



# THE BUDDHIST RAY

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

VOL. II.

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## THE POWERFULLEST SOCIETY.



It has for some years been our belief that the Good Law exists and is active on two planes: on the sensual and the super-sensual; and that interchangeably, as it were, it puts itself forth on both: in one century on the former, in another on the latter, or on both at once. In the present, it seems to be active on the super-sensual plane, and by reaction, on the sensual. For, conscious and unconscious propagandists of the Good Law arise everywhere beyond buddhist lands,—in America, Europe and Australia. Some devote themselves to the study and translation of the Sacred Scriptures; others, lecture, write poems, pamphlets and books on the LORD and His Word; and others, again, publish journals devoted to the spread of the sacred teachings. What is the cause of this? An endeavor on the part of buddhist princes to spread the faith of their forefathers? Buddhist monks going about, as of yore, "*in partibus infidelium*", preaching the blessed gospel of charity and peace? Can any one of our brethren, ordained or unordained, in Asia, tell? Of course, Arhats, who can teach from the super-sensual plane, do not exist! Oh, no! The sapient young men over in Siam, tell H. R. H. prince Chandrdhat so. A belief in their existence and work is

confined to credulous and unenlightened americans, like colonel Olcott and the editor of the RAY! Well, you do not know the cause of it. Let us then turn to a christian for light: to Laurence Oliphant, who, by the way, is not very partial to buddhism; as we suppose, because it ignores the "divine feminine", under whose wings he loved to roost. In his "Scientific Religion," he says that the three powerfulest religious organizations in the world are the romish, moslem and buddhist.

The *Romish* society is powerful because of its prestige and unscrupulousness, and the ignorance of the majority of its adherents. The *Moslem*, is more powerful because of its debasement and fanaticism; which places it in "atomic" harmony with savage tribes. The *Buddhist*, "is the most powerful. It owes its strength to its antiquity, to its numbers, and to the mighty stores of force it has garnered up, by the practice of religious asceticism during 2500 years; to its profound knowledge of the laws of that force, and the methods of its conservation and application; and to the potency of its spirit of *self-sacrifice*, which . . . renders it by far the most powerful spiritual agency which now exists of a special kind; the best evidence of which is, that it has but to put forth a little of its long-latent energy, and it can affect the most mighty, educated, and civilized community in christendom, far more powerfully than that society, can affect it. I do not mean in the number of so-called converts, but in their *quality*," p. 150.

Note this, O ye asian buddhists, and bestir yourselves!



## LITTLE ROADLING.

We read in the Nidanakatha that in the time of our LORD, two brothers, named Great Roadling and Little Roadling (because they had been born on the highway), took the vows and became monks. The elder brother soon attained Arahatsip, and became his brother's guardian. And to help his brother to concentrate his mind the Arhat gave him a scripture-verse to meditate upon. But when, after many efforts, he failed even to learn the verse, he ordered him to leave the monastery the following morning and to return to the world.

"Now our LORD, very early in the morning, when He surveyed the world, became aware of this matter. And going out before Little Roadling, He remained walking up and down by the gateway on the road along which Little Roadling would have to pass. And Little Roadling, as he left the house, saw the TEACHER, and going up to Him, paid Him reverence. Then the TEACHER said to him, 'How now, Little Roadling; whither are you going at this time in the morning?' 'LORD, my brother has expelled me, so I am going away to wander in the ways of the world.' 'Little Roadling, it was under me that your profession of religion took place. When your brother expelled you, why did you not come to me? What will a layman's life advantage you? You may stay with me.'

And He took him and seated him in front of His own apartment, and gave him a piece of white cloth, created for the purpose, and said, 'Now, Little Roadling, stay here, sitting with your face to the east,\* and rub this cloth up and down, repeating to yourself,—The removal of impurity; The removal of impurity; The removal of impurity!' And so saying our LORD went away.

But the young man did as he was desired: and as he did so, the cloth became soiled, and he thought, 'This cloth was just now exceeding white; and now, through me, it has lost its

former condition, and is become soiled. Changeable indeed are all component things!' And he felt the reality of decay and death, and the eyes of his mind were opened.

Then the TEACHER, knowing that the eyes of his mind were opened, sent forth a glorious appearance of Himself, which said to him, 'Little Roadling, be not troubled at the thought that this cloth has become stained. Within thee, too, are the stains of lust and care and sin; but these thou must remove.' And the appearance continued,—

It is not dust, but LUST, that really is the stain:

This—'stain'—is the right word for lust.

'Tis the monks that have put away this stain,

Who live up to the Word of the STAINLESS ONE!

It is not dust, but ANGER, that really is the stain:

This—'stain'—is the right word for anger.

'Tis the monks that have put away this stain,

Who live up to the Word of the STAINLESS ONE!

It is not dust, but DELUSION, that really is the stain:

This—'stain'—is the right word for delusion.

'Tis the monks that have put away this stain

Who live up to the Word of the STAINLESS ONE!

And as the stanzas were finished, Little Roadling attained to Arahatsip, and with it to the intellectual gifts of an Arhat; and by them understood all the Scriptures."

## "THE DEVILL'S BELLOWES."

Stubb's "Anatomie of Abuses," 1585.

## THE LOOKYNG-GLASSE.

The devill never could have found out a more pestilent evill than this, for hereby man beholding his face, and being naturally given to flatter hymself too much, is easily drawn to thinke well of hymself; yet no man seeth the true portion of his face, but a counterfaite effigie, and false image thereof in the glasse, whiche the Devill suffereth him to see, that thereby he maie rise into Pride, and so offende the Divine Majestie. Therefore maie these lookyng-glasses be called the devill's bellowes, wherewith he bloweth the blast of Pride into our hartes.

\*The East denotes the Divinity itself.—SWEDENBORG.



[Continued.]

## PRACTICAL CHARITY.

## A BUDDHIST'S FELLOW-CREATURES.

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

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

—CHAS. MACKAY.

If a man becomes fat and a great eater, if he is sleepy and rolls himself about, that fool, like a hog fed on slops, is born again and again.—*Dhammapada*, c. xxiii, v. 325.

A suspicion that there is a difference between merely getting food down into the stomach and its digestion, is abroad; and that a cherry, an orange, an apple, a spoonful of flour, or something similar, which is digested, is really better for a man than a beef-steak, which simply passes through the alimentary canal.—PH. D.

Vegetarianism is increasing very rapidly in America and England. We have no hesitation in prophesying the result: Before long the olfactories of the vegetarians will become so awake to the smell of flesh-eaters that they will migrate away into settlements of their own; then they will bind themselves by pledges against war. After that they will become a powerful people, and in not many years they will outvote all other parties, and carry rum and cattle grazing usurpations out of America. Yes, the women will be ashamed to eat bloody beefsteaks before any one. The butcher will go hide himself—till his smell goes away!—*The Castaway*.

[We fear that our contemporary is a little too sanguine. The entrance of the animal man into HUMANITY is far off by ages.—ED.]

The established method is to starve animals before slaughtering them, as directed by an agricultural contemporary: "Never feed animals or poultry for thirty-six hours before killing, nor give water for twelve hours. By so doing it will be easier to dress them, and a saving of food will be the result if a large herd or flock is to be slaughtered." Is not this a proper subject for the society for the prevention of cruelty to animals? The cruelty and suffering inflicted on animals from the time they

are taken from their pastures on the far off prairies of the West till they meet their doom in the slaughter-houses in eastern cities, are disgraceful to the age and country in which we live.—*Food, Home and Garden*.

It was hoped some time ago that the fashion of wearing the dead bodies of birds as trimming for bonnets and hats was going out. Such a hope, apparently, is doomed to disappointment. Perhaps the day may come when people who have a little regard for such helpless creatures as birds will give them up to their fate. It really seems to be of no use to try to protect them. The loafer from the east end of London goes forth with his cages and his lime, and catches them. He however mostly retains the male. The other bird-murderer also goes forth on his cruel errand, and, by preference catches and retains the female. He takes her in the nesting season, because the feathers are then soft and beautiful. What matters it to him that the victim is often the mother of a nest-full of helpless young, and that they are left in the nest to die of starvation; to die while piteously crying out hour after hour for the mother that never came? The mother birds are killed, and the young left to die of starvation, because certain women insist that it shall be so. Yet how gentle, and sympathetic, and tender those very women can pretend to be—when it suits their good manners. How shocked they are by vulgarity; how horrified by coarseness! If they could see themselves exactly as some men see them; could have it once driven in upon their conscience, that, in the estimation of all rational and right-feeling men, they are incomparably inferior to many costermongers crossing-sweepers, and untaught african negroes, they might for one moment pause and reflect upon their worthlessness. Is it really, then, come to this: That a nineteenth century woman is so utterly selfish, so hopelessly without brains or feeling, and so incapable of learning even the very elements of humanity, that she must and will have birds to adorn herself with, at whatever cost?—*The London Hospital*.

[To be continued.]



## THE BUDDHIST RAY.

A MONTHLY MAGAZINE.


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BUDDHISM IN SWEDENBORG IN PARTICULAR.

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

HE editor of the american edition of Olcott's "Buddhist Catechism", dr Elliott Coues, has been expelled from the Theosophical society.

—THE Theosophical Book Co., Boston, has sent us a neat copy of "Light on the Path", a little mystic effusion said to have been given to the world by an oriental adept, through the english writing-medium, Mabel Collins. Comments upon the text have been added by the medium.

—THE young men of the japanese imperial university and high-schools have organized a Young Men's Buddhist Association for the propagation of their faith. Good for you, young men!

—"WHEN it is remembered that buddhism numbers 340,000,000 [?] followers against 438,000,000 [?] devotees of christianism, the fact, of a gain by the former faith among enlightened minds in the practical West, is highly significant."—*St. Louis Republic*.

—SOME chaste (!) and monogamic (!) persons at Valley Falls, Kansas, are prosecuting the *Lucifer* of that place for protesting against the legalized immorality so rampant everywhere within marriage. Well, well! Anything to be thought a Joseph, when you are not!


—ON the 15th of February last, the king of Siam attended a meeting of 500 abbots of Siam, who are engaged in making a revision of the buddhist scriptures, preparatory to the printing of them on paper, as heretofore they have been written only on palm leaves.

—"ON March 19, the governor of Tokio, baron Tagasaki, gave me a dinner at which the japanese prime minister, fourteen other ministers, and other dignitaries were present. My views upon religion and japanese politics were asked, and my remarks proved acceptable."—H. S. OLCOTT.

—THE emperor of Japan has accepted a copy of the new buddhist flag (the common symbol of their faith for all buddhists) offered by colonel Olcott, along with a stone relic from Buddha Gaya, leaves of the bo-trees of Gaya and Anaradhapura, and some photographs of sacred shrines in Ceylon, sent by the buddhists of Ceylon. The collection has been placed in the imperial museum.

—"LAST week we noted the insane act of a father and mother in Missouri, who crucified their infant as a sacrifice to 'god.' Prince Law, a Georgia negro, took a different course, a few days ago: he killed his five-year-old son as a sacrifice to the 'devil'."—*Free Thought*. The popish church is right in discouraging the reading of the jewish-christian scriptures. Their influence upon weak minds is worse than that of opium and alcohol.

—"THE forthcoming number of the *Indian-Church Quarterly Review* will contain a paper on 'Buddhism, the Philosophy of Despair', by dr Strachan, the bishop of Rangoon. Whatever the philosophy of this religion may seem to be from his point of view, the professors of buddhism in Burmah, male and female, are as cheery a lot of people as can be found anywhere. If they do 'despair', they are wonderfully successful in keeping up their spirits, and making the best of mundane things."—*Madras Mail*. "Buddhism has long been the despair of the missionaries, who find its doctrines cold and chilly. They miss in it the genial warmth of the christian hell."—*The Theosophist*.

 Complaints about the non-receipt of the RAY have reached us from Ceylon. We have been asked to "expedite" matters. Please note: The paper leaves the press about 10 A. M.; before 12 A. M., or almost before the ink is dry, it is wrapped up, stamped, and delivered by us personally into the hands of the post-master, prepaid. What more can we do? Are we to be held responsible for possible accidents to the mail in its transit through America, Europe and Asia? Friends, we have so far done our utmost!



[Continued.]  
SWEDENBORG IN THE LAMA-  
SERY.

A SEQUEL OF "SWEDENBORG THE  
BUDDHIST."

BY PHILANGI DASA.

"Moreover, the mongols acknowledge souls not in men merely, but also in every living thing."

HPO KHA: And so does Swedenborg,—

Each thing in the world has a soul, which may be said to be its principle.—D. 2757.

There are vegetable souls, animal, and human.—E. vi. p. 390.

PA PO—reads: "The beast, the bird, the insect, the reptile, are animated by souls as everlasting, and as capable of great things as their own. The bodies of these beings are, in fact, only soul-cases; and at a former period their own souls, as they suppose, may have taken such births, and may take such births again."

RA MA: It is an error to believe that the Animal soul is immortal; and that the Human soul may become embodied in an animal shape. Many ignorants believe so, but knowers do not.

PA PO—reads: "Mongolia is thinly peopled, and the mongols have much solitary travelling and herding, but they are not alone, as we would be. Everywhere around them, in the flocks they herd, in the beasts they ride, and in the birds that flit past them, and in the insects that annoy them, they recognize spiritual existences."

HPO KHA: And thus the One life, and the brotherhood of man.

RA MA: An injury to any living creature was felt by our LORD as an injury to Himself.

PA PO—reads:

"2. THE TEN COMMANDMENTS.—The mongol's religion has its decalogue; not that of Moses; but a list of ten black sins, divided into three classes, according as they are committed by the body, the tongue, or the mind."

HPO KHA: Swedenborg had these in mind when he wrote,—

There are works of the mind and of the body; the former are intentions and endeavors; the latter, words and actions.—R. 863.

PA PO—reads: "Those of the *body* are: 1. killing; 2. uncleanness; and 3. theft. Those of the *tongue* are: 4. the slanderous word; 5. the idle word; 6. the false word; and 7. the harsh word. Those of the *mind* are: 8. covetousness; 9. malevolence; and 10. heresy.

Killing includes not only the taking of human life, but also the taking of the life of any animal, even to the insect or reptile.

But the list is not yet complete. In addition to the ten black sins, there are five 'zabsar ugwei' sins. The black sins are bad enough, and are followed by terrible punishments in purgatory, which however may alternate with periods of comparative comfort."

HPO KHA: That teaching agrees with Swedenborg's, when he says,—

The good and the bad in man are, if possible, separated in the World of spirits [purgatory].—D. 1742.

The punishment of some recurs many times, for many years, if not for hundreds or thousands.—D. 2709.

Eternal punishment could have no good end.—D. 3489.

PA PO—reads: "The 'zabsar ugwei' sins are: 1. patricide; 2. matricide; 3. killing a doctor of divinity; 4. bleeding the BUDDHA; and 5. sowing hatred among priests (lamas).

By a doctor of divinity is meant a lama of exalted learning, who is under more and stricter vows than the common lamas. Bleeding the BUDDHA means profanation of His teaching."

HPO KHA: Swedenborg knew that the profanation of the LORD's teaching is worse than a black sin; and so he described the state of profaners, not as a *he*-state or a *she*-state, but as an *it*-state. The former states, be they heavenly or hellish, are, nevertheless, human, but the latter is not;—

The lot of such profaners after death is terrible; they are not in hell, but beneath it.—E. 1158.

They are not *hes* nor *shes*, but *its*. D.—5950.

PA PO—reads: "No religion could promise more in the way of rewards, and scarcely any religion could threaten more in the way of punishments. The mongol believes that his future state depends on his actions in this life."



HPO KHA: And so does Swedenborg when he says,—

Every one is judged according to the nature and quality of his soul, and the soul of man is his life.—R. 871.

Men shall be recompensed according to their work.—A. 3147; 3934.

PA PO—reads: "At death his good and bad actions are balanced against each other. If the good are more, he rises in the scale of existence; if the bad are more he sinks."

RA MA: If they were equal in degree and quality the man would neither rise nor sink. He would, as it were, hang between heaven and hell. A state of this kind is, from a human point of view, thinkable; but from a divine, unthinkable. The Divinity within, weighs everything in and about man with a nicety to us unimaginable: if the good actions outweigh the bad he is, to use a swedenborgian phrase, "spit out by hell;" if the bad outweigh the good he is "spit out by heaven."—(A. 3116.) Justice is the thing in the Divine economy of the universe.

PA PO—reads: "Hence it is that his religion has such a practical effect on him. He goes on long, difficult, painful, and expensive pilgrimages, because he is taught that this is meritorious. He makes costly offerings to temples and to the lama class, because he believes this has its reward. He feeds the hungry, he clothes the naked, gives tea to the thirsty, and relieves the oppressed, because these things have their reward, and go into the scale that decides his fate. He endeavors to eschew evil and follow righteousness, because these things have their reward."

HPO KHA: And to these buddhists do the christians send missionaries. Bless us!

PA PO—reads: "Evil in all its forms he tries to avoid, because he believes that every sin will weigh against him, and drag him down in the scale of being. As surely as plants grow according to their kind from their seeds so surely shall joy grow from good, and pain from evil."

RA MA: This is action and reaction. This is the Law of karma. This

is Divine justice! What more do we want?

HPO KHA: It was this law that our swedish buddhist had in view when he wrote,—

Since every AGENT has its own RE-AGENT, . . . and the former is the CAUSE and the latter the CAUSED, therefore, the RE-ACTING is also of the AGENT.—A. 6262. E. 1146.

RA MA: "The *re-acting* is of the *agent*," he says. It is then not of any god. I do good, and good returns to me. I do evil, and evil returns to me. I set forces in motion to raise me godward, and I rise thitherward. I set forces in motion to sink me devilward, and I sink thitherward. I cannot will, think, or do anything, be it small or great, selfish or unselfish, noble or ignoble, without a re-action of it upon myself. And what holds good in the case of an individual does so in the case of a family, a city, a state, and a republic. The Law of karma acts in the case of every particle of the universe, animate and inanimate, as well as through its whole immensity and eternity. Hence our swedish disciple wrote,—

All the force in the Caused is from the Cause. So does it hold with re-action in EVERY ONE of the particulars of nature universally.—A. 6262.

It is fatuous to look to any man or deity for the cause of goodness or evilness, happiness or unhappiness: for where either exists, there exists also the agent. Are you happy? Thank yourself for it. Are you unhappy? The same. Should any real injustice befall you, which, while you are subject to matter, is within the bounds of possibility, the Eternal justice will, in time, make it good a thousandfold. Karma is seldom instant, but it is ever sure.

PA PO—reads: "Making merit occupies a large part of a mongol's thought, and all animated existence that comes within his reach is the better treated, because his religion teaches him that kindness shown to the meanest creature receives the same reward as if the recipient had been the most exalted in the universe."

RA MA: Behold a genuine faith in the Brotherhood of man!



PA PO—reads: "3. HUMANITY.—Thus it comes that his religion teaches the mongol the noble lesson of humanity. Perhaps nowhere will you find less cruelty than in Mongolia. Not only do their cattle and flocks receive expressions of sympathy in suffering, and such alleviation of pain as their owner knows how to give; but even the meanest creatures, insects and reptiles included, are treated with consideration. One of the best proofs of the habitual kindness of the mongol, is the tameness of the birds on the plateau. Crows perch themselves on the top of loaded camels, and deliberately steal chinamen's rusks and mongols' mutton, before the very eyes of the vociferating owners; hawks swoop down in the market-place at Urga, and snatch eatables from the hands of the unwary, who simply accuse the thief of patricide and pass on; and swallows, year after year, build their nests and rear their young inside the very tents of the mongols. A mongol's pity seems to flow out freely toward the suffering of all creatures, even the meanest and most vexatious. My bald-headed camel-driver was nearly driven to distraction one evening by a cloud of mosquitoes, which kept hovering over, and alighting on his shining pate. During the night there came a touch of frost, and when we rose in the morning not an insect was on the wing. Looking at them as they clung benumbed to the sides of the tent, he remarked, 'The mosquitoes are frozen'; and then added in a tone of sincere sympathy, the mongolian phrase expressive of pity, 'Hoarhe, hoarhe!' There was no sarcasm or hypocrisy about it.

4. HEAVEN.—The popular idea of heaven is, that it is a place where hunger and thirst are felt no more; where there is no more sickness or weariness; no more suffering or pain; no scorching heat, no biting cold; a place where the holy in perfect bliss rejoice in the shade of trees green with perpetual spring, and pluck fruits mellow with perpetual autumn; a place where old friends meet and pass their existence for ever within sounds of ceaseless prayers, which are said for the benefit of all animated beings."

RA MA: The last of that, is a fine description of what Swedenborg calls the "imaginary heavens" of the christians. The missionary has evidently tapped his own fountain of occult lore for it. Eternal hymning and praying is not a buddhistic occupation.

HPO KHA: And the first of it, is a fine description of the "sensual heavens" of Swedenborg: in which "conjugal" partners re-unite to propagate "spiritual" children, keep house, and do business! Well, the whole description will do for the childish and crude minds everywhere, who are unable to discriminate between sensuality and spirituality; that is, between an objective heaven and a subjective.

PAPPO: Buddhism is a conciliative religion. It adapts itself to the mental capacities of the people among whom it gains foothold.

HPO KHA: Which is shown in Swedenborg's writings; where extreme sensuality and extreme spirituality are profusely intertwined.

[To be continued.]

## WIT AND WISDOM.

—Truth must be sought for at the bottom of the well [man].—PLATO.

—An honest god is the noblest work of man.—INGERSOLL.

—Only the man that never makes a mistake can afford to be unforgiving.—*Ex.*

—It is degrading to the true dignity and independence of man, to submit blindly to any proposition.—BALCH.

—One half of christendom worships a dead jew, and the other half a dead jewess.—LORD BEACONSFIELD.

—Money is a good servant but a bad master. It will dull the finer instincts of your soul if you deal with men solely for the money you hope to make.—*Ex.*

—Missionaries cannot see the thousands of babes that are murdered every year in America, but they can see one over in China.—*Ex.*

—The mediums are irresponsible in proportion to the genuineness of their mediumship, since they are unable to discriminate and select good influences from bad.—H. S. OLCOTT.



## BUDDHIST MEDICAL SCHOOLS.

Not only among penny-a-liners but also among writers of worth, do we find statements about buddhism which are not sustained by facts. Indeed, we find facts ignored for fancies, and with the utmost coolness, too. Buddhism, they say, is a passive, a negative philosophy. "The BUDDHA", says Oliphant, "despite His intense sympathy for the suffering of humanity, can suggest nothing better to his disciples than to practice self-hypnotization by sitting under a bo-tree, and induce pious contemplation by keeping their eyes fixed on the tips of their nose."—"Scientific Religion," p. 17.

And if a writer as cultured and spiritualized as he, thinks this the essence of the Good Law, what may we not expect others, his inferiors, to think.

Professor Max Muller, the orientalist, says that *charity* is the essence of buddhism. And professor Fausbøll, another orientalist, says the same.

Swedenborg points to a buddhist land as the repository of the sublimest teaching of the ages, the fundamental doctrines of life: "love to the Divine and charity toward the neighbor,"—the ancient wisdom;—and, being himself under the influence of buddhist yogis, their doctrine of charity runs like a golden thread through all the sense and the nonsense he has written, and tinctures his whole life.

It was under charitable buddhist princes that India, within historical times, saw its glory. It was with the expulsion of the Good Law that it began to groan under the yoke of "foreign devils" and to sink into its present apathy and degradation—out of which not even a great-souled Olcott can deliver it. By their charity the buddhists blessed the land; by their uncharity the brahmans and the "foreign devils" cursed it, and do, to this day, curse it.

It was through the labors of buddhist monks that the central and south american civilizations, the toltec, aztec and peruvian, sprung up and flourished until destroyed by the "foreign devils" which from Europe, under the christian banner, invaded America.

And it was through buddhist monks

that those fierce warriors, which, in the middle ages, became the "scourge" of Asia and Europe, namely, the mongols, were subdued and civilized.

Judge by the following paragraphs, from the *Medical World* (Philadelphia), whether "self-hypnotization" or charity is characteristic of the Good Law:—

"The science of medicine has been practised, according to reputable testimony, in India, with more or less success and skill, since the year 250 B. C., in the buddhist monasteries.

At Nalanda, near the sacred city of Gaya, there was an immense monastery, which was practically a university, as it was the school of science, law, and medicine and philosophy, as well as the theological college, where ten thousand monks and students studied and worshipped.

Nalanda was one of the chief schools of the very advanced medical science of ancient buddhist India; a science whose remarkable development calls forth the wonder and admiration of modern european physicians. Indeed these have adopted many remedies and drugs first discovered by celebrated indian physicians, whose treatises in old sanskrit were in the 8th century translated into arabic by order of the caliphs of Bagdad, and thence passed into Europe. Their boldness and dextrous skill in difficult surgical operations is especially noted, and talked about in India by medical men, even at the present hour, and is attributed by modern surgeons to the facilities for continuous study afforded by the great public hospitals established in every city, by the merciful buddhist emperors. With the fall, or rather decline of buddhism, began the degeneracy of indian medical science."

## WORK AND WAIT.

"A mightier hand, more skilled than thine,  
Must hang the clusters on the vine,  
And make the fields with harvest shine.  
Man can but work; Life can create;  
But they that work, and watch, and wait,  
Have their reward, though it come late."

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