



THE BUDDHIST RAY

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

VOL. III.] SANTA CRUZ, CAL., U. S. A., DECEMBER, 1890. [No. 12.

CIVILIZED SAVAGES.

HARD-heartedness could not have been better illustrated than it was in Stanley's last expedition in search of Emin Pasha (and ivory) in Africa. It appears that one of Stanley's lieutenants, Jameson, contemplated, on his return home, to publish an illustrated account of his journey, that would get him both fame and riches.

To effect this, it would, he thought, have to be sensationally realistic in the extreme: there would have to be, among other things, illustrations of cannibalistic feasts in it, that would catch the attention, and *delight* the civilized savages of Europe and America: it would have to be like our metropolitan newspaper, which, for the education and refinement of the home-circle furnishes minute and illustrated details of the executions of criminals in the yards and cellars of our prisons.

Encountering a tribe of cannibals, Jameson bought a little negro-girl, ten years of age, sent her with his (the "white man's") compliments to the cannibals for dinner, and sat down near by with his sketch-book in hand.

The cannibals tied the little girl to a tree, disembowelled her, then divided her among themselves, cooked, and ate the fragments—*Jameson, meanwhile making sketches of the scene for his book!*

And yet, there are persons who wonder why millions of asiatics, of the buddhist faith especially, turn away in horror from these sons of hell and their message from Jehovah!

Our scriptures teach:

He that smites will be smitten.—SRAMANAS.

He that destroys life, . . . he, even in this world, digs up his own root.—DHAMMAPADA.

Let him (the buddhist) not destroy, or cause to be destroyed, any life at all, or sanction the acts of those that do so. Let him refrain from even hurting any being, both of those that are strong, and of those that tremble in the world.—DHAMMIKA SUTTA.

If thou hast done evil deeds, or if thou wouldst do them, thou mayest arise and run where'er thou wilt, but thou canst not free thyself of thy suffering.—UDANAVARGA.

How we rejoice, that in the Good Law of the BUDDHA, there is nothing save loving kindness for all living beings!

How we rejoice to be members of that great Brotherhood which has never wilfully, or for base motives, taken that which every creature loves most—its life!

How we rejoice at the privilege of proclaiming the Gospel of the BUDDHA, of Humanity, under this western sky!

And how we wish it could be heard and embraced by all!

All right-minded men turn away, in horror and indignation, from this hellish scene in Africa, now made known to the world: but would they not do well, also to turn away from the Jewish ethics, which are, only too often, the cause of the existence of monsters like this Jameson, and turn to the immaculate ethics of our LORD the BUDDHA?

It is unwisdom, we think, to adhere to anything, which experience has proved hurtful to humanity.

THE PORK FABLE.

There is a curious piece of information in the buddhist esoteric traditions. The exoteric or allegorical biography of GAUTAMA BUDDHA shows this great SAGE dying of an indigestion of pork and rice; a very prosaic end, indeed, having little of the solemn element in it.

This is explained as an allegorical reference to His having been born in the "Boar," or Vahara-kalpa, when Brahma assumed the form of that animal to raise the Earth out of the "Waters of space." And as the brahmins descend [in their own luxuriant imagination] direct from Brahma, and are, so to speak, identified with him; and as they are at the same time the mortal enemies of the BUDDHA and buddhism, we have the curious allegorical hint and combination.

Brahminism (of the Boar, Vahara-kalpa) has slaughtered the religion of the BUDDHA in India; swept it away from its face; therefore, the BUDDHA, identified with His philosophy, is said to have died from the effects of eating of the flesh of a wild hog.

The idea of one that established the most rigorous vegetarianism and respect for animal life, even to refusing to eat eggs as the vehicle of a latent future life, dying of a meat indigestion, is absurdly contradictory, and has puzzled more than one orientalist. But this explanation, unveiling the allegory, explains all the rest. The Varaha, however, is no simple boar, and seems to have meant at first some antediluvian lacustrine animal "delighting to sport in water."—*Vayu Purana*. "Secret Doctrine", v. I. p. 368.

A BUDDHIST SANCTUARY.

The most interesting spot in Shanhsi [China] is the great buddhist sanctuary of Wu-t'ai shan, "The Five Table Mountains," a few days' journey north of the capital. In 1887 I visited this place and found it quite as attractive as it had been pictured to me by natives who had lived there.

On a low hill in a narrow valley surrounded by high peaks, on one at least of which lies perpetual snow, and down which flows a clear mountain brook, stands a buddhist sanctuary sacred to Wen-shu P'sa, the indian Manjusri. From afar its bright green-tiled roof, on which rise golden spires, its red walls, and the dark evergreens growing around it, attract the eye.

Near this most sacred shrine, but lower down the hill, are other temples, in one of which rises a great white pagoda with golden spire. Under this monument are said to be body relics of the BUDDHA SAKYAMUNI, brought there in the first century of our era by the indian missionary who introduced buddhism into China.

In another of the temples, stands a chapel some 30 ft square and over 50 ft high, entirely made of the finest bronze exquisitely chased and once gilded. Near by are large incense-burners in form like the familiar chinese pagodas, but of bronze, covered with the most beautiful designs. These are the gifts of some of China's emperors. Most of the temples have been built through their munificence, and the numerous monks who inhabit the houses which surround them are in receipt of salaries in money and food from the government.

The interiors of the temples are most gorgeous. Images of the gods, of all sizes and made of different materials,—gold, silver, bronze, and clay,—smile, frown, or make hideous faces at one from every side, while the altars before them are covered with offerings of fruit confectionary, and bowls of clear water, the darkness made bright by innumerable little brass lamps filled with butter and arranged in rows along the altar edge.

In one temple I saw a number of large cloisonne incense-burners dating from the 17th century, exquisite in color and design. In another were stored all the divers implements used in temple worship,—as, drums, conch shells, trumpets (some 8 ft long and in shape like the alpine horn),—and on shelves arranged along the walls were copies of the sacred books, in tibetan

and mongol, written in gold and most wonderfully illuminated.

A little lower down the hill, in one of the temples, I was shown a footprint of the BUDDHA, one foot and six inches long, and six inches broad.

The monks who live here number about 5000, and are mostly tibetans and mongols, and the form of worship is the lamaist or that prevailing in Tibet.

There are 65 temples or shrines in the valley, and it is said that there used to be 360, so that a man could perform his devotions at a different one nearly every day of the year.

The name of this most sacred place "Five Table-Mountains," is due to there being round about it five high peaks with level tops. The highest one, called the Northern Peak, is 10,050 ft high, and in clear weather one can see the China Sea from it—at least so it is said; but when I was on it, in the middle of October, I could not see two hundred yards away, on account of the heavy snow which was falling.

—W. W. ROCKHILL in *The Century*.

THE BEST.

A healthy mind—the best possession;
A heart content—the richest gain;
A faith assured—the strongest castle;
And death of self—the truest life.

CHINESE FOGYISM IN THE WEST.

"Neither at school nor at college was I ever put through the mill. I read the classics with delight, so as to enjoy them for themselves, without ever grinding them up into verbal exercises. In history I believe I had the very best of teaching, for which I am ever grateful. And in philosophy we were taught to use our own common sense, and not to repeat tags of windy systems.

I managed to satisfy my tutors; but they taught me to read for my mind's sake, and not for the sake of 'the schools.'

I always felt complete indifference to prize-winning in all its forms, and

was happy enough not to be pressed into that silly waste of time by parents tutors or friends. I read what I enjoyed, and I enjoyed what I read.

I have now an experience of some forty years as student, teacher and examiner, and it forces on me a profound conviction that our modern education is hardening into a narrow and debasing mill.

Education is over-driven, over-systematized, monotonous, mechanical. At school and at college lads and girls are being drilled like german recruits,—forced into a regulation style of learning, of thinking, and even of writing. They all think the same thing, and it is artificial in all. The round of endless examination reduces education to a professional 'cram,' where the repetition of given formulas passes for knowledge, and where the accurate memory of some teachers' 'tips' takes the place of thought.

Education ought to be the art of using the mind and of arranging knowledge. It is becoming the art of swallowing pellets of special information. The professor mashes up a kind of mental 'pemmican,' which he rams into the learner's gullet. When the pupil vomits up these pellets it is called 'passing his examination with honors.'

Teachers and pupils cease to think to learn, to feel, to enjoy. They become cogs in a huge revolving mill-wheel; which never ceases to grind, and yet never grinds out anything but the dust of chaff.

In thirty years the academic mill, which runs now at high pressure like a Cunard liner racing home *has never turned out one single fresh mind or one fertile idea*. From this curse of modern pedantry, my companions and I were happily saved.—FREDERIC HARRISON, in *The Forum*.

[A few days before we read the above, we told a young woman, desirous of "going through college," that it requires no intelligence, but only memory, to perform this feat; and that, in connection with colleges, we have never found anything so profane as intelligence, or original thought. We gave her also a list of text-books, the contents of which she would have to swallow, and, later, disgorge before the chinese silurians called the examiners.—EDITOR.]

THE BUDDHIST RAY

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

PROFESSOR F. W. Newman, brother of the late cardinal, is now 85 years of age. At 62 he turned vegetarian, and since then has not needed any physician.

—HERE is a good joke for our japanese brethren: "It is said to be the intention of the emperor of Japan to make the roman catholic the religion of his empire."—*Catholic News*.

—*The Buddhist* announces the conversion to buddhism of baron Harden Hickey, a noted french nobleman and literatus.

—"BUDDHISM's pantheistic doctrine of emanation and re-emanation... is a doctrine which has commonly commended itself to philosophical minds."—*Macmillan's Magazine*.

—THE Mount Carmel Aeronautic Navigation Company has been chartered in Illinois with a capital of \$20,000,000. Good! Although we are not in any special hurry to get through the world, still—the railroads are slow!

—WE thank our japanese brother, Masatoshi Ohara, for sending us by mail a dozen unmounted photographs of japanese temples and buildings. Everything japanese is picturesque and interesting.

—JUDGE Thayer of Philadelphia has decided that the "Kreutzer Sonata" is not an immoral book. The men arrested for selling it have been set free. And hypocrites Comstock, Wannamaker & Co., have thus received a well-merited snubbing.

—G. Th. MEJDELL, a swede, has

published a little work entitled "Independence," in which he says: "If our existence be a mistake, and the performance a bungle to the core—the responsibility rests with those who in recklessness conjured us up from the NIRVANA." And, who were they?

—A letter from Ceylon informs us of the death, at the age of sixty, of the noted buddhist monk and controversialist, Mohattiwatte Gunananda. Some years ago, he worsted the christian missionaries, at Pantura, in a public debate. This debate was republished in America by dr Peebles, a prominent spiritualist, under the title, "Buddhism and Christianity Face to Face."

—"IF christendom be judged rather by what it sings than what it says, a dismal night is far spent, and a new day is at hand. But it is by no means yet certain that this new day may not witness a mere revival albeit in a more scientific form, of that ancient deism which has always been a barren speculation, and from which the human heart has again and again sought refuge in some warm-hearted humanity, like that of the BUDDHA and of Jesus."—*Open Court*.

—"My husband is in prison." Such is the heading of an advertisement by the wife of the editor of the *Olive Branch*, a spiritualistic paper. This editor, W. E. Reid, advertised in his paper, that he could read sealed letters by means of his psychometric faculty, and our calvinistic government sent him to the penitentiary for using the mail for "fraudulent" purposes. Had he advertised that he would give \$200,000. to the corruption-fund of their political party, if, in return, they would make him postmaster-general, it would have been all right. But when a man advertises that he is in the possession of a faculty which enables him to get at the "soul of things"—a faculty unknown to merchant-souls and office-buyers,—he is evidently a fraud! Besides, in a "free" country like this, spiritualists have no rights that calvinists need to respect!

— Your subscription expires with this number. Will you kindly renew it early?

TOLSTOI'S HERO IN THE "NEW JERUSALEM."

"A wise man should avoid unchastity as if it were a burning pit of live coals.—DHAMMIKA SUTTA, 21.

Passing the multitude of hypocrites who would have us believe that Tolstoi's Posdnyschew is an uncommon character, instead of a very common one, we encounter a few ignorants, mostly of the female sex, who would have us believe that he is a fiction.

For the benefit of these, and also for the benefit of our co-religionists in Asia, whom the christian missionary delights in telling that the christian nations are strictly and chastely monogamous, notwithstanding the mistresses concubines, bawds, and strumpets that elbow us everywhere—even at church—we excerpt the following paragraphs from a christian newspaper, the *New Church Life*, the editor of which is, if we mistake not, a priest of the most orthodox type: believing, as he seems to, in the immaculate conception, in the plenary inspiration of the Bible, and in the damnable state of the gentiles (buddhists, shintoists, etc.) hereafter. This pure, priestly Posdnyschew, instructing his lambs, says,—

"The assumption that every true follower of the Lord [Christ] can control his lust, and that one who keeps a mistress or a concubine, cannot be a christian, but is necessarily evil and loathsome . . . [is false]."

"It may be necessary for a true christian to keep a concubine, and herein do we see the maxim exemplified, that 'God looks not at acts but at ends.'"—Vol. viii. no. 12. p. 190.

An inquisitive lamb, of the tender gender, asks innocently, if a mistress or a concubine should be received in the families of the New church, and he answers,—

"The sole fact that the lady is a mistress or a concubine ought not to exclude her from New church society, for such a person is not necessarily more evil than a married woman. If she enters into the relationship [of a mistress or a concubine] with a good purpose, and shuns whatever is opposite to conjugal love, and is moral, and otherwise acceptable to the society into which the man [who keeps her] wishes to introduce her, no reason appears why she should not be received to be their companion and friend."—*ibid.*

Another lamb, of the same gender, asks if a respectable christian woman

can consistently with morality become a man's mistress or concubine. The New church Posdnyschew answers,—

"A woman, after being separated from her husband legitimately, may, if she adjudge it proper, enter into the concubine relation without loss of her morality, respectability, or delicacy."—Vol. ix. no. 1. p. 9.

He also tells his questioner, that if a christian woman, lawfully separated from her husband, wishes to become an unmarried man's mistress or a married man's concubine,—

"she would be at liberty to enter into such relationship if she is addressed on the subject."—*ibid.*

He tells a third lamb that,—

"a woman who has served as a concubine can afterward enter the marriage relation on a New church basis, with the man whom she has served, or with any other man."—Vol. x. no. 7. p. 110;

and he quotes the Bible and the doctrines of his church to that effect.

This pure, priestly Posdnyschew of the "Lord's" heavenly church, echoes here the morality of Abraham, David, Solomon, and of all the other ancient and modern Posdnyschews, "according to god's own heart," and, of course, of those of his own sect, in particular.

Our legislators, who, for stage-effect, and to get hold of their property and offices, persecute the mormons, sympathize, in practice, with this christian editor. Nearly all of them keep, in private (or have kept) mistresses or concubines, and at the same time, in public, loudly and eloquently denounce the "immoral practices" of—mormons and mohammedans! If an editor denounces these religious and political Posdnyschews, they trump up a charge of immorality against him, and send him to prison for felony: witness the editors of the *Word* and *Lucifer*, now there. The editor of the *New Church Life* is safe: he is an orthodox christian: his morality is biblical, pure, monogamous, and heavenly!

We are glad to be able to state that the philosophy of our LORD the BUDDHA is pure: that it contains nothing of an immoral nature, legal or illegal; and that the last thing in the world a buddhist would justify or advocate, would be these doctrines of scortatory love of the "Lord's New Jerusalem church."

[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.)

The Abhidharma kosa sutra is the principal scripture of a sect that arose in China after Gaudama Samghadeva translated certain of the texts, about 391 of the christian era.

Hiouen T'sang, after returning from his celebrated tour in India, made further translations, and his pupils transmitted the teaching to Japan.

We obtain herein the more elaborate classification of hindu philosophies of the later periods: The Four Truths, the Twelve Chains of Causation, the Five Collections, the Elements, the Law, the Organs of Sensation, etc.

It may be said that this is necessarily introductory to the esoteric teaching, but it certainly must be understood by any that desire to master the metaphysic aspect of philosophic buddhism.

The doctrines are incorporated in the teachings of several other sects, such as the Hosso, etc.

Kumaragiva translated the Madyamika, Sata, and Dvadasa nikaya sastras when he was over 80 years of age, in 409; founding a sect called the Three Sastra sect, or that which followed the teaching of the complete life of the BUDDHA, claiming to be eclectic, yet of the Major vehicle. The doctrines passed through Korea to Japan.

The scripture of the Middle Meditation, sets forth that this is the true Path, the truth by consensus of opinion for the agnostics (nastikas), and the absolute truths for the gnostics (astikas). Of the 27 chapters, 25 are devoted to confuting errors of Mahayana students, and the 2 last to the errors of those of the Hinayana.

Asserting that the BLESSED ONE preached the doctrine according to the comprehension and capacity of the audience, this sect, believe in logical, moderate argument, and development of the self-consciousness.

Buddhayasas translated the Dharmagupta Vinaya, about 410. The Vinaya or Discipline, which inculcates the practice of Meditation and Trance, and the observance of the precepts laid down, so as to attain to excellence of practice and wisdom.

The Minor vehicle is recognized as the vehicle or the path of approach to the Major; but the union of all vehicles is asserted.

The acceptance of the pupil on the ceremonial platform, and other rites are traced to the Hosso or Dharma lakshara sect of Hiouen T'sang, and is connected with the esoteric teaching. It was introduced to Japan, and several members of the imperial family took the vow to practice the Moralities (sila) on the Sila terrace, in front of the temple Vairokana, constructed of earth said to have been brought from India (Geta's garden) and China; the three stages of the terrace having a tower above and an image of SAKYA MUNI therein.

This is the Southern mountain school or Southern division, a designation that has probably caused some confusion to superficial students.

Buddhabhadra translated the Avatamsaka sutra in 418. And it became the basis of teaching of an important sect, although the other sects, to a greater or less extent, adopt its tenets. The Five Doctrines: 1st the Minor, including the Four Truths, and the Twelve Causations. 2nd the beginning, with two subdivisions, *a.* the doctrine set forth in the Pragna and other sutra, as to the unreality, of the Hinayana. *b.* that of the Samadhi nirmokana and Yoga karya bhumi sastra, the discipline for attainment of Vignana. These are for those who are entering upon the Mahayana. 3rd the Lankavatara, and Mahayana sraddhatpada sutra, and other scriptures, the finality of the Mahayana, asserting the attainability of Buddhahood by one and all. 4th the Dhyana, in which sudden inspiration, and thought transference are prominent characteristics. 5th the Doctrine of completion.

These teachings assert that by elevating the thoughts toward perfect

knowledge, with transcendent aspirations enlightenment becomes attainable.

The Satya siddhi sastra, the scripture of the perfection of truth, the work of Harwarman is the text of a school or sect, which claims to be eclectic, including the best of the Major and Minor vehicles. It was translated by Kumaragiva, about 405—11. And it was expounded in China with success.

About 610, one of the Japanese imperial family studied it, together with the other principal works, especially those of the Three sastra sect.

The sastra expounds the Four Truths, and explains the meaning of the doctrines of unreality: *a.* the Meditation, "like an empty jar there is no Spirit [Atma] in the five Skandhas." *b.* the Meditation on unselfishness. The past, as also the future, having no reality for us, the present alone has. Constant change taking place, the unbroken succession being but an illusion to cause the belief of the continuation without change.

The Dasa bhumi sastra was translated by Bodhiruki in 508, and a sect grew up amongst the students thereof, absorbed by the others, however, later on.

The Dhyana sect claims to include the exoteric as well as the esoteric teachings of both the Major and Minor vehicles.

The line of transmission is "thought transference," unutterable self-enlightenment.

When the BUDDHA held a golden flower, uttering no word, the most favored of the disciples smiled, as if acquiescing in the thought unexpressed of the MASTER, none other of the assembly understanding, he received the gift of the "perception of the Law," which he transmitted.

In 520, Bodhidharma arrived in China. He is reckoned as the 28th patriarch in order of transmission, and was called the "wall-gazing brahman."

The pupils of the 32d patriarch divided the sect into northern and southern schools, this latter being again sub-

divided into five, one of which was further divided.

About 729, the northern sect was introduced to Japan; the southern about the end of the 12th century; the So-to branch in the middle of the 13th, and the Oriyu, or a sub-sect called Obaku, in the 17th.

This division into north and south must not be confounded with the greater division of buddhism upon its passing from India eastward, by Ceylon and coastward, and across the mountains of Central Asia, or the Hinaya and Mahayana.

The doctrines are transmitted and taught orally; though there are some "Records," yet full details are not written.

The Nirvana sutra was translated by Dharmaraksha about 423, and a sect originated amongst the pupils, the special doctrines being classed as the 5th in chronological order, of those of permanence. Most of the existing sects now incorporate this sutra in their tenets.

Kumaragiva arrived in China in 401, and taught the moral precepts transmitted by the BUDDHA; and as contained in the Saddharma pundarika.

It was introduced to Japan in 805, and became soon divided into several schools.

It is called Ten dai, after the name of the mountain in China, Teen tae, where the monastery is situated, from whence the teachings were promulgated. The doctrines are alone taught by competent persons with special ceremonies, the highest, being the "secret transmission within the tower." Baptism is one of the secret rites, as also those of yoga.

The precepts of rectitude of conduct which is the virtue of the destruction of evil; the acquiring merit by good deeds; the virtue of wisdom; and of benevolence; meditation on the path of moderation; and finally practice of yoga; the great esoteric doctrine; perfactory siddhi; benefitting the people; this is fulfilling the Law.

[To be continued.]

A LETTER FROM AFAR.

Manila, Philippine Islands.
April 20, 1890.

EDITOR RAY,—
Dear Sir and Brother,—

The last mail brought me the RAY, which I have heard of but never have had the pleasure of seeing until now. It pleases me so well that I would like to have my name upon your subscription-book as a permanent subscriber.

Enclosed please find \$2.00 to pay for four subscriptions as follows. . . .

I desire to congratulate you upon the neat appearance of your little paper as well as upon the excellent character of its reading matter. The latter feature is, of course, of the most importance; but having been, most of my life, engaged in journalism, or connected with it, the appearance of a paper always impresses me. I only wish the RAY could be so liberally patronized that it could be increased to three or four times its present size, and that it could carry the glorious truth into all the homes in the United States, that are ready to receive it.

The *Buddhist*, of Colombo, Ceylon, is doing excellent work in this direction; but it seems to me that you, being in the country, can work to better advantage as you are able to follow more closely the drift of public sentiment.

I believe that there are, in every state of our Union, hundreds, and perhaps thousands, whose souls are longing for something beyond and above the gross materialism of the so-called christian churches, and who would eagerly grasp the truths of buddhism, if they could be properly brought to their notice. If the glorious light from the East could be made to shine now as I believe it will shine in the not very far distant future, what a difference it would make in the social life of our beloved country! . . .

I believe that no good effort is barren of results. Therefore, your paper, small though it appears to be, may be a most important factor in impelling and strengthening the great wave of spiritual truth which seems to be sweeping from the East to the West,

freighted with joy and gladness for those that have heretofore been groping their way sadly and hopelessly in the darkness of a materialism misnamed christianity.

I trust that in your efforts you may have the earnest assistance of every man that loves his fellow-man, and that the RAY may increase in size and strength, and continue for many years to carry glad tidings to all who seek the truth. . . .

Peace be unto your and yours.

Faternally yours,

AEX. R. WEBB.

—AN Oxford Don, who passed his Sundays in the fields rather than in church, said that he preferred sermons from stones to sermons from sticks. And so do we!

THE BETTER OFFERING.

Though a thousand words thou shouldst
join,
In empty pompous rhetoric,
Yet better is a single word
Which to a single mind gives light.

Though a thousand rhymes thou shouldst
join,
In empty jingling poetry,
Yet better is a single verse
Which to a single heart gives peace.

Tho' a thousand foes thou shouldst have
slain,
And thousands again on the battle-field,
Yet he that conquers but himself
A greater victor is than thou.

Though a thousand offerings every month
For a hundred years thou shouldst bring,
Yet he that but a single hour,
With heart at rest divinely lives,
Far better his devotion is
Than all thy million offerings.—EX.

'SWEDENBORG THE BUDDHIST OR, THE HIGHER SWEDENBORGIANISM, ITS SECRETS, AND THIBETAN ORIGIN.' By Phiangi Dasa. 322 octavo-pages. Price, \$1.50, post-paid. Address, Publisher THE BUDDHIST RAY.

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