



# THE BUDDHIST RAY

"HAIL TO THEE, PEARL, HIDDEN IN THE LOTUS!"

VOL. II.

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## A FEW FABLES WITH MORALS. (FOR CHILDREN.)



MAN stood all day on London bridge with a tray full of sovereigns, fresh from the mint, offering them at a penny a piece, without selling a single sovereign. —

CHAMBER'S "BOOK OF DAYS", Vol. II. P. 634.

MORAL:—Do n't be discouraged because the throng mistakes the Good Law for dross: offer it freely; and bear always in mind that "it is one of the most beautiful compensations of this life, that no man can sincerely try to help another without thereby helping himself."

\* \* \* When a jew marries a christian girl she has invariably a good time; but when a christian marries a jewess she has a hell upon earth very soon after marriage, even though he be an ignorant pauper and she a highly cultivated woman, coming from good stock and financially well endowed.—*Public Opinion.*

MORAL:—Do n't marry an enemy of your faith; or, better still, do n't marry at all. Marriage is not the soul's highest mission.

\* \* \* Bishop, the spirit-medium or "mind-reader", fell, a few days ago, into a trance. "Christian scientists" were summoned, supposed him dead, were anxious to see what made him a "mind-reader", and held an "autopsy"; in other words, vivisected him. The poor medium is now no more; but the doctors are,—though under bonds to

appear in court to answer to the charge of manslaughter.

MORALS:—(1) "Make haste slowly". (2) Do n't imagine that the dominant schools of medicine, or the churches, know more than you know about man and his connection with the body.

\* \* \* After all that the spiritualists have said and done in defense of theosophy, madam Blavatsky's letter to the national theosophical convention at Chicago denouncing spiritualists as enemies and "blind worshipers of illusionary phantoms of the dead" sounds rather inconsiderate, not to say ungrateful.—*Freethought.*

MORAL:—Honor the buddhist flag: do n't let the missionaries palm you off upon the public for a christian: be honest, and you will neither deserve nor receive a snubbing.

\* \* \* Benjamin Lundy was a quaker, living in the United States at the beginning of this century. He was deaf. He was a poor man. He was in feeble health. He was a poor speaker. But he was on fire with the wrongs of the slave. He travelled on foot from town to town and from state to state, holding meetings wherever he could get a few persons to listen to his broken words. In 1826 at Boston he converted W'm L. Garrison. Garrison was an able speaker, and a fiery writer, who went straightforward through prisons and murderous mobs on to that final victory in 1863, when by the proclamation of president Lincoln, every slave in the United States was set free.—H. S. O.

MORAL:—You may not have the treasure of a Ctesus at your command, but you have certainly your tongue and feet, and can go out among your friends and get a subscriber for the RAY, and so, peradventure, through the Good Law set one of the many spiritual slaves about you free.

[Continued.]

## PRACTICAL CHARITY.

## A BUDDHIST'S FELLOW-CREATURES.

You love your fellow-creatures? So do I,—  
But underneath the wide paternal sky  
Are there no fellow-creatures in your ken  
That you can love, except your fellow-men?

Are not the grass, the flowers, the trees, the birds,  
The faithful beasts, true-hearted without words,  
Your fellows also, howsoever small?  
He's the best lover who can love them all.

—CHAS. MACKAY.

Cruelty assumes different forms. One very common species of it is that of catching and caging wild birds: larks in particular. We are sorry to see that this practice is not confined to the low and the ignorant, but that cages may be seen at the windows of the high and educated. It is a poor sort of amusement at the best; and there are evils connected with bird-snaring, such as *burning out the eyes* of the little songsters, that make it terrible to contemplate. Let us follow the advice of the poet Coleridge—

Never to blend our pleasure or our pride  
With sorrow of the meanest thing that  
feels.

—London City Press.

One of the proofs that the taste for flesh is not natural to man is the indifference that children display for such meats, and the preference that they all give to vegetarian foods, such as milk, pastry, fruits, etc. It is of the first importance that this primal taste should not be suffered to degenerate, and that children should not be brought up to be carnivorous; if this is not a question of health, it is one of character; for in some manner, which experience reveals, it is certain that the great eaters of flesh are generally cruel and ferocious beyond the majority of men. This observation is drawn from the consideration of all places and periods.—J. J. ROUSSEAU.

Take not away the life you cannot give,  
For all things have an equal right to live.

—OVID.

All animals can be made happy or miserable by the way in which you talk to them.

The docking or cutting off the tail of a horse is a cruelty that lasts through life. They can never, after this cruel operation, brush off the insects that will make their life every summer a torment.—*Exch.*

Take a horse, cut off the hair of his body and dock his tail, put him in harness with a short check-rein, hitch him in the sun where the thermometer is as high as ninety, and where flies are numerous. If he is a horse of common-sense, he will take the first opportunity to run away and destroy your carriage, and dash out your brains (if you have any).—*Brooklyn Star.*

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.—*Proverbs.*

They come and sing no more! Their wings, heads and whole bodies, in countless thousands, have been sold for ornaments to gratify female pride and vanity. We never see a woman's bonnet bordered with the carcasses or wings of the slaughtered songsters of the forest that it does not remind us of the coffin and the grave-yard.—*New Orleans Picayune.*

Of old there were only three diseases: desire, want of food, and decay. Owing to the killing of cattle there sprang up ninety-eight diseases. This old sin of injuring living beings has come down to this day. Innocent cows are killed.—*Brahmanandhammika Sutta.*

He that buys butcher's meat or poultry violates the buddhist scriptures. For by paying the butcher for meat he has killed, the buyer shares his sin by "sanctioning" his act. I have listened with amusement to the sophistical argument that the sin is with the butcher and not with his sanctioning and abetting customer.—H. S. OLCOTT.

Whence, O mortal man, this gush of blood  
Have you derived, and interdicted food?  
Be taught by me this dire delight to shun,  
Warned by my precepts, by my practice  
won;

And when you eat the well-deserving beast  
Think on the laborer of your field you  
feast!

—OVID.

Some athletes and fighters think they must have a great deal of meat to keep up their strength. That is a mistake, I think; and they injure their stomachs by it. I eat a great deal of cracked wheat and foods of that kind. Then I live in the open air as much as possible. That, I find, is one of the most essential things to keep up a man's vitality.—MULDOON (the prize-fighter).

[To be continued.]

ASTROLOGIC AND PHILOLOGIC  
QUACKERY.

We have hitherto been under the impression that our knowledge of the jewish-christian scriptures is tolerably good; at least for "godless" lay-buddhists. We have read these scriptures in the original tongues (hebrew and greek)—something, by the way, which very few christian preachers, let alone laymen, have done—to discover the "mysteries" they are supposed to contain. But it seems that we have labored under a delusion; for, open before us lies an astrological book entitled, "Mazzaroth; or the Constellations", in which we read as follows:

"A small temple of BOODHA, or BUDH, was brought from Ceylon some years ago, and exhibited in London, as here described. The name BOODH, or BUDHA, referred to primitive [hebrew] roots, signifies 'he who cometh', or 'he who should come'.—Matth. xi. 3. Heb. ix. 14—22."

It is a veritable surprise to us to learn that our LORD is spoken of in the jewish-christian scriptures; and it makes us ashamed to think that, in the study of these, we overlooked this important fact! But let us read on:

"Buddhism holds that at intervals of vast ages a BUDDHA (hebrew, BATH, 'who cometh') is developed, who, though born of earthly parents becomes omniscient. This religion teaches, that as pain and instability characterize all existence, the aim of all should be to pass with the next BUDDHA into the golden region of NIGBAN, or annihilation. This is granted to all that attend to certain moral precepts and acts of worship."

This is not bad. But why call NIRVANA, first, a region, and then, annihilation? And why say that the perfect have wait for the next BUDDHA to be annihilated? The author evidently thinks that NIRVANA, like the christian heaven, is a place (annihilable instead of musical, however), guarded by some Peter or pope, who grants the "good" to enter after a satisfactory theologic entrance-examination has been passed.

"By such deep darkness has the light of primitive [!] revelation been overclouded; yet it may be traced in the name BUDDHA, which in the semitic dialects would mean, 'he who cometh', and in the blood-stained hands held up, typifying the atonement. By this name, buddhism is connected again with the sign Virgo, one of whose deccans is Bootes, 'he who cometh'".

Primitive revelation overclouded! Forsooth! Perhaps by such light-headed quackery as western astrology is—which is enough to overcloud the strongest reason. Reader; there is as much relation among the words BATH and Bootes and BUDDHA, as there is among the words Bath and Butcher and Bosh!

"The first BUDDHA, whose coming is recorded to have been in the 7th century B. C., appears to have taken to himself the promises of the Great One [Jesus] who should come, known to the heathen by the promise of Noah, 'he shall dwell in the tents of Shem', Job xix., and by that of Balaam, in whose widely circulated prediction of the 'star' this expectation was diffused among all nations."

It will be news to our brethren in Asia to learn that our LORD was the first BUDDHA, and that He applied to Himself the incoherent and often insane effusions of the jewish spirit-mediums.

"Ceylon has been earlier conquered by the hindus, whose acquaintance with the [jewish] prophecies has been often recognized, especially the one great prophesy, 'he shall come, the desire of the nations'. Hag. ii. 7."

If the author had the least conception of the depth of the contempt in which the brahminic hindus hold the jewish-christian scriptures she would not thus stultify herself. A blue-blooded hindu that "recognizes" these "prophecies" could, with financial success, be shown throughout India as a moral phenomenon.

The possibility of wresting the jewish-christian scriptures so as to make them support every idea or fact under heaven, ancient or modern, sane or insane, moral or immoral, is very well illustrated not only by this author, but also by ten thousand other, among whom Swedenborg stands prominent; for he could find a passage in them to support whatever idea his brain became big with.

Here is the lesson: The jewish-christian scriptures are unlike all other scriptures in the world, in this respect, that they are elastic and repercussive; that is to say, whatever you put into them, be it "prophecy", or "spiritual sense", that you get out of them!

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"THIS ANCIENT ONE [THE BUDDHA] IS OUR ANGEL,  
WHOM WE REVERE AND OBEY."—SWEDENBORG.



WE thank the Buddhist Aid  
Association for twenty-two  
subscribers.

—HUNDREDS of buddhists  
in Ceylon have given up their  
christian names for aryan.  
Well done!

—AT some church-"socials" in this  
state, wine is drunk by the young men  
and women until they are too drunken  
to walk home.—*Christian Advocate.*

—WHAT is mind? No matter!  
What is matter? Never mind!  
What is soul? It is immaterial!  
—*Notes & Queries.*

THE free thought of BUDDHA reject-  
ed caste, and the millions of India  
gave Him reverent and grateful wor-  
ship.—*Freethought.*

—IN Japan the mikado has just in-  
stituted an order to be bestowed only  
on women, and upon all such of them  
as shall in any way distinguish them-  
selves.

—IN the recently held christian syn-  
od, the bishop of Colombo, and his  
confreeres appealed to the christians  
not to give any help, in word or deed,  
to the buddhists.

THE main result of the european  
civilization is seen to be materialism,  
ungodliness, and cruelty. It has led  
europeans to beggar their neighbors,  
outwit their friends, and enslave their  
fellow-beings.—*Amrita Bazaar Patrika.*

—DIVORCES are scarcely allowed in  
Thibet, unless with the consent of both  
parties. Re-marriage is forbidden.—  
*Salinas Index.* These asiatics are at

least eighteen-hundred years behind us  
in refinement. For we marry, divorce  
and re-marry, twice a year, if we only  
feel like it!

—AT Kioto, colonel Olcott address-  
ed an audience of 2,000 japanese bud-  
dhists, and was received with thrilling  
applause. He is lodged in a temple in  
which no white man has ever before  
been permitted to sleep.

AN american buddhist writes from  
the Phillippine Islands to the *Hermetist*,  
that a tropical climate is better than  
any other suited for spiritual advance-  
ment. Brandy, flesh, western civiliza-  
tion, and cold, are, he thinks, huge  
obstacles. We are certain the first  
three are, but not the last. Cold Cen-  
tral Asia is said to be the home of the  
highest spiritual beings incarnate.

THE discussion of re-enfleshment is  
at present very frequent in our liberal  
exchanges. A writer in the *New  
Thought*, answers the question, "How  
can my child have another mother?" as  
follows: "The ever-existing soul  
[-spirit] might have a thousand moth-  
ers that produced bodies for the im-  
mortal soul[-spirit] of your child, be-  
fore you produced a body for it. No  
soul[-spirit] was ever produced by any  
mother [or father], only the body for  
the soul[-spirit] to manifest through."

—A buddhist boys' fraternal asso-  
ciation has been formed at Colombo,  
to "strengthen its members and others  
in the practice of the buddhist religion".  
The *Buddhist* publishes the rules of this  
association, among which we note the  
following: "That all members shall  
daily repeat the Five Vows, and care-  
fully observe the same. That members  
shall behave toward one another as  
brothers, never speaking or acting  
against one another. That members  
shall carefully avoid the use of bad or  
impure language. [P. S. S., notice!]  
That all members shall abstain from  
the pernicious practices of gambling,  
smoking, taking snuff, or chewing to-  
bacco or betel." Well done and said,  
boys! Hold up your heads and rejoice  
in your clean, free-thinking, liberty-  
loving, all-forbearing religion: for it is  
the one under heaven of which you  
need not be ashamed!

[Continued.]  
 SWEDENBORG IN THE LAMA-  
 SERY.

A SEQUEL OF "SWEDENBORG THE  
 BUDDHIST."

BY PHILANGI DASA.

Once in the most holy place he sees a fore-hall lined with pillars, which ends in a quadratic sanctuary, in the centre of which, by three steps, there is an ascent to an altar for the holy vessels; and behind which, but separated from it by a space, is a large, square niche which contains the colossal image of the LORD which was brought into Thibet from Nepal in the 7th century. On the left side of this niche he sees the richly ornamented throne of the Dalai Lama, with the, for the grand lamas, customary five pillows: this number being symbolic of "much, fullness, divinity"—A. 9487, 9507, 9716, 10,253:—thus of the office of the Dalai Lama. Near this throne is another for the Pantschen Lama. These two thrones symbolize divine love and wisdom. Below them, in rows, are the seats for the Khutuktus and others of the superior clergy. Opposite the throne of the Dalai Lama, though not so elevated, is the chair of the secular king; and behind this, four other for his ministers. Hpo Kha finds here the original of Swedenborg's teaching, that the priest, who sits higher, represents the divine good, and the king, who sits lower, represents the divine truth: the relation between love and wisdom being like that between father and son. Anciently these offices were united in one person: in the priest.—A. 3704, 6148.

On the western side of the niche stands the altar, on which are many small images of gods and saints of massive silver and gold, lamps, censers, and flowers—which represent the various attributes of the LORD—and above these, behind a gilded silver railing, is the colossal, richly gilded image of the LORD, who is and represents the essential divine of humanity, which Swedenborg calls, the Divine manhood.

Here Hpo Kha prostrates himself and repeats the three Gems of buddhism. Then he leaves the most holy place for other parts of the building, and sees everywhere images of persons who in their life-time devoted themselves to a holy life: the honor and spread of the Good Law.

Outside the temple he finds many smaller buildings, as; the treasury, the stores, the university, the cells of the monks, and the dwellings of the secular thibetan officials: all of them enclosed by a wall, surmounted by several buddhistic towers, the roofs of which, like that of the central temple, are covered with gilded plates. And he learns that no woman is ever permitted inside this wall after dark: a rule observed also in other monasteries throughout Central Asia.

When Hpo Kha had thus for several hours wandered about in bLa brang, he returned to Mo ru, the monastery in which he and Pa Po lodged. Mo ru stands in the middle of the city, and is famous for its order, cleanliness, printing-office, and school of white magic. Pa Po stood at the ingoing talking with a monk, whose age seemed 150 rather than any other, and without turning to Hpo Kha, he said to him in the "silent tongue"—in use among adepts and their pupils,—“Wait for us in the library.”

The "silent tongue" differs very much from the "speaking tongue": and is used only by those that have for years practiced silence and clear, perfect thinking.

Notice that great talkers are slovenly, shallow thinkers. Not that taciturn persons are necessarily clean, deep thinkers: for a taciturn person may be so from sheer brainlessness. Still, notice the fact. I have not yet met a voluble talker or a voluminous writer that was not mentally slovenly and shallow. So-called popular preachers and writers are notoriously so—as every brained person knows. The famous orator Edmund Burke illustrates this to perfection. At first he evoked the enthusiasm of the house of commons by the brilliancy and power of his eloquence; but at last he actually

emptied it by persistence in the monotonous splendors of his speeches. The eloquence which failed to command *reason*, ceased to captivate the ear. The audiences of popular speakers and preachers are mostly persons with infantile reason. Brained persons do not by much frequentation wear out the hinges of the doors where such men hold forth.

However, I hope it will not be inferred that the drones everywhere, who by dull, hackneyed rote keep their congregations in a soporous state, belong to the intelligent and reasoning portion of mankind.

Pa Po thought the sentence, "Wait for us in the library," so clearly and strongly that it had the same effect upon the brain of Hpo Kha as if it had been uttered aloud, or in the vulgar "speaking tongue".

Here and there in the west persons of a mediumistic nature are to be met with, who, because they now and then find their thoughts communicated to others, infer straightway that they use the "silent tongue" here spoken of. But they make a great mistake. For the thoughts which they think they have communicated inaudibly have as a rule been previously impressed upon their "subject's" brain, and from the same source, the "astral" world, or as Swedenborg calls it, the "interior natural world", from which their own, "original" thought came. These mediumistic persons cannot, like Pa Po and his confriars, hold a rational, inaudible converse on any subject. Their flashy "communications" are most frequently only communications of *feelings*, not of *thoughts*: they are therefore animal rather than human. These kind of communications are mostly common between men and women sexually drawn or related to each other. And they often delude themselves with the notion that they are full-blown adepts. Poor ignorants! To this class belong the so-called mind-reader: who is nothing but a spirit-medium; an instrument through which thoughts, extraneous to himself are precipitated; and this often to the wonderment of the very persons in whose brains they

have lain dormant, and from whom they have unconsciously oozed out, and have fallen into that of the medium. In plain words: they are in no sense mind-readers. To call them so is to misname them. They are mediums for thought-transference, just as others of this class of persons are mediums for speech, painting, physical manifestation, writing, "divine revelation", and so forth. The reason of some of these "mind-readers" is infantile, that of others only potential, and to save their life, they would, *in a normal state*, be incapable of framing and transferring, by occult means, a rational sentence to another person's brain. My experience among them has taught me this.

But when Pa Po said, "Wait for us in the library", it fell word for word upon the brain of Hpo Kha with as much distinctness as if it had been uttered in his external ear; and neither of them was in a passive or semi-passive state as the so-called mind-readers usually are when they exhibit their "adeptship."

In very truth, reader; when you have once met a genuine adept, you will not misname our mediums; nor will you talk of their "power", even if they do, as one of them did, a few years ago, lay his bare head upon glowing embers without getting a hair singed.

When Pa Po spoke inaudibly he neither interrupted his conversation with the old monk nor turned round to Hpo Kha. There was no copulation of feelings or eyes. It was not an inaudible animal outcry, but a human utterance.

Thibet, like China and Germany, is a land of books. The art of printing is there at least two-hundred years older than it is in Europe. Libraries with 10,000 volumes, printed before the days of Faust and Guttenberg, are not infrequent.

Hpo Kha had not been in the library of Mo ru before to-day; and, being a book-lover, was overjoyed at the large collection of ancient and modern books here spread out before him: a very "feast of reason and a flow of

soul". To mention only two sets of books: the lamaic-buddhistic codex, bKa 'gjur, or ssDe ssNot gSsum, which consists of 1083 works in 108 folios, touching the teachings of the LORD; and the bssTan 'gjur, which consists of 2640 works in 225 folios, touching philosophy, theology, logic, grammar, rhetoric, poetry, prosody, medicine, ethics, mechanics, and alchemy. Pa Po had during his stay in India, Siam and Burmah, procured a camel-load of books in oriental and occidental languages, which had just been unpacked and laid out for cataloguing. Hpo Kha opened one of them and found it entitled, "Arcana Cœlestia" (Heavenly Secrets) by Swedenborg.

Just then Pa Po and the old monk entered, and walked forward to these books. And as he picked up one of them and opened it, he said to his companion, Ra Ma, "Yes, some of these contain food for thought. This, written by a christian missionary, contains as much truth as falsehood." "What is the title of it," asked Hpo Kha. "Among the Mongols," answered Pa Po. "And here", said Hpo Kha, as he held up Swedenborg, "is another, of which the same may be said." "Indeed," interrupted Ra Ma, "you are in the right of it. In my younger days I often met that author and held converse with him. . . ." "Have you then been in Europe?" interrupted Hpo Kha with astonishment; for he did not think that the old, mummy-like man, had ever been beyond Lhassa.

"Hundreds of times," answered Ra Ma, with a smile.

Hpo Kha looked at Pa Po, who, in the "silent tongue", said, "In his 'astral' body, of course! He used to be what Swedenborg calls an 'intermediate spirit, or subject, or angel'; in other words, a chela".

"Yes," added Ra Ma, in the same tongue, "and many a time has Swedenborg been in this monastery, in his 'astral' body."

As there are men that understand several natural languages, though they do not speak them, so there are men that understand several psychic lan-

guages, though they do not speak them. Hpo Kha was one of these. He understood every word of the "silent tongue", though he was unable to concentrate his mind so as to be able to converse in it. When he tried to use it he produced nothing but stutterings and broken sentences. The two monks perceived this, and Ra Ma said silently, "Instruction and practice will in time enable you to speak in this language, as well as we speak in it."

"Let us sit down," said Pa Po, in the vulgar tongue, "and read a few pages in this book, about mongolian buddhism, and let us see how it agrees with swedenborgian buddhism."

[To be Continued.]

#### WILL "EXOTERIC" BUDDHISM DO?

For the benefit of that numerous, western, "esoteric" company, which turns up the nose at "exoteric" buddhism, we publish the following paragraph from the *Theosophist*:

##### THE TWO PATHS.

The one is the steady natural path of progress through moral effort, and practice of the virtues—a natural, coherent, and sure growth of the soul is the result, a position of firm equilibrium is reached and maintained, which cannot be overthrown or shaken by any unexpected assault. . . . The other path is the precipitous path of occultism, through a series of initiations. Only a few specially organized and peculiar natures are fit for this path. . . . But the path of occultism is eminently dangerous to those that do not hold the talisman which ensures safety—an unselfish, self-forgetting, self-annihilating devotion to the religious good of mankind; a self-abnegation, which is not temporal, but has no end forever, and the object of which is the *religious enlightenment of the human race*. Without this talisman, though the progress of the chela may be very rapid for a time, a time will come when his advance will be arrested, when real moral worth will tell; and when the man that progressed along the slow and steady path may be the first to merge himself in the light of the Logos.

["Morning Post."]

## BUDDHISTIC ANTIQUITIES.

Extensive excavations are at present carried on by Dr Fuhrer, of the archaeological survey of India, in the Ka Kali mound at Muthra, the ancient city of Mathura, visited by the Chinese Buddhist pilgrims, Fa-Hian in 400 of the Christian era and Hiuen Tshang in 634. The mound lies at the side of the roads to Agra and Delhi, close to the native city. During the first eight days of the recent excavations, a large number of very interesting Buddhist and Jaina relics have been unearthed; namely: the bell-shaped capital of an Asoka lion-pillar, 3 ft, 11 in. high, a large number of stone railings of the type used to enclose Buddhist shrines and monuments, carved in front with female figures, nearly life-size, and marked on the back with various devices, several beautifully-wrought panels, bearing inscriptions in the Maurya alphabet, a massive door-jamb, the three faces of which are divided into panels of equal sizes and containing scenes of domestic life represented under temple facades of the Nasik cave pattern, and fragments of statues of the Buddha, which relics no doubt belonged to the Upagupta monastery. The sculptures are remarkable for their deep carving as well as for the good drawing and the easy and graceful attitudes of the figures. Several large statues of pontiffs of Digambara, bearing long inscriptions dated in the regnal years of the Indo-Scythian king Huvishka, are of some historical importance, as they throw a new light on the date of Mahaviranatha Natiputta, the founder of the Jaina religion. Two colossal statues of the Jaina Tirthankara Padmaprabhanatha are gifts of the Svetambara community of Mathura in Samvat, 1038 or 981, and Samvat 1134, or 1088, as recorded on their pedestals. The first statues undoubtedly belonged to the Jaina fane which was burned down by Mahmud of Ghazni, whilst the existence of the latter statue shows that the temple must have been re-built immediately after Mahmud's departure.

[The Buddhist emperor Asoka, "Piyadasi", reigned about 250 B. C.—ED.]

## A CHRISTIAN'S ADVICE.

Professor Max Muller, the orientalist at Oxford, was recently entertained at dinner by the Glasgow University club; on which occasion, according to the *Hindu Patriot*, he told the following story, which finely illustrates the sad effect of western education and example upon some of the Japanese:

"I remember some years ago a most distinguished Japanese statesman, who had been minister at Washington, coming on his way back to Japan to England. He rushed down to Oxford to see me, and, as he said, for only half an hour. I happened to be at luncheon. I asked him to come in. 'Sir,' said he, 'you know all religions. You know I am an educated man. I want no religion, of course, but the [victimized, "westernized"] people of Japan want a religion. I have only half an hour. What religion shall we take? Do not say Christianity, because you know Christianity in Japan is so mixed up with political questions, and the Christians have proved themselves such dangerous subjects, such petroluses [incendiaries], that it really cannot be Christianity. But any religion you should recommend I would like to take back.' So I said, 'Your excellency, you have a very good religion in Japan. You have the BUDDHIST! Try first of all to be real Buddhists, not sham, or esoteric [Bostonian] Buddhists. Try to be what BUDDHA wanted you to be, and if you come to England and have half an hour to spare tell me your experience.'"

When a Christian professor at a Christian university and at a dinner given by Christian professors and clergymen, tells that he has recommended Buddhism, as a state-religion, to a high Japanese official, what is the legitimate inference with regard to Good Law of the LORD?

## THE SOUL'S DAY.

How like a flute-note, on the dewy air,  
The wild-bird's merry carol comes and goes!  
The east unfolds her colors like a rose  
Whose heart is golden with the sun's warm glare.  
What wonder that the bird-song is so rare!  
What wonder that the brook sings as it flows!  
The very earth, fresh from her night's repose,  
Is wreathed in smiles at sight of dawn so fair.  
O soul! this day is thine to imitate!  
Be thou a day clothed in the living light.  
Rise to thy task, and, be it small or great,  
Shine on it till thy smile hath made it bright.  
Smile! smile on all thy duties, and, behold!—  
Thy life, like day, shall walk in robes of gold.

—E. W. SHURTLEFF.

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