



THE BUDDHIST RAY

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

VOL. II.

SANTA CRUZ, CAL., U. S. A., APRIL, 1889.

No. 4.

"P. S. S."

It is not impossible to be very fine and very filthy.
—SWIFT.
Slander, that worst of poisons, ever finds
An easy entrance to ignoble minds.—HEEVEY.



SANTA CRUZ
can boast of
being the first
christian city
from which a
buddhist jour-
nal has been
issued. It can
also boast of
being the first
christian city

to form a society which is a unique
in the history of modern, moral pro-
gress: a society composed exclusively
of women, married and unmarried—
without reference to creed, color, caste
or nationality; a society which will,
beyond question, rise high in the favor
of men; and, a society to which single
men will look for model wives and
mothers-in-law.

The kind of society it is, is best seen
by the following seven vows, which its
neophytes take:

1. I vow not to dwell mentally or orally
upon sexual subjects.
2. I vow not to brag of my own virtue—
be this actual or only conventional.
3. I vow not to listen to sexual scandals,
nor to report them.
4. I vow not to read the smutty stories
published in the newspapers.
5. I vow not to intermeddle with other
women's affairs.
6. I vow not to let my tongue occupy the
floor, three-fourths of the time, with per-
sonalities, at private or public meetings.
7. I vow, neither by look nor gesture nor
word to insinuate that my private or public
neighbor is inferior to myself in actual or
conventional sexual morality.

We applaud these vows; first, be-
cause they harmonize with the teach-
ings of the Good Law; and, second, be-
cause they tend, irrefutably, to moral
elevation. In fact, we cannot conceive
of the possibility of such elevation
without them. We have, within the
last ten years, seen societies for the
moral elevation of their members, with
all manner of names, eastern and west-
ern, with passwords, gripes, and fees,
spring up like mushrooms about us;
and because they have failed to incor-
porate into their principles or constitu-
tions rules or vows like those of this
society, their usefulness and existence
have been or will be mushroom. The
"devil" has either already swallowed
them, or he will, in his own good time,
swallow them. Mark our word!

The wisdom of the foregoing vows
becomes strikingly so, when we consi-
der that our fellowmen's karma—that
law which *forces* them to do what they
do—is altogether hidden from us. The
disciple of a buddhist INITIATE bore
this in mind when he wrote to one of
our friends: "I have vowed never to
interfere with the duties of another—
whether with their performance, non-
performance, or mis-performance."

Backbiters and gadabouts have in
all ages and climes been looked upon
as base-born fools; and the scriptures
of all religions have precepts against
them—as the following buddhistic:

If a traveller does not meet with one that
is his better, or equal, let him firmly keep
his solitary journey: there is no compani-
onship with a fool.—DHAMMAPADA, v. 61.

Our beautiful little city is to be con-
gratulated upon the existence of the
Purana Silence Society!

["New York Herald."]

A NEW RELIGION WANTED.

The rev. R. Heber Newton, rector of All souls protestant episcopal church, New York, started people to thinking by his sermon delivered on Sunday last, in which he laid down the dictum that the need of the present age is a new religion. His bold and uncompromising way of handling so ticklish a subject, and the earnest manner in which he avowed his belief that christianity in its present form does not satisfy the spiritual aspirations of modern progressive humanity, have caused a sensation in the religious world, and there are those that believe that the fearless, independent clergyman has got himself into hot water with his ecclesiastical superiors by his utterances on that occasion. The future will show whether there is any basis for such a belief; but, meanwhile, the sermon just preached by the pastoral head of the fashionable All souls congregation is affording plenty of food for thought and comment among those that have followed the course of Mr Newton during the last few years."

["Chicago Herald."]

OUR CIVILIZATION.

A poultry house in Indiana is stated to prepare chickens for market, in this fashion: The fowl is jerked by the head from the coop and thrust into boiling water for an instant, then hooked under the bill and suspended in the air for the few seconds it takes the experienced hand to tear off its feathers. When picked clean it is put into the ice-box, where almost invariably the scalded and tortured animal writhes and cackles with agony until it is finally overcome by pain and expires.

[Chamber's Encyclopedia.]

At Comacchio, Italy, the eel-fishery season is inaugurated with religious ceremonies. The harvest occupies from 12 to 15 weeks, and about 1,500,000 lbs are taken. The fish are prepared for the market by partial cooking; the eels of moderate size being roasted *alive*, in order to their better preservation.

PRACTICAL CHARITY.

A BUDDHIST'S FELLOW-CREATURES.

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

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

—CHAS. MACKAY.

Every unkind treatment to the cow poisons the milk. Throwing stones at her, frightening her, even talking unkindly to her, may poison the milk.

Never put iron or steel bits in a horse's mouth in frosty weather without first warming them. They will take the skin off his tongue.

In Russia, where blinders are never used, a shying horse is almost unknown.

Never use a short check-rein; discard every kind of them, when possible.

"Think before you strike any creature that cannot speak."

Never cut a dog's ears or tail; never tie him under a wagon to run in the dust stirred up and to inhale it.

Thanks to my stars, I can say I have never killed a bird. I would not crush the meanest insect that crawls upon the ground.—CHANNING.

I have always esteemed it a part of my duty to be merciful to my beasts; and it has always been my practice.—
LORD CHIEF JUSTICE M. HALE.

For women that wear bird-wings as ornaments:

Could ye but see the bright wings torn
From birds alive and bleeding,
And note their quivering agony,
I had no need for pleading.

—ELIZAB. FREELAND.

As I travel about in America I see thousands of women wearing whole and half birds on their bonnets. It shocks and grieves me. There is cruelty enough in my own country, India, but our gentlewomen do not at present think of beautifying themselves with murdered birds.—PUNDITA RAMABAI.

Let the householder not destroy, or cause to be destroyed, any life at all, or [by buying meat, poultry, or fish] sanction the acts of those [butchers] that do so. Let him refrain from even hurting any creature, both those that are strong, and those that tremble in the world.—DHAMMIKA SUTTA.

(To be continued.)

[*"The Theosophist."*]

BUDDHIST MISSIONARIES.

Colonel Olcott's departure for Japan was quite dramatic. It happened, without pre-arrangement, that the r't rev. high-priest Sumangala was preaching at the theosophical hall on that evening, and the noble old colonel and his young companion mr Dharmapala Hevavitarana entered the hall and solemnly took pansil [the five buddhist vows, 1. of mercy to *all* creatures; 2. of honesty; 3. of chastity; 4. of truthfulness; and 5. of sobriety;] just before starting. The high-priest, after reciting the pali sutra which he had chosen as his text, spoke a few hearty words of friendly farewell to the voyagers before commencing his sermon. He said,—

Once when our Lord BUDDHA wished to send some one to preach His Law to unknown and foreign nations, an arahat named Punna Thero, who was noted for his kindness and long-suffering, offered himself for the service.

Our LORD said to him,—

"Supposing when you preach to foreign and savage nations, the people, instead of hearing you gratefully, should revile you and heap abusive language upon you; what would be your feelings toward them?" "LORD, I should feel kindly and gratefully toward them, because they only abused me, but did not hustle or assault me." "But supposing that they proceeded to hustle and assault you, what then?" "LORD, I should still feel kindly and gratefully toward them, because, tho' they assaulted me, they yet did not injure me with weapons." "But if they did injure you with weapons, what then?" "LORD, I should still feel kindly and gratefully toward them, in that, though they thus injured me, they did not kill me." "But if they even proceeded to kill you, what would your feelings be?" "LORD, I should still feel kindly and gratefully toward them, because, having injured me so severely, they did not leave me to linger in agony and desire death in vain."

Then said our Blessed LORD, "Go forth and preach, and prosper in your work; for you indeed are fit to carry my Law among the heathen."

Now colonel Olcott is not yet an arahat, nor are the people to whom he is going to preach, heathens; they are buddhists—followers of the same glorious LORD whom we obey, though perhaps it has not been their good fortune to preserve His teaching pure, as unaffected by outer influences, as we in Ceylon have been able to do. But yet colonel Olcott possesses many of those qualities which so highly distinguished Punna Thero of old. He has frequently been abused, and his noble work unappreciated, but he has shown that he knows how to return good for evil, and to treat his bitterest opponents with kindness and forbearance. He is the only person who could undertake and successfully carry out this missionary work for buddhism, it is well therefore that our japanese brethren have heard of the great good that he has done for our religion, and have sent for him to help them also.

And his companion, mr Hevavitarana, who at an age [24,—ED. RAY.] when young men usually think of nothing but their own enjoyment, has devoted his whole life to the service of our glorious religion, is worthy to share the high honor of his task, and to be the first sinhalase that sets foot upon the shores of Japan. My parting advice to them is that they will never forget the LORD, the LAW, the ORDER; and I would charge them to bear in mind our MASTER'S words,—

Overcome another's envy by your kindness;
Overcome bad people by your goodness.

I invoke upon them all blessings of the devas, and ask you to speed them on their way with your good wishes.

The entire assembly arose, and amid the ringing cheers of their brethren, they went forth to the work given them to do.—C. W. LEADBEATER.

[*"Chicago Times."*]

A mexican historian makes a new attempt to show that America was discovered in the 5th century, by a party of buddhist monks from Afghanistan, of whom one, Hwui Shan, returned to Asia after an absence of 41 years. A short account of the land which he visited, supposed to be Mexico, was included in the official history of China. There is proof that Hwui Shan actually visited some unknown eastern region, and the traditions of Mexico contain an account of the arrival of monks.

THE BUDDHIST RAY.

A MONTHLY MAGAZINE.

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

TERMS: 50 cents a year, in advance; single copies, 5 cents. To foreign countries belonging to the Postal Union, 12 cents additional postage.

All communications should be addressed to PUBLISHER THE BUDDHIST RAY, Santa Cruz, Cal., U. S. A.

Entered at Santa Cruz P. O. as Second Class Matter.

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

THE japanese buddhists have named colonel Olcott, "Imashaka"—bodhisat of the nineteenth century.—*Theosophist*.
—THE Calcutta *National Guardian* publishes an article on the conversion of christendom [bragdom] to buddhism. It seems to think that in spite of gas and electric lights we are in darkness.

—THE *Indian Spectator* says that the christian preachers in America are becoming alarmed at the attention buddhism is attracting; and that they have begun to write about the "insufficiency of buddhism"!

—A writer in the Chicago *New Thought* speaks of buddhism as the "sacred hindu religion," and of NIRVANA as the "heaven of the hindus." But buddhism is not the religion of the hindus, nor is NIRVANA their heaven.

—THE *Morning Star*, Glasgow, asks, "Was Swedenborg a buddhist?" and answers the question by a long quotation from Philangi Dasa's book. A better answer can be found in the theosophical publication society's 15th issue, "Swedenborg Bifrons", p. 11.

—THAT smirking sheet, the hind-marshian *New-Church Messenger*, enlivens its dreary and dyspeptic pages with an article about the karenis, a tribe of savages living in Upper Burmah. It tells its readers that these savages love christianism and "hold buddhism in contempt." Well, suppose they do! Are they the only savages that hold reason, mercy, and lofty spirituality in contempt?

THE *Theosophist* says that there is at present a movement afoot in Japan to convert England to buddhism. Dear brethren in Japan: please set afoot a similar movement in favor of America!

—Two japanese buddhist monks are now in Ceylon: the one to learn sanskrit, and the other to learn pali. Their education finished, they will return to Japan with sets of the sinhalese buddhist scriptures, and devote themselves to the comparative study of the northern and southern canons.

—"WHILE in France, lately, I heard with some surprise from M. Leon de Rosny, the orientalist, that there are now not less than 12,000 buddhistically inclined frenchmen, who are in reality full buddhists save in name. I was presented by him with a small photograph of an image of the Lord BUDDHA, which was recently erected in Normandy."—H. S. OLCOTT.

—DHARMAPALA Hevavitarana, colonel Olcott's sinhalese travelling companion in Japan, writes us privately, that the colonel's mission is a complete success; that thousands of japanese flock together to hear him; and that high officials are interesting themselves in it. We regret, however, to learn that the winds of Japan have proved too severe for the delicate constitution of our sinhalese brother, and that he is sick. We hope for an early and complete recovery and a blessed usefulness.

—His royal highness, prince Chandradat of Siam, whose article on the "Nature of Man" we published some time ago, has honored us with an autographic letter and a subscription. And inasmuch as we believe that this prince is a good and enlightened man, and that our readers will profit by it, we publish, without permission, his letter in this issue, being sure that he will overlook our boldness. It was of this prince and his article, the "Nature of Man", that the *Theosophist* lately said, "what a rare an excellent thing it is that a prince royal should have any views of his own on such a subject. A european prince would be much more likely to expatiate upon the nature of woman!" Yes; and upon her worse nature; not upon her better.

[Continued.]

SWEDENBORG IN THE LAMA-
SERY.

A SEQUEL OF "SWEDENBORG THE
BUDDHIST."

By PHILANGI DASA.

And as he was free; that is, not a house-holder: without any one dependent upon him; he had now, for he second time, left his father's house, its comforts and friends, in the quest of knowledge and soul-peace: had here and there gathered a few crumbs of the former but none of the latter; had suffered from hunger, cold, sickness, slander, persecution, and faithlessness; and had begun to see that, as all existence is painful and transitory, it is worse than vanity to waste strength and time in the mere pursuit of those things which pertain to it, and which lead a recurrency of it. He had read that beyond existence there is a something called Being: a passionless, peaceful something, for which the wise of all ages have longed, and which some of them have actually attained to; and he had also begun to long for it.

Let us now follow him. We have seen him turn his back upon the angry missionary and walk in the direction taken by the ascetic. When he had walked awhile and got beyond the limits of the city he overtook him, and found him sitting on a fallen tree. And he went silently up to the same tree and sat down on it, though at a respectful distance from him. The ascetic took no notice of him; did not even once look up from the spot upon the ground on which he had his eyes riveted. They had thus been seated nearly an hour, when the ascetic, without turning his head, asked curtly:

"What do you want?"

"I want knowledge and peace," answered the man.

A silence, lasting another hour, followed. Then the ascetic arose, and without even once glancing at Hpo Kha (for this was his name), he went away.

And Hpo Kha arose and followed him. When they had walked about half a mile, Pa Po (the ascetic) found, by the way-side, another fallen tree; on the end of which he seated himself, and with his eyes upon the ground, began his interrupted meditation.

When Hpo Kha came up to him he also seated himself on it. After an hour's silence the ascetic said, yet without turning his head,—

"What do you want?"

"You know," answered Hpo Kha.

"Young man," replied Pa Po quietly but sternly, "return to your mother—to the bosom of your family. The path to spiritual knowledge and peace winds through a hell of solitude and thorns: a hell ungladdened by smiles, kisses and embraces; by music, feasts and shows; by riches, power and fame. Return to the world, and follow its path; you will find it easier and pleasanter than my."

"But my salvation?" queried Hpo Kha.

"Your salvation!" interrupted the ascetic; "Would you, in the world, be without hope of salvation? Is all the world to be damned? Are you an orthodox christian?"

"Reverend sir," replied Hpo Kha, "I believe that, in the end, nearly all souls, or soul-spirits, will be saved; but I am too tired to abide among them until they have saved themselves. I am too tired to walk their snail-paced way."

"Why not stay among them and push them onward?"

"Why not push the sun, the age, onward?"

"Ah, I see; you think it foolish to meddle with the business of the gods; not to speak of the business of the Causeless First Cause; with which a good many fools, in the world, meddle or rather, *imagine* they can meddle. Do you also believe that you can be of no use to the world?"

"Reverend sir, I do not so believe. I believe that there are some—both householders and others—to whom I can be of use. But for that I know that use would, in my present state of knowledge and experience, be very

limited, next to naught, it stands me very much upon to increase both my knowledge and experience: or if I may say, widen my insight and increase my strength. I believe also those that voluntarily have left the world, are of greater use to it than are those that remain in it; that is, those that go its conventional ways."

Then the ascetic smiled, arose, and said, "Come!"

And they went to a buddhist monastery near by.

CHAP. III.

Six months after the events related in the foregoing chapter we find Pa Po and Hpo Kha trudging together in a caravan toward Lhasa, the capital of Thibet. They had, in common with their fellow-travellers, suffered much in this journey; and our friend Hpo Kha had had the chance to verify the proverb which the Coreans have from the early buddhist missionaries, which runs thus, "As difficult as the roads to Thibet;" for, as the caravan neared Lhasa, he felt himself, in spite of a strenuous exercise of his will, sinking with fatigue and weariness. The passage through the desolations and gorges and over the icy mountains had well nigh put an end to him.

The romish missionaries, Huc and Gabet, learnt what a journey to Lhasa means; at least, Gabet; who, with frozen face, hands, and feet, hung for days, and nearly dead, in a blanket or skin, on the side of a camel; and this too in a terrible north-wind and snow-storm.

But as Lhasa, and the pleasant region in which it is situated, came in sight in the far distance, Hpo Kha rallied, and with his companions, sent up a shout of joy; and when, two days later, he rested in the Holy city, he began to forget the sufferings he had the past months undergone.

When after a few days he had regained his usual buoyancy of spirits and strength of body he set out to see the sights.

Lha means God; and *Ssa*, Land (the land or valley in which the city stands). Hence Lhasa, the god-city or god-land, that is, the Holy city.

It lies in a pleasant and fruitful region (pleasant and fruitful for Thibet) about 1500 ft above the sea. This region is on all sides surrounded by hills and mountains, and watered by two rivers: the Pure water and the Middle water, both of which empty into the great river of Thibet, the Pure water of the right side (gJass ru g'Tsang po tshhu).

The suburbs are surrounded by groupes of stately centurial trees. The city proper consists of small, white houses of stone, of brick, and of adobe, —the last of which are curious in this respect, that the adobes are held together not merely by mortar but by the horns of cattle, deer, and antelopes,—and also of large temples and lamaseries with glittering, golden spires and towers.

In the centre of the city is the great lamasery bLa brang; also called, Phrul ssNang (the Magic glory); which is the centre of the whole land: the pivot upon which the religious, social, and political affairs of the thibetans turn. In Europe it is, or has been, a proverb that "all roads lead to Rome"; in Thibet it might be said that "all roads lead to bLa brang",—for it would be literally true: since all the high-roads of Thibet radiate from it.

It is also the centre of lamaic buddhism: the first and oldest temple, the proper metropolitic lamasery, the St. Peter's church of northern buddhism. It was built in the 7th century of the christian era, by king Ssrong b'Tsan ssGam po, as a relic-shrine for one of the wonder-working images of the Lord BUDDHA, which his nepalese wife brought with her from India.

But, let us henceforth accompany Hpo Kha in his sight-seeing tours, that we may see and hear what he sees and hears, and so learn a lesson.

bLa brang faces the east. This quarter represents, according to the lamaic symbolism, the Divine state or NIRVANA. Swedenborg speaks of the east as symbolic of love or charity in its origin, or of the Divinity itself.—*Arcana Coelestia*, 9642; 2441. Now, NIRVANA is the state of all the BUDDHAS, and is therefore the Divine state.

In front of the temple, on a square, Hpo Kha passes an obelisk, upon which is engraved a treaty of peace and friendship between Thibet and China. And when he gets up to the main building he notices that it consists of three stories; and it comes to his mind that the number three denotes perfection,—because all in man and in nature is threefold, as; end or will, cause or thought, and effect or word, work; spirit, soul, and body; heavenly, spiritual, and natural; man, woman, and child;—and so, all that is holy and inviolable (A. 9826; 482); as is also well seen in the three Gems of the buddhist's worship: the LORD, the Law, and the Order.

Having entered the temple he finds himself in a hall supported by six gigantic pillars of wood, beautifully carved, painted, and gilded: the walls of which are covered with paintings that represent scenes in the life of the royal founder of bLa brang. This hall, being the outermost part of the temple, is, according to Swedenborg, symbolic of the body, the effect, or the natural part of that which is within or above it.

Going forward he comes to a large folding door, which, on the outside is ornamented with reliefs in bronze; and on the inside, with others in iron: these two metals being symbolic of natural affairs; as silver is of spiritual, and gold of heavenly.—A. 425. On opening these doors he finds himself in another hall; and going forward he comes to another door on each side of which are two colossal images of spiritual kings: symbolic of spiritual affairs. And when he opens the third he finds himself in a third hall which has the look of a basilica, and which symbolizes heavenly or "celestial" affairs.

In this basilica, which is subdivided into three naves, he finds a good illustration of what Swedenborg calls the "science of correspondence or representation."

Swedenborg writes, as we have seen, that everything is made up of a trine of a natural, a spiritual, and a heavenly degree; and furthermore that each

of these is subdivided into three. For instance: let us take mankind, and we find that there are, in general, three classes of men: each class of which may again be subdivided into three; as follows:

1. The Natural man:
 1. Low. 2. Intermediate. 3. High.
2. The Spiritual man:
 1. Good. 2. Better. 3. Best.
3. The Heavenly man:
 1. Good. 2. Better. 3. Best.

Swedenborg got this idea from Thibet (nowhere else); for in that land, according to Csoma de Kőrös, the hungarian thibetan lexicographer, the followers of the Good Law are classified as follows: 1. Men of common capacity; 2. Men of intellectual or spiritual capacity; and 3. Men of the highest or heavenly capacity. This classification is therefore represented in the three parts of bLa brang, and the sub-classification, in the three naves of its basilica.

It strikes Hpo Kha as remarkable that this basilica has no side-windows, but a window made of transparent waxed cloth situated over the middle, broad nave: and he calls to mind that this is in accordance with the lamaic-swedenborgian symbolism, which teaches that the "interior" is expressed by what is *above* or *superior*.—A. C. 2148. Hence also the BUDDHA's teaching,—

WITHIN yourselves deliverance must be sought.

Going forward Hpo Kha notices that the cross-naves, north and south, are separated from the main-naves by a lattice-work of silver, and that they contain seats for the inferior clergy. And as he ascends the stair which leads up into the most holy place, he sees on each side, and behind scepters of silver, fifteen symbolic plates or shields ornamented with precious stones, and covered with representations out of the buddhist Law and mysticism: as cosmology, transmigration, heaven, hell, purgatory, and so forth.

[To be Continued.]

ALL acts proceed from Final Causes that lie deeply hidden *in* man.

—SWEDENBORG.

FROM A BUDDHIST PRINCE.

Bangkok, Siam, Feb. 19, 1889.

Editor THE BUDDHIST RAY.

Sir,—Very many thanks for the copies of your paper so kindly sent me lately. As a buddhist lay-disciple I am transported with joy at witnessing the spread of buddhism so far off as into the great continent of America. The truth taught by our Lord BUDDHA furnishes ample proof for itself to all minds that can penetrate its depth;—and any disciple that could in deed, word, and mind, follow the path shown by our blessed LORD, would assuredly find himself the happiest of men; for the miseries and changes of life and even death itself would seem to him nothing whatever. In view of this fact, and also in view of this, that your valuable journal is an organ for the spread of our LORD's sublime teachings, you ought to feel yourself most happy in the fulfillment of your important duties for the good and happiness of mankind.

I enclose a siamese golden ring (because of its easy transmittal), as my subscription to the RAY.

I invoke all success upon the RAY, and a thousand blessings upon yourself.

I am, sir,

Sincerely yours,

CHANDRADAT.

MEDITATION ON DEATH

From the Pali for the RAY, by C. Sameresingha.

1. As death is the common fate shared by those even who have acquired great wealth in this world, so must I die, being subject to its agonies.
2. Death coming hand in hand from the very beginning of one's conception or birth, it is always on the look-out for an opportunity to be a public executioner.
3. Every moment life is on the move and always diligent in its course passing rapidly like the rising and setting of the sun.
4. As a rival thirsts after blood, death is inevitable wherever we may be, and life, which is but of short duration, is equal to a flash of lightning, a bubble of water, a dew-drop at the end of a blade of grass, or a line drawn on the face of the deep.
5. Even if BUDDHAS and Pratyeka-Buddhas, who have excelled in glory, strength, merit, "irdihi", and wisdom, are not free from death, it is of the less consequence to speak of one like me, inferior in those qualities.

6. Moment after moment advancing nearer the grave, I must either by sickness, infirmity, or any other cause, effecting the dissolution of the elements, breathe my last within a space of time less than the twinkling of an eye.

[Chicago "New Thought."]

A CHRISTIAN ON BUDDHISM.

The rev. W. H. H. Murray says that christian civilization might profit from buddhism, and New England might go to school in China and India. The underlying idea of buddhism is a belief in the infinite capacity of the human intellect; a belief in the availing of true merit; and the development of the human faculties. It is not a heavy, sensual religion, but one purely rational, appealing to conscientiousness and intellect for support.

While England and New England have used the rack, the cell, the dungeon, the inquisition, and thousands of implements of torture, there have been over twenty-three hundred years of buddhism with not a drop of blood in its onward march, not a grave along its pathway! It has never persecuted, never deceived, never practiced pious fraud, never appealed to prejudice, and never used the sword. If buddhists are heathen, are they not civilized heathen?

LEARN TO LOVE AND GIVE.

Learn to give, and thou shalt bind
Countless treasures to thy breast;
Learn to love, and thou shalt find
Only they that love are blest.

Learn to give, and thou shalt know
They the poorest are who hoard;
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give, and learn to love;
Only thus thy life can be
Foretaste of the life above,
Tinged with immortality.

Give, for life to thee was given;
Love, for life by love is sown;
Child of nature, born for heaven,
Let thy love by deeds be known.

—LUCY A. BENNET.

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