

THE BUDDHIST RAY

BUDDHA DHARMA SANCHALAYA

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Visions and Wonders.



Y our would-be teachers and rescuers, the christian missionaries, we buddhists have always been held up to the western world, as stupid worshippers of stock

and stone ; or, equally stupid materialists : whose paradise consists in utter extinction or annihilation. We have been held up, on the one hand, as a society of moral *fools* : men that believe without proof, or, believe too much (in christian fashion, perhaps); and, on the other hand, as a society of moral *idiots* : men that disbelieve every proof, or, believe too little.

And this too, though our LORD SAKYAMUNI, His Arhats, and true sons, breathed, and do breathe, against the imbecilities of credulity and unbelief; and pointed out, and do point out, the Middle Path as the Right Path. In which we may, by aspiration and concentration of mind and unworldliness, enter into communion with the Blessed; and already here, in this Vale of Tears, have a foretaste of the Golden Land.

The following little stories, which I

have translated from Schott's "Ueber den Buddhismus in Hoch-Asien und in China," show forth, in a simple yet striking way, how far the true buddhist is from idolatry and materialism.

After he had spent fifteen years upon mount Lu-schau, the monk Lieu-y-min, in a moment of abstraction, saw the Buddha Amida : the body of the Buddha shone like the purest gold, and emitted luminous rays in every direction ; and his hands were extended even to the dwelling of Lieu-y-min ; who wept and prayed : "Grant me, O Buddha, the rich boon to lay thy hand in blessing upon my head, and to cover me with my raiment !"

And the Buddha touched his head, and covered him with the raiment.

On another occasion, while he was in a state of abstraction, Lieu-y-min passed to the Heavenly Sea, the clear and calm water of which seemed boundless. In the middle of this Sea appeared a Man, whose head was encircled by a golden nimbus, and upon whose breast the buddha-mark shone forth. The Stranger pointed to the Sea and said : "This is the Water of Merit, drink of it !" Lieu-y-min did as he was commanded ; and a delicious sweetness filled his mouth.

As he returned to his natural state, a wondrous perfume emanated from his body ; and he said : "Now I am

ripe for the Land of Transfiguration." Then he called together his brethren, lighted the censers before the Buddha-images, and prayed in these words: "Through the teaching left by SAKYAMUNI, I know that the Buddha Amida lives. This incense I dedicate first to SAKYAMUNI, then to Amida, and then to all the other Buddhas and Arhats. O that I might lead every living being into Amida's Paradise!"

After this prayer he took leave of his brethren, and having seated himself in the upright posture, turned his face toward the west, and expired.

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The monk T'an-lan, from Kiang-ling, harbored constantly the desire, once during his earthly life to be transported into Amida's Paradise; and with his natural eyes to see the Buddha.

One day, as he was seated in deep meditation, Amida appeared to him, sprinkled his face with water, and said: "Cleanse thyself from the mire of the world, get thyself a new heart, and let thy whole being be transfigured!" Then he took a lotus-flower from his bowl and gave it to the monk.

When the vision had ended, T'an-lan told it the brethren, and then he spent alone the night in prayer. About the fifth watch of the night his voice became weak; and, when on the following morning, his pupils came to him, they found him sitting cross-legged and motionless. They touched him,—he had passed over.

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In the time of Sung, there lived a woman named Fung-schi, the wife of an official named Tschin-see-kung. From her childhood up, she had been sickly, and upon her marriage she became more so. She sought then an ascetic noted for his sanctity, and implored him to restore her health. He instructed her thoroughly in the virtue of abstinence and aspiration; in consequence of which she gave up the eating of flesh and strong vegetables (garlic, etc.), laid aside her jewels, and assumed the conventual habit. From this time forward, all her thoughts and works were centered upon Heaven.

She had continued this mode of life for ten long years, when her soul found peace, her body health, and the Divine in her attained unto glorious development. All that knew her held her in great honor.

One day she sank into a deathlike slumber, and when she awoke out of it she said: "My soul was in Amida's Paradise and revered the Buddha. Innumerable transfigured Buddha-sons saluted me, and wished me a blessed rebirth in their Kingdom."

On the following day she died peacefully; and the whole house became filled with the sweetest scent; the like of which cannot be found on earth.

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In Yng-tschou-fu, in the province of Kiang-nan, there lived a courtesan whose breath had the fragrance of a lotus-flower. A monk, who could see into the past, said of her: "In her former birth, this courtesan was a pious nun, and read for thirty years the Fa-hoa-king (scripture); but the error of a sinful thought produced the effect that she became so abandoned in this birth." He asked her, if she had ever read the Fa-hoa-king, and she answered: "Being so deeply sunk, how could I find leisure to read a sacred book!" The monk then put the Fa-hoa-king before her, and, lo! she read it with ease. And he put another scripture before her, but she could not read a word therein!

The words of the monk were, therefore, literally true.

Had this nun known the doctrine of Amida's Paradise, she might have reached the highest rank among the blessed; but as it was, in her next rebirth she sank still deeper in abandonment.

How great must the merit be, how immeasurable the reward of those, who herald Amida's Paradise among men!

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Fang-tschu, who lived in the reign of T'ang, died suddenly. His soul appeared before the Angel of Death, who said: "It is written in the Book of Life that once you taught an old man to pray to Amida. Through this meritorious deed you will enter his Para-

dise. I have called you hither that I might learn to know you." Tschu replied: "Before I enter Amida's Paradise, I would fain know the Diamond scripture, and pilgrimage to the holy mount U-tai-schau." The Judge of the Dead answered: "Those are meritorious works; but it is better at times to pass over to Amida's Paradise."

The Judge of the Dead knew that he could not withstand the will of this man; and so he let him return into this world.

He that turns the thoughts of men to a holy life, is able to move even the Powers of the Lower World.

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An official named Li-tsee-ts'ing, a follower of Taoutse, came to Sien-tschu on business. One day while he attended my instruction, he complained that he had for several years suffered from intermittent fever. I said to him: "If you have *faith*, you can be healed." Then I gave him a recipe, and told him to call upon Amida Buddha, and then to take the medicine. He followed my instructions, and already on the first day he was healed as to eight parts* of his body; and on the next day he was fully healed.

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The taoist T'an-luan, who lived in the reign of Heu-Uei, had been presented with the (scripture) Sian-king by Tao-kiu. He rejoiced over it, and hoped, through a diligent study of it, to reach sainthood, and obtain superhuman power and immortality in this world.

One day, when he met the buddhist Pu-ti-liu-tschu, he asked him: "Does the buddha-doctrine admit an eternal life? Can its followers escape decrepitude and become immortal?" Liu-tschu answered in the affirmative, gave him the Schi-lu-kuan-king, and remarked: "If you attentively read this book, you will never be reborn in any of the Six Circles of Transitoriness, and you will escape the vicissitudes of

*Pathologically, man is divided into ten parts. When his convalescence has progressed so far that very little pathological substance remains, the saying is that he has been healed as to "eight parts."—S.

fate [karma]. This is, in the buddhist sense, the enjoyment of Eternal Life. The number of grains of sand in the Ganges is finite, but this life is infinite."

Luan believed these words, threw his Sian-king into the fire, and began to study the Schi-lu-kuan-king with a zeal so great that neither heat nor cold, nor even sickness, were allowed to interrupt him.

And the princes of the house of Uei esteemed him highly, and his fame spread abroad. His example converted many, and he was named the "divine" Luan.

One day he addressed his scholars in these words: "Fear the pains of hell, and aspire to salvation!" Then he ordered them to call aloud upon Amida-Buddha. He himself turned his face toward the west, bowed his head unto the ground, closed his eyes, and passed over.

That evening his scholars heard sweet strains of music, as from flutes and guitars, which passed away only gradually.

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In the time of Sui there lived in the monastery K'ai-kio-see, a monk named Tao-iu. He had carved for himself an image of Amida Buddha, three inches high, out of red sandal wood. Suddenly he died; but after seven days he returned to life, and said: "I have beheld the Buddha; and he interrogated me: 'Why have you made my image so small?' And I replied: When the heart is large, then the image is large; but when it is small, then the image is so also." The Buddha said: "Return to life, and take a spiced bath. When the morning star rises, I will fetch you."

At the appointed hour, a dazzling light filled the whole monastery, and Tao-iu passed away.

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Under the eastern emperor Tsin, there lived upon mount Lu-schau, in company with many other spiritual and secular brethren, a monk named Yuan-fa-see, who sought Amida's Paradise. In the first eleven years he saw thrice, in a vision, the Saints; but he could

not, because of the profundity of his abstraction, utter a word in their presence. One evening, in the seventh month of the nineteenth year, They appeared again to him. Amida's form filled the sky before him; and all the Blessed looked through the glory that surrounded him. [The Bodhisatvas] Yuan-in and Schi-tshi stood to his right and left.* The monk saw moreover a stream of fiery water, which, divided into fourteen arms, precipitated itself from above. And the Buddha said: "Through the power of my will I have come to bring you consolation. In seven days you will be reborn in my kingdom." Yuan bowed his head and answered: "O Lord of the Law! thou commandest; how could I hesitate!" And he told his pupils the vision. On the next day he fell sick, and in seven days he died.

—♦♦—
The Cosmopolitan.

As Others see You, Mary Anne.

H. H. BOYESEN.†

"When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable (wo)man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this (wo)man place; and thou begin with shame to take the lowest room."—Jesus.

It was early in January, 1881, that Bjornson came to New York. Faithful as ever to his principles, he refused to go into society, and politely declined all invitations from those who were anxious to lionize him.

"Do you suppose I am going to make a dancing bear of myself for the amusement of these idle triflers?" he said one day in response to my expostulations; "I have seen quite enough of that class of people in Boston. They are very much the same the world over."

"But you are quite mistaken," I insisted, "there is a very marked difference between New Yorkers and Bos-

*This is the source of the transfiguration of Jesus, when he was seen with Moses and Elias (Matt. xvii, 3).—PH. D.

†Mr Boyesen is an americanized norwegian novelist who lives in New York. Mr Bjornson is another norwegian novelist.—ED.

tonians [?], and as a mere matter of literary interest you ought to go into society and make a study of its looks and manners. Now, to mention only one thing: New York ladies are handsomer; that is, the average personal beauty is higher [?] than in Boston."

"Yes, that's it," cried Bjornson with a great laugh, "the ladies, the ladies! I have heard it a hundred times that the american ladies were so wonderful. Truth to tell, I really believed it! I came with great expectations. But now do tell me what they have in advance of our country women, for instance, except that they are better off and dress better!"

"They are as a rule more beautiful," said I

"Beautiful? Well, now, what constitutes beauty? They have soft skin, well-cared for persons, good clothes. But the Soul, the Soul, my boy, that gazes out of this transparent covering, is vain, flimsy, self-conscious, and filled with a thousand petty frivolities. Mere regularities of features counts for little with me, if there is no nobility of Soul that shimmers through. The american women I have met have, with few exceptions, been of this type. They demand much of life, but they have no idea that life has the same right to demand something of them. They are clever, with a sort of flimsy, superficial cleverness, and they know how to assert themselves, and get the most out of their husbands and fathers. But they have been woefully spoiled. They never can get away from their own dear, little, pretty selves; they cannot lose themselves in a great thought, a great idea, and learn the blessedness of living for something better than vanity, and flirtation, and social tittle-tattle."

—♦♦— The Buddhist Ascetic.

By REV. R. S. HARDY.

(A christian missionary and bitter oponent of the BUDDHA and His Brotherhood.)

In those who would surpass, or even equal, the so-called TATHAGATO, if we accept as true the records of His life, there must be the exercise of a

severe penance; and their search for the inner illumination must be continued, with firm resolve and singleness of purpose, throughout many weary years. They who set themselves to this task, must possess an insight into the vanities of the world equally clear, from a lengthened residence amidst the splendors of the palace; they must at once forsake all that men regard as pleasant, for a life of extreme self-denial amidst the solitudes of the wilderness; they must struggle with the powers of evil until demon spirits seem to become visible, with foul gibe and fearful menace; they must add to this an intense hatred of all that is low and mean, in those with whom they come in contact, and a life-long passion to resolve the great problems of existence; they must possess a calmness of thought, "like a waveless sea," that no opposition can ruffle, the result of a discipline that has the acquirement of this serene state as its principal object; they must scrutinize all the powers and possessions of man, with an exactness like that with which the skilful anatomist seeks to learn the manner and use of every nerve and articulation of the bodily frame; and when they have suffered, thought out, and accomplished, in this high service, as much as the OLD MAN of Magadha, before he expired under the sal-tree near Kusinara, they will be entitled to speak of the majesty of intuition, and we [christian missionaries] will listen heedfully [?] to their words. The system elaborated with so much travail of spirit, and under circumstances so impressive, is one of the most wonderful emanations that ever proceeded from man's intellect, unaided by the outward revelation of God...

Miscellanea.

FREQUENTLY we hear persons object to the ascetic or monastic life because they fear that it will extinguish the human family. Our LORD said that there are four kinds of beings who fear when there is no danger:

1. Worms, that fear to eat much, lest they should exhaust the earth.

2. The Blue Jay, that hatches its eggs with its feet upward, that if the sky should fall, it may be ready to support it.

3. The Curlew, that threads with all gentleness, lest it should shake the earth.

4. The [american] brahman, that seeks a wife lest his race should become extinct.

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It is the teaching of buddhism, that when our earth was first inhabited, the beings who appeared in it were produced by the apparitional birth; that their bodies still retained many of the attributes of the world whence they had come: the Abhassara brahma world; that there was no difference between night and day, and no difference of sex; that they lived together in all happiness and mutual peace; that they could soar through the air at will, the glory proceeding from their persons being so great that there was no necessity for a sun or moon.—HARDY.

[Two hundred years ago, Bøehme, the german Mahatma, who knew not even of the existence of brahmans and buddhists, taught an identical doctrine.—ED.]

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When bishop Heber asked a buddhist monk, in Kandy, Ceylon, if he worshiped the gods, he replied, "No; the gods worship me."—HARDY.

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The indian arjans of the BUDDHA'S time had attained a high degree of both intellectual and spiritual culture. Study was their life, and contemplation their food. It was owing to this fact that no particular religion has ever gained a universal acceptance in India. It is in the unphilosophic mind, which is full of credulity, that religion finds a virgin soil on which it has a hold and on which it thrives. The indian mind of that age was undoubtedly more philosophic than the european mind of the present day.—SARAT CHANDRA DAS.

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"Adoration to Thee, great BUDDHA! Thou art free from all impurities. I am distressed. Become Thou a refuge to me."—Sanyutta Nikaya.



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"Man, as to ALL his Degrees (or Principles) existed similarly BEFORE his natluty as (he exists) afterward."—SWEDENBORG.



NOTES.

ART II of Vol. I of the *Journal of the Buddhist Text Society of India* has reached us. It is rich in literary gems. Particularly interesting is the "Lamaic Hierarchy; or The Birth-Stories of the Grand Lama of Tibet;" continued from Part I. The distinguished scholars at the head of this publication are doing a work for which every buddhist must feel deeply indebted to them.

—"At the outset the *Record-Union* had not a half-dozen supporters of its view; to wit, that the drift of woman into business is bad for woman, and for civilization; that it is destructive of domesticity; puts matrimony under ban, and tends to brush the bloom of innocence and gentleness from girlhood, and to make womanhood hard, cold, and unlovable.—*Sacramento Record-Union*.

By degrees all thinkers must agree with our contemporary.—*Santa Cruz Sentinel*.

In England the question, "Is Marriage a Failure?" appears to have as-

sumed national importance. According to the *Pall Mall Gazette* the unpopularity of marriage is increasing. With those that have had some experience of wedded life the decline of popularity is greatest. Is christian womanhood becoming unattractive?—*Pioneer-Press*.

In the *Imperial and Asiatic Gazette*, general T'cheng-ki-tong maintains that the chinese marriage is superior to the english and american. And in the *Asiatic Quarterly Review*, a brahman says that the hindu family life is immeasurably superior to that of the western family. And the mouli Rafud-in-Ahmed maintains, in the *Review*, that the status of the english-speaking woman "is greatly inferior to that of her mahomedan sister."

Ethel.—Mamma, are matches made in heaven?

Mamma.—Yes, dear; the christian are.

Ethel.—Then, what makes them smell so strong of the other place?—*Binghamton Republican*.

"I love you," says the youth to the christian maiden. "And I love you," answers the maiden to the youth. And if there were any angels they would sing with joy at the sweetness of the scene. "Will you live with me?" asks the youth of the christian maiden. "Not unless you will submit to a ceremony by virtue of which I can call a policeman to make you stick to me," says the christian maiden to the youth. "Quite right," says the youth to the christian maiden, "nor would I live with you unless your *virtue* were guaranteed by law." Then the angels, if there were any, would weep at the blotting out of the former scene.—*Twentieth Century*.

The "effete" asians may, in some matters, excel us; but when it comes to feminine brazenness, etc., they cannot hold a candle to us. But, read pp. 11—13 of this issue for additional facts. The *Record-Union* should not feel lonesome; it has an infinite number of sympathizers in these United States. For fear of being beaten and kicked by their female subscribers, editors do not, as a rule, like to say

outright what they think about this matter : they speak, therefore, in parables ; as above.

—Two young women, teachers in the "non-sectarian" Wilson Industrial School, New York, have been dismissed by the women-managers for reading theosophic literature. This is a further illustration of the loveliness of christian womanhood and its superiority over other womanhoods !

—Prof. Ludwig Buchner says that in proportion to her body the brain of woman is larger as well as finer and more highly organized than that of man. He has, of course, no reference to the brain of the heathen woman, which has not been nourished by the bread and alcohol of the Lamb.

—In the *Arena* for September there is an article headed, "Japan, and her Relation to Foreign Powers," which shows how devilishly the christian nations act in Japan (as well as in other parts of Asia), and how their representatives prevent the government from punishing the foreign evil-doers. These are some instances :

"An american woman, a procuress, being unable to live in her own country, went to Japan. After she landed in Yokahama, about fifty [50] young daughters of respectable families disappeared. Every one knows that the entire evidence is clearly against her ; but judicial power being in the hands of foreigners, she has lived safely in Japan for over five years. Again, the foreign roughs, mostly, perhaps, the sailors going to the public bathhouses on pretence of bathing, often forcibly break into the women's department, and attempt to outrage their persons. From this horrible indignity Japan gets no protection. There is another case on record too horrible to relate here, and of which a normal imagination can barely conceive. It regards the treatment of a japanese woman [by a number of foreigners]. Yet it is a fact, is known all over Japan, and the perpetrators of the deed remain unpunished. These are but few of the thousands of incidents of the application of the unjust treaty by which the judicial power of the japanese is entirely ignored. Is the foreign hyena who preys upon the liberty and virtue of the women of Japan, to escape, simply because foreign jurisdiction alone controls the decision of these cases?"

Let the japanese beware of christianism, and they will not have its products bred in their own land.

—The San Francisco *Examiner* says that the japanese of that city have or-

ganized a society for the suppression of the importation of japanese girls for prostitute purposes.

—A turkish exhibitor at the World's Fair complains, says the *Moslem World*, that the christians grossly misrepresent and slander his country-women. Let him cultivate patience ; the mills of gods grind slow, but they grind exceedingly fine. "Jews, turks, and heathens" will yet live to see the judgment upon christendom.

—A poor old man named G. W. Gray is on trial in Oakland for attempting to shoot C. R. Bennett, the Secretary of the Anti-Vice Society there, for seducing and then blackmailing his daughter. Bennett is a married man with several children, and the girl testified in court that he had represented himself to her as an unmarried man ; and also that he has seduced several other girls, under the same circumstances. Both are highly esteemed christians, and Bennett is still fighting vice under Anthony Comstock's flag. Brother Webb, of the *Moslem World*, will please observe that mahomedans are very impure beings.

—Anthony Comstock has visited the Fair, and has seen and been horrified at an oriental dance, called the "abdominous dance." The *Moslem World* remarks : "But the Black Crook ballet and the lascivious dances at some of the variety theatres, do not shock him the least little bit. Nor, apparently, is he offended at the american women who go to balls and receptions with their breasts, shoulders, arms and backs half-naked and allow themselves to be embraced in the lascivious waltz by men whose blood is heated with alcohol [and flesh], and whose passions are burning like a furnace." It seems that our moslem brother finds it difficult to see that christian womanhood is the purest in the world.

—The Rt Rev. Bishop Shipata of the shinto religion, caused a great sensation at the Congress of Religions by publicly charging the foreign christians in Japan with deep and damnable plots against the government. The San Francisco *Examiner* says : "Shame ! Shame ! cried 4,000 voices. 4,000 men

and women were on their feet. The great Hall of Columbus shook with applause." A plucky little Japanese, that! By and bye we shall have the church-fogs dispersed, and see things as they really are.

—It may interest our readers to hear that no country has, proportionally, made so fine an exhibit as Japan, at the World's Fair, and it is reaping the benefit now by receiving more awards than any other country. It will be remembered that the Japanese are still heathens.

—We are indebted to our Japanese brother, Mr Tanaka, for "A Short History of the Thirty-Three Avalokitesvaras [Saints] of Japan. Illustrated by Sixty-Six Lithographs. Edited and compiled by Si-gen-kai (Charity-Eyes-Society). Ogakai, Mino, Japan. 1893."

—"The American end of the T. S. seems to be rapidly drifting into that deplorable condition of dogmatism and intolerance which the late Mme Blavatsky feared it would."—*Moslem World*.

—In the *Nineteenth Century*, Mr A. P. Sinnett "is handled without gloves by professor Max Muller, who says that he never criticised Mr Sinnett's doctrines, but aimed only to show the mischief which has been done by Mme Blavatsky and her publications, which mischief has been brought to the Professor's knowledge by several sad cases."—*Literary Digest*. How many sad cases, the outcome of christianism at Oxford, has been brought to the Professor's knowledge: that is the question!

—Col. Olcott's "Old Diary Leaves," in the *Theosophist*, are becoming startling. In 1879, when "Isis Unveiled" was compiled, Mme Blavatsky did not hold the doctrine of reincarnation, tho' she had lived among Hindus, Buddhists, and Tibetan Adepts! Again, there are not, as formerly taught, seven degrees of Mahatmas, but sixty-three (63), and some of these are ignorant of reincarnation, and possess no *siddhis*! Well, the more we know, the less we know!

—We have received a copy of the second Japanese edition of Subhadra Bickshu's "Buddhist Catechism." It

contains a Preface in English by Philangi Dasa (pronounced, Das; a as in father).

—A writer in *Light* says: "I have pointed out that many disembodied spirits voluntarily live over their lives on this earth *through a vicarious process*: that is, through what is termed a *homo motor* medium, through whose eyes, ears, brain, and, in fact, the entire body of the sensitive, the spirit often surreptitiously gains a fresh earthly experience, and in many cases so influences the sensitive that the latter fancies, no doubt through being in sympathy with the *will-power* of the disembodied spirit, that he has existed at some previous period. This may explain why we have geniuses, and hence the re-incarnation theory." We do not think it explains either. It explains only one kind of mediumship; for example, Mme Blavatsky's, or Mrs Kingsford's.

—"Philangi Dasa, editor of THE BUDDHIST RAY of Santa Cruz, Cal., has a way of speaking his mind freely and telling the truth, regardless of consequences." etc.—*Moslem World*.

—Capt. F. Garret, in prison at San Quentin, Cal., has petitioned governor Markham for pardon. He was sentenced to 10 years for incest. Garret's daughter, who was the principal witness against him, has written the Governor that her father is innocent. She confesses that she committed perjury and sent her father to prison to save a man, with whom she stood in criminal relation, from punishment. In the whole history of heathen Japan, there cannot be found a single instance of the like damnable filial depravity. And this case is by no means a solitary one, an identical one occurring a year ago in Chicago. This country needs a new religion.

—Through Watt's & Co., publishers, 17 Johnson's Court, Fleet street, E. C., London, we have received a copy of Prof. Edwin Johnson's work, "The Rise of Christendom." Our readers will do well to look out for startling revelations in our next issue. Prof. Johnson stands, without question, at the head of the higher critics.

—“Clergymen, says a contemporary come next in number to mechanics under the heading of Inventors. As inventors of countless cock-and-bull stories, and of the greater portion of the most astounding nonsense the world has ever heard, they would, we are persuaded, occupy the front seat.”—*Agnostic Journal*.

—“Charitable institutions are the dairy-maids of (christian) society, who carefully strain the milk of human kindness, skimming the cream for the rich, and giving the skim-milk to the poor.”—*The Flaming Sword*.

—Pugilism in the House of Commons, rowdyism in Kansas Legislature, drunkenness in Congress, theft in the Corps Legislatif, and military oppression in the Reichstag: and yet, some people continue to babble about “our superior civilization.”

—According to the *Moslem World*, Dr Elliott Coues, the ex-christian, ex-spiritualist, ex-theosophist, and editor of the american edition of Col. Olcott's “Buddhist Catechism,” has become a mahomedan. What next?

—We have received several numbers of a new vegetarian monthly, *Natural Food*, which teaches that starchy foods are far more injurious to man than fish and flesh foods, and that our natural food is fruits and nuts. This magazine is published at 78 Elm Park Road, South Kensington, S. W., London, England.

—An interesting discussion is at present going on in the *Arena* as to the authorship of the plays of “Shakespeare.” Some are of opinion that Shakespeare wrote them; others, that Bacon did so; and others again, that they are of composite authorship, like the “word of god.” We incline to the last opinion.

—The June number of the *Light of the East* (Calcutta) has reached us. It relates that in Bengal there is a sect called the Kulins, whose members may “marry” as many wives as they like to “marry;” and that some avail themselves of this permission to the number of 50 or 60. Why, like David, and a host of others in the Bible, they are fullblown men according Yahveh's

own heart! The founder of this hindu sect bears a significant name: *Bullal-sen*.

—The *Illustrated American* informs us that two young christian women in the state of New York have petitioned the Governor to permit them to wear “pants,” like “gents” (“gents” and “pants” going together). By all means let them! Why should n't christian womanhood be permitted to bite off the head of Shame itself? Is n't this a free country?

—A writer in the *Pacific Coast Spiritualist*, a new weekly paper published in San Francisco, by Dr Schlessinger, a hebrew spiritualist, gives an account of “A Trip to India and Ceylon,” in which he says: “These buddhist rock temples (of Elephanta) are marvels of art, and contain more rock carvings than any other structures of the kind in existence.”

—It took just *one hour* to execute the last victim by electricity in the states-prison of the “humane” New York. The vivisectionists (“physicians”!) who conducted the “experimental research” were beside themselves with delight. They have for years sought to obtain human victims and have at last got them. Vivisection has lately been introduced into the higher public schools of California. President Cleveland said lately that “this is still a christian land;” and, in a certain sense, he said the truth.

—Governor Altgeld of Illinois deserves thanks for the liberation of the so-called anarchists from prison. Their trial was a premeditated farce. The little freedom left in this free country should be zealously guarded.

—Brother Dharmapala writes in his *Journal of the Maha-Bodhi Society*: “A wealthy englishman, a devoted student of the asiatic religions, authorises me to announce that he is willing to subscribe Rs 5,000 if a fund were created for the publication and translation of the Pitakas (Scriptures) into english. If the work goes on well, he is prepared to subscribe with other sums from year to year.” Would there were a few men like him in this country, our propaganda would then be secure!

Christian Robbers in Siam.

[Illustrated American.

"SOAKED IN SIN.—It is doubtful whether even England, that arch-bully and pirate chief among nations, ever gave a more shameless exhibition of beastly greed and inhuman cruelty than France is now furnishing in her outrageous treatment of Siam. Only a people blunted in all the finer feelings by generations of perverse licentiousness, only a nation maddened by such successive defeats and humiliations at the hands of neighboring powers as have fallen to France, only a government frightened for its own existence by such convincing evidences of distrust and disgust as have lately appeared in Paris and the provinces, and only a nation tolerating the most cruel forms of vivisection, could stoop to the infamy and wretchedness that characterize the behavior of the absinthe-soaked, morally diseased power that is bullying and plundering the shy, timid, helpless and innocent people of Siam.

Months ago, president Carnot (whom time will prove to have had as active a finger in the monstrous frauds of the Panama company as did any of those whose complicity in the swindle has already been established) thinking to distract the attention of the french people from the scandal that was then uppermost in their minds, formulated certain demands upon the siamese government for territory plainly within Siam's acknowledged frontiers. The eastern King and his councillors asked that the matter might be submitted for arbitration to some disinterested powers, but France, knowing of course the utter injustice and rank impudence of her claims, refused to accede to her victim's proposition.

At the moment when they deem that their conduct would best serve their own electioneering purposes, Carnot and his crew of moral perverts suddenly renew their high-handed demands upon their ill-equipped opponents in Asia, and emphasize them with an attack from gunboats upon the tiny forts

that guard the approach to the siamese capital. The hapless people realizing the fatuity of defense against such numbers and armament as France commands, offer with pathetic meekness, to pay at once 3,000,000 francs, which amount was demanded by France as an indemnity for injuries alleged to have been suffered by her citizens. In the matter of the territory claimed by France, Siam was likewise propitiatory, offering to give up a large and prosperous region extending across fully four degrees of latitude. Then it was that France, marvelling that she had gotten so much so easily, increased her demands to a point where even weak, helpless Siam rebelled.

It is to be hoped that the interests of some of the great powers of Europe will prompt them to assist Siam in resisting the cruel rapine of a nation that has been so long soaked in sin that it has evidently lost all moral sense.

N. Y. Recorder.

"SIAM AMONG THIEVES.—It is a pitiable spectacle this; of powerful robbers, devoid of all feelings of conscience or justice, bullying and overpowering a king that has recently shown himself capable of leading his country and his people into the ways of modern development and civilization."

[We respectfully submit to our co-religionists in Siam, and elsewhere in Asia, that 3,000,000 francs would be more profitably spent in trying to humanize the "sin-soaked" and "absinthe-soaked" french christians by teaching them the humane doctrine of the BUDDHA, than to pay it as "indemnity." When our brethren in Asia awake to the fact that, in the Good Law of the BUDDHA, they have a weapon against the Bad Law of Sinners, more potent than explosives, they themselves, as well as humanity at large, will be the gainers by it. It is useless to try to overcome evil by evil, or violence by money, since at best it is only a palliative, impermanent cure. "Overcome evil by good;" this is the old buddhist teaching, which, when it fails, fails only temporarily, never eternally.—Ed.]

Glimpses of Japanese Life.

From Alice Mabel Bacon's "Japanese Girls and Women."

RELIGION AND WOMAN.

BUDDHISM and confucianism were elevating and civilizing, but failed to place the women of Japan upon even as high a plane as they had occupied in the old barbaric times. To christianity they must look for the security and happiness which it has never failed to give to the wives and mothers of all christian nations.*

JAPANESE CHILDREN.

A japanese child seems to be the product of a more perfect civilization than our own, for it comes into the world with little of the savagery and barbarian bad manners that distinguish children in America; and the first ten years of its life do not seem to be passed in one long struggle to acquire a coating† of good manners that will help to render it less obnoxious in polite society. How much of the politeness of the japanese is the result of training, and how much is inherited from generations of civilized [buddhist] ancestors, it is difficult to tell; but my impression is, that babies are born into the world with a good start in the matter of manners, and that the uniform gentle and courteous treatment that they receive from those about them, together with the continual verbal teaching of the principle of self-restraint and thoughtfulness of others, produce with very little difficulty the

*The author romances, in the good old christian fashion. The truth is the very reverse of what she states. Fornication, adultery, self-abuse, foeticide, uterine disease, divorce, and prostitution have reached their climaxes nowhere in the world but among the christian women. I speak from personal knowledge, as a physician. I shall pass the buddhist women, and say, that the mahomedan, jewish, confucian, shinto, and hindu women, are, as far as womanly virtues and graces are concerned, superior to the christian. We shall presently hear Sir Edwin Arnold, and others, on this subject.—ED.

†"Coating," is a good word.—ED.

universally attractive manners of the japanese people.

JAPANESE WOMANHOOD.

The japanese woman is, under this discipline [of self-restraint and unselfishness] a finished product at the age of 16 or 18. She is pure, sweet, and amiable, with great power of self-control, and a knowledge of what to do upon all occasions. . . . She is capable of an entire self-abnegation such as few women of any race can achieve.‡

FOREIGN WOMEN IN JAPAN.

Blue eyes, set into deep sockets, and with the bridge of the nose rising as a barrier between them, impart a fierce grotesqueness to the face, that the untraveled japanese seldom admire. The very babies will scream with horror at the first sight of a blue-eyed, light-haired foreigner, and it is only after considerable familiarity with such persons that they can be induced to show anything but the wildest fright in their presence. Foreigners [men] who have lived a great deal among the japanese find their standards unconsciously changing, and see, to their own surprise, that their countrywomen look *ungainly, fierce, aggressive, and awkward* among the small, mild, shrinking, and graceful japanese ladies.§

‡Sir Edwin Arnold says that though he has been criticised for saying that the japanese women are the best in the world, he would re-iterate it. In his "Japonica" he writes: they "are most womanly, kind, gentle, and pretty;" they "are gentle, patient, bright, and soft-souled;" they "are of superior virtue and elevation;" and, "japanese wives are of semi-angelic sweetness" (pp. 127, 128, 100, 103). It will be remembered that Sir Edwin married, not a japanese, but an american (christian) woman.—ED.

§In "Cæsar's Column," Ignatius Donnelly describes the civilized anglo-american woman as follows: "Their brows were all [?] fine: broad, square, and deep from the ear forward; and their jaws also were firmly developed, square like a soldier's; while the profiles were classic in their regularity, and marked by great firmness. The most peculiar feature was their eyes: they had none of that soft, gentle, benevolent look which so adorns the expression of my dear mother and other good women whom we know. On the contrary, their looks were bold, penetrating, IMMODEST, if I may so express it, almost to fierceness." (p. 18).

PARENTS IN JAPAN.

An aged parent is never a burden, is treated by all with the greatest love and tenderness; and if times are hard and food and other comforts are scarce, the children, as a matter of course, deprive themselves and their children to give ungrudgingly to their old father and mother. Faults there are many in the Japanese social system, but ingratitude to parents, or disrespect to the aged, must not be named among them; and Young America [the most disrespectful and rude youth in the world]* may learn a salutary lesson by the study of the place that old people occupy in the home.

It is not only for the women of Japan, but for the men as well, that old age is a time of peace and happiness. When a man reaches the age of 50 or thereabouts, often while apparently in the height of his vigor, he gives up his work or business and retires, leaving all the property and income to the care of his eldest son, upon whom he becomes entirely dependent for his support. This support is never begrudged him, for the care of parents by their children is as much a matter of course in Japan as the care of children by those who gave them birth. A man thus rarely makes provision for the future, and looks with scorn on foreign customs which seem to betoken a fear

*The following is from the pen of the editor of the "Review of Reviews:" "If filial piety be a virtue, then assuredly the yellow-skinned mongolian will enter the Kingdom of Heaven before the english-speaking americans.... I think it was Trollope (or was it Dickens?) who is responsible for the typical anecdote of Young America, which tells how a boy was told that his father had been found drowned in the river. 'Confound it,' was the only response, 'he had my jack-knife in his pocket.' Occasionally we are favored in England with specimens of the product of the real spoil-system of the american nursery, who fill us with increased reverence for the wisdom of the sage responsible for the adage, 'Spare the rod and spoil the child.' More detestable samples of unredeemed vulgar human selfishness than some of these unlicked cubs of the American Republic, it would be hard to find under the sun." (Nov. 1892, p. 429.) Some time ago I heard an aged american gentleman wish that Herod were alive and at the head of this republic.—ED.

lest, in old age, ungrateful children may neglect their parents and cast them aside.

THE BUDDHISTIC SPIRIT.

With the introduction of literature, art, and buddhism, a change took place in the relations of the court to the people. About the emperor's throne there gathered not only soldiers and governors, but the learned, the accomplished, the witty, the artistic, who found in the emperor and the court-nobles munificent patrons by whom they were supported, and before whom they laid whatever pearls they were able to produce.

The new culture sought not the clash of arms and the shout of soldiers, but the quiet and refinement of palaces and gardens far removed from the noise and clamor of the world. And while emperors sought to encourage the new learning and civilization, and to soften the warlike qualities of the people about them, there was a frontier along which savages still made raids into the territory which the Japanese had wrested from them, and which it required a strong arm and a quick hand to guard for the defense of the people.

But the emperor gradually gave up the personal leadership in war, and passed the duty of defending the nation into the hands of one or another of the great noble families. . . . And so gradually, in the pursuit of the new culture and the new religion, the emperors withdrew themselves more and more into seclusion, and the court became a little world in itself: a centre a culture and refinement into which few excitements of war or politics ever came. . . . The emperor, amid his ladies and his courtiers, his monks and his literary men, spent his life in a world of his own; . . . and retired, after ten years or so of passive kinghood, from the seclusion of his court to the deeper seclusion of some buddhist monastery.

THE LABORER.

In homes that seem to the foreign mind utterly lacking in the comforts and even the necessities of life, one finds the few furnishings and utensils

beautiful in shape and decoration ; and the money that in this country must be spent in [ugly] beds, tables, and chairs can be used for the purchase of "kakemonos" [hanging scrolls], flowers, and vases, and for various gratifications of the æsthetic taste. Hence it is that the japanese laborer, who lives on a daily wage which would reduce an american or european to the verge of starvation, finds both time and money for the cultivation of that sense of beauty which is too often crushed out* completely of the lower classes by the burdens of this nineteenth century civilization [?] which they bear upon their shoulders. To the japanese, the "life is more than meat," it is beauty as well ; and this love of beauty has upon him a civilizing and refining effect, and makes him in many ways the superior of the american day-laborer.

THE PEASANT-WOMEN OF YASE.

There is one village near Kyoto, Yase by name, at the base of Hiyei Zan, the historic buddhist stronghold, where the women attain a stature and muscular development quite unique among the pigmy population of Japan. Strong, jolly, red-cheeked women they are, showing no evidence of the shrinking away with the advance of old age that is characteristic of most of their countrywomen. With tucked-up long gowns and blue cotton trousers, they stride up and down the mountain, carrying the heaviest and most unwieldy of burdens as lightly as the ordinary woman carries her baby... From among these women of Yase, on account of their remarkable physical development have been chosen frequently the nurses for the imperial infants ; an honor which the Yase villagers duly appreciate, and which makes them bear themselves proudly among their less favored neighbors.

FEMININE MODESTY.

A careful study of the japanese ideas of decency, and frequent conversation with refined and intelligent japanese ladies upon this subject, has led me to

*Undeveloped, she should have said.—
ED.

the following conclusion : According to the japanese standard, any exposure of the person that is merely incidental to health, cleanliness, or convenience in doing necessary work, is perfectly modest and allowable ; but an exposure, no matter how slight, that is simply for show, is in the highest degree indelicate. In illustration of the first part of this conclusion, I would refer to the open bath-houses, the naked laborers, the exposure of the legs in wet weather by the turning up of the outer gown, the entirely nude condition of the country children in summer, and the very slight clothing that even adults regard as necessary about the house or in the country during the hot season. In illustration of the last part, I would mention the horror with which japanese ladies regard that style of foreign [christian] dress which, while covering the figure completely, reveals every detail of the form above the waist, and, as we say, shows off to advantage a pretty figure. As for the ball-room costumes [of christian women], where neck and arms are freely exposed to the gaze of the multitude [and to arouse the sexual passion of christian men], the japanese woman who would with entire composure take her bath in the presence of others, would be in an agony of shame at the thought of appearing in public in a costume so indecent as that worn by many american and european women.

Concerning the japanese in general, Sir Edwin Arnold writes : "Where else in the world does there exist such a conspiracy to be agreeable ; such a widespread compact to render the difficult affairs of life as smooth and graceful as circumstances admit ; such fair decrees of fine behavior fixed and accomplished for all ; such universal restraint of the coarser impulses of speech and act ; such pretty picturesqueness of daily existence ; such lively love of nature as the embellisher of that existence ; such sincere delight in beautiful artistic things ; such frank enjoyment of the enjoyable ; such tenderness to little children ; such reverence for parents and old persons ; such wide-

spread refinement of taste and habits"; such courtesy to strangers; and such willingness to please and to be pleased." —"Japonica," p. 95.

Sir Edwin attributes this gentleness and refinement to the Buddha-doctrine; and, What else could it be attributed to?

—♦♦♦—
Agnostic Journal.

The Best Friend of the Poor.

FREDERICK MILLAR.

THE best friend of the poor is he who can stimulate them to struggle into independence and property. The best friend of the poor is he who can persuade them to lead honest, industrious, thrifty, self-reliant lives. The best friend of the poor is he who can create in their minds mistrust of political and social quacks, and disbelief in the efficacy of legislative crazes and fads. The best friend of the poor is he who teaches them the first principles of self-reform, the learning of which is far more essential to their well-being, the application of which will be far more conducive to their material advancement, than the foolish attempts they are invited to make towards the reform of others.

Mr Dadson says that he honors the priests who are interesting themselves in "social and political movements." We do n't. We look upon their efforts with the deepest apprehension. Quack social and political movements are sufficiently mischievous when "run" by the ordinary social and political charlatan. When the priest comes to their aid the mischief is accentuated. The attempt which is being made by the priests to capture men's minds by pretending to bring about better conditions for their bodies is one which cannot be too strenuously resisted. Those who have happily failed as the "spiritual" guides of men, are surely the last whom we should trust as earthly leaders."

[The best friend of the poor is he that teaches them to disobey Yahveh's command: "Fructify and multiply."
—ED. RAY.]

A Pre-Christian Buddhist City.

ANURADHAPURA.

From C. F. Gordon Cumming's "Two Happy Years in Ceylon."

How strange it is to think that when our ancestors sailed the stormy seas in their little skin-covered wicker boats, or paddled canoes more roughly hollowed from trees than those quaint outriggers which here excite our wonder, Ceylon was the chief centre of eastern traffic, having its own fleet of merchant ships, wherein to export its superfluous grain (certainly other products) to distant lands! Possibly its traffic may even have extended to Rome, to whose historians it was known as Taprobane, and of whose coins as many as 1800, of the reigns of Constantine and other emperors, have been found at Batticaloa.

Think, too, that while britons wore a full-dress of only woad, and lived in wattle huts, these islanders had vast cities, with stately palaces and other great buildings, and monuments whose ruins even now vie in dimensions with the egyptian pyramids.

Besides these massive ruins and this endless profusion of sculptured granite columns, and noble stairs which once led up to stately temples, how poor and mean all the modern temples do appear, with their wooden pillars and walls of clay, the work of pigmy descendants of giants!

Here, 400 B. C., all that constituted eastern luxury reigned supreme: great tanks watered beautiful gardens, and in the streets busy life fretted and toiled. . .

We can form some idea of the greatness of the city from the native annals which tell how, including these tanks and gardens, it covered 256 sq. miles, the whole of which was enclosed by a strong outer wall. . . From the north gate to the south gate it measured 16 miles, . . . and it would take a man 4 hours to walk from the north to the south gate, or across the city. . .

The (old) writer enumerates the principal streets, and it gives a strange-

ly familiar touch to hear of Great King Street, while Moon Street reminds us of the planet-worship of the early Singhalese. Moon Street consisted of 1100 houses, many of which were large beautiful mansions two storeys high. There were lesser streets without number, bearing the name of the caste or profession of its inhabitants.

All were level and straight: the broad carriage way was sprinkled with glittering white sand, while the footpath on either side was covered with dark sand. Thus the foot passengers were protected from the dangers of the swift riders, chariots, and carriages. Some carriages were drawn by four horses. There were elephants innumerable, rich merchants, archers, jugglers, women laden with flowers for temple offerings, and crowds of all sorts.

Not only had they cunning craftsmen of all manner of trades, but the most minute care was bestowed on such practical matters as the sanitation of their cities. Thus in Anuradhapura there was a corpse of 200 men whose sole work was the daily removal of all impurity from the city; besides multitudes of sweepers: 150 men were told off to carry the dead to the cemeteries, which were well cared for by numerous officials. "Naked mendicants and fakirs," "castes of the heathen," (non-buddhists), and the aboriginal yakkos and nagas (the demon and snake worshippers) each had distinct settlements allotted to them in the suburbs.

Within the city there were halls for music and dancing, temples of various religions (all of which received support from the earlier kings), almshouses and hospitals both for men and beasts, the latter receiving a special share of attention. One of the kings was noted for his skill in treating the diseases of elephants, horses, and snakes. Another set aside rice to feed the squirrels in his garden, and a third devoted the produce of a thousand fields to provide for the care of sick animals.

At every corner of the countless streets were houses for preaching, that all the passers-by might learn the wisdom of the BUDDHA, whose temples, then as now, were daily strewn with

the choicest flowers, garlands of jessamine, and the fragrant champac-blossoms, and beautiful white and pink water-lilies (the sacred symbolical lotus). On all great festivals the streets were spanned by arches covered with gold and silver flags, while in the niches were placed statues holding lamps or golden vases full of flowers.

Of vanished glories, one of the chief must have been the Peacock Palace of the kings, so called not only from the brilliancy of the colors with which it was painted externally, but also from the abundance of precious stones, gold, and silver employed in its decoration.

But the crowning marvel of Anuradhapura was the Great Brazen Palace, a monastery for the accommodation of 1000 monks. It was nine storeys high and was built up from a foundation supported by 1600 granite pillars, all of which were covered with copper.

In one great hall were golden pillars supported by golden statues of lions and elephants, while the walls were inlaid with flower-patterns of costly gems, and festoons of pearls. In the centre stood a magnificent ivory throne of wondrous workmanship for the Archbishop, while above it was the white umbrella, the oriental type of sovereignty. On either side of this throne were set a golden image of the sun, and a silver one of the moon; and the whole palace was richly carpeted, and full of luxurious couches and divans.

It is recorded in the ancient chronicles that on great festivals the relic-shrines were festoned from base to summit with endless garlands of the most fragrant and lovely flowers, till the whole building resembled some huge shrub in blossom. Others were literally buried beneath heaps of jessamine. One of the relic-shrines which was thus adorned, the Jetawanarama, towered to a height of 316 feet.

Though no reverent hands now garland this desolate shrine, kind nature still strews it with fairest blossoms, and has covered it, right up to the summit, with trees of largest growth, all matted together with beautiful flowering creepers.

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THE BUDDHIST; a weekly magazine, the organ of the Southern School of Buddhism. Colombo, Ceylon.

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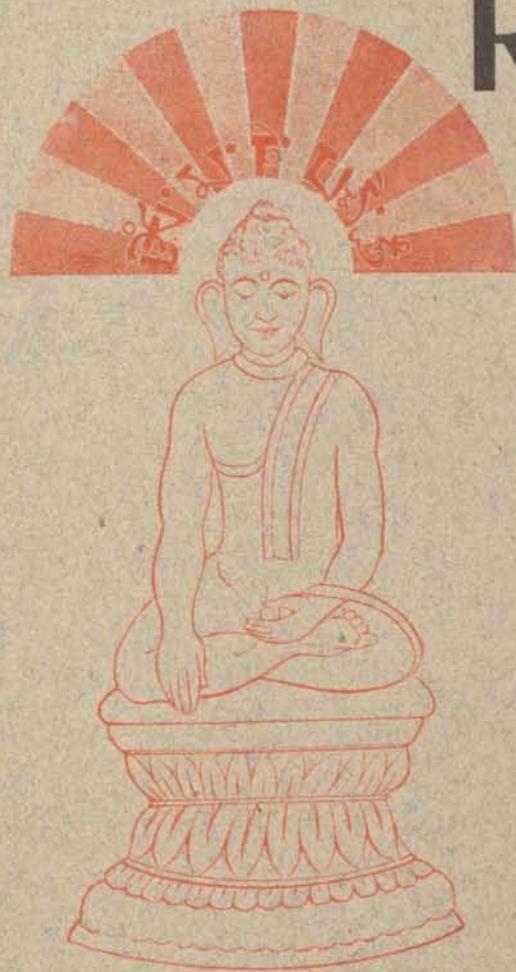
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THE BUDDHIST RAY



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

GENERAL INFORMATION.

“Reverence to the Holy, Immaculate, and Omniscient Buddha.”

§ The TEACHER of the doctrine of enlightenment, the BUDDHA GAUTAMA, was born at Kapilavastu, India, about 600 years before the christian era. Seeing the ills to which all men are subject, and desiring to find their cause and remedy, He gave up His right to the throne of the sakyas, in the 29th year of His age, and became an ascetic: investigated for many years the philosophic and religious systems of India, and practiced the rites and austerities in vogue. But realizing the worthlessness of both ascetic and indulgent religion, He betook Himself to meditation, and obtained thus, after a long and intense effort, while seated under a bo-tree, enlightenment and spiritual peace, that is, NIRVANA. After this He went about for 40 years, teaching His Gospel of Enlightenment and Justice, making many disciples, and in the 80th year of His age, thus, 40 years *after* His NIRVANA, died at Kusi-nagara, India.

§ Under the bo-tree the LORD BUDDHA discovered: 1. the miseries of existence; 2. the cause productive to these; 3. the possibility of the destruction of this cause; and, 4. the way to destroy it.

§ He saw and taught that every being, high or low, human or animal, while transmigrating in any of the material, semi-material, or non-material worlds, is subject to alternate misery and illusive (impermanent) happiness, and that lasting bliss is to be found only in NIRVANA. He saw that the cause of transmigration, with its miseries, lies in the Will-to-live-for-to-enjoy (*Trishna*): and that, when, through enlightenment, this Will ceases, NIRVANA is attained, and death puts an end to further existence by putting an end to the mask (“persona”) of man.

§ “To be at sea,” in the buddhist sense, means to be transmigrating: it means the same as “to be in hell”: especially in the lowest of all hells: *this* world. “To be on land,” means to be on the road to NIRVANA.

§ The BUDDHA's teaching is a philosophy, an “approach to enlightenment,” not a religion: an *Enlightened human mind* is greater than angel and god; *Intuitive reason*, above priest and revelation; *Self-control*, better than fasting, self mortification, and prayer; *Charity*, more than sacrifice and temple; *Contentment* in (voluntary) rags, sublimer than heaven; and NIRVANA above worlds and solar-systems.

§ The chief doctrine of the BLESSED BUDDHA may be summed up in one word: *Justice*. The secret of the existence of any being or thing, anywhere, or in any state, good or bad, high or low, lies *within* itself. This is the doctrine of Cause and Effect or Action and Re-action (sanskrit, *karma*): which may be summarized in the words of Cicero: “What you sow, that you must mow.” The Doctrine of Enlightenment discredits the creators and saviors, angels and devils of *all* religions, as the causes of the beings and things, or states and conditions, in the Universe, and finds them *within* these; nay, it finds the cause of the Universe *within* itself.

§ The most advanced theories of modern science are in harmony with the fundamental teaching of the LORD BUDDHA: evolution, not creation, is the teaching.

§ *Mental culture, not mental death*, is the buddhist watchword: obedience, then, to supernal or infernal deities, or their earthly representatives, forms no part of the buddhist scheme of salvation. The buddhist asks no favors, and expects, according to the law of the Universe, to reap only what he has sown.

§ Self-improvement, the philosophy of life, the nature of man, cause and effect, and altruism, are subjects of primary importance to the buddhist: priestly juggleries (prayers, genuflections, revelations), mesmeric and magic or illusory phenomena, ghosts, angels and gods, are of secondary importance.

§ The secret or esoteric doctrine of the BUDDHA has not been published: it is a matter of the Higher Mind of man, and can be found only there, by he disciple himself. The MASTER diverted the attention of His disciples