronouncing that vagrant priesthood the worshippers of idols who, in common with the whole mass of ancient and modern Pagans, have "changed the Glory of the Incorruptible and Immortal God into the image and likeness of corruptible man, and to birds, and four-footed beasts, and creeping things" : and thus, "being led captive by the devil at his will, have changed the truth of God into a lie, and worshipped and served the creature more than the Creator," as the great Apostle of the Gentiles has so justly described them.¹

In reflecting on the Religion of the Chinese, or rather their Superstition, there seems to be elicited one great and evident maxim, which is, that in the example of China, the most refined and civilized nations of the world, unenlightened with Divine Revelation, are in point of Religion, on the common level with the most barbarous and uncultivated nations : that even the inhabitants of the most isolated portions of the globe, and natives of the South Seas have equal, if not more exalted conceptions of a Deity, than the boasted wisdom of China anywhere discovers : and herein is proved by an infallible and universal testimony the assertion of the divine Apostle above quoted, that "the world by wisdom knew not God ;" nor could in any way attain to any just ideas of His eternal and unchangeable attributes.

It is certain also, that if we look for anything like natural Religion, or natural Theology, it must be sought in the unenlightened Empire of CHINA, where it is to be found in all its native perfection, and where its pestiferous fruits have been matured, and displayed themselves in the tyranny, the despotism, and cruelty of that Empire.

Their great and eminent moralist, CONFUCIUS, was born

¹ Epistle to the Romans, ch. i ; Acts 17, 22-31.

about the year 551, before the Christian era,¹ a little before the death of Thales, one of the Seven Sages of Greece. He was contemporary with Pythagoras, and Socrates appeared not long afterwards. This oracle of the Chinese, and model of virtue and human perfection, was famed for his prediction of a Saint who should *arise from the West*, or *Holy One who Should there appear*²: which some have understood as an obscure intimation of a Restorer. According to

A TRADITION UNIVERSALLY RECEIVED

among the Chinese, he was often heard to repeat these words, Si-fang-yeou-ching-gin, the meaning of which is, "That *in the West*, the Most Holy was to be found."

And it is recorded that MING-TI, the xvth emperor of the family of Han, was so struck with this declaration, and the image of a MAN who appeared to him in sleep, that he sent two of his grandees towards the West, whence the Vision seemed to have come, with orders not to return before they had found this Holy Person of whom Heaven had given him some knowledge, and till they had learned the Doctrine which he taught.

But the messengers, discouraged with the dangers and fatigues of the journey,³ stopped in some place by the way, where they found the idol of a man called Fo or Föo, who had infected the Indies with his monstrous doctrine *about 50 years before* the birth of Confucius.⁴

They instructed themselves in this superstition, and *upon their return to China spread it throughout the Empire*. This happened about 65 years after CHRIST, *about the time when St. THOMAS preached the Gospel in the Indies*,⁵ so that had these Mandarin duly observed their orders, China might probably have shared in the labours of this Apostle.⁶

1 Contemporary with Gautama Buddha, author of the Diamond Prophecy. Notes 1, 39, 53. Ed.

2 See "Diamond Prophecy."

3 Incorrect; see Note 1. Ed.

4 An error, ARTER. Ed.

5 Notes 11, 18, 28, 29, 35, 36. Ed.

6 Du Halde, v. III p. 300, & Le Comte, tom. I p. 416. Note 57.

As to their idol I'ò, his origin is so obscure that there is no certain account of him extant; some making no more of him than an apparition, whilst others say he was born above a thousand years before the Christian Era, in a kingdom of the Indies near the Line, perhaps a little above Bengal, says Le Compte.¹ Thus far have we an account of the Religion of the Chinese, which no doubt, very soon, our English Missionaries will relate to us in a more perfect and satisfactory manner, when they have the convenient opportunity to consult the Ancient Books, and penetrate into that Empire.

CATHOLIC MISSIONS IN CHINA.

The Romish Missionaries first made their way into CHINA about the year 1583, and having introduced themselves at Court, soon became the Emperor's favourites by their extraordinary address, and skill in the sciences and mechanic arts, serving him, it is said, "in every capacity, from the highest to the lowest, down from a Minister of State to a watchmaker."

At length, their influence was such, that in 1602 they obtained an Edict, granting a general toleration in favour of Christianity. This however, was revoked about 30 years afterwards by the successor to Cam-hi, but was again, in a good measure, restored by Kien-long, who succeeded to the Empire in 1737.

The zeal of the Catholics for the propagation of their religion in CHINA, has been truly great and persevering. It has been computed that within the first century after their establishment in that country, there have been about 600 Jesuits, and 200 priests sent into CHINA. The state of their missions in the years 1800 and 1806, is briefly as follows:

There are at Peking four Houses of European Missionaries, who are only allowed to go thither by the leave of the Emperor, under the title of Astronomers, Physicians, Watchmakers,

¹ *Memoirs of China*, p. 320.

Of. Notes 40, 56. *Ed.*

² Thus did St. Thomas and Ricci.

etc. It is only required, that among these Missionaries some should excel in the different Sciences or Arts, to be employed according to the good pleasure of the Emperor. The Missionaries employed by the Emperor attend to the exercise of their ministry; whilst the others are exclusively occupied with it, and traverse the whole province of Petchile, of which Peking is the capital, as well as the adjoining province of Shantung. The first of these Houses is occupied by the French Missionaries; the second House belongs to the Portuguese, where the bishop resides, who is regularly a native of Portugal. His jurisdiction extends over the whole provinces of Petchile and Shantung. The third House belongs to the Propaganda at Rome,¹ which sends thither Religious of different nations and different Religious Orders.

Each of these Houses has missions in the city of Peking, in

¹ This is the Romish Missionary and Bible Society, of that fame and celebrity, that, as a great and noble religious institution, and the pride and glory of the Catholics throughout the world, cannot be passed over in silence.

This Society was instituted for the "Propagation of the Faith," by Pope Gregory, in 1622. Its original members were 13 Cardinals, two priests, and one monk, to whom was added a Secretary; their office was to extend the Catholic faith in every part of the world. This College was increased and enriched afterwards by the munificence of Pope Urban VIII and other charitable and illustrious persons. Its revenues have been employed in translating books of religious instruction, in different European and Asiatic languages, and in educating and forming for the priesthood, young men of their own and foreign nations at a vast expence. In the palace of the Congregation, there is a room of large dimensions, which is their printing-office, furnished with characters in all languages, with able correctors and printers continually employed in works for the propagation of their religion. This great institution has received large accessions

of funds, and endowments, at various times, by several other eminent founders. It has been from these means, that young men of the various nations of Asia and Africa, have been brought to Rome, and there qualified for ecclesiastical in their several countries, especially where the Catholics have made any ground; viz. Georgia, Persia, Syria, Armenia, Egypt, Ethiopia, the Indies, and China. Here also they have able Professors in the languages, and sciences, divinity, philosophy, and other branches of learning. Besides there are at Rome, colleges for various nations, as the Greek college, a college for the Maronites, and other Eastern people, well endowed, and by which their extensive missions have been supplied in all parts of the world.

This Society printed in 48 different languages within the first 50 years of its institution; but the troubles of the French Revolution reduced it to the state of almost annihilation. Amongst other losses, the whole of their printing matrices were taken to Paris, but have been since restored, and the Congregation de Propaganda have resumed their functions.

the province of Petchile and Shantung; they have likewise each of them a correspondent at Macao.¹

The French House has a small college or seminary in the interior, to educate the natives for the priesthood. There are in China three titular bishops; one at Peking, one at Nanking, and one at Macao: each of these bishops has two or three provinces under his jurisdiction, and are invariably natives of Portugal.

Besides these, there are three bishops who are Vicars Apostolic, in the provinces of Fukien, Sutchuen (Szechuan), and Shensi; the first is generally a Spanish Dominican, the second a Frenchman from the Seminary of Foreign Missions at Paris, and the third an Italian religious.

The Mission of the Province of Peking, including the capital, computed at the lowest, 7000 Christian converts in the year 1806, divided into a hundred different districts, and dispersed through a vast tract of near 600 miles in extent.

The Mission in the province of Sutchuen¹ in the year 1785, reckoned 24,000 converts; but by the last accounts the number to 60,000, which composed 515 Christian settlements, widely situated throughout this extensive province. To administer to all these, they have four Europeans, including a bishop, and 20 native priests: they have likewise many schools in this province, amounting nearly to 100 in number. The province of Sutchuen, the capital of which is Tching-tou,² extends 900 miles from East to West, and 960 from North to South. It contains 12 cities of the first rank, 19 of the second, 110 of the third, 10 called T'ing. The province is divided into four parts, eastern, west, north and south.

In the west part of Tonkin and Cochin-China, there are

¹ Macao is an island situated at the southern extremity of the Chinese empire. It is a colony of the Portuguese, though part of the island belongs to the Chinese, and is within sight of China. There are in this island, 15 churches or chapels, 50 ecclesiastics, and 4 convents, one of the Augustines, one of the Franciscans,

one of the Dominicans, and one of the nuns of St. Clare. Besides the Military Governor, the public administration is in the Senate, composed of the Bishop, the Judge, and a few of the principal inhabitants. T.Y.

² Szechuan, see Note 28, Mount Omi. Ed.

also missions. In Tonkin they have two bishops, an Apostolic Vicar and his coadjutor, four European priests, and about 50 native priests. Here is also a college for studying Divinity, and preparing for the minor orders; with a seminary, containing in all about 100 students.

In the western part of Tonkin were reckoned 180,000 neophytes administered by the French Missionaries. The eastern district is under the care of a bishop and the Spanish Dominicans, reckoning about 140,000 Christians.

The Mission at Cochin-China, is computed at about 60,000 Catholics under the care of a bishop, and 20 evangelical labourers. There are here also two colleges for students in Theology, situated in the upper and lower part of this kingdom.

The two kingdoms of Tonkin and Cochin-China are at present under the dominion of the king of the latter country,¹ who exercises the most unlimited power over his subjects, and although he allows the Romish Missionaries the full liberty to go where they please and preach the Gospel, yet he greatly oppresses them by the military levies, which compel the third part of his subjects to enrol themselves in his armies, from which a very small number can exempt themselves; whilst others, employed in public works and, overwhelmed with labours, are reduced to a state of absolute slavery, to the great disadvantage of the Missions.

According to a general estimate, there are 100 Catholic Missionaries in Cochin-China and Tonquin, and about 200,000 Christians; but, according to a more recent account, there were reckoned in Tonquin alone 320,000.

Tonkin or Tonquin, is nearly as large as France, situated in the Torrid zone, very fruitful, whose soil is irrigated with about fifty rivers, and bounded on both sides by the sea.

¹ For the character of the reigning Monarch of this country, who is known by the name of Caung-Shung, read Barrow's *Voyage to Cochin-China*, p. 277.

SYRIAC CHRISTIANITY AND DAIJŌ BUKKYŌ.

[EDITOR'S SUPPLEMENT.]

"THE DIAMOND PROPHECY."

Earnest attention should be paid to the stupendous Prophecy of Gautama Buddha, given in the CHINESE version of *Kongo-Kyo*, the Diamond Scripture (*Ch.* VI), and thus translated by that veteran scholar, Dr. Timothy Richard, from a copy given me by the late Abbot of Ikégami, near Tokyo.

"FIVE HUNDRED YEARS after my death there will arise Another Teacher of Religion; who will produce Faith by the Fulfilment of this Prophecy.

"You should know that He will plant the root of His Teaching not in one, two, three, four, five or even on 10,000 Buddhas, but will plant it at the Root of all the Buddhas, for He is the Fountain of them all.

"When that One comes, according to my prophecy, then have faith in Him and you will at once obtain incalculable blessings."

"How shall we know Him when He comes?" asked Ananda, the beloved disciple.

The Master replied:

"His Name shall be Maitreya which, being interpreted, means LOVE."

Of the words in the beloved Apostle John's first Epistle 'Hereby we recognize THE LOVE, because He laid down His life for us;' and also the fact that "THE BELOVED" was an early title of THE CHRIST, and used by St. Paul—(Ephesians I, 6).



DAI MIROKU, THE ROYAL PRIEST, WITH DAVID'S CREST—THE CHRYSANTHEMUM—
AND PHRYGIAN CAP. HIS BREASTPLATE WITH 60 JEWELS REPRESENTS
ALL NATIONS. HOLD HIS RIGHT HAND AND HOLY ARM
WHEREWITH HE GOT THE VICTORY.

The above cited eminent missionary further pointed out to me that the Japanese believe that their own great Shinto Shrine, the Naiku at Isé, was founded B.C. 5 by the Emperor Sujintennō, and dedicated to Amaterasu Ō Mikami, who "Descended from Heaven."

Personal enquiry at Isé confirmed this date, and we were further told that for long a Resting-place had been vainly sought wherein to deposit the Sacred Treasure of the Law, the two Holy Veils and Curtains, up one Japanese river and down another until, finally, this site was found in the depths of a vast forest at the foot of Mt. Asama on the banks of Izugu "The River of Fifty Bells coming down from the Sky"—a "quiet secluded spot where the Divine Wind blows."

Towards Isé millions of devout souls daily turn in prayer; and it was this Divine Wind from Isé that scattered Kublai Khan's vast Tartar Armada in A.D. 1281.

The Syriac word *dancho*, used for Epiphany or Manifestation, means "Rising of the Sun"¹ and Amaterasu Ō Mikami, like Maitreya or Miroku (whose alternative name² is Dai Nichi Nyorai, the Great Sun Buddha 大日如來), is the Embodiment of Love.

Let us now turn to Western History—for the above date B.C. 5 coincides with that generally accepted for the Birth of JESUS CHRIST, "the Day-Spring from on High," the "Sun of Righteousness" who (as foretold by Malachi, the last of the Hebrew Seers, B.C. 397), arose "with healing in His wings"³—"The Orient from on High"⁴—and was recognized⁵ in the SYRIAN lands as the Good and Wise Physician who healed

1 Cf. Mark xvi. 2.

2 An Oracle given at Isé in Empress Suiko's reign (c. A.D. 593-628.) pronounced the Identity of Amaterasu and Kwannon, whilst a century later (c. A.D. 740), the Korean monk Gyōgi received an Oracle at Isé which authoritatively proclaimed the Identity of the Every-where-present Sun, Dai Nichi Nyorai, with Amaterasu Ō Mikami.

3 The Wings of the Divine Presence, depicted in the ancient Assyrian temples, are visible to-day on the *facades* of the Indo-Syriac churches of St. Thomas, and upon the high altar of the Lama temple in Mukden behind the images of the Holy Trinity, "Fo, 佛 Kwannon, 觀世音, and Miryok, 彌勒佛.

4 Luke i. 78 *Douai Version*).

5 Matthew xi. 2-5.

the sick, cleansed the lepers, restored sight to the blind, gave life to the dead, and proclaimed

THE KINGDOM OF GOD.

One of the latest Archeological Discoveries reveals the fact that the Roman Emperor Augustus Cæsar started a Census, establishing it by Edict, which was taken every 14 years, and connected with a poll-tax levied on men and women throughout his Empire.

According to this Census the date of the Birth of Jesus Christ, the Hebrew Messiah, must now be placed B.C. 9-6.¹

Deissmann² thus quotes from a recently found document :

“Gaius Vibius, prefect of Egypt, saith : ‘The enrolment by household being at hand, it is necessary to notify all who for any cause soever are outside their homes to return to their domestic hearths—that they may also accomplish the customary dispensation of Enrolment and continue steadfastly in the husbandry that belongeth to them.’ ”

Thus, also, *cir.* A.D. 230, Tertullian of Carthage, the African jurist, said that “The Christ was born when Sentina Saturninus was Governor of SYRIA,” *i.e.* B.C. 9-5.

Let us turn now to CHINA for the official records of the Wei dynasty, A.D. 386-467, make this pregnant statement :

“In Tien-chu there was a Divine Man named SHA-LUH.

“In past times, in the first year of the (Early) Han Emperor Ai’s period, Yuan-shu, the official scholar King-Lu received by oral transmission from I-tsum, sent by the King of Great Yue-tchi³ the following words from the *Fo-t’u-sutra* : ‘He who shall be *set up again* that is that Man’.

“CHINA on hearing this did not believe.”

“SHA-LUH” is none other than SHILOH, the Sent One of the Hebrew patriarch Jacob’s dying prophecy (Genesis 49. 10, 11) which Justin Martyr, *cir.* A.D. 150, renders “He that shall be the EXPECTATION of the Gentiles.”—

¹ Cf. Luke II. 1-8.

² *Light from the Ancient East.*

³ *I.e.* Kadphises I predecessor of Gondoforus and Kanishka Rājā.

Kung-fu-tsz, the Chinese sage Confucius, B. C. 551-179 had often been heard to say: "In the West the Most Holy shall be found!"

Those mystic words from the *Fo-t'u-kyo* reached the Emperor AI, B.C. 2, by his returning scholar-envoy from Tien-chu, or Jenico,¹ the Great Yue-tchi country, and were preserved among the Chinese Historical records.

In the Chinese Astronomical tables (to whose general reliability Von Humboldt testifies) the appearance of an evanescent Star was noted A.U.C. 747, *i.e.* B.C. 7.

And, according to a Buddhist prophecy, "When the Eight-rayed STAR appears The BUDDHA will be born."²

In 748 a most extraordinary conjunction of planets did occur in the constellation of *Pisces*—the Fishes.

This astronomical fact led Kopler, the great European astronomer, A.D. 1603, to conclude that the Birth of Christ occurred in that year; and modern research proves that King Herod actually died B.C. 4.³

Passing on to JAPAN; in the XVIIIth century we find Kaempfer, the Dutch historian, writing thence (*Vol.* 1 p. 231): "I must not forget to take note that in the 6th and last year of the Chinese Emperor AI, and the second year of his last *nenjo* was born CHRIST, the Saviour of the World."

Kaempfer also mentions "the *Fo-tō-ke-ji*, or Butsudō temples in Japan, famous for the great miracles wrought, and the help and benefit experienced by Pilgrims there."

He further says that "by some Fō is called MIROKU."

Now in KOREA the images of Miroku (Miryōk Pul) are said to have miraculously *risen out of the earth*, and been washed white by Rain from Heaven. They are usually of STONE and white faced. Often they have an abnormally long Right Arm—compare "With His own Right hand and with His holy Arm hath He gotten Himself the Victory;"

¹ See Ed. Notes 16, 31.

² Cf. Nestorian Stone, p. 49 ante "A New Star," also picture of

Columba following it, Note 39; also Note 32, Juppō.

³ Matthew 2, 1-19.

"He laid His Right Hand upon me, saying 'Fear not! I am the First and the Last, the Beginning and the End.'"
(Psa. 98.1, Rev. 1; 17, 18; Isaiah 48, 13.)

Returning to CHINA; in the First Century we find that in A.D. 60 the Emperor Ming-ti, "much perplexed in himself at what the Vision might mean",¹ summoned his wise men and courtiers to explain the apparition he had seen at noon-day of One *descending from Heaven*,² with the Glory of the Sun and Moon above His head.

This Golden Man of gigantic stature³ had exclaimed "My Law shall spread to the East!"

All were deeply perplexed until at last one, more deeply instructed than the rest—Fu-Ngi by name—*understood*, and he exclaimed, "It must be Fo!" 佛 *i.e.* "It cannot be other than this long expected One—not human, but Divine!"

The Emperor then consulted the Ancient Records, found the passage and was *filled with joy*.

He immediately sent an Embassy to enquire and to discover the doctrines of this Divine Spirit who had *descended from heaven*—Nyorai, "He who should come" of the Diamond Prophecy—and all China eagerly awaited the return of the Envoys.

The Chinese Embassy, reaching KHOTAN in the most inaccessible part of Central Asia, met two monks coming from the Great Yuctchi court in Udyana, N.W. India, and leading a White Horse⁴ on which was a 6 ft. sandal-wood image of Miroku, the Expected Messiah of the Diamond prophecy, copied from that majestic golden-hued one *facing the West* at Talilo, which expressed the fragrance of His teachings, and

1 Cf. Acts x 17.

2 Cf. Etchmiadzin, Note 28.

3 Cf. Ezekiel's Vision (I 1, 26, 28) of a Man on the Throne who, amidst the Prophets,—*"the Glory of the Lord"*—is so wonderfully portrayed in the Altar-vault of San Marco, Venice.

By the Divine Providence this vast illuminated Missal has (1918)

been miraculously preserved from the diabolic ravages of the Austrian allies of the Huns. Being the most famous and finished example of the Harmony of the Old Faith with the New in existence, mingling with the best teaching of the xth cent-Church the Gentile Symbolism, it is immeasurably important for us to study.

4 Rev. 19, 11-14, 16.

from whose erection "the streams of the Good Law began to flow EASTWARD."

On reaching Lō-yang, the then capital of China, the emperor at once recognized the *vera ikon*, True Likeness, of Him whom in vision he had seen.

MING-TI caused a White Horse temple to be built for the reception of the image. This temple Pei-masse (*Chinese*) Hakabuji (*Japanese*), is still extant.

One of the monks was Anan, the youthful and favourite disciple of the Buddha, re-incarnated as was Kasyapa too.¹

Anan who is called "the Lotus teacher," had been the second Hinayana Patriarch.

Of Kasyapa, the elder monk and first Patriarch, who was deeply versed in philosophy and esoteric lore, a strange story is told.

When Buddha died Kasyapa was absent, teaching the Five Hundred disciples on the Vulture Peak, and a great Earthquake occurred by which Kasyapa knew that Nyorai had passed into Nirvana.

Warned by this Earthquake,² Kasyapa returned and had the joy of seeing the beloved Feet emerge from the coffin.

Arrived in Lō-yang, this monk Kasyapa painted a beautiful picture for the Emperor of the

TOWER OF THE THREE WORLDS,

surrounded by Chariots of Fire and the heavenly hosts.

In China, Korea, and Japan the images of Kasyapa and Anan are placed next to Ō Shaka San,—but not so in the Hinayana temples of Ceylon, etc.

In Korean temples their images have a *chikku*, chrysanthemum

¹ This idea of Re-incarnation is Jewish—and not refuted by Jesus Christ; cf. Matthew 14. 1; 16. 13-16; 17. 4-13; Malachi 4. 5.

² Cf. Matthew 27. 50-54. "Now the centurion and they that were

with him watching Jesus, when they saw the Earthquake . . . feared exceedingly, saying, 'Truly this was the Son of God.'"

Also John 20. 21-28.

mum, on each side of their head ; just as they are seen on the Throne of the Burmese DAI MIROKU in our frontispiece.¹

In Chinese images these Sun-flowers similarly adorn Kuanyin, whilst at Rheims Cathedral in France they proceed from the haloes of both John the Divine and the Virgin Mary.

The *kikui* is "the Chest of David" and was found in the ruins of Solomon's temple at Jerusalem.

With regard to the White Horse on which the image of Dai Miroku was borne to the Emperor Ming-ti it may be useful to quote the following passage from *Nihongi* II. p. 236-9 :

"About A.D. 630-64 Bin, the renowned Japanese scholar-monk, after returning from China, thus wrote :

"The apparition of White Animals was regarded as the significant response to Heaven and Earth being IN TUNE, *i.e.* harmonious to each other, as when the Ruler's conduct and sacrifices were not in mutual disaccord. Such White Pheasants appeared in the Emperor Ming-ti's reign." (A.D. 57-76).²

On Kongō-zan, the sacred Diamond Mountain in Korea,—so called in allusion to the above-quoted DIAMOND PROPHECY concerning MAITREYA—the great central peak is known above all the rest as "DAI NIOHI NYORAI",³ and an

¹ Dr. W. R. Peterson (*Nemests of Nations* p. 85) states that Ia, the Ocean-God in Sumer (Babylonia), had a son MIRRI-DUGGA, who was the Redeemer and Intercessor between God and man.

MESSIAH; in Syriac, Malka Mshikha (Eng. King Messiah, as Luke 23. 3.) "I know that Messiah cometh, which is called Christ" of John 4. 25-29.

Dr. Wigram says that "Mshikha is etymologically identical with the Greek—'CHRIST':" from Melekh, a King, and Fo, Not Man, *i.e.* Divine.

Rendered in Chinese, MILD Fo; in Korean, MIRYŏK PUL; in Japanese, MIROKU, whilst in the Sanskrit Mahayana writings it is Maitreya, the Expected Messiah, whom Gautama Buddha 500 years B. C. had predicted.

² Cf. "the Loud-singing Birds of the Eternal Land," *i.e.* White Cocks,

at the Re-appearance of Amatérasu from the Dark Cave where She had Concealed Herself and the world was plunged in darkness.

Also, the Gloria in Excelsis sung by the Angelic choirs at Bethlehem. Luke 2. 11-14.

A noticeable mosaic in San Marco at Venice depicts the Flight into Egypt of the Holy Family; the Virgin-Mother, holding the Infant Saviour on her knee, is riding on a White Ass.

"Out of Egypt have I called My Son." Matthew 2.15.

³ The most ancient Coptic homilies speak thus of CHRIST:

"He is the LIGHT—therefore He is the SUN of our souls. He is the LIFE—therefore we live in Him."

This is no Other than Amitābha whose Alternative Name in Japanese is Amitayus 阿彌陀佛.

immense rock was shewn me on whose face are carved the figures of Miroku and Yakushi, "the Heavenly Physician," 藥師佛 on either side of Shāka Nyorai—in Chinese 如來佛 *Julai*, the Incarnate One; in Sanskrit, *Tathagata*, signifying

GOD IN MANIFESTATION,

which the Japanese Buddhist writer Suzuki renders "The One who thus comes, or Who has been EXPECTED and fulfils all expectations—the Perfect One."

NOTE 2. (p. 6, 7). THE FIVE HUNDRED.

Thus we read in *Hokēkyō*, the Essence of the Lotus Gospel, (*New Testament of Higher Buddhism*, p. 177-8, T. Richard, D.D.)

"Five Hundred disciples—"
A great Miracle!
The lost body of the Founder
Appeared clearly
And flies to heaven
Like a God!"

NOTE 3 (p. 6). THE TWELVE.

Cf. also the *Juni*, the Buddha's Twelve, and note that alike in East and West the pioneer Monks—whether Buddhist or Christian—were always accompanied by Twelve companions.

Benedict, for example, early in the viith cent, founded twelve Abbeys in Italy, and appointed twelve Monks to each.

NOTE 4 (p. 12). KING ABGAR.

This was in response to a letter addressed "To Jesus, the Good Physician" (in the SYRIAC version of the "*Doctrine of Adai*"), sent to Jerusalem by Abgar Ukhama (or the Black) just before the Crucifixion, asking Him to cure his leprosy.

It is noteworthy that both in Eusebius' *Eccles. Hist.* (Bk. 1. 13), and on a Greek lintel recently found at Ephesus the title is *changed* to "the Good SAVIOUR"

This King Abgar who, also, offered a refuge to Jesus Christ in his small city of Edessa, saying "There is room in it for me and Thee," died A.D. 50.

He was of the same Arsac family as the two Parthian Princesses who went as hostages from Seleukia to Rome, and of the Prince-monk Anshi-kao who took the Sutra of Eternal Life to China, A.D. 147, which concludes with an address to MIROKU. [Notes, 1, 13, 36.]

NOTE 5. (p. 13). "THE ORDINANCES."

The Holy Leaven—one of the Seven Mysteries of the Syrian Church—is part of the original Bread of the first Eucharist which Mar Adai and Mar Mari, his disciple, brought to EDESSA, and ever since retained in that Church and used in the confection of the Eucharist—"the MEDICINE OF IMMORTALITY."¹

NOTE 6. (p. 13). EDESSA.

EDESSA is a Greek name which was given to the city B.C. 305. Gibbon, the historian, designated it "the ATHENS of Asia." This impregnable fortress-city lay 180 miles East of Antioch, the capital of SYRIA, at the Fords of the Upper Euphrates, and *outside* the Roman Empire.

Though it the innumerable caravans to and from CHINA and INDIA continually passed—this immense traffic being largely controlled by Jewish and Syriac traders.

Abbô Hue in the last century travelled with a caravan returning from Peking to Tibet which comprised 2,000 men, 1,500 yaks, 12,000 horses and 12,000 camels.

¹ In *Liturgy of the Nestorians* (used later at Cho'ang, SIANGTU, in the days of Kōbō Daishi with which, therefore, he must have been familiar as the Buddhist temple where he lodged with Ke kwa, the 8th Primate, was close to the Persian Convent nigh to the Emperor's palace,) the consecrating priest says, "This dough is hallowed with the old and holy leaven of our Lord Jesus Christ

which was given and handed down to us by our holy father: Mar Addai, and Mar Mari, and Mar TUMA, the Apostles who made disciples of this EASTERN REGION: in the Name of the FATHER and the SON and of the HOLY SPIRIT." (Brightman's *Eastern Liturgies* p. 148. 1896.)

This is none other than the Divine TRIPLE PERSONALITY of the Mahayanist Faith—the SAN-I.

It should be remembered that Tatian, the great Assyrian traveller and author (A.D. 110-180), who, besides being an initiate of the Greek Mysteries, was the friend and pupil of Justin Martyr at Rome, translated the Earliest Tale of Christ into Syriac, *Diatessaron*, "*Harmony of the Four Gospels*", at the above city, "EDESSA OF PARTHIA,"¹ calling it "the Gospel of the Four", as, likewise, in the later Keltic Church the Irish spoke thus of these Four Books, whilst the New Testament was to them "the white language of Beatitude", and a monk was styled "the man of the white language," i.e. the GOSPEL.

The purest Syriac was spoken at EDESSA, where the Schools of Theology preceded those of Antioch in time.

Humboldt says that they were the *prototype* of the Benedictine Schools of Monte Cassino in Italy which arose A.D. 529.

At EDESSA there was a celebrated School of MEDICAL RESEARCH where many famous Physicians graduated before its great College was suppressed A.D. 489 by Emperor Zeno.

Many of the Greek and Latin classics were translated there, and EDESSA was the actual Mother of "the Churches of the Messiah"—or, as the believers were called at Antioch, "Messiah-ites."

Monsignor Duchesne points out that the SYRIAC version of Acts XI. 26, reads "People of The Messiah"; and everywhere in the SYRIAC Testament *Meshikha* is used where the earlier Greek version gives *Christos*, and the later English, "CHRIST" the Anointed.²

NOTE 7. (p. 13). BAR HEBRAEUS.

(1226-1286). He was actually Gregory, son of Aaron, a Jewish physician, who became the Jacobite Primate of the EAST.

He was one of the brightest ornaments of the Oriental Church.

1 Note 12.

2 Note 1.

Gibbon (*Decline and Fall of the Roman Empire*, ch. 47) says, he was "truly eminent both in his life and death,—an elegant writer of the Syriac and Arabic tongues."

NOTE 8. (p. 14). SELEUKIA.

It is a significant fact that the Art of SELEUKIA on the River Tigris influenced that of Gandara in N.W. India.

NOTE 9. (p. 14). "LIFE-GIVING CROSS."

The Svastika (*Sanskrit*, *manji*, *Jap.*) is unknown in Hināyāna, but is found everywhere in Mahāyāna Buddhism.

With the exception of the Egyptian *tau* (which was to be stamped on Jewish foreheads, according to Ezekiel ix. 4.), it was the only Cross used in the Roman Catacombs until A.D. 430, before which it appears on the robes of the Saviour and of Diogenes, the grave-digger.

This *Svastika* is found also at Iona; and is common on the Keltic crosses in Ireland, and on the 8th century Fonts in Iceland together with Three Fish.

The Abbé Constant Fouard (in his "*Saint Peter*," p. 233) quotes St. Ambrose's teaching to the Christians of Milan:

"A Symbol is a KEY which opens the dark realms of the demon, that so the Light of Christ may shine thereon"—and adds that "in classical Greek the word 'Symbol' is a preconcerted mark, a distinctive Sign or PASSWORD."

The Svastika is also carved above the porch of Amiens Cathedral—that great French "Bible in Stone"—which, built A.D. 1220, was recently destroyed by the Germans.

Sir William Ramsey says that "the Early Christians adopted the Svastika-emblem. It occurs frequently on Early Christian tombs in Asia Minor, and is common on objects found on Christian sites" (*Studies in the Eastern Provinces of the Roman Empire*.)

At the Christian Cemetery of Antinöe in Egypt, a *Svastika* was used on the grave-clothes. It is the Sign of LIFE.

On a mummy found by M. Naville, at Deir-el-Bahri, of a



"THE LOST BODY OF THE FOUNDER FLIES TO HEAVEN LIKE A GOD,"
(*Hokékyō*, ch. vii.) at the Rising of the Sun, (p. 99).

*From a Triptych painted by Hans Memling, cir. A.D. 1480, in the Cathedral
of Lubeck—a Gothic City on the Baltic, founded A.D. 1140.*

To face p. 108.

Compare the probable Yüetchi influence, p. 212, n. 4.

supposed priest in the last half of the 3rd century, the figure on the shroud holds a cup in his right and ears of corn in his left hand—Eucharistic emblems. On his left breast is the *Svastika* and below it a Ship—alike the bark of Isis, the “Ship of Great Mercy” on the Nestorian Stone, and of the pictures in Korean temples.—A similar figure is in the Cairo Museum.

In Korea the *Svastika* is seen on the breast of the Seven great Presence Angels who surround Buddha's Throne.

It is said to be “the Heart or Mind of Buddha.”

NOTE 10. (p. 15). CHINA AND SYRIA.

From Ezekiel xvi. 10, 13, it appears that CHINA was connected by trade with Tyre on the Mediterranean Sea in the vith century B.C.

No silk was obtainable *except from China* before the vith century A.D., although in the First Century the Silk trade had reached Gaul through the Syrian merchants, and, likewise, the Purple and Scarlet Tyrian dyes (known as “Byzantine”), made from the crushed-out juice of shells found along the SYRIAN coast, reached China.

Purple was used in the Gallican Church in the vith century A.D. in the West; whilst in the viith and viiith centuries we find the Chinese emperors bestowing purple vestments alike on Buddhist and Syrian monks.

“Lenormant” (says Lieut. Conder) “maintains that the Babylonian trade extended to Little Tibet.¹ He has carefully traced the trade-routes to India, Armenia, Lydia, Bactria, and as far as the Jaxartes.

“Cosmas, in his Geography (*tempo*. Emperor Justinian A.D. 535), fully describes this great Caravan line on which the prosperity of the trade of Antioch depended.

“He speaks of China as ‘the country of Silk’ *i.e.* the Seres Land.” (*Syrian Stone Lore* pp. 180, n. 205, 232.)

¹ See Note 24, Little Yuetchi tribe; and Note 51, Tun-huang.

NOTE 11. (p. 13.) TŌMA, THE TWIN.

In Tatian's *Diatessaron* (John xx. 24), his name is given as "Thauma, one of the Twelve, who is called Thoma"; in Arabic, "Thāwamā, Thāmā."

But in Arabic these forms have no meaning—they are translations of the regular Syriac words for 'Thoma' i.e. 'TWIN'.¹

Cf. with the above the Japanese DARUMA and the Chinese, "TōMA." The various pictures now at Waseda University collected by me from Mukden, (the old capital of Manchuria), from Korea, and from Japan, all shew the Saint with strongly marked Hebrew features.

In the mosaic inscriptions of the 12th century "Book-temple" of San Marco at Venice his name is spelled *Tōma* and the country allotted for his labours is "India" which then extended to the banks of the Indus from Baktria.

Now the Fourth is the only Gospel which tells us much about St. Thomas.

In response to his question: "How shall we know the WAY?" The Lord replied "I am the WAY, the Truth and the Life—no man cometh unto the Father but by Me."

Thomas is represented as being absent from the rest when certain events occurred.²

In Buddhist scenes one often finds "Daruma" gloomy-looking, sceptical, and apart from the disciples; but in a mandara preserved at Kurodani, Kyoto, as he beholds his Risen Lord ascending in the clouds, all his doubts flee, and the reason is manifest as, beside himself with joy, his whole being exclaims "My Lord and my God!"

This attitude is wonderfully set forth in the red-robed flabellum-bearing statuettes of "Daruma" made at Fukuoka and everywhere found in Japan.

It is recorded of Thomas that the Yuetchi King Gondo-forus "recognized him as a Friend of God."

¹ (*Earliest Life of Christ*, p. 219, n. 3, by Rev. J. Hanyu Hall, D.D. pub. 1910 by T. and T. Clark).
² Cf. also Notes 1, 22; Kasayapa.

NOTE 12. (p. 16). PARTHIA.

"PARTHIA," at that time, *extended to the banks of the River Indus*. The Chinese spoke of it as one of the Three Great Realms, viz, Rome, Parthia, China. Eusebius, the Court historian in the ivth cent. at Constantinople, says that "Thomas laboured in PARTHIA."

Origen informs us that PARTHIA was specially assigned to St. Thomas for his Apostolic labours when this nation held the place of the Persian Empire and disputed the sovereignty with the Romans.

After preaching with good success in the particular province of PARTHIA he did the same in other nations subject to that Empire and all over the East.

NOTE 13. (p. 16). "LEGIBLE SCRIPTURE."

In the mosaics of St. Mark's Baptistery at Venice, "the Scripture legible on the walls thereof"—("the whole edifice is to be regarded as itself a Book of Common Prayer," says Mr. Ruskin)—we see the Risen Christ as the Centre of His Twelve Apostles who are baptizing, each in the country whereto he was sent and in every case wearing the costume of the natives.

To take the most striking instances:

"S. PHILIP I FRIGIA."

St. Philip has the red Phrygian cap, whilst the Indian apostles, SS. Tōmas and Bartholomew, wear turbans.

St. Philip, "one of the Twelve," laboured in Phrygia and died,—*"sleeps in Hieropolis,"* (according to a Second-century writer).

It is noteworthy that the Burmese DAI MIROKU of our frontispiece wears the same Phrygian cap as does the chief priest at the Shintō Shrine of Itsukushima in Japan (ill. opp.) when leading the mystical Dancers, all of whom are clad in Fish-robcs, like those worn by the Buddhist monks at Sengan-ji in Korea when they yearly dance in commemoration of Shaka Nyorai's Birth.

Fish-drums (*Jap. mōkugyō*) are also beaten by Japanese and Korean monks whilst chanting the great Amitābha-sutras (*San-bukkyō*) and proclaiming the joyful sounds of Love and Peace.

In the next century we find the epitaph of the Phrygian Avicus, in a Greek inscription A.D. 160, referring to "a FISH, mighty and pure, which a spotless Virgin everywhere gives to the Friends to eat."

The "everywhere," this bishop explains, is "from NISIBIS to Rome and GAUL."

An especially interesting white colossus of Mīryok Pul (Maitreya) is visible at Ronzan in South Korea.

Erected A.D. 980, when the whole world was momentarily expecting the Second Coming of The Christ, it is noteworthy because of the triple Mitre with nine Luminous Pearls (*tama*) and nine Bells whose clappers are Fish, each suspended from an equal-armed Cross, for in the Hebrew Talmud one of MESSIAH's titles is *Dag*, *i.e.* "The FISH."

NOTE 14. (p. 16). "SINDHIA AND INDIA."

"SINDHIA," refers to the Regions in N.W. India west of the River INDUS, occupied by "the Muslin people" whose muslins, like the Silk of the Chinese Seres, were conveyed to Rome by Caravans.

AGAR, the Silk-Weaver and Martyr, "illumined—*i.e.* Enlightened with the Faith—Parthia, the coasts of SINDHIA, and the SCYTHIAN lands of North Asia," to "the confines of India, as far as Gog and Magog," and "these distant regions received from him the Priesthood."

NOTE 15. (p. 16). NISIBIS.

Situated on the River Tigris, was one of the great Jewish cities where the Temple dues were kept until taken on to Jerusalem, says Dr. Edersheim in his "*Messiah*."

For all higher education the college of EDESSA served until its suppression A.D. 489. Then the school of NISIBIS

was founded, and the next century saw the rise of a large number of really important "Education Centres" in PERSIA. (Dr. Wigram's *Assyrian Church* p. 238, 1910).

NOTE 16. (p. 18). GOG AND MAGOG.

In his "*Syrian Stone Lore*" (p. 163, pub. 1896.) Lieut. C.R. Conder, R.E. observes significantly that "Benjamin of Tudela (1166. A.D.) speaks of four Jewish tribes residing in BACTRIA.¹ There is an allusion in *Marco Polo* to the country of GOG and MAGOG. It appears that in the Middle Ages the the Wall of Gog and Magog,² which shut in the Ten Tribes,³ was identified with the GREAT WALL of China. (See Yule's *Marco Polo* i. pp. 52, 250, 257, 259).

"The learned Emperor Frederic II. says, in a letter to Henry II., that the Tartars *i.e.* Scythians, YUETONII, or Indo-Scyths, are *the descendants of the Ten Tribes*,⁴ and the people whom Alexander the Great shut up in the Caspian Mountains" (whence Sharon Turner traces the origin of the ANGLO-SAXONS—*Editor*.)

"The legend migrated EAST as time went on. There is no doubt that it is of JEWISH origin.

"Josephus himself speaks of Alexander's Wall in the Hyrcanian provinces of Persia.

"The connection of Gog and Magog with the Ten Tribes seems to be founded on Ezekiel XXXVIII and especially on the notice of "the Mountains of Israel" (XXXIX, 12,) which are apparently thought to be mountains where the Ten Tribes were dwelling secretly in 'THE UTMOST PARTS OF THE

1 Cf. St. Thomas's mission to the BACTRIANS, ante pp. 18-19.

2 Baktrian Gospels were found in Nestorian settlements at Turfan, in 1907 by Dr. Lecoq which *differ* from any known in the West. Artists from Baktria were employed to paint Buddhist *uttharas* at an early date but more particularly during the reign of Kanishka in Gandara.

3 Sargon II of Assyria captured

and deported Eastwards 27, 280 of the Upper and Military classes from Samaria—EPIRAIM B. C. 720, planting the House of Joseph in the Udyana district, otherwise called T'ien chuh, or Jennico.

Sennacherib, his son, carried 200, 150 captives from the cities of Judah; with which dates compare Jimmu Tennō's arrival in Japan B. C. 660.

NORTH'." The *Syriac* version of *Ezra* iv. 13, 45 gives "Aisaph" *i.e.* end of the Earth,—whither The Christ expressly commanded His Apostles to go.

In *Buddhist Records* (pp. 126, 128) the Rev. S. Beal comments on the name of the YÜE-TON people inhabiting the UDYANA district, *viz.* Yüzuf-zaias, (Yüzaf being the Oriental form of the name JOSEPH); and to their Traditions of Tathāgata, whose foot-prints¹ when He subdued the Dragon were visible to the Chinese Pilgrims; and who, (as "King of Peacocks," brought living water from a Rock; as a Serpent, to Whom looking the dying lived; and as a Great FISH left the traces of His scales on a rock), dwelt there 12 years.²

Now CHRIST to the Early Christians at Rome, was the Peacock, and *Ichthus*, the FISH, was His Mystic Name. "Fish-Christ," said Bishop Melito of Sardis in the 2nd century. Recollect that the mother of Kūkai (A.D. 774-834), feared to call him by his "True Fish" name. The Emperor Saigo conferred on him the posthumous title of Kōbō Daishi, *lit* "Great Teacher Spreading Abroad The Law."

In the West, St. Barbara is depicted holding a huge Peacock's feather³ beside a Three-storeyed TOWER, like that in King Kanishka's vision.

The Fish-bells are universally visible under the eaves of Korean temples. [Cf. Note 13].

GALATIA also was included with PHRYGIA in the sphere apportioned to St. Philip, and it is noteworthy that the Kelts were settled there 300 years before Anno Domini.

Galatia was an old citadel of Judaism. From it Gallic Christianity passed on to the Gauls in Southern France which, until the Middle Ages, was Greek and Oriental as much as Roman.

1 As on Mount Olivet at Jerusalem, and outside the *Quo-vadis?* Gate at Rome, and at the Yakushi temple at Nara in Japan.

2 Cf. the Silent years in Christ's life who said He was "sent to the lost sheep of the House of Israel"

(Matthew vi. 24; x. 1).

3 In Tibet the Peacock's feather is used as the flabellum, instead of the usual brush. I noted it on the Altar of the Lama temple in Mukden, together with the Tower and a baptismal Flagon.

The Keltic Christians of the Second century (*tempo Anshi-Kao* in China) were willing martyrs at Lyons in Gaul.

It is important to remember that GALLIC was intimately connected with ORIENTAL CHRISTIANITY for it was the Gallican Use—ascribed to the Apostle John of Ephesus—that, prevailing in Keltic Ireland in the earliest centuries, was used by Columba's monks in Britain until the usurpation of the Roman Church in the middle of the Seventh century. This Gallican Custom was observed in the Fourth-century by that great Patriarch Ambrose of Milan in Italy, who, together with his pupil Augustine of Hippo, knew the *Mikkyo* doctrine of the Divine Friendship, the "Two in company" which is inscribed on Japanese pilgrims' hats to-day.

Mikkyo (according to Asanga of Gandāra) is "simply the Revelation of Miroku."

The Sanskrit "Maitreya"—LOVE—is derived from *mitr*, a root which implies the Highest kind of Friendship, Divine,—the Harmony of the Interior Life—the Catholic "Unitive Way" followed by all the Saints, from Enoch, who "wandered in company with God," to the present time.

This Truth is symbolized by the Svastika (*Jap. manji*) which is the special emblem of MAITREYA and is on the chief bead of the Rosary used at Zenkoji, the 1300-year old Nyōrai-do, MESSIAH-temple in Japan.

NOTE 17. (p. 17). ST. MATTHEW AND PANTAENUS.

PANTAENUS, the venerable teacher and predecessor of CLEMENT OF ALEXANDRIA in the Catechetical School of that city, was sent to "India" *cir.* A.D. 189, and found there a copy of St. MATTHEW's Gospel which he took to Egypt, and (according to Eusebius), it was still extant in St. Jerome's day.

ORIGEN, in the next century, describes Pantænus as "the first Christian who had fully availed himself of the Stores of true learning and philosophy." [*Verb. sap.* to would-be modern teachers!]

Dr. Bigg ("Origins of Christianity" p. 453. n. 2) says

that the "India" to which Pantaenus travelled may mean *Afghanistan*, or India Proper, West of the river Indus; whilst Prof. E. H. Parker tells us that the Chinese often include in "India" parts of Persia and Ta-tsun i.e. Syria.

With this we may connect "Tienchu," or "Jenico,—a year and a half's journey from Japan"—which comprises GANDARA and UDYANA the country of the Yuetchi, or Yuzuf-ziahs," "sons of Joseph," who inhabited that region after Sargon II deported the Ten tribes B.C. 720 from Samaria—where Mount Ephraim was the age-long Sanctuary of SHILOH.

In the Jewish *Yalkut* the suffering Messiah is expressly designated "the Son of Ephraim ben Joseph."

It is significant that in the summer of 1916 several Buddhist relics were found at Talilo in the Rawal-pindi district, dating from about the beginning of the CHRISTIAN era, for Talilo was the old Udyana capital where (according to Hindu tradition), the youthful Buddha was educated in its University.

NOTE 18. (p. 18). "FIRST BISHOP OF THE EAST."

In the SYRIAC writings called "Mar Thomas, the Apostle." The Third-century work "*The Acts of Thomas*" actually describes him as "the Twin of Jesus," who went as a Missionary to INDIA; and in hymns composed by Ephrem Syrus, the Bishop of Edessa in the Fourth-century A.D., he is styled "The Twin Tōma who won the great Pearl," (*Jap Tōma*)."

"In this singularly interesting work *Acts of Thomas*," (says Mr. R. A. Aytoun), "Thomas and our Lord are represented as having been so like one another!" and, as a matter of fact the present Editor has Chinese and Korean pictures in which the identity of Buddha and "Daruma" are confused.¹ Dr. Rendel Harris has suggested that there was a pre-Christian Twin-Cult in EDESSA, the Heavenly Twins being patron deities of Edessa, and that this, after the city was Christianized, led to Thomas being looked upon as its patron Saint.

¹ This is worth considering because Dharmapala the contemporary of Shāka (as pictures show), is unaccountably

mixed up with an Indian monk of the same name who lived in the fifth century Anno Domini.—



SHAKA, "THE TWIN" OF TÔMA,
 SEATED ON A WHITE MANSURED LION, EXPLAINS THE LUMINOUS PEARL.
 LIKE DHARMA RĀJA IN THE FRESCOS AT PUIG-SHAN, CHINA,
 THE INTERPRIER HAS TWO DRAGONS ON HIS KĒSA,
 (AS ON THE SYRIAN STONE), AND WEARS THE
 HEBREW *tephillin* ON HIS BROW.

"This may help to explain the origin of this curious legend. There are to this day two remarkable pillars in EDESSA which are almost certainly witnesses of this early Twin Cult," (*City Centres of Early Christianity*, p. 139; 1915).

In the Roman Catacombs the TWIN FISH are a notable emblem of CHRIST with the Soul, new-born in baptismal waters.

These Twin Fish are visible on a column in the Baptistry of St. Germain—the oldest church in Paris, built some six centuries before its restoration in the Eleventh-century, *i.e.* in the very earliest period of the Gallican Church.

The Two Fish are there represented as bound to each other by a string which issues from the mouth of one and is attached to the head of the other, which may possibly have some allusion to the uniting power of the Voice from the Heavenly *Icthus*.

The Twin Fish are also visible on the West front of Autun Cathedral in France¹ and they are also found on Celtic monuments placed by the Irish missionaries as far North as Iceland and Scotland, as well as in so-called "Buddhist" books so far East as China and Japan, but chiefly in KOREA.

They are among the emblems worn by Kwan-yin, the Embodiment of the Holy Spirit who gives the New Birth. (Cf. Note 34) And I have an amulet with "Daruma" on one side and the Twin Fish on the other.

The Korean *mandara* which I presented to Waseda University represents an immense Shaka Nyorai holding this "Luminous Pearl" (*tama*) whilst explaining its meaning by a small Interpreter who wears the frontlet as prescribed in the Mosaic Book of Deuteronomy (*ch.* vi). Both faces are unmistakably Hebrew and the Lion on which the Buddha sits is also tonsured and white-skinned like its Master.

On one side of Shaka a prominent feature is the Pine-tree of Life and the Rose of Judah, whilst on the other is a VINE with huge clusters of GRAPES. Now in the SYRIAC *Didaché*

¹ See *Testimony of the Catacombs* p. 142 ff. by Rev. W. B. Marriott; and Smith's *Dictionary of Xtn. Antiquities* p. 171, Art. "Baptism."

Christ is called "the Vine of David" and "the Blessed Grape." And in the Roman Catacombs the Pine-tree is one of the earliest symbols of CHRIST.

In his SYRIAC Church-hymns Mar Ephrem, bishop of Edessa, linked St. Thomas with this incomparable PEARL.

In the Book of Leinster native and foreign saints are commemorated under the heading: "*Hic insipiunt sancti qui erant bini unius moris*," i.e. "Here begin the *Pairs of Saints* who were of one manner of life."

In this list "Thomas, Apostle" and "Brendan of Clonfert" appear side by side.

This connection is so curious that I feel constrained to give a short *resumé* of the Allegory which Brendan, the Abbot and Founder of Clonfert, A.D. 559, composed not long before his death, for it appears in almost every early European language.

Brendan set sail with 14 monks in a frail coracle of woven Willow-twigs covered with hides, in search of the Promised Land of Bliss in the West.

Ere embarking, he commanded his fellow-voyagers to enter the BOAT invoking the Three-fold Name of Father, Son, and Holy Spirit—"the SAN-I."

They reached an isle of great streams and fountains swarming with fishes, and huge white sheep.

One of these sheep was so tame that it followed them and became their Paschal-food.

On another island they found the Paradise of Birds—i.e., penitent Souls who took the form of Birds on holy days and chanted the praises of GOD with one voice, and for music clapped their wings.

These Birds told Brendan how every year—during the seven his voyage would last—he must celebrate Easter, i.e. the Rising of the SUN, upon this Isle of Birds and spend Easter Eve on the back of the biggest of all Fishes which swam in the Ocean—[the Dolphin, King of Fishes, of the Roman Catacombs, or a great whale?—singing praises all night and celebrating mass at Dawn.

So doing, the monks would eventually reach the Land of Promise.

Elsewhere, they came to a treeless isle where a Magnificent Bird brought into their Ship a bunch of GRAPES—each grapo being so large that the pound of juice in it fed each brother for a whole day, and on these Grapes the monks fed for 40 days.

The same Bird slew a Gryphon¹ which attacked them.

At last, one evening they came to the Promised Land around which a great darkness lay.

But the Light in that Land shone for ever because CHRIST was the Light thereof.

A Youth with shining Face and fair to look upon welcomed them with great joy in the Peace of Christ.

Then Brendan asked whether that Land could ever be reached by men?

The Youth replied that "it should be revealed to Brendan's successors after many days, and should be a refuge for Christians in days of persecution; and when the most high Creator should have put all nations under His feet then that Land should be manifested to all His elect." Brendan died A.D. 578.²

And, still further, in A.D. 513, a native of 'Tun-hwang, the Chinese pilgrim Sung Yun, said that "On the West bank of the great river Indus was the place where Nyorai took the Form of a Great FISH and came out of the river and for 12 years supported the people with His flesh";³ for this is the very country which Tradition associates with St. Thomas who preached the same Doctrines!

NOTE 19. (p. 19). BRAHMANS.

"BRAHMANS received the Gospel of Christ from Thomas." Less than a century ago the existence of Gondoforus, the elder brother and predecessor of Kanishka, was scouted as "legen-

¹ Dragon or Crocodile, as in "Hymn of the Pearl."

² *The Hermits*, p. 257, ff. Charles Kingsley 1913, Macmillan.

³ This Fish, called Makara, was a great MOUNTAIN which gave Rest and Refreshment. Cf. Avircius, Note 13.

dary," but, latterly, his coins have been plentifully found in the Punjab and North West India.

It is said that Thomas, a Hebrew slave, being a skilled architect, was employed by Gondoforus to build him a royal palace instead of the tent he had always occupied.

He became eventually this King's trusted counsellor, and baptized him and his brother who had, at first, all but burned him alive through a misunderstanding. [See Note 55].

Hence, it is more than probable that the Apostle filled a similar position at Kanishka's Court where, Dr. T. Richard says, he met the BRAHMAN Sage, AS'VAGHOSA (*Jap. Memyo*) who, converted from Brahmanism to DAIJO BUKKYO, became President of the Assembly at the First Council of the Mahayana, (Higher Buddhism), which Kanishka, the Yüetchi King, convened at Gandāra, on the West of the Indus. As'vaghosa "the man of Gandāra," died in the same year as St. John; i.e. A.D. 100, usually called "the third year of Trajan."

He wrote *Daijō Kishinron*, "the Awakening of Faith in the New Buddhism," which originated the MAHĀYĀNA School. Its Three Keynotes are those alike of the Fourth Gospel, and of the Indian "*Song Celestial*" (*Bhagavad Gita*) and of *Hoké-kyō*, whose dates are almost contemporary—the *Bhagavad Gita*, indeed, being inserted in the *Mahabharata* about the Second-century A.D., and "the AMIDA-KYO was translated at SIANFU in China well within that same century," said Max Müller.

The later Mongols styled Gandāra

"THE KINGDOM OF FO."

In 1909 a SYRIAN Manuscript was recovered by Dr. Rendel Harris which is of unique importance, for these *Odes of Solomon* were in existence before the death of St. John A.D. 100, and glorify MESSIAH, who was "known before the foundation of the world."

As in *Hoké-kyō*, the keynotes "Love, Joy, Faith, Truth, Knowledge, Grace, and Glory," are prominent in this Relic of

the Apostolic Age, which was possibly the only Christian hymn-book of the First Century.

Professor Harnack in 1910 pronounced this Discovery to be "superior to anything ever discovered since the *Didaché*, being Epoch-making for the higher critic of John's Gospel since the Odes contain all the important points of Johannine theology together with their religious tone and colour."

Their atmosphere, deeply imbued with the Johannine teaching of the Realized Presence and Indwelling of God, is such as Anshi-kao, the Parthian Prince, like the authors of the *San-bukkyo* and *Saddharma Pundarika* must have breathed.

It must not be forgotten that Kasyapa, who took MIROKU's image upon a White Horse to the Chinese emperor, was also a converted Brahman, like As'vaghosa (who was a native of Benares and a skilful sweet musician).

As'vaghosa had a Vision of a Golden Man who rose out of the ground.

When Kaniskha Rajah besieged Pataliputra and was victorious, he demanded a tribute of 900,000 gold pieces.

The King offered him As'vaghosa (whose unrivalled wisdom he assessed at 300,000) as a ransom, and Kanishka joyfully carried him off to his Court.

NOTE 20. (p. 19). "TO THE PARTHIANS"

the First Epistle of John was inscribed. And no wonder! for "Parthians" head the list of Nations represented at the Outpouring of the SPIRIT at Pentecost; Acts 2. 9.

Although disputed by modern critics, Augustine of Hippo (the disciple baptized by St. Ambrose, his "Spiritual Physician,") confirmed this title by writing a tract on the "*Epistle of John to the Parthians*."

"By a title prefixed to it in some copies in St. Augustine's time this First Epistle seems to have been addressed to the JEWS who were then dispersed throughout the Provinces of the Parthian Empire.¹

¹ Notes, 6, 12, 14.

"Parthia is said to have been the *chief scene* of St. John's labours. Jerome says that he took care of all the Churches in ASIA which he founded and governed. Tertullian adds that he placed bishops in all that country.

"It is even probable that in the course of his long life,¹ he put bishops into all the Churches in ASIA. In his extreme old age, he continued often to visit the Churches of ASIA.

"After the martyrdom of Timothy, bishop of Ephesus, A.D. 97, the Apostle, returning to Ephesus, assumed the Government of that Church in ASIA MINOR, which he held till the reign of Trajan."²

The metaphysical discourses of St. John's Epistles have quite a distinct character, and represent a phase of Christianity altogether *foreign to Jewish thought*, but in close harmony with the Greater Way, *Daijo Bukkyo*, teachings of the same date, which, half a century later, Anshi-Kao, the PARTHIAN Prince, took to Kwang-ti, the Chinese emperor, at Lo-yang, and, doubtless, because of these extraordinary New Teachings, was deemed "an extraordinary person." [Notes 35, 36].

A potent influence to which Christian historians have rarely called attention, albeit possessed of an energetic power difficult to exaggerate, is the final Subjugation of the Jews to the Romans and their Expatriation from Palestine, due to the Jewish Rebellion and the Sack of Jerusalem by the Romans, A.D. 70 and the War with Hadrian, 118, which resulted in the "DIASPORA;"—all highly important events for the rapid spread of Christianity.

"The Diaspora was actually irregular Colonization on a huge scale.

"In every town or centre of population throughout Europe, North Africa, and from Western to Central Asia, wherever Jewish emigrants settled, they brought more or less Christian

¹ Recent scholars date his death, A.D. 100-105.

² Alban Butler, *Lives of the Saints*, pp. 818-10, 843 ff.

heaven *i.e.* the MESSIANIC doctrine—which had been diffused throughout Palestine and adjacent countries.”¹

NOTE 21. (p. 19). THE FOURTH GOSPEL.

The profound question of the Orientalist Prof. Max Müller² deserves pondering as to the disputed authorship of the Fourth Gospel.

“What does it matter,” he asked, “Whether it were written by John, the son of Zebedee, or any other John, so long as it reveals to us the Son of God?”

“S. Chrysostome that lived in St. Jerome’s time giveth evidence with him : ‘THE DOCTRINE OF ST. JOHN’ (saith he) did not in such sort (as the Philosophers did) vanish away : but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations, being barbarous people, *translated it into their mother-tongue*, and have learned to be (True) Philosophers, he *meaneth* Christians”—(*Preface to the Authorised Version of the English Bible*).

Irenæus of Smyrna (149-179) said : “John, the disciple of the Lord, he who lay upon His breast, published a Gospel whilst dwelling in Asia.”

Irenæus had heard much and learned many things at first hand of the beloved Apostle, which he treasured in memory.

Sent by St. Polycarp, he transmitted the Gallican Use of St. John into Gaul—so closely was Asia Minor then allied with the south of modern France, the Trade-connexion between the ports of Lesser Asia and Marseilles being very great.

¹ See Introd. to Prof. A. Harnack’s “*Sources of Apostolic Canons*” by Rev. J. Owen, pp. 90, 110; 1895.

² It should be widely known amongst Far Eastern people that, owing to the antagonism of narrow-minded Christians in the West, Max Müller was forced to *omit* the Holy Bible—the Hebrew Old and Christian New Testaments—from his collection of “*Sacred Books of the East*,”

which he considered to be *also* “REVELATIONS to the various Nations!”

So well did he understand the Oriental heart that, in response, during his last illness prayer was made for his recovery in every Mosque and Temple in India.

Max Müller differentiated between professional Christianity and that of CHRIST. See Note 38.

Irenaeus became the second bishop of Lyons, and was martyred A.D. 202 with 19,000 others, mostly his converts.

Cardinal Baronius, a famous scholar in the xvth century, wrote (*Hist. of the Apostolic Times*) that "John went among the Parthians and, moreover, penetrated to the

EXTREME PARTS OF THE EAST

remaining *not always* in Asia Minor."

Specially dear was this Apostle to the Irish, whose kinship with the Galatians was close.

Because he reclined on the Lord's breast, they spoke of him as "John of the Bosom,"

In character he strongly resembles Ananda of Mahāyāna fame. (See Notes I, 22.)

When translating the text of his Gospel, which was called

"THE GOSPEL OF THE SPIRIT,"¹

the Irish monks used the finest vellum, and took the greatest pains in transcribing it.

Hence John Scotus, (d. 847) a monk of Bangor and a great Greek scholar, contrasting John with St. Peter, thus expresses this feeling: "Most high soared Peter when he said, 'Thou art the Son of the Living God!'

"But he went higher who *understood* that that same CHRIST was God of God before all time, the spiritual-winged, swift-flying, God-seeing saint John."

Buddhists have pointed out to me how St. John's writings contain their own highest doctrines, and that the Evangelist gives an *esoteric* meaning to CHRIST's teaching *re* the Trinity (*San-I*), the Divine Word (*taō*), the New Birth of the soul (symbolized by the White Lotus), the Life of Divine friendship

¹ His Apocalypse opens with "I was in the Spirit, and heard a Great Voice."

In China, Kwanyin is "the Voice-deity" and the Son, or manifested

Form of Amitabha; and with this fact we may safely call the *Fumon-bon*, Her Gospel of the Spirit. See Notes 21, 23, 30, and also 18, 24, Voice of Icthus; Vision of Hermas.



"THE GOSPEL OF THE SPIRIT."
 O'ERSHADOWED BY THE DOVE, SHĀKA NYORAI PROCLAIMS
 HIS MESSAGE TO THE TWELVE.
 The Chinese inscription says: "Our Buddha, [Fo, not man]
 preaches and tells the people of Paradise."—

(*mikkyō, yōga*), and the Perfect Love (MIROKU)—for he is known as

“THE APOSTLE OF LOVE.”¹

John was the youngest of the Apostles. The Greeks call him “the Divine;” but CHRIST surnamed him and his brother “Sons of Thunder” because of their fearlessness in proclaiming the Faith with thunder-voice, and John, in especial, the most sublime Mysteries of the Divinity of CHRIST.

In Art his emblem is the EAGLE, who gazes on the Sun with undimmed eyes.

“Not in death did John lie down, but in sleep² until the Return of CHRIST”—i.e. DAI MIROKU.

St. Jerome (who lived within 300 years of the Apostle) relates that “when earnestly pressed by the Brethren to write his Gospel he agreed, providing they observed a common Fast, and united in prayer to GOD. Then, replenished with the clearest and fullest Revelation from Heaven, he burst forth into that preface: ‘In the beginning was The Word—the VOICE—and The Word was with GOD, and The Word was GOD.’”

This sublime sentence is rendered in the Chinese version:

“Very beginning was TAŌ 道.”

The walking and conversing with GOD which that word implies is the Harmony of the Inner Life, the verity symbolized by the *Svastika*.⁴

NOTE 22. (p. 19). “THE LOTUS TEACHER.”

Such is the honorific title of the Author of the White Lotus Scripture, (Skt. *Saddharma Pundarika*) from which countless millions in China, Korea and Japan derive their hopes

¹ Hist. Church of Ireland; T. Olden, pp. 83, 84,—1892.

² Similarly, Kōbō Daishi rests in the Ōku-nō-in on Mount Kōya beneath a Luminous Pearl.

³ Identical in meaning with the Hebrew TORAH, the Sanskrit *Vāch*, and the Greek *Logos*.

⁴ Note 9.

of Immortal Life and learn to endure with patience the troubles of mundane life.

Dr. Timothy Richard¹—than whom no more devoted Christian and scholarly missionary ever lived—styled this *sutra* of Faith, Light, Life, and Love “a FIFTH Gospel,” that of St. Mark being the First; SS. Mathew and Luke’s, the Second and Third; and that of John the Divine—the most philosophical and non-Jewish—the Fourth.

“It is,” said he, “an ASIATIC *form* of the SAME Gospel in Buddhist nomenclature—not a different, although another Gospel.” (Cf. Galatians 1, 6, 7, R.V.)

ANANDA, a kinsman of Buddha and his youngest Apostle, wrote this Gospel of Immortality in his own blood.

From his wonderful memory and extensive knowledge he is often called “Tamon” *i.e.* hearing much,” because—as Hiuen Tsiang (Genjō) records—“he loved much.”

His writings usually begin: “Thus have I heard.” (Cf. 1 John 1. 1-5).

He wrote the beautiful Mahāyāna—*i.e.*: LIFE-GIVING²—scriptures, *Yakushi-kyō*, “the Twelve Desires of the Great Physician,” and the *Jizō-kyō*.³

Hokē-kyō (ch. 25, *Fumon-bon*) records the Mission of the COMFORTER (Kwan-yin) 觀世音, as do chapters 14-17 in the Fourth Gospel.

KASYAPA, (an elderly and skilled philosopher REBORN in Central India and converted from Brahmanism,) transmitted to Ananda the *Mikkyō* (yōga) doctrine which he had received direct from NYORAI 如來佛.

“For Kasyapa’s sake” the cremation of Nyorai was de-

1 “Li Timo-tai” the Chinese call him.

2 In SYRIAC usage “Salvation” is identified with LIFE, and the Greek Σωτηρ, “Saviour” is rendered Makhyāna, LIFE-GIVER.

Cf. Note 9; p. 4-ante. So, “By St. Thomas, the illumination of the Life-Giving Doctrine arose upon all the Hindus.”

3 Notes 28, 40, 48, True Physician.

4 The only available English translation is in Dr. Richard’s *New Test. of Higher Buddhism*, which includes the “*Essence of Hokē-kyō*,” and As’vaghosa’s “*Awakening of Faith*.” (pub. 1810).

Prof. Beal fully translated *Fumon-bon* in *Hokē-kyō* in his *Catena of Buddhist Scriptures*, 1871

layed until he came with the Five Hundred¹ and asked Ananda: 'Can I see the Buddha's body?'

"Then Buddha caused His Feet to appear from out His golden coffin to the Great Kasyapa; and Ananda, with his thunder-voice, recited the *sutras* to the assembled Five Hundred."

Owing to a tradition that Buddha had RE-APPEARED at this time it is called "the Sākya Era."²

Both Ananda and Kasyapa were said to be Re-incarnations of Gautama's disciples, who were the first Patriarchs of his Hinayāna School.³

In the striking Chinese mandāra at Kurodani temple, Kyoto (see *illustration*) Ananda is foremost at the Rock-Tomb to lay a Lotus-flower on the Master's corpse.

But it was an EMPTY TOMB, for the Master—to the rapture of the hitherto doubting (*Chinese*) Tamō—was not there but had risen, "as He said," and was ASCENDING in the clouds before His awe-struck disciples.

"Bishamon," like "Tamon," is a synonym for Ananda. As one of the Four DIAMOND Kings (Jap. Shi-tennō) who trample upon demons, he stands, holding a small pagoda-TOWER, at the INNER Gate of the Temples, guarding the Western horizon.

These Kings are non-existent in Hinayāna, but are in the mandāra of *Amida-kyō*.

The Scorpion, or Centipede, is Bishamon's crest (*mon* 紋) for he exorcised one such from a poisoned cup.

A votive from a drunkard is a practical illustration of this at Shigi-sen temple near Ōji; where, also, Bishamon's image is annually dipped in boiling oil.

Together with Jizō Bōsatsu (whose images are everywhere visible in Japan, with tonsured head and priestly robes, holding

1 Notes 1, 3, 33, *ante* p. 6, 7.

2 See Notes 1, 33, Xaca and MART-REYA.

3 Edkins, *Chinese Buddhism*, p. 11. 35.

the Priceless Pearl), Bishamon aided Tamura Maru to expel the Ainu from Japan.

This renowned General "had great confidence in the power of that Name Jizō 地藏菩薩".

Tamura Maru (d. 811, A.D.) was one of the Hada clan of UZUMASA. (Notes 33, 37).

Tertullian, Jerome, and Eusebius mention the historical fact that the tyrant Domitian ordered the Evangelist John to be cast into a caldron of boiling oil at Rome about A.D. 95, "from whence he emerged as from a refreshing bath."

Hence, throughout the Catholic Church he is yearly commemorated on December 27th as "a Martyr in will, if not in deed."

Under the first Christian Emperors, a church was consecrated on the site at Rome in memory thereof, which still bears the title "San Giovanni in Olio."

In England, a festival was observed for centuries on May 6th, till put down at the Reformation, called "St. John before the Latin Gate."

All servile work was then forbidden, except agriculture.

An early tradition says that the Saint charmed a serpent or Dragon¹ out of a cup given him by a priest of Diana, on the site of whose shrine the above church was eventually erected.

After this Baptism the Apostle was exiled to the isle of Patmos where he was rewarded by the glorious sunlit Visions of Heaven recorded in the Apocalypse—which Shāku Keijun, the Shingon Abbot of Meguro-Soyen, pointed out to me as "a Christian mandāra!"

Huen Chuang saw carved upon a cliff near Bamian a huge Lizard; but in India it was an Alligator or a Python.

On the pillar found at Old Wiju on the Yalu river, together with the RAMS (Note 32), there is a large Tāma-

¹ This brings these traditions into line with Saint Thoma's "Hymn of the Pearl" rescued from the Dragon i.e. Crocodile, in Egypt by the sound

of the Three-fold Name (San-j 三一) which is represented on the Nestorian Stone. (Notes 53, 60.)

PEARL at the top, and a Lizard crawling up towards it. But between the two are Seven Crosses of Latin-form surrounding the Pillar.

[Cf. "that old Serpent, the great Dragon, called the Devil and Satan," in Genesis III and Revelation 19. 9.]

NOTE 23. (p. 19). THE LOTUS BEARER.

Such is the meaning of Kwan-yin's name "Padmé-pani." Another title is "Vāch-ishvara," the VOICE-Deity.¹

Vāch, the VOICE or the WORD (as John 1. 1. Notes 18, 21.) is Her equivalent Name which is used throughout China.

It is found in the *Liturgy of Kwan-yin* with the *thousand hands and eyes*.²

"Infinite Goodness hath such ample Arms
That It embraceth all who to It turns."

"The sex," Prof. Beal remarks, "was confused in India and China, masculine and feminine being used."

But the Holy Spirit of the New Testament is masculine in the Greek version; neuter in English, although sometimes masculine; and in the Old SYRIAC Gospels both the Word and the Spirit are feminine.

This Divinity was introduced *cir.* 450 years³ after the Nirvana of Gautama Buddha, when the traditional *sūtras* (hitherto transmitted orally) were reduced to writing at an Assembly of 550 Rākan of great authority, in the Cave Aloka in MALAYA province.

In consequence of this event, Kwan-yin was canonized, the spoken words having been supplanted by the written.

Kwan-yin is the Ideal of an Indwelling Divine Presence.

In the "MANIFESTATION section" (*Fumon-bon*) of the Lotus Gospel, She assumes various appearances—"Manifested in Another Form," as Mark 16. 12.

As the Covenant Saviour and Sworn Friend, She is the

¹ Scholars long since identified Ishvara with the Hebrew Jehovah, Self-existent One.

² As the Italian poet Dante, in the XIVth Century, wrote:

³ Cf. Note 1.

Deliverer from Fear. Amidst all kinds of dangers and terrible fears and calamities She gives security, *i.e.* perfect fearlessness.

In the Buddhist *Tripitaka* (so far as is known), there is no Liturgical Service—there being no Object of worship in Hinayāna.

But when the existence of such a Saviour as Kwan-yin was accepted *then* the Mahāyāna Buddhists began to arrange a Liturgy for Her express worship.

That preserved in the Chinese Canon goes back to the Ming period, *i.e.* A.D. 1412; but it must have been known in CHINA centuries before it was incorporated in the Canon.

It is still used in the monasteries in South China.

It bears a singular likeness in outline to the common type of EASTERN CHRISTIAN Liturgies, and, adds Prof. Beal—himself being a Chaplain in the Royal Navy of Great Britain—“it left a very lasting impression on my mind, and not an unfavourable one in respect to its devotional character.”¹

NOTE 24. (p. 21). ETHIOPIA AND KOREA.

Great attention should be paid to the fact that the renowned Mediator between East and West—AMBROSE, A.D. 374-397—stated officially that “Muséus, our Brother,” (an ABYSSINIAN bishop), “had spent *some years* going to the Indies and travelled *almost everywhere* in the Country of the SERES”—(*i.e.* Chinese).

In company with Merchants, Muséus sailed from his bishopric of Adulé—a Red Sea-port which was in constant touch with the Coromandel coast of India, and the great centre of the INCENSE-trade.

Returning from CHINA through Bokhara—(Tartary, p. 21) the Bishop descended the Indus river to POTALA,² and thence home to ETHIOPIA.

In A.D. 411, a Metropolitan was consecrated for CHINA, which implies from six to twelve Suffragan bishops under him.

¹ *Catena of Buddhist Scriptures* pp. 374, 385-410 1871; now alas! out of print, so I have given this short out-

line. Mr. Beal was Professor of Chinese in London University.

² Potala, cf. Note 58.

Only a few years later, A.D. 424, the Buddhist monk Mukhoča (*Jap.* Kokuhoshi Maikutzu), coming from Pinyāng to teach the GREAT WAY, reached Itzegen, ten miles from Kiong-ju, the Shinra capital in South Korea, and was recognized as

“A MESSENGER OF NYORAI.”

After fasting a week, he healed the King's daughter by using Incense with prayer.¹

This “Life-restoring Incense” is mentioned some 350 years later on the SYRIAC Stone at SIANFU, whilst in the *Creation Epic* of Ancient Sumer, B.C. 4000, it is thus commanded:

“Daily, thy God thou shalt worship,
With Offering, Prostration of face, and Incense.
Towards thy God thou shalt have Purity of heart.
This is the due of GODHEAD.”

The St. Thomas Christians in INDIA and the present-day monks in KOREA alike burn chips of fragrant wood as Incense.

Queen Candace's Treasurer (Acts 8. 1) “a man of great authority” at Meröe, the ancient capital of ETHIOPIA, was a Sudanese and therefore coal-black in colour.

It is well to remember this fact for the Sudanese were distinguished for their missionary activity after becoming Christians—or (as Chrysostom says) “the Ethiopians were *made white*.”

Bishop Muséus must also have been black—*i.e.* a Negro; and on the above-cited Syriac Stone four “Cushee” (*i.e.* Cushite, Ethiopian, or Black) monks are named amongst the Seventy who accompanied Alopen, the Nestorian Rabbān in A.D. 636, on his Mission to Tai-tsung, China's greatest Emperor. (See Notes 41, 53, and Appendix).

Now in Chinese Mukhoča means “NEGRO” or, Son of a black man” (cf. *Niger*, p. 8 *ante*; Acts 13. 1, 2.)

¹ *The Liturgy of St. Mark* (Egypt) says: “We offer Incense before Thy glory, O God. Do Thou in its stead pour down the Grace of Thy Holy Spirit.”

From his strange colour Maihutzu's life was in danger from the Koreans, who called him "Black seed." Therefore, Mao-Li, a farmer, with whom Kokuhoshi had served as a ploughman, concealed him, and gave him a Cell—(says the old Korean history, *Tōgōku Tsugen*)—which faced the Sunrise.

A Peach-tree grew beside this rock-cave on whose fruit the Black Monk lived.

That Fruit, the Chinese say, confers IMMORTALITY on the eater.

The Chinese Epic *Sai-yen-ki* (Travels to the Western Heaven in Search of the True Law) speaks of it as planted by the Queen of the East¹ (or Heaven), who, like the Divine Kinsman, the holy Prince, dwelt by the Kwanjō (River of Baptism), at POTALA at the mouth of the INDUS.²

With a Willow-spray this Kwan-yin sprinkled the Sweet Dew³-*amrita*—by dropping *three* of its healing leaves on the neophyte's head, and thus *transformed* him.

In the Western Church baptism was termed *aqua medicinalis*.⁴

After healing the princess, Kokuhoshi advised the Korean King Nulki (A.D. 417-458) to *send to the West* for Artists to *illustrate* the Doctrine, and for 40 years these Artists laboured, constructing this circular crypt-chapel with its legible Scripture (Note 13.)

Like the Byzantine Churches, from the ivth century on to Crusading times, it was open to the sky.⁵

As in the Cambodian Basilica (Note 29), four distinct Race-types are represented in this wondrous Cave, which H. E. Count Terauchi, when Governor General, made into a National Treasure.⁶

The loveliest of the 14 *bas-reliefs* surrounding Shāka's

1 As Notes 58, 60.

2 Cf. *ante* pp. 16, 18 Missions of St. Thomas, Mar Agai, and Mar Adai, as in the Hymn of the Pearl and *Acts of Thomas*.

3 This "Sweet-Dew" is Jewish.

Josephus mentions it as resting upon the Tabernacle in the Desert.

4 Cf. Notes 5, 48.

5 *Christianity, Art and Archaeology*, W. Lowrie, 1906.

6 Ill: *Symbols of The Way*.



MOON-HALOED KWANNON OFFERS THE CHALICE.

"WISDOM SAITH, 'COME, DRINK OF THE CUP THAT I HAVE MINGLED!'"

Arnobius, the African philosopher (d. A.D. 327,) reckoned the Chinese (Seres) among the Christian nations, and said: "The Sacraments of this Great Name are now spread all over the earth in so short a time."

image in the Cave is the majestic Figure of the Moon-haloed¹ Kwan-yin presenting a stemless Chalice to the foremost of the Ten Apostles², one of whom offers fragrant Incense.

With this compare these words from the SYRIAC Rite:

"My brethren, receive the Body of the Son," cries the Church. "Drink His blood with faith and sing praise, This is the Cup which our Lord mixed on the wood of the Cross. Draw nigh, ye mortals, drink of it for pardon of offences. Halleluiah."³

Kwan-yin takes the Form of two attendants, each of whom has the *funagokō* (BOAT-SHAPED aureole,)—⁴ symbol of saving shipwrecked souls—which in the Roman Catacombs is known as *vesica piscis* and connected with the GREAT FISH, (Note 13, *Dāg*).

On the front of each Mitre is the Svastika.⁵

Both figures carry a *flabellum*, the ecclesiastical Fan, or fly-brush, which for climatic reasons is found only in the *earliest* Keltic ritual in Ireland.

One holds a *vājra* (Jap. *tokkō*), the Thunder-bolt of Divine Love,—(cf. St. John, Note 21)—token of the omnipotence of Prayer.

The other carries a baptismal flagon containing *amrita*, the "Water of IMMORTALITY," like Kōbō Daishi used.

All these symbols belong to

"THE DIFFERENT RELIGION,"

as Mahāyāna, the Neo-Buddhism, was called—because it was a Creed of AFFIRMATIONS.

The stemless Chalice held by Kwan-yin resembles one in

¹ See Keble's Anglican hymn: "The Moon above, the Church below."

² In early Christian Art, Peter who denied, and Judas who betrayed his Lord, are often omitted.

In the Roman Catholic Cathedral at Port au Prince, Hayti, the Christ

and eleven Apostles are represented *black*, Judas alone is white, as the West Indian natives are black!

³ Brightman's *Eastern Liturgies*, p. 104.

⁴ Unknown in Hināyāna.

⁵ Note 9.

Seoul Museum, about which I could obtain no information save that "the Chalice is unknown in Buddhism." This one is adorned with a Vine and Grapes.

But a Buddhist art-expert in Japan, without a hint from me, on seeing the pictures (*illustrations*) at once pronounced the above three figures to be "undoubtedly PERSIAN, and unlike Indian art."

Later on, Mao-Li received three monks into his home, whose leader was Ō-Taō.

Within the century nine Monastic Schools were founded, and so warmly interested the King of Shinra became that he was called "Kingdom of Fo-rouser." In 525-28, both he and his subjects accepted the Mahāyāna.

Prior to our Black Monk Muhkocha's arrival in S. Korea, the King of Pekché, the Western or Middle Kingdom (modern Seoul), had sent in A.D. 384 to request the Emperor Fu-Kien of CHINA for "Teachers of the Good Law."

In response, Fu-kien despatched a TIBETAN monk named MARANADA, whom the King reverently received. Recognizing him as an Ambassador of The WAY, he bestowed on him the honorific title Tō-Seng, "Monk of the TOWER."¹

This Tower is prominent in *Hoké-kyo*, the "Essence of the Lotus Gospel." [Note 1.]

In the Buddhist images of the Four Diamond Kings, it is held by Tamon-tennō. (Notes 22, 45.)

It is a notable feature in the Ritual-processions of the Gallican and Celtic Churches in Europe, and also in Malabar.² Together with a *matsu*, Pine-tree,³

THE TREE OF LIFE,

it is the chief object (*Jap. honzon*) on the High Altar of the

1 At Khotan, Nagarjuna received the *Tai-so-kai* mandara under the Sea in an Iron Tower (*i.e.* the Store of Great Mercy), and *Dai Nicht-kyo* which was revealed by the Great Sun Himself.

Nagarjuna was the Teacher of the Amitābha doctrine at Nalanda.

2 See *ante* p. 35, n. 1.

3 See Notes 18, 31. A bas-relief in the Louvre, Paris, represents Sargon II of Assyria (B.C. 720,) before this Mysterious Tree, Symbol of Immortality, ever green, fragrant, and fruit-laden.

Messiah-temple of Zenkōji, Nyorai-dō, in Japan (founded A.D. 670).

In Korean temples, the *Manji*-symbol is on Miroku's breast. It is the equivalent of *Amen*; (cf. Rev. 1.—"The Amen with the Keys." The Svastika is the Greek Key.)¹

A remarkable story of Kanishka of Gandāra tells how this Rājā, following a WHITE HARE (Notes 1, 6, 46) which suddenly disappeared, then saw a young Shepherd-Boy building a little Tower, which outgrew all Kanishka's efforts to build a greater *Stūpa*. [Cf. Gen : 11, 3-9.]

In the all-but contemporary Vision granted at Rome to the slave Hermas (Romans 16. 14, c. 90-100 A.D.) which Clement of Alexandria, Origen, Irenaeus and Athanasius greatly venerated as "divinely inspired," the Shepherd said, "I wish to shew thee all things that the HOLY SPIRIT which spake with thee in the Form of an Old Woman—the Church—shewed thee, for that Spirit is the Son of GOD and the TOWER is Myself." (See *illustration*).

That Tower "shone like the brightness of the Sun."

There was also an immense Willow-tree which represented Torah, the Law of GOD, filling the earth.

Some Chinese texts identify Kwan-yin with Mili-Fo 彌勒佛 (*Skt.* Maitreya), and both are entitled "GREAT MELOY."

A very early Christian tradition identified the SPIRIT with the Word (*Gk.* *Logos*; Chinese, *Tao*)—the pre-existent CHRIST.

So, exactly, the Taoist monk Chiu Chang Chun (A.D. 1208-1288) describes his Pilgrim, in the Chinese allegory *Sai-Yeu-ki*,² left helpless on the road beside his White Horse and, when distressed, seeing an Old Woman coming, he was afraid. "But She was none other than Kwan-yin" who, another time, appeared to him as a Little Boy.

But, to continue :

¹ Notes 9, 16.

² Translated by Dr. Richard, as

"*A Mission to Heaven*" 1913.

Hearing of the loss of his disciple, She gifted the Master with a Rainbow-hued *Kesa*¹, and a hat of *spikes*.

This "Gospel Robe" signified alike Rejection and Deliverance. Its Rainbow-colours signified the Divine Covenant, or Alliance, as in Genesis ix.²

The hat was the Tonsure which, the earliest Christians said, symbolized the glorious Crown, or Halo, which shone around and illuminated the wearer's head.

In the old—but now extinct—Japanese illustrated version of *Sai-Yeu-ki*, this "hat" was depicted as a Crown or Garland of Thorns in Kwan-yin's hand.

At Shōkōji I saw a tonsured Kwan-yin,³ and elsewhere in Korea as WISDOM, *Shō Kwan-yin*,⁴ bearing a lighted Torch—similar to "the Candle of the Lord" in the Hebrew Book of Proverbs.

The Nestorians called the Tonsure "the Crown of Thorns," and Mar Adai's *Liturgy* says: "The Holy Spirit weaveth their Crowns."

Now, to return to the Tibetan monk, who founded Double Scholastic Communities in Pekché.

His name *Maranada* is a SYRIAC word.

Dr. Philip Schaff suggests that *Maranada* is a mysterious password of the Early Christians, and cites Sabatier: "Le cri de *Maranatha* annonce la venue Seigneur non dans les espèces consacrées, mais son Retour glorieux sur les nuages du Ciel."

This sheds a reasonable light on that mysterious word, for it occurs in the *Didaché*—"the Teaching of the Lord through

1 Cf. *Hymn of the Soul*. Note 80.

2 Note 33.

3 For full details about the Mission of Kwan-yin—"the Holy Spirit of the Far Eastern Gospel"—consult Dr. T. Richard's fine translation of the White Lotus, ch. xxv, *Fumon-bon*, "the most precious to the Japanese" as the Shingon Abbot Shaku Keijun, of Meiguro Soyon, told me. (See *New Test. Higher Buddhism* pp. 16-23 cf., 19).

Under Her Indian name "Avalokitesvara," Nagarjuna was specially

devoted to Her. (*Buddhist Records*.)

In the *Jewish Testaments of the Twelve Patriarchs*, (written in Hebrew, B.C. 109-106) that of JOSEPH has a remarkable affinity to the *Fumon-bon*. It was translated into Greek and Armenian, and recently into English, 1808, by Dr. R. H. Charles of Oxford.

4 In the viith century the Emperor Justinian dedicated a Basilica to the Holy Wisdom (*Gk. Sophia*) at Constantinople. (Note 29).

the Twelve Apostles to the Gentiles"—that very earliest Christian manual,—at the close of a Grace in the *Agapé*, love-feast, of the first Christians :—"Maranada, the Lord cometh !"¹

Written in SYRIAC, c. A.D. 70-100, its title says :

"FOR THE NATIONS."

Turning to our frontispiece we note that Dai Miroku wears a jewelled breastplate like that of Israel's High Priest who bore the names of the Twelve Tribes of Israel on his heart when entering the Divine Presence (*Exodus* 28, 15-30).

But in Miroku's breastplate there are Sixty Jewels, which must be to indicate that His Gospel was "FOR THE NATIONS" and included the whole Human Race ; "that the Gentiles should be fellow-heirs."

"In 1910 some well-diggers at ANTIOCH discovered silver objects for ancient Church-worship, probably dating A.D. 57-87.

"The Chalice is exquisitely adorned with bunches of Grapes, Vines, and Birds (always emblems of the Soul) ; and, wonder of wonders ! the portraits of Christ and *ten* Apostles, as never before or perhaps after, worked out in metal in Christian Art.

"The Saviour's Face is divinely sweet and gentle, and the heads of the Apostles demonstrate remarkably their individual characteristics."²

The probable date being the First Century brings this to a point practically contemporary with the story of Buddha's bowl (*pātra*) or Holy Chail³—which is connected with King Kanishka and was carried West to Glastonbury in Britain about the same time.

1 Cf. also 1 Cor. xvi, 22, R. V. *mg.* ; Rev. 22, 20.

The *Didaché* originated in SYRIA, probably at ANTIOCH, which Greek-speaking city Dr. P. Schaft considers was "the Mother of Gentile Christianity," *i.e.* of the West.

EDISSA filled that place to the Eastern world, using the Syriac tongue.

2 See Dr. G. A. Eisen, *Am Journ. Archeology* (Oct.-Dec. 1916 ; April-June 1917) pp. 550-2 ; *The New Archeological Discoveries*, Dr. C. M. Cobern, New York, 1917.

3 The story of Buddha's *pātra* and its travels is given in *Buddhist Records of the Western World* 1, p. LXXVIII.

My lecture to the Royal Asiatic Society (Korean Branch, Transactions IV, 22, 1913)—“*Some recent discoveries in Korean temples and Early Christianity*,”—suggests the connection of the Holy Grail with the Queen of Heaven and the Cup in Mukocha's cave, *ante* p. 132-3, 137.

NOTE 25. (pp. 29). PERSIA AND INDIA.

John, “Bishop of PERSIA and Great INDIA,” was one of the 318 who framed and signed the NICENE Creed at the Council of Nicea A.D. 325,—the invisible Holy Spirit being the Three Hundred and Nineteenth present.

“INDIA” was probably the India *West* of the Punjab.¹

It is significant in this connection that the Doctrines, Pictures and Names of Amitābha, Dai Seishi-Miroku, and Kwannon-sāma of the MAHAYANA, i.e. *Daijō Bukkyō* teaching, are distinctly traceable to PERSIA, i.e. PARTHIA, so far back at least as A.D. 100.²

Grunwedel (*Buddhist Art in India*), makes a statement of utmost importance, viz. that “in Gandāra and Udyāna the ROYAL Figures of MAITREYA (*Jap.* Miroku) are prominent, more so than those of Gautama, the founder of Buddhism.”³

At the new Buddhist temple in Mukden, I got a copy of the beautiful *fresco* which represents the House of God descending from Heaven with Gifts for worship brought down by MIROKU,—a Crystal Rosary⁴ being His special emblem—with fulness of joy, (*ill., ante.*)

¹ See Notes 14, 16, 17.

² Cf. Kokuhoshi's cave, Note 24. These, and the Doctrine of the TRINITY—*San-i*—are found in KHO-TAN-Buddhism.

³ See Notes 1, 9, 13, 20, on “King Messiah,” also *frontispiece*.

⁴ A remarkable Italian picture, centuries later, shows St. Dominic receiving a Rosary from the Holy Child Jesus (who strongly resembles the Infant Shāka), standing at the Virgin's feet.

This Saint is also represented with

the *juppō* on his forehead. See *ill.* Note 29.

The early anchorites are said to have filled their mouths with pebbles which they spat out, one by one, as each verse of the Psalm they recited was finished. Hence originated the Rosary! which is common to Christians, Moslems, and Mahāyānists, but is unknown in Hinā Buddhism.

The Arab Rosary consists of “the Ninety-nine Beautiful Names of God.”



THE RAKAN WELCOME THE GIFTS FOR ACCEPTABLE WORSHIP BROUGHT DOWN

IN THE TOWER FROM HEAVEN BY MIROKU, WHOSE EMBLEM IS

THE ROSARY AND HIS CHARACTERISTIC—JOY

*Dharma, (Chinese, Toma) red-robed, sits aloof in a cave.
To face p. 138.*

From the New Buddhist temple, Mukden, Manchuria 1913

33 | 34 | 35 | 36 |

NOTE 26. (p. 21). THE HUNS—HUNGNU.

With Cosmas' statement compare the Chinese *Sai-yeu-ki* (pp. 90, 91) which mentions the Diamond Coil which "civilized the Huns into Buddhas"¹—for St. Hippolytus, a great Christian philosopher and disciple of Irenaeus, A.D. 200, spoke of Souls being "divinized.")

Cf. also the Emperor Tai Tsung's statement: "In the days of Emperor Ming-ti of the Han dynasty began the worship of the Gods of the Huns."

Later, when they invaded Europe, the Huns were said to "worship a White Christ."²

Dr. Richard, introducing *Sai-yeu-ki*, says (p. 34):

"Pope Calixtus said the New Buddhism was Christian, hence its great success in High Asia."

Before becoming Pope (A.D. 218-222) this martyr-bishop presided over a great cemetery at Rome, now known as "St. Calixtus' Catacombs," wherein so many "Buddhist" symbols have been found, such as the Four-armed Cross (like that known as "the SECRET of Kongō-san" in the heart of Diamond Mountain in Korea), which is stamped on Eucharistic loaves; and also a fresco of a storm-tossed ship whose only passenger stands erect, praying to One who leans out of Heaven, with two Light-rays proceeding from His eyes, and lays a Hand in Blessing on his head, exactly as in a mandāra Zendō, the Chinese monk (viii cent.), is depicted drawn up by these Rays through Flood and Fire; venomous snakes, wild beasts and devilish men being powerless to touch him. (Note 48).

NOTE 27. (p. 22). "SCYTHIANS,"

* i.e. the Getae (in Chinese, Yüetchi) tribes, (Notes 16, 17) of whom the "Lesser" were settled in TIBET, and "the Greater," Ta-Yuetchi, whose mightiest sovereign was KANI-

¹ Cf. Note 33. Buddhō Simba early in the 14th century.
was the chief civilizer of the Huns ² Cf. *Iso*, Note.

SHKA, younger brother of the Gondoforus whom St. Thomas served as a slave.

Their capital cities, KHOTAN in Central Asia, and BALKH "the Mother of Cities" in BAKTRIA, (which the Yüetchi had conquered B.C. 163), were the two Great Spiritual Centres of "SCYTHIC Buddhism," the MAHAYANA Great Development School, "LIFE-GIVING WAY," or "School of the Great SHIP," often called "KHOTAN Buddhism."¹

It is important to ponder over these historical facts as modern scholars say that the *Saddharma Pundarika* (Jap. *Hokékyō*) with its Sun-lit passages of Immortal Hope, "the Gospel of the White Lotus," is of YÜETCHI, i.e. Scythian origin—not Indian—and dates from as early as the First or Second Century A.D.

Its Three Key-notes are identical with those of St. John's writings, viz. the Infinite LIGHT, LIFE, and LOVE.

Its reputed author Lungshu, NAGARJUNA (i.e. Conqueror of the Dragon), was converted and baptized after Confession and Repentance in an Iron Tower in the Great Yüetchi capital KHOTAN; Nagārjuna himself being a native of North West INDIA then, also, possessed by the Great Yüetchi whose king, Kadphises I, sent the Oracle about SHALUH, the Divine Man, being then in Tienchuh (Jenico),² to the Chinese Emperor Ai, B.C. 2. (Notes, I, 33).

Some say that Nagārjuna was present at Kanishka's Great Council; but he certainly succeeded that monarch's chief adviser, AS'VAGHOSA, in the Mahāyāna—New Buddhist—Patriarchate.

The "Néhan-sutra of the Great Decease" was specially well translated into CHINESE by a Great Yüetchi monk in A.D. 170, and the Lotus-sutra of the GOOD WAY (*Hoké-kyō*) was translated in the same 11th Century at SIANFU.

¹ Cf. Buddho-Simha and Hui-yuan (Jap. Yéon), Note 33.

² "Our Religion originally comes from Tienchu," is on the stone stele, dated 1489, found on the site of the

Jews' synagogue at Kaifeng in Honan—(see *Chinese Jews* p. 4, M. Adler).

Since 1913 it has been preserved by the Anglican Mission there.

APOSTOLATE OF HIGH ASIA

Note 28. (pp. 36-43.)

In the Malabar Liturgy¹, thanks are given because "by St. Thomas, the Kingdom of Heaven took wings and flew to the Utmost parts of CHINA"—this would include MANCHURIA (Note 35.)—and that by him "the CHINESE and Ethiopians" were converted to the Truth and believed in the Father, the Son, and the Holy Spirit."

This Faith, in Mahāyāna language, is that of the SAN-I, 三一 i. e. AMITABHA 阿彌陀 the Heavenly All-Father, DAI SEISHI 大勢至菩薩, the Redeemer-Son, and KWANNON 觀音, the Holy Spirit and Mother of man's soul.

To the Persian monk Afrates, CHRIST revealed Himself as an INDWELLING SPIRIT—fighting against Evil in the Temple of the heart.

Relying on the authority of CHINESE historians, the sinologist André Muller found that "in A.D. 65, XAOA (Sakya),² an Indian philosopher, came to CHINA and preached amongst other doctrines that of the Divine THREE-in-ONE."³

Those who followed this Teaching called themselves Xé-Kiao 敎 and also Fo-Kiao 佛教.⁴

It would seem that this was the Doctrine of XAOA rather than Himself, unless it refers to His "twin?"

Around Tch'eng-ti, the capital of Sze-chuan, an American travelling to Mount Omi (峨嵋) A.D. 1888, noticed red or white crosses sewn on the Chinese children's clothes.⁵

In the Sze-chuan temples—one of which is "the Sanctuary of the White Buddha" 白佛寺—Tāmo 達磨 has often a Latin cross on his chest instead of his usual *Svastika*. This led

¹ *Ante* pp. 40, 60, 82. Note 48.

² "Ethiopians"—cf. *ante* p. 19. with "Mar Thomas, a native black bishop who belonged, to MALABAR." The whole coast abounds with Xtns. pp. 77-82.

³ Cf. Note, 31, 33, 35, 29, Sakya, Xaoa, (Jap Shaka).

It was the arrival of this Three

One Image from Korea A.D. 552 (now shrined at Zenkoji) which caused the Emperor Kimmei to leap from his throne with joy.

⁴ Notes 33, 36, 37, 53.

⁵ *Cross et Svastika*, p. 107.

⁶ Cf. *ante* pp. 35, 38, 98.

⁷ Note 29.

the early Catholic Fathers—not unreasonably—to identify him with Saint Thomas.

In these images the first finger of his right hand is raised.

At the Celestial Happiness monastery, Yung-ch'ing Ssu, on Mount Omi his figure is with that of Fugen (P'u Hsien 普賢) who rode on a White elephant from India to CHINA.

This, methinks, may associate him with MANJUSRI,¹ who rode similarly on a Lion or a Dog.

Is it not very remarkable that the sanctity of Mount Omi dates from Ming-ti's reign, A.D. 58-75, when that emperor had the Vision of the Golden Man² who said: "My Law shall spread to the East"?

An official was seeking for medicinal herbs—for which the mountain is famous—when a DEER, whose foot-steps resembled LOTUS-flowers, guided him to the brink of a terrible precipice where the glorious Rainbow-hued aureole of 佛光;

"THE GLORY OF BUDDHA"

appeared to him.

Buddha Himself left His foot-print³ on the top of Mount Omi.

This story of the Deer brings it into line with "the Shadow of God brought on a Cloud by God's Deer"⁴ to Kasuga at Nara A.D. 710 by the Fujiwara Minister—a Mirror garlanded with *Sakaki*, the Shintō Tree of Life, exactly like that at the prow of the Three-in-One⁵ Boat at the Itsukushima festival.⁶

Mount Omi, in Tibetan Sze-chuan, is consecrated to Fugen, the Universal Good. On it there is an invisible Flying Bell whose melodious tones are audible everywhere.⁷

1 See Note 35.

2 Cf. thoughtfully Ezek. 8. 2.

3 Cf. *ante* p. 43; Kwang-ti, Note 36.

4 Cf. title of Psalm 22, "*To the Hind of the Dawn*." Some Hebrew scholars render Genesis 22, 13 as *STAG* rather than "Ram"; see Note 29. Kasuga 春日 means SPRING-SUN or DAY-SPRING; cf. Luke 1. 70 and mg,

Sun-rising, or the Branch; see Note 55 as to the CLOUD.

5 Note 37, Tripod of Confucius.

6 Ill. opposite of the San-i Boat, Itsukushima, a shrine founded A.D. 593. The Boat festival was introduced by the Fujiwara family later, but no definite information is available.

7 See Note 47.

In the temple devoted to AMITABHA, who receives and leads the soul to Paradise,¹ there is a noteworthy Triad—*viz*: Yakushi Nyorai 藥師如來 the Healing Buddha,² with Kwan-on 觀音 and Jizō 地藏 on either side.

“By many names is He called”³ said the Blessed Ananias (a Persian ascetic, in the 5th Century)—“Guide, and Way, Door and Pearl, and Lamp;” and in the *Acta* when Mazdai, the Indian King, asked the Apostle the name of his Master, the Lord of Heaven and earth? Thomas replied, “Thou canst not know His True Name now, but I tell thee the name that has been given Him for a season—Jesus, the CHRIST.”⁴

“THE SECRET OF MAKĀYUN-AN”

In the Inner DIAMOND⁵ Mountain, Korea, there is a mighty cliff, on whose face an equal-armed Cross is incised.

Vis à vis to this Cross is a tiny Convent—used for Retreats,—from whose roof floats a White Banner⁶ bedecked with a *Svastica*⁷—“the Crest of the Mahāyāna.”

Both Symbols, the monks say, are identical in meaning: namely, LIFE.

Within the Sanctuary is the Holy Trinity, veiled. The White-robed Kwanyin (with Amida on Her head and holding a flagon of Sweet Dew) is on the left of the Central figure, Ō Shāka San,⁸ and on the right, Dai Seishi, also with a flagon, has crosses on His robes and a Pagoda-tower on His head—the symbol of the Divine Indwelling.⁹

¹ Luke 23, 43.

² See N. T. II. B. p. 1, His “Twelve Desires.” Notes 22, 40.

³ Note 31. Each of the 12,000 peaks on the Korean Diamond Mountains bears a separate name—but the Central and Chief is named DAI NYORAI NYORAI.

⁴ Phil. 2, 5-11; Note 40.

⁵ Note 1.

⁶ White, the colour of Light; cf. Notes 1, 2, 28.

⁷ *Ante* p. 14; Notes 9.

⁸ Cf. Xaca, Notes 32, 38, 59.

⁹ *Hō-tō* is “the great Tower of Hidden Treasures.”

Hō sig. “precious Treasure” *i.e.* Life, Joy Everlasting.”

Tō—“no fire, no water can destroy it,” *i.e.* the Indestructible Life.

This is in strict harmony with the millenia-old texts on the Great Pyramid, embodied in the Egyptian *Book of the Dead*, and the Early Xtn “*Vision of Hermas*” at Rome.

Behind Them are Anan and Kasyapa, the authors of the *Daijō* sutras—*Sanbukyō*—who, although frequent in Chinese temples, are mostly found in those of Zen-shū in Japan.

There is also a picture of TĀMO who, the monks told me, “came from India, 1700 years or more ago.”¹

Robed in dark green, he crosses the waves on a Lotus-leaf.

The saying is note-worthy that “whoso maketh the Pilgrimage to MAKĀYUN-AN is exempted forever from the terrors of hell,” for in the SYRIAC usage Salvation is identical with LIFE, and Makyāna, LIFE-GIVER, replaces the Greek *Σωτήρ*, Saviour, Deliverer²; and *Makāyun* is the Korean equivalent for the Syriac Makyāna.

I visited Makāyun An in 1914, and again in 1915, and described the Pilgrimage in my “*Symbols of The Way*” (ch. 4), so will only add here that pondering over the appalling “Eight Abysses” through which the track leads to the “*Secret of Diamond Mountain*,” besides other symbols (e.g. the daily worship with Incense of the Three Gods—SAN-I) convinces me increasingly of the connection of its teachings with the *Acta* of Saint Thomas.³

CAMBODJAN BASILICAS

Note 29. (pp. 37, 38)

From its ruins, Angkor Vat appears to date from the SECOND CENTURY.⁴

Two hundred monks still sing praises there by night and day.⁵ This perpetual praise was a marked feature in the early Monasticism of the West.

1 Contrast—Bodhidharma A.D. 520. Note 58.

2 Burkitt's *Early Xty outside Roman Empire* p. 12.

3 Pronounced in all European tongues (except English) TōMA, or tōma.

4 *China and Religion*—p. 55, E. II. Parker, 1905. Cf Note 23, Sudan.

5 In the Hall of the Great Hero-God (cf. Isaiah 9. 6) in Tibet, the Invocations are PRAISES rather than prayers. The Praying-Flags and Wheels would more accurately be described as PRAISING-Flags and

Wheels,—as the large Bells in China were “PRAYER-Bells”, and cf. the Wind-bells with Fish-clappers in Korea (“*Symbols of The Way*”, E. A. Gordon; “*From Peking to Mandalay*.” (1908) R. J. Johnston; *Wanderings in China*” O. Gordon Cumming); —or as Edkins says: “In the Buddhist literature there is nothing but PRAISE, and invocations in an exceedingly brief form. It is a prayerless and godless religion if looked at from the Xtn point of view.” (*Chinese Buddhism* p. 258).

"On the platform of the summit of this immense Temple four identical galleries, all equally long, make A Cross with equal arms and converge upon the HOLY OF HOLIES which marks the centre of the Mountain-temple.¹

"A colossal TOWER, in outline like a tiara, which can be seen far away in the plain, rises at the end of each arm of the CROSS formed by the Four Naves, and above the Holy of Holies where the four Naves meet, a fifth TOWER, the most wonderful and the most elaborate, surpassing all the others, commands from a height of over 200 ft. the thick green shroud of the forest.

"According to a learned CHINESE writer, who visited this mysterious Empire on the eve of its decline about the XIIIth century, and has left us the only known documents concerning its magnificence, this Central Tower was then crowned with

A GOLDEN LOTUS,²

so large that it could be seen shining in the air from every point of the now buried town."

Compare this French Academician Pierre Loti's description with the fact that the four great Pilgrimage-Churches at Jerusalem were grouped around a fifth and central one—namely, that of the HOLY SEPULCHRE.

Also, that on the Danish equal-armed "Dagmar Cross," CHRIST Himself is the Centre of the Four Evangelists, whilst Four Pearls adorn its corners.³

Queen Dagmar died A.D. 1212, and her Cross shews Byzantine influence.

We should further note that at Kōya-san, in Japan, DAINICHI NYORAI (Skt. Vairochana) is Himself the Central, (*i.e.* fifth) of the *Gō Butsu* on the baptizing priest's mitre, (Cf. ill.

¹ Buddhist Temples in the Far East have their "Mountain-name" as well as a "Monastery title." (P. Y. Saeki).

In the earliest Liturgy *Didache*, a Eucharistic prayer alludes to "the

broken Bread scattered in grains over the Mountains." (Dr. Philip Schaff.) Cf. Note 81.

² Notes 36, 47.

³ Ill. p. 87, Hulme's "Symbolism in Art."

St. Ambrose's Buckle); and on Hiyé-san the figure of Dai Nichi, seated between Miroku and Kwannon, has these Five on His forehead.

P. Loti says that "the few inhabitants of the river banks are more Hindu, more Aryan in type; their eyes large and *straight*, the eye-brows well marked, and moustaches shadow the lips of the men. The habitations are also different, higher and raised on piles. We are no longer in Cochin-China. We have entered CAMBODIA."

Again: "The presence of an INDIAN strain in this people's blood becomes more and more pronounced, and many of the women have large, black eyes, shaded by lashes that might be the envy of a Bayadira."¹

As a matter of fact, Hindu trading-colonists from N. W. India, *i.e.* Gandara and Udyana, did settle in CAMBODIA and Indo-China in the First and Second Centuries, A.D.²

St. Thomas, in the old SYRO-HINDU records, is said to have crossed over to CAMBODIA from India,³ and he was a renowned Architect.

Pierre Loti illustrates a colonnade in Angkor Vat.

It is formed of ROMO-DORIC pillars like those in the *kakemono* of the White Basilica whose inscription Prof. A. H. Sayce⁴ of Oxford at once recognized as CAMBODIAN.

Originally brought from Cambodia, via Nanking in China, to a temple near Fusan in S. Korea this picture was preserved there for a century before a Japanese from Seoul obtained it and, failing after 10 years to discover its meaning, sent it to a Tokyo friend to give to me, and it is now at Waseda.

Quite evidently, it represents the

DESCENT OF THE HOLY SPIRIT

at Pentecost (p. 3)

¹ "Siam" pp. 21, 104-6, 110.

² Cf. Note 86.

³ When lately at Madras, a Japanese friend was asked by a Punjabi,

"Do you know that one of Buddha's disciples got as far as JAPAN?"

⁴ Notes 31.



AMBROSE,

PRIMATE OF THE GALLICAN CHURCH (BORN AT TRÈVES IN GAUL, A.D. 375;
AT MILAN, 397). "AN ORACLE TO THE WEST, A POWER IN
THE EAST, AND A GREAT MAGICIAN."

Note the Eastern flabellum. The Buckle with the Gō-butsu, (introduced fr
in the VIIth century), is conspicuous on the robes of Buddhist priests in
Japan, and notably so on the Statues of the Twelve Generals of
the Divine Law around Yakushi Nyōrai at Uzumasa.

17/10/2017

Tiled with FISH-scales, the corners of the roof are Dolphins like those on Korean temples and all those founded by Shōtoku Taishi, c. A.D. 600, especially that at Nakayama, dedicated to the Fish-Kwannon, "Gyōrin, the Merciful Dai Bōsatsu, Saviour of the world."

These Dolphins appear on the Empress Jingu's triumphal Car for, on returning from Korea, A.D. 193, "she found in the Sea a Nyo-i PEARL."³

Above the Basilica's portal the same Triangle appears as on the Nestorian Stone, and in Nagarjuna's *Taizō-kai* mandara, i.e. Spiritual Allegory. [Note 46.]

There are three Naves. In the Central, the WHITE Kwanyin,⁴ the Lotus-Bearer, *Padmé pani*, (Note 23.) crowned with a flaming *hōshu-nō tōma*⁵—Luminous Pearl—and throned on the Lotus, explains the Law to an audience, whose majority is white. (see Note 1,—White Horse).

Listening Penitents sit in the two outer Naves.

A White CLOUD fills the Temple and TONGUES OF FIRE⁶ descend upon the Buddha, whilst in the sky above Angels, bearing White Lotus-buds, fly eagerly to gaze down at the Wonderful sight—as at Bethlehem, "which Things the Angels desire to look into."

This Cambodian Basilica with its Triple Nave is the counterpart of that erected at Rome by Constantine the Great who, in A.D. 324, made Christianity the Official Religion of the world.

1 The Worship-halls at Miyajima and Zenkōji are in the form of a Basilica with similar circular pillars.

2 Cf. Hymn, Note 60.

3 Recently dated A.D. 340.

4 An image outside Seoul known as "the White Buddha" is actually inscribed "KWANZEON" in Chinese ideographs.

5 The well known symbol in the Roman Catacombs of "a heart on fire with love to God."

6 These "Tongues of Fire" are described as "Widely spread throughout the world—like that of one's own land," (*Hokē-kyō* 21). The above chapter tells of God manifesting Himself both as Messiah and the Holy Spirit; in agreement with Hermas' "*Vision of the Shepherd*" and the *Fumon-bon*.

7 Ill. p. 94, "*How to See the Vatican*," Douglas Sladen, 1914.

“LIFE-GIVING BREATH.”

Note 30. (p. 40.)

“Amen, Amen, I say to thee, ‘That if a man be not born of water and the SPIRIT, he cannot enter into the Kingdom of ALŌHA.’”

“Whatsoever is born of the flesh, is flesh; and whatsoever is born of the SPIRIT, is spirit.”

“Wonder not that I have said to thee, that it behoves thee to be born anew.”

“The Wind bloweth where She willeth² and Her Voice thou hearest.

“But thou knowest not whence She cometh, nor whither She goeth; so is every man who is born of the SPIRIT,” (*Syriac Version*, John 3. 5-8).

In the *Gospel of the Hebrews* the Holy Spirit is spoken of by CHRIST as “My Mother,” just as Far Eastern pictures shew Kwannon as the Mother of Shāka Tanjō, and at the Messiah-Temple of Zenkōji, founded A.D. 670, She is called “the Mother of Buddha.”

That Gospel is as old as the three Synoptics and was accepted by the Judæo-Christian Church. Eusebius, the Church historian, said “the Hebrews were particularly delighted with it.”³

Origen and St. Jerome quoted it as “inspired.”

Its recovery in the XIXth Cent. together with that of *Diatessaron* “the Gospel of the Four”; Aristides’ “*Apology*”⁴ to Emperor Hadrian; and *Didaché*, “the Teaching of the

1 See Ram near Khartum so inscribed, *ante*. p. 49 and Note 32.

“ALŌHA” is used every-where in the SYRIAC Gospels where the Greek gives “GOD,” θεός, and upon the Stone of Witness in China. Note 53.

2 Cf. Gen. 1, 2. R.V. In all Semitic languages *Rāh*, “the Breath,” and the Spirit are feminine. Cf. the Life-giving Breath of Ezekiel 37, the Hebrew captive’s prophecy B.C. 519, and John 13. 22. According to his beautiful “*Confessions*,” both Patrick and St.

Bright experienced much of what they called “the divine RESPONSE” to this Indwelling Spirit.

3 Notes 33.

Eusebius (A.D. 260-340) wrote a great Christian treatise on Comparative Religion, entitled “*Preparation for the Gospel*.”

4 This Athenian philosopher’s “*Apology*” (or argument for Christianity) written in Greek was translated into Syriac and Armenian.

Twelve " (Apostles), was one of the most remarkable, and even miraculous of

RECENT DISCOVERIES.

" The writer of *Didaché* " says Dr. P. Schaff, " was acquainted with the Fourth Gospel " (Note 21), " and other similar teachings. There is a remarkable resemblance which cannot be accidental.

" In both God is addressed as " HOLY FATHER " (John 17, 11; *Did.* 11).

" The Eucharistic prayers breathe a Johannine atmosphere and must have proceeded from a primitive circle of disciples controlled by the spirit and teaching of St. John."

With this great German scholar's pronouncement we may safely compare the similar teaching of As'vaghosa, of Anan in *Saddharma Pundarika*, (the wondrous Law of the Lotus, *Hokékyō*, *Fumon-bon*, etc.); and the devotion to the Persian AMITABHA, " Holy Father " in " NAMU AMIDA BUTSU (南無阿彌陀佛)—whose Name is sometimes rendered in the Chinese text " GREAT SYMPATHIZER."

The AMITABHA doctrine is quite foreign to Hinayāna *i.e.* Orthodox Indian, Pali, or Southern Buddhism.

In the Mahāyāna, or Northern Sanskrit school, it is only found in *San-bukyō* *i.e.* the Larger and Smaller *Sukavati vyūha*, or " Immortal Life sutras preached by Buddha," and the *Amitayus-dhyana* sutra—passages from which are quoted on the Nestorian Stone at Sianfu.

It appears that the Church of the Far East—which has been styled " AMIDA-ISM " as differentiated from the original Buddhism—emphasized an aspect of the Third Person of the Blessed Trinity which the modern West has overlooked to a large degree although it is a most prominent feature in Alban Butler's standard *Lives of the Saints*.

In Mahāyāna teaching (according to Hsien Tsiang) Kwan-yin is the Luminous Voice, who satisfies all doubts.

During MAITREYA's absence (who will be the Buddha of

the next era) She is the Buddha of the present age—a view certainly *not* foreign to that of Western Christianity! (see *Sī-yu-hi, Buddhist Records*. I, XIX, 27; II, 126, 234-5).

“TAMERS.”

Note 31. (p. 32; and Appendix).

ETCHMIADZIN near Mount Ararat. This still existent Abbey was constructed by the Apostle of ARMENIA, Gregory the Illuminator, who was of the same royal Arsac blood as Abgar the Black of EDESSA,¹ of Anshi-kao, the PARTHIAN prince,² and of Tiridates III whom, with his Queen and four million Armenian subjects, this Saint converted and baptized, in A.D. 302.

Because of a Vision of One *descending from Heaven*, he named the site Etch-Miadzin, “Descended-the-Only-Begotten,” just as in TIBET we find Shāka Nyorai called Thub’pa—“the Mighty God who came down, Jōvō Rinpoché.”

The Armenian *Liturgy* mentions “The Life-giving TRINITY,” and “the Three-fold personality of God undivided.”

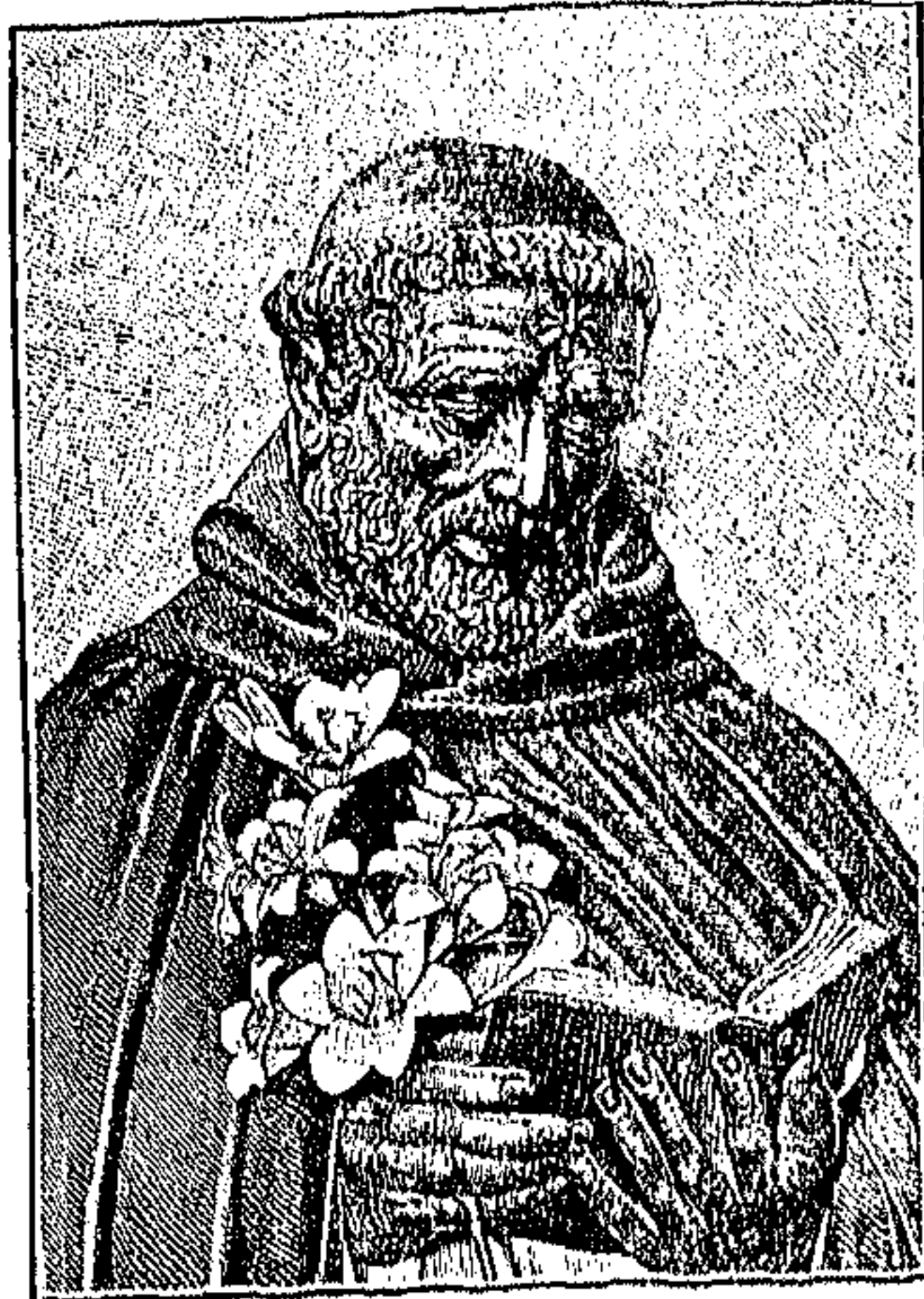
As a disciple of “the Heavenly Herdsman”—a title alike of BUDDHA and of CHRIST—Gregory tamed men whose beast nature was that of bears, tigers, etc.; (cf. 2 Peter 2. 12, R. V. “born mere animals”). In the *Acta*, St. Thomas tamed four wild asses.

The savage-hearted King, Tiridates himself, from being a wild boar was transformed into his true self,³ and desiring the conversion of his friend, Constantine the Great, travelled to Rome.

¹ Eusebius found in the Edessa archives the Letters of Christ and Abgarus, written in their own hands, and translated them from the SYRIAC originals (*Ecl. Hist.* ii, 13). Note 4.
Cardinal Baronius (Note 53) and similar scholars were firmly convinced of their authenticity.

² Note 36.

³ The Dean of Canterbury F. W. Farrar, (*Life of Christ in Art* p. 31, n. 1) quotes as “very interesting” from Clement of Alexandria’s *Protreptikon* that “Orpheus tamed beasts, Christ tamed Men; Birds, *i.e.* the frivolous; serpents, *i.e.* deceivers; lions, *i.e.* the furious; swine, *i.e.* the lustful; wolves, *i.e.* the avaricious; stones and trees—the unintelligent.”



DOMINIC,
A.D. 1170-1221.

A SPANIARD, WHO—"EVER WALKING IN THE DIVINE PRESENCE AND INSTRUCTED
BY THE ORACLE OF THE HOLY SPIRIT"—FOUNDED AN ORDER OF MONKS
AND NUNS PLEDGED TO "SPREAD THE KINGDOM OF GOD
EVERYWHERE."

Hence observe the Juppō-symbol on his brow, and the White Lily of Light in his
hand—the Western equivalent of the White Lotus-emblem of
Regeneration in Asia.

In the Roman Catacombs Christ is often represented as Orpheus, a Young Man with a harp, lion, wolf, leopard, horse, sheep, serpent, and tortoise gathered round Him; Peacocks and other birds on the branches of the FIR-TREE¹ which always represents CHRIST—and at Zenkōji in Japan (the Messiah-temple) it is surrounded by Seven ever-burning Lamps².

One such picture in an Octagon frame (always symbolic of Regeneration) is in the Callistus Catacomb,³—and probably dates from *tempo* Nero.⁴

The *sutras* say: "Buddha is an incomparable Charioteer of men who are tamed," and the eighth of His TEN titles⁵ is "Tamer of all beings."

"The Armenian Christians were exceedingly numerous, and *dispersed over all the Countries of the East*," says Mr. Yeates.

A TYPICAL ARMENIAN ALTAR.⁶

Note 32 (p. 31.)

Prominent on its frontal is the *juppō*-symbol which anyone acquainted with the Mahāyāna temples in Japan, or in Korea, will at once recognize as an Eight-pointed Cross.

In the Far East a large *juppō* appears on Kwannon's breast, and on Her head a small image of AMIDA betokens reverence, just as in the Greek Church St. Chrysostom's *Liturgy* prescribes that the sacred vessel be carried on the Deacon's head.

A very pregnant fact is that the *juppō* is markedly visible on the breast of the *Bambino aræ Coeli*, (THE BABE FROM HEAVEN) at Rome; and upon the Iconostasis of the Church of the Nativity at Bethlehem.

Buddhists say that the "*juppō* illuminates the 10 quar-

1 In the earliest Religion on earth, that of Sumer, we find this Tree of Life, alternated with a Vine, or a Palm, at Eridu.

2 Cf. Rev. 1. 13; 4. 5.

3 See Note 53.

4 Notes 30, Anshikao, 30.

5 Notes 26, 28, Jerome; Afraates.

6 Ill: "Armenian Church" (p. 118. S.P.C.K. 1910; Archdeacon Dowling).

ters," *i.e.* of the Universe. Its central horizontal stroke signifies "Up to Heaven, and down to Hell," *i.e.* there is no corner to which His Light and Love do not penetrate.

In harmony with the *juppō* teaching, Archdeacon Moule translated some words on the SYRIAC Stone at Sianfu as "The figure of Ten—10—which is held as a badge, enlightens the 4 quarters so as to unite (all) without exception."

Thus in the Chinese "*Vāch Liturgy* of the great Compassionate Kwan-yin" we read "Adoration to the Three precious Ones" (*viz.* Buddha, the Law, and the Church) "of the Ten Quarters."

Both the Greek Cross + and the Roman X, "St. Andrew's Cross,"—signify Ten.

The *juppō* on St. Dominic's forehead in our illustration is from Alban Butler's delightful and very orthodox "*Lives of the Saints*."

A typical *juppō*-cross is also prominent on the portal of the R. C. Cathedral in modern Peking, just above the Great Triangle.

Prof. Sayce met this symbol everywhere in Queen Candace's great Palace at Merōe, on the Sudanese Nile; and on the ruined Christian Basilica at Soba near Khartum where General Charles Gordon ("Chinese Gordon") found a stone RAM, inscribed "ALOHIA,"¹ which those incised with *fleurs de luce* brought from Wandoo in Korea to Waseda University, Tokyo, strikingly resemble, and (as Prof. Sayce wrote me), "carry conviction to the mind of those who have seen them as to the connection suggested in your book (*Messiah* p. 153) between them and the text from which Philip the Deacon² 'preached Jesus' to the Treasurer of queen Candace.

"Your Korean Rams have a remarkable resemblance to the Ethiopian ones; the wool is treated in the same way,"—*i.e.* curled.³

¹ ALOHIA, the SYRIAC name for "the True God." See ante p. 49. Notes 30, 34, 53.

² Acts 8, "Philip ran"; see Note

²⁴ "ETHIOPIA AND KOREA", for results of his prompt obedience!

³ Note 57.

Marquis Okuma pronounced these Korean Rams to be

“THE EVIDENCE IN STONE

that cannot be denied ! ”

Merœ, it must not be forgotten, was from early days¹ the great Storehouse for Caravans whence the wealth of Africa's iron, copper, and gold mines was distributed throughout the Roman world.

Ruins of ancient temples converted into Christian churches are now found all over the Sudan and Nubia.²

According to Jerome and Eusebius, this Ethiopian Eunuch became the Apostle of ETHIOPIA, and as such is still revered by the Abyssinians.

Probably, as a Jewish proselyte, he worshipped at Jerusalem amongst the Pilgrim-millions who attended the three great Feasts.³

Anyway, he studied the HEBREW prophecies attentively : “ ‘ He was led as a lamb to the slaughter ; ’ of whom spake the prophet thus ? ”⁴

St. Justin, (a Platonic philosopher before his conversion) was one of the greatest Ascetics, and led a most holy, austere life until martyred at Rome A.D. 167.

Tatian, an ASSYRIAN philosopher, became his disciple and whilst in Rome harmonized the Gospels in Greek—“ the *Diatessaron* ”—which he later translated into SYRIAC for the use of the SYRIAC-speaking Church.⁵

In it “ the Lord Christ says, ‘ *My rams hear My Voice and follow Me.* ’ ” (John 10. 3-5).

At Troyes Cathedral (XIIIth cent.) CHRIST as the Sacrificial RAM is represented, with nimbus and Cross-banner ; (cf. Genesis 22. 8, 13, “ God Himself will provide The Ram,” with John 1.29, “ Behold the Lamb of God.”)

1 For a thousand years the Empire of Ethiopia existed.

2 Cf. Note 29 Cambodjan Basilicas.

3 Cf. Luke 24, 15 ; John 7, 37 ;

12.20 ; Acts 2 2-11 ; *ante* p. 3, n. 3.

4 Acts 8, 27, ff ; Isaiah 53.

5 Note 30.

The Ram's horn (*Heb.* Shōfar) is still sounded in the synagogues on the Jewish Day of *Atonement*.

According to Abbé Fouard: "the diadem of spiked thorns in which the Ram was caught has been changed into a nimbus of sparkling stars!"

HEALING POWERS.

Note 33. (pp. 10, 23.)

"His Twelve," (in the SYRIAC version, John 6. 8); "the Twelve VOICES of Heaven,"¹ (as Mr. Ruskin styles them in the San Marco mosaics.)

[Cf. "the Tongue of the learned that I should know *how* to speak to the weary," of Isaiah 50. 4; "Interpreters," as Job 23. 23.]

An OCTAGON-Shrine at Hōryūji, completed A.D. 607 by Prince Shōtoku Taishi, is dedicated "to the True Physician, Yakushi, the Healing Teacher."

Innumerable sick, blind, and deaf folk have been cured there for centuries, as the myriad votive-tablets prove.

Gyōgi Bosatsu² carved the image of Yakushi therein. The Twelve SYRIAC-faced apostles around Him demand attention, for they were carved 150 years earlier by Tori Bushi.³ "The DISCIPLES of the WISE PHYSICIAN"⁴ are mentioned in the SYRIAC *Liturgy of Mar Adai and Mari*; and the "Twelve Desires of the Great Physician"⁵ (like *Jizō-kyō*), are ascribed to Anan, who "memorized Shāka's teaching."⁶

This aspect of The CHRIST, which prevailed in ASIA, is prominent in the Synoptic Gospels.

In the Bangor *Antiphonary* (now for over 1200 years

1 Note 40.

2 Note 43. "*Symbols of The Way*,"

3 Note 40. p. 151 Ill. Six similarly faced attendants surround the crimson-robed Shāka Nyorai at Seiganji, Kyoto.

4 Cf. Luke ix, 1; x, 1—17; Notes 48, 49.

5 Transl. *New Test. Higher Buddhism*.

6 Note 22.

preserved in the Ambrosian Library at Milan) an Abbot who ruled that ancient Irish convent, c. A.D. 600, is thus commemorated: "With a sacred torch CHRIST enlightened Segene, a great physician of Scripture, whom the Lord hath gathered to His heavenly kingdom."

Bangor, founded A.D. 552, had 3000 monks. Later, St. Asaph's had 7000.

Turning to AFRICA: we find Antony, an Egyptian Hermit, (251—356 A.D.) deemed "a special Friend of God."

His disciple and biographer Athanasius, said: "GOD gave Antony to EGYPT for a Physician" *. "What spiritless one came to him and did not grow stronger under his hand? Who came vexed in his thoughts and did not obtain tranquillity?"

This Athanasius urged his own students: "Make friends with the Saints (*Jap. hotoké*)¹ so that, after death, you may be welcomed into the heavenly courts as well known."

Becoming Patriarch of Alexandria (326 A.D.), Athanasius emphatically taught the *San-I* doctrine of the Triune Personality of God: "the Catholic Faith is this that we worship one GOD in Trinity and Trinity in Unity,"—(which, interpreted by Japanese Buddhists, is "Three Bodies, One Heart," 三一體 *San-ittai*); and that "God and Man is one Christ" *ie.* Tathāgata, 如來佛.

About A.D. 330, Athanasius consecrated Frumentius as Bishop of MERŌE in Ethiopia.

[Cf. Note 24, which sheds light on the spread of these Doctrines to the Far East].

It was this Patriarch's *Life of St. Antony* which found a century later by a young courtier in an Italian cottage caused his conversion—"If I desire to become a friend of GOD I am so, and that instantly."

Narrating this experience later it produced similar results

1 "The spirits of just men made perfect," Heb. 12. 23.

in one who is known to the world as the great African saint, Augustine of Carthage.

In A.D. 325-33, Pachomius (a former priest of Scrapis) and his sister founded the first Christian Abbeys for men and women on opposite banks of the Nile.

St. AMBROSE assures us that Bishop Eusebius of Vercelli, (d. 371 A.D.) was the first in the West to unite Monastic with Clerical Life, dwelling with his clergy in one house almost like Eastern Monks did in the deserts of Egypt and Mesopotamia.

Monastic life was termed

"A LIVING WITH GOD."

Both in East and West, the Monks were vegetarians. Ever employed in reading, transcribing sutras, or in labour, their minds were exercised night and day in heavenly warfare and soul-culture. There was no room for "trepid Monks."

Another great pupil of St. Antony was Hilarion, a native of Palestine, who became the Father of

CHRISTIAN MONACHISM IN ASIA MINOR.

Through him Monastic Discipline spread rapidly throughout SYRIA and especially round ANTIOCH, the centre of Greek-speaking Christianity.

Hilarion died A.D. 371.

Prior to becoming Patriarch of Constantinople, St. John Chrysostom (born at Antioch) was a hermit (d. A.D. 407).

St. Ephrem (d. 373 A.D.) the Syrian "hermit of EDESSA"—the capital of SYRIAC-speaking CHRISTIANITY, and "the City of Thomas"—introduced the New Monastic Life into MESOPOTAMIA.

Another anchorite became Basil the Great, bishop of Caesarea (b. A.D. 329), [See Appendix]. His ideal of Monastic Life in Double Communities, greatly favoured in ARMENIA, was developed in ITALY by the monk Benedict, in the middle of the sixth Cent., and vastly influenced the conver-



EPHREM SYRUS,
THE HERMIT OF EDESSA, BORN AT NISIBIS.
HIS SYRIAC WRITINGS WERE LARGELY TRANSLATED INTO LATIN
AND GREEK, (p. 212). FLOURISHED A.D. 370.
Note the Four-armed Cross on his hood.

sion, civilization, arts, and agriculture of EUROPE through his Benedictine Rule.

But in the ivth Cent. St. AMBROSE had introduced the Discipline into Italy and, through his disciple Martin of Tours (A.D. 316—397), into Southern Gaul whence, very early in the vth Century, Monasticism spread to the Furthest West, where Keltic Monks and Nuns observed the EASTERN or Gallican Use as chanted by St. John the Divine at Ephesus, and transmitted to Gaul by Irenæus, the disciple of Polycarp, in the Second Century.

Such Pioneers were Patrick, (nephew of Bishop Martin of Tours), who taught the SAN-I doctrine from a Shamrock leaf; and Brigit, Abbess of Kildare, A.D. 453—523, who organized the chief characteristic of the Early Irish Church—Double Communities—which soon transformed Ireland into

“ONE VAST MONASTERY”

hence its name, “Isle of Saints,” i.e. “servants or friends of God.”¹

St. Brigit also introduced the PERPETUAL FIRE, which the Irish monks took to the Continent in the viiith Cent; (one such lighting it by a thunderbolt which fell in response to prayer).

Kōbō Daishi in the ixth Cent. returning from SIANFU, lit three such Fires which still burn in Japan, on Kōyā, Miyajima, and Gōkuraku-zan.

The Keltic communities did their most brilliant work in Civilization, Education, Art, and Literature between A.D. 550—660,² before Latin ecclesiasticism intruded into the British isles and enforced its despotic rules upon the native Churches at the Whitby Council, A.D. 664, exactly as a thousand years later it did upon the SYRIAN CHRISTIANS of ST. THOMAS in India at

1 The Chinese ideograph 聖 used one.” See Buddhō Simha *infra* p. 162.
in Lao-Tzū's *Tao-teh-King* expresses this; variously translated 2 Cf. Note 33.
“sage, saint,” or “self-controlled

the Synod of Diamper as Mr. Yeates describes in "*Indian Church History*" (p. 60).

The last Great Abbess of the Keltic Church was the revered Princess Hild, councillor of Kings and Bishops, whom all who knew loved and called "Mother." She admonished all to serve God dutifully in health and ever to thank Him when in adversity or physically infirm.

Bringing the idea from Gaul, for long years she ruled a Double Community of "Men and Women Servants of God" at Streaneshach, "the BEACON, or LIGHTHOUSE" on a high Yorkshire cliff, and "her life," says the Venerable Bede, "was a Light to the whole land;" (d. A.D. 680).¹

Responding to the request of two Anglo-Saxon kings for an Archbishop, A.D. 667, the Pope Vitalian chose an ORIENTAL monk (then at Rome) for the Island of Britain.

This SYRIAN monk, Theodore of Tarsus (aged 66 when consecrated), immediately on reaching England, A.D. 669, visited the whole land, together with his bosom friend Adrian, an AFRICAN monk, the Abbot of Canterbury.

Both being scholars, versed in secular and Divine lore, they were listened to eagerly by the Angles everywhere and "*irrigated the hearts*" of their disciples with Healing Doctrines, in especial that of the Triune Power of Light, Life and Love Supreme.

Thus did Theodore, an ASIATIC, govern the English Church wisely and well for 21 years, and "never were there happier times, the minds of all men being set on the joys of the Heavenly Kingdom."

But perhaps the choicest fruit of his labours was that, by his instruction and that of his African Counsellor Adrian, the Greek language became familiar to their English students, one of whom, the Venerable Bede, renowned for his *Ecclesiastical History*, translated the FOURTH GOSPEL² into Anglo-Saxon.

¹ Note 47, Bell.

² See Note 21.

Dictating it with unwearied, although dying breath, he urged : " Go on quickly ; I know not how long I shall last, or if my Master will soon take me away, * * so take your pen and write fast."

The young scribe said, " There is still one sentence more."

He answered, " Write quickly." Wilberth said, " It is now done."

He replied, " You have well said, all is finished. Hold my head that I may have the joy to sit gazing at my little Oratory, and whilst I am sitting¹ I may call upon my Heavenly Father and sing ' Glory be to the Father, Son, and Holy Spirit.' "

Thus Bede prayed, lying in sackcloth on the floor, and as he named the Holy Spirit, he breathed his last on the Feast of the ASCENSION,² A.D. 735.

EASTERN MONACHISM.

Asceticism and the hermit life had existed in India long before a Rāja, the young GAUTAMA BUDDHĀ, in the VIIth Century B.C. leaving wives and kingdom, fled into the forest to find rest for his soul.

He preached poverty, asceticism, and self-annihilation, and founded Hindu monasticism and the Hinayāna, or Small Way—a creed of Negations, but a Gospel of great Tenderness.

Before his death he uttered the DIAMOND PROPHECY,³ first recorded in the Pāli *Book of Discipline* concerning METTYŌ, *i.e.* LOVE, which the Sanskrit renders MAITREYA.⁴

In Buddha-ghosa's Commentaries and the Great Chronicle, written during the Christian Era, the figure 500 in that

¹ This is the death of a true *Buddha* as described to me by Buddhist monks in Japan, and resembles that of Kōbō Daishi and the Chinese pilgrim Hsien Chwang, that tireless translator who died A.D. 684, calling upon MAITREYA.

Cf. the Cry of Victory which con-

vinced the Roman Centurion, Matt. 27, 50 ff. Mark 16, 37-39 ; Luke 23, 46.

² See p. 5, Note 58.

³ Notes 1, 37.

⁴ " Hereby perceive THE LOVE because He laid down His life for us ; " 1 John, 3. 16.

Prophecy was changed to 5000 years—hence the Confusion of Dates.¹

In “*Buddhist Records of the Western World*” (Jap. *Siyu-hi* 西域), Chinese Pilgrims describe Ascetic Monasticism prevailing from Central Asia, throughout India, down to the Island of Ceylon where Fa (i.e. Friar) Hien, A.D. 400, spent three years translating the Scriptures in the Great Monastery which existed some centuries B.C.

This Monachism was not confined to one School or Sex of Buddhists.

It was Ananda, the Buddha’s favorite disciple, who originated monastic life for women, as well as the Ulambana (Jap. Ō Bon) Commemoration of the living and the dead;² which he had learned from Shāka.

The great Pilgrim-Monk of the Far East, Hiuen Chwang (Jap. Genjō Sanzō) A.D. 629—645, mentions not only 10,000 Mahāyāna monks in Nagarjuna’s old Monastic University of Nalanda, but thousands of immense *vihāras* (convents) everywhere, occupied not only by Double Communities of Monks and Nuns but by disciples of both Hīnā and Mahāyāna Schools who dwelt together in perfect harmony.

In fact, the votaries of both Schools were reckoned by myriads, in rocky-caves, and forest cells³ of wood, branches, or osier; apart, as well as in huge monastic compounds, known in Europe as Abbeys or Cloisters.

The question naturally arises whether the ROOT-TEACHINGS practised by these holy men and women—who civilized the visible world in East and West, and whose homes were hives of industry and healing influences, themselves being

1 Cf. Notes 28, 51.

2 Note 59, All Souls.

3 Originally, the word “Monastery” was used for a Cell in which one person dwelt.

Such a Monk’s influence extending, his disciples and their cells multiplied and he governed all as a Father or

Abbot (Syriac, Abba; cf. Romans 8, 14, 45); See Kingsley’s *Hermits* pp. 44, 47.

St. Catherine of Siena from “the Cell of Self-knowledge,” became the Abbess, i.e. “Mother of a thousand souls,” (b. 1380).

SPIRITUAL OCULISTS who "opened the eyes of the heart and understanding"—were not identical?"

The great desire to overcome Self, to know God, and to live in the power of Things Unseen, dominated all the best true-hearted Monks and Nuns, however great their failures may have been.¹

Dean Milman points out how "the one Idea of the Monks, *viz*, the Majesty and Mystery of the GODHEAD, seemed almost to swallow up all other considerations.

"The transcendent nature of the TRIUNE Deity, the relation of the different Persons of the GODHEAD to each other, seemed to them the only object worthy of men's contemplative faculties."²

This San-ittai is a special Doctrine of

"SCYTHIC OR KHOTAN BUDDHISM."

It was under Kadphises I—(who sent the Oracle about Fo's birth, "the Divine Man Shaluh," to Emperor Ai, which the Chinese discredited)—that the Kushans, the chief tribe of the Yüetchi, conquered the Graeco-Indian Kingdom in the Kabul valley and thereafter became known as Indo-Scythians.³

Turning now to the UTMOST East, (according to a tablet in Kaifeng-Synagogue) we find Monasticism introduced by JUNTU-LA a Jewish coenobite monk⁴ into China early in the Second Century A.D. from Tien-chuh, soon after the arrival of

1 And alas! the failures in East and West were similar:—the amassing of wealth in land, treasures, and even of serfs or slaves, *etc., etc.*, which led to their suppression again and again. See Note 53, Edict, and Persecution.

2 (Vol. 3, p. 29), *History of Latin Xty.* Note 53.

3 Notes 19, 24. Gandara, "Kingdom of Fō," with Jenico and Khotan, Notes 27, 35, 58.

"The Yüetchi are often mentioned in Chinese books prior to the Turushka invasion of N.W. India by Kanishka's predecessors.

"These Yüetchi, or Kushans (KHOTAN), were early deported into India—a Northern people allied to the Medes—from the South shores of the Caspian.

"So far back as 1888 Dr. M. A. Stein stated that their coins are deeply imbued with ZOROASTRIAN principles."

(*Introd. Life of Hiuen Tsiang*, p. xxix—xxiv L. O. Byng.)

See Note 38, Ngaljuna and Medes.

4 *Chinese Jews*, by M. Adler, son of the Chief Rabbi, London.

MAITREYA's "amber-coloured" image;¹ and again, early in the IVth Century, (also from UDYANA in N. W. India),² to Yeh, the MONGOL capital, north of China's GREAT WALL, by Buddho-Simha, one of the Simha—"Lion people," a most polished race in Central Asia whose capital was KHOTAN.³

They "greatly esteemed the Law of BUDDHA. Even the common people understood politeness, were musical and esteemed learning.

"Upright in conduct and truthful (said Hiuén T'siang) they *differ* from other Tartar races."

The SĀKYA family of Buddha is also said to belong to this tribe; and Mr. Beal says, "The position the Sākyas held as a 'Holy Family' is a peculiarity *not yet fully understood*."⁴

Surely, then, it is high time to try and understand it!

In the Pāli texts, "The Angels sang:⁵ 'The Bodhisattva, Best and Incomparable GEM, is born for the welfare of the world of men in the town of the Sākyas.'"

A beautiful recumbent image of Shāka Simha at Okadēra, carved by Kōbō Daishi, is inscribed: "The Lion of the Sākyā tribe, the Saviour of the world, having finished His task, *enters the Joy of the Nirvāna*."⁶

The above monk Buddho Simha (*Chinese*, Fō-to-seng-ho or Buddha Ghosa), was the soul-friend of Asangha of Gandhāra—"the Kingdom of Fō."

1 Ezekiel 1, 26; 2, 8. Notes 1, 59.

2 See Eitel's Handbook, art.—"Tukhara"; cf. Potala, Note 58.

3 "Tibetan writers derive their first King, c. B.C. 250, from the Litsabyis or Lich-charis called "Lions"—a Northern people *allied* to the YÜET-SHI, to which all the evidence points." (*Buddhist Records*, II, pp. 67, nn. 72, 73; 69, n. 84; I, p. XIII).

"The Lichcharis, who attained great power in the extreme N.E. of India, are identical with the YÜET-SHI who, after their disastrous defeats by the Hsiung-nu on the Confines of China in the IIrd Century B.C. migrated to Western Asia. Their Empire was founded on the ruins of

the GRÆCO-BAKTRIAN dominion in Sogdiana and on the left bank of the Oxus. (Note 16).

"The Chinese cave-dwellers in Szechuan seem to be connected with the above Lichcharis; rock-dwellings of an exactly similar mysterious character were found at Rameh in PERSIA A.D. 1904 by Mr. E. Crawshaw." (*From Peking to Mandalay*, p. 48—9, R. F. Johnston).

4 *Buddhist Records* I p. XVII, 126; II, p. 20, n. 51. See Notes 1, 28, 35, 59, Xāca, A.D. 65; and Sākyā Era, Note 24.

5 Cf. Luke 2, 19, 15.

6 Note 22. Not Extinction!

Together they studied *mikkyō*—the “Two in Company” doctrine,—which Asanga himself had received in the Palace of MAITREYA, whom both devotedly worshipped, framing their conduct so as to enjoy His immediate Presence and after death be re-born in a Lotus-flower in Tushita, Maitreya’s “heaven of Joy,”²—hence the name, Tsing-tu, Pure Land or

“LOTUS SCHOOL.”

“CHRYSOSTOM” says Mr. Yeates (*ante* p. 33), “attests that *by the End of the Fourth Century*, the Christian Faith was propagated in India and the NORTHERN ASIA.”³

Incidentally, his accuracy is proven for BUDDHO SIMHA reached Lo-yang A.D. 316, and thence, proceeding North into MONGOLIA, became Adviser to three Hsiung-nu, HUN⁴ kings, and of him men said “his secret conduct was unfathomable, a man of high talent and wide renown.”

Like St. Ambrose, his contemporary, he was accounted “a great MAGICIAN;” and called “the Wonder-worker.”

In A.D. 335, by “Stone Tiger’s” leave,⁵ he founded the first Mahāyāna monastery in MONGOLIA and established 893 monasteries of the GREAT WAY in North China.

TAŌ-AN of Wei⁶ 道安, the Chinese disciple of Buddho Simha and his enthusiastic co-worker, was specially distinguished. After the conquest of Yeh, he sent two disciples into distant Szechuan⁷ and himself became Councillor to the “Master of Tsin,” Fu Kien, the great TIBETAN chieftain who unified the 62 warring tribes of China under his own beneficent rule.

1 The intimate union with the Supreme Object of worship, Note 16. “Accompanied” is a frequent word in the *Acta* of St. Thomas, and a favorite with Catherine of Siena whom “the Lord taught to build in her soul a private Cell, strongly vaulted with the Divine Providence.”

2 *Life of Hiuen Tsiang* p. 85; *Buddhist Records* i. 227-8. Note 35.

3 Cf. Pope Calixtus, and also the *White Christ*, Notes 28, 29.

4 See *Corea*, Dr. J. Rossi.

5 “Stone Tiger” sent 500,000 Huns into Korea and a navy of 10,000 junks with food for this army across from Shantung, in 388.

6 Capital, Lo-yang.

7 Note 28.

The three distant Korean kingdoms, acknowledging his authority, sent an Embassy with "Gifts," i.e. tribute, to Sian-fu in 372, and TAŌ-AN persuaded the Emperor to send back with those Envoys a gift of the celebrated monk JUNDŌ with images¹ and *sūtras* to Kōryō, North Korea.

The Korean Queen-mother,² released from Yēh in 369 when Fūkien's Chinese army besieged it, had been a captive since 341, so must have met both Buddhō-Simha of Gandāra and Taō-an of Wei, and consequently this third "Great-Name-teacher"³ was cordially welcomed by the royal family, and the Crown Prince put under his care.

Joined by another monk from China, A-dō, (i.e. "in harmony with the Way")—JUNDŌ, (i.e. "Follower of the Way") planted two monastic-universities,—one named Ifullan 伊普蘭, Dr. Anésaki⁴ says, "cannot be read otherwise than IERURAIM-temple."⁵

Removed from Wandoo, on the upper Yalu river, the new capital Pyon-yang was built in the form of a Great Junk SHIP⁶—with a high mast in its centre, and tied to two Rock-pillars.⁷

¹ I can only consent to the word "idols" if used in the sense of the Greek εἰδωλον "Shadows of the True."

² Cf. 2 Kings, 24. 15.

³ 1 Kgs. 8. 42.

⁴ Prof. of Science of Religion, Tokyo Imperial University.

⁵ The fact that two temples so named were very early founded in Japan [Note 37], sheds instructive light upon SHITON, the Sanctuary of IERURAIM 伊普蘭 in the Hebrew Bible and in the Fourth Gospel, (iv, 20, 21, 25, 29; cf. 1 Kgs 12, 25; 14, 1 ff. Note 17.) "From thence is the Shepherd, the Saviour of Israel;" Gen. 48, 13-20; 49, 24 Daniel 6; Acts 4. 10-12; Cf. Irenaeus "Vision of the Shepherd"—copies of which Clement, bishop of Rome, A.D. 100, "sent to all the foreign cities."

Cf. further, 'Yuzufzāin," Notes 16, 17, with, 1 Kgs. 11, 28-38; 2 Chron. 10. 19. "Yuzuf" is the PERSIAN form of "Joseph."

Jonathan (to whom the Jews assign

the first place among Hillel's disciples, and receive almost like Moses) translates "Shiloh" as MESSIAH.

The Chinese Jews' traditional meaning of "Shiloh" is "Great One Descending Man," and the Jewish *Targum* translates "Shiloh" in Gen. 49. 10, as MESSIAH.

Cf. "Shaluh" in the Oracle sent by the Great Yüetchi king, Kadphises I, to the Chinese Emperor Ai, re "the DIVINE MAN"; also Tienchu, Jenico, Notes 1, 16, 35, 16, "Not Man"—Super-human; i.e. God; so 人 "man," 不 "not." Etchmiadzin, Lhasa, Notes 31, 41, Hiyé-an, Note 43. Cf. Mark 4. 41.

⁶ Tertullian (d. A.D. 250) wrote that the churches "must" be built in the form of a Ship. "Mahāyāna means School of the Great Boat," said Max Müller.

Cf. Notes 18, Boat of Brendan the Navigator, who was "the pair" of Thomas; 29, 49, Fish.

⁷ Note 18, Edessa; and cf. the

Pyon-yang means "WILLOW CITY,"¹ and the Rainbow-hued Twin Fish was ever after bestowed on all Korean babes, and the precious Tāma-Pearl-token placed in their right hand.

Observe that this event was 250 years *before* the Syro-Persian Mission reached Chang-an (Sianfu), A.D. 636, and four centuries or ever its Monument commemorating "the Launch of the Great Mercy Ship, to save *both* the living and the dead,"² was erected there, A.D. 781!

It was on the last and greatest day of Tabernacles,—the Feast of Rejoicing in the Law—"the DAY OF WILLOWS," that CHRIST proclaimed the Mission of the Holy Spirit³—(John 7. 37—39.)

So in the Mahāyāna we find the "WILLOW Kwanyin."

The KOREAN *Life of Buddha* says: "Amida Buddha lives now in the Western Heaven—Nirvāna—and teaches the world Salvation.

"All the world today calls on the Name of AMIDA.

"This high Buddha sees with His 1000 eyes and, along with the Kwannon of Life and Dai Seishi, offers Salvation to all mortals, strokes their heads and puts His SEAL upon them."⁴

"When they die He sends the *Pannya* Boat⁵ so that they can be at once transported to the Realms of Bliss! * * *

"By the prayers of Amida, mortals safely enter the *Pannya* Boat and cross the troubled sea of this life."⁶

Jundō died in 373, but when recently travelling over Korea spots were shown me in the most distant parts "where Jundō prayed!"⁷

two Lotus-crowned pillars in Solomon's temple, 1 Kgs. 7. 21-2.

¹ See Note 24, "Willow-Kwanyin," and Hermas' *Vision*.

² Cf. *Life of Huen Tsiang*, p. 203.

³ Notes 23, 30. Cf. PENTECOST p. 3 and n. 3; also Apts 2.

⁴ Notes 56, 60.

⁵ Notes 51, 53, 58, Mr. Yeates (p. 49) says "*Punya*" is a SYRIAC word meaning "Conversion."

⁶ Trans: by Dr. J. S. Gale, Seoul.

⁷ Just on going to press the news

of the Latest Discovery comes, which will shed extraordinary light upon Jundo's Ship.

The "Seoul Press" of June 12, 1920 records the following:

"BIG ANCHOR SALVED TALONG RIVER.

"That Pyongyang will be visited by a great flood this year is the fear entertained by many old Korean inhabitants of that city. A few days ago, says a despatch to the *Chosen Shinbun*, an enormous Anchor weighing more than one hundred Kwan was discovered

Ten years later, MARANADA,¹ an Indian monk, reaching Pakché' (Kudara) from China in an Imperial junk, was lodged in the King's palace with every mark of welcome.

And in 424, the Ethiopian teacher, Mukhocha (*Jap.* Koku-hoshi) arrived in Shinra and exercised his healing gifts.

Returning to MONGOLIA we find that Buddhō Simha, the Master of Taō-an, wrote a Commentary on Lao-tzu's *Taō-teh-King* and that A.D. 370 Hui-yuan (*Jap.* Yéon 慧遠), a native of Shansi and one of Taō-an's 400 disciples at Yēh, going thence to Chékiang in S. China founded the White Lotus Guild², which taught Salvation by Faith in AMITĀBHĀ 阿彌陀—(Amitābha, be it remembered, is a PERSIAN *i.e.* Parthian name)—and in the Expected Advent of MAITREYA, its chief Object of worship-(*honzon*); whilst its Liturgy to KUANYIN³ is akin to "the Mass of the Holy Spirit" in the West.

Hui-yuan taught that the *Taō-teh King* 道德經 of Lao-tzu (b. B.C. 604) who founded Chinese TAŌ-ISM, was a necessary *Introduction*⁴ to the writings of As'vaghosa and Nagarjuna, the first Patriarchs of the Mahāyāna Higher Way.

To this Tsing-tu—Pure Land Sect—the hymns of the Western Paradise belong.

SYRIAC INFLUENCE WESTWARD.

Note 34. (p. 35).

"To the Utmost Bounds of the habitable earth," says Mr. Yoates (p. 35) "the KINGDOM of God was extended."

lying in the bed of the Taitong River just under the Yunkwang-Ohyong, outside the Taitong Gate, and was salvaged. The Anchor is of Korean style and is several hundred years old. Old Koreans say that it was probably sunk there in the belief that it would prevent houses built at Pyongyang, a city considered to be standing on the water of the Taitong River, from being washed away. They think that an iron vessel probably lay at the same place. It is their opinion that as the Anchor has now been raised, the city is in danger

of being washed away and they ask that it be cast in again."

1 Note 24. Tō-Sung "Monk of the Tower."

2 Note 43. *Chinese Buddhism*, pp. 118, 119, 132 n. 1; 137; 168, 171,

3 Note 23. [ff. 184.

4 *Senchor Mor*, the Irish "Book of Great Antiquity," says that St. Patrick affirmed that "the Holy Spirit had already spoken to the men of Erin through their own Bards."

Consequently Ossian, the Druid poet, became a convert.

Of. St. Paul's words "The LAW

"It was not only with Palestine and the Holy Places that the clergy and Church of GAUL kept up an intercourse. Sysinnius always pressed on from Bethlehem to the Monasteries of EGYPT to visit the Solitaries of Nitria and the Thebaid, bearing with him the alms of the faithful of France.

"I have enlarged upon this point to impress upon you how close and intimate was the contact between SYRIA and France when Christianity passed over from France to IRELAND.

"About the year 450 Syrian Monasticism was flourishing in Southern Gaul, and the Syrian language and Syrian practices and Syrian colonies continued to flourish there for two centuries later.

"The extent to which SYRIAN CUSTOMS prevailed, and the Syrian Language and even the Assyrian language were spoken in Gaul during the vth and viith Centuries, can only be appreciated by those who have studied the original authorities for the Merovingian period.

"Let me give you a few specimens illustrating this point. In A.D. 589 the Council of Narbonne passed a Decree for the Observance of the Lord's Day. On that occasion it included within its scope the Goths, Romans, SYRIANS, Greeks and Jews living in Narbonne.

"In the vth Century again, Sidonius Appollinaris records the epitaph raised over a St. ABRAHAM² who, born on the EUPHRATES, was a sufferer in the persecution raised against the PERSIAN Christians by King Isdegerdes, and then migrated to FRANCE and died, Abbot of a monastery there.

"Here was a veritable EASTERN Monk flourishing in France.³

"At Trèves again, in Eastern Gaul, Chaldean and Syrian Inscriptions have been found dating from the same period,

was a schoolmaster to bring us to Christ."

1 Cf. Notes 1, 31.

2 Cf. Note 41. Alopen, rendered

"Arohan" by Mr. P. Y. Saeki. *Ante* p. 49.

3 Cf. Theodore of Tarsus, Note 33.

while an interesting incident in the life of an Irish Saint shows us IRELAND and SYRIA coming into immediate contact. St. Columbanus about the year 600, * * * * came into deadly conflict with the ruling sovereign of Burgundy. The sovereign expelled him, and ordered the audacious Irishman back to his own wild island.

"Columbanus was entrusted to a Guard whose duty it was to convey him to the mouth of the Loire whence vessels sailed to Ireland. They executed their mission very faithfully but very roughly.

"St. Columbanus tells us they allowed no one to speak to him, and that *the only sympathy he met with* was from a SYRIAN woman at Orleans, who gave him food when well-nigh starving, saying, 'I am a stranger¹ like yourself, and come from the distant Sun of the East, and my husband is of the same race as the SYRIANS.'

"Facts like these have only come to light of late years, principally through the labours of the eminent French scholar and archaeologist Le Blant; yet it is they alone which will explain *many* ORIENTAL *ideas*, the existence of which in the West has puzzled historical students.

"They explain,² for instance, the wild fantastic Orientalism of the Albigences and Manicheans seated round Toulouse in the Middle Ages. They explain, too, some Peculiarities of the Celtic Church and of Celtic Monasticism.

"In Gaul, as I have first said, SYRIAN and EASTERN MONASTICISM was flourishing when Christianity passed over to Ireland.

"In IRISH MONASTICISM we should therefore expect to find traces of SYRIAN and ORIENTAL practices, and such, I believe, we do find in the Constitution, the Customs, the Learning, the Art, and the Architecture of the Early Celtic Church.³

¹ Cf. Matt. 25, 35, ff.

² Notes 35, 47, (Bells;) see also ante p. 78, "Peculiarities."

³ *Ireland and the Celtic Church*, pp. 172—174. Prof. I. Stokes D. D. 1886.



"THE RESURRECTION OF SHAKA."

A MYRIAD LIGHT-RAYS PROCEED FROM HIS BODY, EACH TERMINATING
IN A HOLOGRAPH.—PERFECTED SAINT.

Note the Hebrew faced Mother to the right.

Executed in the Fujiwara period, this amazing picture is now visible
in the Imperial Museum, Kyōto. The original belongs to
the Chō-bō-ji, to whose courtesy I am indebted
for the photograph of its Central detail.

“AN EXTRAORDINARY PERSON.”

Note 35. (p. 44.)

Was this Mar Mari (*ante* pp. 13, 14, 16) or Agai, or might it even have been the Apostle himself called MANJUSRI 文殊師利, LORD OF GREAT WISDOM 大智?

Like that of Kasyapa, his image is usually on the left of SHAKA NYORAI¹ one of Whose Chinese Titles is Ta-Hueng-pau “Great Hero, the Preciousness.”²

In the xvth Century, the Spanish missionary Xavier met three Japanese students in Malacca³ and heard that the JAPANESE RELIGION—*Daijō Bukkyō*—was “brought from a country called Chengico (Jenico) which was beyond China and after Tartary “where the Holy Prince Shāka was born 1600 years before.”⁴

MANJUSRI is closely allied to ANANDA, and we know how similar Ananda's teachings on the Immortal Life are to those of the Fourth Gospel.

At Zenkōji his image, with those of the *Shi-tennō* (Four Diamond Kings), is only exhibited on New Year's day.

In 1908 Dis. Grenfell and Hunt found at Oxyrhynchus in Egypt a fragment of a “*Saying of Jesus*”—(the original dates from the 3rd Century)—which is thus prefaced :

“These are the (wonderful) words which JESUS the Living (Lord) spoke to * * * and THOMAS; and He said unto (them) ‘Every one that hearkens to these words shall never taste of death!’”

It was at the Mount of St. Thomas (*ante* p. 74) that Xavier heard how that Apostle was praying in his hermitage, surrounded by a great flock of Peacocks, when an idolator passing by shot an arrow at a peacock—not seeing the Saint.

1 Cf. Matt. 20, 20ff; Mark 10. 25-41.

2 Cf. Isai 9, 6; 1 Peter 2, 6, 7, R.V.; Itsing's *Records of Buddhist Religion*.

3 Cf. *ante* p. 59-60.

4 See Notes 1, 16, 17, 28, 33—on XACA, and Notes 51, Vasco da Gama and 38, Xavier at Yamaguchi.

But the arrow, missing the bird, lodged in the Apostle's side.¹

The fact of the Apostle's being in the midst of the flock suggests that the martyrdom occurred during Mass; (Cf. "BREAD of TÖMA" Note 58).

INDIAN tradition describes St. Thomas, clad in Peacock's feathers,² riding on a Lion and accompanied by two Dogs,³ which are mentioned at the outset in the *Acta*.

In the Far East known as "the Dogs of Fō," the Koreans call them "Chinese lions or tigers," but the Chinese say "PERSIAN lions"—lions being unknown in China.

The Lion and Unicorn support Buddha's throne in the Ajanta caves in N.W. India. They are in those of the Myriad *hotoké* at Tun-huang,⁴ 200 miles west of the Jade Gate of the Great Wall, on the N.W. frontier of China called "Little Tibet."⁵

They stood in the Court of the Synagogue at Kaifeng-fu—not far from Loyang in China where a Jewish settlement was founded about A.D. 34.

Manjusri (*Jap.* Monju) is greatly connected with MANCHURIA.⁶

The Indians, associating him with CHINA, identified his residence with Ping Chou in Chih-li.

Sir H. Yule says that in Japanese tradition Manjusri is the Apostle of Nepaul—a Mahāyāna country, where the Sanskrit Sutras are preserved, and modern scholars opine that

1 "St. F. Xavier" p. 222 E. A. Stewart, 1917.

Cf. Fujiwara princess Ohujō's "Festival of Peacocks."

The A-Um embroidered by this nun with her own hair is still shown at Taemaji.

2 Cf. Note 58.

3 Note 60.

4 Tun-huang 敦煌 is the "Tan-guth" country of Great Tartary, in the List of Nestorian Metropolitans, (Appendix and ante, p. 51. The total absence of all monstrous many-armed and many-headed images in

these Caves is a most important feature.

5 Little Yüetchi, Note. 27.

"This country," says Mr. Yeates, "is the 'Gog and Magog' which MAR AGAI illuminated with the Faith and which received from him the Priesthood." (p. 53, 54).

6 Cf. Notes 35, 58. A Japanese scholar, quoted by W. E. Griffis, connects the word *manji* with Manchuria.

This *manji* (Svastika), like the Rimbō-Wheel of the Law, was Tamō's special emblem. Cf. Ezekiel 13 "Wheel."

the missing link between Early Christianity and the Mahāyāna will be found in Nepal.

Dr. Edkins says Manjusri instructed 1000 *bikshus*, mendicant friars. His disciple taught in 110 cities in South India.¹

This "Manjusri of Glorious Beauty" the Indians call "the Singing Buddha." In Tibet he is known as "THE SWEET SINGER."

Chiu Chang Chun, (the allegorist whom all scholars regard as the greatest Taoist saint of his day), describes Manjusri at Wu-tai in Shansi with two servants, a Peacock² and a Roc, riding on a Lotus-saddled Lion.

The Peacock symbolizes Undying Life, and the Roc's powers are even vaster than an Eagle's.

Both are Children of the Phoenix 鳳凰,³ the emblem of Renewed Vitality over Death, which destroys Snakes and Dragons.

The Chinese pilgrim Sung Yung, a native of Tun-huang, records that moved with pity MANJUSRI advised some one:

"If you would really do good, you should transmit and explain the rules of the *mikkyō* (*yōga charya bhumi sastra*) of MAITREYA Bodhisatva,"⁴ who, (as we see throughout these Notes), is linked with JENICO and the Diamond Prophecy.

Hsien Tsiang, a century after Sung-Yun, received instruction when at Nalanda in the *mikkyō* doctrine from Fa-tsong to whom, three years earlier, when Hsien Tsiang was leaving China, MANJUSRI appeared, together with Kwan-yin and Maitreya, in a dream.

For 20 years, this venerable Master of the Law had suffered acutely. These Heavenly Beings now bade him take his affliction quietly and patiently, labour diligently in explain-

¹ *Chinese Buddhism*, pp. 21, 402.

² Ill. p. 288, *Mission to Heaven*, transl. of *Sai-yu-ki*. Cf. Notes 28, 58.

³ "That marvellous Bird of Re-

SURRECTION, with its Five Rainbow-coloured body" said Clement of Rome in the First Century.

⁴ *Buddhist Records* ii. 220.

ing the Scriptures, and widely disseminate the True Law, he would then rid himself of pain and his body be relieved.

"Do not overlook," added Manjusri, "that a priest is coming from China who delights in examining the Great Law. You ought to instruct him carefully."

Hearing these words, Fa-tsong worshipped and replied ;

"I shall obey."

His suffering then ceased.

Some years later, when about to return to China, MANJUSRI appeared in vision to Huen T'siang, bidding him go first to Silāditya Rāja. The results of his obedience we can read in Note 41.

KWANG-TI AND PARTHIA.

Note 36. (pp. 43, 44.)

How did the Chinese Emperor 關雲長 Kwang-ti learn all this?

Quite probably in three ways.

First: CHINA in the First and later Centuries was the equal, if not the superior of ROME in Art, Civilization, general Culture, and World-power.

During this Second Century ROMAN and INDIAN trade is recorded with Canton.

CHINA then was Mistress of the Seas so, as Mr. Yeates (p. 36) says, "the distance to China could not be insurmountable."

And, besides this, there was a great Influx of Jews into China during the Han dynasty, about the beginning of the Christian era.

But years ere this Jewish traders were in China exporting Chinese silk¹ into the Roman Empire by the overland caravan-route from Honan, Shensi, Kansuh and, through Chinese Tartary (the modern Turkestan), via Samarkand, Khorasan, and Bagdad to ANTIOCH in Syria.

¹ Cf. Note 37, Hada, Uzumasa.

Second: In the SYRIAC Ritual (quoted by Matteo Ricci Note 52, *ante* p. 40) praise is offered that "the KINGDOM of HEAVEN was EXTENDED by the blessed Apostle Thomas and OPENED to the CHINESE."

On the authority of Chinese historians, the sinologist André Müller says: "the Indian philosophy of Shāka was introduced into CHINA A.D. 65, and amongst other doctrines that of the *San-i* 三一, Three Gods in One, was preached."¹

Third. (p. 31) Mr. Yeates says, "The ARMENIAN Christians were exceedingly numerous and dispersed over all the Countries of the East."

And in A.D. 147, the year of KWANG-TI'S accession, a PARTHIAN prince, (that king of ARMENIA² whom Osroes, the Ruler of PARTHIA, had suddenly deposed c. A.D. 112), reached Lōyang.

Having become a Buddhist monk, *bikshu*, Exedares begged his way to the then capital of CHINA (where MIROKU'S image was already installed, A.D. 65³), taking *Dai-muryō-jiu kyō*, the AMITĀBHĀ-*sutra* of Immortal Life in the Western PARADISE—(according to Mar Ephraim of Edessa, "the Garden of Delight")—*i.e.* Eden.⁴

This Larger Sukhāvati *sutra* (says Dr. Eitel) came from the Great Yüetohi headquarters, *i.e.* KHOTAN⁵ in the Great Oasis.

It tells of MIROKU (Skt. Maitreya) "the Loving One who is returning"—another Form⁶ of Dai Seishi, whose alternative

¹ See Notes 33, 37, Tripod; 42, Zendō.

According to the Official language of the Roman Church "the Doctrine of the Trinity can only be known by virtue of a Supernatural communication." Whence then do the Buddhists possess it?

² Cf. also, "Diamond Prophecy" Note 1, *in re* Amatérasu, "born in a Grotto," and "the impression of His holy Feet," seen by Pa-Hien, Sung-yun, and Huen Tsiang in Udyana,

and still visible on Mount Omi in Tibet and at Nara. (Notes 28, 40, 49).

³ For fuller details see my "*Symbols of The Way—Far East and West*," pp. 80, n. 5; 110, 111; also Note 1, Ming-ti's Dream and Embassy.

⁴ Represented in a fresco in St. Domitilla's catacomb at Rome. Two princesses so named were martyred c. A.D. 95 by Domitian.

⁵ Notes 33, 38.

⁶ Cf. Phil. 2. 5-8.

Chinese Name is Yōshi-Iō, (*Jap.* Yakushi Nyorai),¹ 消災延壽藥師佛 the Incomparable PHYSICIAN, whom the Koreans sometimes call Ti-tsang, *i.e.* Jizō, for Both alike teach and heal souls in Hades.²

"Paradise" is a PERSIAN word, (in Japanese, 極樂淨土) which the Abbot of Tacoma-dera in Yamato told me is "none other than

THE KINGDOM OF GOD "

A sentence in *Amida-kyō* runs: "He is a True Friend to all that are heavily burdened before they ask for His help."³

Amitābha is the Persian name for GOD. (See Notes 25, 43).

On Diamond Mountain in Korea, I found a fresco of the Buddhist Trinity in which Amida, the Central Figure, is called "the Buddha of Immortal Life," Dai muryō-jiu Nyorai. The other two, Kwanyin and Soishi, "wait on Him and fly to execute His bidding, in the Eight directions and above and and beneath." (See *juppō*, Note 32, Armenia).

Some scholars say that Exedares went as an Envoy to the Chinese court but was detained mid-way as a hostage at KIOTAN,⁴ which is most probable.

This royal monk (whom the Chinese call Anshi-Kao,⁵ 安世高 *i.e.* "Parthian Prince"), was an expert translator.⁶ He is regarded as having introduced MAHĀYĀNA Buddhism into China.

He died A.D. 171, four years after his Imperial patron, KWANG-TI; but five years earlier, in 166, a ROMAN Embassy, sent by the Emperor Marcus Aurelius after his brilliant vic-

1 St. Jerome in the xvth Cent: wrote a very important Epistle to Marcella, a noble Roman lady, mentioning the 10 Divine Names most often used in the Hebrew lections. Cf. Note 40, in *Tathūgata*.

2 1 Peter 3. 18-20.

3 *Nestorian Monument* p. 149-50.

4 Notes 81, 83, 88, *re* KIOTAN Buddhism.

5 "Anshi" *i.e.* Persia, is found in the Assyrian inscriptions of Cyrus the Great, B.C. 537.

6 Anshi Kao's translations of the above Amitābha sutra is lost, but that of his contemporary Lokaraksha, a scholar-monk of the Great Yüetchi, made at Sianfu A.D. 145-178, survives.

stories over the Parthians, reached Loyang, according to the Chinese Chronicles.

Anshi-Kao's first cousin, (a daughter of King Osroes, sent as a hostage by the Emperor Trajan, who, in his "third year" A.D. 112, took the royal city Seleukia and "humbled Parthia as never before,") spent some years at ROME, where numbers of the Imperial family had been martyred in the three preceding reigns, and at this very time many of the best Roman families were Christian.

As this Princess was restored by Emperor Hadrian to Parthia *cir.* A.D. 129 there is every probability that she met her cousin, Anshi-Kao, five years before he went to CHINA, and told him all she had learned in ROME!

Still earlier, another Princess, their ancestress, was left at ROME as a hostage by her father who was himself crowned in the Forum by NERO as Tiridates I, King of ARMENIA, A.D. 55.

That Princess dwelt some years at ROME when Paul, the Ambassador's "chain" was "known throughout Cæsar's Court,"¹ and his chief "saints" were "of Cæsar's household" amongst them Nero's cup-bearer and a favourite consort. Many of the noble ladies were Jewish proselytes, including the Empress Poppea, and Christianity then was simply "a Jewish heresy."²

"PARTHIANS" head that wondrous list of Nations represented at PENTECOST when the SPIRIT of GOD was out-poured (Acts 2. 9.) and 3000 believed.

In the VENETIAN mosaics at San Marco, a CHINESE pilgrim is seen eagerly listening to the Message he hears in his own tongue.

SELEUKIA-KTESIPHON, the capital of PARTHIA, was for long the chief seat of one of the Seventy—Marius,³ "the APOSTLE of MESOPOTAMIA and ALL PERSIA,"—whom St. Thomas himself ordained ere going to India.

¹ Phil. 1, 13, mg.; 4. 22; Note 51; Eph. 6, 20, mg.

² Acts 24. 14.

³ *Ante* p. 12—14; Notes 35, 48.

Together with Mar Adai, he composed the *Liturgy* (wrongly called "Nestorian") which spread all over ASIA, as far as SIAMFU, and is still used by the St. Thomas Christians in India.

Seleukia became the chief of 25 Bishoprics,¹ and in 411 its Patriarch Isaac consecrated a Metropolitan for CHINA.

For Seleukia's influence over EASTERN Art see Note 8.

Countless caravans, as well as the water-traffic of the Tigris and Euphrates to and from the Persian Gulf, passed through it, and "here (says Abbé Huc) the Commerce of Europe, Africa, West Asia, Persia and India met!"

And Chinese junks, we know, were moored at the mouth of the Euphrates.

What a Radiating Centre!

And what became of that "Great company of Priests" from the Jerusalem Temple who were "obedient to the Faith," and those "Many Chief Rulers" when "All the Disciples were scattered abroad?"²

"TRACES OF SYRIAC CHRISTIANITY."

Note 37. (pp. 38, 44.)³



The CHINESE philosopher Kungfu-tze (Confucius) died B.C. 479, having predicted the Coming of a Sage in the West who would "restore the lost Knowledge of the Sacred TRIPOD."⁴

His HINDU contemporary, Gautama Buddha, when about to enter Nirvāṇa, B.C. 478, discoursed to his disciples on the symbol "I" written with 3 dots (∴).⁵

Arranged as a TRIANGLE resting on its base, it symbolized the Embodied form of Tathāgata—NYORAI⁶ (如來佛). Cf. with this Gautama's Diamond prophecy, Note 1.

¹ See List in Appendix.

² John 12, 20, 42; Acts 6, 7.

³ See Triangles, III. above —

⁴ For "TRIPOD" see my "Symbols of The Way" pp. 102, 120.

⁵ Edkins, "Chinese Buddhism" p. 50. They are distinctly visible in the apex of the *funagokō*—Boat-shaped aureole—of Amitābha.

⁶ Cf. Notes 9, 12, 14, 36, 42, 46, 53.



VIBIA, "ACQUITTED" IN THE JUDGMENT, IS LED THROUGH THE
DAI MON—GREAT GATE—PRECEDED BY THE GREAT
FISH, TO THE CELESTIAL BANQUET.

Note the tiny Tripod under a huge amphora; also the Flagon from which a
female figure pours the Sweet Dew; and the Willow-spray on the
wall behind the welcoming Guests. Cf, pp. 132-3,
177, 219, 235, 331, 333.

To face p. 177

From Roma Satteranea

Near Kyoto is UZUMASA, which in Chinese symbols reads Ta-tsin, 大秦, as on the Nestorian Stone ; *i.e.* SYRIA.

The characters 挑筋 incised on its venerable well (which has for centuries been celebrated in prose and verse) can only be read Ysorai—ISRAEL !

A new well-head, lately constructed near by, is also thus inscribed with the same name of the Chosen People which is on a stone tablet found on the site of the First-Century old synagogue at Kaifengfu in China—now preserved by the Anglican Mission.

[Cf. Gen. 33, 26 and *mg* ; El-elohe-Israel, *i.e.* " God, THE GOD OF ISRAEL " ; Ezekiel 11. 22.]

Not far off is a TRIPOD—a unique stone *torii* (GATEWAY)—standing across a running stream. I say " unique " because it has Three legs ; so I think it may be connected with Baptism¹ and the *San-ittai* doctrine, for near the old ruined Keltic Churches in Cornwall, founded by the Irish missionary-monks in the vth Century, there is ever a well-spring or stream to which *healing* virtues are ascribed. (Notes 33, 40.)

This TRIPOD points to the fulfilment of the above Confucian prediction. At Gandara Shāka is represented standing on a Tripod whilst baptizing.

In the adjacent temple, Kōryūji, are images of Yakushi, the Great Healer, with His Twelve Generals ; of Sentai Jizō *i.e.* His thousand Aspects or Manifestations² ; and of Nyoi-rin Kwannon, the Spiritualized human Form of " the Luminous PEARL, or VOICE."³

Kōryūji was founded A.D. 603, to receive an image of MIROKU which two monks brought with tribute from Kudara (S.W. Korea) to the Japanese Court, and the Prince Imperial offered it to any who would worship it reverently.

The Provincial Governor accepted it ; but the common people said that " Uzumasa worshipped a STONE."⁴

¹ As in the *Didaché*.

² Mark 16.

³ Note 60.

⁴ (Gen. 49-10, 24 ; " the Stone cut out without hands " of the Babylonian King Nebuchadnezzar's dream,

His ancestors, the Elada clan, had introduced the Syrian¹ Silk brocade and dyeing industry some two centuries earlier.² Their Chieftain's name signified "Victory over the River," from a curious tradition resembling that of the babe Moses.

The name of one temple "Senshōji" means "River Victorious Shrine" and the villagers still eat *kado-n-mochi*, "Passing-over-the-River-rice-bread," like the *matzah* of the Jewish passover.

An ancient shrine once existed at Uzumasa called "David's Shrine" and today there still remains one similarly named at Sakōshi in Harima which was the landing-place of this Uzumasa clan.

Prof. P. Y. Saeki has traced their journey through Korea where they left the name of "Ephraim" (as in the Temple at Pyonyang, Note 33) which, he thinks, is connected with that of their original ancestor.

Between Sakōshi and Kyōto there are villages called MANASSÉ, and Goshé, of which no one knows the origin.

In front of "David's Shrine" at Sakōshi, and also at Uzumasa, the Dogs of Fō, the Lion and Unicorn are prominent.

The "David" of the Chinese characters, says Prof. Saeki, is pronounced in Japanese *Ōhō-saké* "greatly blessed."

In the Pentateuch the Unicorn is specially connected with Joseph and his son EPHRAIM. (Notes 33, 35; cf. John 4. 51-54; 2 Chron. 12-19.)

In early English churches the Unicorn stood for the Incarnation of our Saviour—"the horn of Salvation in the house of His servant DAVID"; (Luke 1. 68, 69; 2. 4, 11; John 7. 41, 42).

Its horn was a safeguard against poison.

(Daniel 2, 31, 45, and Matt. 16-18; Acts 4, 11. 12; 1 Pet. 2. 6-8) which, like the Willow in the Vision of Hermas (Note 33), should "fill the whole earth."

¹ Note 10.

² According to a census taken A.D. 741, this family numbered 18,670 persons mostly weavers, but some warriors and generals.

The one horn signified the Oneness of the Father and the Son. It had three strands in the tail.¹

They are actually the symbolic Lion and Unicorn which express the $\Lambda\Omega$ "the Alpha and Omega" of the Greek alphabet in St. John's apocalypse.²

"This tri-literal monosyllable *Om*," or A-UM 𑖀𑖄𑖦 (said the German missionary-scholar Hitel in 1871,) is the Symbol of the TRINITY, the 'I AM that I am'—the ALPHA and OMEGA, of Northern Buddhism," ;—which are inscribed on the *wagesa* of the Pilgrims to Mount Kōya.

That Lion and Unicorn, which are before all Shintō Shrines in Japan, an American friend noticed constantly in 1915 before the old Spanish R. C. churches in the Philippines.

Due to this Hada chieftain's influence the capital was removed A.D. 793, from Nara to Heianju (the modern Kyōto) which name, "the City of Peace," resembles Jerusalem.

In 800 one of the Uzumasa house, the great General Tamura Maru³ subdued the Ainu, aided by Jizō Bosatsu—in the power of whose Name he strongly confided. As a thank-offering for victory he placed the *Sentai Jizō*, (thousand microscopic images of Jizō), in Uzumasa and at Nara, and gave his own beautiful grounds for a temple to Kwannon where Kiyōmidzu now stands at Kyōto.

TRACES OF SYRIAC CHRISTIANITY IN KOREA

where, in 1915, I found at Dai Kégon-ji, a Stone-Tablet borne by a Tortoise and surmounted by the same Luminous Pearl as at SIANFU. [Note 54].

It records how an Indian monk came through China and N. Korea to Shinra, the Southern Kingdom, A.D. 543.

Being a Spiritual Magnet, Yongi, during his 40 years'

¹ *English Church Architecture* p. 215. A. H. Collins 1913. See also Note 58. Tamō.

² Cf. the "*Om mani padmé hum*" invocation in Tibet—*Om*—A-um;

mani, Gem; *padmé*—Lotus, with the PEARL-Hymn, Note 60.

³ Maru is a Syriac name. He died in 811.

sojourn, attracted 3000 monks to whom he taught *Kégon-kyō* and its explanation, As'vaghosa's *Daijō Kishinron*.¹

From Kōgon-ji many noted monks went to evangelize Japan in Shōtoku Taishi's time and at its daughter-temple, Senganji, the same lovely Angel-forms are seen as in the Hōryūji frescoes, whilst the same Fish and Butterfly-dances still occur as at Tsukushima,² on the Birthday of Shūka-tanjō.

In one fresco Kasyapa³ lifts his hands in ecstasy when from Shūka's closed coffin⁴ Rainbow-flames emerge and rise to the glorious Rainbow whereon Shūka Nyorai is enthroned,⁵ and "This," the monks told me, "is according to Korean history."

The portraits of the Buddhist Patriarchs are preserved at Sengan-ji.

The xivth, 'Nagarjuna, seated on a Red Lotus, eagerly listens to As'vaghosa (*Jap. Momyō*,⁶) whilst between them is a bowl of Water on a dragon's head.

Kwannon, with baptismal ewer and Three-branched Willow, is seated on a Rock.⁷

This is of special interest because the *Hwa-yen-King*, whose authorship is ascribed to Nagarjuna, is said (like Hoké—the Lotus Classic) to have originated in As'vaghosa's *Kishinron*; and because, although some say Nagarjuna lived half a century after As'vaghosa, this Korean fresco indicates that he was his disciple—possibly in youth.⁸

In Korean thought, Red Lotus flowers convey infant souls from Death's dark waters into New Life.

It should not be forgotten that the Laver in Solomon's Temple at Jerusalem was formed "Like a Lotus-lily," as at Higashi Hongwanji, Kyōto.

1 Note 10.

2 Note 13, ill. The Greek *psychē* means alike Soul, Spirit of Life, or Butterfly.

3 Note 1. Kasyapa was "President of the Assembly," at Kanishka's Council. In Zen temples, he with Ananda, attends upon Shaka.

4 Notes 1, 38.

5 Rev. 4, 2, 3.

6 Notes 1, 19.

7 Matt. 16. 16-18.

8 Note 38.

At Sengan-ji Yakushi's jar of healing Eye-salve is emerald-green—a vivifying colour special to Purgatory.¹

At both Convents the monks hailed with deepest joy copies of the Syro-Chinese Inscription, and unhesitatingly claimed its Teaching as their own,² albeit brought a century before Alopen's SYRIAN mission reached Sianfu A.D. 636.³

“THE LAW OF LIGHT AND TRUTH.”

Note 38. (p. 45.)

Max Müller³ relates in his *Life and Letters* that with two Japanese pupils, Bunyō Nanjō¹ and another, he stood watching a glorious sunset on the Malvern Hills.

1 Cf. *Symbols of The Way*, index “Green.” Also Rev. 3. 18.

2 Notes 41, 53.

FROM THE CHIEF ABBOT OF DAI KEGON-JI SOUTH KOREA.

Dear Madame Gordon,

It is still pretty cold yet. How are you spending your days now? Pardon me for my long negligence. Your unexpected visit to our Temple last year and your worthy lectures was perhaps a great shock to us that is to open our long closed gate.

Ever since your coming here I have been greatly aroused and I have told numbers of our fellow Buddhists to learn something of your courage and daring spirit, who, with so old body, comes over here with great hope. ☸

I am very thankful for what you have done for our Religion.

Moreover, you lately sent me your *Kōbō Datshi and Nestorian Stone* and many other books together with five kodak films—none of my words can adequately express my gratefulness to you. All these show your boundless sympathy and willingness to lead the Koreans into better life. To-day, only as a token of my thanks, I am sending you an old copy of *Mikkyō* and a picture book and hope you would gladly accept them.

As you know already, this Kégon-ji was the introducer of the KOREAN BUDDHISM (that is the MAHĀYĀNA Buddhism.) It preached the *Kégon-*

kyō for 1400 or more years and made the true meaning of the *Daijō Kishin-ron* clear. Generations and centuries passed since then, yet we have been trying to live under the same Law-principle.

The changing external conditions have been oppressing us however, and we could not have been otherwise. But we see that New Era is fast approaching and we are hoping to make the True Doctrine of the DAIJŌ BUDDHISM clearer and popular.

So, believing your visiting this Temple as a mysterious providential tie, we hope you, yes, beseech you to be a Guardian not only of this Temple but of KOREAN BUDDHISM.

We with so small power can do very little for the Temple though such a person as you could do very greatly, so we pray that you could be our helper in the future with the Chōsen Government General.

If you need anything more in reference to the KOREAN BUDDHISM please let us know and we would be too glad to perform any service to you.

Thanking you again and praying for your health,

I remain, yours most sincerely,
(Signed) Chiu Ji-un.

3 All INDIA mourned when Max Müller died, for none had ever before so successfully *interpreted* India to the West and the West to India.

4 Ex-president of the University, at Hongwanji, Kyōtō, which is founded on the Vows of Amitābha.

"The Western Sky was like a golden curtain, covering we know^{*} not what, when Kasawara said, 'That is what we call the Eastern Gate of *Sukhāvātī*, the Land of Bliss.'

"He looked forward to it, and he trusted that he should meet there all who had loved him, and whom he had loved, and that he should gaze on the Buddha Amitābha, THE INFINITE LIGHT.

"Then spoke my friend with reverent voice and low,
 'Yonder! the wondrous Temple's Eastern-gate!
 Within, (he eager gazed) fain would I go:
 Beyond those shining bars my fathers wait."
 I hung my head. My Christian eyes had seen
 But a grand painting, crimson, green, and gold.
 While he,—a Buddhist—by my side had been,
 Through pearly doors, looking on Light untold.
 And now, whene'er I see a glorious sunset-sky,
 I think—'Beyond that Gate what splendid Visions lie!'"

Cf. the Perspective Glass, in Bunyan's *Pilgrims' Progress*, through which the Pilgrims saw the Gates of the Celestial City.

Of this Western Paradise Kumarajiva of Kashmir, when translating the Lesser *Sukhāvātī vyūha*¹ (the Pure Land of Amitābha) at Sianfu, exclaimed ecstatically "*Such* a happy Paradise! but the entrance into it is spiritual, and those who would enter it must also be spiritual."

'Thus Lungshu (the actual founder of the esoteric mystical School' of the Mahāyāna and its third Patriarch) who deserves to be better known as having first taught the AMITĀBHA doctrine, said, "A spirit is spiritual"; and thus taught the Messiah, CHRIST, to those who were expecting

"ANOTHER TEACHER"

(Whom Gautama had foretold): "God is a SPIRIT, and those who worship Him *must* worship Him in spirit and in truth, for the FATHER seeketh such to worship Him." (John 4. 24, 25, 29).

¹ Notes 84, 86.

Introd: to *Life of Htuen Tsiang*
 p. XXII—IV. L.C. Byng.

Lungshu's special devotion was to Avalokitēśvara—Kwannon—the HOLY SPIRIT.

His Tibetan name, NĀGĀRJUNA, means "Conqueror of the Dragon," or Nāga). He "discovered" his chief work *Ilwayen King*¹ in the "Dragon Palace, under the sea," at KHOTAN,² the capital of the Medes who (known as "Snakes" or "Dragons,") were closely connected with the YÜETCHEI.

On the List of Nations represented at PENTECOST (Acts 2. 9) "Medes" come second, "Parthians" first.

They are the "Medes and Persians" of the Hebrew *Book of Daniel*.

These Links with the great Mahāyāna Patriarch, NĀGĀRJUNA, demand investigation; see also Note 58. *re* Potale.

Kumarajiva had received the Transmission of the TOWER (*i.e.* of the Apostolate) in direct line from Nāgārjuna, through the Prince-priest Surō Yasō'-ma-Sanzō of Karashar which lay between TURFAN,⁴ Tunhwang, and Kuchó' in Central Asia.

Specially invited by the Emperor FUKIEN and TAŌ-AN, his close correspondent, Kumarajiva only reached Sianfu as a prisoner of war, at the age of 81, after an incredibly hard journey, long years after their death.

He himself died A.D. 415.

Kumarajiva also translated from the Sanskrit the "DIAMOND Classic" (See Note 1), the Lotus Gospel (*Hoké*), and the *Yuima Kyō*, and was renowned for the accuracy of his Chinese translations,⁵ in especial the *Hoké-kyō* being liberated from the redundancies of its predecessors.

1 *Chinese Buddhism* p. 230.

On Mount Omei in the temple called after this sutra, Ilwa Yen, are the Eighteen Rakan and three central images of Shāka, Fugen, Manjusri, and behind them a small Kuan Yin [Note 23.]

That Triad is constantly seen in the Omei temples and also Maitroya, the COMING BUDDHA.

In the temple of Amitābha there is another Triad of Yoshi Fō--*i.e.* Yakushi Nyorai—the Central, with Jizō and Kuan-yin on His left and right.

[From *Peking to Mandalay*, R. J. Johnston, Ch. VII.]

2 Cf. Notes 2, 33, 36 Khotan; 58, 60, "Sen."

3 "Yasu" was a usual name amongst SYRIAN priests; [Cf. p. 46, n. 7; Note 47,] just as "Shāka" is among Shingon monks.

4 See p. 113. n. 2. *ante*, Bactrian Gospels, Note 58.

5 Dr. T. Richard translated Kumarajiva's Chinese translation into English, which Dr. Takakusa, professor of Sanskrit and Pali, Tokyo

Over 800 priests assisted Kumarañiva; the Emperor himself presided over their labours and held an old copy whilst checking the corrections.

In the *Satparamita sutra* (which in 802-4 Prajna of Kashmir and King-tsing, the Syrian monk, translated together at Siantu,) "Nirvāna is the City of Peace and Joy—but what it is even the Bodhisattvas cannot know, only BUDDHA understands!"¹

And the *Amitābha sutra*² explains why Sukhāvati, "the infinitely happy world," is so called: "Because its inhabitants have no sorrow, but enjoy an infinity of bliss."³

It was the hope of this Happy Land which sent the Saints of both Eastern and Western Monachism into the wilds and deserts!⁴

But, in Hinā Buddhism, Nirvāna is ANNIHILATION—Extinction—as Gautama when dying said.

In A. D. 460 there were two million monks and nuns and 30,000 temples in CHINA. Every household being converted, agriculture was neglected.⁵ This was not due simply to RELIGION, but often "to avoid Conscription" like our modern "Conscientious objectors!"

In the VIITH Century, however, the terms Nirvāna (*Jap. Nōhan*) and the Pure Land, *Sukhāvātī*—Amida's Paradise—were synonymous at SIANTU;⁶ and when in India the contemporary Mahāyānist pilgrim, Hiuen Tsiang, recorded that just after the Earthquake (Notes 1, 19), a Brahman told Kasyapa that he had seen his Great Master entering Nirvāna surrounded by a vast host of Heavenly Beings who were offering gifts and flowers.⁷

University, pronounced to be "the very essence of the original." See *New Test. of Higher Buddhism*.

1 No. 1004, B. Nanjo's *Catalogue*, dated 4th year of Cheng Yuan i.e. A. D. 788. Cf. Notes 54 Catacombs. 48, Prajna.

2 See Note 13 re Fish-drums and this *sūtra*; also Note 36 re Anshī-kao and Lokaraksha's translations.

3 (*Beal's Catena* p. 118). See also Edkins, *Chinese Buddhism* pp. 6, 41, 51, 68-9, 163, 280, 233.

4 Note 33.

5 See Eitel's *Handbook to Chinese Buddhism*.

6 *Chinese Buddhism*, pp. 111, 158. Cf. Note 54, Persecution.

7 *Buddhist Records* ii. 161-2. Cf. *ante* p. 162.

Hence, this was not Extinction !

Ergo that Buddhist teaching of conscious Life for Evermore, was certainly Not that of Gautama which emphatically denies a Future, whether of weal or woe.

Edkins says : " Both Buddhism and Xty came from the West, and it would be *difficult* for the Nestorians to maintain the Mutual Independence of the Two Religions, AGREEING as they did in a belief in a world of happiness or of misery for mankind after the present life " 1

Writing home from Cochin, January 1548, F. Xavier expressed his ideal that " every man and woman in India should be given opportunities to embrace the Law of God,"

When in 1550 he reached Yamaguchi, robed as a *bhikshu*, 比丘 and living on vegetarian food, the Daimyō issued an Edict that Xavier might preach the LAW of BUDDHA throughout his dominions and be unmolested ;² at the same time giving him the Daidōji—

" GREAT WAY TEMPLE—"

wherein he proclaimed that Law twice daily³ to hundreds of all classes, and it was " wonderful to see in that large city people speaking of the Law of God in every street and house."

After the assassination of this prince, and destruction of Yamaguchi, his successor issued a similar Edict saying that " the bonzes from Western Regions (*Si-yu-ti*, as on the Nestorian Stone, Note 54) having come to spread the Law of Buddha, were to re-enter the Daidōji Temple."

Questioned as to the term " Law of Buddha," ? the archivist of Prince Mori said that " in 1550 there was not another Japanese word to express ' Religion ' so that Japan,

1 Dr. Edkins says the Syrians extended their missions in China when *Buddhism* was in the ascendant and adopted terms from its professors when that Religion was much favoured at Court, and was the *chief agent in teaching the Future State*—hence, clearly not Hinayāna !

See *Chinese Buddhism* p. 354.

2 Cf. Tai-tsung's Edict for Alopen, Note 41.

3 In the CHINESE story of Shāka's life is the first mention of the daily service. The *Diamond Sutra* must be kept on a raised throne, and, to avoid calamities, be recited thrice a day. (Edkins, C. B. p. 41).

trained by eight centuries of Buddhism, used the term Law of Buddha, Daijō Bukkyō,"—Buppō Kōryū.

Deduct 800 from the year 1550 and you reach 750, the time of MAILIS OF BALKH, etc; see Note 49.

A NEW STAR.

Note 39. (p. 49).

Valuable light is shed by a SYRIAC document of probably IVth century upon the Diamond prophecy.¹

"All these things of the Assyrians, from the days of Moses to Cyrus, the PERSIANS were on their guard and *watching to see* when the word of Balaam would be fulfilled." * * * And when the Persians saw that the word of Balaam had turned out true and become a fact (concerning certain historical events, *Id.*) they were also specially concerned to see when The STAR would arise and become visible? * * *

"And in the days of Augustus Caesar, who ruled over the Roman Empire, was the glorious MANIFESTATION of our adored Saviour - - - there appeared The Star, transformed in its aspect, conspicuous by its bright rays, terrible and grand in the glorious extent of its light. And it overpowered by its aspect all the stars that were in the heavens, as it *inclined to the Depth*, to teach that its Lord had come down to the Earth, and *ascended to the Height*² of its nature to show that its Lord was God in His nature."³

Surely the Henchin-Sign is no other than this prophetic Star of the Incarnation?

This Sign is in the *Taizōkai-mandara*, revealed to Nāgārjuna in the prison⁴ or cage of the Iron Tower at KHOTAN,⁵ but the Apex points downward.

1 Note 1; and p. 93, *ante*, the contemporary prediction of Confucius.

2 The Moabite Seer (Numbers 24, 17); see also my "Symbols of the Way" p. 23, *re* similar Prophecy in Cuneiform-tablets in Sargon of Ak-

kad's library, B. O. 3800; and of the Puto frescoes Note 58.

3 Trans. by Dr. Wright, *Journal Sacred Literature*, London, 1866.

4 Cf. Rev. 1, 9, 10.

5 Note 38.

Brought by Amogha Vajra from Kashmir to Sianfu, a copy of this mandara given by the CHINESE patriarch Keikwa Ajāri to Kōbō Daishi of Japan shows the Apex reversed and pointing upwards, *i.e.* "He that ascended is the SAME also that first descended."¹



This Double Triangle, interlaced, is "the Star of DAVID," *mogen David*, borne on the standards of the Anglo-Jewish Regiment which delivered Jerusalem from the Turkish domination in 1918.²

The Chinese astronomical tablets record the appearing of an evanescent Star—747 A. U. C.

In 748 a most extraordinary conjunction of planets occurred thrice in the constellation of *Pisces*, the Fishes.

This led the great European astronomer Kepler (A.D. 1603-4) to discover that

THE BIRTH OF CHRIST

occurred in that year.

The date confirms the Oracle sent by Kadphises I of Great Yüetchi to the Emperor of China in B.C. 2. (Note 1)

The astronomical fact of this New Star being connected with the Fishes, *pisces*, explains the Oriental mandara of the whiterobed Kwan-yin (Gyorin) coming in the Cloud with a GREAT FISH³ in a Basket woven of Willow-twigs;⁴ the *moku-kyō*, Fish-drums, struck by Mahāyāna monks when reciting *San-bulkyō*, the Amitābha sutras;⁵ the Great Fish with a PEARL⁶ in its mouth used as a gong at the founding of Korean temples; the Fish-bells on Dai Miroku's statue in Korea; the Carp or Dolphin found universally on Far Eastern temple roofs; the 'Twin Fish' which in Korean pictures are above

¹ Ephes. 4. 10, and cf. Syrian Inscription, Notes 46, 54.

² It is called by the Jews "the Shield of Abraham and the Star of David."

³ Note 13, Dāg. Represented also in the Roman Catacombs.

⁴ Note 88.

⁵ Note 36.

⁶ Note 60.

⁷ See my *Symbols of The Way* for the Fish and Fishes in the Early Church. Notes, 18, 40.

Māyā's head in the Birth-chamber as she awaits the Rainbow-crowned Shāka Nyorai *descending from heaven*,¹ etc, etc.

TRUE PHYSICIAN.

Note 40. (pp. 49, 53.)

In ancient tradition, Eastern Kings went to Bethlehem in Judea and offered Gold, Frankincense and Myrrh to the Holy Babe to test, by His choice thereof, if He were King, Priest or Physician?

The Syriac Stone² explains that these Kings *understood* the meaning³ of the New Star⁴ and therefore offered such Gifts.

This great Physician-King, IA Tathāgata (*Jap.* Yakushi Nyorai), the Mahāyāna Healing Teacher, is represented in Kōryū-ji at Uzumasa⁵ (which Shōtoku Taishi founded A.D. 603), throned on the Lotus and surrounded, as usual, by the *jūni-tennō* 十二天王.

These Twelve Generals of the Divine Law, described by "Luke, the physician," and St. Matthew, were carved by Tori Busshi.

Dating the Chinese clay image of Yakushi to the late sixth Cent., Mr. Kennelosa says "It shows the transmission of Greek tradition, and became the model for all later Buddhas."

Three fingers of the right hand are raised in blessing. The head is snail-crowned⁶ in allusion to the legend that snails formed a cool helmet for Him who, lost in thought to save the world, was oblivious of the sun's rays. * * * *

According to St. Jerome, one of the Ten names of God was IA. It is the final syllable of Alleluia.

There is no doubt that Yakushi is "the LORD that healeth thee" of Exodus 15, 26, whose Hebrew name YAHVEH recent

¹ Notes 31, 41, 49 Etchmiadzin, Lhasa, Hyōgan. "Buddha as a Divine Man is peculiar to Chinese Buddhism." (Edkins, C. B. p. 9.)

² Note 64.

³ Note 1, Ming-ti's courtier. Cf. I Cor 2.14.

⁴ Note 39.

⁵ Note 37.

⁶ Actually curls, see Note 58.



THE INCOMPARABLE PHYSICIAN,
YAKUSHI NYORAI WITH JAIL OF EYESALVE,
AND HIS TWELVE GENERALS OF THE DIVINE LAW.
NOTE THE SUN AND MOON ON EITHER SIDE.

scholars trace to IA, the primæval God of Eridu, the Sumerian Holy city on the Persian Gulf, and identify with the God of Sinai, from Whom Moses received the ISRAEL-TAŌ.

From Eridu IA migrated to Egypt, where He became the Saviour-God Osiris.¹ * * * *

At Hōkō-ji near Nara is visible the boulder of Indian Stone whereon the immense Footprints² of YAKUSHI NYORAI were "impressed at His first appearance in Japan in a very remote time"; and a good replica thereof is at Okadera.

The Twin-Fish, (Note 18) together with the *Rimbo* Sun-wheel of the Law, are on each sole; and upon eight of the toes equal-armed Crosses.

At Yakushi-ji in Yamato, the Sun and Moon—*Nikō* and *Gwakō*—personalized beside Him are a clear link with Ming-ti's Vision of Fō with the Glory of the Sun. [Note 1; ante p. 67, n. 2.]

Cf. St. Luke's account of the Crucifixion when the Sun was darkened.

In Xtn art the actual Sun and Moon appear on either side of the Cross, like that of the TRI-UNN in the Nyorai dō, MISSAH-temple, at Zenkoji. Brought after many vicissitudes from China, through Korea, to Japan, (A.D. 552), this image of the True Physician was cast from gold found by Shāka Nyorai on the Purgatorial Mount Sumi (*Jap.* Meru) "the Difficult Mountain"³—an idea probably carried Eastwards from Assyria by the captives, B.C. 720.⁴

This Mountain is remarkably shewn in rockwork at Hōryūji in a Pagoda, together with four terra-cotta groups moulded by Tori Busshi, grandson of Shiba Tatsu, (a Chinaman

1 S. *Bible Student's Handbook of Assyriology*, art; YA; (Kegan Paul Trench, London, 1913.) "Praise Him in His Name Yah and rejoice before Him" (Psalm 68, 4, 5.)

"By My Name YAHVEH was I not known to them." (Exod. 6. 3.)

And the Hebrew *Shema* declares:

"Hear, O Israel, the Lord our God is one JHVH." Note 26.

2 Mr. Yeates thus comments (*ante* p. 43) "Mysteries, which are so many riddles to the infidels."

3 Cf. Hill Difficulty, in *Pilgrim's Progress*.

4 *Ante* p. 113, n. 3. Notes 16, 33.

of Nanking in Chókaing,¹ who, over 100 years before Alopen's Syro-Persian Mission came to Sianfu, reached Japan *via* Pakché in Korea A.D. 525.)

The Eastern group is of MANJUSRI² and other saints; the Southern, Amida, Dai Seishi and Kwannon, the 'Three Sages of the West.

That on the West shews the disposal of Shāka's corpse, whilst that on the North—called *Néhan-zō*—His entry into Nivāna³ shows Him *ALIVE after death*⁴ teaching His disciples.

Tori Bussui carved for Prince Shōtoku the 'TRINITY of Amida, Dai Seishi and Kwannon, out of one piece of wood, which still bears the date A.D. 600.

In 625 he carved a similar 'Triad, which is most noteworthy.

An immense *funagokō*—Boatshaped⁵ aureole—on which are depicted the Seven Spirits of God, encloses the Divine Three of whom Shāka San, the central, raises His right Hand in the *Abhāya*-attitude of protection. A triple halo surrounds His head, and on either side of Him are the mitred figures of Yakushi, the Physician-healer, with circular haloes.

Tori Bussui's Aunt, trained by a Korean (whose strikingly Hellenic name was *Iben*, 2 Sam. 7.9-12, *mg*) became Abbess of the first convent founded by Prince Shōtoku at Sakuraidōra.

This Zenshin with two sister-nuns was imprisoned and flogged.

Later, Iben baptized the Emperor Yōmei, in 583.

An immense PINE-TREE,⁶ planted by Kōbō Daishi as

A PERPETUAL OFFERING

to YAKUSHI, still flourishes at Kōfuku-ji, (founded 710).

¹ Cf. Mt. Tientai, Notes 38, 44, *Kanshin*, 49.

² Note 35.

³ Note 38.

⁴ Acts 1, 3, "by many Infallible proofs." 1 Cor. 15. 3-8.

⁵ Cf. Salvation Raft, Note 54.

⁶ Notes—18, 54.

When in Kapisa (Kashmir) Huen Chwang saw (c. 629) "a hair of Tathāgata, auburn-coloured and spiral."¹

In the reign of Wu-ti, with Cent., the Chinese *Hist. of the Liang dynasty* records the Discovery under an old pagoda of a

"RELIC OF BUDDHA"

a hair, blue lavender in colour, which when let go curled into a spiral, as Shāka Himself described in the *San-mei-King*.

On the main route from the Great Yuotchi country to China lay Miran, by Lob Nor in Central Asia, which was overwhelmed by the Desert sands ere the Third Century closed.

Here, amongst other frescoes, Sir Aurel Stein, the Jewish archeologist, lately discovered Cherubim,² (Hebrew, *Kerūb* good spirits; Jap. *Karuibim*) and the Buddha with Anan and five disciples.³

The Buddha's nose is Semitic and His clustering Grape-shaped curls⁴ are markedly Hebraic.⁵

"Beholding the superlative beauty of Nyorai, His person bright and ruddy as crystal—the blue Lotus-shaped Eyes in His Face, caused Ananda⁶ to follow Buddha with shaven crown."⁷

CONSTANTINE THE GREAT,⁸

in the Fourth Century, commanded a picture of Christ, the Son of God, to be painted "after an ancient description"—(possessed by the Roman Senate)—"Of lofty height and with shining curls, wine-coloured."

This agrees with Huen Tsiang's description of the relic-hairs preserved in China.

"The Saviour with curling short hair is correct," said Theodorus Lector.⁹

1 *Buddhist Records* i. p. 67; *Chinese Buddhism* p. 104.

* 2 Ezekiel 10, 20.

3 Ill. *Ruths of Desert Cathay*.

4 Cf. Ill. St. Joseph and Divine Child, and Notes 28, 58; Tōma.

5 In a recent English murder case the criminal was detected by two

hairs of his youthful victim found clinging to his coat.

6 Note 22.

7 *A Catena of Buddhist Scriptures* p. 290, 291, Beal.

8 Notes 29, 31.

9 Cited Smith's *Dict: Xtn Antiquities*, p. 817.

The earliest type of Good Shepherd and His Ram¹ in the Roman Catacombs of the Third Century, like that in the Ajanta caves, has these curls,² and so has the colossal white-faced Dai Moku at Ronzan in South Korea which, with its Pearl and Fish-symbols,³ "rose out of the ground."

T'AI-TSUNG 代宗 A.D. 627-619.

Note 41. (p. 46.)

The CHINESE Inscription on the SYRIAC Witness-stone at Sianfu 西安府 A.D. 781, describes the Arrival in 636 of the *Ta-tsin kiao* 大秦教, SYRIAC RELIGION, brought by Rabbān Alopen and Seventy "Redeeming bonzes"—a title shared by Mahāyānist monks.

It says: "This Monument, wherein is written the LAW of Him our Saviour, the Teaching of our Ancestors to the RULERS OF THE CHINESE. His LAW is to bathe with Water and with the SPIRIT."⁴

It continues:

"The *sūtras* were translated in the Imperial Library.

"His Majesty investigated 'The WAY' in his own Forbidden-apartments and, being deeply convinced of its correctness and truth, *he gave special orders for its Propagation.*"

T'ai tsung issued an Edict in 636 saying that, after careful examination, he "found this WAY-teaching of the Luminous Religion, to be (a) Mysteriously spiritual; (b) of Silent operation;⁵ (c) Free from perplexing expressions; (d) Unique in its principles; (e) its Teaching BENEFICIAL to all creatures; (f) So let it have free course throughout the Empire."⁶

¹ Note also the Ram inscribed *Aloha* found by General G. Gordon in a Xtn church at Soba. The *Litany* of St. James the Just, the Lord's brother, says "Have mercy upon us, God the Father Almighty, and send down upon us and these oblations Thy Holy Spirit, the Lord and

Author of Life who is equal on Thy Throne with Thyself, *Aloha Anna*, and with Thy Son."

² Cf. Notes 82, 58.

³ Note, 16, 18.

⁴ Note 38; John 3. 5.

⁵ Note 45.

⁶ Cf. Note 38, Daidō-ji and Xavier.

In 641 T'ai-tsung's daughter married Srong-tsan-gampo, King of TIBET, taking with her to his capital Lhasa, the ANTIDOTE of MORTALITY (Note 48) and the image of the youthful JŌVŌ RINPŌCHĒ which still stands in the Temple *looking WESTWARD*.

Its kinship to Etchmiadzin must be recognized and the similar Teaching in their respective names;¹ also the fact that the music of the Mass is identical with the contemporary Gregorian chants.

It was probably due to the above Edict that ALOPEN, Chief of the SYRO-ETHIOPIA Mission,² when he presently proceeded to INDIA³ was welcomed by Silāditya, the same King who had previously entertained with equal honours the indomitable Chinese monk Huen Chwang 玄奘 (*Jap.* Genjō Sanzō) who, A.D. 629, "embarked in the Boat of Humility to recover the True LAW,⁴ the Sweet Dew of the EXPANDED Law, which could guide and save all men."

Silāditya-rāja (who reigned A.D. 610-650) was a forest Hermit in a prior state.⁵

His then accumulated religious merit caused his re-birth as a Prince.

He conquered all North India, and in the highways, towns and villages throughout India, erected *hospices* with food, drink, and unstinted medicines, alike for travellers and the poor, with physicians in attendance.

Continually when in his travelling-palace he provided food for men of all sorts of Religion. The Buddhist priests would be perhaps a thousand, the Brahmans 500.

1 Cf. Note 31, also Potala, Note 58.

2 Cf. Note 24, 33, Muscus and Kokuhoshi.

3 From the Nestorian Patriarch's letter (cited *supra* pp. 28, ff. to "the Metropolitan of all PERSIA to INDIA" we infer that Alopen (to whom he was subject) went first to Chang'An-SIANFU-and was sent thence to INDIA

to investigate the deplorable conditions of the SYRO INDIAN churches, (see also Notes 25, 43) due, not improbably, to the rise of Mohammedanism in both China and India.

4 The Hebrew TORAH is the same as Chinese TAO and Japanese 道; Note 31. Cf. Alopen's honorific, Note 42.

5 *Ante* pp. 113, n. 1; 127.

He raised *sanghārāmas* (convents) wherever there were traces of Buddha but, whilst leaning to Buddhism, he favoured other religious sects.¹

This King's sister was a lady of great intelligence, distinguished for her knowledge of the Old Doctrine.

Sitting behind the King, she heard the Master of the Law extolling the GREAT WAY teachings and exposing the extreme poverty of Hinayāna (*Jap. Shojo* 小乘).²

Filled with joy, she could not cease her praises."³

Silāditya then summoned a vast Assembly of Princes from 18 Indian countries; 3000 Priests thoroughly acquainted with both Hinā and Mahāyāna; some 3000 Brahmans, and 1000 monks from Nalānda; and invited Hsien Chwang, to be Lord of the discussion extolling the Great Chariot.

Silāditya issued a Proclamation similar in spirit to that of 'P'ai-tsung.

After 18 days vast numbers, converted from error, entered on the right path. Forsaking Hināyāna, they found refuge in the GREAT WAY; and the whole multitude were *filled with joy*.

We must not forget that Hsien Chwang's special devotion was over to MATREYA 彌勒 and KUAN-YIN 觀音, who are non-existent in Hināyāna 小乘.

When on the Ganges river ten pirate boats attacked his vessel, captured Hsien Tsiang, bound him on an altar, and brandished their knives about to sacrifice him—"And there was no escape,"—the Pilgrim showed no fear but, directing his thoughts above, besought MATREYA to grant him fresh instruction and re-birth in the Tushita Palace, in order to return below to convert these savages.

Then, ravished with joy, he lost all sense of body or soul,

1 Abridged from *Buddhist Records and Life of Hsien Tsiang*.

2 A distinguished monk on Mount Kōya told me that "the difference between the two schools is as great as that between Heaven and Earth."

3 *Life of Hsien Tsiang* p. 176-9. Note how Joy pervades our History, and cf. Luke 2. 10, "Tidings of Great Joy for all people."

altar or captors, but rose in spirit above Mount Sumoru, and "ascending one, two, three heavens" gazed on the heavenly courts.

An awful typhoon arose and scared the robbers, who felt they *dared not* hurt the Master, and begged forgiveness.

Wonder-struck, his fellow voyagers said: "Were it not for the power of his high resolve in seeking for the LAW, this could not have occurred."¹

On returning to China, Hiuen wrote *Si-yu-ki* 西域記, by the Emperor T'ai-tsung's express command, and spent 19 years in translating 740 Buddhist works, and the first complete edition of "the True Law, the Way to become Divine."

This Buddhist Canon 大藏經 Tripitaka (*Issai-kyō*) translated from Sanskrit into CHINESE, dates only from this time.²

Prepared, like the translation of the SYRIAC BIBLE brought by Alopen, under T'ai-tsung's own direction, it was published by his son and successor Kao-tsung;³ who also honoured Alopen, giving him the office of "Great Patron and Spiritual Lord of the Empire."

Two Buddhist monuments (dating A.D. 653-4) still visible in a large Pagoda near Sian-fu, describe Hiuen Chwang's visit to India to study the New Faith, and the honours with which he was loaded on his return; and at Soiyō-ji in Korea three frescoes illustrate his bringing the *Issai-kyō* as described in the Chinese Epic, *Sai-yeu-ki* 西遊記—an Allegory which for centuries has been a household favourite in China, Korea, and Japan.

At Kaien-ji the wooden blocks for printing the most perfect edition known of *Issai-kyō* were found by me from which the Governor General, Count Terauchi, caused 3 copies to be printed. They were brought by a monk from Mongolia A.D. 953.

¹ *Life of Hiuen Tsiang*, pp. 87—90. Cf. St. Paul 2 Cor 12. 1—4, and the martyrdom of such as Blandina and St. Perpetua, Note 51.

² *Catena*, p. 1.

³ Note 42, and p. 46 *ante*.

It is noteworthy that both Seiyō-ji and Yuten-ji on Diamond Mountain date their origin, like Isô in Japan, to A.D. 5—10.¹

KAO-TSUNG 高宗 A.D. 650-684.

Note 42. (pp 46, 50).

Although—and possibly *because* he was—a great TAOIST,² he erected “Luminous convents” in all the Ten Provinces, and every household was filled with the blessings of Salvation. He conferred on Alopen the posthumous title “Grand Lord of the TAO.”

Kao-tsung was also a personal friend of ZENDŌ 善道大師 (Shan-tao) (612-680), who taught Salvation by faith in AMIDA. When preaching “the Three Buddhas appeared in his breath.”³

I possess a *kakemono* 400 years old, in which Zondō appears with two differently vested priests tossed on “the waves of this troublesome world.”⁴

With hands folded as a Lotus-bud, (symbol of New Birth) Zondō beseeches the Lotus-throned Kwanyin, beside Whom a Baptismal flagon of Sweet Dew rests upon a table.

Five centuries later Genku (Honon Shonin), a Japanese monk, after years of patient toil and fruitless study, found in a monastic library a book by Zendo on the WAY to the Pure Land,—Salvation through Faith in the All-embracing AMIDA Nyorai, whose aureole is Boat-shaped (*funagokō*).⁵

Profoundly impressed thereby, Honon founded Jodo, the Pure Land sect; and his disciple Shiman further developed Zendo's teachings.

Similarly, in the xvth Century the young German monk, Martin Luther, came across a dusty copy of the Latin Vulgate in a convent and re-discovered the doctrine of Justification by Faith taught by Augustine of Hippo, which resulted in the Protestant Reformation.

1 Cf. Notes 1, 30, New Star.

2 Cf. Notes 1, 41, and 33. Lao-tzu reincarnated.

3 Cf. Notes 28, 36, 37.

4 *Anglican Baptismal Office*.

5 Note 51, Ship of Great Mercy.

HSÜEN-TSUNG 玄宗 A.D. 713-755.

Note 43. (p. 46.)

This great T'ang ruler was surnamed "Emperor of THE PERFECT WAY."

Remarkable for his unselfishness, he cultivated sympathy with his farmer-subjects by personally ploughing the land.

Hsuen-Tsung detained Wu-ti, a very holy Pilgrim-monk from Shinia (S. Korea),¹ in order to pray for the Imperial and national prosperity of China, together with Amogha, "the Vājra-holder"² (a monk from Kashmir, N. W. India, A.D. 719), from whom he received *Kichien Kwanjō*—the baptism which admits into the Divine family.

In A.D. 732 MAILS of BALKH reached SIANGU where there then dwelt that gifted Chinese artist WU-TAO-SZE 吳道子 (d. 749), whose marvellously vivid pictures of PURGATORY—unknown in Hinayana Buddhism—caused the spectators to sweat with horror and their hair to stand on end with fright, and resulted in countless conversions.

To him (*Jap.* Godoshi) is due the amazing conception of the Buddha lying asleep on His coffin mourned by "the Whole Creation"³ to whom His Gospel was proclaimed—from the elephant to the snail.

Godoshi also painted the Ten Apostles around Shāka who has a circular Tonsure. (There is no tonsure in Hinayana.)

These Ten are a frequent *motif* in early Catholic Art.

1 Cf. Note 24.

2 This title is equivalent to that conferred by CHRIST on Francis of Assisi when giving the *stigmata*—"Thou art My standard-bearer!"

3 The vivid description in the SYRIAC *Acts of Thomas* of these horrors clearly shews whence Wu-tao-tze 吳道子 drew his inspiration! The *Ts'ang* (i.e. Jizo kyō) 地藏經 in similar language to the *Acta*, describes the Mahāyāna Buddhist hells. (*Chinese Buddhism* p. 225-6.)

The Venerable Bede graphically relates identical visions occurring in 639 and 693 in Britain (*Ecc. Hist.*, pub. *Dent's Everyman's Library*, 1910.)

4 Cf. Mark. 16, 15. A fact worth noting is that in some temples diptychs (*Jap.* ihai) are visible inscribed with prayers for pet animals as well as human beings, for Zwingli, the Swiss reformer, taught that "God is the Infinite Essence, absolute Being, and that not man alone, but all creation is of Divine Race."

Many of Godoshi's pictures, brought over to Japan, are still preserved.

In 736 Mañi was sent to Nara, the Japanese capital.

It must not be overlooked that Amogha Vajra is said to have introduced "the Shi-tenno,"—four great heavenly Kings of the Diamond World—into CHINA, one of whom—Anan, Tannon, or Bishamon—always holds the Tower of the Lotus Gospel and of Hōmar' Vision, (cf. pp. 127, 143, n. 9, *ante*.)

An Imperial Edict in 745 changed the name of the Nestorian Convent from "Persian" to "Ta'tsin" giving this reason:

"The Luminous Religion of Persia *originated* in Ta'tsin.

"We now designate this Messiah Religion as 'SUN-GREAT RELIGION'".¹

Five Imperial princes were sent to restore the churches and rebuild the Altars which the previous Empress had destroyed.

In 754 the Emperor received Envoys from KOREA, an Ambassador from PERSIA (which was then ruled by the Kaliphs of Bagdad), and a Japanese Ambassador, son of the great Fujiwara Kamatari.

Two years earlier a CHINESE Apostle reached Nara, whose name, Kanshin, means,

"GENEROUS-HEARTED ONE."

"In order to save the people," he accepted the invitation of two Japanese monks, but spent twelve years on the sea making five unsuccessful attempts to reach Japan.

From continual exposure, during six voyages 'mid stress

¹ Note 50. Cf. Gabriel, the Prior. But "Persian" monastery was quite correct.

"On a Chinese map published with the Gazetteer of Sian the name 'PERSIAN Hu monastery' still appears on its ancient site," (Prof. E. H. Parker). See *ante* p. 45.

The name "Persian" (*Chinese*, Hu)

was used up till 745 at Sianfu, and the List of Metropolitans subject to the Nestorian Patriarch in A.D. 800, mentions PERSIA, Balkh, Tangut, CAMBOJA, China, and India. Cf. Notes 25, 29, 54.

² Cf. Malachi 4, and DAI NICHU NYORAI; also Isō Oracle, Note 49, and DAI BUTSU, Nara.

and storm, Kanshin became blind but finally arrived "with his original purpose unimpaired" although only three of his first company survived, 30 having died and 200 monks and laics given up in despair.¹

☉ The Empress-dowager Kōmyō ennobled him as "Great Master of the Law for Transmitting the LIGHT."²

When Kanshin preached, "the heavens rained down Sweet Dew³ to wash away sin."

Besides innumerable precious things, *e.g.* tapestry pictures of Amitābha, the Thousand-armed Kwanzeon, and DAI MIROKU,) he brought to Japan a copy of the "*Hidden meaning of Hoké-kyō*."

From him the Japanese received their first instruction in Monastic Discipline.

His tomb is at Tōshōdai-ji, Nara, where is still visible an image of DAI MIROKU, 16 feet high.

Ere leaving CHINA, Kanshin had visited Mount Tiendai, "the TOWER of Heaven," in Chekiang (Note 33, 36) to see the Two Footprints of Buddha,⁴ and offer incense to a FISH named "Guardian of the TOWER (stupa)" who lived in a Holy Well, 3 feet deep.⁵

Regarding this TOWER there is the same curious discrepancy of dates as in the Diamond prophecy, and betwixt Tamō and Bodhi-dharma (Notes 1, 11, 58.)

Sun-yung, the Chinese pilgrim A.D. 520, quotes Gautāma Buddha when in Gandara telling his disciples: "Three hundred years after my Nivāna there will be a King of this

1 For fuller details consult my "*World-Healers*," pp. 173—176; and see a beautiful set of five *makimono* illustrating Kanshin's Voyages preserved in Nara Museum.

2 So Lao-tzū taught, 550 B.C. "the Self-controlled man 聖 always uses goodness in helping men; thus he draws them to the Inner Life. This is called being *doubly* illuminated." *Tao-teh king* p. 43; transl. by Dr. I. Mears, 1918. Cf. *ante* p. 45, n. 3.

3 Hosea 14. 5.

4 *Ante* p. 43.

5 Cf. the epitaph on the tomb of Abercius, Bishop of Hieropolis, 3rd Cent: "I am a disciple of the Pure Shepherd * * * who has *Great Eyes* that look on all sides; (like those on Yakushi's images carved by Gyōgi, Note 49.)

"* * * Faith led me, and everywhere served me for food a FISH from the fountain, very large and pure."

country named Kanishka who will raise a pagoda on this spot."

Hsuen Tsiang, a century later, mentions the Buddha saying to Ananda, "Four hundred years after my departure," etc.; and describes the young Shepherd-Boy building this Tower, always 3 feet higher than Kanishka's.¹

Recent scholars say that

"THE XAOA-ERA" A.D. 78,

originated with Kanishka's reign.²

When in the Punjab, Hsuen Tsiang saw Kanishka's own Pagoda, and records how "400 years after the Nirvāna," this Kanishka actually did ascend the throne, and also how, when without faith in Right or Wrong, that Vision "caused him to believe with all his heart and reverence the Law of Buddha."³

Observe that the "Vision of the Shepherd and the Tower" recorded by Hermas at Rome was contemporary, and that in *Hokékyō* a Voice from the Tower says "wherever this Gospel is preached, there am I!"

Whilst in the remarkable tract issued at Zenkōji—the Messiah temple in Japan—this Tower built on the Water and crowned by the Pearl is a prominent illustration.

SU-TSUNG 肅宗 A.D. 756-762,

Note 44. (p. 46.)

"Being continually aided by the great Good Spirit," re-built SYRIAN Luminous Temples in five provinces."

This Emperor gave the highest rank to Issu, or Usu,⁴ a monk from BATKHA (Little Rajagriha), who (the SYRIAC Stone records) was "the great benefactor of the Kōmyō, Luminous Religion, practising its discipline."

¹ *Buddhist Records* pp. ciii-iv, 99, 100.

Cf. Note 1. Kasyapa's Tower drawn for Mingti.

² Cf. *ante* p. 144, also pp. 134, 143, 144; Maranūtha, "the Monk of the

Tower, Tō-seng," and the *Didache* (ch. x); Notes 24, 28, 33.

³ *Chinese Buddhism* p. 256-7. Cf. Vision of Constantine in 17th Century.

⁴ Notes 46, 47.

Issu was granted both the Purple Robe and the purple clerical robe.¹ He was also Lieut-Governor of the Northern Region, etc.

Obeying Su-Tsung, in A.D. 750 Issu 伊斯 accompanied Kuo-Tzu-i 郭子儀 the Commander in Chief of the Uigur mercenaries, in his campaign against the Huns.²

Both being great linguists Issu proved himself as an interpreter³ to be "claw and tusk" to the Duke, and "ear and eye" to the Army; whilst Kuo-Tzu-i was "right arm" to his Emperor.

This Grand Minister of the Empire, who was a Prince in Shansi, served four and aided three T'ang emperors by driving the Tartars out of China proper.

Distinguished for his extraordinary virtues, patience, moderation, magnanimity to foes, as well as for brilliant feats of arms, he also gave large contributions to raise Temples to the True God.

When at the ripe age of 85, Kuo-Tzu-i died, A.D. 783, soon after the erection of the SYRO-CHINESE Stone, his tomb was placed amongst those of the Emperors, and by Imperial Command three years' mourning was observed throughout CHINA.⁴

Dr. Edkins (the eminent Orientalist who studied in China 1848-1905 and is usually so accurate and impartial) cannot have closely studied the Nestorian Inscription or he could not have said :

"Tai-tsung, the successor of Emperor Su-tsung, was still more devoted to *the superstitions of* BUDDHISM, and was seconded by his chief Minister of State and the General of his army" (*i.e.* Kuo-Tzu-i and Issu).

1 Like Hsien Chang, Amōgha Vājra, Gabriel, Adam-Kingsing, and Kōbō Daishi.

The vari-coloured vestments in Mahāyāna are identical with those of the Christian Church.

On his way to India a Turkish Khan gave Hsien Chwang a complete set of vestments in red satin, (*Life*

p. 44). Cf. "Scarlet tunic" in Hymn of the Pearl.—It is the colour of burning love and ardent zeal.

Hinayāna vestments are yellow.

2 *Nest. Monnt.* pp. 170-172.

3 Note 45. Job 33, 23-4. Cf. Note 33.

4 *Croix et Svastika*—p. 99; P. Gail-lard.

"Tai-tsung maintained many monks and believed that by propitiating the Unseen Power,—he could preserve his Empire from danger at less cost than that of the blood and treasure wasted on the battle-field.

"When his territory was invaded he set his priests to chant their Masses and the Barbarians retired."

TAI-TSUNG 德宗 A.D. 763-780,

NOTE 45. (p. 46.)

"Walked in the Way of the silent operation of The SPIRIT," i.e. the Yoga, *Mikkyō* doctrine of the Realized Presence of God—"heart communication with heaven,"¹

The SYRIAC Stone testifies to "the Silent influence" of this Emperor, who favoured 彌尸訶 "the MESSIAN-teaching" through the preaching of Usu" (שוש Heb.).²

Usu was a remarkable priest—very influential both in Civil and Military affairs but very humble in demeanour; mild in his nature and naturally disposed to charity.

"Ever since he heard of The Way 道 he tried to practice it, * * * He distributed all his salary and even the Imperial gifts, accumulating no wealth for himself or family * * * but dedicating all to the Monastery.

"He restored the old convents; enlarged the worship-halls; spent his whole income in benevolent deeds; fed the hungry, clothed the naked, cured the sick and cared for the dead."

On the STONE he is styled "Our great Donor."

AMOGHA VAJRA 不空金剛 died A.D. 772. Having baptized and been the close friend of three Emperors, Tai-tsung bestowed on him the highest posthumous title "Prime Minister of the Empire."

He was a great Harmonizer of Religion, a tireless trans-

¹ *Chinese Buddhism* p. 124-5.

² *Ante* p. 46; Note 47.

³ *Heroes and Hero Worship*, T. Carlyle.

lator and copyist of *sutras*, and a co-worker with the PERSIAN monks Mailis, Gabriel and Kingtsing 景淨.

His school, *Yōgachara*, founded by Nāgārjuna, was revived in the IVth Century by Asangha of Gandhara.¹

TĪ-TSUNG, 德家 A.D. 780-804.

Note 46. (p. 46.)

A year after this "Virtuous Emperor's" accession the *STONE commemorating the Planting of the Ta-tsin 大秦 Luminous Religion in the Ten Provinces of China* was erected near the Imperial Palace, and inscribed both in Chinese and Syriac by Adam, a Persian dignitary, whose Chinese name King-tsing 景淨 means "one purified by the Luminous Religion."

In 782, "Prajna, a Buddhist of Kapisa, N. India, came to CHINA for he had heard that MANJUSRI 文殊師利 was in China."²

"He arrived at Canton and came to the Upper Provinces

"Together with Kingtsing-Adam, a PERSIAN priest of the Ta-tsin (Syria) monastery, he translated the *Sat-paramita-sutra* in seven volumes, from a Hu text."³

Two years later, in 788, Prajna, by Imperial command, made a fresh translation direct from the Sanskrit. The first chapter thus describes

"THE MIRACULOUS LIFE"

"When the Buddhas pass through any city or village, they emit a golden light. Seeing this glow⁴ the sick in body or

¹ Note 33; ante p. 115.

² Dr. I. Takakusu, found a Catalogue of the "*Teachings of Shakyā*" in the Bodleian Library, Oxford, composed by a Buddhist monk A.D. 785-804? from which I quote the above (*Nest: Monm't* p. 72) as it sheds a curious side-light on MANJUSRI (Note 35), incidentally comparing him with Kingtsing—possibly as a Re-incarnation? cf. ante p. 103. n. 1.

The idea of the Re-incarnation of a Sage in other lands was familiar to the Chinese, e.g. Lao-tzū was said to have been re-born in PERSIA; and

the Sai-yeu-ki ("*Mission to Heaven*"), describes the 10th incarnation of Huen Chwang as a Pilgrim in search of the lost True Law. (Cf. Confucius Note 37. "To Him give all the Prophets witness," Acts 10, 43. See also Alopen and Lao-tzu, Notes 41,— & Cf. Matt. 17. 11-13.)

³ "Hu" is the Uigur script, derived from SYRIAC, which was widely used in Central Asia before the spread of Islam.

⁴ Kōkūhoshi's Cave in Korea was illuminated, and so was Bodhi Dharmā's in Honan, (Notes 24, 58.)

mind are healed, the crooked straightened, the lame walk, the blind see, deaf and dumb hear and speak; the proud become humble, the timid fearless, the hungry and thirsty fed, the prisoners set free, grief-stricken ones consoled,—*etc., etc.*"¹

In 804-806 Kōbō Daishi 法法大師 studied Sanskrit from Prajña 般若 who, like Amogha, was a Kashmir monk.

Before leaving Sianfu the Emperor gave him a Rosary and a box on which is a Cross similar to that on the Syriac Stone. It is still preserved at Kōya-san, like the Taizō-kai *mandara* of Great Mercy which Kōbō received from Amogha's disciple, Keikwa Ajāri (the first Chinese Patriarch of the Mahāyāna), together with Shingon—the True Word,—and its Secret Doctrine *Mikkyō*.²

When drawing this *mandara* for Kōbō, Keikwa reversed the TRIANGLE therein which Nagarjuna drew downwards,—*Dai Nichi kyō* distinctly says: "Above Dai Nichi's figure draw the Sign of Hanchin, which is common to all the Nyorai and should be a TRIANGLE.³ Its apex must be down towards DAI NICHII.

"It must rest on the pure White Lotus and be surrounded with TONGUES of Fire⁴ which are All-illuminating."

Above the Triangle Shūka sits, and above Him is Monju (MANJUSHRI).⁵

In the centre of Keikwa's Triangle is a second solid-cubed Svastika,⁶ from whose top issue Three TONGUES of Fire.⁷

This Svastika replaces I. H. V. H., the Four-vowelled Name in the Hebrew *Tetragrammaton*.

1 B. Nanjō's Catalogue No. 1004; of. Matt. 11, 3, 4.

2 Notes 33, 60.

3 Always the emblem of the TRINITY in UNITY. Notes 37, 39.

4 See III, Note. 37 "Traces"; 29 Cambodian Basilica.

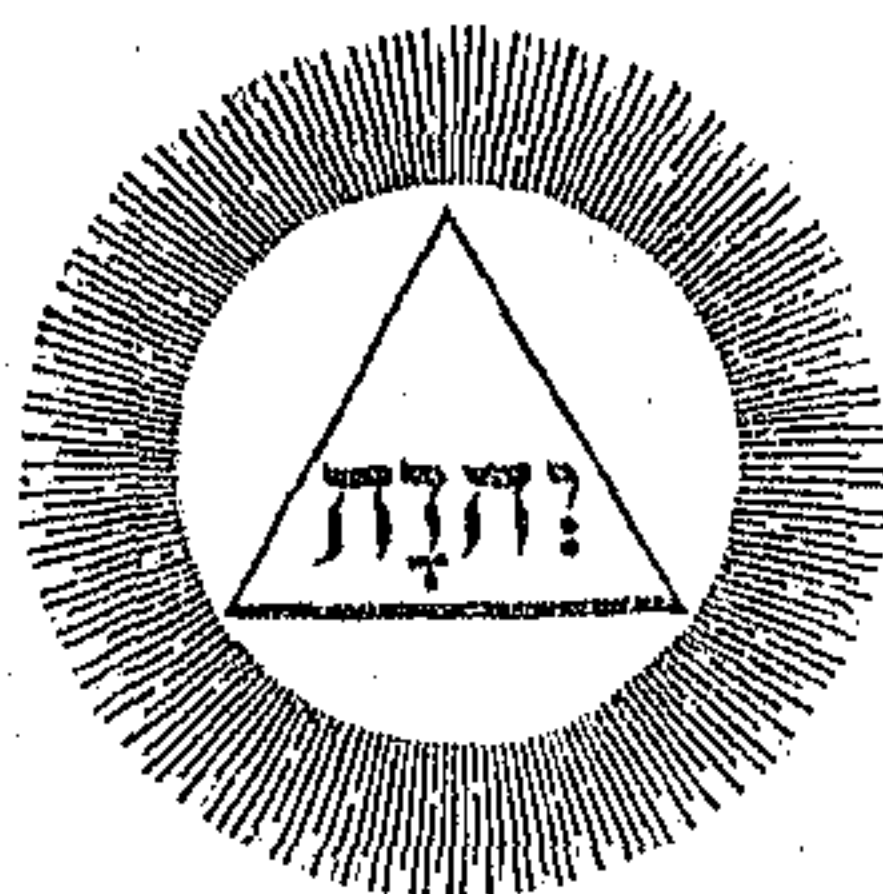
5 Notes 31, 32, 29, 33.

6 Notes 18, 28, 33, 35, 58, the Twin of Shūka?

7 Like that at the Messiah temple at Zenkōji.

"For the first Five Centuries the Cross was ignored," (are Scaglia's words in "*The Catacombs of St. Callixtus*" pub. at Rome 1911) "the only Cross in them was the *crux grammata*." (i.e. Manji, Svastika, Note 9.) Cf. *Ante* p. 67.

Acts 2, 3; *ante* p. 147, and n. 6.



The whole rests on a Lotus and is surrounded by a glorious halo of Rainbow-coloured flames.

"Fire (say the Jewish Rabbis) was in the Altar itself rather than on it."

At Senganji (the daughter temple of Dai Kōgonji in S. Korea (Note 33, 37.) and at Yutenji in the Inner Kongō, the Three Buddhas are depicted descending in a Triangular Ray on Shāka's head, whilst He baptizes Souls in Hades (*Heb.* Sheol; *Jap.* Jigoku 地獄¹), which is clearly the Baptism into the Triune Name.

In Shingen teaching the Triangle symbolizes VICTORY over DEATH. (Note 39).

Kōbō Daishi also took back to Japan the Sanskrit character 𑖀 which often replaces DAI NIGHI in Taizō-kai mandara.

I found it on Mt. Miya as the centre of YAKUSHI's *mon*—an equal-armed cross formed of two *sankō*, Diamond sceptres, and at Zenkōji above the tonsured head of SHAKA Nyorai.

It is identical with the Greek ALPHA in Revel. I. 11.

A notable fact is that all Pilgrims to Mount Kōya have the 卍-☸ on their *wagesa*.

Both at Shāku Ōji and Chōang-ji in Korea I saw Bishamon carrying the Tower, which betokens the Divine indwelling-Presence. The Sanskrit ॐ on his brow is significant when we consider that Bishamon, *i.e.* Tamon-tennō of the Four

1 Cf. 1 Pet. 3, 18, 19; 1 Cor. 15. 29.

Diamond World Kings, is another form of Ananda who so curiously resembles Saint John.¹

Nothing is known of Joh-anan, Saint John, after the Council of Jerusalem A.D. 48 (Acts 15, 22, 23), nor of the countries wherein he preached the Gospel UNTIL the later years of his life which he apparently spent at or near JERUSALEM.

This gives large room for speculation as to his probable identity with ANAN; (Note 22).

A remarkable "TREASURE OF THE COUNTRY" at Taemadèra² in Yamato, shews Tamon (whose halo is a huge Rimbo-Wheel of the Law) with three "TONGUES OF FIRE"³ on his head whilst, holding this Tower,⁴ he proclaims the Glad Message of IMMORTALITY and INVINCIBILITY!

A Vth Century Christ on the Cross is on an ivory casket in the British Museum; but it was only in A.D. 683 that the Council of Constantinople decided to place the actual Figure on the Cross, and until the Xth Century it was ever robed and crowned.⁵

The Angel's message was: "He is RISEN, as He said. Come, see the place where the Lord lay!" He is "the LIVING ONE, who was dead but is ALIVE at God's right hand." (Mat. 28, 6; Acts 7, 56; Rev. 1.18.)

In every monastery on Mt. Tiendai, in Chokiang, China, there is a hall devoted to the Five Hundred Rākan—i.e. worthy ones (as in Korea,⁷) and in the forests their harmonious chants are often heard before sunrise.

Returning thence in A.D. 804, "filled with insatiable zeal and wishful to save all men," Dengyō Daishi (the Japanese monk Saichō) founded Tendai-shu, on Mt. Hiyō.⁸

1 Cf. Rev. 1. 7, 8; 3, 12; 9. 4. and ante p. 149, n. 2.

2 Cf. Note 49, the Lotus Princess.

3 Ill. my *World-Healers* p. 127.

4 Cf. Kasyapa, Note. 1.

5 Ante p. 67, n. 2, Crucifixes

6 Note 33, 41.

7 Cf. Notes 1, 3. At Shāku-ōji, Korea, SHĀKA is the Central Figure. These "Five Hundred" with MAHĀREYA's image on the Altar facing the entrance of their Worship

hall, are prominent in all the larger Chinese temples.

In the *Gospel of Nicodemus* 500 soldiers guarding the Tomb were startled by the Earthquake.

But, are these Rākan not "the Five Hundred Witnesses" of the ASCENSION? (ante pp 6, 7, 193; 1 Cor. 15. 6.)

8 Ill. FIRE, the Keltic name of St. Columba's island in the Vth Century. was Latinized into Hyona or Iona;



THE EMPTY SEPULCHRE,
 IN FORM OF A TOWER, IS SURMOUNTED BY AN EQUAL-ARMED CROSS. THE
 SOLDIERS SLEEP. THE ANGEL EXPLAINS TO SS. JOHN AND PETER—
 "HE IS RISEN! AS HE SAID."—THE TOWER RESEMBLES THAT
 OF THE THREE WORLDS TAKEN BY KASYAPA FROM
 UDYANA TO CHINA, A.D. 65

Dengyō carved the image of YAKUSHI, the "DIAMOND Buddha" (Notes 1, 40) Who, with His 12 Generals of the Divine LAW, "armour-clad" (as in the *East Syrian Office*), is on the High Altar of the Crypt (called "Roots of the Middle World") in the chief temple on Mount Hiyō.

In 811 he placed three images (still visible) in a temple thereon in which Kwannon, the VOICE,¹ and Miroku, "whose Name is LOVE and His essence WISDOM," are on either side of Taizō-kai Dainichi Nyorai—the Great Sun of Morality—All Illuminating—who came down to earth from Heaven,² and whose SECRET NAME is the Sanskrit tri-literal monosyllable A-UM, ॐ-ॐ, Greek, ALPHA and OMEGA.³

THE SPIRITUAL MOUNTAIN

Note 47. (p. 46.)

Is this 伊斯 "Usu" the "Yasu" which in the Japanese New Test: has the same characters for "JESUS" as in the name of Prince Suryō Yasu who instructed Kumamajiva in the IVth century (*ante* p. 183 and n. 3)?

"A survival of Eastern usage is the monogram I. II. S. supposed by some to be the initial letters of the Latin words '*Iesus Hominum Salvator*—JESUS, the Saviour of men.'

"But the old Irish were well aware that they are the first three letters of the (Greek) name of Jesus, *IHCOC*.

"In the Glossary attributed to Cormac, King and Bishop of Casper, written at the close of the IXth century, is the following entry; '*IHC*, or *Iησους*; Irish, *Isú*, JESUS. In this term the Saviour's name is found.'"⁴

The *Bachal Isú*, which St. Patrick received from CHRIST

cf. Note 9, *Svastika*. Mount Omi (Note 28) in China is similarly connected with Fihō.

1 *Ante* p. 148 n. 2; Vāch-Isvara, the Voice Deity, the Manifested Form of AMIDA, His Voice or Word. Cf. Gen. 3, 10; John 1. 1.

2 *Ante* Notes 31, 42.

3 Note 37.

4 *Church of Ireland* p. 131, T. Olden, 1892, which sheds valuable light on the Eastern origin and practices of the Celtic Church, which claimed its descent from St. John. The visits of EGYPTIAN monks to Ireland have an important bearing on this subject.

Himself, still exists and is revered in Ireland as "the Staff of Jesus."

Thus the Crozier borne by Jizō Bosatsu 地藏菩薩 (Korean and Chinese, *Ti-tsung*) conquers *ti-yü* 地獄, the earth prison or Hades, and bursts open its gates.

Unlike other Staves, it has nine rings—indicating the Nine worlds leading up to the Zenith.

When, clad as a High Priest with shaven head, Jizō, the Healing Teacher of the Unseen world, enters Hades (cf. 1 Peter 3, 18, 19) the Ten Judges thereof stand reverently before Him.

The brilliant Tāma-pearl He holds illuminates the darkest recesses of the lowest hell, *Avichi*, where the worst of all moral offences *MILIAL IMPIETY*, is punished.

Dwelling in a cell on the highest and grandest mountain in the British isles—Croagh Aigle, "the Spiritual Eagle Peak"—Patrick, with this Staff of Jesus, expelled all snakes from Ireland. The Eagle is a HEBREW symbol for the SPIRIT,—
"I bare you on Eagle's wings unto Myself," (Ex. 19. 4.)

The Mahāyāna *sutras* say that when, from the Vulture Peak of the Spiritual Mountain, Shāka Nyorai proclaimed the Laws of the New Kingdom to the FIVE HUNDRED *rākan*¹ AMIDA, the Heavenly Father, gave him a *fleur de luce*, the Flower of Light² *i.e.* Enlightenment, Regeneration, and Purity, which Tathāgata, the manifested God,³ transmitted to Kasyapa.⁴

The IVth century (when St. Patrick's mission to Ireland began, A.D. 397) was a time of great mental, spiritual, and

1 Notes 1, 3, 31, 58.

2 Cambodian Basilica, and Nestorian Stone, Notes 29, 54, ante p. 48.

3 "No man can see God at any time. The only-begotten Son, which is in the bosom of the Father, He hath declared Him." John 1. 18.

Prof. Harnack pointed out the striking connection between the Eucharistic prayers in *Didaché* (IX, X) and the Fourth Gospel (VI, XVII).

In both God is addressed as "Holy Father," but nowhere else in the

New Test: and in both the True and Holy VINE is mentioned and the teaching of The Immortal Life given through the Name. "We thank Thee, O Holy Father, for Thy Holy Name which Thou hast enshrined in our hearts." (*Did.* X. Cf. Amitābha and the *Namu Amida Butsu*).

This Johannese atmosphere, which also pervades the Hokkō and Sanbukkō, can only be traced to one source. (Cf. Note 30.)

4 Note 22.

physical activity in the entire Church of God—from furthest West to furthest East.¹

In his valuable narrative, "*The Hermits*," the Rev. Charles Kingsley says "that the Irish Church and its disciples of Iona and Scotland, derived their peculiar *tonsure*, their EASTERN mode of keeping the Paschal Feast, their use of Bells, and other peculiarities, seemingly without Roman intervention,² is a *mystery* still unsolved."³

"In the above Cell-hung till late years (now preserved in Dublin) an ancient Bell—such a strange little oblong bell as the Irish saints carried to ward off demons; one of those magic bells⁴ which appear, so far as I am aware, in no country save Ireland and Scotland TILL we come to TARTARY and the BUDDHISTS," (pp. 15, 252).

In South Korea the triple Gateway of Tong-tō-ssa, "Wonderful-power-Way-temple" (Jap. Tsu-dō-ji), founded A.D. 644, is inscribed

"SPIRITUAL EAGLE MOUNTAIN."⁵

A Staff brought by Kōbō Daishi from Sianfu (now preserved in Saikōku-ji, Onōmichi) differs from the ordinary *sistrum* having only Three Rings instead of six or nine.

This *Shāku-jō* is peculiar to the Mahāyāna.

At Itsukushima Kōbō changed the form of and coloured the old Shintō *tōrii* vermilion. Here is also a four-pillared monument with the Resurrection-cock⁶ surmounting the *mitsu domōe*,⁷ "Crest of Kōmpira" (which is familiar to Westerners as

1 Note 33.

2 See *ante* p. 78; also Note 58.

3 Notes 17, 33 *Shāka* and the *Yūetchi*.

4 The Venerable Bede records (*Ecc. Hist.* ch. 23) how "the well-known sound of a Bell in the Air used to awaken the nuns and call them to prayer, when any of the community was taken out of this world. Thus those who dwelt at Hackness, 13 miles from Streaneshalch,

shach, became spiritually acquainted with the ascension of the Abbess Hild in company with angels to Immortal Bliss." (See Notes 38, 33, 49.)

5 In Japanese, the Vulture Peak is translated Mount Reishu, i.e. "Mountain of the Spiritual Eagle."

Here Ananda received the *Hokē-kyō* which he wrote with his own blood. [Cf. Notes 1, 21, 22.]

6 Cf. *Ante* p. 104, n. 2; Note 1.

7 A form of *Svastika*, [Note 9.]

the "Chest of the Isle of Man"—an island converted to Christianity in A.D. 410 by St. Patrick).

It is encircled by the same device as on the Nestorian Stone—*iz.* Two Dragons and the PEARL.

THE ANTIDOTE OF MORTALITY

Note 48. (p. 17.)

Eminent modern scholars identify Lu Hsun Yen, 呂秀嚴, (the Calligrapher of the Chinese ideographs cut on the SYRIAC Stone, and who held a Government post at the foot of Mount T'ondai in Chékiang),¹ with Lu Yen who, at that very time, founded the Chinese "Religion of the Pills of Immortality"—*Kin-Tan-Kiao* 金丹教, which now numbers over 10 million adherents.

Prajna, "the *Tripitaka* scholar of Kashmir," who co-operated with King-tsing, and with Kobō Daishi, was an Abbot of this sect, whose founder said he had "received the Doctrine through transmission from the Greatest of the Immortals 700 years before."²

A fragment of the *Kin-Tan-Kiao Liturgy*, discovered among the "Complete works of Lu Yen," resembles a Nestorian Liturgy found by M. Polliot at Shachou, A.D. 1908.

It has diptychs like the SYRIAC Church, and the soul-names (*ihai*) of Daijō Bukkyō, which are akin to the Chinese ancestral tablets. [Cf. Note 59.]

These Pills—three in number—are still used in the Jōvō Kinpōchō "God who-came-down,"-Temple in Tibet, clearly due to the Chinese princess Wentching's influence A.D. 641, when she went as a bride from SIAMFU to LHASA.⁴

In the Syriac *Liturgy of Mar Adai and Mari*, the Celebrant says: "Thou art the ANTIDOTE of our Mortality,"³ Again, "He healeth the broken in heart. Our Lord gave the

¹ Notes 33, 43, 49.

² Cf. Note 43.

³ Cf. Notes 1, 28, 31, 33, 58.

⁴ Cf. Notes 28, 31, 41, and the Baptism of T'ai-tsung, 59.



PATRICK.
A.D. 377-464.

LEAVING GAUL, "HIS SPIRITUAL HOME," HE EMBARKED FOR IRELAND IN THE NAME
OF THE BLESSED TRINITY—*san-i*.—"BELIEVING IN A THREENESS, CONFESSING
A ONENESS, MET IN THE CREATOR, HE AROSE IN VAST MIGHT."

Note the Early Christian tonsure of his whole head. The Bachall Isu, as he stood
on Croagh Aigle, banished the Snakes from Erin. Cf. p. 283.

Medicine of Repentance to the scaled Physicians, who are the priests of the Church—disciples of the Wise Physician."

It also mentions

"THE MYSTERIOUS MEDICINE."

Dr. J. M. Neale considers this "Liturgy of PERSIA or EDESSA" to be "of such great importance that it should be brought prominently forward as perhaps the *very earliest* of the many formularies of the Christian sacrifice."

A characteristic phrase in the Invocation—"changing them (the elements) by THY HOLY SPIRIT"—is omitted in the Roman Liturgy.¹

That of Malabar speaks of the Consecration being to transform the elements ^(a) in themselves, and ^(b) to the recipient: The Word of God and the Holy Spirit are needed to complete it.

Then follows the Intercession for the quick and dead, *ikai*, as in St. Chrysostom's Liturgy.

Mar Adai's *Liturgy*² being the chief Mass-ritual of the ASSYRIAN Church, was once spread over the greater part of ASIA—at least as far as SIANFU,³ where the Cathedral was near the chief Buddhist Temple, to the Imperial Palace, and to the great STONE OF WITNESS, with all of which our Japanese Monk Kūkai, Kōbō Daishi, must have come in contact on his visit, A.D. 802-804.

Huen-tsiang, who was absent in India (A.D. 629-647) when Alopen's Mission reached Sianfu, wrote that NĀGĀRJUNA, the second Mahāyāna Patriarch,⁴ was "Skilled in the art of compounding Medicine.

"By taking a Pill daily he nourished the years of his life so that neither his mind nor appearance decayed."⁵

And in *Hoké-kyō* (ch. 16) Nyorai, the INCARNATE GOD, says: "As GOD dwelling upon earth, I have Medicine to cure all sicknesses. If you partake, your troubles will soon flee.

¹ *Ante*, p. 60, n. 1.

² Note 5, *ante* p. 106, n. 1.

³ Cf. Note 58, Bread of Tūma.

⁴ Note 38.

⁵ *Buddhist Records* Vol. 2, p. 12.

"The Illumined Saints send True Medicine to their patients."¹

In his *Epistle to the Ephesians* Ignatius, the Martyr-bishop of Antioch (A.D. 107-116) wrote " :

"There is one PHYSICIAN, of a nature at once human and Divine—God in Man, true Life in death—Jesus Christ our Lord."

This is none other than Jūlai—Nyorai! (Cf. Note 1.)

In the IVth century, Iḥphrem of EDESSA wrote of "the Drug of Immortality."

The Chinese Epic *Sai-yeu-hi* 西遊記 (written by the greatest prophet of Mediaeval Asia, whom Kublai Kaan summoned to advise him A.D. 1297), speaks of "the Immortal Pills; the most precious things of the Immortals: the true Immortal Pill that restores the Soul nine times from death," and quotes Kuanyin saying She "prepared the Pill of Immortality."

Nearly 500 years later another illustrious allegorist, John Bunyan, a Puritan martyr, wrote from Bedford jail of "the Unique Pill of Immortality; a Universal Pill; a preventive of Disease, as well as curative, which will make the man who uses this Physick as he ought to live forever.

"The Master of the Colloge of the Physicians compounded it. (Job. 13, 11-15).

"The Pills must be taken fasting—*three at a time*—in a quarter pint of Tears of Repentance."²

MAILAS, THE MEEK,³ OF ROYAL BALKH.

Note 49. (p. 47.)

Prof. Beal more than once called attention to the fact that the Mahāyāna and its GREAT WAY Scriptures, found their way into India from BAKTRIA.⁴

¹ *New Test. II. B* p. 209, ff.

² *Pilgrims' Progress from this World to that which is to Come.*

³ Kanishka of Gandara had a clever, intelligent physician "distinguished for his meekness."

⁴ *Life of Huen-Tsiang*, p. 202, n. 2.

See Notes 16, 54, Baktrian Gospels; "Seyrino Buddhism," and 58, St. Andrew's Mission. According to Leuormant (v. ii. p. 127), the Seythians were so called from the Gothic

The Imperial Chronicles of Japan, written A.D. 797, record that in the year 736, in the 7th month, an Imperial audience was granted at Nara to a Japanese Embassy returning from T'ang—*i.e.* CHINA,—together with three Chinese and one PERSIAN; and in the 11th month the Emperor Shōmu granted favours to those Envoys, and to the Chinese and LI-MI-I, the PERSIAN, respectively.

This was doubtless due to an introduction from Hsuen Tsung, the greatest Chinese emperor since T'AI-TSUNG.¹

"Li-mi-i" (says Prof. P. Y. Saeki) should be "Milis, the Physician² or Medicine-man."

This sheds important light on the Grape-bordered image at Shin Yakushi-ji, "the Saviour-Healer" with the wide open eyes, carved by Gyōgi Bosatsu 行基菩薩 as a thanksgiving from the Emperor Shōmu for his recovered sight,—above which is the Luminous Pearl—and also on the wondrous Appearance at this very time of Yakushi Himself as a Leper³ to the Empress Asuka (who had established a votive hospital for 1000 patients); and, still further, on the Special Revelation of Amida's TRUE FORM granted to her niece Chujōhime 中將姫 who, expelled from home by her step-mother, became a nun at Taema-dōra in Yamato where the beautiful Mandara worked in Lotus-thread by this Fujiwara princess is still preserved; together with the Sanskrit tri-literal ॐ-ॐ A-UM, woven in her own hair.⁴

word *Sklatha*, an archer. They were famous archers" (Bal, *Catena* p. 127.) Cf. "the children of LEPIRAIM," Psal. 78. 9, with p. 51, *ante* and Notes 16, 33.

¹ See Notes 41, 43.

² Cf. Notes 33, 40, 49, 48, 49.

³ Cf. Matthew 25. 35-45; Isaiah 53, 4. *mg.* "as a Leper."

⁴ The following letter from Sir Aurel Stein of Tunhuang discoveries' fame is interesting:—

"Srinagar, Kashmir, India.

April 26, 1913.

"Please accept my best thanks for your letter of March 11, received *via*

London, and the very interesting reproductions which accompanied it.

"The picture worked by the 'Lotus Princess' shows certainly a very striking resemblance in composition and style to many of the large paintings on silk found by me at the 'Thousand Buddhas' of TUN-HUANG, and the date indicated by you for the Princess makes this resemblance still more interesting.

"I am communicating your letter to M. Petrucci, an expert student of Far Eastern Art, who is my collaborator for the art materials brought back from Tun-huang.

Her Reception into Paradise, in accordance with Amitābha's beautiful promise, is yearly celebrated at Taoma-dēra.

"Those who keep 'The Way of the Bodhisattvas and ever meditate on Me with pure heart—at the end of their life I, with an innumerable assembly, will *fly* to welcome them, so shall they return to be born in My Kingdom."¹

This most impressive event is known as "the Peacock Festival."²

At Hokkō-ji, the Lotus temple, (one of Kwanon's 33 Holy Places) a VIIth Cent: image represents Kwanzon in the Form of this Empress, in harmony with the *Fumon-bon* teaching of the Lotus Gospel, (Ch. 25).

Hence her title, Kōmyō Kōgō, the Luminous Empress; (see Notes 4, 52.)

In the *Lives of the Saints* Alban Butler relates how in the Middle Ages in Europe religious people visited hospitals to suck the lepers' wounds, so as to render the surgeon's knife less painful before the age of anaesthetics.

The condition of healing, imposed on the Japanese Empress, was similar. Having complied, the Leper vanished from her sight exclaiming: "I am YAKUSHI NYORAI!"

The Korean monk Gyogi in 742 (being Sleeve-adviser to the Emperor), was sent to "enquire"³ at the Shinto Shrine of Ise where, after a week's prayer and fasting, outside the Gate, he received an Oracle⁴ which IDENTIFIED Amaterasu Ōmikami with Dai Nichi Nyorai—the Omnipresent Sun:⁵

"Your Nara find is certainly a remarkable illustration of the influence exercised on early Japanese Art by Buddhist hieratic painting as introduced through Central Asia"

1 Lokhanaksha's rendering of Amida's Eighteenth vow. Cf. Note 36.

2 Cf. Note 58.

3 See Note 40.

4 Cf. 1 Samuel 9, 9; 2 Sam. 16, 23.

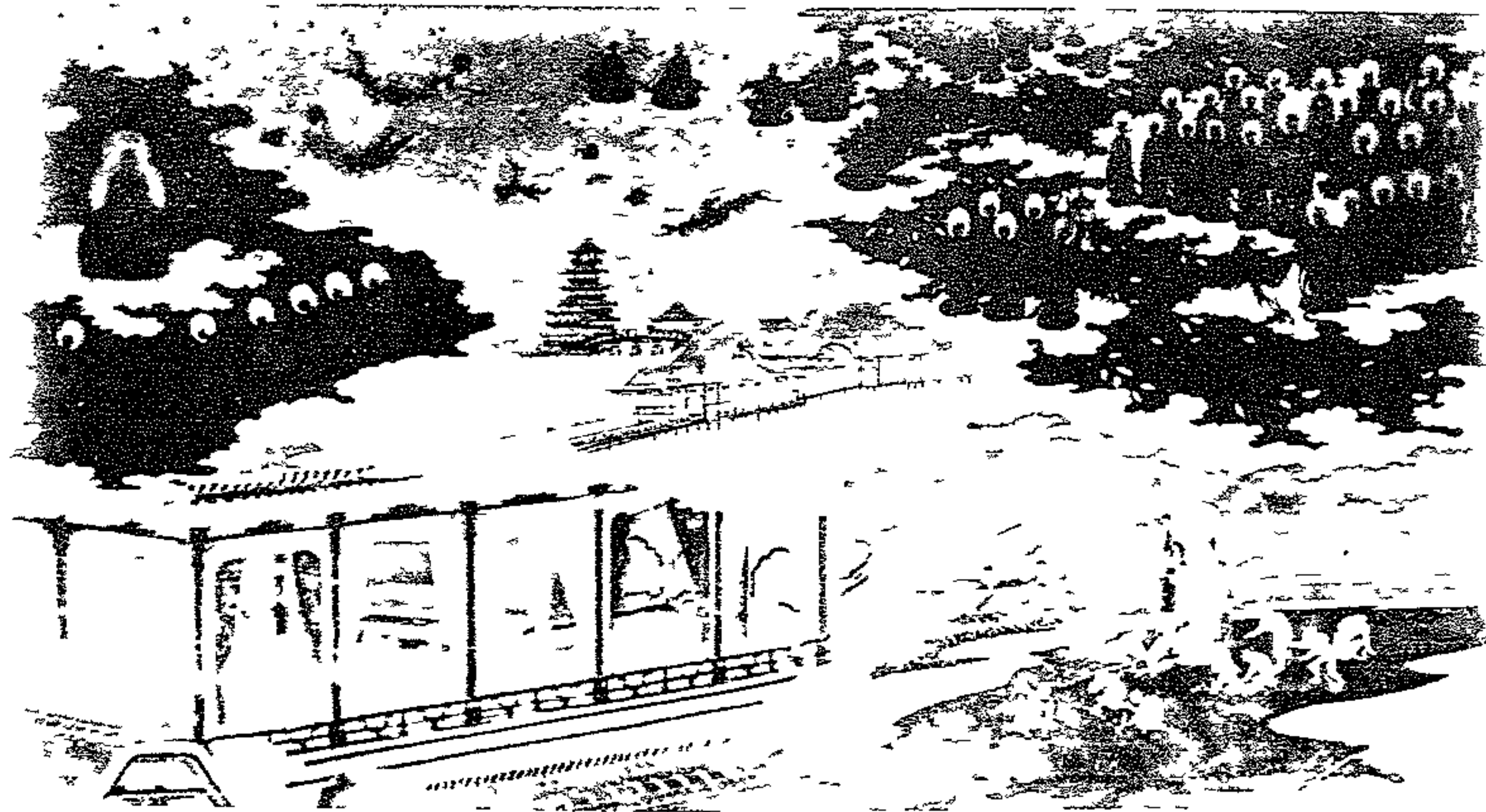
5 Cf. 2 Chron. 5, 7.

6 See Notes 1, 41 Diamond Prophecy and Ise.

Some say that Shintō was founded upon the Mahāyāna. It may be the other way, for Shintō temples are arranged like the Chinese-Jewish synagogue at Kailong. (Note 35.)

The 108 Oracles of Shen-tō, Shintō, THE SPIRITUAL ROAD, are strongly imbued with Mosaic teaching.

Prof. Genchi Kato, Ph. D. Tōkyō Imperial University, lately translated this "*Warango*," (Yamato Analects) rightly calling it a "Japanese Bible." (Trans: Asiatic Soc: Japan Branch, 1917.)



THE DIVINE PROMISE FULFILLED.

TO LIFE—THE EARTH-LIFE. TO RIGHT—THE INTERMEDIATE STATE, WHEREIN THE
INNOCENTS AWAIT AND WELCOME THE COMING OF JIZŌ.

Beyond, see the Seven-tiered Pagoda Tower—a Jewish idea. In the sky, AMITĀYU,
the All Father (whose aureole is the Trishulagata p. 133, 230), with the
Church Triumphant. Note that the Angel-forms are identical with
that shown in e p 108, in the Resurrection Scene.

This resulted in the election at Nara of the marvellous Dai Butsu image of THE LIGHT personified, to which every soul in Japan contributed its mite.

As Shōmu Tennō became a recluse and took the monastic name: "Slave of the TRINITY" (*Jap. San-i*) we may reasonably presume that this was due to the spiritual influence of Milis, the priestly physician of Royal Balkh, and compare it with the fact that Buddhist *connoisseurs* suppose that the unique Grape Vine-border around the above image of Yakushi was derived from BAKTRIA.² [Cf. Notes 18, 24, 58.]

We should also search for the BAKTRIAN GOSPELS (p. 113, n. 2 *ante*) lying dormant in Buddhist Monasteries in Japan and Korea.

GABRIEL 業利.

Note 50. (p. 47.)

Yeh-li 業利,³ arrived with a Persian Envoy, A.D. 732, and was given a Purple Robe and honoured with the Directorship of the Imperial Bureau of Rites and Ceremonies, Music and Sacrifices—one of the oldest CHINESE institutions which had been revived A.D. 704.¹

As Bishop Gabriel became Prior of the Persian monastery, founded in Alopen's time, this fact is most significant showing how influential the SYRO-ETHIOPIA MISSION was when the Buddhist Patriarch Amogha Vāja (*Jap. Fuku-Kongō* 不空金剛) from Kashmir was all powerful at Court.

There was no clashing of interests or ideals!

MARCO POLO AND TUNHUANG 敦煌

A.D. 1271-1295.

Note 51. (pp. 51, 52, 59.)

Sir Henry Yule in his notes on *Marco Polo* says that "Then, as for centuries before, was diffused over ASIA, to an extent of which there is but a *faint conception* generally,

1 Cf. Gondoforus, Note 56.

2 *Ante* pp. 117, 119, 131, 137.

3 *Jap.* pronunciation "Gyo-li."

4 *Nestorian Monument* pp. 135, 225, 232, 252.

NESTORIAN CHRISTIANITY which had a chain of Bishops and Metropolitans extending FROM JERUSALEM TO PEKING during the Early and Middle Ages."

And, again, "Over all the Kingdom of 'Tangut,' in Tondue, and the cities East of it, as well as in MANCHURIA² and the countries bordering on KOREA." + + +

Attention should be paid to Marco Polo's mention of the unique position of Nestorian Christians at 'Tanguth, where there was a Metropolitan in A.D. 800; and, also, to the still earlier record by an Armenian in 1243 (quoted *ante* p. 53) of these Christians and their earliest tradition and worship, which sheds a flood of light upon the Myriad Caves³ discovered at Tunhuang by Sir Aurel Stein, and the BAKTRIAN Gospels found at Turfan which *differ* from any known to us.⁴

In the First Century MAR AGAI brought the Gospel into those parts.⁵

In 1916 a missionary told me of Zuiganji in Northern Japan, but illness prevented my visiting it.

This temple, restored 300 years ago, was founded A.D. 849, by Jikaku Daishi. Its history is only obtainable there.

Murray's *Handbook for Japan*, describes as "old quarries, some large excavations in the sandstone rock," of which my friend wrote: "There are hundreds of Caves in the rocks which are very high, that were formed originally, I presume, by the washing of the waves hundreds and hundreds of years ago. They were used as dwellings by the monks of the Zuigan-ji temple, and even now they are *full of relics*."

"I believe there is a *wealth of knowledge* to be got out of that temple bearing on the subject that interests you so much.

"The monastic cells resemble those of the Thousand Buddhas at Tunhwang, and the frescoes are very interesting, —strongly reminiscent of the Roman Catacombs."

¹ N.W. of China, in the Oasis, called "Great Tartary" or "Little Bokhara."

² Cf. Manjusri Note 35.

³ Note 38, Bread of Tuma 58.

⁴ *Ante* p. 113, n. 2.

⁵ pp. 52, 53; Note 53?

Describing St. Thoma's Mount in Malabar, Marco Polo says "Both Saracens and X'ns greatly frequent it in pilgrimage—although it is a place not very accessible. For the Saracens (*i.e.* the Moslems) do hold the Saint in great reverence and say that he was one of their own Saracens and a great prophet, giving him the title of Avarian—Holy man."¹

In 1369—1405 Timur's invasion² extinguished Christianity in CENTRAL ASIA, whilst in 1348-9, the Black Death ravaged EUROPE and swept off 25 million people.

But Messor Marco "Milliones" *Book of Wonders*, written in jail at³ Genoa, 1296, was destined, 300 years later, to inspire the Italian Christopher Columbus with the idea of reaching JAPAN (who thereby discovered AMERICA); and also the Portuguese Vasco da Gama who, after rounding the Cape of Good Hope, reached South India where, 40 years later, F. Xavier (visiting a training college founded for natives, met three Japanese students),⁴ brought over by Mendez Pinto.

These invited him to Japan, where he arrived in 1550 spent⁵ two years, and prophesied that one day his beloved Japan would be at the head of all the Nations in ASIA!

"FROM JUDIEA TO CHINA."

Note 52. (pp. 40, 45, 48, 49 59.)

MATTEO RICCI, entering China A.D. 1583, succeeded brilliantly at the Chinese Court.

The Prime Minister Su Kuang-K'i 徐光啓, becoming his convert, was named Paul, and his daughter Candida versified the Gospel and sent blind men all over CHINA to sing it.

Being a skilled cartographer and an eminent scholar, Ricci drew maps which convinced the high officials that "Ju-té-ya," where the Lord from Heaven was born and preached Salvation, was no other than the "Ta-tsin" 大秦 of ancient Han history.⁶

1 Vol. 2, ch.

2 Ante p. 55, 19.

3 Notes 33, 35.

4 Note 38, Yamaguchi.

5 See Notes 37, Ōsumasa; 41 Tái Tsung; 48 Hsüan Tsung.

In 1610 Ricci died.¹ Fifteen years later, the RESURRECTION of the SYRO-CHINESE STONE² placed these Biblical facts on a solid CHINESE basis.

No wonder, then, that the labourers who unearthed it, regarded it as "very precious," and ran to tell the Governor, who "*immediately* came to the spot and reverenced it;" and that on seeing a rubbing of the Inscription 李之藻, Léon Li,³ a Chinese mandarin and Doctor of Literature, said: "We never heard the name 'LUMINOUS RELIGION' before! But is not this the *same* Western Holy Teaching that Matteo Ricci preached?"

ILLUMINATORS.

Note 53. (p. 53).

At "the Great Intercession" in the ARMENIAN "*Divine Liturgy*" the Deacon standing with folded hands, at the right end of the Holy Table, distinctly names "Those who, first preached the Gospel, and our first ILLUMINATORS, the Holy Apostles, Thaddæus and Bartholomew," etc.

The Armenians claim that those Apostles founded a Church in ARMENIA as early as A.D. 34.⁴

Mar Adai⁵ (Thaddæus)—a native of EDESSA of PARTHIA⁶ coming to worship at Jerusalem, heard John the Baptist preach and was baptized.

Later, following CHRIST, he became one of the chosen 'Twelve Apostles.

Sent by the Lord to King Abgar, he instructed great

1 Alas! in 1610 we find the Ming dynasty receiving foreign Cannon from the Portuguese by the aid of the Jesuits at their Court, and in 1645, great execution done upon the Manchus by the superior artillery—cannon—actually cast by the Jesuit priests themselves!

2 Cf. Note 51, Roman Catacombs.

3 Dr. Léon, healed through Baptism and the Holy Oil, received bodily strength and his soul supernatural power by conforming himself

wholly to the Law of GOD. (Cf. Gondoforus and Chrism, Note 56, also Xavier at Yamaguchi, ante p. 185).

4 Notes 31, 32, 36.

5 Ante p. 40.

6 Cf. Note 36, Gregory Lusavoritch, "the Illuminator," who founded the State Church of Armenia, A.D. 304 was also a PARTHIAN. Many of the Monasteries he founded still exist.

multitudes at EDESSA (where there was a large mercantile colony of Hebrews, Greeks, Syrians, and Armenians), baptizing them into the TRIPLE NAME; (*Jap. San-I*)¹

"Illumination" was synonymous with Baptism; but the point for our present consideration is the connection between the above term "Illuminators" with Hebrews X. 32, and the "Luminous, Clear-light Doctrine" of Far Eastern Mahāyāna Buddhists; the "Luminous Churches" founded (as the SYRIAC Stone records) "in the Ten Provinces of China"; and (may we not add?) the name of Asuka-himé, the contemporary "Luminous Empress" Kōmyō-Kōgō, in Japan.²

Tacitus, the Roman Historian, mentions the trial for "foreign superstition" in A.D. 57, of "Lucina," the noble Roman lady Pomponia, wife of Aulus Plautius, (Governor of Britain in A.D. 43).

This lady survived until A.D. 80.

De Rossi (who for 40 years explored the Roman Catacombs)' considers that the "Crypt of Lucina" is undeniably her's, in whose garden the martyred Apostle Paul was buried.³

ARISTIDES (d. 130), in his Apology to the Emperor Hadrian described the Christians as "a New Race whose teaching is the GATEWAY of LIFE." (ill Miyajima.)

In the Second Century, A.D. 160, we find Lucius a British King, called in the Welsh Triads *Lleufer Maur*, "the GREAT BRIGHTNESS or Luminary," because he protected and nourished the infant Church.

The Buddhist Creed says:⁴

"The ILLUMINATORS depending on this Eternal Wisdom are without anxiety * * * have no fear, and are free from impossible dreams * * * They are eventually Immortals."

In the XIVth Century there lived an Italian saint, Cathe-

1 Note 51

2 Note 4 c

3 Cf. Parthian princess, Note 38.

4 Transl; from Buddhist *Tripitaka*

(B Nanjio's Catalogue No. 20) as "the Primer of Religion and of Buddhism," by Dr. T. Richard in *Mission to Heaven* pp. 152-3.

rine of Siena, whose Treatises are perhaps the most perfect exposition of the Mahāyāna *Mikkyō* existing in the West :

"They are truly Suns and therefore this PEARL of Justice which shines in them was not dimmed in My anointed ones, My Christs¹. * * *.

"Those who spiritually shed forth in the mystical body of the Holy Church the light of supernatural science, together with the colour of an honourable and holy life, following the doctrine of My Truth which they administer in the ardent love with which they cause barren souls to bear fruit, *illuminating* them with the light of their science² * * * thou seest that they are the Sun, because they have taken the condition of the Sun, from Me, the TRUE SUN.

"They are truly Angels³ placed by My burning love like lanterns. They lost every fear, because they were not alone, but were *accompanied*—I responded to the love, faith, and hope they had placed in Me."

RESURGAM !

Note 54. (pp. 44-50.)

(A.D. 1578,-1625,-1799,-835,-1866—1918.)

In A.D. 1578 some Italian peasants digging in a Roman vineyard suddenly struck a subterranean gallery leading into labyrinthine avenues filled with seven million graves.

This vast City of the Dead, now known as "the Catacombs," was for centuries absolutely forgotten in EUROPE, hence the legends of the Martyrs therein buried were deemed "fabulous" and "mythical."⁴

By the tireless efforts of Bosio, De Rossi, Marucchi and others, a score of the Historic Crypts of the more renowned Martyrs in the first 250 years of Early Christian Faith-*i.e.*

1 Cf. Gondofores, Note 56.

2 Note 52.

3 Cf. Manus, p. 14 *ante*. In the Chinese *Epic*, Guardian-Angels are

"ordained" by Kwannon, who lays Her hand on their heads.

4 Cf. Gondofores, Note 19.

from NERO¹ to CONSTANTINE the GREAT—were found and identified, whilst countless others still await exploration, and their Epitaphs deciphering.

The first explorers, (amongst whom was Cardinal Baronius, *ante* pp. 19, 124) exclaimed: "There is LIGHT in this darkness! there is LIFE in these tombs!" for the myriads of Epitaphs told of indescribable joys "in PARADISE²—our Country!" and of that Realized PRESENCE which supported the Confessors of THE NAME³ through all sorrows and suffering, of which Hiuen Tsiang's experiences give such undeniable proofs,⁴ whilst the Symbols of the DEATHLESS LIFE are identical with those of the Mahāyāna, or—KHOTAN Buddhism!

Note that in the EARLIEST Epitaphs

THE FISH-SYMBOL

painted, carved, or written, is the most frequent.⁵

It was a short but complete *Credo*—a *tessara*, or SIGN—quite unintelligible to Pagans but most precious to the Christian, and used as a baptismal amulet.⁶

The Three Children in the seven times heated Fiery Furnace at Babylon were often represented, with whom a Fourth was ever present—namely,

"THE ANGEL OF THE DEW"

i.e. Kwanzeon Bosatsu!,—who in St. Domitilla's Catacomb is depicted (under another name) with the Great Fish in a Willow basket—(see *ante*. p. 187.)

Within 50 years another Resurrection occurred in SIANFU, (the oldest and most historic city of the FAR EAST, in existence

1 The earliest dated inscription is A.D. 72, the latest A.D. 410, (Hulme). (See Note 38 Anshikao's relatives).

2 Skt. Sukhāvātī, (Jap. Gōkuraku 極樂, Korean, Kuk-nak, Infinite Joy, cf. Note 38, Kumārajīva, *ante* p. 173, n. 2, Domitilla.

3 Cf. Jundō, Note 38.

4 The student should consult Dean Spence Jones's "Early X'ns in Rome,"

1911; and my *Symbols of The Way—Far East and West*—, 1911; also *Life of Hiuen Tsiang*, (S. Beal).

5 Notes 13, Dāg; 16, Ichthus; 43, Kanshin.

6 Note 33, Cf. Pyong-yang. Some such are in the Shōsō-in at Nara, amongst the treasures of the Emperor Shōmū and his "Luminous Empress," Notes 43, 49.

B.C. 2800); which, testifying in a similarly atheistic age, confirmed the Truth of the Divine Oracles.

In 1625 some Chinese labourers digging a grave for the Governor's child—"a devout little Buddhist"—suddenly struck a Mighty Stone, no other than the SYRO-CHINESE TABLET¹ which having silently witnessed for 81 years—A.D. 781-815,—at Sian-fu (*Jap.* Chō-ang 西安府)—totally disappeared, alike from sight and mind, in the dire persecution which then arose by Imperial Edict against both SYRIAC CHRISTIANITY and DATTO BUKKYŌ—Khotan Buddhism—when the innumerable convents were all destroyed and the foreign teachers banished.²

Soon after this CHINA, racked by internecine strife, was plunged in darkness. Intercourse with the outer world ceased for centuries and all communication with Japan was cut off, but not before Kōbō and Dengyō and Jigaku Daishi and their predecessors³ who visited CHINA in search of spiritual lore, had extracted the Essence of that GREAT WAY revealed to Ming-ti A.D. 61-65.

This Imperial destruction was not due to enmity against Religion, but was caused by the extraordinary luxury of the Religious professors; their silken clothes, magnificent housing, neglect of filial, conjugal and patriotic duties, their general laziness, and "meddling with politics,"—a custom which (too prevalent in the modern Mission-field) was strongly condemned in an Encyclical Letter signed by 252 Anglican and American Archbishops and Bishops at the Lambeth Conference, August 1920.

Alike in the East and West the convents owned innumerable serfs, i.e. slaves. The contemporary Abbot Aeluin had 20,000 such at Tours in France.

Is it surprising that the wondrous Resurrection of this Venerable Stone-tablet—800 years after its burial—produced a marvellous Harvest—"crying out" as predicted by its Lord⁴

¹ Joshua 24, 25-27.

² See Wu-tsung's Edict, *Nestorian Monument* p. 87-90, Cf. Note 85.

³ Japanese Government students

first went to China in A.D. 604. In 653 240 are recorded, and 570 in 717.

⁴ Luke 19, 40.

and confirming the truths taught by Ricci through his maps during 27 patient years?

The Abbé Huc describes "the great noise it made throughout CHINA";¹ innumerable people coming from great distances to inspect it.²

In 1627, 13,000 Christians were reckoned in Seven provinces, and ten years later over 40,000.

These converts included many of supreme rank—140 in the Imperial family being baptized and 40 Chief Eunuchs³ (who were then permitted to baptize 38 ladies of the Palace-harem), besides Mandarins of the First Bution, literati, etc.; and a few years later, the Empress Dowager and the Empress, (mother and wife of the last Ming Emperor), were baptized at Peking, together with the Crown Prince and Princess, by the Jesuit Father Koffler.

The CHINESE have never disputed the

AUTHENTICITY OF THE STONE,

but how did foreigners receive the news?

Some of the Jesuits pronounced it to be "redolent of heretical doctrine, notably as to the Incarnation, *because the missionaries of whom it tells were natives of SYRIA and Persia—States infected with the errors of Nestorius.*"⁴

Voltaire, Renan and other sceptics declared it to be "a pious fraud and a JESUIT forgery."

In 1858, G. Pauthier, a French scholar, quoted Monsignor Visselou that "among the pronounced character of the TAOIST doctrines professed by the sectaries of Lao-tzu⁵ it is difficult to discover the doctrines of Christianity, which is not even mentioned;" whilst the English Professor Legge observed that "the Inscription mentions neither the Crucifixion, nor

¹ *Le Christianisme en Chine*, etc., v. ii. p. 819.

² The traffic of Six great Highways from every quarter of China pours daily through Sianfu. The proverb runs: "All roads lead to Chang-An"

³ Acts 8. 27, 34; Note 24.

⁴ Note 57.

⁵ Cf. Ante pp 157, 108, 198, 199, *Tao*; Parker's *China and Religion* p. 191.

the death, burial and resurrection of Christ " ;¹ i.e. only His ASCENSION.²

Some foreigners who had never been in CHINA doubted the very existence of the Stone and, quite recently, a Japanese Episcopal minister told me that " Nestorians are Buddhists and not Christians and *therefore* " he had " no use for the Stone ! "

It is true that Japanese scholars discover whole passages from the Mahāyāna Sūtras, *Amida* and *Amitayur Kyō*, quoted in the Inscription, and Korean Abbots have expressed their joy to me on finding their own terms therein (such as *fen-shēn*, the *Sān-i*-Personality who divided His body and sent Miryōk Pul, their Messiah), and have studied with delight the rubbings of the Stone from Sianfu and begged that small replicas might be set up in their own far apart monasteries.³

I think it well to quote the expert opinion of Gibbon, one of the chief World-historians, who was by no means a partisan of Christianity. He says :⁴—

" The Xty of CHINA between the viith and 13th centuries is invincibly proved by the consent of CHINESE, Arabian, SYRIAC, and Latin evidences.

" The Inscription of Singanfu which describes the fortunes of the Nestorian Church from its first mission, A.D. 636, to the current year, 781, is accused of forgery by La Crazze, Voltaire,⁵ etc. who become the dupes of their own cunning while they are afraid of Jesuitical fraud."

Eitel, the German sinologue, found SYRIAC characters and ecclesiastical titles, but no " Nestorian " errors in the Inscription. He said " there is no reason to call it ' Nestorian ' rather than ' CATHOLIC ' "

Finally, an exact replica of this " STONE which the builders rejected " was erected in October 1911 on the choicest of three sites offered by the Lord Abbot of Kōyasan, the chief

¹ *Croix et Svastika*, p. 128, Père Gallard, p. 121.

² Cf. Edkins, *ante* p. 184-5.

³ See *ante* p. 181. n. 2.

⁴ *Decline & Fall of the Roman Empire* (ch. 47) A.D. 1776-88.

⁵ With whom he had some intercourse.

Buddhist Sanctuary in JAPAN, which Kōbō Daishi founded in 816 after visiting Sianfu.

A second replica, presented to Pope Benedict xv in 1916, (together with a copy of my book "*Symbols of The Way*"), by the Danish traveller Dr. Fritz Holm, won an honoured place in the VATICAN for, despite all the opposition of local missionaries and Chinese officials at Sianfu, his indomitable efforts succeeded in conveying it to ROME (*ante* p. 47 n. 5); and a third Stone on a smaller scale was erected in 1916 at the Chōang (SIANFU) monastery on Diamond Mountain in KOREA.

THIS STONE OF WITNESS

rests on a Tortoise—the Symbol of Ageless-life.

Crowned by a TRIANGLE resting on its base (as Note 37) whose apex supports a huge PEARL (*Jap.* hōsshin-nō-tāma) between two Dragons,¹ it is closely allied to the Second-century SYRIAC hymn "*Quest of the PEARL.*"²

These two Serpents of Night and Darkness figure in the Sumerian Allegory of Marduk, the Sun-god whose *heel* was crushed in the Conflict with the Evil One. (Of. Genesis III).

The same device, 1400 years old, was found in a dolmen between Pyongyang and Chinnampo. A copy thereof is now in Seoul Museum.

The *Liturgy of Mar Adai and Mari* says :

“The Athletes saw a priceless PEARL at the top of Golgotha. * * * The blessed company of Athletes despised and scorned the world and its desires for the glorious PEARL which is at the head of the CROSS.”

This *hōsshin-nō-tāma* symbolizes that DIVINE PRESENCE which is the root of *Mikkyō* teaching.

The *Epistle of the Gallican Churches* (cited by Eusebius)

1 Skt. *Kimbhira*, variously rendered Dragon, Alligator, Crocodile, or a fish which carries Pearls in its tail !

Cf. Nagarjuna's name, "Conqueror

of the Dragon," the "Crest of Kōmpira" *ante* p. 209 ; and Note 22.

2 Note 60 ; and Sengan-ji, Note 37 ; Cambodia, 29 • Pyongyang, 33.

describes the Martyrs of Lyons, A.D. 177,¹ as "noble Athletes," and in especial BRANDINA, a slave-girl, who "small, weak and despised as she was put on CHRIST, the great and resistless ARMILLET, and having worsted the adversary in many conflicts won through them the wreath of Incorruption."

And YUIMA 維摩, the dear and intimate friend of XAOA Nyorai," (cf. *ante* p. 200) who, although a model layman, was compared to Manjusri and received the name 'Ta-li-Shih, i.e. "a great Athlete" (as in the SYRIAC *Liturgies*), "a Giant of strength," and "spoke with thunder voice."²

He wrote *Yuima-kyō*,³ a Commentary on As'vaghosa's *Kishinlun*, dwelling much on

THE POWER OF SILENCE,⁴

and insisting that "the Kingdom of God is *within* you."

He is said to have visited CHINA, and I have a

1 An error on p. 121 *ante* must be here corrected; Irenaeus was not martyred but survived some 20 years. —A large number of this Celtic community — Colonists from Asia Minor — who escaped, migrated to Ireland (Irin) and laid the foundations of the pre-Patrick Church.

St. Patrick himself found glass chalices there and other Christian relics.

Of. Notes 10, 21, 31, 41 & n. 1, re "Syriac influence Westward," and the Purple vestments which were known in Ireland as well as in CHINA.

Observe that neither Rome nor the Papal See is mentioned in any of St. Patrick's writings.

The Irish Church received a Primitive form of Xty from the East via Lyons in Gaul — where Polycarp and his disciple Irenaeus (who had learned from St. John himself) were the first bishops of the Gallican Church.

Consequently, its Church government and organisation were unique. Its ritual for Baptism and the Eucharist had features unknown to the Continental Church and it had its own ecclesiastical phraseology.

The earliest communication of a Pope with Ireland is a letter from Honorius, A.D. 631, which does not allude to any prior intercourse.

When St. Austin's monks tried to introduce Roman innovations so great was the opposition that Archbishop Laurence of Canterbury wrote to the Irish Church in A.D. 605 complaining that an Irish bishop had refused to eat under the same roof with him!

See Olden's *Church of Ireland*, pp. 81, 131, 145, 152; Note 88, and Of. the Malabar Churches in India, *ante* pp. 59—72.

The dispute culminated at the Synod of Strennesluch, A.D. 634, when the Celtic Church was overpowered.

2 Cf. Ananda, *ante* p. 127.

3 Translated, together with *Hōke*, by a foreign monk, A.D. 800, and again by Tao-an, (*Chinese Buddhism* pp. 108-9, 284) It was, with *Hōke* & *Shōman-kyō*, expounded by Prince Shōtoku Taishi in an Octagonal pulpit, at Uzumasa, (Note 88.)

4 Note 45.

mandala from Central China which represents Yuima amongst the other disciples, (including Manjusri with his tonsured white-skinned Tiger), all amazed at the gracious Hebrew-faced Ō Xāca-san who, clad in the Rainbow-hued "Gospel-robe of Blessedness," lays His hands on a kneeling Chinese child.

Below the Pearl, upon the STONE and within the Triangle—which represents

THE TRINE GOD,¹

are three other Emblems, an *equal-armed* CROSS, a CLOUD² and a LOTUS.³

This CROSS is of the same form as the Constellation called by mariners "the Southern Cross" and that used in Abyssinia.⁴ It resembles that on St. Thomas's tomb at Méliapor,⁵ (which, like some Crosses in the Roman Catacombs, has *fleurs de luce*), and also that on Maka-Yun-An cliff on Diamond Mt. Korea.

The CLOUD which veils the base of the Cross may be the Guiding Pillar of Cloud of the ISRAEL-TAO 桃筋教⁶ (Religion of Israel—*Tiao-kin kiaō*) or also the TAOIST symbol known to the Chinese as a "White, or Flying Cloud."

In the Christian Scriptures it is the recognized symbol of the Divine Presence.

The Eight-petalled Lotus-lily 蓮華⁷ is that of Mahāyāna Buddhism,⁸ *Om mani padme hum*—"A Jewel in the Lotus!"⁹ Eight, according to St. Ambrose being the Emblem of Regeneration.

Beneath these Three Emblems and still within the Triangle is a Chinese Title commemorating the

1 Note 37, Confucius.

2 The Kasuga mandala du Cerf shows "God's Deer" standing on a CLOUD (see Note 28)

3 Cf. Notes 29, 46, Cambodian Basilica, and Taizō-mandara.

4 Cf. Muséus, Note 24.

5 *Antz* p. 74.

6 Ex. 14. 19, 20; 19. 9; 1 Kgs. 8. 10, 11; Matt. 17. 5; Acts 1. 8, 9; Rev. 7. Cf. WHEEL, Note 37.

7 Notes 1. 31; pp. 204, 208.

8 Notes 21, 22, 23.

9 Cf. the Lotus-crowned Pillars and Laver in Solomon's temple; 1 Kgs. 7, 21, 22, 36.

ARRIVAL OF THE LUMINOUS RELIGION

at Sianfu in A.D. 636.

Below the Title an Inscription in SYRIAC and CHINESE characters composed by Adam Kingtsing¹ tells of

(a) "ONE, uncreated, the secret source of Origin, the unoriginated Lord of the Universe, who is our ALOHA,²—the Three-One mysterious Being, who created all things."

In the Roman Catacombs two Rays proceed from the Heavenly Father's eyes as, from the clouds, He stretches forth His hand to aid the storm-tossed mariner, whilst, (as in the Mukden fresco, *ill. ante*) the House of God is seen in the sky above. [Cf. Zendō, Note 26.]

(b) "Of Self-blinded men who, ever increasing the darkness, strayed hopelessly from their true home, and lost their way."

(c) "So, this glorious TRINITY³ (San-i 三一) divided (*fēn-shēn* 分身) its Body⁴ and one Member thereof⁵—the Glorious Lord of the Universe—veiling His Majesty, descended to earth in the form of Man.⁶

(d) "Completing⁷ the Old Law, this MESSIAH⁸ established the NEW TEACHING which operates silently⁹ through the Holy

1 Grandson of Mailas of Balkh (Notes 43, 49) and co-worker with Prajna of Kashmir, *ante* p. 184.

2 Notes 30, 32, *ante* p. 192, n. 1.

3 The Doctrine of the TRINITY was introduced into Buddhism by As'vaghosa, (Note 19).

4 Thus, also, the Persian-named AMITABHA is "without origin," and does not incarnate but, dividing His Body, sends DAI SHISHI and KWANNON to save the world; or (as some say) Kwannon, the Holy Spirit, teaches this present age during the absence of DAI MIROKU who is the Future Buddha; hence at Zenkōji, Kwannon is at Amida's right and Miroku on His left hand.

5 "One Chariot of Salvation into Three divided";—*Hokē-kyō*. See *ill.* Boat at Miyajima.

6 Fō 佛, Not Man, *i.e.* God; cf. Phil. 2. 9; *Athanasian Creed*; Notes 1, 31. See *Nest Mon't.* p. 163.

7 John 17. 4; 19. 30.

8 Mettyō, Maitreya, Milé Fō, Miroku of the Diamond Prophecy, Note 1. In Syriac, *Meshikha*; Hebrew, Messiah, who in the primeval Sumerian city of Eridu was known as "Muridugga of the Mighty Arm and the widely opened Eye." [Cf. *Yakushi*, Note 40, and *ante* p. 104, n. 1.]

These Echoes of the Primal Revelation should be reverently investigated, for in the SYRIAC Gospels and Epistles *Meshikha* everywhere replaces the "CHRIST" of the Western New Testament; *ante* p. 104, n. 1 and Edessa, *ante* p. 108.

9 Note 44, *Su-Taung*.



"THE GATE OF THE BLESSED LIFE."

NOTE THE BOAT IN FULL SAIL THROUGH THE TORII "IN THE SEA"; THE LAMP,
AND THE PINE-TREE OF IMMORTALITY ON THE FURTHER SHORE,—AS ON
THE SYRO-CHINESE STONE, WHICH KŌRŌ DAISHI SAW, A.D. 802-804.

Spirit,"¹—the Third Person of the Trinity—" and the Salvation Raft was launched.²

(e) "Having confounded the Devil, abolished Darkness and Death³ and brought LIFE to light, He took an oar in the Boat of Great Mercy by which all—the living and the dead—might cross the Gulf, and ASCEND with Him⁴ to the Bright Mansions.

(f) "The Great WAY of Conversion" *i.e.* TRANSFORMATION was thus widely extended and the GATE of the Blessed Life unlocked.⁵

(g) "This ever True and Changeless WAY is mysterious and difficult to name, but we call it 'the LUMINOUS RELIGION'."⁷

Thus Lāo-tzū (who taught the TĀO B.C. 550) said that "To know Eternity is Illumination,⁸ and to realize the Inner Life of the SPIRIT is indeed a Transforming power."⁹

And so, in the Chinese version, the Fourth Gospel¹⁰ opens: "Very beginning was Tāo, and the TĀO¹¹ was GOD * * * and the TĀO took flesh and was enshrined among us¹²—the Glory of the Only-begotten of the Father, full of grace and truth."—

Now Mahāyāna, the Great Way, means also

"GREAT SHIP OF SALVATION,"¹³

and by this title Kwannon is known in Heaven.

1 Kwannon, Notes 23, 30, 38.

2 Notes 33, Pyongyang; 59, Athanasius.

3 Note 47.

4 Cf. "Year of the Ascension" Chronology, Note 58.

Columbanus, "a most brilliant light from Erin," who founded monasteries in Northern Italy A.D. 612, wrote to Pope Boniface IV, that, "due to the possession of the bodies of S.S. Peter and Paul, Rome is the head of the Church of the world, saving the singular prerogative of the place of the Lord's Resurrection," *i.e.* Jerusalem; [*ante* pp. 20, 168].

5 *Punoya* is the SYRIAC word for Conversion; cf. the Korean "Pannya Boat," Note 33 and *ante* p. 49.

For centuries before the cruciform was adopted not only were the Xtn. Churches built like a Ship but in the *Apostolic Constitutions* the Deacons, its Ministers, were vested as mariners and the Bishop was alike the Captain and Steersman.

6 Itsukushima *III*, p. 142.

7 See *ante*, p. 45; Notes 40, 41.

8 Note 53.

9 See Note 33. Hui-yuan.

10 Notes 21, 22.

11 Note 38. Torah

12 *i.e.* "as in a Tabernacle," like the Shokhinah in Israel, and the *mikoshi* in Japan.

13 In the Babylonian and Assyrian Flood-tablets, millenia B.C., this "Ship" is mentioned. The term

Hüen-tsung relates that "When the INCARNATE Buddha 佛 (Nyorai, Julai¹) lay on the Lion-bed about to die the mourners asked; 'Who shall now provide us a BOAT to cross over the great sea of Birth and Death?'

" 'Who shall light a LAMP to guide us through the long night of Ignorance?',² which exactly agrees with the Fourth Gospel—re "Another Comforter." [Cf. *ante* p. 126].

This "Salvation Ship" St. Athanasius³ mentions in a Coptic homily, which was found in a jar buried under a ruined Egyptian convent and taken to the British Museum.

And thus of Antony, the Master of Athanasius, the *East Syrian Daily Offices* still record:—

"On the foundation of the Twelve and the Seventy Apostles, the noble ones built.

"On the foundation of the Truth of Mar Antony the saints built.

"Mine eyes have seen naught like the SHIP of Mar Antony⁴ which bore Prophets and guided Apostles; which bore Martyrs and Confessors, and went to Eden."⁵

With the Holy Trinity throned on an Altar upon deck, Jizō Bosatsu at the helm and Kwannon as the Beacon in the sky, this "Ship of Great Desire to rescue souls" is a feature in Korean temple-pictures.⁶

"Ark" is used both in the Hebrew *Genesis* (ix) and in the N.T. epistle of St. Peter, (3. 20).

Cf. the *funagata*—boat-shaped aureole on the Mahāyāna images of the Holy Three.

1 "Best rendered in English 'MESSIAH'", (T. Richard, *Litt. D.*)

2 *Buddhist Records* ii. 37.

3 Notes 25, 33, 59.

It is significant that Athanasius, (the young Deacon of Alexandria who presently became Primate of Egypt), met "John, bishop of PERSIA and GREAT INDIA" at the Council of NICAËA where the Nicene Creed was formulated, A.D. 325, (cf. p. 78 and Notes 25, 34, 57).

Athanasius stood almost alone, with

Christendom against him, yet he succeeded in introducing the *homonousion* into that Creed, which appears to be similar in meaning to the *Fō, Julai*, and *Nyorai* of the Mahāyāna.

The Creed which is based on his teachings was not formulated till two or three centuries after Athanasius; but the sphere of his influence extending from GAUL to INDIA in the first half of the Fourth Century speaks volumes for the impression made on the Mahāyāna Doctrines in the Far East.

4 Note 33, Pyong-yang & Jundō.

5 Note 33, *Jap. Gōkuraku*.

6 Ill. p. 3, *Symbols of The Way*. In his *Gifford Lectures*, Prof. A. H. Sayce shewed, long years ago, how

It is often surrounded by small boats bringing passengers aboard in charge of Monks.

An idea most curiously confirmed by Catherine of Siena in the xivth Cent: who wrote of "This so delightful Ship, whose Captain is the HOLY SPIRIT, and the lesser Ships of the Religious Orders,¹ also commanded by the Holy Spirit, but ruled *e.g.* by Benedict or Francis or Dominic—each of whom was a temple of the Holy Spirit—in which Ship of his Order the soul crosses the stormy sea—avoiding idleness!"

And so in *Hoké-kyō*, the Lotus Gospel of Redeeming Love, (ch. xi), Shāka compares the Great Shrines to "precious ARKS (*Jap.* mikōshi), spiritual Ferry-boats to the Promised Land."²

One more passage in the SYRO-CHINESE Inscription must be quoted as giving a Clue to the wooden drums *Mōkugyō* 木魚 beaten in Far Eastern temples whilst reciting the Amida *San Bukkyō* brought by ANSHI-KAO to China:³

"Striking the wood, they proclaim the Glad News of Love and charity."

In the Assyrian churches to-day the faithful are summoned to worship by the "Nagusha" in place of a Bell.

This board of walnut wood is an inch thick, a foot wide, and 2 ft. long, and is often pierced with holes to increase its sound.

Beginning with 3 Strokes in the Name of the HOLY TRINITY, the Sacristan strikes it with a wooden mallet.

According to the Canon, psalms should be recited whilst beating it.

All psalms and anthems are intoned antiphonally.

[This antiphonal singing was, by tradition, introduced to the West by St. John of Ephesus, one of the Seven Churches in Asia Minor—See Note 20].

all this symbolic teaching is found in the earliest Pyramid Texts, and derived from Babylonia and Eridu.

1 See Notes 1, 33, Monachism.

2 *N.T. Higher Buddhism* p. 190.

Kern says "That by 'Shāka muni'

here is meant the Supreme Being, God of Gods, Almighty and All-wise, there is Not the slightest doubt." (Intro: p. 28, *Sacred Books of the East*, vol. 21.)

3 Notes 13, 36, 39. Observe that

Morning prayer is often said at 4. *a.m.*

"When all are assembled, the Priest makes the Sign of the Cross from his head and lips to the breast, and then from right to left (*reversing the usual Western method*)."¹

[This is exactly the "Fudo's Sword" used in Korea!].

The Priest next kisses the Cross, saying "We worship, Lord, Thy Godhead, and Manhood undivided," *etc.*²

IMMENSELY IMPORTANT DISCOVERIES

followed the RESURRECTION of the SYRIAC STONE in CHINA.

* In 1799 that of the ROSETTA STONE in EGYPT gave the Key to the Hieroglyph-texts on the Great Pyramid, which are embodied in the Book or Ritual of the Living-dead.

The ROCK OF BEHISTUN in PERSIA on the road from Ecbatana, the capital of MEDIA,³ to Bagdad in MESOPOTAMIA, inscribed in three languages—Persian, Median and Babylo-Assyrian—by King Darius the Great (to whom the HEBREW prophet Daniel was Prime Minister), came to light in 1835.

The MOABITE STONE, discovered 1868, gave the Clue to the inscriptions on the Monuments buried in MESOPOTAMIA, such as, e.g. the 32,000 CUNEIFORM Tablets found in the Library of E-Kur, "the HOUSE of the MOUNTAIN," at Nippur, which are older than Sargon of Agade, B.C. 3800.

Nipur, (the Calneh of Genesis x. 10), was a capital of the highest civilisation B.C. 7000, where at E-Kur "the Incomparable" was worshipped, and the "Religion or Ritual of the Mountain" originated which, becoming the greatest of all Pilgrim-goals, so profoundly influenced the later Temples in Babylonia, Egypt, Assyria and Judea.⁴

CHINESE influence was strong in ARMENIA in the time of Anshi-Kao, its ex-king. *c.* 3

In A.D. 142—178 many Chinese settlers were in Kurdish Armenia, and more than one great Armenian family claims Chinese descent. (*Symbols of the Way*, p. 105, quoting Sir H. Yule; also *ante* p. 178-4).

¹ From *Assyrian Church Customs*,

with introduction by the Archbishop of Canterbury, 1920.

² "God and Man are one Christ." *Athanasian Creed*.

³ Note 36. *Ante* p. 183.

⁴ See Dr. Peter's "*Nipur*," 2 vols. (University of Pennsylvania); and my "*Temples of the Orient and their Message*," Chs. XI-XIV. (Kegan Paul Trench, 1902.)

It was here that the captive prophet Ezekiel had his visions concerning "the LAW of the HOUSE," B.C. 574.

Ē-Kur was not finally destroyed until B.C. 150.

Before and after the Age of Moses, Cuneiform was the INTERNATIONAL Language of Diplomacy, Religion, Education and Trade, and in this script the earliest books of the Old Testament were written, as well as the infinitely earlier Creation, Fall and Flood Tablets which, (discovered in the Library of Assurbanipal, c. B.C. 668, in the mounds of Nineveh, in 1845 and translated in 1875) present such striking and startling parallels to the GENESIS records.

The *Didache*¹ "TEACHING OF THE TWELVE APOSTLES" was discovered in 1875 at Constantinople in the Library of the Jerusalem Monastery.

The Second-Century INSCRIPTION of AVIRCIUS concerning the DIVINE FISH (Note 13), found in Turkey, was presented to Pope Leo XIII by the Sultan in February 1893.

In the Christian Cemetery of Akhmim in Egypt (excavated 1896-1900) a ivth century picture of the Saviour, worked on a purple back-ground, shews a Young Man in a long tunic, beardless, but with CURLY hair² who, holding a Cross-headed lance spears a snake-like Crocodile.³

In 1919 systematic excavations unearthed especially important Records in the mounds of ERIDU, "the Blessed City" of B.C. 7000, where the foundations of the Temple of LA, father of Marduk who, in Human Form, vanquished the Dragon of Chaos—were discovered in 1850.

"There is now needed a scientific expedition to SIANFU which is archeologically and historically the most interesting place in CHINA and full of buried secrets in the enormous numbers of its ruins—especially *tumuli* covering tombs and other remains. It is a virgin-field for Research," writes Prof. A. H. Sayce of Oxford.

¹ Note 3; pp. 121, 136, 137 and n. 1; cf. Juni with Lev. 21 14.
² Cf. Tama, Note 58.

³ (*New Archeological Discoveries* p. 411—Dr. C. M. Coburn 1917).

⁴ See Note 18, Gryphon;—Kompira, the Dragon and Pearl, p. 209-10.

"Remarkable surprises await the earnest investigators now needed to examine the thousands of inscribed Monuments scattered all over KOREA. The work is urgent and is worth doing."¹

YET ANOTHER RESURRECTION is progressing under our very eyes to whose Tremendous Significance the general public seems indifferent—"Neither will they believe although one rose from the dead!"

As Ezekiel foretold (ch. 42), the Dead Sea is about to become alive through a tunnel of some 40 miles constructed to link it with the Mediterranean Sea.

In his vision of Dry Bones (ch. 37) Ezekiel also foresaw the Re-union of Judah with Ephraim (Notes 33, 37.)

As predicted in St. John's Apocalypse,² the Euphrates has been dried up so that "the way of the Kings from the Sunrising may be prepared" i.e., in plain English, the Holy Land and Mesopotamia have been delivered from the age-long curse of Turkish misrule.

At the close of the World-destroying war in 1918 Jerusalem was relieved and the RE-BIRTH OF THE JEWISH NATION ensued—rising like a Phoenix from the ashes in which it lay ever since the "War of Extermination" (as the *Talmud* calls it) when the Jews under Hadrian were destroyed as a people, A.D. 133-5, and dispersed to the ends of the earth.

The Balfour Declaration in November 1918 was quickly followed by the laying of the Foundation-stone of a University on Mount Olivet, in whose colleges Hebrew will revive as a living tongue and Jewish culture become an Interpreter and Mediator between East and West—Scientific ORIENTAL Research being its chief object.

The new city of Jerusalem (where in 1881 there was not a single resident Jew) is being planned out by Professor

In the *Bhagavad Gita*, Krishna, the Child, tramples on a Cobra. In the Norse mythology,³ where no such creatures exist, a Great WORM, which ever gnaws at the roots of the Tree of Life, replaces them.

Bible Students' Handbook of Assyriology, 1913; Cf. Note 60.

¹ Note 13, *Korean Buddhism*, 1918; Prof. F. Starr, Chicago University.

² Rev. 16, 12; Gen. 15, 18; 1 Kings 14, 15, 2 Kgs. 17. 6,

Geddes of Glasgow in conjunction with Dr. Weizman, the noble, selfless head of the International Zionist Commission.

All the materials for RE-BUILDING THE TEMPLE¹ have long been ready awaiting the Day when the Jewish Paschal-ory—"Lead us erect to our Land,"—shall be answered and Passover kept "Next Year in Jerusalem!"

It is possible that some who read these pages may yet worship in that Holy Shrine—"the Mountain of the Lord's House"—"beautiful for situation, the joy of the whole earth"² in "the FATHER'S House of Prayer for all Nations!"

In Cairo Museum there is a Monument, (discovered 1896), on which Pharaoh Merenptah c. B.C. 1320 describes his victories in Libya and SYRIA. One sentence runs; "ISRAEL is wasted and his seed is brought to nought!"

JUSTIN MARTYR in his *First Apology* stated that it was a capital crime for a Jew to set foot in the Holy Land—"even," says TERTULLIAN, "as a pilgrim"—and the historian Eusebius records that by the law and constitutions of the Emperor Hadrian the Jews were forbidden to cast even their eyes towards Jerusalem!

Scattered throughout all the nations yet hath GOD preserved their name and nation, as distinct from all other people as though they had never left Palestine.

What shall their Resurrection be—but Life from the dead?

And now hundreds and thousands of this People of the Law are tramping back on foot

"ERECT TO THEIR LAND!"

From the League of Nations, convened at San Remo in May 1920, Great Britain received the Mandate to assume control of Palestine as a National Home for Israel,³ and sent Sir Herbert

¹ The latest news is that the Free Masons intend doing so.

² Psa. 48, 1, 2; Isai 56, 7, 8. See III: Dai Miroku's breastplate. Until the GANDARA epoch (Note 1) Maitreya (who was known three centuries before), was never vested in Royal

robes, as is this King-priest of the Order of Melchizedek—King of Righteousness and Peace.

Ante p. 208. n. 3.

³ THE SHOPHAR SONNEDD, Jews kiss the Praying Wall on hearing of the Palestine Mandate.

Samuel as High Commissioner, with the full approval of the chief men in the British Empire, and in the enthusiastic belief of the Jewish People that he is "a Second NEHEMIAH!"

Two aeroplanes accompanied his train from Jaffa, and preceded by the Scrolls of the Law, *Sepher Torah*, he entered the Holy City on foot, and in the Synagogue read the opening words of Isaiah XL, "Comfort ye, comfort ye, My people,!" etc.

MALAYA AND SINGANFU.

Note 55. (p. 48.)

In 1628 Père Alvarez Semédo, being sent to Sianfu, was overjoyed to find his mission-house so near the precious STONE that he could enjoy the privilege of studying it.

Unable to decipher the SYRIAC script, he hastened to Cochín China to consult Antonio Fernandez at Cranganor,¹ who was well versed in the literature of the Primitive Christians of St. Thomas.²

Thus another link was forged between the SYRO-INDIAN Church and SYRO-CHINESE Christianity.

When in Malacca Francis Xavier was in great darkness and perplexity—the Inner Voice was silent.

Feeling the need for complete loneliness and silence, he wrote "I was *obliged* to go to St. Thomé."³

At this Shirne he learned that "God who has given the

"News of the San Remo Conference's decision regarding the British Mandate for Palestine reached Jerusalem on the day of fasting and of mourning for those who fell in the riots," says Reuter.

"M. Ussishkin, the head of the Zionist Commission, entered the main Synagogue and there proclaimed the news.

"Rabbi Cook ordered the fasting to cease, and a procession of Jews then made its way to the Kessel Moorovi, the ancient Wall where it is the custom for the Jews to go to pray.

"They knelt, praying silently. Many of them were so overwhelmed

with joy that they kissed the Wall.

"Afterwards the procession returned to the Setharbim Synagogue, where the Shophar was blown."

"The Shophar is "the Ram's horn blown on very great days in Jewish history. It has been said that it will be blown on the occasion of the COMING of the MESSIAH."

One has been laid beside Kōbō Daishi's Sleeping-place at Kōyasan.

¹ Pp. 20, 28-31, 59, 77, *ante*; Note 25.

² *Ante* pp. 30, 60, 62-74, 80, 169.

³ "St. Francis Xavier" p. 234-5, E. A. Stewart, 1917.

will, gives the power "to fulfil it," and he received much interior comfort ere proceeding to Japan "with an immense distrust of self, but with an immense trust in God."¹

In May 1546 Xavier wrote from Malacca² that "Many say that St. Thomas the Apostle went to CHINA and made many Christians, and that the Greek Church *before* the Portuguese mastered India, used to send bishops to teach and baptize the Christians whom St. Thomas and his disciples made in these parts.

"When the Portuguese gained India, one of these bishops said that, after coming from his country to India, he heard the bishops he met in India say that St. Thomas went to CHINA and made Christians."³

"THE INDUS REGIONS."

Note 56. (pp. 68, 69 n. 1.)

"SINDHIA⁴ was Christianised by the preaching of the Apostle Thomas."

The *Acts of Thomas* (whose origin is undoubtedly SYRIA⁵) cannot be dated later than the middle of the Third Century, A.D. It states that Gondoforus,⁶ after his younger brother's restoration to life, desired to become "the Slave⁷ of the True God," so the Apostle enlightened both, and gave them the Washing of Grace⁷ into the Name of the Father, the Son, and the Holy Spirit.

"And when they rose out of the water straightway the

1 Cf. p. 185, Yamaguchi and "the Law of Buddha" at Daidōji.

2 Kaempfer says that by "Jenico" (Notes 16, 17, 33) must be understood the country of the Malabaris to the Coromanded coasts of India.

3 When recently at Madras, a Japanese friend was asked by a Punjab Indian: "Do you know that one of Buddha's first disciples reached Japan?"

As Japan was unknown to the outer world in Gautama's time, B.C.

500, this clearly does not refer to him.

Cf. Note 58.

4 *Ante* p. 16; Note 18, "Great Fish;" cf. Notes 58, 59, 60, Potala-Puto.

5 The Great Yüetchi King (A.D. 21-50) and eldest brother of Kani-shka, who convened the first Mahā-yāna Council, Note 19.

6 Cf. Shōmu-tennō, Note 49.

7 Cf. "His Law," Note 41.

Saviour appeared to them, so that the Apostle wondered, and a GREAT LIGHT shone, brighter than the rays of the Sun.⁴

Another MS. continues :

" King Gondophorus, therefore, and his brother having been set apart by the Apostle followed him, not at all going back. They also provided for those that begged of them, giving to all and relieving all.

" And they entreated him that they might also receive the SEAL¹ of Baptism : ' As our souls are at ease, we are earnest about GOD, give us the Seal ; for we have heard thee say that the GOD whom thou proclaimest *recognizes through this Seal* His own sheep.'² * * * * So the Apostle arose and sealed them ; and the Lord was revealed to them *through a VOICE*³ saying, ' Peace to you, Brethren ! And they heard His VOICE only, but His Form they saw not. * * *

" And the Apostle having taken Oil poured it over their heads, salved and anointed them, and began to say : ' Come, Holy Name of CHRIST⁴ which is above every name ; come, Power of the Most High and perfect Compassion ; come, Grace most high ; come, compassionate Mother⁵ * * * who revealest secret Mysteries⁶ * * * communicate with these young persons ; come, Holy Spirit and purify their reins and heart, and Seal them in the Name of Father, Son, and Holy Spirit.'

" And when they had been sealed, there appeared to them a Young Man⁷ holding a burning Torch, so that their lamps were even darkened by the approach of its light. And He went out and vanished from their sight.

" And the Apostle said to the Lord : ' Thy Light, LORD,

1 Note 60, *Quest of the Pearl*.

2 See *Ante* pp. 107, 220, " Anointed that we may become Christs ; " Korean sutra, p. 163.

This Seal in connection with Baptism is emphasized in Bunyan's *Pilgrim's Progress*. As in the Chinese *Epic*, it is the Seal of ownership.

3 Note 23 ; Rev. 1. 10.

4 Skt., Maitreya ; Syriac, Meshiha ; Chinese, Mili Fō ; Korean, Miryōk Pul ; Japanese, Dai Miroku.

5 Kuanyin, the Embodiment of Mercy, is the Mother of the Soul. Note 30.

6 John 14. 26, " She shall teach you all things." (Syriac).

7 Cf. *ante* pp. 112, 151.

is too great for us. We cannot bear it: for it is too much for our sight."

"And when it was dawn, having broken bread,¹ he made them partakers of the Thanksgiving of Christ, i.e. the Eucharist.

"And they rejoiced and exulted; and many others also believed and were added and came to the Refuge of the Saviour."

Another ms. says:

"And they all believed in our Lord Jesus Christ; and the whole of INDIA became believing."]

"And the Apostle ceased not proclaiming and saying to them: 'Men and women, boys and girls, young men and maidens * * * look FOR HIS APPEARING,'² and have your hopes in Him. Believe in His Name; for He is the Judge of living and dead and requites each according to his deeds. At His COMING and Appearance at last none will have any ground of excuse, when he is judged by Him, that he has not heard.

"For His heralds are proclaiming in the Four Quarters of the world: 'Repent, therefore, and believe the Message, and accept the Yoke⁴ of gentleness that you may live and not die. * * * Come forth from the darkness that the Light may receive you. Come to Him who is truly Good, that from Him you may receive grace and place His Sign upon your soul.'"⁵

The early Third Century *Canons of Hippolytus* mention the Oil of Exorcism used in Baptism and style the Font "a Sea or Pool."⁶

Avireius,⁷ in the Second Century, described the Christians as "A people stamped with a glorious Seal."

1 "Bread of Tōma," ante p. 186, n. 1; Note 58.

2 This is the MATTREYA Teaching; see Notes 1, 54. Vast numbers in the Secret Sects of Chinese Buddhism are now expecting the immediate Return of MILI Fō.

3 Note 32, *suppō*.

4 *Skt.* yōga; *Jap.* mikkyō; Cf. Matt. xi, 29, 30.

5 From *Apocryphal Gospels, Acts and Revelation*; Ante-Nicene *Text Library*-translation of the Writings of the Fathers down to A.D. 315, by Alex. Walker, 1870.

6 Notes 56, 59.

7 Notes 13, 54.

[This idea is in the Secret Initiation of Shingon baptism, wherein the mysteries of the Diamond World are stamped on the believer's material body.]

After the triple immersion into the Triune Name, the head was anointed with consecrated Oil, and the feet washed in token of the "Walk in Newness of Life."

White robes being donned, and "the Spiritual SEAL by which CHRIST confirmed" them applied, the Neophytes, chanting Psalm 43, were led in procession up the church to the shining Altar where they received the Eucharist.

Thus did St. Ambrose (the correspondent of Muséus,¹) baptize Augustine, the future North African Primate, after the Milanese and Gallican Use which was *not* followed at ROME, but derived from St. John the Divine. [Note 21.]

It was at this sublime moment that Augustine and St. Ambrose burst into the triumphant antiphonal song: "*Te Deum Laudamus.*"²

"AMBROSE at Milan was an Oracle for the whole West," says Mgr. Duchesne, "and even in the EAST a power to be reckoned with."

"CHILDREN OF THE EAST."

Note 57. (p. 52.)

In A.D. 421 the caravan of the Patriarch John of ANTIOCH—a great friend of Nestorius—was delayed by floods, famine and resulting riots, *en route* to the Council of Ephesus.

Cyril, patriarch of Alexandria, refused to await the arrival of the 42 SYRIAN bishops who supported Nestorius, and so he and all his followers, his faith and doctrine, were unanimously anathematized *in their absence*.³

The Imperial Commissioners therefore pronounced the Decree INVALID and the Emperor Theodosius II declared it ILLEGAL as the sentence of Deposition was only passed by a

¹ Cf. Note 24, Muséus, and Mukhooha. Also *ante* pp. 118, 270, "Mass" which term was the accept-

ed use in the time of Ambrose.

² Alban Butler's "*Lives.*"

³ Cf. *ante* p. 230, n. 3.



AUGUSTINE OF HIPPO.

HEARING AT TRÈVES IN GAUL FROM PONTIFIANUS, AN AFRICAN OFFICER, OF
 THE LIFE OF DIVINE FRIENDSHIP—*mikkyō*—LED BY ANTONY OF EGYPT,
 HE FORSOOK HIS WILD LIFE AND WAS "IMMERSED IN THE LAVER
 OF BAPTISM" BY ST. AMBROSE AT MILAN, ON
 EASTER EVE, A.D. 387.

Observe the flaming heart—*tāma*—which is his usual characteristic in Christian Art,
 (p. 147. n. 5).

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portion of the Council—the SYRIAN bishops and the Papal legates being still *en route*.¹

In 498, A.D. at the Council of SELEUCIA-CTESIPHON² the Nestorians organized the Chaldean or ASSYRIAN CHURCH, and renounced all connection with the Latin Church of the Roman Empire.³

They styled themselves in their Liturgical language “ASSYRIAN CHRISTIANS—the Children of the East.”

In the XIVth Century a CHINAMAN named Rabban Sauma went to ROME to represent the SYRIAC Patriarch⁴ at Peking, who was also a Chinaman, Mar Yah Aloha by name.

This Chinese archdeacon not only offered the Eucharist in St. Peter's at Rome but, also, celebrated the Mysteries according to his own *Liturgy of Mar Adai⁵ and Mari* before King Edward I of England and gave him Communion.⁶

TŌMA, TAMŌ⁷ AND BODHI DHARMA.

Note 58. (p. 75—78.)

History repeats itself! and with the contradictory accounts of a SYRIAN monk, “Mar Thomas of Cana,” who visited India in the Vth Century “to restore the Ancient Faith and re-build churches” and who, in the chaotic Oriental chronology,⁸ is confounded with Saint Thomas,⁹ “Mar Tamō,” or “Dharmā Rāja,” King of the Law,¹⁰ we may compare a like confusion of

1 P. Y. Saeki (*Nest. Monks in China*, pp. 103, 106, 112) citing Monsignor Duchesne, the greatest living Church historian, who was condemned at Rome in 1911 for being “too historical.”

2 Note 36, former Parthian capital.

3 Cf. the Irish Church, independent until A.D. 686, (Note 33, and *ante* pp. 68, n. 3; 209).

4 Cf. *ante* p. 26 n. 5.

5 *Ante* pp. 101, n. 1; 225.

6 *Intercommunion with the Assyrian Church*—W. A. Wigram D.D. 1920.

7 Pronounced Tuma and Dāmo, Cf. Note 11, Thama; *ante* p. 106, n. 1, Tuma.

8 For example:—the multiplication of the original number by 10 is the customary numerical enhancement so common among Jews.

With this cf. Note 1, “Five hundred” and “Five thousand;” also the height of Buddha's statues—the multiple of six, *i.e.* 6 ft. (p. 102); 16 ft; 60 ft; finally, as at Nara, 160 ft; and *en passant* note that the traditional height of the Christian Messiah is 6 ft.

9 Notes 18, 28, 35 (Manjusī), *Ante* pp. 76, 77, 144, 171-2; 203 and n. 2.

10 A title of Buddha.

names and discrepancy of dates with regard to his HINDU contemporary Bodhi Dharma 達摩大師 (*Jap.* Daruma), to the still earlier "Diamond Prophecy," and to Kanishka Rāja's vision of "The Shepherd"¹ and "the GREATEST of the IMMORTALS," i.e. the "Incomparable" of Ē-Kur.²

ORIGEN, the great Egyptian scholar (A.D. 185—250), who learned of Clement, the disciple of Pantaenus,³ at Alexandria, mentions that St. Thomas preached in India, and St. Andrew in SCYTHIA.⁴

INDO-SYRIAC tradition (quoted by Sir H. Yule) ascribes the founding of seven ancient temples to Thomas⁵ who (according to a XVIIth century Padrè) "carried the Torch of Faith, and beamed out the Rays⁶ of the Gospel in CHINA after having preached in the Indies."

In A.D. 65, in Emperor 漢明帝 MING-Ti's reign, a missionary variously named (in Sanskrit) Dharma, Buddhodharma, Dharma Rāja, and (in Chinese) Tamo-ch'ushu, founded the WHITE HORSE monastery at Loyang near Kaifeng-fu in CHINA (p. 103), and was a great miracle-worker.

This is also said of KASYAPA Madangha.⁷

"Rāja" is the Sanskrit equivalent for the SYRIAC *Maru* "Lord," like the above "Mar Thomas, Mar Adai, Mar Agai" etc.⁸

The Chinese *T'ang-chien Kangni* says of A.D. 65—"At this time the sect of Fō began to infect CHINA with its pernicious doctrines."⁹

The date, A.D. 65, is noteworthy for at Passover that year Josephus records THREE MILLION Pilgrims at Jerusalem.¹⁰

The oldest SYRIAC Chronicles say that "Thomas, one of

1 *Ante* pp. 135, 143, n. 199, 200.

2 *Ante* pp. 7, n. 1; 210.

3 Note 17.

4 Note 27.

5 Cf. Note 29, Cambodian Basilicas and the "Seven Churches in Asia" (Minor) to which the Ascended Christ addressed the Apocalypse Rev. 1. 4, 5).

6 This expression is used of Moses; Exod. 34, 29, R.V. *mg.*

7 *Ante* pp. 103, 126-7, 180 and n. 3.

8 *Ante* pp. 56, 76, Notes 5, 14.

9 Notes 28, 36, 60, and compare those of Nestorius, Note 59.

10 Cf. Acts 2, 5-11: 8. 27-39. *Ante* p. 153.





THREE EVENTS.

- (a) TŌMA, GRIEF-STRUCK, SITS BY THE BROOK PERPLEXED.
(b) ANAN BRINGS A LOTUS AND TŌMA FOLLOWS, AMAZED TO FIND AN EMPTY TOMB.
(c) THE BUDDHA IN RAINBOW-ROBES, STANDING ON A LOTUS, ASCENDS
IN SIGHT OF THE ENRAPTURED TŌMA AND THE REST.

the Divine Twelve (*Jap. Jūni*, Rev. 21, 14), announced the Xtn Message in the Eastern Regions in the Second Year after the Lord's ASCENSION, and preached in Parthia, BOKHARA¹ and BAKTRIA *on his way* to India and the Utmost confines of the EAST."

At this time there were over 1000 fine cities in BAKTRIA, (*Chinese, Tabia*).²

When conquered by the Yüetchi, B.C. 139, its Greek name "Baktria" was changed to "LAND OF THE GREAT YÜETCHI"³ and thus known to the Chinese.

In noticeable confirmation of the Venetian witnessing-mosaics at San Marco, TAMO's images in Japan are in native *i.e.* Indian costume,⁴ have Hindu ear-rings, and carry *flabellum*.

His eyes have ever a startled upward gaze, as though exclaiming at the unwonted Vision of the RISEN and ASCENDING Lord,

"MY LORD AND MY GOD!"⁵

Fra Angelico depicts this well in his picture of the TRANSFIGURATION.

In Acts 1, 10, 11, the Angel asks "Why stand *gazing* up into heaven? This same Jesus shall so come again as ye have seen Him go into heaven."

And such was the Apostolic Message given to Saint Thomas in harmony with the Diamond Prophecy concerning MAITREYA—the MESSIAH.⁶

Consequently, both Tamō and Miroku have the same

1 *Ante* pp. 21, 22, 130, (Musæus).

2 See Baktrian Gospels, Note 27, and pp. 113, n. 2, 215; Cf. John 21, 25; also MIRAN frescoes by Lob Nor *ante* p. 191.

3 These references deserve study regarding the Great Yüetchi and Jenico-traditions and the Jewish colony which *came thence* to KAIFENG in CHINA, A.D. 34 & 95; *ante* pp. 100, 113, n. 3; 140 & n. 2; 161 & n. 3; 164 & n. 5; 169-70; 177-8; 191; 214; Notes 14, 27.

Also note the Medes, with whom NAGARJUNA, the Apostle of *Mikkyō*, is connected, were allied to the Yüetchi. See also pp. 202, 212 (*Mahāyāna sūtras*).

4 Cf. Note 13.

5 Worship is transcendent wonder"; (T. K. Carlyle). Cf. *ante* p. 127,—ill, from Kurodani; and Note 2.

6 *Ante* pp. 115, 135, 138, 181, n. 1.

emblems—the *manji*, i.e. *Svastika* of the RISING SUN, and a Rosary.¹

The island PUTO, off the coast of CHINA, is sacred to Kuanyin, the Holy Spirit of the FAR EASTERN GOSPEL.

This Pilgrimage-goal is visited by countless priests from all parts—including distant TIBET² where, on “God’s ground”³ at Lhasa, is the Dalai Lama’s palace which is also called “Puto,” and he himself regarded as an incarnation of Kuan-yin.⁴ *

The religion of MONGOLIA⁵ and TIBET is styled “a degenerate Buddhism.” More justly, it is rather a degenerate ASSYRIAN CHRISTIANITY!

To the Chinese PUTO KUANYIN came from POTALA at the mouth of the INDUS,⁶ where She,

“THE QUICKENING SPIRIT”

had taught beside the Kwanjō River, together with the Divine Prince-Kinsman.⁷

The medioeval Chinese *Epic* also says that Kuanyin “came by the Southern Sea from Potala.”⁸

Now Potala was the southern capital of the INDO-SOYTHIC kings,⁹ Gondoforus and Kanishka, and the *Acta* records that St. Thomas “built a Spiritual Palace *under the Sea*” for King Gondoforus.¹⁰

In Hung-fa-t’ang (a small temple at Puto)¹¹ Kuanyin and

1 Note 9 & p. 138 & n. 4.

2 Cf. Princess Wentching, Notes 41, 48.

3 Study Notes 1, Isé; 31, 41, Etchmiadzin and Jōvō Rinpoche; also Gog and Magog, *ante* pp. 53, 54; Notes 14, 16; Buddho Simha and Mongolia, (p. 163).

4 As in Fumonbon (*Hokōkyo*, ch. 25.)

5 Cf. *ante* p. 114, n. 3.

6 Cf. Bishop Museus of Ethiopia, Note 24.

7 According to Nagarjuna’s *Hwa-yen-king*, a devotional sutra (based on

Daijō Kishinron, As’vaghosa’s *Awakening of Faith in the Mahāyāna*) which is the most revered and influential in China, (*Chinese Buddhism*, pp. 139, 230, 237, 266, 278-9).

8 Cf. Notes 59, 60 and Hymn of the Soul.

9 Notes 16, 7, 33, Great Yüetchi. *Ante* pp. 101, 120.

10 Notes 1, 56.

11 It is true that as a Pilgrimage-goal the Chinese Puto dates only from A.D. 487, but it enshrines very Ancient Traditions Not derived from Lamaism for Atisha, the first Lama,

the 18 Arhat, Rakan,¹ Prince-apostles—are depicted crossing the ocean upon various sea-monsters.²

Amongst them is Jizō asleep.³ A Star shines from His head.⁴

Beside Him are two youths called "Joy and Rest"⁵ seated on a DRAGON.⁶

MAITREYA is also there, and from KUANYIN's ewer of Sweet Dew⁷ (*amrita*) a STAR emanates.

At MANJUSRI's ear a Tiger⁸ whispers.

BODHI-DHARMA sits on "a one-horned Immortal Bull,"—clearly the Unicorn which to the Early Christians represented CHRIST⁹ and is found not only in the Roman Catacombs but in Early English art, which also carved apes and monkeys on Cathedral stalls. [Cf. the prominence given to the Monkey in the Chinese Epic.]

In Korea, the White-faced Jizō¹⁰ rides on a White Unicorn which, in China, is one of "the Dogs of Fō."¹¹

only came from India in 1026, and Puto's existence dates back to A.D. 280 & 550.

1 But in the T'ang era there were 16, as still in Korea and Japan.

Some say they impersonate the the Sixteen Virtues, which are found alike in *Taizō-kai* mandala and San Marco Mosaics. See my "*World-Healers, the Lotus Gospel and its Bodhisattvas*" (2 vols), and "*Symbols of The Way*, p. 15; Maruzen, Tokyo, 1916.

2 Cf. Brendan, the Navigator, and the Whale, Note 18, and *Chinese Buddhism*, p. 268.

3 Mark 4, 38.

4 The Moabite seer's prophecy, Num. 24. 16; Matt. 2. 2, 9, 10; Notes 1, 40.

5 Jizō "rests those who are very tired."

6 Cf. Nagarjuna's name, Lung-Shu, Conqueror of the Dragon, Note 27.

7 A Chinese prayer to Kuanyin says: "Baptize us with Thy Sweet Dew!"

8 *Ante* p. 170.

9 Notes 35, 54.

10 *Ante* p. 178. In a Japanese temple to Bishamon (Ananda) I noticed a Unicorn as well as the Carp,—both Catacomb-symbols, and also at Tongtō-ssa, the great Korean abbey, (*ante* pp. 78 & n. 4, 209) together with a WHITE HOUSE and a white Human Face.

At Taema-ji in Yamato the white-faced Asvaghosa and Jizō walk side by side in the Procession which escorts Princess Chujō—new born as a Lotus-lily—(*fleur de luce*, *ante* pp. 208 and St. Thomas's Cross, Note 54) from the Lych-gate into Paradise where MIROKU's 16 ft. image is enshrined, with a 16 inch "King of Peacocks" in His breast. On His huge Peacock's-tail-aureole are six small "Peacock-hoioke's,"—i.e. members of Buddha's family—a seventh at the top being Amitābha, the Father of Lights, Himself.

[NOTE that in the Roman Catacombs, CHRIST was "the King of Peacocks;" and that Hsuen Tsiang and Fa-Hien, the Chinese Pilgrims, quote a Northern Buddhist tradition—heard in Udyana—that Nyo-

The Egyptian monk-geographer Cosmas said "It is a terrible beast—quite invincible!"

The second MAR THOMA (who was a Syrian *i.e.* Alamaean monk) visited INDIA in the VIth Century "in order to restore the ANCIENT FAITH and re-build Churches," (*ante* pp. 75-76).

A SOUTH INDIAN KING'S SON,

the third "Dharma," reached CHINA by sea A.D. 520, and died 529, *i.e.* quite 450 years after the Apostolic Mission depicted at Putō which is associated with POTALA on the River Indus—and, therefore, clearly *not* synchronous with that event!

Probably fleeing with 3000 other Indians from Brahmanic persecution, he brought only his *pāṭṭa* (begging bowl) and *flabellum*.

At first called Bodhi-tāmō, his Chinese name became Tamo-ch'ū-shu.

He was a contemplative mystic of the MAHAYĀNA school, and one of its Patriarchs in direct descent from As'vaghosa and Nagarjuna.

"Discouraging mere book-learning, outward rites, and neglect of the heart, but working for Righteousness," his one desire was to restore the True Doctrine which Buddha had brought from the Western Heaven,—*Si-yu-ki*,—and to open the fountain of contemplation in the East,—"the TRUE SEAL which points direct to Buddha's heart," *i.e.* the "Interior Conversation with God" practised by Christian saints.

A Chinese record says that Bodhi Dharma, offended at being refused audience by the Emperor Wu-ti, crossed the Yangtse on rushes and retired to a cave on the holy mountain Hsiong Shan, "never speaking for nine years. Thus his

RAY, when King of Peacocks, brought living, healing waters from a Rock." See also Notes 16, 49. Thoma's martyrdom, p. 170.]

In Japan until the Hogen dynasty, 1156-59, Jizō was always given a white face, never gold. Cf. Note 26.

"The England of Venerable Bede's *Eccl. Hist.* is one in which the WHITE CHRIST has triumphed."

11 Notes 35, 60, 70. Amongst the Babylonian Sumerians and the Semites in Assyria the "Divine Dogs of Mar-duk" represent the Cherubim.

likeness was reflected on the rock, and is even now there still influencing men."

Wu-ti founded the Liang-dynasty at Nanking in 502 and reigned until 549.

Very learned in Buddhism he submitted to its discipline, fasted regularly, and finally became a monk.

When he expounded *Néhan*,¹

"THE SUTRA OF THE GREAT DECEASE,"

his Ministers and subjects followed him like an avalanche, and even copied the sutras using their own blood as ink.

"From ancient times Fō had never before been worshipped with such absolute devotion."² (*China and Religion*, p. 91-2),

Why, then, did Wu-ti ignore "the Wall-gazer"?

An unedifying popular tradition says that Dharma spent his 9 years in China on the mountain, gazing meditatively on the walls of his cell until his legs rotted off—hence, the Chinese called him "the Wall-gazing Brahman."

Near ANTIOCH in SYRIA Simeon, the "Saint of the Pillar," died A.D. 459, having spent 30 years on a Pillar 27 ft. high and 4 ft. square at the top.

His imitators, known as "Stylites," were similarly revered. Simeon the Younger perpetuated these traditions in the region around Antioch.

The dates are significant when compared with Dharma "the Wallgazer," for the Stylites' objective was similar—seeking refuge on high pillars whence only Heaven was visible!

One of Bodhi-dharma's disciples introduced Zen-shū into Japan—a sect of CHINESE BUDDHISM which (the Japanese say) most resembles Christianity.

Curiously, Zen and Shingon are the only sects in Japan which use *Yuima-kyō*, for this sūtra preserves intact the principles of the missionary Tamō, i.e. Dharma Rāja,³ and its

¹ *Ante* pp. 104 & n. 2, 140.

² Pp. 101-2; 120; 141.

³ M. de Milloué; and also Notes 11, 28, 35, 60.

author Yuima 維摩 (Vimala) is described as a *contemporary* of Xaca and Dharma, (Note 35, Monju ; p. 226-7).

Zen teaching (says Prof. Anésaki) is closely allied to TAOIST philosophy, and Dr. T. Richard pointed out the affinity of Lao-tzū and his Taoist teachings with *Hoké-kyo*, the Lotus Gospel, and EARLY CHRISTIANITY.¹

Cf. further Hui-yuan 慧遠 (who founded the Pure Land Sect in the ivth Century at Tientai in Chékiang²),³ and also the title bestowed by Kao-tsung on the SYRIAC missionary Alopen.⁴

The Chinese pilgrim Sung-yun,⁴ on his return from India, seeing the remains of "Tamō," sandal in hand, asked whither he was going?

"TO THE WESTERN HEAVEN!"

this saint replied.⁵

The fourth Dharma, an artist-monk, came by land to Szechuan, A.D. 580-605.

DHARMA, the Fifth, is connected with Hiuen Tsiang, A.D. 630. (*Life* H. T. p. 14.)

At the outset of his journey, amidst increasing difficulties and fears—surrounded by spies, his horse dead, deserted by his two novices, alone and having no guide, Hiuen entered a temple at Kwachow (in the Uigur country)⁶ and implored MAITREYA to find him a guide.

That night a "foreign priest" in this temple, named DHARMA, dreamed that he saw the Master going West, seated on a Lotus.

Lost in surprise, Dharma told this dream next day to Hiuen whose heart (taking it as a sign of his being able to go) rejoiced, and again he worshipped Maitreya.

And now suddenly "a foreign person" came to worship, and he offered to guide the Master past the five signal towers

1 N. T. H. B. pp. 30, 31; *Mission to Heaven* pp. xxvi, xxxi-ii, 273.
Ante pp. 116, 196-7, 199, n. 2. 229.
 2 *Ante* pp. 160, 199.

3 *Ante* pp. 192, 195-6.
 4 *Ante* pp. 119, 171.
 5 *Ante* p. 182, Kuṣṇarajīva.
 6 *Ante* p. 203, n. 3.

of the Great Wall boundary on the verge of the awful Desert, where the track was marked out by the bones of dead men and beasts. A "foreign greybeard" gave him a horse, and (as usual) Hiuen Tsiang was *filled with joy*.¹

That temple doubtless belonged to

"THE PEOPLE OF THE MESSIAH!"

i.e. Assyrian Christianity.²

The sixth Dharma (so the Chinese Records say)³ was a hermit, an ascetic "from a small State in Ta-tsin 大秦 called Tamō-sze DAMA (Damascus?) whence the strangers came who brought the LUMINOUS Religion to China, and whose King [Patriarch?] sent him with tribute to the Emperor Hsien-tsung"⁴ A.D. 719-56.

This Tamō, too, was clearly a SYRIAN monk,⁵ "a priest of high virtue, and a very learned mathematician"; but he brought only his rice-bowl and vestments.

The Emperor gave him the posthumous honorific: "Master of Spiritual Contemplation and Mirror of Wisdom."

Mr. Yeates (p. 76) comments on "the Preaching of the Apostle Thomas in CHINA being so little known in Ecclesiastical history and *deserving the most scrupulous enquiry*."

After long and vainly searching to identify TAMŌ at last (Dec. 7, 1919), I unexpectedly succeeded when reading the Report of the Clark Expedition in North China 1908-9,⁶ which describes the Peiling, 碑林 Forest of Tablets, at SIANFU, wherein the Nestorian Stone was safely housed in 1907.

"In this famous hall the place of honour is given to a large portrait of Confucius."

1 Cf. Xavier *ante* p. 237 also 194, n. 3, JOY.

2 See *ante* pp. 107, 120.

3 *Ngan-K'ing* 安慶府 and *Kien-yu-tu*, (cited pp. 80, 84, 85, *Croix et Svastika*).

4 Notes 43, 49, 50, (Cf. Gabriel).

5 Cf. Theodore of Tarsus, Note 33, also *ante* p. 75-79.

6 *Through Shen-Kan* p. 47, (F. Fisher Unwin, 1912.)

7 "Confucius to Chinese eyes is a faultless model, the greatest and holiest of all moral teachers—distinguished for his humility," *Edkins*.

"A smaller monument near to this gives a remarkable picture representing a certain TAMŌ (pronounced DHA-MAH) whom ancient legends said came from the West at the beginning of the Christian Era as the

TEACHER OF A NEW RELIGION.

"He is supposed to have carried his Religion to the JAPANESE, crossing the sea by miraculous agency on a straw.¹

"A picture of this missionary standing on a STEM OF WHEAT which floats on the conventional Waves of Chinese art also stands in the Confucian hall.

"In both pictures the head is remarkable by its difference from the Mongol type.

"The abundance of curly hair, the markedly SEMITIC nose,² the thick eyebrows, moustache and beard, all suggest the JEW.

"From the Rev. F. Madely comes a tentative suggestion that the original of those portraits and legends was no other than ST. THOMAS who is supposed to have travelled into CENTRAL ASIA.

"The name is distinctively suggestive."

Having read the above Report I at once wrote off to SIANFU where my friend Miss Skelton, E.B.M., procured rubbings of five tablets but—although each has the large eyes

¹ Japanese say this of "Dharma" and the older folks say that Dharma and Tamō (Thomas) are the same. Cf. *ante* p. 237.

If (as the Japanese say) this straw was "a reed," it does not alter the significance for the prayer of a Babylonian King says of *Marduk* (the ancient Form of MIROKU) that "He laid a reed—symbol of God—on the face of the waters;" but in Egypt a EAR OF CORN was the special emblem of Osiris, as it is of CHRIST.

² Note the IIIrd Century frescoes of Buddha with Anan and other

disciples found at Miran on Lob Nor. by Sir Aurel Stein, (*Ruins of Desert Cathay*, ill. vol. ix). *Ante* p. 191.

This is a most important Clue for the Monks who brought MIROKU's image to the Chinese Ming-ti, A.D. 65, must have passed through Khotan, Yarkand, the Cities of the Oasis and the district around Lob Nor and MIRAN which all became imbued with NAGARJUNA's teachings—(See *China & Religion* pp. 75, 83, E. H. Parker.) Cf. *ante* p. 140 & n. 2; 146, n. 3.



"VICTORIOUS OVER THE RIVER."
DHARMA RAJA, KING OF THE LAW, WITH A ROSARY OF PEARLS,
IS SUSTAINED ON A EAR OF WHEAT.

RECEIVED 10/10/82

and grape-like, spiral, crisply curled hair-rings and moustache,¹ which characterize [p. 191.] Buddha's images but never grew on Indian or Chinese heads,—alas! all are attributed by the Calligrapher in the Ming dynasty to Bodhi Dharma of the 6th Century!

The largest rubbing is convincing as to the identity of Tōma who, whilst crossing the river, carries a staff from which a sandal hangs, and in his left hand a Rosary of PEARLS.

Two rubbings shew him *Sustained* on a Ear of Corn (as in the Puto frescoes)—Victorious over the River.

"Symbolism (said a Japanese author) is a spiritual flying machine," and so we understand that the waves on which he walks, to the amazement of the spectators, who dread to see the Western stranger drowned, are clearly those of the Baptismal Sea wherein he found the Pearl and built a Spiritual Palace for Gundophar—Gondoforus Rāja.²

The "Corn of Wheat" which supports him is none other than that of the Fourth Gospel (12.24).

Alike in the Mysteries of Egypt and the Greek Eleusis, this Ear of Corn symbolized Life, Death, and Life after death.³

Plate CIV in Frowde's *Oxford University Teachers' Bible* shews KWANNON trampling on the Dragon. Beside Her is the Ear of Corn, and in Her hand a large Lotus-lily.

But not the least suggestive fact connected with the JEWISH appearance of Tamō is that the *Acta* says he excused himself from going to India saying: "How can I a HEBREW man go among the Indians to proclaim the TRUTH?"

This strongly confirms the *Acta* which dwells on the Hebrew speech and appearance of this "Hebrew Slave" of Gondoforus.

It also agrees with the Korean picture, found at Seoul,

1 In the *Acta* Bartholomew is distinguished by his "fair skin, language, and shaggy (curly?) black hair." A similar figure appears among the Rākan in a Chinese picture.

2 Notes 11, 56, 60.

3 Of the identification of a Christian mummy (*ante* p. 108); also the babe Moses, (Exod. 2. 6); and Miran frescoes, (*ante* p. 191).



and recognized by Japanese monks as their "Monju,"¹ who explains the precious PEARL² he holds through an interpreter on whose brow is the Hebrew *tephillin*, and on his robe Two Dragons, as on the Nestorian Stone.

Adapting him elf (as the San Marco mosaics record) to the customs of the country to which he went,³ in this instance he has the typical long, uncut nails resembling claws which betoken *Chinese* rank.

An English Professor lately brought me a picture from Pulo-shan of this Prince-Apostle, the Hebrew-faced Tuma, who, with a Rosary of large Pearls, stands on the CLOUD,⁴ like the Kasuga Gazelle, (Cf. pp. 142, 227.) On his back is a

1 Notes 18, 35, 59.

2 In the Ōku-nō-in at Kōya, Mikoku similarly holds this Pearl.

3 Note 13: so also St. Paul—"to the Jew I became a Jew that I might win the Jews; to the Bar-

barians, etc." (1 Cor. 9, 19-23.)

4 *Ante* pp. 187, 227.

5 Cf. Note 37, Uzunasa-well, *ante*, pp. 164, 227. "Religion of Israel" and "Fudo's Sword" (*ante* p. 232.) which is held by Kongo Dai Nichi.

case of *sūtras*, a shoe, and the Pilgrim's hat which denotes the over-shadowing Presence of Amida (as in the Hebrew psalm 91). A double Lotus is under his feet.

Like St. Patrick, he carries a large Bell. The Jewish *tephillin* on his brow identifies him unmistakeably.

In figure, as well as in his laughing expression, he resembles the MIROKU at Mukden, (*ante* p. 138).

Is it a mere coincidence that Fudō-Myō-ō "Bright King" (who is Another Form alike of Jizō and Dai Nichi), is distinguishable in the images by the long hair-lock hanging down his cheek which is the distinctive mark of the B'nei Israel in India, as well as of the Jews in Russian Moscow and in Bohemian Prague?

"THE BREAD OF TUMA."¹

In Hsian (Singan-Fu) the few Manchu families who survived the Massacre in 1911, eat bread which is specially baked and formed like a head, or a hand—"because Tuma had been martyred whilst preaching² and *as an Atonement for sin.*"³

As in the Jewish Passover, the whole family sits reverently whilst the chief breaks the bread⁴ and gives a little to each one.

This keeps the children safe for a year, and preserves the family from evil.⁵

Not a crumb of this holy Bread may be thrown away or fall on the floor.⁶

It is eaten "*in honour of Tōma*" by the Mandarin official class, but others—ignorant of its origin—consider it a mere superstition.

This is a probable link with "the Victory-over-the-River-bread," *Kadōnomochi*, (Heb. *matzah*) at Uzumasa (Note 37)

¹ *Ante* p. 106, n. 1, called in the *Acta* "the Bread of the Blessing."

² As in Xavier's account, p. 169.

³ Here again is the Twin-story! Notes 11, 18, 28.

I am indebted to Miss Skelton for this result of her personal enquiries at Simsbu, 1920

⁴ *Ante* pp. 145, n. 1; 137. n. 1.

⁵ Cf. Note 48. Ignatius of ANTIOCH wrote to the Ephesian Church of "the One Bread, the Medicine of Immortality, our ANTIDOTE, * * * * Pray for the Church which is in SYRIA!"

⁶ This was the origin of Wafers being substituted for ordinary bread.

and the Sustaining Ear of Corn in the imagos; and, far from impossibly, with the Eucharistic loaves given in the Kolai (Russian Cathedral) at Tōkyō, which are stamped N. I. K. A. *i.e.* VICTORY.

The legend, be it observed, differs *in toto* from that of "the Wall-gazing Dharma" in the viith Century, who was not a martyr.

As the Manchus first came to Sianfu in the xviiith Century, the above cannot be a local tradition so efforts should be made to investigate similar traditions in MANCHURIA,¹ their ancient dwelling-place—for it is a clear link with "the dough or Bread of Mar Tuma" mentioned in the *Liturgy of Mar Adai*.

I was lately given what Art experts call "a very valuable bronze image from China, many centuries old."

To me its value lies in the fact that Tamō, or Dharma, holding a SCROLL (sūtra) of the Law, stands on a TRIPLE-Spray of WILLOW.²

"A GREAT VIRTUE."

Note 59. (p. 79.)

The Ō-Bon Matsuri (*Skt.* Ulambana) *i.e.* Commemoration of All Souls, is peculiar to Mahāyāna Buddhism and to Catholic Christianity.

In Hinayāna—*Shōjō*—it is non-existent.

This ceremony for "saving those who have been overturned" XĀOA (Shāka)³ instituted, and directed his disciple Moginlin to observe in order to deliver his mother's soul from Purgatory.⁴

Writing A.D. 1690, Kaempfer quotes a Japanese author that "in Central Tenchi-Ku (*i.e.* Tien-chuh, Jenico or Gan-

¹ Cf. *ante* pp. 141, 170, Manjusri, Manji, and Manchuria.

² (Cf. Herma's Vision, *ante* p. 135). Using three Willow-leaves as an asperge, Kuanyin exercised Trans-

forming Power and in Baptism conferred a New Name. (*Mission to Heaven* pp. 143, 151, 204).

³ *Ante* pp. 141, 173, 200.

⁴ *Chinese Buddhism* p. 126.

dara)¹ there was an eminent *hotoke* named Mokuren, a disciple of Shāka Nyorai.

"About the same time² the doctrine of AMIDA NYORAI, the great God and Patron of Departed Souls, was brought over into CHINA and spread into the neighbouring countries."³

The *Acta* records a prayer of St. Thomas over a dead youth to the "Judge of the living and dead, Lord of all, and FATHER⁴ i.e. Father not only of souls in body but of those who have left the body."

The Chinese allegory *Sai-yeu-ki*⁵ says that to escape from Hades (whither he went in a troubled dream lasting three days and nights) the emperor Tai-tsung⁶ vowed to establish a great Society to save the wronged, deformed, homeless, orphan-souls therein who had perished by land or sea, and so—KUAN-YIN having graciously said that in the West there was a GOD and Scriptures which could save dead spirits from torment,—he proclaimed by Edict that he had commanded Huen-tsiang⁷ to travel far to the West in search of these wondrous Mahāyāna sūtras that they might be known in the EAST, and instituted the All Souls'-*Matsuri* of seven times seven days⁸—during which the Mysteries of the Three worlds—Heaven, Earth and Hell—symbolized by Kasyapa's Tower⁹ were expounded.

In the old Japanese edition of *Sai-yeu-ki*¹ a striking picture

1 Notes 1, 17, 19, 27, 35; *ante* p. 243, n. 3.

2 Cf. the dates separated by 500 years from Gautama; p. 127.

3 *Ist*, 1, p. 287. *Ante* p. 197.

4 See AMIDA, pp. 141, 149, 165; ARCHA 49, 148 & n. 1, 152 & n. 1.

5 See *Mission to Heaven* (ch. XI, XII). Count Okuma considered Dr. T. Richard's Introduction to this translation so valuable that he immediately caused it to be translated into Japanese.

6 Note 41.

7 This is not strictly historical for Huen Chwang left China on his quest secretly, despite the Imperial prohibition, A.D. 629, hence his di-

fficulty to elude spies. [*Life* II. T. *ante* pp. 193, 248.]

8 It is observed at the Full moon of the Seventh month which agrees with the Jewish At-one-mont Day, the fiftieth day being the Jubilee.

9 Notes 1, 58 & Tōshōdai-ji, 43; Tong-tō-ssu, 37; also pictures in Zenkōji story of "Messiah Temple," *ante* pp. 164, n. 5, 200; and in a very old one of Zendō fleeing for refuge to Amida this Tower, surmounted by the Luminous Pearl, is seen descending from the Sky.

10 *Mission to Heaven* ch. XI. *Sai-yeu-ki* was written at Kublai Khan's request by Chiu Chang Chün, a TAOIST monk who spent some years

shews 'Tai-tsung on a WHITE HORSE¹ arrested by seeing Twin Fish²—two golden Carp—playing in Kwanjō river wherein the Executioner then suddenly plunged His Majesty, who was almost drowned but in this way left Hades!³

Baptism in the Earliest Centuries, (being ever by Time-immersion) was called "Drowning or Burial" and in the Roman Catacombs the Carp, King of Fishes, symbolized CHRIST.⁴

The original Chinese text says "the Wei river" on which Singanfu—the terminus of the main Caravan route from the West—lies.

This probably indicates that the Chinese emperor did actually receive "the Bathing with water" mentioned in his Edict, [Note 41.]

It is worth enquiring why the Japanese translator changed "Wei" into "Kwanjō," which signifies "Baptismal waters wherein, New Birth being granted, the Soul attains Union with God," as the Fourth Gospel (ch. 3) teaches—i.e. the *Kéchien Kwanjō* of Shingon and Tendai-shu which "makes relationship, and admits into the Divine Family,"—for the SYRIAC Ritual (still used by the Malabar and Malayan Christians)⁵ for celebrating St. Thomas says that he "conferred Baptism and

at the Mongol Court where Marco Polo was then in high favour, (Cf. Notes 51, 54; also Taoism, pp. 223, 229, 248).

This monk was born 67 years before the Italian poet Dante, A.D. 1208.

A Russian nobleman described his Epile as "the Far Eastern *Divina Commedia*, written years before Dante's allegory saw birth!"

¹ *Ante* pp. 102-4.

² *Ante* pp. 101, 117.

³ Rom. 8. 7; Col. 2. 12. The *Acta* of St. Matthew says "Put him down into the Sea in the Name of the Father, the Son and Holy Spirit."

"Baptism was not only a bath, but a plunge—an entire submersion in the deep water," says Dean Stanley of Westminster—"Xth Institutions" p.

9)—and in the Celtic Church, "under three waves."

According to *Didaché* (ch. 5) it must be given in running water and into the Triune Name, (cf. *ante* pp. 177, Uzumasa; 137 & n. 1.)

The Teacher who prepared the Catechumens was called "the Doctor;" (cf. Antidote, Note 48, and the old term "*aqua medicinalis*" p. 132).

The ASSYRIAN Church *Credo* says: "I believe in the Resurrection of the dead and the Sacrament of Baptism."

Cf. 1 Cor. 15, 29, "Baptized for the dead," with the Shingon-shu baptism of the dead and Korean frescoes of Shaka baptizing in Hades, p. 205.

⁴ *Ante* pp. 114, 199, Well.

⁵ *Ante* pp. 40, 42, 82, 169, 176, 210-11.

THE ADOPTION OF SONS ; "

and Kwanjō-river, like the Peach-fruit of Immortality—(*ante* pp. 130, 132) is connected with Potala on the Indus, and with Kuanyin¹ "the great Teacher of the Southern Sea" (*Chinese*, Nan-hai-ta-shi), the never-failing Answerer of Prayer.

In the VIIIth Century a Japanese Abbot, Tokudō of Hiasé, had a similar experience to that of the Chinese T'ai-tsung.

During three days and nights of death-like trance he visited *Jigoku*² whither King Yemma Ō (*Chinese*, Yen-lo; *Hindu*, Yāma),—who, by the way, is depicted with a Four-armed cross on His robe,—had summoned him "in order to fulfil His purpose of saving the living and the dead."³

And thus the Pilgrimage to the Thirty-three shrines of Kwannon originated—Yemma promising that each Pilgrim should receive power to crush all the hells to atoms, by the Light radiating from his footsteps.

To this day every Pilgrim's hat is inscribed in Chinese characters 

"TWO IN COMPANY"

i.e. Kwanyin and the Soul.

St. Peter wrote that CHRIST, having died in the flesh, went "*in the SPIRIT* and preached to the spirits in Prison who were once disobedient from the days of Noah's Flood onwards," and in the *Acta* St. Thomas prayed to "the Physician of the Souls lying under disease, the Ambassador from on high who went down into Hades."

CHRIST then (according to the Christian Faith) rose again on the third day from amongst the dead, and ascended into heaven whence He shall return in glory to judge and reign.

The word Tathāgata (*Jap.* Nyorai) embodies this teach-

¹ *Ante* p. 194.

² Gk. *Hades*; Egyptian, *Amenti*; Nestorian Stone, *An-fu*, Palace of darkness.—*Cf. ante* p. 197, Wu-tao-tze-Godoshi's contemporary pictures & 208 Jizō.

³ Note that the Sian-fu inscription says the Assyrian Christians "prayed seven times a day for both the living and the dead."

ing: "the One who has gone to the Other Shore and returns thence to lead others to the same goal."¹

PRAYER FOR THE DEAD is a distinctively Jewish custom.

The *Yiskynt* is a feature on *Yom Kippur*—the Day of At-one-ment—and modern Jews still deem it essential to pray for the repose of the departed, and use name-tablets like those found in the Kaifeng synagogue in China.²

The last remnants of the Keltic Church in Brittany still observe the Feast of All Souls with similar rites and bonfires to the Bon-matsuri at Kyōtō, which (introduced by Kōbō Daishi) shew striking affinity with the Nestorian Stone Inscription formed, as they are, like "the Ship of Great Mercy," the Dai-Mon—"Gateway of Life,"³—and the "Secret Hidden House of Gods and men."

This Feast prevailed in Christendom throughout the whole Catholic Church until ruled out as "heretical and superstitious" by the Protestant Reformers.

One result of the World-shattering War revived the practice amongst the millions of mourners, and also the belief that the Dead pray for those they have left in the flesh!

A poor Korean woman drowned herself recently in a river. Ever since her mother-in-law died she had daily offered prayer in her behalf before the ancestral tablets—(*ihai* 位牌! Gk. *diptychs*), until lately when her husband becoming "converted" abused her for so doing and destroyed the tablets. Driven to despair, the wife committed suicide.

Had the Christian teachers of this "convert" been acquainted with their own historic teachings they would not have thus encouraged his Filial Impiety,⁴ his conjugal cruelty, nor his destruction of these sacred tablets.

In Christianized EGYPT holy offerings were made and funerary repasts celebrated for the soul's repose and nourishment before Almighty God (as is still Japanese Buddhist custom).

¹ *Ante* pp. 208, 211, 230.

² Cf. *ante* pp. 161, 177.

³ *Ante* pp. 219, 258 & n. 5.

⁴ p. 208.

On the IInd and IIIrd Centuries' tapestries and in the Akmin Cemetery the FISH, the DOVE, and the HARE were peculiarly employed as

SYMBOLS OF THE FAITH,

the Fish being the cryptic name of CHRIST (*ante* p. 221). The Hare—symbolizing Un Nefer-Osiris—resembles that White Hare which guided Kanishka to the Shepherd's Tower (pp. 135, 200) and in which Krishna, the Indian Saviour-God, incarnated and sacrificed Himself to feed a beggar,—an event the Heavenly Father commemorated on the Moon where Oriental eyes still see the Hare stirring the Elixir of Immortality—*mōchi*, rice-cakes.

It is depicted on the *mandara* preserved at Chugu-ji nunnery which, by Empress Suikō's desire, the Court ladies embroidered to console Prince Shotōku's widow, 1300 years ago!

When at SIANFU, A.D. 804-6, Kōbō Daishi copied a *Book of Rites and Ceremonies*, using these same emblems to illustrate it—the Dove and Fish on either shoulder of KWANNON who, seated on a Lion (cf. Rev. 5. 4 & p. 178), holds Three tāmā-pearls, and in Her other hand a VINE with Grapes.¹

The self-sacrificing Hare in the Moon, and the Dove in the Sun are also depicted.

Now in the border of Taizō-kai *mandara*,² Nagarjuna drew the Great Sun, Dai Nichi Nyorai, as a DOLPHIN—*i.e.* the Friend of Man—"in Fish-form to redeem fishes"—just as in the Roman Catacombs.

In Akminim cemetery a ring was exhumed engraved with an ANCHOR³ and the Twin Fish; and in the IVth Century St. Athanasius in a sermon (lately found) said: "Come and embark in the SHIP of Salvation! Its two strong oars are the Old and New Testaments. Its helmsman is JESU."⁴

¹ *Ante* pp. 134, 208, n. 9, 212, 215.

² *Ante* pp. 187, 204.

³ *Ante* p. 165, n. 7. Heb. 6. 19.

⁴ Cf. *ante* pp. 148, 207.

After visiting Sianfu, Kōbō Daishi carved an image of Yakushi Nyorai, the Great Physician,¹ as the chief *honzon* for Saikōku-ji which the Korean Gyōgi Bosatsu had founded at Ōnomichi on the Inland Sea.

He also introduced *Kéchien Kwanjō* baptism into Japan. Now (according to the *Kōyasan Magazine*, 1912), Lungshu, *i.e.* Nagarjuna, co-founder with As'vaghosa (*Jap. Mon'yō*) of the MAHĀYĀNA,² received this Baptism from Vajra-sattva—(to whom Bhagāvat, the Blessed One,³ Himself had given the Secret Key to the Truth)—“*under the Sea*” in an Iron Tower in South India.⁴

Others, however, say that it was at KIOTAN⁵ in Central Asia, and a fresco found near Khotan shews *nāgas*,⁶ the “Lotus-born” — half-men, half-fish, with Rosary-necklets, rising from a deep Pool, “the Fountain of New Birth” at BUDDHA’S feet.

When the Nestorian Stone was removed to the Peiling at Sianfu in 1907, a great stone basin or Font, carved outside with Lotus-lilies,⁷ which stood beside it was placed in the courtyard of the Lama temple, but WHY not also into the Forest of Tablets?

The Abbot is a Mongolian.⁸

In the Lama temples there is always an image of Maitreya, the Coming One, “the Desire of all Nations,”⁹ and those Wings of the Presence are ever above the High Altar which one sees over the entrance to the SYRIAC churches in South India; (cf. Malachi 4-2).¹⁰

1 Notes 40, 48, It is noteworthy that Origen, (pp. 111, 148,) of all the Early Fathers, dwells most on this aspect of The Christ.

2 Observe that Xāca, As'vaghosa, Nagarjuna, and Prince Shotōku Taishi, are regarded in Japan as “the Four Great Luminaries” of the XĀCA Era, (ante pp. 141, 180, 200.)

3 Cf. ante p. 178, 1 Timothy 1. 13, “The Gospel of the Glory of the Blessed God,” rendered by Lightfoot, “the Happy God” which agrees

alike with the Jewish “Happy Comrade” and the characteristic of MAITREYA and His followers, (Cf. pp. 194, 248; Luke 2. 10 ff.)

4 See Nalanda p. 134. n. 1.

5 Ante pp. 140, 161-2.

6 Ante p. 183.

7 Ante p. 180.

8 Ante pp. 163, 196, 195, 244 & n. 3.

9 Ante pp. 138, 150, 183 n. 1; 243 & n. 3. Maianatha, 136-7.

10 Cf. 114. n. 3.



THE BIRTHDAY OF SHAKA NYORAI, IS CELEBRATED IN KOREA AND JAPAN YEARLY ON APRIL 8TH.

Note the Fish-robcs in which the priests dance, (p. 111).

To face p. 261.

From the Itsukashima shrine, Japan.

In the ancient Baptistery of St. Germain les Près at Paris, (*ante* p. 117) Mermaids—*nāgas*—are swimming below the Sea, at the Feet of the glorified CHRIST.

One such is visible in two old English churches and Mermen, grasping their tails, are on some Fonts.

Well known in the ancient Cornish churches¹ they are also familiar objects in Korean temples.

A Virgin and Child with a FISH-body² was lately found in the Xtn. cemetery of Antinoë in Egypt.

Oannes, the far earlier Sumerian Saviour-God at Eridu,³ had also a Fish-body. Cf. p. 119, the Great Fish in the Indus river and the Whale of the Keltic monk Brendan's allegory.

It is significant that in A.D. 562 (so Japanese history, *Nihongi*, records) after the Chinese routed Kōryō (Koma) in N. Korea, amongst the treasures which the monk Iben⁴ removed from the Palace and presented to the Japanese Emperor were Curtains of seven-fold woof⁵ and an IRON HOUSE, probably a Tabernacle, as at Isé in Japan.

In a later reign over 2,400 Korean refugees from Chinese tyranny in Kōryō were given land and shelter in Japan and contributed their own spiritualizing Art and Influence in return.

¹ *English Church Architecture*.

² Cf. Dāg, the Fish; Messiah, Notes 13, 16.

³ One of the Ninety-nine names of the Almighty on the Arab Rosary is Yeh-hua, the same as Jehovah, and Ea or Ia, the old Sumerian name of God, *ante* pp. 188, 189, Yakushi.

⁴ *Ante* pp. 170, 190, 229 & n. 12. Cf. Jundo p. 164 & n. 5; also 113, n. 3, with Juntula p. 161, where (a Jew friend tells me) "coenobite" should preferably be rendered "Nazarite" (as Num. 6. 1-21; Judg. 13. 5-7; 16, 17.)

⁵ The CURTAINS screening the Altar were a marked feature in the

Nestorian churches. The "Iron house" may resemble the "Iron Tower" of Nagarjuna (p. 260).

The Dogs of Fō (p. 170) are "Persian lions," and it is curious that in the Persian-Nestorian convents the elder monks were called "grey old men," like Iliuen Tsiang's "foreign graybeards" *ante* p. 249.

Also note with reference to the vision of Purgatory at Hase-dō (ante p. 257) that "Hase" 柵 is the corruption of Po-ssu 波斯 Persi or Persia, in Chinese (P. Y. Sacki).

See also p. 198 & n. 1, the "Persian Convent," App. III.

"THEOLOGY OF THE EAST;"

Note 60. (p. 62.)

The Doctrine of Tōma¹ the TWIN,² "who won the Great Pearl,"³ before all else, undoubtedly emphasized the TAO, *i.e.* the Great Way⁴—Mahāyāna—which he had learned directly from his Lord.⁵

It is a noteworthy coincidence that Ss. Bartholomew⁶ and Thomas were respectively publishing the Evangelic Doctrine in Northern and Central India A.D. 65—the very time of Ming-ti's Vision of the AMBER-COLOURED MAN⁷ and consequent Embassy to the West—and that in CHINA Buddhism is called *Fō-kyō* 佛教 or *Tamō-kyō* 達磨教⁸ *i.e.* "the Religion of Fō,"⁹ or "RELIGION OF TAMŌ," with which fact we may reasonably compare Thomas (Didymus) the Twin-soul of MESSIAH¹⁰ Who, as his "Fellow-Traveller," was ever invisibly beside him.

And Bardaisan of Edessa¹¹, who versified his doctrine in the following Hymn of the Soul, wrote of "the NEW RAOE called by the One Name of the MESSIAH."¹²

Now, on the Amulet I mentioned (p. 117) the *svastika* is on Dharma Rāja's blow¹³ as well as the Twin Fish at his back.

A very old tradition says that when CHRIST wrote on the ground (John 8, 3—8) He traced the Twin Fish-symbol,¹⁴ thereby identifying Himself—the Saviour-Judge—with the guilty sinner, and silenced her accusers.

1 *Ante* pp. 15-18, 40 42, 62, Eitel says that the Hindu "Dharma" is Dhāma in Pāli, Tamō in Chinese.

2 Pp. 110, 116, 118.

3 P. 225-6, Athletes.

4 Pp. 87, Daidō-ji, 228, 229.

5 John 14, 2, 5, 6.

6 Pp. 16, 110.

7 Cf. Note 1 & Ezekiel's "Visions of God," (1, 26, 27, 8, 2); also pp. 120-1, 140, 166, 180 AS'VAGHOSA, and Shaka's philosophy, pp. 173, 260 and n. 2.

8 Cf. "NYORAI" *Po*, pp. 103, 114, 169, 204 212, 247.

9 Pp. 101-2, 120, 141.

10 John 20, 24;

11 Converted, A.D. 179, died 222, *Ante* pp. 16, 106.

12 Pp. 102, 107.

13 Pp. 109, 115, 135, 204.

14 *Ante* pp. 101, Pisces, 114; Twin Fish on an Anchor (165 n. 7.) with a pair of Doves are on a gem in the British Museum.

As in the Puto frescoes those in the new Buddhist temple at Mukden—the old capital of MANCHURIA¹—"Dharma" appears as one of the Sixteen Rākan,—Prince Apostles,—whilst MIROKU (Mili Fō) beside him displays the Rosary which He brought, with other "Gifts for acceptable Worship" in a Tabernacle from heaven;

✓ In the Earliest Church History all dates from

"THE YEAR OF THE ASCENSION"

and it is noteworthy that Kuanyin replaces Shāka (XACA)² in the great hall and in the chief convents on Puto-shan, and is called "the Ruling Buddha" *i.e.* of this Present Age.

The SYRO-PERSIAN Liturgy (used at Sianfu, *tempo* Kōbō Daishi, p. 211) says: "The Eternal SON, the Word of the Father, put on Manhood and was revealed to the world for * * the Salvation of man.—* * He vanquished Satan and Death, and rose again. * * ✓ The WAY of the HIGHEST was opened for the ASCENSION. * * *

"He hath opened a Way for our race, and made Peace *in the Height and in the Depth*, and made them rejoice in the Day of His Ascension." (Cf. *ante* p. 186-7.)

Hsuen Tsiang records that, in Maitreya's absence, Kuanyin comforted and guided him in his difficulties. She endowed him with incredible patience and cheerfulness.

This is precisely CHRIST's own teaching respecting the Mission of the HOLY SPIRIT—"Another Helper"—and His own Return⁴.

The fact that Kuanyin has often the Tower of the Three

1 Pp. 138, 141, 170 and n. 6.

2 Cf. Rev. 21, 2, 3; John 1, 12, mg; also *ante* pp. 138, 140, n. 2, 161, 164, 190, Juntu-la; Jundō; Eben; compare their respective missions with Schlaginweit's statement that "Buddhism was also introduced into Mexico in the 7th Cent. after Jesus Christ, and had its disciples there until the 13th Century;" and the

tradition cited by Dr. Beazley that "Five monks from Kipin, (Kabul), came down the Indus and by sea to Fusang—the Paper-mulberry Land,—with their Holy Images and taught the Faith, A.D. 450."

3 Pp. 12, 18, 20.

4 P. 141 and n. 3.

5 John 14, 5, *Ante*, pp. 121, 136, 141, n. 6.

Worlds on Her brow should be compared with that "Voice" from the Tower" in Hermas' Allegory (which went "to all the Foreign Cities") and the wondrous Preface to the Fourth Book of the Gospel, as the Irish styled Saint John's evangelic record.¹

The ancient Canon of the SYRIAC Aramaic-speaking Church—East of the Euphrates—mentions the *Acts of Thomas* amongst the books "to be read in the Church of God."

It is older than the middle of the Third Century—hence contemporary with the Miran frescoes at Lob Nor, (p. 191)!

Like Anan's *Hokékyo*, — "the wonderful Law" *Saddharma*—and the Chinese Taoist allegory *Sai-yen-iei*, it dwells on the

TRANSFORMATION OF CHARACTER

from within, *i.e.* that Change of Heart which CHRIST enjoined.²

"The *Acta* is one of the oldest non-Biblical Monuments of SYRIAC Literature—immensely important for the history of Christian thought in the Euphrates valley."³

According to it Thomas, the Apostle of INDIA, was the Twin-brother of CHRIST Whom he so resembled that their identity was confused. Devils, wild beasts and human beings alike saluted him as "Twin of the MESSIAH,"⁴ *i.e.* Maitreya Mili Fō, Miroku 彌勒會佛, the Beloved.⁵

¹ Rev. 4, 5, *Ante* pp. 124 n. 200, 206.

² Pp. 148, n. 2; 164, n. 55; 126, 207, n. 1.

³ Mark 7, 15-23, Cf. 229, 254, n. 2.

⁴ "*Early Xty outside the Roman Empire*," pp. 65-78 (P. O. Burkitt); see Notes 10, 34, 37, "Syriac Influence."

ARAMAIC, often called 'Chaldee' (Cf. p. 11.) was employed for official purpose; by the PARTHIAN, later Persian, Government (cf. Notes 12, 33.), but in much earlier times Aramaic writing was used for trading, side by side with the cumbersome Cuneiform, (pp. 45, n.n. 2; 5; 233.)

A notable discovery in N.W. India is a fragment of an ARAMAIC inscription on a white marble octagonal pillar, exhumed in the *debris* of a house of the First Century B.C. at Tuli-lo, the Yuetchi capital of UDYANA, where the majestic, fragrant, amber-coloured image of MAITREYA, carved by a disciple of ANANDA, "the Lotus Teacher," was set up and a copy thereof taken to Loyang, the Chinese capital, A.D. 65. [Pp. 102, 116, 125. ff.]

⁵ Pp. 104, n. 1; 188, 198.

⁶ Pp. 98, 115, 150 and n. 4; 260, n. 3; Fō,—101-2, 106; David, 178, Blessed Grape 118; Vine 208, n. 3.



IN ANOTHER FORM,—

"SUPPOSED TO BE THE GARDENER,"—HE IS RECOGNIZED BY THE
TONE OF HIS VOICE.

The Empty Rock-tomb resembles that in Kurodani mandara, ill. p. 213.
Note the Kōsa, and the San-I emblem on the Aureole,
as in Roman Catacombs.

Like Manjusri,¹ the Apostle of Nepaul,² Thomas was a sweet singer.

Landing at a royal city, *en route* to India, and bidden to a wedding feast, he sang a curious hymn in Hebrew.³

All present listened silently and saw his form changed.⁴

Dogs⁵ destroyed the hand of a cup-bearer who struck him. Then taken unwillingly into the bridal chamber by the King, he stood and began to pray :

"My Lord and my God⁶ who accompanies His servants' on their way, guiding and directing those who trust in Him * * * the PHYSICIAN of diseased souls,⁷ * * * who gives LIFE to the world and invigorates our souls. To all afflicted ones Thou givest rest and repose."

Then, blessing the royal pair, the Apostle left them alone, and the Lord Himself, having the appearance of Judas Thomas, came and talked with them, saying "I am his Brother!" [Cf. Phil : 2, 6-8, "Form of God and the form of a slave," with the teaching of the *Fumon-bon* (Hoké xxv).]

Still later, the Apostle went rejoicing in chains to prison, where when Gondoforus, the Indo-Scythic King, impressed by the vision which aroused his brother when in trance, sent to release him, he was found glorifying God and saying ; "I thank Thee, Lord, Who didst sell me that I might set many free."

When the CHRIST commissioned Thomas to go to India he had replied : "Anywhere, O Lord ; EXCEPT to India !"

And the Lord answered : "To India, thou must go, for I bid thee, and I have already sold thee as an architect for an Indian King.

"BUT I will go with thee to all places whither thou shalt come."

1 Pp. 162-3, 169, 203-4.—He is extraordinarily revered by the MONGOLIANS and at Wu Tai Shan, the great Lama Pilgrimage-Goal, "the FIVE HUNDRED" are represented. (ante pp. 6, 7, 105, 206 and n. 7. 208.)

2 Cf. p. 170, 171,—Missing link.

3 Pp. 120, cf. Curls,—191, 238, 261.

4 Cf. Yakushi, p. 218.

5 Cf. Dogs of Fō, pp. 170, 261

6 John 20, 28.

7 *Ibid* 10, 4 ; ante p. 103 and n. 1.

8 Pp. 105, 154.

9 Pp. 120, 146.

This 密教, the Mikkyō or Yōga doctrine¹ of the GREAT WAY—Mahāyāna²—taught by Kasyapa³ to Ananda; received in MAITREYA's own Tushita Palace, the Heaven of Joy, by Asanga of Gandara and studied with his friend Buddhō Simha, who became the Apostle of MONGOLIA;⁴ practised by the Chinese pilgrim, Huen Ohwang⁵ was imparted by Amogha Vajra (also of Gandara) to Keikwa, the CHINESE Patriarch, who bequeathed this Secret of Soul-companionship to Kōbō Daishi of JAPAN, A.D. 804.⁶

"PARTAKERS OF THE DIVINE NATURE."⁷

The Greek *Liturgy* embodies this prayer by St. Simeon Stylites:⁸ "In Thy exceeding love to men, in merciful compassion, those who earnestly repent Thou cleansest and enlightenest and makest Partakers of LIGHT, and communicants of Thy Divinity (hotoké, *Jap.*), making no distinctions and—strange thing to Angels and the thoughts of men!—conversest with them at times as with Thy true friends."⁹

On his return from China, the Apostle visited SOUTH INDIA¹⁰ where he converted and baptized the Queen, the Crown Prince and Princess,—to whom the Lord had appeared in the Form of a YOUTH¹¹ (as in the well-known Catacomb-frescoes at ROME) and cured her of long illness.

Enraged by these conversions, King Mazdai (p. 143) sentenced the Apostle to scourging and death.¹²

But, ere being speared, he sang the *Hymn of the Soul*, or "Quest of the PEARL Divine" which embodies his chief Doctrine.

1 Pp. 163, 202.

2 Pp. 67, n. 1; 126, 141.

3 Cf. pp. 121, 171 with Manjusri.

4 P. 162-3.

5 P. 194-6.

6 P. 203-4. Shingon monks have told me that the *Harmony of the Inner Life* by à Kempis is Kōbō's own teaching. Cf. John 15, 14.

7 1 Pet. 1. 4; *ante* p. 139.

8 P. 247.

9 *Ante* pp. 110, 115, Enoch, Noah, Abraham, Moses.

10 Pp. 15, 39, 41, 110, 146, 260.

11 Kanishka's vision: pp. 135; Yakushi, 213; Kwannon & Church, 135. In the *Acta* the Little Boy, or Child, constantly appears with St. Matthew. Cf. *ante* pp. 115, 135.

12 Pp. 39, "Mountain" 169-70; 145 and n. 1, with "Memorial Bread" of Martyrdom p. 253.

The PEARL—alike on the Nestorian Stone at Sianfu, and at Kōmpira in Japan—curiously resembles the HEART depicted in the *Papyrus of Ani* in ancient Egypt,¹ which is weighed in the Great Balance before OSIRIS.²

In a remarkable mandara at Yulnji Cloister on Diamond Mountain in Korea, Shaka Himself is seen rising victorious above the Two Dragons of Darkness and Death; and I have a picture of Him preaching with Kwannon beside Him, and for aureole an upturned heart, the Tāma-pearl, expresses the "*Sursum corda*!"

"Clearly a SYRIAC composition, this Hymn is found in ancient Greek versions of the *Acts of Thomas* as well as in SYRIAC MSS. and is very decidedly ORIENTAL, (says Prof. Burkitt).

"It is difficult for our distant age and Western civilization to judge the Great Hymn and we cannot see the light of the EAST, or hear the words of the winged letter.

"Some of the details are not really so strange as they appear at first sight to us who are accustomed to look at the theory of our Religion only through the spectacles of Greek Theology."

HYMN OF THE SOUL.

1. While I was yet but a little child in the House of my Father,
Brought up in luxury, well content with the life of the Palace,
Far from the East, our home, my Parents sent me to travel,
And from the Royal hoard They prepared me a load for the journey;
Precious it was yet light, that alone I carried the burden.

1 Ill: "*Book of the Dead*," E.A.W. Budge, 1920, whose cost—one shilling, (*Jap.* 65 sen, at Maruzen's)—places it and the *Guide to Early Xty and Byzantine Antiquities*, in the same British Museum Series, within every one's reach.

2 Cf. pp 15 and n. 1; 23, 250, and n. 1, 261 n. 4 The Egyptian Osiris

was originally the Sumerian "Ea," more correctly "Yeh-hua" is Jehovah, "It is He!" the "I Am," the God of Abraham, Isaac and Jacob, who revealed Himself to Moses in the Bush of Fire. (See Sir Wm Willcock's "*From the Garden of Eden*" pp. 20, 56; 1913.)

3 Cf. Matt 13, 45-6; 16, 26.

- 2 Median gold it contained and silver from Athopatene,
Garnet and ruby from Hindostan and Bactrian agate,¹
Adamant harness² was girded upon me stronger than iron;
But they took off the Robe wherewith Their Love had adorned me,
And the bright Mantle woven of scarlet³ and wrought to my stature.
3. For They decreed, and wrote *on my heart* that I should not forget it:
"If thou go down and bring from Egypt the PEARL, the unique one,
"Guarded there *in the Sea*⁴ that envelops the all-swallowing Serpent,
"Thou shalt be clothed again with thy Robe and the Mantle of scarlet,
"And with thy Brother, the Prince,⁵ thou shalt inherit the Kingdom."
4. So I quitted the East, two Guardians guiding me downwards,
Hard was the way for a child and a dangerous journey to travel,
Soon I had passed Maishân, the mart of the Eastern merchants,
Over the soil of Babylon then I hurried my footsteps,
And my companions left me within the borders of Egypt.
5. Straight to the Serpent I went, and near him settled my dwelling,
Till he should slumber and sleep, and the PEARL I could snatch from
his keeping,
I was *alone*, an exile under a foreign dominion,
None did I see of the free-born race of the Easterns,
Save one youth, a son of Maishân, who became my companion.
6. He was my friend to whom I told the tale of my venture,
Warned him against the Egyptians and all their ways of uncleanness;
Yet in their dress I clothed myself to escape recognition,

1 Another translation runs: "Jade of KHOTAN and far Highlands of Baktia"

Khotan "the Jade Kingdom" was noted for the rare white jade called in the Apocalypse and in Xta hymns "ja ei."

The devotion of its Court to Ane throws light on the Sculptures of Gandari and those in the Black monk Mukhochn's cave in Korea as well as on the Great Yuetchi and KHOTAN BUDDHISM. (*Ante* pp. 101, n. 3, ml. 2, 3; 134; 140 and n. 2; 161-2.)

2 "Adamant" — *i.e.* DIAMOND, which is unbreakable, unconquered and unconquerable. It cannot be injured by fire and is invulnerable.

Cf. all connected with the Diamond World, Diamond Prophecy, and Diamond Mountain-temples throughout these Notes.

3 The bright scarlet tunic or *Kêsa* is a marked feature in the Fukuoka

images of Dharma Daishi (Note 11) Prof. Bunkitt compares it to the Roman *toga*, and it is significant that it was in N.W. India and not in the Gangs-regions that the first images of Buddha were made, 500 years after Gautama's death, and represented Him and His disciples in this Roman *toga*, and not in the native Hindu garb.

The importance of this historical fact cannot be exaggerated, when compared with "ANOTHER BUDDHA" of the Diamond Prophecy: (Note 1).

Scarlet, like Purple, is a TYRIAN dye, (cf. Note 10 and Agritius of ANTOCH was the first bishop of Trèves in Gaul, A.D. 328.)

4 In the Assyrian Church today "baptizo" sig. "to dive."

5 Cf. *ante* pp. 132, 142, the Redeemer Prince-Kinsman at Potala, and *Mission to Heaven* pp. 77, 80, 81, 91.

Being afraid lest when they saw that I was a stranger
Come from afar for the Pearl, they would rouse the Serpent¹ against
me.

7. It was from him perchance they learnt I was none of their kindred,
And in their guile they gave me to eat of their unclean dainties;
Thus I forgot my race and I served the King of the country;
Nay, I forgot the PEARL for which my Parents had sent me,
While from their poisonous food I sank into slumber unconscious.

8. All that had chanced my Parents knew, and They grieved for me
sorely,

Through the land They proclaimed for all at our Gate to assemble—
PARTHIAN Princes and Kings, and all the Eastern Chieftains—
There They devised an escape that I might not perish in Egypt,
Writing a letter signed in the name of each of the Chieftains:

9. "From thy Father,³ the King of Kings,—from the Queen,⁴ thy
Mother,—

"And from thy Brother,⁵ —to thee, our Son in Egypt, be greeting!

"Up and arise from sleep, and hear the words of our Letter!

"Thou art a son of Kings: by whom art thou held in bondage?

"Think of the PEARL for which thou wast sent to sojourn in Egypt.

10. "Think of thy shining Robe and remember thy glorious Mantle,

"These thou shalt wear when thy name is enrolled in the list of the
Heroes,

"And, with thy Brother, Viceroy thou'lt be in our Kingdom."

This was my Letter, sealed with the King's own SEAL on the cover,
Lest it should fall in the hands of the fierce Babylonian demons.

11. High it flew as the Eagle,⁶ King of the birds of the heaven,

Flew and alighted beside me, and spoke in the speech of my country,

Then at the sound of its tones I started and rose from my slumber;

Taking it up I kissed it and broke the Seal that was on it,

1 Various: Cobra, Gryphon, Dragon, Crocodile, Scorpion, Lizard, Centipede, Worm, Devil, *ante* pp. 119, 127, 129, 220.

2 Note pp. 111, 122, 124, 138. Apostles; 106, 121, 174, Abgar, Anshi-Kao; 138, 166, 174, 196, AMITABHA; and, still further, that under the Sassanide, which followed the Parthian, rule A.D. 224-651, the PERSIAN Christians were most active in missionary work, 198, 203, App. III.

3 Note the stress laid by CHRIST on the Fatherhood of God in the discourse in which He taught the

WAY to St. Thomas, John XIV-XVI and cf. *ante* p. 149.

4 *Ante* pp. 133, 148.

5 Prof. Burkitt thus explains: "The Prince is the Christian Soul; the King of Kings corresponds to God the Father; the Queen of the East is the Holy Spirit ('Spirit' being feminine in SYRIAC); and the Brother, the Viceroy, is Jesus Christ."

See *ante* pp. 67, n. 1; 176; 111, 161, Mahāyāna language & Khotan Buddhism, also the Hebrew *Proverbs* 17, 17.

6 *I*p. 125, 208.

And like the words engraved on my heart were the words of the Letter.

12. So I remembered my Royal race and my free-born nature,
So I remembered the PEARL, for which they had sent me to Egypt,
And I began to charm the dread all-swallowing Serpent :
Down he sank into sleep at the sound of the Name of my Father,
And at my Brother's Name, and the Name of the Queen, my Mother.¹
13. Then I seized the PEARL and homewards started to journey,
Leaving the unclean garb I had worn in Egypt behind me ;
Straight for the East I set my course, to the light of the Home-land,
And on the way in front I found the Letter that roused me—
Once it awakened me, now it became a LIGHT to my pathway.
14. Like a Royal Banner it gleamed on the road I must travel,
And with its voice and leading cheered my hurrying footsteps,
Drawing me on in LOVE across the perilous passage,
Till I had left the land of Babylon safely behind me
And I had reached Malshân, the sea-washed haven of merchants.
15. What I had worn of old, my Robe and the Mantle of scarlet,
Thither my Parents sent from the far Hyrcanian mountains.²
Brought by the hands of the faithful warders who had it in keeping ;
I was a child when I left it nor could its fashion remember,
But when I looked, the Robe had received my form and my likeness.³
16. It was myself that I saw before me as in a mirror ;
Two in number we stood, yet only one in appearance,
Not less alike were we than the strange Twin guardian figures
Bringing my Robe, each marked with the Royal Escutcheon,
Servants both of the King whose troth restored me my Treasure.
17. Truly a Royal Treasure appeared my Robe in its glory ;
Gay it shone with beryl and gold, sardonyx and ruby ;
Over its varied hues there flashed the colour of sapphire ;
All its seams with stones of adamant⁴ firmly were fastened,
And upon all the King of Kings Himself was depicted.⁴
18. While I gazed it sprang into life as a sentient creature,
Even as if endowed with speech and hearing I saw it,

¹ The Triple Name corresponds to the Buddha's *Trikāya* "Three-fold Body," 𐤒𐤌𐤕 (Jap. *Ōjin*) symbolized by the Triangle in Xin art,—"the Three Persons one Essence" of the EAST SYRIAC creed, (cf. p. 161 Dean Milman).

The Triple Name—*San-i* 𐤑𐤌𐤕—*ante* pp. 155, 176.

The idea of the Holy Spirit being

Queen of Heaven was familiar to both Origen & St. Jerome in the Third & Fourth Centuries.

² *Ante* pp. 19, 21, "Now Bukkharin Tartary," (T.Y.) & 180, Museum, & 170, n. 4, Tunhuang.

³ "Diamond," cf. Ezekiel 3. 9, "adamant."

⁴ Cf. legend of the Portrait-Cloth taken to King Abgar of Edessa.

Then I heard the tones of its voice as it cried to the keepers:

"I am one with the Hero for whom I was reared by my Father —

"Hast thou not marked me, how my stature grew with his labours?"

19. All the while with a kingly mien my Robe was advancing,
Flowing towards me as if impatient with those who had brought it;
I too longed for it, ran to it, grasped it, put it upon me,
Once again I was clothed in my Robe and adorned with its beauty,
And the bright many-hued Mantle¹ again was gathered about me.
20. Clad in my Robe I betook me up to the Gate of the Palace
Bowling my head to the glorious SIGN of my Father that sent it;
I had performed His behest AND He had fulfilled what He promised,
So in the Satraps' Court I joined the throng of the Chieftains—
He with favour received me, and near Him I dwell in the Kingdom.

"Such is the *Hymn of the Soul*, which comes from the *Acts of Thomas* but is not historically connected either by language or transmission with India, but is an originally SYRIAC work, and the Hymn therein has been preserved as a Christian poem in a Syriac and Christian work," so says Prof. Burkitt,² to whom my Japanese, Korean and Chinese readers will be grateful for his revised version³ which enables us to compare the Teaching of this beautiful SYRIAC hymn with that of Nagarjuna, the Buddhist Patriarch.⁴

1 "Rainbow-hued," like Shāka's robe in the Ascension scene at Kuodani, and when blessing the Chinese child; also p. 136, & cf. the Rainbow Covenant—"no more destruction," & Joseph's robe (Genesis 9, 12-17; 37, 3, 23, *mg.* "*pieces*."). A Japanese legend thus accounts for Shāka's many coloured patchwork *Késsa*: Expelled from home by a stepmother, and forced to clothe Himself in the rags He gathered from a scrap-heap &

washed, using for soap fruit-skins which dyed the rags with their rainbow-hues. In Japan the Rainbow is called "the Bridge of Heaven."

2 Lecturer on Paleography, Cambridge University.

3 Originally published in his "*Early Eastern Christianity* (pp. 212-223); St. Margaret's Lectures, on the Syriac-Speaking Church,"—1904.

4 *Ante* p. 200 n. 2; Luminaries.



APPENDIX

I.—NEW BABYLON OR BAGDAD?

(pp. 11. 12.)

“The ancient and famous Babylon was not in being when St. Peter wrote this Epistle, as Pearson has shown in his *Oper. Posthum* p. 49-54, so that Scaliger, Salmasius and de Marca are mistaken in supposing this Babylon to be meant. Fabricius, Du Pin, and Beausobre, take it to have been Seleucia, and that this city inherited the name of Babylon; but Mr. Mosheim shows incontestably that Seleucia never bore that name.

“If then it must be Babylon, there was a place of the name in Egypt, which Spanheim proves to have been at that time a great and famous city. But as Papias, even in the Second century, took this Babylon for Rome, and Eusebius shows that it was a common appellation of that city in his time; it is the opinion of Mosheim, that in a matter of history we ought to follow the Ancients.

“It is at least not impossible, that St. Peter might call Rome by the name of Babylon as it was usually called by that name among the Jews.” All this, says Michaelis, leaves the matter in doubt, whether St. Peter wrote this epistle at Babylon, in Egypt, or at Rome, and M. Mosheim acknowledges as much throughout that Preface. (See Michaelis' *Introductory Lectures*. Lond. 1780. p. 321.)

It is truly surprising that none of these learned men can agree on this matter. Certainly it belongs to every critic in the Hebrew language of the Old Testament to know, that sometimes the names of cities give name also to the provinces and countries where such cities are situated: the Country being understood in such case, as, for instance, Babylon sometimes meant the land of Babylon, or the whole country of the Babylonians, Isai XIV. 4, and here also by “Babylon” may be understood Babylonia:—or indeed, as I conjecture, more properly, New Babylon, since called “Bagdad,” situated upon the river Tigris, about forty miles from the place where the ancient Babylon stood, which is an easy solution, and seems confirmed by the history. (L.Y.)

II.—ARMENIAN CHURCHES,

(p. 32.)

AN AUTHENTIC DOCUMENT.

A LIST of the CHURCHES depending on the Patriarch of ARMENIA, residing at Egmiathin,¹ according to Uscau, Bishop of Uscavanch.

EGMIATHIN, the seat of the Patriarch of the Armenians ; a Bishoprick.

Algusgvanch or Akusvanch, a small Bishoprick.

Aring, near Ervan, a small Bishoprick, having there a Convent.

Balesch, or by the Turks Bitlis, in the Province of Varas-puracan ; a Bishoprick, having three Convents of the Monks of ST. BASIL,²

Elevard, in the province of Ararat, late a Bishoprick, but now a Church served by secular priests, in the province of Ararat.

Gesargel, in the province of Ararat, near Aring, a large Bishoprick.

Goscavanch, near EGMIATHIN, in the province of Ararat, a Bishoprick.

Hoi or Coi, a Bishoprick near Salmast and the great Lake.

Johanavanch, or St. John, a large Bishoprick in the province of Aiaial.

Karenu, six leagues from EGMIATHIN, a Bishoprick and a Monastery.

Kiekart, near EGMIATHIN, formerly a Bishoprick, but now a Church.

Munei, four leagues north of EGMIATHIN, a Bishoprick.

Macharavanch, distant fifteen leagues north of Erevan, in the province of Alsten, formerly a Bishoprick.

Salmasavanch, five leagues distant from EGMIATHIN, a Bishoprick. Here was a church where was perpetual Psalm-singing, from it was called in Armenian, *Salmasavanch*.³

Tiecervanch, or Tlecheravanch, three leagues from EGMIATHIN, a Bishoprick.

Tiplis, or Teftis, in Georgia, a Bishoprick.

Varthehair, in the province of Casan, a Bishoprick, now destroyed.

¹ Ed. Notes 31,32.

² Cf. ante pp. 145 n. 5, 203. Ed.

³ Ante p. 156.

Virap, not far from Mount Ararat, a Bishoprick, where are three Convents.

Ousohvanch, a Bishoprick, where Usean, the author of this list, and Proctor-general to the Patriarch, was Bishop, 1670.

The following are

ABBEYS, or MONASTERIES, of the ORDER OF ST. BASIL.¹

Surb-Astvasin, in the Province of Ararat, called also Niggara.

Surb Astvasincal formerly a Monastery, 2 leagues distant from Niggara.

There are besides, three Convents of Nuns of St. Basil in ARMENIA.

Armenaperkhich, called an Archbishoprick, because it hath many Monasteries, but is properly a Bishoprick.

Agul, an Archbishoprick, in the province of Golphan, having no Bishopricks, because destroyed. It has now five Convents and Churches.

Acthamar, or *Altamar*, an Archbishoprick, in the Island of the great Lake Varaspuacan, having eight or nine Bishopricks, and some Convents; but the Churches fallen to ruins, not being suffered to be repaired, because under the Turks.

Bastus, a Bishoprick.

Gasqus, a Bishoprick.

Sasan, a Bishoprick.

Amenaphreic, or *Ameniapherkhile*, an Archbishoprick: a Monastery, and residence of the Archbishop, in the province of Ararat, near the city Garni: it governs the city Ierevan, having about 4000 houses. It is a Bishopric properly, but called an Archbishoprick, because it has a number of Convents.

Bardulimeos, that is, St. Bartholomew, an Archbishoprick in the province of Hæbao: it formerly had Bishopricks, but they are now destroyed.

Betohnu, or *Begnu*, an Archbishoprick, in the province of Salounus-Stuer, formerly a great city, but since destroyed by the Persians. It hath three Bishopricks.

Hair-Johan or *Hairuvanch*; a Bishoprick, in the province of Gerlarchun.

Kietcharvasanoh, a Bishoprick in the village of the province of Salounus-Stuer.

¹ This is still the only Monastic Order in the Greek Church. It was founded by St. Basil the Great, c.

A.D. 880, whose life is said to have been 'in every way REAL.'
Ante pp. 33, 156. Ed.

Shalwachuwanoh, a Bishoprick formerly, but now destroyed.

Sevan, a Bishoprick in the Province of Salcunus-Stuer.

Karienuvanch, a Monastery of St. BASIL, under the Archbishop of Besenu.

Cæsarea, an Archbishopric of the province of Cappadocia, having only two Suffragans.

Surb-Astuansasin, a Bishoprick, three leagues distant from Cæsarea.

Ilisia, a Bishoprick, six leagues distant from Cæsarea where is a Monastery of the Order of St. Basil.

Surb-Carapet, or *Karapiet*, in the province of Taron : an Archbishoprick, having two Bishopricks.

Matnavanchmesou, a Bishoprick, in the province of the same.

Bitlis, a Bishoprick, of the same province.

Cepar, formerly an Archbishoprick, but now destroyed.

Derganavanch, an Archbishoprick, in the province of Dergan.

Farhapat or *Ferah'-bat*, an Archbishoprick, or rather a Bishoprick, in the province of Mansander Surb-Grigor, i.e. St. Gregory the Archbishop ;¹ the same is called Lusavaric, having a monastery.

Surb-Astuasasin, Holy Mother of God, a Bishoprick, in the province of Karin.

Ginisuvanch, a Bishoprick.

Mamruanavanch, a Bishoprick, in the province of Mamru, near the city Ohtic.

Ilachbat : about twenty leagues distant from Tiflis : a large Archbishoprick, having three Suffragans : (1) *Goruvanch*, a Bishoprick, in the province of Gori in Georgia; (2) *Hacartimvanch*, formerly a Bishoprick; (3) *Macaravanch*, formerly a Bishoprick.

Hamith, or *Caramith*, as called by the Syrians, from *Car*, i.e. black, or Black Hamith, because built of black stones.²

¹ Note 31. *Ed.*

² "Built of Black Stones;" Cf. Hermas' Vision of the Tower built of black Stones taken out of the water; also, 1 Peter 2. 5, "Living Stones for a spiritual house."

The Latin version, however, as given by M^r. Yentes, reads thus: "Hamith, an Archbishoprick, called by the SYRO-CHALDEANS and Armenians Caramith. 'Car' in the vulgar tongue signifies *nigrum*, hence the idea to call it Car Hamith."

Noah's son Ham was Ancestor of the Black races.

Cf. the Ethiopian Eunuch (*ante* p. 153) and possible links between Musens, the Abyssinian bishop, and the Negro monk Mukhochia in Korea (Note 24); also Cushee monks, (p. 215, App. III.) Can the *Cha* in his name come from the above "Car?" always remembering the habit of introducing *h*. into this pronunciation as in "Shinto." *Ed.*

It is an Archbishoprick, having suffragan Bishops : (1) Aol, or Agel ; (2) Arcan ; (3) Balu ; (4) Edessa ; (5) Gornuc ; (6) Mardin ; (7) Senchuse ; (8) Thulguran.

Haberdu, or *Harberd*, an Archbishoprick, in the province of *Harberd*, (the Church or Monastery is called *Surb-Astusasin*, Holy Mother of God), near HAMITH, having four Bishopricks, and three Convents.

Hispahan, *Ispahan*, or *Sphuhun*, by the Armenians, the Royal city of PERSIA ; an Archbishoprick having 20 Armenian Churches, viz. (1) *Surb Astusasin* ; 2. *Surb Nicolaus*. (3) *Surb Jacob*. (4) *Surb Amenaphreic* i.e. Universal Redemption, and Monastery of St. Basil. (5) *Surb-Grigor*. (6) *Surb Johan*. (7) *Amirrasthen*. (8) *Karametich*. (9) *Porteun*. (10) *Norascen*. (11) *Karachen*. (12) *St. Jacob*. (13) *Anapatuin*. (14) *Erivane the Greater*. (15) *Erivane the Less*. (16) *Gazge*. (17) *Schaspanin*. (18) *Ckocin*. (19) *Convent of Nuns*. (20) *Choga Abedik*.

Gulfa or *Ciolfa*, and *Erevan*, a town adjacent to *Hispahan*, having about 8000 Armenians, almost all merchants. It has two Suffragan Bishops.

Karmiuvanch, in the province of *Ecegazor*, distant from *Erevan* two days : an Archbishoprick, having four Suffragans.

Capisvanch, a Bishoprick and Monastery of St. BASIL.

Caputusvanch, a Monastery.

Derbavanch, a Bishoprick of the province of *Ecegazor*.

Hermonivanch, a Bishoprick of the province of *Ecegazor*.

Azpter, a Bishoprick, in the province of *Sab-hunissor*, distant twenty leagues East from *Erivan*.

MASHIENUSVANCH, an Archbishoprick, in the province of *Gelarchun*, but hath no Bishopricks, because destroyed.

Macu, a large Archbishoprick, in the province of *Artaz* ; in the Cathedral Church is the body of St. THADDEUS¹. It hath five Bishopricks.

Auhar, a Bishoprick, distant five days' journey from *Macu*, to the South-east.

Hoi, a Bishoprick, distant two days' journey south of *Macu*.

Jormi, a Bishoprick, distant a day's journey from *Tabu*, and three days' from *Macu*, South-east.

Maratha, a Bishoprick, to the East of *Tabor*, where 300 years ago resided an Italian Bishop, who translated many books into the Armenian tongue, and made many others.

Salmast, a Bishoprick, near *Maraga*.

¹ *Passim* p. 283, *Mahāyāna*.

² *Mar Adai*, *ante* pp. 106 and n. 1, 136. *Ed.*

Surb-Narcave, or St. Stephen, pro-martyr. An Archbishoprick, having formerly many Suffragans and Monasteries, but now they are all destroyed, excepting one or two, viz. Astapat and Nachiovan.

Surb-Uscan, or "the Holy Cross," an Archbishoprick, having three Bishopricks, *Azptiruvanch*, a Bishoprick, in the province of Aschar. *Andreasic*, a Bishoprick, in the province of Acsan, where is the church of Surb-Atuasasin.

Surb-Hresatacapet, i.e. St. Archangel, a Bishoprick, in Sebastia. *Sanachin*, in the province of Tascir, an Archbishoprick, having formerly Bishops and Convents, but now destroyed.

Scamach, or *Aevan*, near the Caspian Sea, an Archbishoprick, formerly having Bishops and Convents under it, but now destroyed.

Tathevanch, an Archbishoprick, in the province of Kapan, having four Bishopricks, or more, besides Monasteries.

Meeri, a Bishoprick, and three others, whose names are wanting.—The Monasteries are

1. Surb Carapiet.
2. Tanza Pharaq.
3. Vagathevauch.
4. Anapat, of which are more than 100 Hermits¹ in the deserts.

5, and 6, Two Convents of Nuns.

Thivaravanch, or St. Ann, an Archbishoprick, near the city Thucat 150 leagues distant from EGMIATHIN, having three Bishopricks, all under the Turks.

Naxianzen, a Bishoprick, under the Turks.

Marzunavanch, a Bishoprick, of the province of Marzan.

Neocæsaræ, a Bishoprick.

Van, a large Archbishoprick, having a Convent, where the Archbishop presides.

Van is a city near the great Lake Varaspuracan; having several Suffragan Bishops. (1) *Arces*, or *Arcisavanch*, near the great Lake. (2) *Clath* or *Chelath*. (3) *Crusuvanch*, or *Otus*, where are three Convents of Monks and Hermits, having a Bishop. (4) Lim, situated in the Lake. (5) Ustan. (6) Husanus.

S. Ephanesivanch, a Monastery near Van², *Virap*, or the cavern in an Abyss³ where St. Gregory lay hid thirteen years, where also Mass is performed. It is a Bishoprick, subject to

¹ Ed. Note 33.

² On Diamond Mountain in Korea there are Eight "Abysses" in the

innermost recesses. *Ante* p. 144. Ed.

³ Notes 31, 32. Ed.

EGMIATHIN, but called an Archbishoprick, because it has three Convents, viz. (1) *Vanstan*. (2) *Uzavanch*. (3) *Muscabiurvanch*.

This memoir of the ARMENIAN Churches in the Seventeenth century, is copied with little variation from the original, in Mr. Simon's collection, at the end of his *History of the Religions of the Eastern Nations*, where it may be seen more fully: though I have not omitted any article of information. He had it from the dictation of the Armenian Bishop, whose name it bears; and who, for the procuring an impression of the Armenian Bible, for the supply of the Churches of his Communion, had come to Europe. He arrived at Amsterdam about the year 1664 and died at Marseilles. (T.Y.¹)

III.—THE SYRO-PERSIAN MISSION,

(p. 47. n. 2.)

The Syrian Inscriptions on the border of the above Tablet have been interpreted in the following classes:—

Class I.

1. Mar Joh-anan, ² Bishop.	7. Christian, Priest.
2. Isaac, Priest.	8. Ephrain, ³ „
3. Joel, „	9. Abi, „
4. Michael, „	10. David, ⁴ „
5. George, „	11. Moses, „
6. Mahadad, „	

Class II.

1. Achaïous, Priest and Monk.
2. Elias, „ „ „
3. Moses, „ „ „
4. Ebedjesu, „ „ „
5. Simeon, „ „ „
6. John, „ „ „

Class III.

1. Aaron.	8. John.
2. Peter.	9. Sabarjèsu.
3. Job.	10. Jèsudadus.

¹ The latest information is given in "*The Church and Faith of Armenia*," by Rt. Rev Dr. Abrahamian; [Faith Press, London, 1920; price Eighteen pence]. *Ed.*

² Cf. *ante* pp. 126, 206. *Ed.*

³ *Ante* pp 118 n. 3, 164 and n. 5, and 178. *Ed.*

⁴ *Passim* p. 284.

4. Luke.	11. Luke.
5. Mathew.	12. Constantine.
6. John.	13. Noah.
7. Jèsueme.	

Class IV.

1. Adadsaphus.	6. John.
2. John.	7. Phuses.
3. Enos.	8. Simon.
4. Mar Sergius.	9. Isaac.
5. Isaac.	10. John.

Class V.

1. Jacob, Priest.	5. Simeon,	} Priest.
2. Mar Sergius, Priest and Chorepiscopus ¹ of <i>Shi-</i> <i>angathus</i> .	6. Adam,	
3. George, Priest and Arch- deacon of Cumdan.	7. Elias,	
4. Paul, Priest.	8. Isaac,	
	9. John,	
	10. John,	
	11. Simeon	

Class VI.

1. Jacob, Priest.	7. Simeon.
2. Ebedjèsu, „	8. EPHRAIM.
3. Jèsudadus, ² „	9. Zecharias.
4. Jacob.	10. Cyriacus.
5. John.	11. Aaccus.
6. Sergius.	12. Emmanuel.

Class VII.

1. Gabriel.	4. Isaac.
2. John.	5. John.
3. Solomon.	

Also,

1. Constantine.	13. Susen, Bishop.
2. Saba, CUSHEN. ³	14. Jacob, Priest
3. Mar Sergius, Tabennita.	15. Mahadad, „
4. Isaac, CUSHEE.	16. Arius, „
5. Paul, Priest.	17. David, „

¹ An officer in the Greek Church, nearly the same with that of Archdeacon. T.Y.

² "The gift of Jesus." Ed.

³ Those names joined with *Cushee*

denote Ethiopian or Black. (T.Y.) Cf. Kokuhoshi in Korea, Notes 24, 28, 32. *Ante* p. 155, and Hamith, p. 276. Ed.

6. Simeon, Priest.	18. Asba, CUSHEE, Priest.
7. Adam, „	19. Abba Syrus, ³
8. Zuhān, <i>Mizraite</i> . ¹	20. Abraham, Priest.
9. Mathew, CUSHEE.	21. Simon, „
10. Annania, GYPTUS. ²	22. Peter, „
11. Gabriel, Priest.	23. Luke, „
12. Luke, „	24. Mathew, „

Early in the Second Century, Bardaisan of Edessa wrote of the Parthian, i.e. Persian, Christians' purity of life, and the *Liturgy of Persia* was the very earliest Christian formulary.⁴

PERSIA was the Inspirer and Centre of Christianity in the ORIENT, and NISIBIS on the TIGRIS (the capital of the ancient "Mygdonia" mentioned in the Hymn of the Soul v. 3) is immensely important in the history of Oriental Monachism.

To Ephrem Syrus of Edessa (b. at Nisibis) the introduction of Monachism into Mesopotamia was erroneously ascribed (p. 156) for, says Dr. E. A. W. Budge, "it is a notorious fact that Monasticism was first introduced by Mar Awgīn, an Egyptian."

When Mr. Yeates wrote his *Indian Church History* a century ago the story of PERSIAN "Nestorianism," its asceticism and monachism, in countries East of the Tigris was unknown.

It was made largely accessible in 1893 through Dr. Budge's translation of the *Book of Governors* written at Beth Abhé by Thomas of Marga, a SYRIAC bishop, A.D. 840.

In the IVth cent: the contemporary Roman emperor Constantine the Great described "Three Pillars whom our Lord set up to shine with rays of Heavenly Light,"⁵ three marvellous men, outwardly feeble yet three strenuous Athletes, strangers and poor, yet making Others rich—Antony in Egypt Hilarion on the Sea-coast (i.e. of Palestine), and Mar Awgīn.⁶

Awgīn of Clysma, 25 years a Pearl-diver in the Red Sea, having developed extraordinary spiritual gifts and healing powers,⁷ went to the Monastery founded near Thebes by

1 *Mizraite* signifies an Egyptian.

2 *Gyptus*, denotes a Copt.

3 Chinese History of T'ang Era describes these Nestorian monks as "green eyed, red haired, high nosed, and others inky black."

The Japanese general Tamura-Maru, (d. A.D. 811, ante p. 177) is similarly described.

In Western Honan, tombs of the Han and T'ang Dynasties recently excavated clay figures of men and

women were found in foreign garb, and of a distinctively Sinitic type of face.

See also p. 191 "curled hair"

This was on the main "Silk-trade Highway" from China to the West see Notes 6, 10, 37. *Ed.*

4 *Ante* pp. 211, 241.

5 Died A.D. 356, 371, 363.

6 Note 33.

7 Note 53, Illuminators.

Paohomius the Great in A.D. 325, and became a baker of bread—(probably Sacristan, as in the Assyrian and Korean churches to-day p. 78)—and, like Brother Laurence in a later age, “practised the Presence of God.”

Taking thence his two sisters and Seventy monks to Nisibis he founded the first Abbey on Mount Islà.

When the Romans ceded Nisibis to Sapor II in 363, that great Persecutor, through whom thousands of Christians had perished in 330 (p. 27), received the aged monk with deep reverence, and “believed in the God of Awgîn.”

Then King Sapor granted lands for the establishment of Convents throughout PERSIA—which had replaced the Parthian empire.

Beth Abhé—an offshoot of Mount Islà, founded in 505—was richly endowed by PERSIAN noblemen.

During the next 300 years at least 100 of its sons became Bishops, Metropolitans, or Governors of “Nestorian” dioceses in Mesopotamia, Arabia, Persia, Armenia, Kurdistan and CHINA. [Cf. *ante* pp. 30, 31].

Incidentally, we note that the “venerable foreign grey-beard” whom in 629 Hiuen Tsiang met in MAITREYA’s temple at Kauchang (TURFAN in the Uigur country¹), and who gladly gave him his own strong well-travelled red horse, was “intimately acquainted with the dangerous Western roads, having traversed them 30 times,” and a young foreign guide over-hearing the Chinese Pilgrim recite some Scriptures calling upon Kuan-yin Bodhisattva in the night-watches was re-assured as to Hiuen’s credibility; (*ante* p. 194.)

From the name “PERSIAN monastery”² where the Nestorian Mission dwelt at SIANFU³ we infer that those monks came from the renowned “House of the Forest,” Beth Abhé.

Hence, it is no wonder that there are so many passages in the Inscription from the *Amida-kyō*⁴ which—familiar to Anshikao, the PARTHIAN prince, in A.D. 136,—was taught in the 4th century by Sur Yasu-ma-Sanzō to Kumarajiva⁵ at KARASHAR in Chinese Turkestan—(a place also visited in 399 by Fa Hien, another Chinese Pilgrim searching for the GREAT LAW. (*Ante* p. 193, 203, n. 2.)

It could not have been otherwise!

Like those in Cambodia, Ché-kiang, and Tibet, the Beth

¹ *Ante* pp. 113, n. 2; 203 & n. 3.
Buddhist Records i. pp. xii, 17 n. 1.

² Pp. 246, 250, n. 3.

³ Pp. 193 & n. 1; 215.

⁴ See pp. 149, 174 and n. 6; 163 & n. 3; 184, 207; also cf. Nagarjuna, pp. 184 n. 1; 182, 211, 228 & n. 4.

⁵ *Ante* p. 183, nn. 1, 3.



KWANNON "IN ANOTHER FORM" CARRIES THE VĀIRA SYMBOL OF THE
 INVINCIBLE POWER OF PRAYER, AND A FLAGON OF SWIFT
 DEW LIKE THOSE IN THE ROMAN CAIACOMBS.
 The flabellum, fly-brush, used in Ireland for centuries, is also seen.
 Both figures have the Boat-shaped aureole, and the
 Svastika is on the Mitre of each.

Abhé monks celebrated the nights with "their native music"—psalms, hymns, spiritual praises and Alleluias to the Ineffable One—IA, Jehovah—"the God of the Promises, who fulfilled to excess all He had promised."

Some monks in especial became "true Altars of Prayer, ever breathing forth the Incense of Praise to the exalted GOD-HEAD," —三昧 *San-ittai*.

One such monk of Bath Abhé—trained at Mt. Izlâ,—was the "spiritual father," Abba Anan Ishō "of glorious memory," who by indefatigable work became "a great Doctor and laid soothing plaisters on spiritual wounds" by means of his book "*Paradise*"—a SYRIAC version of the *Lives of Western Ascetics* by Palladius—which had great vogue in all the EASTERN monasteries.¹

It should be noted that Hiuen Tsiang described Nava-Sangharama, the royal "New Temple," at Balkh—(the Little Rajagriha whence Issō, named on the Nestorian Stone, came)—and said "The Masters (of Buddhism?) who dwell to the north of the Snow Mountains and are authors of *sūtras* occupy this Convent only and continue their estimable labours in it."²

Another temple so named existed at KHOTAN and both were under the special protection of Bishamon.

Still more noticeable is it that Mahāyāna—the Great Way of Universal Salvation—prevailed in Northern Asia but Hinayāna in the South, and that in KARASHAR, KHOTAN, and UDYANA the Prince of Pilgrims found a mixture of doctrines.³

Contrary to Hinayāna usage, the Holy Trinity and the Saints were worshipped, and their names differed wholly in the Daijō Bukkyō.

Besides Amita Fō, the Kuan-yin (who so wondrously aided the lonely Pilgrim in his inflexible purpose, during 16 years' travel across "myriads of li") is also derived from PERSIA, as the pictures in the *Liturgy* prove,⁴ which shew Her in Persian garb, with a thousand hands and eyes, carrying Sweet Dew—always the symbol of the Water of Immortality⁵—and the Maitreya-Tséchi, (*Jap.* Mioku—Dai-Seishi), to Whose Heaven of Mith—Tushita Palace—Hiuen Tsiang

1. Pp. 118, 144 & n. 5; 181, 198, n. 1; 206. Note 20, the Epistle of John which was "written that their joy might be full."

2 P. 171 and n. 1.

3 Cf. Notes 40, 60, *Hymn of the Soul* v. 20.

4 Cf. ante pp. 168, 174, and 184.

5 Ante p. 200, *Bul. Rec.* i. p. 41.

6 Cf. the chain "From Jerusalem to the Sunrise" pp. 21, 216, 242.

7 Ante, pp. 180 and n. 1, 168

8 Rev. 22, 17, "The Spirit and the Bride say 'Come and take the Water of Life!'" 2 Chron. 16, 9; "Angel of the Dew," p. 221.

passed away in His "GREAT LOVING KINDNESS temple" at SIANFU, is indisputably identical with the SYRIAC MESHIA.¹

In 1908 Prof. Pelliot found in the Thousand Buddha Caves at Tunhuang on the main Central Asian road a "Nestorian" Praise-sutra for the Living and the Dead (i.e. *Jap. ihai*) which gives the Soul-name of the deceased—one such, commemorating a Catholicos, as "Thousand-eyed."

He also found in the same Library a Baptismal hymn in Adoration of the TRINITY which tells of Three Powers—Heaven, Earth and Man; of "the Most Merciful God, our Father, Great Pilot;" of "MESSIAH, glorious God-Son;" of "the Pure Spirit"—"the Salvation Raft, and Sweet reviving Dew."

In the Tunhuang Caves are also those "PERSIAN lions—Dogs of Fo"—which, surmounted by "David's Shield"—a double Triangle,—adorn the lids of the tiny portable cases containing the miniature Scroll of the Jewish *Sepher Torah* used to-day in England.

Is it possible that "David's shrine" in Japan was connected with some early SYRIAC monk who bore a Hebrew name, like the David who became Metropolitan of CHINA² and two Priests so named on the STONE?

Crosses cut into a large rock, or incised on stones, are customary to-day in KURDISTAN among Assyrian Christians as on Diamond Mountain, KOREA.

"Saint George's cross," which I found on Temple-flags in Korea, is common in the Assyrian Church, whose priests also pray with Lotus-folded hands.³

Further light is shed on Mukhooha's cave by the *Book of Governors* (ii p. 543 & n. 4). In the Assyrian crypt-chapels a narrow path—stairway—led up to Heaven (i.e. the Cupola, where there might also be a gallery).

In the Korean crypt groups of figures in a tier of niches surround the Cupola as in the Lāma temple I visited at Mukden, and in the apse of the Basilica of Sta Sofia "the HOLY WISDOM" at Constantinople.

In a chapel at the adjacent "Buddha's Land temple," Pūl-kuk-sa 佛國寺,⁴ the Sixteen Rakan are sculpt each

¹ See *Bud. Rec.*, i p. 138, n. 2; *Life H. T.* p. xiv; Note 1. and p. 138.

² See *ante* pp. 178, 187, also *Nest. Mont.* p. 65 ff.; P.Y. Saeki.

³ *Assyrian Church Customs* p. 16; also *Hoké-kjō* p. 165, "Fold your palms reverently."

⁴ Cf. Note 24, Kwannon's royal statue, and p. 136, and n. 4.

⁵ One of the nine Monastic-universities founded (as in the early Celtic Church) after the King of Shinra's conversion, A.D. 528.

caressing a wild animal, like Western monks, *e.g.* St. Jerome with his lion.

On the altar is a beautiful Holy Trinity, beside Whom are Anan and Kasyapa.

All these figures are white.

Amongst the treasures of Hōryūji—"Rising of the Law temple"—is "a precious SYRIAC curtain" (8 ft. 8, x ft. 4) which belonged to Prince Shōtoku Taishi, "the Great King of the Law," A.D. 600.¹

It represents the four Assyrian-faced Heavenly Kings (*Jap.* Shi-tennō 四天王) on winged horses with Lotus-fetlocks, fighting Gryphons² around the Tree of Life, and must have been one of the Curtains still used for veiling the Sanctuary in Assyrian churches.

The custom of lighting tapers around the graves (as at the Japanese Ō Bon) obtains annually at Easter,³ whilst the same January rite—bathing in white robes in ice-cold water at night—is observed as in Japan.

Thus, everywhere we find the germs of the Catholic Faith only needing that Recognition and affectionate Development which St. Francis Xavier experienced at Yamaguchi in A.D. 1550, when he presented to the Daimyō a beautifully bound Missal containing the Gospels and Epistles and in Daidōji, the Great Way temple (which had existed from at least the XIIIth Century), twice daily "proclaimed the LAW OF BUDDHA."⁴

This temple belonged to the Shingon-shū which Kōbō Daishi founded after visiting SIAM, and at the Daimyō's palace Saint Francis met several Shingon monks who, listening to his explanation of the Divine Attributes, exclaimed "Though we differ in language and customs, in reality the LAW taught by you and by us is one and the same. *Our hearts do not differ.*"

And, as the venerable Lord High Abbot of Jōdō-shū wrote me recently :

"Buddha and Christ are One.

There is only one Great Way,

—Mahāyāna. 佛耶一元大道無方."

¹ Now preserved in Nara Museum; III, *World Healers*, p. 129.

² *Ante* p. 269 n. 1.

³ Cf. Tertullian's words respecting Unwritten Traditions: "We

offer on one day every year Oblations for the dead as Birthday honours." *Ante* p. 79.

⁴ Cf. *ante* pp. 185-6, 195. *Ed.*

IV.

(p. 51.)

THE NESTORIAN CHRISTIANS OF THE SYRIAN NAME¹

are not to be confounded with the Greek Nestorians, as they too generally are; for although both have one common tenet respecting the *one nature* of Jesus Christ, yet in other things they materially differ: and even in that one article of the *one nature* of Christ, they have a partial difference; so that the Nestorian name is the unhappy brand applied to a great mass of Christians of those lines.

It is true, indeed, that the SYRIAN Nestorians hold with the one nature; yet it is so qualified, that they consider the nature of the Humanity absorbed in the glory of the Divinity; nor do they differ in Faith from the Athanasians² on this head, when properly understood.

As for the Greek Nestorians, see their doctrine, under the name of *Nestorian* in Theological Dictionaries and other books of all Religions. (T.Y.)

ORIENTAL METROPOLITANS

formerly subject to the Patriarch of the Nestorians.

1. Metropolitan of Elam, residing at Gandisapor, a city of Chusistan.

2. Metropolitan of NISIBIN,³ Nesib, or Soba in Mesopotamia.

3. Metropolitan of Perath-mesin, or Bassora.

4. Metropolitan of Adjabon and Mosul.⁴

5. Metropolitan of Beth-germa (Bogerma, or Beth-Selucia) and Carach.

6. Metropolitan of Halavan or Halach, a city on the confines of Media.

7. Metropolitan of PERSIA.⁵

8. Metropolitan of Mara in Khorasan.⁶

1 Note 57. "ASSYRIAN or Chaldean Christians" is correct. Only their foes called them "Nestorian."

2 *Ante* pp. 89, 179, n. 1; 230 and n. 6. *Ed.*

3 *Ante* pp. 14, 15, and App. III.

4 Mosul, anciently Nindveh. Thaddæus, an "apostle" probably one of "the Seventy" was working at

ADIABENE in A.D. 100.

5 *Ante* pp. 18, 22, 27-29, 138, 193 & n. 3. App. III.

6 A Persian province. According to Sir Henry Yule Merv, the capital of Khorassan in A.D. 884, was an ancient episcopal See and raised to Metropolitan dignity in 420. *Ed.*

9. Metropolitan of Hara in CAMBOJA.¹
10. Metropolitan of Arabia.
11. Metropolitan of CHINA.²
12. Metropolitan of INDIA.³
13. Metropolitan of ARMENIA.⁴
14. Metropolitan of Syria and Damascus.⁵
15. Metropolitan of Bardo, or Adorbegen.
16. Metropolitan of Raja and Tarbistan, on the shores of the Caspian Sea.⁶
17. Metropolitan of Dailem.
18. Metropolitan of SAMARKAND and Mavaranahar.
19. Metropolitan of KASHGAR⁷ and Turkestan.
20. Metropolitan of BALKH⁸ and Tochariston.
21. Metropolitan of Segestan.
22. Metropolitan of Hamaden.
23. Metropolitan of Chantelek.⁹
24. Metropolitan of Tanchet or TANGUTH,¹⁰ a country of Great Tartary.
25. Metropolitan of Chaungar and Nuachet.

To the foregoing List of the Oriental Metropolitans, there is also another list of Episcopal sees, formerly subject to the See of Antioch, shewing that both East and West¹⁰ the Ecclesiastical jurisdiction of the SYRIAN CHURCH did widely extend about An. 1000, which list was taken by William, an Englishman, and first Prior of the Canons Regular of the Church of the Holy Sepulchre at Jerusalem, afterwards made Archbishop of Tyre.¹¹

I shall only insert the names of the respective seats, with

1 *Ante* pp. 144, 146.

2 A Metropolitan was consecrated for CHINA A.D. 411 by Isaac, Patriarch of Seleucia. A Metropolitan had usually six to twelve bishops under him. Cf. *Ante* 15, 185, n. 1, App. III. Beth Abhé.

3 *Ante* pp. 18, 29, 138.

4 *Ante* pp. 32 ff, 151, 173, 218. Here the Apostle Bartholomew worked for 30 years, prior to being crucified or speared.

5 *Ante* p. 249.

6 *Ante* p. 161, n. 3.

7 The Great Central Asian trade route went through it. Still the Shrine of Islamic Culture.

8 "Little Rajagriha," a capital of the Great Yüetchi (*ante* pp. 164 n. 5, 243). Bardaisan of Edessa (d. A.D. 222) described the pure lives of the BAKTRIAN and YÜETCHI

Christians. Cf. specially *ante* pp. 118 & nn. 2, 3; 140, 173, 191, 197, 212, 215. Cf. also Yakushi Nyorai's image at Nara, and influence of Mallis of Balkh (who must have brought Baktrian Gospels to Nara); also Chujō-hime and AUM, p. 170 n. 2; also Issu of Balkh—pp. 200, 207, and App. III. Hünen Isang.

9 "Inhabited by tribes of TIBERAN blood" (S. Beal); *ante* pp. 52, 53, 170 and n. 4. *Ed.*

10 Guillelmus seu Gallus, seu Germanus, seu ut a'ii Syrus ab An. 1175. Tyri Archiepiscopus in Gallias venit An. 1188. *Vld. Cave's Charophylax Ecclesiasticus.* Lond. 1685. p. 230.

11 *Christianographie, or Description of the sundry sorts of Christians in the world.* Second Edition. London, 1686. (T.Y.).

the number of Bishopricks depending on each, and those who are curious for the particulars, I refer to the author from whence the said list is taken :

LIST OF CHURCHES, OR ARCHIEPISCOPAL SEATS,
formerly depending on the Patriarch of ANTIOCH¹ :—

1. Tyre, having xiv Bishopricks.
2. Tarsus,² having v Bishopricks.
3. EDESSA,³ having x Bishopricks.
4. Apamia, having vii Bishopricks.
5. HIEROPOLIS,⁴ having viii Bishopricks.
6. Bostra, having xix Bishopricks.
7. Anerverza, having ix Bishopricks.
8. SELEUCIA, having xxiv Bishopricks.⁵
9. Damascus, having xi Bishopricks.⁶
10. AMIDA, having vii Bishopricks.⁷
11. Sergiopolis, having iv Bishopricks.
12. Theodosiopolis, having vii Bishopricks.
13. Emissa, having iv Bishopricks, besides which are reckoned viii Independent Metropolitans and xiii Bishopricks, (T.Y.)

V.

(Pp. 60, 64.)

CHARGES BROUGHT AGAINST THE CHRISTIANS OF MALABAR, by Alex. Menexes, the Catholic Archbishop :⁸

1. "They obstinately maintained the errors of Nestorius, and besides that, they received no images, admitting only the

1 Antioch is described by Dr. P. Schaff as "the Mother of GENTILE Christianity." Cf. *ante* p. 137, n. 1. *Ed.*

2 In A.D. 677 the Greek monk Theodore of Tarsus was Archbishop of Canterbury his co-adjutor Adrian, being an African, (see p. 158).

3 *Ante* pp. 108—7; 137 and n. 1; 156; 218. *Ed.*

4 Note 13, St. Philip; pp. 112, 199 n. 5, Avirelus.

Ante pp. 108, 175, 241.

5 The Catholicos (Patriarch) of the ASSYRIAN CHURCH dwelt at Seleucia-Ctesiphon on the Tigris from A.D. 496 until his removal in 762 to Bagdad, the then capital of the Saracenic Empire.

Hanan Ishu—"Mercy of Jesus"

(named on the SIANFU Stone) was Patriarch of Bagdad in 774. *Ed.*

6 *Ante* p. 219.

7 *Ante* pp. 138, 143, 149, 151, 165-8 (Korea and Ché-kiang) 173-4; 182-4; 196, 199 (Japan); 228 and n. 4—regarding *Amitabha* and *Amida-kyō*.

This Archbishopric lay north of NISIBIS. See App. III.

After the Emperor Zeno suppressed the great Theological and Medical training College at Edessa in 489 it was removed to NISIBIS in PERSIA, where pre-Nestorian Christianity was already strong, and thus the way to the FURTHER EAST became immensely enlarged. *Ed.*

8 *Hist: Orient des progr.* d'Alexis Menexes, Ch. xx.

Cross,¹ which they much honoured; nevertheless, there were images of some saints in Churches adjacent to the Portuguese."

2. "They affirmed that the souls of the saints did not see God before the Day of Judgment."

3. "They acknowledged but three Sacraments, to wit, Baptism, Orders, and the Eucharist; and in the Form of Baptism there was so great an abuse amongst them, that in one and the same church different forms of Baptism were in use and, by reason of that, it happened often that the Baptism was null so that Archbishop Meneses secretly re-baptised most part of that people. There were also a great many, especially the poor, who lived in the woods, who had never been baptized, because Baptism cost money; and, nevertheless, though they had never been baptized, yet they went to Church, & received the Sacrament. Besides, they often enough delayed Baptism for several months, nay, and for several years."

4. "They made no use of Holy Oil in the administration of Baptism, unless that (finding in their Rituals that there was mention made of anointing after Baptism) they anointed children with an unguent made of Indian nuts, without any Benediction: and they esteemed that unction holy."²

5. "They had no knowledge of Confirmation, nor Extreme Unction—nay, not so much as the names of them."

6. "They abominated Auricular Confession, except a few that were neighbours to the Portuguese: and as to the Eucharist, they communicated on Holy Thursday, & many other festival days, without other preparation, than coming to the Sacrament fasting."

7. "Their Books were full of considerable errors, and in their Mass there were a great many additions inserted by the Nes'orians."

8. "They consecrated with little cakes made with oil and salt, which the deacons & other churchmen, who were but in inferior Orders, baked in a copper vessel, having for that purpose a separated place in the form of a LITTLE TOWER³;

¹ It is significant that Crucifixion was unknown in Japan before the introduction of crucifixes by the Roman missionaries in the xvth cent. after which it became a punishment for heinous crimes, (See p. 128. Dr. Otis Cary's *Hist. of Xty in Japan* 1909. *Ante* pp. 67, n. 2; 17, 204.) *Ed.*

² According to the PERSIAN monk Afrantes (xvth cent.) monks and nuns were allowed to marry before their ordination. Baptismal sealing was a privilege reserved for monks.

(See "*Early Xty outside the Roman Empire*," pp. 50. F.O. Burkitt. *Ante* pp. 69, n. 1; 141.)

³ "Little Tower;" Cf. Kanishka's vision, *ante* pp. 135, 134 & n. 1; 255.

From MILAN to IONA in the West the Procession of the Tower is a notable feature, as at Zenkoji in Japan.

To the Lateran Basilica at Rome, after his Conversion, Constantine the Great gave a Paten and a Golden Tower (30 lbs. in weight) which was

and whilst the cake was a-baking, they sung several Psalms and hymns: and (when they were ready to consecrate) through a hole that was in the floor of that Little Tower, they let the cake in a little basket made of leaves slide down upon the Altar. Moreover, they made use of wine made of water, in which some dry grapes had only been infused."¹

9. "They said Mass but very seldom, and he that served at it, wore a kind of a stole over his ordinary clothes, though he was not a deacon, He had always the censer in his hand, and said almost as many prayers as he that celebrated, adding thereto many unknown & impious ceremonies."²

10. "They had so great a veneration for Orders, that there was not a family where some one was not in Orders: and the reason of that was, because as Orders made them not incapable of other employments, so they had everywhere the precedence."

"Besides, they observed not the age requisite for Priesthood & the other Orders; for they made Priests at the age of seventeen, eighteen, & twenty years: and when they were Priests, they married, even with widows, & passed to second or third marriages. The Priests' wives had some place before others, as well in the churches as elsewhere, & they were to be known by a cross which they carried about their neck, or some other thing that distinguished them."

11. "They went daily to Church to read the Liturgy aloud in the Chaldaic tongue: but they did not think themselves obliged to repeat it elsewhere, neither had they any Breviaries for saying it in private."

12. "They committed simony in the administration of Baptism & the Eucharist, setting rates of the price they were to receive for them.³ For their marriages, they made use of the

surmounted by a richly jewelled Dove.

Together with Buddha's Image and Teachings, this Tower (stupa i.e. Relic-shrine) is one of His three Manifestations, Trikāya, (Jap. Ōjin). Ed.

1 As still at Jewish Passover—the feast where CHRIST instituted the Eucharist.

2 CONTRAST this Presbyterian account of a Japanese woman "in the heart of a heathen city," (Wakayama, at the foot of Kōyasan)—whom a missionary "baptized and received into the Church at night," in her own house. "After this she desired the communion, and using a piece of

a Cracker, the only remains of his lunch, and some native wine that she had in the house, they celebrated the suffering and death of her new-found Saviour." *An American Missionary in Japan* pp. 108-9. Boston 1895. (The woman was not ill, and rice-bread is always available). *Ed.*

3 About the same date (1611) "Pagès praises the Japanese Christians for being also 'so very charitable towards the dead' that they sometimes tore off their clothes in order to pay for the celebration of Masses in behalf of their departed friends." (*Hist. of Xty in Japan*, i. p. 162, Ols Cary, D.D.) *Ed.*

first Priest that they found, especially those who lived in the country."

13. "They had an extraordinary respect for their Patriarch of BABYLON, a schismatic & head of the Nestorian sect; on the contrary, they could not endure that the Pope should be named in their churches, where most commonly they had neither curate nor vicar but the ancientest presided in them."

14. "Though on Sundays they went to Mass, yet they did not think themselves obliged to it in conscience; so that they were at liberty not to go, nay, there were some places where Mass was said but once a year, and others where none was said in six, seven, and ten years."

15. "The Priests discharged secular employments. The Bishops were Babylonians, sent by their Patriarch, and lived only by sordid gain & simony, selling publicly holy things, as the collation of Orders, and the administration of other Sacraments."

16. "They eat flesh on Saturdays, and were in this error in regard of the Fasts of Lent and the Advent, that if they had failed to fast one day, they fasted no more, thinking themselves not obliged to it, because they had already broken their fast." (T.Y.)

VI.

(p. 72.)

A CATALOGUE OF THE CHURCH OF THE SYRIAN CHRISTIANS OF ST. THOMAS, OF MALABAR. —FROM THE SYNODICAL ACTS AT DIAMPER.¹

Angamala, three churches. Alangatta, or Mangatta, a church, and two oratories. Ambalacatta, a church, and an oratory. Callurcatta, a church. Corolongatta, a church and an oratory. Pallipuram, a church. Muttam, a church. Odiamper, a church. Tokenparur, a church. Nharamel, a church. Caringacera, a church. Palicaro, a church. Cadanatte, a church. Curupendadi, a church. Perumettam, a church. Codaman-galam, a church. Maleatur, a church and an oratory. Pattenpali, a church. Canhur, a church. Olovare, a church. Cenotta, a church. Vorapoli, a church. Parum, a church. Nharica, a church. Erannaculata, or Angicaimal, a church. Palurti, a church. Puttencera, a church. Corretti, a church. Callacudi, a church. Baleanato, a church. Palur, a church. Pashur, a church. Enamaga, a church. Parapurannagari, a church. Cottapadi, a church. Mattatil, a church. Calparamba, a church.

¹ p. 60, 65, 80.

Mushcollam, a church. Aargoshe, a church. Elur, two churches and an oratory. Ciungatta, a church. Nediale, a church. Mailacomba, a church. Pariotta, a congr. Ramaratta, a church. Elanguil, a church. Badagore, a church. Cembali, a church. Muttioia, a church and oratory. Adirampushe, a church. Condamalur, a church. Codalur, a church. Manhapra, a church. Cottamattil, a church. Coittotta, a church. Edapuli or Rapolim, two churches. Badoate, a church. Pullingue, a church and an oratory. Modelacodam, a church. Nagapushe, a church. Calnada, a church. Paineollata, a church. Iatushe, a church. Canganarpalli, a church. Cianganaceri, a church and an oratory. Pudupulla, a church. Punattua, a church. Cerphungol, a church. Palaya, a church and Syro-Chaldee seminary. Punhada, a church. Vaypur, a church. Veciur, a church. Aalapusho, a church. Totampali, a church. Poracada, a church. Calut, a church, Lat. Mahe.

CHURCHES OF THE JACOBITE CHRISTIANS.¹

Cadamattam, a church. Tekenpariur, mixed cong. Caringacera, mix. cong. Nharamel, mix. cong. Molanturuti, a church. Mamalaceri, a church. Pallicare, a church. Collencera, a church. Curupenpadi, a church. Parur, a church. Angamala, a church. Agamparambil, a church. Callupare, a church. Managada, a church. Cenganur, a church. NERANATTI, episcopal church where Mar Thome resides. Callucera, a church. Coshanceri, a church. Cayamecollam, a church. Puttencava, a church. Bemanil, a church. Cartypalli, a church. Tekencollamgere, a church. Tumbonur, a church. Omelur, a church. Tevelacare, a church. Catara, a church. Cadambara, a church. Mavalicare, a cong. Condur, a church. Tiruvancoda, Travancode, a church. Caddenata, a church. Codamangalam, a church. Collam, a church. Parotta, mix. cong.

CHURCHES OF LATINIZED CHRISTIANS.

Cranganor, a church and an oratory. Pallipott, a church. Verpoly, a church. Cettiate, a church. Vaupin, Lat. cong. Angicaimal, a church, Lat. and Chald. Bendutti, a church. Matincera, a church. Castella, a church. S. Lewis, a church. Saude, a church. Artunk, a church. Tanghi. Tumboli. Cattur. Alapushe, an oratory. Mannocodam. Porcada, Lat. and Chal.

The above are all subject to the Apostolic Vicar, appointed by the Romish Sec.

LATIN CHURCHES SUBJECT TO THE ROMISH * BISHOP OF COCHIN.

Cayamecollam, a church. Coittotta, a church. Aybica, a church. Collam, a church. Cattere, a church. Canharacotta, a church. Mangada, a church. Church of Three Kings. Tuyam, a church. Ereboram, a church. Maynada, a church. Mampuli, a church. Anjenga, a church-

¹ See *Ante* pp. 75, 82, 85, 87. So called from their devotion to Jacob, Bishop of Nisibis, the close friend of Mar Awgîn who introduced Monasticism into PERSIA A.D. 325. (App. III.)

Immense Conventions are yearly held in Travancore by the Jacobite Syrians, numbering 20,000 people,

and by the Mar Thoma Christians some 25 to 30,000 in number, presided over by two Bishops in gorgeous satin robes of purple or crimson, golden belts and quaint mitres. (See *ante* pp. 82, 87, 201, & n. 1; also cf. the processional robes at Hiyé-san, Kyôto. *Ed.*

Cerni, a church. Mungotto, a church. Navacollam, a church. Araturuti, a church. Tayampalli, a church. Puducurici, a church. Puttentopo, a church. S. Andrew, a church. Vely, a church. Valliatorra, a church. Pullurvaley, a church. Valliatorra, a church. Pulluvaley, a church. Adityentorra, a church. Patnam, a church. S. Barbara, a church. Eneas, a church. Muralhas, a church. Curampana, a church. Coleci, a church. Neyattingare, a church. Travencore, Latin. Pamanaburam, a church. Cdeagari, a church. Calapatnam, a church. Marcudi, a church. Cottate, a church. Alandel, a church. Comorin, a church. Vadakencollam, a church. Paleamecotti, a church. Tutacuri, a church. Manapar, a church. Tuunavely, a church.

The above are all situated in TRAVANCOR, consisting of Latinized Christians. (T.Y.)

VII.

(p. 74.)

OF THE NUMBER OF CHRISTIAN CHURCHES: COLLECTED
FROM SEVERAL REPORTS.

Mon. Cerni, secretary to the congregation *De Propaganda Fide*, who wrote an account of the state of the Roman Catholic Religion for the use of Pope Innocent XI. describing the state of the Christians of Malabar, says, "Christianity was established in this country by the glorious Apostle St. Thomas.¹ The Christians who live in the States of twenty-one petty Kings, have 1400 villages, great and small, and 127 churches, with their priests; and the number of these Christians amounts to 200,000."

"The whole coast of Malabar abounds with Christians. Their principal seat is Malayala, whose provinces reach from Capo Illi to Tovola, extending 120 Indian miles in length, and from the chain of mountains called the Ghauts to the sea, between twenty-five and thirty in breadth: the whole population is estimated at two millions of inhabitants, according to my author, whereof 200,000 bear the Christian name.

"In the year 1771, the Christians of St. Thomas,² according to M. Florentinus à Jèsu,³ the Bishop and Apostolic Vicar on the coast of Malabar, amounted to 94,600.

In the year 1787, when a poll-tax was about to be imposed on them by the king of Travancore, they estimated their number themselves at 100,000 persons. Ten thousand of them had then lost their lives during the war against Tippoo Sultan, but still there will remain 90,000 Christians following the Syro-Chaldaic ritual.

They have in their possession 64 churches, some of

¹ *Ante* p. 37, & Note 29.

² Notes 11, 19, 28, 35, 58, 60.

³ Cf. *ante* pp. 15, 183 & n. 3; 200, 202, 207, 287 & n. 8; Issu, Usu, Yasu. *Ed.*

which, however, were destroyed by Tippoo. The Jacobites have 32 churches, to which belong 50,000. These, therefore, form all together 140,000 Christians, who adhere to the Syro-Chaldaic rites. There are, likewise, 75 churches of the *Mucoas* and *Paravas*¹ on the coast of Travancore; and twenty churches belonging to the Latin ritual, which lie in the district between *Porrocade* and *Cape Illi*. All these churches can muster more than 100,000 Christians. This account is taken from Fra. Paolino, who was there on a mission between the years 1776 and 1789."

"The Christians found on the Coromandel coast are not so numerous. There were reckoned to be in *Madura*, in the time of the above author's residence in India, 18,000 Christians; in *Carnada*, 20,000 and in *Tranjore*, 10,000 exclusive of the Protestant mission."

EXTRACTS FROM THE REV. DR. KERR'S REPORT.
DATED MADRAS, 1806.²

"The Metropolitan of the St. Thomas Christians, says Dr. Kerr, has several archdeacons and deacons under him. They have 55 churches, and the number of their people, as given in to the Resident at Travancore, is 23,000. The residence of their Metropolitan is at *Cadenatle*, twelve or fourteen miles inland from *Cochin*. In some of their churches Divine service is performed in the Syrian and Latin ritual alternately by the priests of the Christians of St. Thomé, who have adhered to their Ancient Rites, and those who have been united to the Church of Rome.

"When the latter have celebrated Mass, they carry away the images from the Church, before the others enter.—Their numbers, it is conjectured, are under-rated in the statement given in to the Resident, as it is generally supposed that they may be estimated at seventy or eighty thousand."

"The Syrian Roman Catholics were constrained to join the Latin Church after a long struggle for the power of maintaining their purity and independence³; and still appear a people

¹ These are the fishermen employed in the Pearl fisheries, who are very numerous, inhabiting the coast, and amount to 30,000 according to Dr. Buchanan's *Christian Researches*, (p. 152. 1812). For an authentic and entertaining account of these pearl divers, who go out in fleets, and precipitate themselves to the bottom of

the sea, after this precious commodity, see Le Comte's *Memoirs and Observations of China*. 8vo. Lond. 1698. p. 508), and compare *Mar Awgin*, App. III.

² This Report is so closely connected with the preceeding, that I could not possibly defer it. (T.Y.)

³ Cf. Celtic Church, *anté* p. 157. *

PERFECTLY DISTINCT FROM THE LATIN CHURCH

being allowed to chant and perform all the services of the Church of Rome in the SYRO-CHALDAIC language,¹ by a dispensation from the Pope. They live under the authority of the Metropolitan of Cranganore, and the Bishop of Verapoli, and dress differently from other priests. They wear a white surplice,² while the priests of one Latin communion wear black gowns, like the Capuchin friars of Madras. The Roman Catholic Syrians, it is thought, are much more numerous than the members of the original Church. Their clergy are spread through the ancient churches, and by retaining their language, and acting under the direction of the Church of Rome, they leave no means untried to draw over their primitive brethren to the Latin Communion.—There are said to be 86 parishes of Roman Catholic Syrians, subject to the dioceses of Cranganore and Verapoli. Their priests, to the number of 400, are styled *Catanars*, which is a SYRIAN appellation. Their congregations are reported at 90,000, old and young included, agreeably to the last returns transmitted to Rome.

“There is an inferior order of Priests, who are called *Chiamas*, in number about 120.—Attached to each church is a Convent, where *Catanars* reside in community, there being three, four, or five to each, and the service is performed weekly in rotation.”

“COLLEGE OF VERAPOLI.—There is a seminary at the college of Verapoli for the education of the Syro-Roman Catholics, and also one for the Latin Church. The Syro-Roman Catholics are chiefly engaged, as already mentioned, in drawing their ancient brethren within the Romish pale; but it appears that some of them have been employed formerly in extending the general object of conversion over the Peninsula.—The priests attached to the college of Verapoli are all Carmelites, united to the Apostolic mission at Bombay, but not subject to it. The jurisdiction of each is not marked by distinct bounds; but parishes and churches being so intermingled, it is difficult to form a right idea of their extent.—The Bishop of Cochin, however, may be said to have control over all the Romish churches, situated on the sea coast immediately, with few exceptions from Cochin to Ramnad, and thence round the whole island of Ceylon³: the churches are numerous, but as they are in general

1 Cf. *ante* p. 20.

2 Cf. the vestments worn by the Japanese Emperors when offering prayer for the nation, and by all Shinto priests—white over scarlet.

3 Tapobhrang or Ceylon. This celebrated island is called by the natives, Selan; by Paul (Marco Polo) the Venetian, corruptly, Seilan; and by the Europeans, Zeylon and Cey-

poor, and are obliged to be supplied with priests from Goa, it would appear that one Vicar holds, upon an average, five or six churches. The number of Christians composing these churches, must be great, as all and every of the fishermen are Roman Catholics.—The bishop of Cochin usually resides at Cochin.—There are few European clergy, not above seven or eight under the three jurisdictions, and none of them men of education; and it cannot be expected, that the native priests, who have been educated at Goa, or at the seminary at Verapoli, should know much beyond their *rituals* and *missals*.—The Latin communicants, in the diocese of Verapoli, are estimated at 35,000.—The catechuman suffers no persecution on account of his religion, when once converted; but the country governments are excessively jealous upon this point and do their utmost to discountenance any conversion. The converts are from various castes, viz. Chegas or Teers, Muckwas, and Pulais; and there can be no doubt, but that many higher castes would be baptized, if they did not dread the displeasure of their governments.

“Latin Roman Catholics within the provinces of Travancore and Cochin have one Archbishop and two bishops: the Archbishop of Cranganore, and the bishops of Cochin and Verapoli:—the two former have Sees, the latter is titular. The Archbishop of Cranganore, and the bishops of Cochin are nominated by the Queen of Portugal, after the following manner:—Three names are sent when either of these Sees become vacant by the sovereign of Portugal to the Pope; and the Roman Pontiff is bound to select the name that stands first, and to issue his brevet or patent accordingly. They are subject in all spiritual concerns to the Primate of Goa, who has also the power of sending from Goa a *locum tenens*, who is styled *Padre Governador*, both Sees are at this moment filled with such.

“The titular Bishop who resides at Verapoli, is appointed directly by the Pope, and is subject to no jurisdiction but that of His Holiness, or the Propaganda at Rome.”

lon: but the learned Hyde remarks that this Island is always called in the Oriental books, Serandio, which name is compounded of *Seran* for *Selan*, and *Dib*, which in the Malabar language signifies an *Island*, q.d. the Island of Selam; and by the same Etymology, the Maldivé Islands denote the *Four Islands* which, are the chief and principal of the groups so called in the Indian Sea. The situa-

tion, magnitude, produce and inhabitants of this Island, certify it to be the same with the ancients, Ptolemy and other writers, as with the moderns.

Nausiuga; a city on the coast of Coromandel, situated near a great river, formerly considerable for traffic and number of inhabitants. See ante p. 20. (T.Y.)

ACCOUNT OF THOMIST CHRISTIANS, FROM THE REPORTS
OF THE DANISH MISSIONARIES.

“On the Western coast (coast of Malabar) are found the so called Thomist Christians,¹ but of whom those things which the papists have reported, and especially they of St. Thomas's Mount, relate of the cross, the fountain, the scourge, and other reliques, and also of the miracles of this Apostle are entitled to no credit. There are some, indeed, who doubt whether that Apostle ever came into these regions; esteeming rather, that those things which happened there many ages ago, in the time of a certain Syrian preacher, named Thomas,² have been by error ascribed to the holy Apostle. In the meanwhile the common opinion is that this disciple of the Lord, having come first from Calicut by sea, preached the Gospel as far as the coast of Coromandel, but especially to those of Mailapur, and was there slain. In this latter place, however, the Thomist Christians are not allowed, but the papists have two chapels in the greater and lesser Mount of St. Thomas; and the Mailapurs have a bishop to whose diocese pertains the Coromandel coast and Bengal. They yet shew there the sepulchre of St. Thomas, although the Armenians contend that his body was removed into their own country by their ancestors.

“This, however, is certain that in or about the Year of Christ, 189, Pantaneus³ and certain others, citizens of ALEXANDRIA, were called into India; and in subsequent years some ARMENIAN merchants and some bishops sent thither from ANTIOCH, propagated the Christian Religion in these countries, until the Portuguese, after their coming to the Western coast, endeavoured by subtilty and force, to subjugate the Thomist Christians to the papal yoke, after having clandestinely taken away the bishops which had come there from ANTIOCH.

“Afterwards Cochin being occupied by the Dutch, about the beginning of the year 1663, a full liberty of conscience was restored to the Thomist Christians; nevertheless, there yet remained many among them who acknowledged the Pope for their supreme head, the inspection of whom pertained to the

1 Niscampii *Historia Missionis Evangelicæ in India Orientali*, in *Linguam Latinam* translated by Joh. Hen. Grischovio 4to. Halæ, 1747. Pars. 1. chap. v. II.

2 *Ante* pp. 241, 246.

3 Pantaneus, a Greek, was a Christian Philosopher, celebrated for his great learning, and Prefect of a

school at ALEXANDRIA. Being a man of eminent piety, Demetrius, bishop of that city, sent him into the Indies, to preach the Gospel, where he is said to have found the Gospel of St. Mathew in Hebrew, left there by St. Bartholomew. See Cave's *Charophylax Ecclesiasticus*. Foxe's *Acts and Monument*, Tom. 1. (T.Y.)

Portuguese Archbishop of Cranganore. These celebrate Mass according to the Roman missal, but in the SYRIAC tongue, and celebrate Easter in both kinds.

"Their clergy do but very little favour the Jesuits & Carmelites, not accepting anything from them besides Orders: strictly adhering to their own proper Ceremonies, yet with them they worship Saints, and live in celibacy. The rest who have shaken off the Romish yoke reject Transubstantiation & receive the Supper under both kinds, using in the deficiency of wine the juice of raisins. The worship of images among them is nowhere tolerated, and they read the Bible in the SYRIAC language: their clergy are likewise said to live in celibacy.

"Some Nestorians acknowledge the Patriarch of Mosul or NINEVEH but the Eutychians or Jacobites acknowledge the Patriarch of ANTIOCH for their head. Concerning which matter, since the year 1710, there arose a schism amongst them, when one part of them adhered to Mar Gabriel the archbishop, who came thither from Jerusalem, but who died in the year 1780, when Mar Thomas, a native black bishop,¹ succeeded and he, being dead, they nominated his sister's son, calling him by the same name, & him they refused to acknowledge. The difference between both parties, besides other causes, consisted in this, that whereas the latter used leavened bread, but the others unleavened bread, in the celebration of the Eucharist. Things happening thus, *their union with the Protestant Church may so much the less be hoped for*, because, not only do they most strenuously adhere to the opinion & ceremonies of their country, but also because of the difference of the language, they being unable to read the books printed at Tranquebar, to which may be added, that the way to those on the Eastern coast is exceeding long, molested & perilous."

The condition of the Christians of St. Thomas was so low at the commencement of the last (XVIIIth) century, that they reported their case to their Patriarch of ANTIOCH, as may be seen in a letter at that time from the SYRIAN bishop of Cadennatte to the Patriarch of Antioch, for the supply of two Bishops, and two learned Priests, for the Indian churches.

This letter came to notice in the following manner: The Indian bishop having experienced some difficulties in his Province, was desirous of transmitting an account to his Patriarch. at that time the Dutch Governor of Cochin being about to embark for Europe, that Bishop waited upon him with a request to transmit his letter to Antioch, and delivering to the Governor his SYRIAC letter, gave him also a copy for his

¹ Cf. this black native of Malabar with "Ethiopians" *ante* p. 42. *Ed.*

private satisfaction. When the Governor arrived at Amsterdam, he immediately despatched the letter he had received in charge for Antioch & his own copy he submitted for the inspection of the learned in the Universities, where it lay a twelvemonth under the care of a professor, who made nothing more of it than reported "it was not SYRIAC or, at least, unintelligible & badly written;" when at last, it was put into the hands of C. Shaaf, who had so far a knowledge of SYRIAC, that he immediately pronounced it to be written in the SYRIAC language & translated it into Latin, which gave a general satisfaction amongst the Christians of Holland & elsewhere. The Latin translation by Shaaf being much too stiff & obscure, I have attempted a more fluent one from the SYRIAC copy published at Amsterdam, and here subjoin it:—

"Thonia, the Infirm; Bishop of the Antient and Orthodox
"SYRIAN CHRISTIANS of Hindoo:

"To the Primate of the Royal SYRIAN Priesthood, raised to the Throne of Principality: holding the power of binding & loosing above and below; the most benign, compassionate, & indulgent, our Father and Lord, Mar Ignatius, Patriarch, triumphing with the triumphs of Apostles, and exalted with the exaltations of the Faithful; President of the illustrious Throne of ANTIOCH, the fourth Patriarchate, by the Decree of the Three hundred and Eighteen Fathers¹ assembled in the city of Nicea whose fame and renown is in all parts of the world; steward of the House of God in truth, and head of the Catholic Church.—Maintainer of all Church order & good shepherd of the sheep; diligently feeding the flock of the Eastern pasture, and bringing into the fold-door all the sheep of his care.

"Blessed art thou our Father; Chosen of God with abundant blessedness which thou hast received from Peter, the chief of Apostles (p. 274); wherefore thou art a most pure vessel to receive the grace of the most high God.

"My Lord, I implore thy benediction with thy right hand, full of cordial love: professing obedience & submission to your high authority; wherefore God Bless thee on thy Throne, *etc.* Amen!

"I ask of thee, my Lord, the peace of our Lord Jesus Christ which He imparted to His most pure Disciples in the Upper Room at Sion: may the same be with thee!

"I am utterly unworthy to write this letter becoming your Eminency; but I wrote solely on account of the great distress of the SYRIAN believers,² well worthy of praise, now dwelling in Hindoo; and that you would be please to send unto us a Patriarch & a Metropolitan & two Elders, such as are learned, & qualified in the reading of the Holy Scriptures. For these Hindoos are like sheep, having no shepherd; they have scarce the understanding to discern between good and evil, but dwelling among heathens, infidels, and idolaters, are sunk in the deep gulf of sin, neither have they any certain dwelling. O my Lord, put forth thy right hand, and bring us up from this gulf of sin!

"There came sometime ago into our country Mar Gregory, a Patriarch of Jerusalem; and after him came the renowned Basil, a Catholicon of the East, and with him Mar Junius, a Metropolitan. After their death we were as sheep without a shepherd. Then came a certain one who said, that he was Metropolitan of Nineve, and that Mar Elias, the Catholicon, had sent him.

¹ *Ante* Note 25, seven of whom were deemed "tares." *Ed.*

² Cf. Alopen's mission, *ante* p. 193 & n. 3. *Ed.*

His name was Gabriel, and his faith in Christ was this, 'There are two natures and two persons.' Scandal! he spake much against Mary the mother of God, wherefore we believed him not. But a certain excommunicated elder, named Matthew, went over to him, and believed him, whereupon arose much confusion among us.

"After this, I went to the Viceroy of the Port of Cochin, and related to him these circumstances. Then, said he to me, 'Send a letter by me to your spiritual Father, and I will deliver it to Mar Ignatius of Antioch.' Wherefore I look unto you for the said Bishops, and for the cause of God, send us the missionaries with all speed. So be it. Amen.

"This letter is written from the church of Cadenatte, called Our Lady V. M. G.

"In the cup of our Lord; in the year one thousand, seven hundred and nine.

"Fold-door, Cadenatte, Hindoo." (T.Y.)

VIII.

(p. 90.)

DR. KERR'S REFLECTIONS on the Moral, Political, and Religious Improvement of the Natives of India, subjoined to his Report, and addressed to Lord William Bentinck, Governor at Madras.

"Reflecting on the whole subject, several suggestions present themselves to my mind; and I think I shall not be considered as deviating from the line of my profession, or the intention of your Lordship, in calling for my Report, by offering some opinions to Government, which, in a moral & political view, seem of the highest importance.

It appears, from the foregoing statement, that PURE CHRISTIANITY is far, very far, from being a Religion for which the highest caste of Hindus have any disrespect; and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse.

"We have, my Lord, been sadly defective in what we owed to God and man since we have had a footing in this country, as well by departing most shamefully from our Christian profession ourselves, as in withholding these sources of moral perfection from the Natives, which True Christianity alone can establish;—and, at the same time, we have allowed the Romanists to steal into our territories, to occupy the *ground* we HAVE NEGLECTED to cultivate, & to bring an odium on our pure and honourable name as Christians. The evil would be less, were it not well known that many of the Romish priests & their people (who have thus been allowed to grow numerous under our authority), are supposed to be far from well affected to the Government under which they reside;

indeed, in many instances, the Romish clergy are the natural subjects of national enmity with ourselves, at the same time that they are eminently qualified by their influence in their profession, to do us the greatest mischief, by spreading disaffection throughout every part of this extended country.

"The Roman Catholic religion, my Lord, I believe I may say, without offence to truth or charity, has almost always been made a Political Engine¹ in the hands of its Government; and we must be blinded indeed by our own confidence, if we do not calculate on its being so used in this great & rich country, where it has established a footing amongst an ignorant people: especially, when it is so well understood that our Eastern possessions have been a subject of the greatest jealousy to all the rival nations of Europe.

"In my humble opinion, my Lord, the error has been in not having long ago established FREE SCHOOLS² throughout every part of this country, by which the children of the Natives might have learned our language, & got acquainted with our morality.—Such an establishment would, ere this, have made the people at large fully acquainted with the Divine Spring, from whence alone British virtue must be acknowledged to flow. This would have made them better acquainted with the principles by which we are governed: they would have learned to respect our laws, to honour our feelings, & to follow our maxims: whereas they appear to me, generally speaking, at this moment, as ignorant of these matters, as on our first landing on these shores. I speak not of interfering with their religious prejudices, or endeavouring to convert the Natives by an extraordinary effort on the part of the British Government.

1 In the present day the tables are reversed in Korea and Chintao, propaganda against the Japanese authorities in general being fomented by Protestant Congregational and Presbyterian missionaries "meddling in politics," a practice in India denounced by the late Lord Salisbury, and severely condemned at the Lambeth Convention in 1920. *Ed.*

2 "To give English morals to the Natives in their purity, we must, I imagine, make them read English books.

"Translations have hitherto been very defective in the different Country Languages; besides they must be extremely circumscribed in number.

"I do not think that the Natives will come to us freely, but to learn English.

"This they consider as the Key to Fortune; and, on the coast, the most strict of the Brahmans will have little hesitation, as far as I can learn, in permitting their children to attend Free Schools for the purpose of learning it, for they despise us too much to suppose there is any danger of over-turning the principles of Brahminism.

"But their ill-founded, ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books; and all this without making any alarming attack directly on the Religion of the Hindous."

—(Dr. R. Kerr.)

Conversion, in my opinion, must be the consequence which would naturally flow from our attention to their moral instruction, and their more intimate acquaintance with the English character.

"I do not mention this as an experiment, the result of which might be considered as problematical. The experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain.

"The Danish Mission, united with the Society for Propagating the Gospel, have sent some good men into this country, with the laudable view of spreading True Christianity throughout our Eastern possession; and the names of Swartz, Gerrieke, & others, will ever be remembered by numbers of our Asiatic subjects, of every caste & description, with veneration & affection: and there are happily still living some amongst us of the same character.

"It is true, that the object they had more particularly in view has, in some measure, failed, & few good converts, it is generally imagined, have been made; but let it be remembered also that *they have laboured under possible disadvantage*; they have scarcely enjoyed a mere toleration under our Government, & received no kind of assistance whatsoever; that they were few in number, & perhaps I may say, without injustice, that they erred (as the best might err,) in the means which they adopted: but that they have done much good by the purity of their lives, & by their zeal in spreading instruction, this will admit of no denial; and I doubt not that I may say, without the danger of contradiction, that *few and poor* as these men have been, without authority or power to support them, a greater & more extended portion of heartfelt respect for the European character has been diffused by their means throughout this country, than by all the other Europeans put together. We have, in my humble opinion, my Lord, kept ourselves *too far from the Natives*. We have despised their ignorance, without attempting to remove it,—and we have considered their timidity (*the natural result of their being trampled upon by one race of conquerors after another*) also as an object for our contempt; at the same time, that we have viewed the cunning of their character (which is ever the natural resource of ignorance & weakness) as the completion of all that is vile & deceitful,—

"Thus have we continued a system of neglect towards the interests of our Native subjects, in points the most essential to their every happiness, throughout the whole of our Governments in this country.

"Fain, my Lord, would I see a change in this particular ; and I seize the opportunity which the present moment affords, to press the justice & the policy of the measure on the attention of your Lordship's Government.

R. H. KERR,

Senior Chaplain of Fort St. George, Madras, Nov. 3, 1806 "

Mr. T. Yeates continues thus :

The Society for Promoting Christian Knowledge has been the constant and liberal contributor to the Danish Missions, in the East Indies, the century past. It has been through the munificence of this Society that those Missions flourished at several periods under the labours of Ziegenbalg, Schultz, the eminent Swartz, & their assistants, whose usefulness was thereby greatly enlarged & encouraged. But the most extraordinary circumstances are that, during the experience of a whole century, that excellent Society has not been able from this country to furnish & establish Missions of their own, but is still indebted to Foreign Churches for a few persons to proceed abroad in quality of Missionaries ; whereas in every other quality & capacity men are to be found ready to embark at any time in the Military, Naval, & Civil departments ; men of talent, & of highest class of Society. I shall not presume to make any further remarks on this point.

The Missionary stations of the Danish &, if I may so be allowed, Anglo-Danish Society, were (1). Tranquebar, in the country of Tranjore : commenced 1708. (2). Madras, or Fort St. George, for the Conversion of the Heathen : first opened by the Rev. Mr. Schultz, 1728. (3). Cudalore, near Fort St. David, 1737. (4). Calcutta, in Bengal, 1758 : & (5). Madura, at Tirutchinpally, the capital of that kingdom, in the year 1766.

There is every reason to conclude that the S.P.C.K. have endeavoured under all the circumstances to produce the requisite supplies of Missionaries : & amongst other plans for this end, one appears to have been projected of a new & most flattering aspect, and this I shall now relate, with the circumstances of it, as I find it so well & ably drawn up by a gentleman, who had the best information in several important parts of this whole relation.¹

The S.P.C.K. put a question to their Missionaries some time ago : " Whether it would be practicable to employ the SYRIAN Christians in their Indian Missions in conjunction with them, the German & Danish Missionaries ? " In reply

¹ *Christian Observer*, vol. XI. Feb., 1912, p. 107.

to this query, the Missionaries drew up a memorandum, stating their REASONS WHY THEY DECLINED A UNION with those SYRIAN priests, as they held doctrines which militate against the Thirty-nine Articles of the Church of England, the Augustine Confession, & the Nicene Creed.

This Memorandum which the Board deemed proper to be submitted to public inspection, is as follows :¹

"Already, in 1725 & following years, our predecessors, the Missionaries at Tranquebar & Madras, by the advice of their friends in Europe, endeavoured to make acquaintance with the dignitaries & priests of the ST. THOMAS or SYRIAN Christians, & to unite them with the Protestant Church ; or, at least, *to bring them to agree in doctrines with the Protestants.* They hoped that the hatred of the SYRIANS against the Papists would favour such a union.

They employed for this purpose a very learned divine of the Reformed Church at Cochin, the Rev. Valerius Nicolai, and they spoke with several Syrian priests that came to the coast at different times. But they were at last *obliged to give up all hopes of such a Union.*

The following abstract of the result of these researches will shew how unfit the SYRIAN clergy are to be PROTESTANT missionaries.

"The SYRIAN Christians are split into sects directly opposed to each other, yet equally receding from the Orthodox doctrine of the Christian Church ;—Nestorians & Eutychians. They pray, moreover, to the Virgin Mary & to the saints (though not precisely to the same as the Church of Rome), & desire their mediation. They believe that good works are meritorious. They hold the doctrine of the works of supererogation. Their public prayers & administration of the Sacrament are in a tongue not understood by the people.

"Celibacy has grown customary among their priests, though it is not enjoined. Thus their doctrine militates against the 2nd, 5th, 11th, 14th, 24th, and in a manner also against the 32nd Articles of Religion, & against the Nicene Creed.

"They are so ignorant that they could not even be used as sub-assistants to their native Catechists, and of course, as such people used to be, they are obstinate & would demand of us to confirm to their persuasion & ritual, instead of conforming themselves to that of the Church of England.

"Their proper language is not SYRIAC, but the Malayalim idiom. They only make shift to read as much SYRIAC as

¹ Account of the Society for promoting Christian Knowledge, 1811.

is necessary for celebrating the Mass, & reading their Liturgy, which are almost the same with those of the ARMENIANS.

"The caste out of which all the priests are taken are the Cassanares, & the priests claim an equality with the highest caste of that country, the Nairs; and, on this account, they have hardly any intercourse with people of lower caste, whereby they incapacitate themselves for the propagation of Christianity.

"We hope that the above reasons will justify our request, that we may be *excused from admitting those Christians* to a Union of Faith with ourselves, and to the office of teachers in our Orthodox congregations, in violation of our ordination oath."

Mr. T. Yeates observes :

Such is the Report of the Danish & German missionaries whom the Society in England was pleased to consult in order to determine on their benevolent plans! It is, however, *sincerely to be regretted* that things were not better understood by those MISSIONARIES, who, certainly *had not sufficient grounds* to move without exception, such a formidable charge against the main body of the Indian Christians: NEITHER had the *opportunity of travelling* among them, & examining for themselves their character, but *from hearsay and report only*,

There is, moreover, *a want of that Discernment necessary* in the marks of Difference of the Communion of those Christians; & also some warrantable conclusions from their Books, their Liturgies, & Rituals, requisite in this affair, of which we have not the least notice and, consequently, such a Report is *justly questionable* in every form of it, AND *not to be depended on*.

Whatever might be the cause, it is certain, those *Missionaries were not very well pleased with the proposition; nor did they want for associates, the priests of the SYRIAN Church, whose language they did not understand, and whose books they could not read.*

The event proved DISASTROUS, in preventing the intended benevolence of the Church of England, but that an affair of such interest may be fairly canvassed, I shall, with the permission of my reader, here subjoin the arguments of the well informed writer above alluded to :

1. "The Missionaries therefore, it is obvious, *had no knowledge themselves of the SYRIANS* who live in a country far remote from them; but they had found some notices of them in looking over the journals of their brethren the Danish missionaries, between the years 1725-

1738, as appears from the Extract above mentioned where no allusion is made to any communication of a later date."

2. "*These former missionaries also had not themselves visited the SYRIAN Christians; but they had seen, (as appears by the extracts from their journals), some SYRIANS evidently of the Romish Church, who came to Madras on a pilgrimage to St. Thomas's Mount, as is usual with the Roman Catholics in India.*

3. "That the only Syrians they saw were of the Romish Church is fully proved by these very extracts, which ascribe to them the use of 'Missals and Mass' the acknowledgment of 'the supremacy of the Pope' & subjection to a Portuguese bishop, etc, etc. Such SYRIAN Christians as have joined the Church of Rome are well known to be in a degenerate & most illiterate state, and they are justly so described by the missionaries.

"But it does not appear that they ever saw one of those SYRIAN Christians of Malayala who continue separate from the Church of Rome. They state, indeed, their having seen a Nestorian SYRIAN priest; but he also must have belonged to the Church, for he spoke of 'the adoration of the mother of God,' and informed them, that he had been ordained by Mar Gabriel, a Nestorian bishop, who 'celebrated Mass, used a Missal,' and who, we are afterwards told, when solicited to unite in the true Orthodox doctrine, answered 'in a papistical strain.'

4. "The journals of the Danish missionaries further record, that they had some correspondence with Valerius Nicolai, a Dutch minister at Cochin, respecting the SYRIAN Christians. It appears that, about the year 1729, Mr. Nicolai had written several letters to a SYRIAN bishop, one Mar Thomas, with a view to reclaim him from an error in doctrine by proofs from Holy Writ, (the bishop maintaining, as is alleged, a tenet of Eutyches, that CHRIST had but one nature,) but this bishop had declined giving any answer till he should receive permission from his Patriarch in Syria.

5. "From the perusal of these journals the Society's present missionaries had come to the conclusion, that the SYRIAN Christians of Malayala 'are Nestorians,' & wor-

1 When the present Editor pointed out the *jupph* symbol (Note 82) on the frontal of an American altar, as in Armenian churches, saying to the Japanese minister "you have Bud-

dhist symbols here!" He replied, that it was Nestorian and he had "no use for Nestorians or for Buddhists as neither of them are Christians."

ship the Virgin Mary," and that, therefore, they cannot be admitted to an ' Union of Faith ' with themselves.

6. " Such is the account which, in the year 1811, the Society for Promoting Christian Knowledge have thought proper to publish respecting the SYRIAN CHRISTIANS of Malayala.

" Its publication, however, could only have been proper on the supposition that no more recent & authentic accounts of this interesting people could be obtained. It is possible, indeed, that the worthy Missionaries of the Society, who are chiefly Germans, & have little intercourse with the English in India, were ignorant of the existence of any such accounts.

" But it seems hardly possible that, to some members at least of the Board for managing the affairs of this Society, it should not have been known, that in the year 1805, the Madras Government sent the Rev. Dr. Kerr, senior chaplain at the Presidency of Madras, on a special mission to Malabar & Travancore, (before Dr. Buchanan visited those countries,) in order to investigate the state of the SYRIAN & other Christians, and that the official Report which this esteemed & much-lamented clergyman made to Lord William Bentinck, was afterwards published under the authority of the Supreme Government of India.¹

" If they had paid the slightest attention to this Report, it would probably have prevented their present publication. It would at least have prevented their charging the SYRIAN Church of Malayala with the errors of Rome; for it would have clearly pointed out to them the distinctions which exist among the Christians on the Malabar coast, & must have convinced them that the account which they have given to the world, under the sanction of their authority, referred principally, if not wholly, to the SYRIAN Roman Catholics, and NOT to the *true* SYRIAN Church of Malayala.

7. " In one important particular, the journals of the Missionaries confirm the more recent intelligence; we mean, as to the respectable character of the SYRIAN Clergy in their own nation. It is stated, ' that the priests claim an equality with the highest caste of that country, the Nairs.'

" It may be expected, that when such shall be led to turn their attention to Biblical Literature, they should

¹ See *ante* p. 90. *Ed.*

make some proficiency in it. As to their incompetence to instruct the poor on account of their difference of rank, such an objection would apply equally to the Clergy of England.

Give them the means of studying the Bible in their vernacular tongue, & let them imbibe its spirit, & we have no doubt that any difficulties arising from difference of rank will speedily vanish.

8. "In regard to a

UNION WITH THE SYRIAN CHRISTIANS

in India, even supposing it to be at present impracticable, either on account of the political circumstances of the country—they being the subjects of another State—or on account of certain Difference of Religious opinion or practice; yet surely there is nothing, even now, to prevent a friendly intercourse with them? or, as the late Bishop of London expressed it, 'such a connection as might appear to both Churches practicable and expedient:' such a connection as should tend to their improvement in Scriptural knowledge, as well as to their civil happiness. Such a connection as this, we will venture to add, in the words of that lamented Prelate, 'would be a happy event, & favourable to the advancement of Religion.'

9. "A Union, therefore, with the SYRIAN Christians, at a future time, ought not to be accounted a visionary object. At present, however, they only want our countenance, and the means of instruction. 'They are *descended from the 'first Christians at ANTIOCH,'*' (at least with MORE CERTAINTY than we can trace the descent of almost any other people,¹ they maintain a Primitive character, and can boast of an Antiquity to which we cannot pretend, and although, in respect of refinement & learning, they may not be deemed worthy to sit at meat with us, yet we may give to them, & it appears that they would thankfully receive, 'the crumbs that fall from our table.'

10. "What can we, as a Society embodying within its pale the constituted authorities of the English episcopate,—what can we do to raise this Ancient, but fallen and oppressed Church, to a participation of the privileges with which the Divine Mercy has favoured us?

¹ Cf. *ante* pp. 8, 106. *Ed.*

² Except that of the MAHAYANA

Buddhists (as traced in the foregoing Notes) from EDESSA. *Ed.*

“Can anything be done to enlighten her darkness? to rectify the errors produced in the long lapse of ages, by her isolated state, & by her destitution of the means of Religious Knowledge? Can any thing be done to protect her against the oppression of the Native governments, and against the insidious arts of the Romish Church, aided by the terrors of an Inquisition? etc., etc.”¹

By the ninth Article of the Church of England;

“THE VISIBLE CHURCH OF CHRIST

is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments duly ministered, according to CHRIST’S ordinance, in all those things that of necessity are requisite to the same:” and by the same Article of Religion, the Churches of Jerusalem, Alexandria, Antioch, and Rome, are condemned as having erred not only in their living & manner of ceremonies, but also in matters of Faith:—at the same time, the Church of England prays for the HOLY CHURCH UNIVERSAL:² and “for the *Universal Church*, that it may be inspired continually with the Spirit of Truth, Unity, and Concord;”³ and also, “for the good of the Catholic Church,”⁴ from all which it may be concluded that the Church of England charitably hopes & prays for the Faithful of all Nations professing the Christian name, notwithstanding outward & visible difference of other large portions of the Christian world, & their departure from the pure light of the Protestant faith, & primitive institutions of Religion.

Likewise, in the Ecclesiastical Canons it is enjoined, (Canon LV), “Before all sermons, lectures, & homilies, the preachers and ministers shall move the people to join with them in prayer, in this form, or to this effect, as briefly as conveniently they may: ‘Ye shall pray for CHRIST’S holy Catholic Church, that is, for the whole Congregation of Christian people dispersed throughout the whole world,’” etc.

By which we may see the manifest difference between Protestant charity & Catholic bigotry, and learn that CHRISTIANITY is not confined to one country or nation, but is dispersed over the face of the whole earth, wheresoever the Name of

¹ *Christian Observer*, (Vol. xi. p. 107.)

² Litany.

³ Prayer for the whole state of Christ’s Church militant here on earth.

⁴ Prayer for all conditions of men.

CHRIST¹ is named, & His holy Gospel preached; and that in every Nation wheresoever even two or three meet and assemble together in His Name, He is present with them.

CHRISTIANITY *forbids the thought that all those Churches have perished from the Salvation of the Gospel*, which in ancient times have been pronounced "heretical" by dogmatical Councils,² too often the result of Bigotry and Opposition, rather than dispassionate Truth and Reason.

The existing remains of the Oriental Churches are standing Monuments of

THE EVERLASTING TRUTH OF CHRISTIANITY,

which, neither Time has destroyed, nor human power overthrown; and which, like the adamant³ine rocks, have withstood the rage of persecuting violence, & the revolution of Empires; and considering all the circumstances in which their history stands connected, it seems a duty incumbent on the flourishing Churches of Europe at this elapsed period, to strengthen & build up their venerable ruins, to cherish & enlighten their faithful priesthood; and to *restore them to that condition WHEREBY they may become the GRAND LUMINARIES*⁴ of Evangelical Truth to the Nations around them. (T.Y.)

The following italicized passage from a chapter headed "COMPARATIVE RELIGION" occurs in a book published in Boston, U.S.A. in 1895, which is entitled "*An American Missionary in Japan*" and "Dedicated to all my fellow-workers unto the Kingdom of God in Japan":—

"Christianity alone brings the Knowledge that God is our Father.

"Some sects of Buddhists teach that the followers of both Buddhism and Shintoism worship many beings. Among scholars the idea of a Supreme Being, though not his worship, is common.

"Christianity alone teaches that this Supreme Ruler is our Father, and that we are his children.

"'Why is God called our Father?'—Because his love is greater than a human parent's love."

¹ *Ante* p. 104 and n. 1. on meaning of the Name, whether rendered "Maitreya, Milô Itô, Miroku, Miryok Fu, Messiah or Christ;" and note that in the Oku-nô-in on Kôyasan a large statue of Miroku, throned on the Lotus, and holding the Tûma-

Pearl with both hands, has a Funagata-Ship aureole with a Triple prow. (See *ante* p. 190.)

² Note p. 57, Nestorius at Ephesus.

³ Diamond, see Index.

⁴ Note 53, Illuminators, also p. 199.

We fervently hope that a study of the references in our Index to the Doctrine of AMITĀBHĀ—which was taught in the First Century Anno Domini—may disabuse the mind of Oriental Seekers after Truth of all such cruelly untrue statements.

And let us all strive to remember the words of the great Christian philosopher Justin Martyr in the Second Century: "Those who lived under the Eternal Reason [Word and Truth] as Sociates, Heraclitus, and such like men *are* Christians, even though they were reckoned to be Atheists in their day." (*Apology*; 46). EDITOR.

IX.

(Note 33.)

List of MONASTERIES in the FAR EAST and in the CHRISTIAN WEST whose titles correspond; (cf. *ante* p. 283).

Good Place (善キ場所) *Yoki tokoro*.
 Beautiful Place (美シキ所) *Utsukushiki tokoro*.
 Bright Place (光アル所) *Hikari-aru tokoro*.
 Joyous Place—(most famous Abbey, Netley, in England)
 (悦バシキ所) *Yorokobashiki tokoro*.
 Dear Place (親愛ナル所) *Shin-ai-naru tokoro*.
 Dear Island (戀シキ島) *Koishiki shima*.
 Sweet Vale—(in Spain)—(甘谷) *Umaki tani*.
 The Delights (歡喜) *Yorokobi*.
 Good Haven (善キ灣) *Yoki minato*.
 Good Nest (善キ休息) *Yoki yasumi*.
 Good Mountain (善キ山) *Yoki yama*.
 Holy Valley (聖谷) *Kiyoki tani*.
 Blessed Valley (祝セラレタル谷) *Shukku-seraretaru tani*.
 Valley of Peace (平和ノ谷) *Heiwa no tani*.
 Valley of Hope (希望ノ谷) *Kibō no tani*.
 Good Valley (善キ谷) *Yoki-tani*.
 Valley of Salvation (救ノ谷) *Sukui no tani*.
 Bird's Nest (鳥ノ巢) *Tori no su*.
 Sweet Fountain (甘キ泉) *Umaki izumi*.
 The Way of Heaven—(Daijō) (天路) *Ten-no michi*.
 The Gate of Heaven (天門) *Ten-no mon*.
 God's Yoke—(Yōga, Mikkyō I) (神ノ軛) *Kami no kubiki*.
 The Portion of God (神ノ分前) *Kami no wakemae*.
 The Peace of God (神ノ平和) *Kami-no-yawaragi*.
 The Brightness of God (神ノアルサ) *Kami no Akarusa*.

- The Field (culture) of God (神ノ田野) *Kami no hatake*.
 The Place of God (神ノ所) *Kami no tokoro*.
 The Haven of Salvation (救ノ灣) *Sukui no irie*.
 The Happy Meadow (幸福ナル牧場) *Saiwai naru makiba*.
 The Blessed Meadow (祝セラルタル牧場) *Shuku-seraretaru makiba*.
 The Blessed Wood (祝セラルタル森) *Shuku-seraretaru mori*.
 The Rule (規則) *Soku-kite*.
 The Resting Place (巢ヲ作ル様ナ所) *Su-o-tsukuru tokoro*.
 Consolation (慰安) *Nagusame*.
 Abundance (豊富) *Yutaka*.
 Joy (歡喜) *Yorokobi*.

EDITOR.

X.

(pp. 109, 177-78.)

According to Papinot's *Dictionnaire* (p. 900) the ancestor of the Hada clan was the Lord Yuzuki-no-kimi (弓月君), a descendant of the T'sin dynasty (秦) (B.C. 249-206), who became a Korean prince, but migrated to Japan with a great number of his compatriots in A.D. 283.

In the reign of Nintoku-tennō (who was the son of Ōjin and grandson of the Empress Jingō) the members of this clan were sent to different parts of Japan to teach sericulture (桑), A.D. 312-399. For this Emperor, studying his subjects' welfare, favoured agriculture (農), dug canals, built storerooms for rice, etc., and relieved the farmers of taxes for many years.

Yuzuki's grandson Saké-no-kimi (酒公) caused mulberry trees to be planted everywhere, and largely developed the silk-culture. For many centuries the Hada clan was entrusted with the silk-industry, after the Emperor Yuiyaku (A.D. 457-479) had awarded Sake-no-kuni the title of "Uzumasa," which in Chinese characters (太秦) is the "Ta-tsin" of the Nestorian Stone in A.D. 781.

Tradition says that a hundred youths and maidens fled to Korea to escape from the horrors of the forced labours in building the Great Wall of China for the tyrant Shi-kwang-ti, who beheaded hundreds of scholars in B.C. 246.

Another tradition says that Jews—i.e. Yüetchi—were involved in these calamities.

Both traditions should be investigated together with the ISRAEL-WELL at Uzumasa.

EDITOR.

XI.

(pp. 246-247.)

The following account gleaned by Alban Butler from the works of contemporary authors and eye-witnesses is too important to ignore when considering this influence Eastward, half a century later, upon Bodhi Dharma, the Wall-gazer.

"Simeon Stylites was in life and conduct a subject of astonishment, not only to the whole Roman Empire, but also to many barbarous and infidel nations.

"The Persians, Medes, Saracens, Armenians and Scythians had the highest veneration for him.

"The Kings of Persia thought his benediction a great happiness.

"The Roman Emperors solicited his prayers and consulted him on matters of the greatest importance.

"He spent 37 years on four pillars of increasingly varied heights.

"When he died, A.D. 459, the people *all over the East* kept his festival with great solemnity."¹

Quoting St. Maximus, Alban Butler further says (p. 872) that the Apostle Paul was rapt to the Third Heaven—the Tushita Palace of MAITREYA?—and there consecrated to the Apostleship, having learned among the Angels what he must teach for the Conversion of the Nations, (cf. *ante* p. 137).

The Early Catholic teaching set forth the Nine heavens—each ruled by an Angelic Order—through which Christ ascended in the Nine days between Ascension Day and Pentecost—when, being received at the Right Hand of God in the Tenth heaven, He poured forth the Holy Spirit upon His waiting Church. (Acts I and II, also Note 29).

This truth is set forth in the Nine tiers of the white marble Altar of Heaven at Peking—the Tenth symbolizing the Throne of God.

This Ascent to Jōdō—the Pure Land—is also seen in a Nine-storeyed Pillar (*Jap. Sotoba*) on Mount Hiyé, which is crowned by a flaming heart—the Pearl of Great Price!

EDITOR.

¹ *Lives of the Saints* pp. 19-23; an error p. 240 *ante*, for "thirty" read twenty-sev.n. *Editor*.

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* "God truly dwelleth within us. In us He prophesies. In us He abides, and this habitation, this holy temple consecrated to the Lord, is our heart." (*Epistle of Barnabas*, greatly revered at the end of the First CENTURY at Alexandria as that Apostle's teaching of 'The Way').

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* Many frescoes in earliest Roman Catacombs depict the DRAGON in place of a Whale in the story of Jonah, the Hebrew prophet's escape.

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* Here, in A.D. 400, Fa Hien "found all, without exception, following the LAW OF BUDDHA." [YAMAGUCHI]

† The Court music owed its birth to the Civilization of AFGHANISTAN (pp. 116, 148) which reached Korea *via* China. It is noted for its grandeur, rich tones and delicate rhythm. [GANDARA; YÜETCHI]

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* In the Okura Museum, Tōkyō, a Third Century Stone Lion from China of the ASSYRIAN type is preserved.

† In Roma Sotteranea it is noteworthy that Daniel thrown to the Lions by Darius, the Median King, B.C. 537, was a favourite motif; the merit of one Lion being shut, the other open like the DOGS OF FŌ. (Cf. p. 183).

§ Some of these Liturgies are identical, but I have simply quoted as given in the Text. Editor. ‡ Daughter of SHŌTŌKU TAISHI.

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* The Six Language Arch, near Kalgan (akin to the Rock of Behistun) was erected in Kubla Khan's reign, when Polo finding the daily records of the MONGOL Court were kept in Six Languages, applied himself to studying them and their distinctive characters.

The same Cross is at the base of each side as that on the STANFU Stone, and on two vases before Kōbō Daishi's sleeping place; and the Gōbutsu, the Central Sun between the Four Kings, is beside each Cross.

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* At Hōryūji—"Rising of the LAW temple"—MIROKU is the *honzon*, whose halo—a Phoenix exquisitely carved—was a gift from Shiragi, Korea.

CLOUD-shaped CROSSES on the top of the columns, and the SVASTIKA-formed railings are also notable features of this temple, founded A.D. 607 by Shōtoku Taishi.

The Phoenix temple—Hō-ō-dō was built A.D. 589 by Prime Minister Soga-no Umako, in form of a Phoenix with two bronze images of that Bird on the roof.

† In *Roma Sotterranea*, Noah rising out of his coffin—an Ark on the Sea (Jap. mikoshi)—is constantly painted under the aegis of an overshadowing Phoenix, which was a Title of CHRIST.

The Phoenix is the "Crest of Hōryūji."

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* In A.D. 260 Mello, a Welsh monk, evangelized a Celtic tribe in N. GAUL, and founded a church near Rouen.

† In *Roma Subterranea*, (pictures in the Catacombs) both the Ram, Gazelle, and Stag represent CHRIST.

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* Arnobius (*d.* 327), writing before A.D. 301 in North Africa, classed the Sinites with Parthians and Medes as hearty believers in the True Faith, sharing the Sacraments of the One Great NAME, and turned by that LOVE to modify their harsh ways by the acceptance of PACE.

† The Bon Pastour is the chief honzon in the Roman Catacombs—ubiquitous.

‡ Shi-temo-ji founded A.D. 533 by Shōtoku in Japan, 150 years before Amogha Vajra's birth.

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* In the Roman Catacombs the Eight-rayed Star is depicted above the Wise Easterns from TARTARY when adoring the Divine Babe, (cf. pp. 2, 53).

† The S. P. O. K. is an immense Silent Force for good.

Founded A.D. 1698 by five men (three of whom "through Excessive Modesty concealed their Names") it has published in over 150 languages, Religious books, Grammars and dictionaries for Missionary use.

Besides original works by JAPANESE theologians, including Prof P. Y. Sasaki's "Nestorian Monument in China," (price 10/6) it is doing admirable work in the field of Universal Church History.

‡ The Taizō and Kongō-kai Symbols appear in the Earliest Catacombs; (cf. p. 252, n. 5, Kongō Dai Nichi.)

§ Founded by ALEXANDER the Great, c. B.C. 325, i.e. 154 years after GAULAMA's death, so compare "the youthful Buddha's education in its University," with ante pp. 114, n. 2; 264, and n. 4, for Aramaic was the Language spoken by The Christ and His disciples.

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* Cf. 2 Chronicles 16, 9.

† This Boat is draped in RAINBOW colours.

‡ In *Hermas' Vision* it is encircled by Twelve Mountains; (cf. p. 145 with inscription of *Didaché*, "the Teaching of the Lord through the Twelve Apostles, p. 136)."

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* This fact has an important bearing alike on the GALLICAN and MARXANA Use; the Mikkyô Doctrine and Medicine of Immortality, (pp. 109, 116, 253, n. 1; 256); and on the Antiphonal Singing introduced into Higher Buddhism by As'vaghosa (the contemporary of the Beloved Disciple), and by St. John from Ephesus in Asia Minor to the Far West; (cf. also pp. 157, 209).

In his illuminating book, "*The Temple and its Services*;" Dr. Edersheim says there is no reason to doubt that the 'Gregorian tones' preserve a close approximation to the Ancient Hymnody of the Temple chanted in response by Two Choirs, (cf. Ezra 8, 10, 11; Neh. 12, 27, 40; cf. p. 240).

The description of this Service of Praise (2 Chron. 5, 13) should be compared with our picture of the Cambodian Basilica, p. 38.

Dr. Edersheim also points out why the allusions in the Fourth Gospel and Apocalypse have so "marked a peculiarity and charm," is because the Apostle, being "Known to the High Priest" (John 18, 15, 16), must have been fully acquainted with the Temple of Jerusalem and its Services (cf. Rev. xix 1-7 with v. 9-13; vii, 10, 11).

† "So the Father is God, the Son is God, and the Holy Ghost is God;—and yet not Three Gods, but one God." (*Athanasian Creed*, p. 230, n. 3).

‡ At the Agapé in Pietro à Marcellino the Great Fish is on a Tripod: and at the Celestial Banquet Incense burns on each side of a Tripod, and the Pine tree is in front, (plate 157, *Roma Sotteranea* by G. Wilperth). See, also, *Vibia*, ill. p. 177 ante).

§ Tsin is "the Land of Sinim" of the Hebrew prophecies.

|| Now called Lodiana in N. W. India; cf. p. 140.

- Ullambana, (亡闍維) 59, 160, 244, 251-5, 258, 284, [ALL SOULS]*
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* The observance of All Souls' Day, first introduced at Clugny monastery A.D. 998, became general in Europe. On this day, Nov. 2nd, prayers and offerings are made for the dead in all Roman Catholic countries.

All Hallows—i.e. All Saints' Mass—was first definitely instituted, A.D. 835, preceded by Pontifices, Bell-rings and Ceremonies of Diadical origin. See Dent's *Everyman's Encyclopedia*, p. 195.

† Its Sungō, Mountain-name, is Hōkō-san (峰岡山) PHOT NIX; the chief image is a golden Miroku, presented by a Shintō King to Empress Suiko; and a golden Kwannon was a gift from Kudara in Korea.

‡ This, the Symbol of New Birth (p. 227) belongs, like the English white Water-lily, to the *Nympha*-genus of beautiful aquatic plants, so that the Mahāyāna term "Lotus-born" (p. 260) is intimately connected with the "Ad Nymphas," or "Ad fontes S. Priscillæ" cemetery of Priscilla, so called from the Baptismal tanks or fonts found there in which the Apostle Peter baptized in the First Century.

[Cf. the Lotus-lake or Pool, pp. 180, 239].

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 Youth, 119, 266
 Yuetchi, 113, 162, 209, 243; Great,

As this was contemporary with the sojourn at Rome of the Parthian princess, who was aunt to Anshī-Kao, there is good ground for believing that the Amitabha sutra is—*San Bukkyō*—taken by that Prince-monk to the Chinese emperor, via KHORAN, who permeated by these Doctrines which were also taught in *Saddharma pundarika* (*Hokt-kyō*) by Nāgādjuna, whom many reckon to be “the first father of MAHAYANA Buddhism,” (p. 260).

The many baptismal dragons found in the Catacombs resemble those depicted with Kwannon and Dai Shichi (pp. 143, 196), which are visible in the Black Monk's cave and in Luna temples (114, 133), and in pictures of Kōbō and Dengyō Daishi (pp. 204, 206).

The Well “3ft. deep, indwelt by a Fish,” on Mt. Tientai, where Kanahin worshipped (p. 199, 248), was doubtless a Baptismal font into which Christ, the Heavenly Fish, the Messiah-Dāg, the True Ichthys, descending it became a saving Fish-fountain, *piscina*, wherem “the little fishes” were born anew.

[See “*The Lesson of the Catacombs*” by Rev. A. Henderson, 1920 (S.P.O.K. London; Macmillan Co., New York).

This helpful booklet illuminates the practice of Prayer for, and to, and by the Departed, as evidenced by innumerable Epitaphs found therein, inscribed when the Holy, Catholic, and Apostolic Faith was in its primitive purity.

* Everywhere prominent in *Roma Sotterranea* in Garlands, or as Sprays, or Rods, as in *Vision of Ilermas*, (p. 178).

† Doubt is thrown on the story of Jonah (Matt. 12, 40) because a whale's throat is so constructed that it can only swallow small fishes.

But in the Roman Catacombs it is the mystical Dragon of Evil (p. 129, 114) which is everywhere depicted to comfort the persecuted Confessors of The Name. [Cf. Isaiah 27, 1, Leviathan, Serpent, Dragon].

‡ Rainbow-throned (as in San Marco, Venice), 102, n. 3, 180.

§ Xavier “spoke the Language of the Heart” Cf. Fa Hien, (Foreword)

|| The password of the Sanyāsī—a Secret organization, whose 24,000 members are scattered all over INDIA—is “YISIU Nāsi Nāth ki Jai” “Victory to Jesus, Lord of Nazareth” [Cf. p. 239. n. 2].

- 100, 102, 139-40, 164, 178-4, 191, 237, 264 [Fō; Miroku; ORACLE; SHAKA; UDYANA]; Lessor, 109, 139, 170; Oracle, 187; [OMI; TRUTH]; Kings and Thomas, 110, 120, 237; Traditions, 114, 116, 119, 127, 142; Xmas, 287; Origin of *Saddharma*, 140
 Yuima, 226, 248; *Kyō*, 183, 247
 Yule, *II.*, 170, 242
 Yuten-ji, 205
 Yuzuf-zala, 114, 116, 164, [Testament of Joseph, 137; *Fumon-ban*]
 Zen, 144, 180, 247
 Zendo, (Shan-tō, 禅堂大師, A.D. 612-680,) 139, 190, 228
 Zenith, 208
 Zenkōji, 115, 135, 141, 147, 151, 169, 200, 204-5, 220, 255, 289, [MESSIAH]
 Zeno, (A.D. 489), 107
 Zion, 3, 7, 235
 Zoroastrian, 161
 Zwingli (A.D. 1484-1531), 197
 Zuigan-ji Caves, 216

ERRATA.

- Pages 116, line 23; 118, l. 4, for bishop read hermit.
 " 117, l. 27 for to read by.
 " 125, n. 3, for Torah read Ruach.
 " 133, 176, 190, 196, for funazoko read funagata, or funagōkō.
 " 134, 151, for Fir-tree read Pine.
 " 135 and elsewhere, for Mili Pō read Milé Pō.
 " 136, 171, 255 for Chang Chun read Chang Chu Chi.
 " 138, line 2 for Transactions IV, 22, read vol. V, part 1.
 " 140, line 19 after Repentance add by Kongo-sattva, a disciple of the Great Sun (p. 99).
 " 143, n. 3, for Bright read Brigit.
 " 152, line 25 for Wandoo read a Peking Royal palace (cf. *Mara-nāda*, pp. 134, 136).
 " 155, line 31, for an Italian read a cottage near Trèves in Gaul.
 " 163, line 21 for Chinese read Tartar.
 " 166, l. 1, for Indian read Tibetan.
 " 173, transfer reference⁽¹⁾ to A.D. 65, line 17.
 " 181, line 15, for Ohlof, read Lord.
 " 188, line 20, for Fennelona read Fenollona.
 " 191, line 14 add Karuibilim is an untranslated ASSYRIAN word.
 " 225, lines 15, 29, for hoshin read hōshu.
 " 228, line 14, add Clement of Rome described St. Peter as a mighty Athlete.
 " 236, line 24 for Shirne, read Shrine.
 " 241, l. 16, after Communion add in Westminster Abbey.
 " 282, line 22, read Kwachin, and omit Turfan.
 " 319, Index, to Magobius add Bishop of Caesarea.
 " 322, Index, Khotan, omit p. 236, and for 284 read 283.
 " 333, to WHITE Horse references add Revelation 19. 11-15.

Correct accents are Hinayāna; Lāo-tzu; Moroō; Nāgārjuna; Nūgas; Tāo; Tāoism, Tāo-an; Tāmo, Tōma.

N.B.—In the VIIIth Century Yakushi-ji, near Nara, some strange figures are carved on the stone pedestal supporting the bronze image of YAKUSHI which are recognisable as NEGROES.

This is a vital link with the Black monk Kokuhoshi (p. 132) and with the Cushoe—i.e. Ethiopian—missionaries named on the Sianfu stone (p. 281).

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