



THE BUDDHIST RAY

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

VOL. II. SANTA CRUZ, CAL., U. S. A., SEPTEMBER, 1889. No. 9.

"THE BROTHERHOOD OF THE SELECT."

A WORD TO BUDDHISTS.



BRETHREN:—

AVE we, in the english language, a word that will correctly render the word Sangha? Or, is our language, in this respect, as poor as the other europe-

an languages?

When we speak of the Sangha, we have in mind only the Order of ascetics, formed by our LORD to carry out His teachings, in their letter and spirit; not, therefore, buddhadom in its entirety. Western scholars have rendered it by Order, Assembly, Communion of Saints, Brotherhood, Church, and even by Priesthood,—which last sorry rendering has, to the great hurt of our holy religion and philosophy, been aped by some eastern scholars.

But, brethren, are we heathens and idolaters,—worshippers of an anthropomorphic deity, with a "divine word," a priesthood, and the like melancholic stuff,—that we should prate about priests and priesthods?

Let us see how some of our standard dictionaries define the word Priest:

PRIEST.—A man who officiates in sacred offices; a minister of public worship; especially, a minister of sacrifice or other mediatorial offices.—OGILVIE.

PRIEST.—One who performs mediatorial offices; a sacrificer; a presbyter; a christian clergyman.—WORCESTER.

PRIEST.—One who officiates at the altar, or performs the rites of sacrifice; hence, one who acts as a mediator between men and the divinity or the gods.—WEBSTER.

Buddhist ministers of public worship! Buddhist sacrificers!! Buddhist mediators!!!

We have before us Subhadra Bickshu's "Buddhistischer Katechismus," out of which we translate the following, anent the word Sangha:

"The word SANGHA is here rendered the Brotherhood of the Select (die Bruderschaft der Auserlesenen), though this rendering only imperfectly answers to the idea involved in that word. The SANGHA is the fraternal union of all Bickshus and Samans, the true disciples and followers of the BUDDHA. The german language has no words [nor indeed has the english] which fully render the words Bickshu and Saman. Bickshu is literally "mendicant." But the Bickshus are not, in the modern european sense, mendicants,—a word to which a degrading and unhonorable idea is attached. Again, a Saman means a man, who, for the sake of spiritual development, refrains from worldly pleasures; therefore, an ascetic. To have rendered Bickshu, as has been done, here and there in the text, throughout by 'beggar-monk' (bettel-moench), would perhaps have been the simplest and best way; but even then we would have run the risk of being misunderstood, for the Bickshus are not, in the christian sense, beggar-monks (or mendicant friars), since they do not vow obedience to their superiors. To have rendered Bickshus, as many european learned have, by Priests, would certainly not have done; for the buddhist religionaries are not consecrated, nor have they any priestly prerogatives. Wherefore, we have been obliged to render as we have, especially because Bickshus and Samans, frequently also the Ariyas, are, in the sacred books, called the Noble or Select; which certainly, and when contrasted with the great mass of worldlings answers to their character and position."

Brethren; let us have anything, save Church and Priesthood!

THE BUDDHA AS A CHRISTIAN SAINT.

We are from time to time gravely informed that "buddhism is *so* like christianism",—as if the former had borrowed from the latter! Our informants forget, or do not know, that our religion is some hundred years older than christianism, and that the "rich seldom borrow."

These sapient souls are in the same state of "innocence of ignorance" as our brethren of the New-church sect, who strut about with some of the arcane doctrines of the northern buddhists, under the impression that they have, through Swedenborg, newly come down from beyond the clouds.

It is *not* true that the Good Law is like christianism. Their fundamental doctrines are as unlike as heaven and hell. But it is true that the daily life, or the practices, of Jesus the son of Pandira, was that of a buddhist mendicant; that many of the teachings and stories of the christian scriptures are of buddhistic origin; and that many of the legends and ceremonials of the christian church were, by the christian "fathers", stolen from the buddhists.

How many of our readers know that the christian church worships our good LORD as a christian saint?

"It is a strange fact—almost incredible", says Rhys-Davids, the english pali scholar, "were it not for the complete proof—that GOTAMA the BUDDHA, under the name of St. Josaphat, is now officially recognized and honored and worshipped throughout the whole catholic christendom as a christian saint!"

"Josaphat," says M. Renan, the french hebraist, "is a corruption of Joasaf, a form in use among the eastern christians, which itself is but a corruption of the arabic 'Boudasf' (Bodhisat), due to the errors produced in arabic by the omission of the diacritic dots." He continues, "The lives of saints Barlaam and Josaphat in the christian church are founded upon the stories of the BUDDHA in the Lalitavistara"—the standard sanskrit work of the northern buddhists.

The following paragraphs from "Isis Unveiled", contain an outline of the way in which our LORD came to be enrolled among the christian saints:

"In the general spoliation of buddhism to make up the new christian religion, it was not to be expected that so peerless a character as GAUTAMA-BUDDHA would be left unappropriated. It was but natural that after taking his legendary history to fill out the blanks left in the fictitious story of Jesus, after using what they could of Christna's, they should take the man SAKYA-MUNI and put him in their calendar under an 'alias.' This they actually did, and the hindu Savior in due time appeared on the list of saints as Josaphat. . .

In Palermo there is even a church dedicated to 'divo Josaphat.'

Among the vain attempts of subsequent ecclesiastical writers to fix the genealogy of this mysterious saint, the most original was the making him Joshua the son of Nun [the successor of Moses]. But these trifling difficulties being at last surmounted, we find the history of GAUTAMA copied word for word, from buddhist sacred books, into the 'Golden Legend'. Names of individuals are changed, the place of action, India, remains the same—in the christian as in the buddhist legends. It can also be found in the 'Speculum Historiale' of Vincent of Beauvais, which was written in the 13th century.

The first discovery of this is due to the historian De Gouto, although professor Max Muller credits the first recognition of the identity of the two stories to M. Laboulaye, in 1859.

Colonel Yule tells that these stories of Barlaam and Josaphat are recognized by Baronius, and are to be found at p. 348 of the 'Roman Martyrology', set forth by the command of pope Gregory XIII, and revised by the authority of pope Urban VIII, translated out of latin into english by G. K., of the society of Jesus.

To repeat even a small portion of this ecclesiastical nonsense would be tedious and useless. Let him who

would learn the story, read it as given by colonel Yule.

Some of the christian and ecclesiastical speculations seem to have embarrassed even dominie Valentyn; for he writes: 'There be some, who hold this BUDHUM for a fugitive syrian jew; others who hold him for a disciple of the apostle Thomas; but how in that case he could have been born 622 B. C. I leave them to explain. Diego De Gouto stands by the belief that he was certainly Joshua, which is still more absurd!'

Colonel Yule says: 'The religious romance called the "History of Barlaam and Josaphat" was, for several centuries, one of the most popular works in christendom. It was translated into all the chief european languages, including the scandinavian and slavonic tongues. . . . It first appears among the works of St. John of Damascus, a theologian of the early part of the 8th century.'

Here then lies the secret of its origin, for this St. John, before he became a divine, held a high office at the court of the khalif Abu Jafar Almansur, where he probably learned the story, and afterward adapted it to the new orthodox necessities of the BUDDHA turned into a christian saint.

Having repeated the plagiarized story, Diego De Gouto, who seems to yield up with reluctance his curious notion that GAUTAMA was Joshua, says: 'To this name (BUDAO) the gentiles throughout India all have dedicated great and superb pagodas. With reference to this story, we have been diligent in inquiring if the ancient gentiles of those parts had in their writings any knowledge of St. Josaphat who was converted by Barlaam, and who in this legend is represented as the son of a great king of India, and who had just the same up-bringing, with all the same particulars that we have recounted of the life of the BUDAO. And as I was travelling in the isle of Salsetta, and went to see that rare and admirable pagoda, which we call the Canara pagoda (Kanhari caves) made in a mountain, with many halis cut out of the solid rock, and in-

quiring of an old man about the work, what he thought as to who had made it, he told us that without doubt the work was made by order of the father of St. Josaphat [the Boddhisat] to bring him up in seclusion, as the story tells. And as it informs us that he was the son of a great king in India, it may well be, as we have just said, that he was the BUDAO, of whom they relate such marvels."

In the græco-russian church we find, under Aug. 26, the name of the "holy Iosaph, son of Abener, king of India."

GIORDANO BRUNO.

JUNE 9, 1889.

[A pantheistic philosopher, burnt by the pope, at Rome, Feb. 17, 1600; a statue was erected to him by the liberal italians, June 9, 1889; on which occasion the pope and the priests raged madly.—EDITOR.]

I.

"Not from without us, only from within,
Comes or can ever come upon us light
Whereby the soul keeps ever truth in sight.
No truth, no strength, no comfort man may win,
Save of his own soul's giving. Deep and bright
As fire enkindled in the core of night
Burns in the soul where once its fire has been
The light that leads and quickens thought,
inspired,
To doubt and trust and conquer." So he said
Whom Sidney, flower of England, lordliest head
Of all we love, loved; but the Fates require
A sacrifice to hate and hell, ere Fame
Should set with his in heaven Giordano's name.

II.

Cover thine eyes and weep, O child of hell,
Gray spouse of satan; church of name abhorred;
Weep withered harlot, with thy weeping lord;
Now none will buy the heaven thou hast to sell
At price of prostituted souls, and swell
Thy loveless list of lovers. Fire and sword
No more are thine; the steel, the wheel, the cord,
The flames that rose round living limbs, and fell
In lifeless ash and ember, now no more
Approve thee godlike. Rome redeemed at last
From all the red pollution of thy past,
Acclaims the grave bright face that smiled of yore
Even on the fire that caught it round and clomb
To cast its ashes on the face of Rome.

—A. C. SWINBURNE.

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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.

ARTICLES touching our LORD and His teachings are becoming very frequent in the newspapers of the west. Before us are among others, *Light on the Way* with one; *Two Worlds* with another; and *The Universal Republic* with a third—the sixth of a series. They are, all, written in a candid spirit, and we wish we had space to republish them.

—"THE world," says Herbert Spencer, "has lived through many lies: priestly, kingly, oligarchial, the property qualification; and now the majority lie." Thanks to karma, we have ever belonged to the very feeblest minority!

—"A wealthy man in Portland, Me, was solicited to contribute something for needy families in the town. He responded cheerfully, by contributing a hundred sacks of flour and a hundred sacks of meal to be given to any needy family, who used no tobacco, drank no intoxicating liquors, and kept no dog. Not a single applicant appeared."—*Ex.*

—MRS. Dias-Ilangakoon, a buddhist lady, at Matara, Ceylon, has given the Theosophical society a copy of the sacred scriptures in pali, engraved on palm-leaves and comprising 60 vols., with nearly 5,000 pages. It took twelve stylus-writers two years to do the work. The covers are of wood, painted in the kandyan style of decoration, and to each top-cover are two large bosses in silver repousse. The work cost her nearly Rs. 3,000. May the gods raise up many more women like her!

—THE brightest, wittiest buddhist on record! Sir M. M. Williams tells the tale: "The bishop of Calcutta asked a pious buddhist what he had just been praying for. The man answered, 'I have been praying for nothing.' 'But', urged the bishop, 'to whom have you been praying?' The imperturbable man answered, 'I have been praying to nobody!' 'What!' exclaimed the astonished bishop, 'praying for nothing to nobody!'" We have always thought ourselves equal to any emergency of *this* kind, but we cheerfully concede the palm to this our buddhist brother for presence of mind.

—How unappreciative the newspaper editors are! Listen: "Lieut. Taunt, american commercial agent in the Congo free state, has sent to the Smithsonian Institution the complete outfit of a Congo warrior, consisting of a bamboo shield, a spear, a knife, two iron-tipped arrows and a bow. The giver does not mention the canteen of rotgut [whisky], which christian Europe and America send there with the missionaries." — *Pittsburgh Telegraph*. Another illustration: "Five hundred women in Tokio have subscribed to a fund for the purchase of a handsome bible to be presented to the empress of Japan. A new relic for the imperial garret!"—*Ex.*

—"THE maharajah Dhuleep Singh, formerly of India, sends the *Pall Mall Gazette* a letter addressed to queen Victoria, in which he asks her to restore him his great diamond, the koh-i-noor:—

"It will be useless for me to demand the restoration of my kingdom, swindled from me by your christian government, but which I hope shortly to by the aid of Providence, to retake from my robbers. But my diamond, the koh-i-noor, I understand, is entirely at your disposal. Therefore, believing your majesty to be 'the most religious lady' whom your subjects pray for every Sunday, I do not hesitate to ask that this gem be restored to me, or else that a fair price be paid for it out of your privy purse."

There is something touching in the unsophisticated simplicity of this indian rajah. The queen is a most religious lady, certainly; she is the head of the church; but even 'a heathen in his blindness' should know that christian religious professions have no bearing on justice. Justice is left for the next world, and according to christian doctrine, maharajah Dhuleep Singh will get his in sheol."—*Freethought*.

[Continued.]
 SWEDENBORG IN THE LAMA-
 SERY.

A SEQUEL OF "SWEDENBORG THE
 BUDDHIST."

BY PHILANGI DASA.

"The religions are one [the lamas say]. The dress is different. The meaning is the same; exactly alike."

RA MA: That is to say, they are, when looked at from without, false; when looked from within, true. Even the worst of them have germs of truth in them. Every enlightened buddhist knows the meaning of idolatry.

PA PO—reads: "These and similar phrases are constantly on the lips of the mongols that listen to such parts of our bible as are mentioned above. . . . Even the christian student of their literature is often struck with points of resemblance, and finds cause to be glad that mongolian buddhism has such noble teachings. . . ."

HPO KKA: I feel a sacred and home-felt delight at hearing the missionary discourse so inabusively about the followers of the Good Law.

RA MA: Wait a breathing-space!

PA PO—looking up: Yes; you can n't do yourself a better courtesy!

RA MA: Or, you may find that you have caught a humble cow by the horns!

PA PO—reads: "This then is what is to be said in favor of buddhism as now [in 1870] existing in Mongolia: It is a religion of mighty power, of noble teachings, adapting its precepts and exactions to the meanest capacities, and the most comprehensive intellects; searching behind the actions of men, and trying their motives; and quenching the thirst for blood in fierce tribes, and moderating them into kindness and hospitality."

HPO KKA: Ah, better still! A humanified missionary! A missionary with a *human* soul in him: with a ray both of reason and of intuition in him! He does not hostile my soul and cause me to hood mine eyes!

RA MA: Make haste very slowly, brother Hotspur!

PA PO—reads: "Nevertheless, buddhism has no intelligent worship; its worship is debasing; its good works often do harm; it makes men sin in matters that are indifferent; it fails to produce genuine holiness; and it is a usurper!"

When the bickshu had made an end of reading, he closed the book and looked askew at the young man.

Ra Ma also looked smilingly at him.

HPO KHA—astonished and ireful: The whoreson! The honey-mouthed mental hopomythumb! Doth he take all his readers to be lack-brains; uncunning women and children; ready to swallow the contradictions which he, in pulpit-fashion, spews out at them!

PA PO—looking up: That is what I expected. My good brother; you are like a young bride at a marriage-feast: full of airy, superficial, precipitate, and therefore worthless opinions about the bride-groom. A like lack of insight into the hearts of men; a like failure to discern ends and causes, makes, not unoften, both princes and peasants to rise like suns and set like pancakes. When you have studied the Good Law, and have thought as deeply and persistently as brother Ra Ma, you will not, in cock-fashion, crow in the morning, but only in the evening,—when you have seen the whole day! Suppose this missionary had written all that he has, in favor of the Good Law and these our mongolian brethren, and nothing more; nothing derogatory; what would his fate have been? What would be the fate of the thousands of ministers, east and west, who preach the so-called gospel, were their hearts known? Would they and their families have bread?

While reading these praises of mongolian buddhism, I felt all along that they would end just as they have. You did not, and so, when the end came, you gave vent to galsome bitterness. You object to the heathen's flagrant contradictions. Perhaps he himself at heart objects to them. His readers, you think, will see them and despise him! You, being closely familiar with christian theology, must know that the majority of his readers, spiritually dolts,

see nothing, worth seeing! That, to them, the sublimity of any teaching is in exact proportion to its contradiction and unintelligibility.

RA MA: I would warn you, my young brother, against a certain delusion that you harbor; this, to wit: that you have but to put the truth before the masses, and they will see it as such and accept it. They will do nothing of the sort! They will see not even facts, as such.

PA PO: Well, make this simple experiment: place the contradictory teachings and doings attributed to Jesus, before the christian masses; or, the contradictory teachings of Swedenborg before your mother's co-religionists, the christian swedenborgians; and, what will come of it? Underhonest or stiff-borne or fat-witted cavil!

The truth is not for the masses; only the burlesque of it,—as we find it in the "bibles" or "divine revelations" of the nations. As the saying is, "Tell the truth and you tell greek." The real, inner teachings of all the great religions of the world are secret, and are utterly beyond the grasp of the worldly educated and uneducated masses, who are spiritually ignorant, and what is worse, are dominated by egoical and terrene loves: on the one hand, moral slaves that have never dared to peep beyond the vulgar belief in which their easy understandings have been indoctrinated; and on the other hand, "indocile fools, whose stolidity can baffle all arguments, and be proof against demonstration itself;" who eat and drink, work and sleep, propagate themselves and die—a semi-animal life and death!

You do wrong in flying into passion and calling this missionary, whore-son. He may at heart be a good man. A sacred scripture says,—

Condemn no man in his absence; and when forced to reprove, do so to his face, but gently, and in words full of charity and compassion. For the [good] human heart is like the kusuli plant: it opens its cup to the sweet morning dew, and closes it before a heavy shower of rain.

This missionary may even see and acknowledge the fundamental truths of the Good Law; may even despise his

own, decaying religion. But weakness,—fear of persecution and want, may deter him from telling his mind. Three-fourths of the christian preachers are in this state. Have you forgotten what the old roman, Cato, said, in speaking of the "preachers" of ancient Rome: "I wonder that one haruspex does not laugh when he sees another."

RA MA: Well, fact and truth beyond the rut in which the masses walk is not for them.

And the three ascetics arose and went to their respective lodgings.

CHAP. IV.

When Hpo Kha came out of the lamasery he directed his steps toward the trading portion of the city to see the motley throng there occupied in buying and selling.

As trade and religion draw to Lhasa a very large number of strangers, it renders it a meeting-place of all the mongolian nations of Asia—mongols, chinese, tartars, and tibetans; so that the streets, always crowded with traders and pilgrims, present a great variety of faces, costumes and languages. Aryan tribes of some of the neighboring countries are also well represented. The fixed population consists of tibetans, pebouns, katchis and chinese.

As Hpo Kha walked about in the streets he noticed that the faces of the women he met were smeared over with a black varnish. And he accosted a lama to find out the reason of this outlandish fashion; and received the information that it had been the fashion for more than 200 years; and that it was not voluntary but compulsory. To prevent temptation and immorality, a lama king had once published an edict prohibiting women from appearing in public with unblackened faces.

"But," said Hpo Hha, "I have seen one or two with unblackened faces."

"Yes," said the lama, "loose women; but they always take care to get out of the way of the police."

"Did n't the women rebel against the edict?"

"No," answered the lama, "they were too good to do that. You will find less sexual corruption in this land than in any other. And yet, though our women are, in this respect, constrained, they enjoy, in every other, great liberty. We do not shut them up in the depths of our houses, and place eunuchs before the doors. They lead an active, useful life. Look about, and you will see that nearly all the petty trade is in their hands. And though our men are far from idle, still they are less laborious and active than our women."

Having said this, the lama put out his tongue, scratched his ear, and went about his business.

In some countries they bow or prostrate themselves; in other, they rub nose against nose; and in other, again, they shake hands, or kiss each other. As it communicates neither magnetic nor physical disease, the thibetan mode of salutation is certainly preferable to these. Ascetics and orthodox hindus refrain from shaking hands; and they do well in this refrainment. Only the ignorants insist upon it.

Evil, as well as disease, is contagious. We read in Swedenborg,—

All evil is contagious, and infects, as dregs do the lump, thus, all at last.—A. 6666.

All evils are contagious, and may be compared to the plague [or any filth-disease], which an infected person communicates by breath or perspiration.—T. 120.

As our friend walked about the streets he verified the statements of the lama. He saw, everywhere, men engaged in spinning and weaving wool, and women engaged in trading. And he entered a small shop, kept by a woman, and bought a few incense-sticks.

The thibetans are expert in making these; and large quantities of them are exported to China, where they sell at exorbitant prices. They are made with the ash of aromatic wood, mixed with musk and gold dust; they burn slowly, diffusing a perfume of the most exquisite sweetness. Large quantities are consumed in the lamaseries, being burnt before the images of our LORD and the saints. The chinese make imitations of them; but, in fragrance

they sustain no comparison with the thibetan.

Unlike the chinese and japanese, the thibetans have no porcelain, but only pottery. Hpo Kha saw that, like the lamas, all thibetans, rich and poor, high and low, carry about them, either in their bosom or in an ornamental purse suspended from the girdel, a wooden cup, out of which all their meals are eaten. They are made of the roots of certain precious trees that grow on the mountains of Thibet. The three main branches of industry which the thibetans successfully prosecute are, in fact, the making of all grades of these cups, woolen goods and incense-sticks.

It must be borne in mind that snowy Thibet is a land of shepherds, not of husbandmen and artisans. Nevertheless, there is one art in which all thibetans are at home; namely, in that of smelting and working the precious metals, silver and gold, in which their otherwise poor land is rich.

[To be continued.]

A PUZZLE FOR PRIESTS.

A remarkable case is now being tried in the courts of Australia. A romish merchant left in his will a bequest of \$7,000 to be used to deliver his soul from purgatory. The executor demands legal proof from the local "intercessors" that the conditions of the will have been complied with, before he will pay over the money. The burden of an unexpected problem is in this way thrown on the church, as it is called on to prove, to the satisfaction of the court, that the merchant's soul has been released from bondage in Kama loca. The puzzle is a curious one, and the interested priests are much perplexed by the quandary in which they are placed.—*Ex.*

THE HERO.

Oh! you that linger on the night of toil
And long for day;
Take heart; the grandest hero is the man
Of whom the world shall say,
That from the roadside of defeat he plucked
The flower of success;
Bravely, and with modesty sublime,
Not with blind eagerness.—W. T. TALBOTT.

ANNAMITE BUDDHISTS AT THE EXPOSITION IN PARIS.

The construction of a veritable buddhist temple at the exposition, says a newspaper, is due to the talent of M. Dumonier, who, by his long residence in Annam, knows the language and customs of the natives. It was he that arranged the annamite pavilion, and after this work had been crowned with success, conceived the idea of constructing and utilizing a temple. To him belongs nearly all the buddhist images in the temple, and after the close of the exposition they will be given to the Guimet museum—the museum of religions, recently constructed in Paris.

The Pagoda of the Great Tranquility, as the new temple is called, is a magnificent work of carved gohin wood—a wood as hard as metal. It was brought from the forests of Thank-Hoa, and was given by the king of Annam. The columns that support the roof seem to be made of bronze; and finely decorated panels ornament the facade. All was made in Hanoi in less than two months, and brought to Paris piece by piece.

The temple is in the same form as all the annamite temples; that is, T-formed. The entrance doors are at each end of the horizontal bar, and this bar represents the portion reserved for the faithful. The vertical portion is the sanctuary, and there an immense altar reaches to the ceiling. On the five steps, ranged three by three, are fifteen images made of gilded wood.

The buddhist trinity is here represented at the top, not by the BUDDHA, the Law, and the Brotherhood of the Select, but by BUDDHAS of the Past, the Present, and the Future. In the second row are three BUDDHAS in nirvanic posture; the one in the centre holding "the Pearl of purity." On the third step, descending, are the annamite local divinities Gilac, Chuande, and others. These are surrounded by tabernacles, one representing the mystery of the BUDDHA's birth; the other, nine symbolic dragons, entwined and menacing. In the fifth row are annamite divinities, a blue lion, and a white elephant.

The interior of the temple is very simple. There are some religious pictures, made by annamite artists; which represent scenes in the other world; for instance, the judgement: a wicked soul advances toward the Supreme judge (who represents his own karma), from whose lips unroll a ribbon, on which is written the accusation against him.

All the ceremonies will be performed at the great altar, and will consist of prayers, litanies, and offerings of fruits and flowers. Nine monks have come to perform these ceremonies; of these three officiate, three are deacons, and three acolytes. While waiting for the completion of the temple, they live in the annamite village; and they are held in great reverence by their co-religionists. As soon as the temple shall be ready, these monks will take up their abode in it, and guard it night and day. Their religion obliges them to live a life of perfect godliness. The star Bach-ho (pure influence) will desert them if they visit any bad place; Chu-tuoi (contentment and peace) will not be their guide, if they are jealous or envious; Thanklong (purity) will not protect them, if they touch anything impure. They must not speak any untruth, nor eat stinking vegetables, like garlic and onions, nor drink intoxicants, nor eat flesh.

It is really most interesting and surprising, says the newspaper, that we are allowed to see these annamite wonders at the exposition. The inhabitants of the country refuse to give any information; strangers are not permitted to enter the temples, and ordinarily a traveller has no means of learning the religious practices of the annamites. But M. Dumontier has, through the influence of an annamite governor, secured much information among the natives, on this subject. And on the day of the inauguration he will deliver a lecture explaining the leading doctrines of the buddhist faith.

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