



THE BUDDHIST RAY

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

VOL. III.] SANTA CRUZ, CAL., U. S. A., NOVEMBER, 1890. [NO. II.

CAPITAL PUNISHMENT.

CAPITAL punishment does not abate crime: its effect upon the community is brutalizing, and it often incites feeble and diseased minds to crime.

Some time ago a murderer was executed by electricity: the first execution of this kind known.

The legislators furnished him with legal, or taxed, or "straight" whisky; when drunk and in an irresponsible condition he killed his mistress, they declared him worthy of death; kept him in suspense many months, and then murdered him in the prison cellar.

The majority of newspapers at home and abroad have pronounced this execution brutal, but have not proved it to be any more so than hanging.

The civilized hybrid of this age, who is neither a man nor a beast, but a man-devil, is unable to perceive that death by sword, rope, gun, or electricity, ^{are} alike instantaneous and painless: that the pain lies not in the event itself but in the *expectation*, and in the *preparation* for it.

This electric execution was proposed and superintended by physicians: members of a profession whose duty lies plainly in the direction of health and life, not in that of disease and death.

The pretext for the presence of these physicians on this occasion was humanity; their real object was experiment: vivisection of a human being. The "charity" hospital, the clinic for the poor, and the vivisection labora-

tory do not suffice them: they have to descend into the prison cellar, and there in the company of legal ruffians, in cold blood, murder a poor wretch.

These christian-scientific gentlemen know how to kill: both "humanely" and inhumanely. Had even partial, or comparative humanity been the end in view, they could, while their victim was *asleep*, have painlessly put him out of existence, say, by bi-carburetted hydrogen, carbonic acid gas, or chloroform, in a specially constructed cell. But they would then have missed the agony of a human being: a legal vivisection.

QUESTIONS: 1. Because a man in a fit of drunkenness, or in a fit of passion, or in a fit of insanity, slays a fellow man, does it follow that he will become a hardened or professional murderer? 2. Is it not a fact, that nearly every one who, in an irresponsible condition, slays, afterward suffers protracted pangs (punishment) for it? 3. Do not we frequently see murderers of this kind, who, having put themselves beyond the hand of the law, after years, give themselves up? 4. Are such men beyond cure, or improvement, or humanization, or elevation? 5. What post-mortem influence upon the living have the minds of those that have died thus involuntarily?—good or bad? 6. What does it signify when a man, tearfully confesses that he did not want to murder, but was compelled thereto by an influence—invisible, unknown, irresistible?

A buddhist will not, legally or illegally, take the life of any soul!

STUDIES IN SCHOPENHAUER.

[Translated from the German for the RAY.]

I.

ETERNAL JUSTICE.

[KARMA.]

The misinterpretation of Eternal Justice is the foundation of egoism, which, in its turn, is the foundation of all immoral dealing and moral evil. Cruelty, which, with egoism, is the second fundamental incentive to immorality, reveals also, upon a close examination, its source in egoism.

When the mind realizes the existence of the Eternal Justice, egoism ceases to be the spur to action: unegoistic, selfless deeds become alone moral or virtuous.

But, what is the cause of unselfishness.

It is the personal weal or woe that directly and exclusively moves the selfish will.

With the suspension of egoism, this selfish motive ceases, and gives place to the *impersonal* joy or sorrow. But this can obviously be the ultimate purpose of my will, only when I feel another's sorrow as deeply as my own, and therefore wish him joy: or, when I suffer because he suffers. But to do so, it is necessary that I feel his Life within my own; that is to say, that our natures are metaphysically identical; thus that all general distinctions, supported by egoism, existing between him and myself, are in part removed.

This process is not an idle dream, but a positively real fact, and by no means a very rare fact: for it is the daily phenomenon of *sympathy*: the direct sharing of the sorrows of another—apart from all other considerations;—or, the conquest of these sorrows, and the consequent satisfaction and happiness. It is this sympathy alone, which is the real basis of all voluntary justice and of all genuine love of mankind. Only when a deed springs from this, has it moral value.

The maxim of all morality, welling out from sympathy, is this:

Neminem laede; imo omnes, quantum potes, juva.

(Injure no one; but help all you can.) This maxim involves two principles: one negative: injure none; and one positive: help all. Hence moral or virtuous deeds resolve themselves into two classes: the negative (pure justice), and the positive (all-embracing, selfless love).

Voluntary, or divine justice, in contradistinction to forced, personal, petty justice, is the first and basic cardinal virtue, whose highest degree (involving positive goodness) broadens the consciousness so far, that the soul questions its right to inherit worldly goods; and desires to maintain its physical life by its own efforts,* and regards every outside service, every luxury, as a reproach, and finally seizes upon poverty.

The second ground of sympathy, or the full, living realization of divine justice, is love: the absolute, pure, objective love, embracing all living beings without exception: which, to have first preached, is the distinguishing mark of the BUDDHA in the East, and of Jesus in the West.

As a pricking conscience is the inevitable outcome of every cruel and egoistic deed, so a moral satisfaction, or a good conscience, is the inevitable outcome of every truly humane and unselfish deed. For, the full recognition of our own Being within the illusion outside us†, produces in us the faith and the enlightenment that our True Self exists not only within our own little personality, but also within all outside creation.

In this way our heart expands; through selfishness it contracts. The selfish soul is conscious of being surrounded by strange and unfriendly illusions: and all his hopes are centered in his own well-being. But the unselfish soul lives in a world of befriending images: the weal of each being his own. When therefore the realization of the miserable fate of man in this

*Here is a glimpse of Tolstoi's inner life.—ED.

†That is, within all men, animals, and things about us.—ED.

world, sheds its gloom over him, the prevailing knowledge, that his own Being pervades all life, counteracts this gloom, and inspires him with cheerfulness. For, an interest spread over countless illusions can have no strength like that which is concentrated upon one. The effects experienced by individuals collectively, distribute themselves equally, while those experienced by one individual cause happiness or unhappiness.

That sympathy is the only genuinely moral motive, or the fundamental of morality, is seen also in this, that it takes under its wing the animals. And passingly I would say that herein is seen the superiority of the moral systems of buddhism and hinduism over those of Europe, which shockingly neglect this.

The notion that the animals are outside the pale of the moral law: the delusion that our doings toward them have no moral weight; or, as it is said in the language of the christian morality, that we have no duties toward the animals, is altogether a disgusting coarseness and barbarity, the root of which lies in damnable judaism. In philosophy it has its root in the imaginary great difference between man and the animals. One has to be stone-blind, or fully chloroformed by the stench of judaism, not to see that this difference lies not in the essential, the Will, but in the secondary, the Intellect; and only there, as we know, in the degree of knowledge.

That the morality of christianism does not regard the animals, is a defect, which it would be better to confess outright than to perpetuate; and this defect is explainable only in this way, that the indian, buddhistic wisdom, of which genuine, primitive christianism was, without doubt, a reflection, fell unfortunately into jewish ground.

Pity for the animals depends so closely upon goodness of character; that, it is safe to say, that he who is cruel to them, cannot be a good man.

—♦♦♦—
"Plato is my friend; Socrates is my friend; but Truth is a friend I prize above both."

[The Atlantic Monthly.]

BUDDHISM AND ITS SHADOW.

"At first sight buddhism is much more like [ancient] christianism than those of us who stay at home and speculate upon it commonly appreciate.

As a system of philosophy it sounds exceedingly foreign, but it looks unexpectedly familiar as a faith. Indeed, the one religion might well pass for the counterfeit of the other.

It so struck the early romish missionaries that they felt obliged to explain the remarkable resemblance between the two. With them ingenious surprise instantly begot ingenious sophistry.

Externally, the similarity was so exact, that at first they could not bring themselves to believe that the buddhist ceremonials had not been filched bodily from the practices of the 'true' faith.

However, when they found that no known human agency had acted in the matter, they bethought them of introducing, to account for things, a *deus ex machina*, in the shape of the devil.

They were so pleased with this solution of the difficulty, that they imparted it at once, with much pride, to the natives.

'You have indeed got,' they graciously if somewhat gratuitously informed them, 'the outward semblance of the true faith, but you are in fact the miserable victims of an impious fraud. Satan has stolen the insignia of divinity, and is now masquerading before you as deity; your god is really our devil',—a recognition of antipodal inversion truly worthy the jesuitical mind!"

—P. LOWELL.

[The writer should have told his readers that he is here speaking of the northern school of buddhists not of the southern: or, did he not know that, in externals, there is a wide difference between them. In fundamental teachings, however, buddhism and christianism are very opposites; the former being for justice and self-salvation, the latter, for injustice and vicarious salvation.—ED.]

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



OUR contemporary, the *Golden Era*, San Diego, Cal., has a department devoted to oriental literature and philosophy, ably edited by Dr. J. A. Anderson of San Francisco, in which the teachings of buddhism, especially of northern buddhism, play the leading part.

—In her "Secret Doctrine," madam Blavatsky says that our esteemed correspondent, Capt. Pfoundes, "studied for nearly 9 years in the monasteries of Japan, the religion [truth] underlying the various sects of the land" (Vol. i. p. 241).

—JACOB HILL, a spiritualist in Pennsylvania, willingly gave a medium \$400. to buy his deceased wife a golden robe to wear in Summer Land; but when the medium told him that God Almighty was badly in need of a loan of \$4000. it proved too much for him. There is a limit, after all, to human credulity.—*Boston Globe*.

—A missionary report from China says that among the cases treated in the London Missionary Hospital at Peking was one of a buddhist boy who had removed a portion of the flesh from the calf of his leg in order to make soup for his sick father. His father died notwithstanding this act of devotion.—*Ex.*

—We are indebted to Miss L. A. Off, of Los Angeles, for some large, beautiful photographs: one of a buddhist temple at Minobu, Japan; another of a reclining siamese BUDDHA;

and a third of the interior of a buddhist temple at Penang, Burma. What, if our foreign friends should thus remember us?

—A correspondent writes to the *Pittsburgh Dispatch* as follows: "Hakodale, Japan, has ceased to be a 'foreign' port of any importance, being chiefly frequented now by war ships in search of a pleasant summer climate. The foreign population numbers hardly two dozen, mostly christian missionaries, who represent almost as many sects that hate one another more cordially than they do the buddhists or shintoists; and it is owing to this example of christian 'love', that the genuine annual converts to christianism in any japanese city can be counted on the fingers. Idolatrous shintoism is the religion favored by the government; but buddhism is still holding its own there as well as elsewhere."

—"DIANA, A Psycho-Physiological Essay on Sexual Relations, for Married Men and Women;" is one of the latest efforts of a woman, Eliza B. Burnz, to solve the marriage problem. It is scientific, and highly suggestive in the direction of married (not celibate) purity; and contains some ideas which we in a somewhat extensive course of physiologic study, have not seen elsewhere. As ninety-nine out of a hundred marriages are failures (through selfishness, unfitness, or beastliness), it would not hurt married persons, especially married preachers and teachers, to read this little essay. Some might, perchance, through it, come to mend their ways; and might then be fit to teach the young some useful lessons, and spare many of them soilure, shame and pain. In the direction of sexual physiology, christian moralists, teachers and physicians, have, thus far, taught nothing worth knowing: only impossibilities, or beastliness, or hypocrisy, and the like; which the soul, with the lies of "divine" revelation, after many absinthian experiences and innumerable loud and silent curses, has to unlearn. The pamphlet can be had of Burnz & Co., Phonetic Publishers, 24 Clinton Place, New York. Price, 25 cents.

PROGRESS IN MEXICO.

"Ecclesiastic tribunals have been abolished; nearly \$300,000,000 worth of church property has been confiscated; bequests made under the influence of spiritual advisers can be legally contested by the natural heirs; absolute religious freedom and equality before the law have been guaranteed to all christian and non-christian sects. Civil marriages have been legalized, and the binding force of monastic vows has been rescinded. Sunday-laws have been limited to a statute making it unlawful for non-military authorities to *compel* individuals or corporations to perform on legal holidays any kind of work which could have been safely postponed to the next day. In other words, if a master-carpenter forces his apprentice to mend a broken bench on Sunday, he may incur the risk of a damage suit, but private laborers cannot be prosecuted for tilling their gardens or fetching in a load of hay on Sunday, merchants attending their own shops may keep open the week round; and above all, Sunday amusements are not only considered perfectly legal, but are legally encouraged in every larger city, to 'keep the idle multitude from mischief,' as a Pueblo magistrate of my acquaintance expressed it."—DR F. L. OSWALD in the *Open Court*.

LONG FASTS.

Carnivorous animals bear fasting better than herbivorous, the latter being accustomed to eat almost continuously instead of at uncertain intervals. Dogs can endure abstinence 30 days, on the average, and cold-blooded animals twice that time. A python, however, has been known to live 23 months without eating; a rattlesnake 29 months; a tortoise 18 months; and a frog 16 months. The endurance depends greatly upon the activity of the nervous system, which is wonderfully reduced during the torpidity of hibernating creatures, but the fatal limit of fastings is usually reached in all animals when the loss in weight reaches

40 per cent. In the case of man, in health, the estimate seems justified, that 20 days of fast will bring death. But with special training or preparation, as in the case of Tanner, Succi and Merlatti, fasting seems to have been prolonged to twice this period, or longer, without fatal results.

Diseased persons often live much longer without food than healthy ones could. A dutch hysteric woman died in 1826 after nearly 4 years of fasting; and another woman died in 1828 after a lethargic fast of 6 months.

Many cases of wonderful fasts, less entitled to belief, are given by medical writers of two or three centuries ago. Among them was a girl of Spire who lived for 3 years upon nothing but a few drops of water or wine, and that of a girl of Cologne who fasted 4 years and fainted at the taste of food. In the last century a woman is said to have lived 26 years in a state of partial fasting, relieved at intervals by a few drops of milk or broth; and another woman who ate in a year only what an ordinary person would require for two days.—*Ex.*

Mrs Wuchter (Pennsylvania) has now fasted involuntarily 6 months, and the nurse that attends her believes her bewitched. The preachers, not much less ignorant about occult matters, say she "hath the devil."

When ignorance about any matter oppresses you, it is a good plan to do as the "learned" of the legal, medical and clerical professions: either look wise and say nothing, or see the "finger of god" in it, or that of the "devil," or a fraud!

However, we believe in the genuineness of these long partial or total fasts. The forty-days fast of the jewish ascetic Jesus, used to belong to the miracles which the ignorants held to prove his superhumanness; but dr Tanner's *will* knocked down the scaffold of ignorance upon which the miracle rested; and signor Succi, who is now in this country, will soon demonstrate that his *will* is, in this respect, stronger than that of the good jew.

In the age of miracles,
Men's deeds were miracles.
He that believes the impossible,
Can the impossible achieve.—H. HEINE.

[Continued.]

BUDDHISM IN THE FAR EAST.

Written for the RAY by

C. PFOUNDERS, F. R. G. S., ETC., ETC.
(Of the Japanese Buddhist Propagation Society.)

In Japan ecclesiastical sumptuary regulations, of the several sects, control the robes of the various grades of monks; but the initiated can tell the rank, and sect, especially when the full canonicals are donned.

The connection there between the several sects is very close, and to disentangle the very complicated interweaving of doctrine, is by no means an easy task.

The basis of ethics in all is, of course, the same: compassion, loving kindness, charity, altruistic principles practically carried into daily thought and action, purity of life, simplicity and honesty.

In a recently published extract from a Census of Japan, we find the following data:

Name of sect.	Temples.	Monks.
Zen	25,940.	17,804.
Shin	19,168.	16,756.
Shin gon	12,914.	7,960.
Todo	8,308.	6,798.
Nichiren	5,008.	4,078.
Ten dai	4,761.	3,094.

The Shin sect, being the most popular and democratic, the temples in the centre of the populous districts, and thickly crowded parts of cities, attractive in its gorgeous ceremonial, costume and decorations of temples and altars, has most moral influence, now energetically educating the monks and the laity.

The Nichiren, is more demonstrative; appeals to the emotional, and the devotees are most enthusiastic, even to fanaticism; not unlike the Salvation army in its methods.

The Jodo, or older, parent sect, is next in importance.

The doctrines of the San ren, of the Ke-gon, and of the Ritzu, are understood by all; and although not very powerful as separate sects, having few temples and not many monks, yet the doctrines permeate the other.

The more thorough amalgamation that appears in modern times in China, does not obtain in Japan.

In classifying the Major and Minor vehicles of doctrine, the Middle path must be remembered, although less familiar to the general student; but several of the sects amalgamate the vehicles, and generalization or arbitrary division is likely to mislead, at any rate, just at present.

The Pure-Land (Western Heaven) sect, and its modern development teach a distinct doctrine from the older sects: help in another, or salvation through a Messiah*.

The literature of buddhism in the Far East is vastly more extensive than it is believed to be, by occidentals; the average well informed person in the West has little conception of the wealth of oriental literature.

In addition to the Tripitaka, Aphorisms, Discourses, Commentaries, etc., and the translations thereof, in China and Japan, there are voluminous writings by the most learned and celebrated indian, chinese, japanese and other writers. The founders of the several sects and sub-sects, of course, being pre-eminent: a catalogue of the most popular would include many hundred items.

It is, however, to the more important of these works that we must go, for any reliable information as to doctrine; and as but very few have as yet been translated into the european languages, the knowledge available to students in the West is most meagre.

It should be noted that several sects do not consider SAKYA MUNI as the the first and greatest BUDDHA; and go back further, into archaic times, for the teaching.

The systematic student of scientific religion will be best prepared to find traces of earlier than the aryan and

*Western scholars, especially christian missionaries in Japan, assert that this sect is the outcome of the labors of the early christian missionaries in Asia: its central doctrine being the central doctrine of the christian church; namely, salvation through faith in another; that is, through faith in Jesus, the god of the "Western Heaven."—
EDITOR.

brahmanical, theories and dogma, and BUDDHA'S (SAKYA'S) teaching does not take priority, nor is He accorded precedence.

The pali scriptures have hitherto received most attention; but the canon of the southern schools does not include some important texts, found in China, Japan, and Tibet, as also translations, some dating from the 1st century of the christian era.

The Buddhist Propagation Society of Japan, will, it is to be hoped, do good work for us hereafter, in this wide field.

To understand the discourses attributed to the BUDDHA SAKYA, we should be conversant with the religious and philosophical conditions of the age and what preceded, so far as it is possible from the material at our disposal that is above all suspicion of having been tampered with.

We often hear of, and read about, the first discourse, the "Setting Rolling the Wheel of the Law," so called by some, familiarised by Alabaster's clever book, but by Rhys-Davids designated the "Foundation of the Kingdom of Righteousness," and by others the "Establishment of the Reign of Law." Now, this is but the introduction to a much more elaborate exposition of buddhist doctrine, the Avatamsaka sutra. This is considered as the foundation of the teachings of the TATHAGATA, and beginning with, contains the Major and Minor vehicles, the Four Truths, the Twelve Chains of Causation being set forth, and leading onward to the Major vehicle, in the path toward Enlightenment.

We read this was delivered by the BHAGAVAT in the second week after He saw "light" under the shade of the bo-tree.

The "Lotus of the Good Law" is another sutra familiar to the students of the West; and one of the most important of the canonical works of eastern buddhism: in it the Minor vehicle is compared to the lotus flower; and the Major vehicle to the fruit.

It is claimed that after 40 years of preaching, the LORD BUDDHA, deliver-

ed this discourse, the Saddharma pundarika sutra, and that it embodies the perfect teaching of His doctrine.

The Nirvana sutra, though later in its chronological order is next in importance; its study was the speciality of a sect founded in China when this sutra was translated by Dharmaraksha in 423 of the christian era.

The Amitabha sutra and Sukhavativyuha, containing the 48 original invocations of the BUDDHA, form the chief texts of some of the most important schools of buddhism, and of those that hold the doctrine of the "western heaven."

In addition to the sutras more particularly affected by some sects, there are numerous sastra, later productions, compilations, attributed to certain assembled patriarchs; commentaries by the most revered disciples of the BUDDHA, or written by apostles and later sages.

Space permits but the very briefest mention, here and now; but it is hoped that these scant and imperfect notes may arouse enquiry and a desire for more light.

The line of demarcation between many of the sects is less sharply defined, in the older more especially, than in the later developments.

In Japan, perhaps, the survivals of certain of the schools, the teachings of which come from the continent, shows stronger contrasts in the salient features, than can be discovered in other countries where buddhism still prevails. In China, the amalgamation is greater; and the permeating influences more apparent.

It is a prevalent misconception, to define the Minor, as the southern, and the Major, as the northern, canon. The division into northern and southern schools, is rather owing to climatic racial and other causes; and a comparison between the buddhism of Nepal or Tibet and Ceylon, Siam or Burma, involves other complicated considerations.

In China certain schools arose, and their teachings were transmitted to Corea and Japan. The later elaborations, into distinct sects, of special doc-

trine, or teaching, founded on certain sutra or sastra, in Japan especially, will be interesting to earnest students of buddhism.

What these owe to other than aryan influences can not be discussed here or now; doubtless many influences have been actively at work; such as confucian philosophy, taoism, christianism, islamism, etc.

In the 1st c. of the christian era two indian teachers, who introduced the buddhist scriptures, arrived in China. Samghavarmasa arrived about 252, and translated the Amitayus sutra, one of the principal scriptures of the Pure Land sect. The Tathagata Amitabha and the paradise of the West, the sanctuary of the Enlightened, are treated of fully in this text.

Kumaragiva, about 400, translated the shorter text; and about 25 years later Kalayasa translated the Amitayus dhyana sutra, which inculcates the constant repetition of the invocation, "Namo'mita bhaya Buddhaya." (Hail, Infinitely Enlightened One!)

Asvaghosha, Nagarjuna, Vasabharhu, and others, were the transmitters of this phase of the Major vehicle; and its teaching spread to Japan, where it formed the basis of the popular and influential sect.

The doctrine defines the BUDDHA'S teachings as the Major, with its two divisions: the Holy Path and the Pure Land; and the Minor, of the earlier period of the teaching of the doctrine, with its triad transcendental thought, learning and morality.

The Holy Path is the practice of the three virtues of wisdom, spiritual body and salvation, a way beset with many trials.

The Pure Land is more easy of attainment, than the salvation by the Holy Path; hence its readier acceptance by the majority of abject, frail humanity.*

[To be continued.]

*This reminds us of the easy and popular doctrine of the "Western Heaven" (Europe and America): Believe in Jesus; and no matter how much of a reprobate you have been in this life, you will eternally dwell in Heaven, the "Pure Land." Well, this is beautiful!—but it is not the Truth.—ED.

THE LOST STAR.

Earnestly through the object glass
Does the weary scholar gaze.
He searches the skies for a missing star,
'Midst the millions which gleam and blaze.

He cries that the star is lost forever;
For all he sees is its vacant places
In the constellation where once it glittered.
Has it plunged in the awful gulf of space?

He turns away. Just one more trial.
He fixes his gaze on the hosts afar,
When lo! through the depths of space before him
Shines the pure, bright face of the missing star.

"Found!" he cries, with a voice exulting.
"Again to its place I this star restore."
'Twas almost lost; now how bright it sparkles;
Found by only one effort more!"

'Tis true of Man as it is of Nature,
In careless bosoms bright virtues are
Ofttimes hid till a word awakes them
And restores to its orbit—a vanished star.

—ANELEH.

"THE reform of the BUDDHA," says Max Muller, "had originally much more of a social character. The most important element of buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code is one of the most perfect which the world has ever known. . . . and He whose meditations had been how to deliver the soul of man from misery and the fear of death, had delivered the people of India from a degrading thralldom, and from priestly tyranny."—"Buddhism," p. 217.

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