



THE BUDDHIST RAY.

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

VOL. I.

SANTA CRUZ, CAL., U. S. A., APRIL, 1888.

No. 4.

DEVOTED TO BUDDHISM IN GENERAL, AND
TO THE BUDDHISM IN SWEDENBORG IN
PARTICULAR.

RECTOR MORGAN DIX AND THE MODERN SOCIETY IDOLS.

The newspapers are just through with their accounts of Lent; the annual fast (!) of some of the Christian sects. One of them, *Leslie's Illustrated Newspaper*, for March 31, has a likeness of Dr. Morgan Dix, the Rector of Trinity Church, New York; and an abstract of his recent Lenten lecture on the sins of fashionable, Christian "society." It reports him to have said that the higher classes of this "society" are thoroughly rotten; that the newspapers "feed the taste for what is vulgar, coarse and low;" that the theater "devotes itself mainly to the delineation of lascivious and salacious figures;" that "vile woodcuts and engravings meet the eye everywhere, and help on the work of corrupting the public mind;" that the "average man of society is morally a veritable wehrwolf;" and that the young girls, the "rosebuds" of the social garden, are trained to allure rich men, no matter how lustful, to marry them; and that gluttony, drunkenness, and immodesty in dress, characterize the fashionable, Christian, social gathering.

Here is a priest in the service of a large, wealthy, fashionable congregation of Christians; with a princely salary, and, probably, with a palatial rectory in the bargain; who moves in the thickest atmosphere of Mammon, and, as far as consistent with his office, shares its luxurious softness; and then, with foolish inconsistency and the

crabbedness of a gloomy Calvinist, turns round and condemns it. And there, before him, in soft pews, sit a number of women in gloves, corsets, gowns, and shoes so tight, that one wonders how they got into them; with a gilded, velvety liturgy in one hand, and a pearly, feathery fan in the other; on the head a costly bonnet (toward the adornment of which many a little innocent warbler has had to give up his life); and listen to his theological ululations. Which ululations frighten some of them, shock others, and disgust others. They convert none! Because, even the giddiest, silliest woman in Trinity Church, or elsewhere, feels, though she may not mentally realize it, that Dr. Dix is a man of *belief*; not of *faith*. Now, *belief* is of the intellect, and comes through education; *faith* is of the heart, and comes through life. We have seen some of the giddiest and silliest of the giddy and silly fashionable women, touched and converted by the mere presence of a man with *faith*; but never one by *belief*. For the good woman, the woman with a heart, no matter whether her lot has been cast in a palace or in a slum, in a nunnery or in a bawdy-house, may or may not admire and respect *belief*, but she loves and worships *faith*!

It is perhaps trite to say that the existence of the Christian Church of to-day, depends altogether upon the woman, and that, the minute she takes her hand from it, it goes to the dogs. For the man of to-day is a corporeal-ist, and whatever he does for the church is done because the woman wants it done. The matter between Dr. Dix and Fashionable Society is not a matter between the priest

and the man; but a matter between the priest and the woman. For also this Society depends upon her.

Under the likeness of Dr. Dix, in the same newspaper, is a group of fashionable women in "Easter bonnets," at church; we presume at Trinity Church. And that we may learn a lesson let us examine this group: The first figure in it is a thoughtless, but not bad creature; a lovely idol; with a sweet face and a comely body. She adorns herself that she may be worshipped by the male, sexual slaves about her. From infancy up she has been taught that this is the use for which woman is born. She is susceptible of salvation; but it would take a mighty wave of the faith of a Jesus to bring it about. Behind her sits a crone and examines her "bustle" through an eye-glass. She is a chronic Christian; knows by heart the verbiages of the liturgy; loves Dr. Dix' theology and hates the very sight of a follower of Jesus. In this incarnation there is no hope for her. On her left sits her very antithesis, in the shape of a young "society" idol. Look at her; she listens to the theologic inanities and ululations of the pulpit with a mingled feeling of awe and bewilderment. But in her heart there is not an atom of *belief*; though hidden down in the depths of it, is a latent little volcano of *faith*, the which a single tiny spark from the faith of a Jesus would set ablaze, and cause her to tear the "Easter bonnet" from off her head; take leave of the "nice young men" that swarm about her, and go forth into the "homeless state,"—a working, helping, comforting, loving saint! On her left sits a giddy goose that has come to see the "Easter bonnets" and the mighty heroes of the base-ball arena, the riding-school, the athletic club, and the boat-race. She will be susceptible of salvation—after she has, in two or three incarnations, suffered in the slime and grime of some earthly hells. The only male "tyrant" visible is in a semi-unconscious state (snoozing). They are usually in this state at "divine" service, until the preacher makes a strong biblical joke

or pronounces the benediction.

We ask: Would Dr. Dix influence the fashionable woman for good? Then let him refuse the salary; put off the fine vestments, the broad-cloth, the starched collar, cuffs, and shirt, and put on the humble garb of a mendicant follower of Jesus; let him eat only bread and fruit, and drink only water; let him sleep on a board or on some straw; let him decline worldly and heavenly gain and glory; and let him set the example of charity, of religious tolerance, of contentment with penury, and of a life for humanity; in one word:—let him follow Jesus!

Dr. Dix needs not become a malodorous fanatic, a fakir, a Simon Stylites; only a follower of Jesus. He needs not the hackneyed, sterile, exploded theology which he now, week out and week in, dins into the ears of a divinely patient though innocently giddy, fashionable womankind: he needs but follow Jesus. Note: we do not ask him to follow Our Lord the Buddha, but Jesus; the poor, homeless, absolutely chaste, wonder-working, and love-practicing ascetic of Galilee; who cared not a whit for the fantastic dogmas of the long-faced, crabbed, scowling puritans of his day, nor for those of the smiling, well-fed, plausible priests; all of whom were, to him, spiritually dead, dead, dead, as hell itself!

When this divine Jesus had passed off this stage of matter and had entered the blessed subjective and temporary rest of the noble souls of the world, the Christian doctrine and sacerdotalism, like two baneful plants in a mephitic cave, sprung up, grew, became powerful, more and more corporealistic and demoniacal. Now and then a soul would leave its pestiferous atmosphere and become a follower of Jesus.

Palladius wrote that the life of the followers of Jesus in the deserts of Egypt, surpassed human life: for they raised the dead and walked upon the waters. Flesh and wine were not found among them; they lived upon bread, salt, and water. "I call Jesus and the holy angels to witness," wrote another, "that I have seen ascetics, one of whom, shut up for thirty years,

lived on barley-bread and water, and another, on five figs a day." Anthony used to exclaim: "When the stomach is full of meat, forthwith great vices bubble out." And Hilarion reproved his craving stomach in this wise: "I will force thee, mine ass, not to kick. I will feed thee with straw, not barley. I will wear thee out with hunger and thirst. I will burden thee with heavy loads. And I will hunt thee through heat and cold, till thou thinkest no more of food than of play." He was wont to sustain himself with the juice of herbs and a few figs, after three or four days of fasting, digging, and basket-making. The wonders he performed astonished the people wherever he went. At Epidaurus, on one occasion, he stretched forth his hands toward the rising surge caused by an earthquake, and made it recede. The presence of Anthony was so powerful that the young men that saw him would forthwith renounce pleasure and love temperance, and the maidens would remain unmarried. The charity of Serapion was so great that he sold himself to some play-actors for twenty gold pieces, and labored for them as a slave till he won them over to the practices of Jesus, and made them renounce the theatre. Then he sold himself again to a rich Lacedaemonian, and within two years converted him and his wife to the same practices; and they treated him thenceforth as their own brother. Arsenius gave up the silken canopies under which he slept at the court of Rome; the gilded litters in which he was carried by trains of slaves; the purple and fine linen in which he was clothed; the delicacies set before him; and fled into the wilderness to follow Jesus and obtain peace. The ascetic "Great Jacob" passed his life on the loftiest mountains of the frontier of Persia; in Spring and Summer haunting the woods, with the sky for a roof, but sheltered himself in Winter in a cave. He ate wild fruits and herbs, and never used a fire. He lived like a wild animal in the flesh, while he tried to live like Jesus in the spirit.

Now, note, that these and hundreds of other followers of Jesus, obtained,

by following his teaching and practice, the "virtue" and the power he had, and told them they would obtain. (Mark, xvi. 17—18.)

What are Dr. Morgan Dix and his fellow-priests able to do? Are they able by inherent "virtue," in Jesus-fashion, to heal the sick, or, by it, to control any force in nature, for the benefit of their erring, fashionable sisters in Modern Society? Or, are they able only to condemn them?

Poor priests, prating about Apostolic succession! Poor prating, impotent priests! Impotent to live an ascetic life; impotent to heal the sick; impotent to cast out demons; impotent by will to move even a mustard-seed let alone a tree; impotent to stay the tide of a growing, pompous, rotten corporatism; impotent altogether — except in theologic sophistry and ritualistic mummary! O sorry, prating, impotent priests! O poor, mislead, well-meaning women, to feed these prating impotencies! May you all become true followers of Jesus, and so — good Buddhists!

THE WORD OF THE LORD.

As a cloud, cast up in the air, doth surely fall to the ground,

So surely endureth the Word of the glorious Buddhas for ever.

As the death of all things that have life is certain and sure,

So surely endureth the Word of the glorious Buddhas for ever.

As, when night to its end hath come, the sun shall certainly rise,

So surely endureth the Word of the glorious Buddhas for ever.

As the roar of the lion is sure when in morn he hath left his lair,

So surely endureth the Word of the glorious Buddhas for ever. — THE BUDDHA-VANGSA.

Complete toleration, as is well known, is one of the most fundamental teachings of Buddhism, and was laid down as a duty in edicts recorded on stone two centuries and a half before the birth of Christ—RHYS-DAVIDS.

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

THE Buddha says: "My law is a law of mercy for all."

"THE Golden Rules of Buddhism" were distributed to the delegates of the last Theosophical Convention at Madras, India.

THE Admiral of one of the Chinese naval squadrons, is about to have H. S. Olcott's "Buddhist Catechism" translated into his mother-tongue.

THE Theosophists are very active in Ceylon. They have opened Sunday schools and day schools in many places, in which the principles of Buddhism are taught, and the poison of the Christian missionaries is antidoted.

A SUBSCRIBER writes: "When you speak of Charity (as in your March number), do not mention the giving up of wife and children; for your *Western* readers will take offence at it." Indeed! Well, we have never suggested to *any* of our readers to give up their wives and children, nor have we the least intention so to suggest. Buddhism has one law for the layman, another for the monk, and a third for the Soul Regenerate (Arhat). Now; set your heart at rest!

DR. ANNA KINGSFORD, the beautiful and saintly seeress has passed away. Her life was devoted to the advocacy of a pure (vegetarian) diet; to the suppression of that form of devilish selfishness called vivisection, and to the worship of the Divine in Humanity—the Deity within. If ever a man expects inspiration and ennoblement from an objective, sub-celestial source, then, by the Heavens, let him look for it nowhere but from an Anna Kingsford!

DRY FACTS.

WHILE sectarian Christianity is, at great expense, with much ado, making a few hundred converts in Asia among the ignorant, Buddhism is spreading rapidly in the United States, and is reaching our most intelligent people, without any propaganda of missionaries, or force. There are already thousands of Buddhists in this country, and their number is augmenting more rapidly perhaps than that of any other faith, but of these probably comparatively few know that they are following the Buddhistic lines of thought and have adopted the principles of Buddhistic faith.—*Winsted (Conn.) Press.*

THERE are now in the United States, in England and on the Continent, missionaries of Buddhism, sent by the schools of the East, to convert us to the philosophy of Gautama. This may sound startling to the general reader, but it is a fact. They have made converts and are making them with a rapidity that is remarkable, making more from us than we are from them. And they are from the very best and brightest intellects among us—not the illiterate, but the most cultured of the educated classes. It will not do to suppress this fact in the discussion—for this is an age when facts must be looked in the face.—*Kansas City Journal.*

THE WHOLE LAW.

"To cease from all sin;
To get virtue;
To cleanse one's own heart,—
This is the religion of the Buddhas."

This celebrated verse has a meaning that should not be overlooked by the student of Buddhistic philosophy. The first line embodies the whole spirit of the Vinaya; the second line that of the Sutta; the third that of the Abidhamma. Thus in three lines, collectively comprising only eight Pali words, are condensed the entire essence of the Buddhist Scriptures [the Pitakas]. According to Rhys-Davids, there are about 1,752,800 words in the whole text of the three Pitakas.—BUDDHIST CATECHISM.

SWEDENBORG IN THE LAMASERY.

BY PHILANGI DASA.

(Continued.)

The missionaries have but little to say about the Sacred Scriptures of the Thibetans; probably because the Thibetans wanted them to have but little to say. I call to mind a story told by Csoma de Koeroes, the Hungarian scholar, who for some time lived in the outskirts of Thibet, and there got up a Thibetan Word-book. He says that he tried on one occasion, by looking over the shoulder of a Lama, busy in reading a sacred book, to get an idea of its contents. But the Lama eyed it and by a shrug of his shoulders brought it to nought. Some of the missionaries admit that the Thibetans have sacred scriptures; but they add that they are written in an obsolete language and character, not understood even by the Lamas. Others say that it would not have been worth their while to look into them, for they contain nothing with which they were not already familiar. Which reminds one of the story of the fox and the grapes.

What the Carnal mind fails to grasp, does not, of course, exist, nor is it within the bounds of possibility. Secret Buddhism does not exist; oral communications between persons living, on the one hand in Europe and America, and on the other, in Asia, cannot take place; the instantaneous transference of a material object from one continent to another, by occult means, is impossible; and Souls Regenerate, with the transcendent powers that have their spring-head in love and wisdom, are figments of weak minds or bold liars! Earnest Rénan, of the French Academy, tells us why, when he says: "*Centuries deficient in virtue like ours, are essentially sceptical. Judging everyone by themselves, they call the great ideal pictures [of the present and] of the past impossible and chimerical. To please certain minds, history should be constructed without a single great man. When you show them a picture surpassing the level of mediocrity to which they are accustomed, they ac-*

cuse you of introducing legend into history. *They believe all men [to be and] to have been as base and as selfish as themselves.*"

If you, my reader, will bear in mind these words they will help you to interpret the inarticulate priestly and laical brayings and bellowings that now-a-days rend the welkin when the knowledge and power of the Souls Regenerate are upon the tapis.

But to return: Jesuit Desideri mentions that the Thibetans have many mysterious books, which some of the Lamas can read, but which none can understand. He should have said: which none of us Christian missionaries can understand. These books contain the mysteries which Swedenborg's readers imagine he has, in his theologic writings, exposed to the gaze of a profane multitude. As if a mystic could or would break the old Pythagorean precept: "Give not ye that which is holy unto dogs nor cast ye your pearls before swine."

Other missionaries say that it is useless to search for the Sacred Scriptures of Thibet, because Christianity can make no progress in that land (Du Halde's China, ii. p. 388). Which is correct. For those that have the thing will certainly not exchange it for its shadow.

Horace della Penna says that the Thibetans believe in a heaven, a hell, and a purgatory. He should have added that they believed in these states of the soul long before the organization of the Romish Church. We find the Thibetan doctrine of these spiritual states all along in the Swedenborgian theosophical books; but in them named, heaven, hell, and the world of spirits; and in description, cooked and flavored so as to suit the palates of the Protestants, among whom Swedenborg believed the Thibetan theosophy set forth by him would gain ground.

A Lama told Bernier that when the Dalay Lama is old and ready to die, he assembles his council and declares to them that he will pass into the body of a certain little child, lately born, or about to be born; and that when the child, who is bred up with great care,

reaches the age of seven, they, by the way of trial, lay before him a parcel of household-goods mixed with goods of the departed Dalay Lama, out of which the boy at once and without hesitation takes that belonged to him in his last incarnation. This, with some other crucial tests, the Lamas hold to be manifest proofs of transmigration. The higher order of Lamas do not believe that the soul passes out of one body to enter into another, but only its faculties. A belief which they impressed upon Swedenborg, as we see in his teaching that the physical body does not confine the soul.

Grueber tells us that the Dalay Lama sits in his palace, in purple and fine linen, on a lofty couch covered with costly tapestry, and illuminated with lamps; and that, in approaching him, the Thibetans prostrate themselves and kiss him with incredible veneration. "Thus," says the Jesuit, "hath the Devil, through his innate malignity, transferred to the worship of this people that veneration which is due only to the Pope of Rome, Christ's Vicar, in the same manner as he hath done *all* the other mysteries of the Christian religion." Those of us who know that the Thibetan philosophy and cultus existed before that of the Christian, will wonder how the Old Murcher brought about this wonderful transference! The missionary did not see the Great High-Priest, for a Christian is not permitted to behold his face. Friar Horace says he saw him, but this should be taken "*cum grano salis*."

A Chinese ambassador told Gerbilion that the Dalay Lama's palace or temple is *seven* stories high, and that he lodges in the uppermost. And Bentinck reports that twenty-thousand Lamas dwell in several circles round the high mountain, named Butala or Putala, on which the Dalay Lama resides, according as the rank and dignities which they possess render them more worthy to approach the person of His Holiness (*Hist. of the Turks*, p. 486). So that in spite of cavillers there is foundation for Swedenborg's statement that the "Angels" dwell on hills and mountains in circles round

about the "Lord," according as their goodness render them more worthy to approach him (A. 1802; 10608). He gives a glimpse of stony, rocky, mountainous Thibet when he says that the highest "Angels" dwell in lofty places, which appear mountainous; the middle "Angels" dwell in places less lofty, which appear as hills; and the lowest "Angels" dwell in stony, rocky places (H. 188).

I will not defile my pen by recording any of the filthy stories told by the disappointed Jesuits as proofs of the Thibetan Buddhists' servile worship of the Dalay Lama. The rational mind can imagine that such stories had to be set afloat to maintain the dignity of the Christian Church.

The Great High-Priest of Northern Buddhism is both a spiritual and temporal prince. Still, according to Bentinck, he does not meddle, in any sort, with the temporality of his dominions, or suffer any of his Lamas to meddle with it; but puts all secular matters under the government of two Khans of the Kalmuks, with whom he communicates through a Tipa or Deva. And Swedenborg confirms this when he says that the "Lord" communicates with men indirectly through an "Angel" whom he fills with his aura (as also the Souls Regenerate sometimes fill their disciples with their aura), so that the "Angel" thinks and speaks with men as though he were the "Lord" himself. The temporal concerns of Thibet are at this day in part under the government of China, and this government is probably under the government of . . .

The spiritual deputies of the Dalay Lama are called Khutuktus; and are, according to Regis, chosen from among his immediate disciples. It is esteemed a real happiness to be admitted into the number of these, which never exceeds two hundred. They are neither confined to the temples, nor limited to Thibet, but settle where they please. To keep up discipline and order in ecclesiastical affairs there are officers, answering to arch-bishops, bishops, and priests; also priors, abbots, superiors, and provincials. The Lamas that preside over the tem-

ples throughout the country are sent from the College of the Khutuktus. The other Lamas officiate as assistants at divine service in the temples and monasteries; or go abroad as missionaries. Della Penna says there are in Thibet colleges for the teaching of the things relating to their law and religion (Nouv. Bibl. xiv. p. 57); and that the Lamas are versed in many sciences. Du Halde says that they are good astronomers and can calculate eclipses (China. p. 387); and Bernier found them skilled in medicine. Bentinck affirms that they both teach and practice the three fundamental duties of (1) honoring the One Divine Life, (2) offending nobody, and (3) giving to everybody what belongs to him; that the life which both they and the Kalmuks or Eluths lead, incontestably prove it; that the Dalay Lama and the Khutuktus, inasmuch as they communicate instruction for the good of men, are the servants of the One Divine Life; that the images which they honor are no more than representations of the attributes of the One Divine Life, or some holy men; and that they expose them to the view of the people, only to put them in mind of their duty.

Friar Horace reports that when he inquired from the Lamas: "What is God?" they imperturbably answered: "God is the Assembly of Saints!" Now, intelligent Buddhists never confound God and the First Cause. The First Cause is the "I AM," the totality of manifestations on all stages of matter, visible and invisible. God is the Divine in Humanity on all stages of matter, visible and invisible; thus the Assembly of Saints. All gods described in books and by priests, as, Zeus, Brahma, Osiris, Gautama, Odin, Appollonius, Jesus, and others of a like nature, are individually or separately parts of God: being either projections of the mind of man, or glorified human Soul-spirits. Together they form the Assembly of Saints or the Divine in Humanity. Which Thibetan teaching Swedenborg has couched in the phrases so often found in his theosophic writings; as, "God is the Lord in His Divine Humanity,"

and, "God is the Divine Humanity of the Lord." John Clowes, an English clergyman, relates that Swedenborg's strange Latin phrase, the "Divinum Humanum," roused his curiosity to a study of his writings. But neither Clowes, nor any other Christian student of these writings, has known or even suspected the origin and significance of it.

All true Buddhists bow to the "The Three Honorable Ones:" the (1) Lord (and his acolytes), the (2) Word, and the (3) Church. As in the Thibetan invocation:

Nan-won Fo-tho-ye,
Nan-won Tha-ma-ye,
Nan-won Seng-kia-ye.—Aan!

"I follow the Buddha (Fo), the Law (Tha), and the Assembly of Saints (Seng) as my Guides.—Amen!" Here the Buddha represents the First Cause, the Law represents the order of the manifestation of this Cause; and the Assembly of Saints represents God or the manifestation of the First Cause in humanity. For, note, that those Divine Sparklets which, after an involution in matter, have, through its lower kingdoms evolved into its higher, are truly, therefore, to use Swedenborg's phrases: the "Divine Humanity of the Lord;" or the "Lord in His Divine Humanity." Sometimes Swedenborg applies these phrases to the Galilean ascetic, because, in the West, he was in his day the only divine soul known, and therefore was the only one under whose name he could reveal this beautiful Buddhistic teaching.

(To be continued).

SPIRITUAL INDEPENDENCE.

By thine own soul's law, learn to live;
And if men thwart thee, take no heed,
And if men hate thee, have no care—
Sing thou thy song, and do thy deed;
Hope thou thy hope, and pray thy prayer,
And claim no crown they will not give.
—JOHN G. WHITTIER.

Put golden padlocks on Truth's lips, be
callous as ye will,
From soul to soul, o'er all the world, leaps
one electric thrill.—LOWELL.

"THE NEW BUDDHA."

This is the title of a poem published in the "North American Review" for May, 1885. It purports to be a conversation between the author and Arthur Schopenhauer, the German philosopher, the fundamental doctrine of whom is said to be this: that the only essential reality in the Universe is WILL; and that what are called appearances exist only in our subjective representations, and are merely forms under which the single, original WILL shows itself; which WILL is not necessarily accompanied by self-consciousness, though it ever strives after its attainment. Schopenhauer derived most of his philosophy from Hindu sources, and especially from Buddhistic, and hence he has been called a New Buddha and a Pessimist; notwithstanding he was neither. Those that call him, or any other mere philosopher, a Buddha, have not the first idea of what a Buddha is; and those that call him a Pessimist, dodge the unanswerable facts he presents; and, with Robert Buchanan, the author of the poem before us, soar away into the thin ether of sentimentality, and there intoxicate themselves with its delusions; only to awake some day to the sober reality pointed out by Schopenhauer: the misery of physical existence!

The poem has, from a literary point of view, great merits; and we commend to our reader's heart the following words which the author puts into the mouth of Schopenhauer:

* * * Nature is pitiless;
Then be thou pitiful. Cruel is the world;
Then be thou kind, even to the creeping thing
That crawls and agonizes in its place
As thou in thine. Fever and Pestilence
Make and keep open one long-festering wound;
Anoint it with the balm of charity,
The oil of leech-craft. Thus, and thus alone,
Shalt thou in sheer defeat find victory,
And 'mid the very blast of that strong Voice
Which crieth "Love is not," shall thy last word
Attest Love's triumph, and thy soul remain
Immortal even in Death! * * * *

Schopenhauer saw the truth the Buddha pointed out, to wit, that Life is the real, the blessed; and Nature, the unreal, the unblessed.

THE FISHERMAN.

In Schmidt's "Der Weise und der Thor," a work full of anecdotes about Buddha and his disciples, the whole from original texts, it is said of a new convert to the faith, that "he had been caught by the hook of the doctrine, just as a fish, that has caught at the bait and line is securely pulled out." In the temples of Siam the image of the expected Buddha, the Messiah Maitree, is represented with a fisherman's net in the hand; while in Thibet he holds a kind of a trap. The explanation reads as follows: "He (the Buddha) disseminates upon the Ocean of birth and decay the Lotus-flower of the excellent Law as a bait; with the loop of devotion, never cast out in vain, he brings living beings up like fishes, and carries them to the other side of the river, where there is true understanding."—ISIS UNVEILED.

NOTICES.

We have received the following monthly papers: *The Gnostic*, a spiritual magazine devoted to "self-knowledge;" edited by the eloquent George Chainey and wife, and published in San Francisco at \$2.00 a year. *The Woman's World*; devoted to mental healing; edited by Frances Lord, and published in Chicago at \$1.00 a year. *The Messenger of Truth*; also devoted to mental healing; edited by Albert B. Dorman, and published at Worcester, Mass., at \$1.00 a year. *The New Church Life*; devoted to the Christian theology found here and there in Swedenborg's theosophic writings, and if we mistake not, to general skirmishing in and around the "New-Church" society; and published in Philadelphia at \$1.00 a year. *Notes and Queries* a magazine of history, folk-lore, mathematics, mysticism, art, science, etc.; a useful, literary "bizarre," which we recommend all round. It is published by S. C. & L. M. Gould, Manchester, N. H., at \$1.00 a year. *The New Church Independent*, the only liberal and progressive Christian Swedenborgian magazine in existence; published by Weller & Son, Chicago, at \$2.00 a year.