



— Om Mani Padme Hum ! —

VOL. IV.]

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[NO. 1.]

## ADMISSION INTO THE BUDDHIST BROTHERHOOD.

[FROM THE PALL.]

**T**HE Brotherhood having assembled, the first thing to be observed is the election of a moderator. The next thing is the appointment of a master of ceremonies. These officers having been appointed, the investigation concerning the alms-bowl and robes must then be made, as follows :

MASTER OF CEREMONIES (to candidate).—Is this thy bowl ?

CANDIDATE.—Yes, sir.

M.—Is this thy upper robe ?

C.—Yes, sir.

M.—Is this thy outer robe ?

C.—Yes, sir.

M.—Is this thy inner robe ?

C.—Yes, sir.

M.—Go, stand in that place ! [To the Brotherhood.] Let the reverend assembly hear me ! Naga wishes ordination of [his teacher] the venerable Thera-Tissa. If then the time of the assembly be arrived, I will introduce Naga. Hear me, Naga ! The time is now arrived when the truth must be declared by thee in the midst of this assembly. And if any impediments do exist, let them be confessed; if thou hast none, let it be declared. Be not embarrassed ! Be not abashed ! Thus will I question thee. Hast thou any

of the following blemishes, that is to say—hast thou :—

1. The leprosy ?

No, sir.

2. The goitre ?

No, sir.

3. The scab, or any skin disease ?

No, sir.

4. Pulmonary consumption ?

No, sir.

5. Epilepsy ?

No, sir.

6. Art thou a man ?\*

Yes, sir.

7. Art thou a male ?

Yes, sir.

8. Art thou a free-man ?

Yes, sir.

9. Art thou free from debt ?

Yes, sir.

10. Art thou not a king's soldier ?

No, sir.

11. Hast thou received permission of thy father and mother ?

Yes, sir.

12. Hast thou completed twenty years of age ?

Yes, sir.

13. Art thou furnished with a bowl and robes ?

\*"Art thou a man ?"

This question refers to one of the standing ordinances of the Buddhist Brotherhood, that no kind of beings but men are to be ordained buddhist monks; that is to say, neither spooks, sprites, demons, nor illusory or supernatural beings of any kind.  
—Tr.



Yes, sir.

14. What is thy name?

My name, sir, is Naga.

15. What is the name of thy teacher?

The name, sir, of my teacher [ordainer] is the venerable Thera-Tissa.

M.—(to the assembly) Let the reverend assembly hear me! Naga requests ordination [properly, admission into the Brotherhood] through the venerable Thera-Tissa; he has been prepared [instructed and examined] by me! If then the assembly be complete [if the appointed number (20) of monks, be present] shall I bid Naga advance?

MODERATOR.—Command him to advance.

NAGA (thrice).—Reverend assembly, I request ordination [admission]! Let the reverend assembly out of compassion land me!\*

MASTER OF CEREMONIES.—Let the reverend assembly hear me! This Naga requests ordination through the venerable Thera-Tissa. If the assembly be complete, I will question Naga respecting the impediments. [Here the master of ceremonies repeats the questions as above.]

M.—Let the reverend assembly hear me! This Naga desires ordination through the venerable Thera-Tissa; he is free from impediments, his bowl and robes are complete. . . . If the assembly be complete, shall Naga be ordained through the venerable president Thera-Tissa? From the assembly being silent, I infer that it assents.

Then follow the ordinances to be observed by the ordained monk, which are delivered to him by the master of ceremonies. Namely,—

The mode of ascertaining the hour of the day by means of the sun. The seasons of the year. The divisions of the day. The convocations of the Brotherhood. The four superfluities. And the four great crimes.

\*"To be at sea," a phrase frequent in the writings of the buddhists, means to be still in a state of transmigration. To be admitted into the Brotherhood, means to be put on shore, or into the direct road to NIRVANA.—TR.

The four superfluities:

M.—1. By becoming a monk, thou engagest to live by begging. This ordinance thou must observe to the end of life. Hence the following things are superfluities:—

Food given in common to the Brotherhood.

Food given on particular occasions.

Food given on invitation by householders.

Food distributed by lot.

Food given on the halves of the moon.

Food given on the quarters of the moon.

Food given on the day after the new or full moon.

They are, sir.

2. On becoming a monk, thou engagest to wear a robe made of rags.\* This ordinance thou must observe to the end of life. Therefore the following things are superfluities:—

Temples. Ardd'hyayogas. Palaces. Mansions. And caves.

3. On becoming a monk, thou engagest to use the medicament of cow's urine† This ordinance thou must observe to the end of life. Hence the following things [hindu remedies] are superfluities:—

\*It is one of the thirty-two ordinances of the Brotherhood, that these robes must be made of rags found in burying-places, etc., which have been stripped from dead bodies before interment or burning.—TR.

†This is supposed by most of the eastern nations to be a very efficacious medicament. The buddhists, however, do not attribute the same wonderful properties to it which the hindus do [who hold the cow sacred]. By the buddhists it is used chiefly on account of its cheapness, and it is hence regarded as the medicine of the poorest and lowest classes of the people. The monks [among the southern buddhists] are directed to use it for the same reason.—TR.

This brahmanic medicament (!) is, at this day, wholly unknown to, or ignored by the majority of buddhists. In Europe and the United States, animal (or human) urine is, by all classes, held to be a most efficacious medicament. To illustrate: "Health and Home" (edited by W. H. Hale, M. D., Chicago, Ill.), Novemb. 1890, prescribes human urine for freckles (p. 328) and for ague (p. 347); and some Pharmacopœias contain far nastier stuffs. This being the case, we praise Samuel Hahnemann, use his attenuated medicaments, and—survive!—ED.



Clarified butter. Fresh butter. Oil. Honey. And the juice of the sugarcane. They are, sir.

The four great crimes [which cause the irrevocable excommunication of a monk]:

M.—A monk that has been ordained cannot indulge in sexual intercourse, no, not even with animals.

If any monk indulge in sexual intercourse, he is not a son of SAKYA [the BUDDHA], he is no longer a monk; and as it is impossible to re-animate a body that has been decapitated, so the monk that indulges in sexual intercourse is not a son of SAKYA, he is no longer a monk. Thou must as long as thou livest abstain from this crime.

C.—I promise, sir.

M.—A monk that has been ordained must not steal, even so much as a blade of grass. If any monk steal a penny, or any thing of the value of a penny, or above that value, he is not a son of SAKYA, he is no longer a monk. As the withered leaf, after being plucked from the twig, can never recover its verdure, so the monk that steals a penny, or any thing of the value of a penny or upwards, cannot be a son of SAKYA, he is no longer a monk. As long as thou livest thou must not commit this crime.

C.—I promise, sir.

M.—A monk that has been ordained must not knowingly deprive any animal of life, not even an insect, as an ant, etc. The monk that deprives a human being of life, even by causing abortion, is not a son of SAKYA, he is no longer a monk. As a rent mountain can never be re-united, so the monk that deprives a human being of life is not a son of SAKYA, he is no longer a monk. As long as thou livest thou must not commit this crime.

C.—I promise, sir.

M.—A monk that has been ordained must not make unfounded pretensions to the possession of the highest of all human attainments, namely, Arhathood; he must not even so much as presume to say, "I claim to live in an unoccupied (solitary) house." If the monk whose nature is depraved, and who delights in sin, who has not at-

tained Arhathood, pretend to attainments which he possesses not, neither has obtained, such as, profound meditation, emancipation from passion, perfect tranquillity, the results or enjoyments of these high attainments (the path to NIRVANA), and the fruits of the Path, he is no longer a monk. As it is impossible for a palm-tree ever to revive after the top has been cut off, so the monk whose nature is depraved and who delights in sin, and makes unfounded pretensions to Arhathood, is not a son of SAKYA, he is no longer a monk. This crime thou must not commit to thy life's end.

C.—I promise, sir.

M.—Let the reverend assembly hear me! The assembly will now authorize the monk Naga to wear the three robes. Does any venerable one assent to the monk Naga being authorized to wear the three robes, let him be silent. Does any venerable one not assent, let him now speak.

The assembly authorizes the monk Naga to wear the three robes. The assembly being silent, I infer that it assents.

### LEPROSY AND SCROFULA.

A meat-diet in a hot climate is supposed to cause leprosy, and this does not appear unreasonable. Those that live upon a vegetable diet are absolutely free from the attacks of this nasty disease. We believe that if an enquiry were made of persons suffering from leprosy, it would be found that the majority lived upon meat-diet, and that beef formed their chief food. It is for this reason, among others, that the hindu is prohibited from eating beef.—*Theosophist*.

[The *Theosophist* might have mentioned scrofula, the swine-disease, as another filth-disease, with which flesh-eating peoples (except the jews, who have hitherto abstained from swine-flesh) are infected. Every other person one meets on the street, especially of the chinese, who are great consumers of it, bears, in one way or another, the imprint of this nasty disease.—ED.]



# The Buddhist Ray

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



THE buddhists of Japan propose to establish a bank in order to obtain funds for the propagation of their religion.—

*S. F. Bulletin.*

—ACCORDING to the last census we have, in the United States, 140 religions.

—OUR brother, Krishna C. Choudry of the *Bauddha Bandhu*, Chittagong, India, "gives the palm to the sinhaliese buddhists for being the most enterprising of the southern buddhist nations," says the *Buddhist*.

—*La Paix, Progres de Lyon*, and other french newspapers, say that "M. de Rosny is astounded by the enormous effect (l'effet prodigieux) produced by his lectures on buddhism at the Sorbonne."—*Theosophist*.

—*The Monist* is a new quarterly philosophic magazine, published by the Open Court Publishing Co., Chicago, Ill. Like the *Open Court* it is not for the light-headed public, but for thinkers. It contains interesting articles by Romanes, Binet, Carus, Salter, Dessoir, Arreat, and others. Price, \$2.00 a year.

—*Shimeiyoka*, a japanese magazine, has republished our article, the "Buddhists of Ancient America," and the illustration. If anyone wish further information touching this subject, let him consult Vining's "An Inglorious Columbus": an illustrated work of about 800 octavo pages, containing the researches and opinions of eminent european scholars.

—"HERMETIC PHILOSOPHY," by an Acolyte of the H. B. of L. [Hermetic Brotherhood of Luxor, U. S. A. ?] Vol. i. Lippincott & Co. 1890. The contents are from the Bible, Plato, Plotinus, and other ancient western writers, and contain much that is true and good. On pp. 15-17 of the preface the compiler gives the "wily tricksters" and "would-be adepts" of the world, who pretend to "know more than they are able to tell," a gentle kick. When it is remembered that the "H. B. of L." was set afoot in opposition to the Theosophical Society, a few years ago, by spiritualists, and that herds of disaffected theosophists, who abhorred being "good" and "paying dues and subscriptions," and who looked for a shortcut to practical magic and wisdom, flocked to its banners, it is not hard to divine whom the compiler has had in mind. Like everything from the Lippincotts the dress of this volume is in good taste. Price, \$1.00.

—"AMONG *Lucifer's* many exchanges is one with the title, THE BUDDHIST RAY published at Santa Cruz, Cal. It is an 8-page monthly journal, and as the name indicates is devoted to the promulgation of buddhism. Its editor is fearless and outspoken in his condemnation of frauds, hypocrites and despotisms whether of church, state, or that intangible and irresponsible 'third estate' known as St. Custom, or madam Grundy. To those who would learn what buddhism really is, and how or wherein it differs from more modern religions, christianity, mohammedanism, etc., we would recommend a trial trip with the RAY, price 50 cents per year. Elsewhere in this issue of *Lucifer*, we reproduce a characteristic comment by the editor, on 'Tolstoi's Hero in the New Jerusalem. . . .' [It is useless to say much in favor of a man, who like the editor of *Lucifer*, will, without murmur, go to prison for the principles he advocates. *Lucifer* is a weekly newspaper "devoted chiefly to woman's emancipation from sex-slavery, by and through a better understanding of sexology," etc. Price, \$1.50 a year; one month free. Address, Moses Harman, Topeka, Kansas.]



[Concluded.]

## BUDDHISM IN THE FAR EAST.

Written for the RAY by

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

A sealed diploma is bestowed, with special ceremony, upon those competent to transmit these esoteric teachings, and such must enter into the spiritualistic state of mind, cultivate their intellect, and strive for the highest wisdom.

Taramartha translated the Mahayana sampari grahasastra, in 563, and a school was formed to study its teaching.

The Dharma lakshara sect arose in China after the return of the celebrated pilgrim Hiouen T'sang, 645, who worked for nearly a score of years afterward translating scriptures: the Mahayana explanation of the meaning of Vidya matra, as contained in the Avatamsaka and other sutra, of Yoga and Hata vidya.

The Mantra sect was founded in China in the 8th century, by Subhakarasinha and Vagrabodhi, and the latter translated the "Rules of Reciting Yoga," and is so considered the introducer of the esoteric doctrine to China. In the 9th c., Kobodaishi, a Japanese, visited China, and upon his return to Japan introduced the Mantra doctrines there. He had received the secret rites (baptism) of sprinkling water, as sign of a teacher of the Law.

The very complicated character of the teaching precludes detailed explanation at present.

The rules of Mudra, the Mantra and Yoga, together with the great secrets, of action of the body, speech, thought, etc., require elaborate expositions and some respectable amount of general knowledge of buddhist metaphysics, logic, etc., to lead up to any comprehension of the entire subject.

The sect that takes for its principal teaching the Abhidharma kasa sastra a discourse on metaphysics, consider this scripture to be "the intelligence-forming." The Sarvastwada school of Hinayana is represented hereby.

The third division of the Tripitaka ("Three Baskets") has been the topic of many works, those of Kotyayana being the chief.

Hiouen T'sang and other scholars translated several of the other indian texts.

The numerous arbitrary classifications, and technical terms, connected with the classification of the physical and mental, derived from the aryan philosophies, bear close analogy to the esoteric teaching of the vedic or ancient hindu.

All things that proceed from causes (karma) and the immaterial, are alone comprehensible by those that have attained to the perfect knowledge; and the cessation of all consciousness, is to be considered the goal of those whose longings culminate in a desire for deliverance from the wretchedness of human existence.

The division into 3 "vehicles," of the doctrines, refers to the mental capacity and intellectual vigor of the aspirant.

The Sadharma pundarika sutra (the Lotus of the Good Law) was taken as the text of a revival in the middle of the 13th c. by a Japanese, but differing somewhat from the older Ten dai school. There is the esoteric and exoteric transmission, and teaching, of the doctrine. The three chief hidden laws must be comprehended by the followers of this sect; and the meaning of the allusions in the sutra, to the supernatural powers of the TATHAGATA, are explained.

In recent times the "Pure Land" doctrine has been developed in Japan. Salvation by help, that is, through the chief of the BUDDHAS, Amida, the Il-limitable, is a special feature.

This is the protestantism of buddhism, the priests marry, eat and drink as other men; and do not practice the self-denials, or prohibitions, of ascetic sects.

Prayers or supplications, for material prosperity is not taught as efficacious, for the reason the inexorable decrees of nature are considered to be unalterable by such means: the fruit of the sown is to be expected, nought else.



To do our duty here and now, inculcate sound ethical practice, keeping order, and obedience to the law and the executive, is the end in view.

The minor subdivisions that exist in several sects, do not call for consideration at present. The Dhyana school having several such, disagreeing on minor points of discipline. The others are principally local. Noted preachers or teachers founding a temple, and gathering a body of followers, who adopt some distinctive feature, in ritual, or dogma, based on some special book or scripture.

The foregoing may be classified under two headings, the "self-help," and those that hope for help, for a messiah: that is, the Holy Path and the Pure Land. The Jo do and Shin Shiu being of the latter.

Of the several classifications of the various sects it may be advisable to adopt the following.

First under the Holy Path and Pure Land.

The former comprises all the Minor and Major and Middle vehicles or doctrines, excepting the Pure Land sect, and the modern development thereof, the "True," which is the protestantism of eastern buddhism.

The Holy Path is self-salvation; the Pure Land depending upon superhuman, extra mundane aid.

The Minor vehicle may be conveniently divided into the Immortality, and the Extinction, together with a school of Discipline.

The Major vehicle, includes the Moderate or Middle Path, the Temporary, and the Permanent. The Temporary major vehicle is the Yoga or Union, the positive Middle path, that believes in permanent existence, immortality.

The negative, represented by the Three sastra sect, or "Negation" school, inexplicable in ordinary words, only comprehensible by intuition.

The True middle schools: the Avatamsaka, Celestial Dais, Mantra, and Dhyana, essay to adopt and teach a medium doctrine between the materialists, the believers in permanency, and the nihilists, the believers in impermanency.

The "Celestial," and its mediaeval offshoot, take the Lotus sutra as the basis of doctrine.

The first three may be called "concrete," and the last, "abstract," in their leading principles.

The Pure land, the occidental paradise of the Extreme Orient, is the goal of the religious aspirations of the school that is at the most salient tangent to the other sects.

The classification of the Pitaka, and of the teachings into Discipline, Meditation, and Knowledge, is also general and comprehensive.

The general order of study recommended is Abhidharma, Yoga, and Three sastra; but the first is very materialistic; the second is transcendently idealistic; whilst the third claims to hold a moderate balance, although somewhat dialectic, almost socratic.

The minor sects, and the numerous sub-sects thereof, diverge on minor dogma, that could only be comprehensible to advanced students, so, are not entered upon.

The propagation of buddhism in the Far East, and the development of the several schools, is interesting, though somewhat involved; the later sects did not always sever themselves completely, or take up antagonistic position.

The Discipline was early in the field and speedily followed by the propagandists of the Pure Land; then the Abhidharma, followed by the teachers of the Lotus sutra; within the century the Three sastra, the Satya siddhi, the Avatamsaka and the Nirvana sutra, followed one another. The Dasa bhumi sastra, the Dhyana, the Mahayana samparigraha sastra, succeeded. Then arose the early Thibet missions. Meantime the spread to the southward met a chequered career, especially in Ceylon. The Yoga, Mantra, and others arose in the 7th century.

Meanwhile the Good Law spread to Corea and to Japan: the Avatamsaka (its important chapter the "foundation of the realm of right," or the "setting rolling the wheel of the law," being very well known), the Discipline, Abhidharma, Satyasiddhi, Yoga, and Three sastra (or moderate) middle



school, being the first sects that obtained permanence. In the 9th century the Lotus of the Law and the True Word were established. The Pure Land, the Contemplative, the True Pure Land, and the modern Lotus sects followed; and many sub-sects have grown up.

The existence of Suffering, the Four Truths, the Eight Paths, and other classifications of virtues and vices, so similar to those of the roman catholic, are common to all the foregoing, and the ethics diverge, in detail, but not in general principles.

It is taught that the Universe has no beginning in time, and no end; as there is no limitation, within human comprehension, to its measure in space; that all things, whether they be concrete or abstract, comprise causality, have no permanence, and the Ego is or is not, without paradox; that the "lusts of the flesh" and the passions, physical and mental, must be conquered; that buddhism is a doctrine of enlightenment, intended to instruct humanity, and lead on the path from confusion and error; and that there are two ways, that of facility and that of difficulty.

The religio-philosophical doctrines are quite distinct from those of the christian church and its semitic writings and traditions, inclining to the abstract, not the material; its logic deductive rather than inductive; its education, intellectuality and morality: teaching the method to obtain perfect wisdom, and to exercise charity, purification of mind, sincerity of purpose, and unselfishness of deed; to do what good lies in one's power; not to commit any sin, or neglect any duty; observing the precepts against

Destruction of life;  
Dishonesty, covetousness, or gain by force or fraud;  
Falsehood, deceit, misleading others;  
Uncleanliness (sexual), ignoble lust; and  
Indulgence in appetite, of intoxicants and narcotics especially.

The disciples of the Minor vehicle aspire to become Bodhisattvas. Those of the Major vehicle hope for the attainment of complete Buddhahood, or perfect enlightenment.

The erroneous ideas prevalent about buddhist doctrines, perpetuated by writers and speakers, some of whom should know better, are numerous; indeed, it is evident that partial knowledge of a local phase, or narrow sectarian dogma, form the groundwork of misrepresentation, sometimes not above suspicion of being wilful.

It is doubtless true certain sects are atheistic, and to them annihilation is a religious theory undisputable; some again believe in re-incarnation, even to the extreme of physical re-habilitation, —but some little knowledge is essential before any one essays to dogmatize or express opinion. With some exceptions, critics exhibit their ignorance.

In buddhist philosophy there are certain ideas transmitted, as to the origin of all things; but there is considerable discrepancy in several schools, as to "matter" and "mind." Some recognize their existence, others view all as illusion. Metaphysical problems occupy some, whereas others seek in meditation the "enlightenment that is their hope." Acquisition of "merit" by good works, is practiced by some. Others again depend upon invoking the name of the BUDDHA, repeating the title of the sacred texts, and by entering into a state of religious ecstasy.

Again, there are schools that practice ceremonials: some have secret rites and doctrines known only to the well-proved initiates.

In the present superficial state of knowledge in the Occident, of the vast bulk of the writings, upon which these schools base their doctrine, it is impossible that a knowledge of the details can be generally known; the refinements of buddhist metaphysics, are too subtle to be comprehended by any than the astute and scholarly student, whose intellect is trained to a degree that makes it possible to absorb the truths embalmed in the technical terms that the doctrines are transmitted in; these are only so far secret as to be mysterious problems to the unskilled.

Should circumstances permit, further particulars will be given to our readers. Our society has now under consideration, the publication of pro-



gressive text books : primers and graduated advanced studies. All that is best in the ancient, mediæval and modern schools will be collated, and a truly eclectic, authentic, thoroughly reliable exposition presented to the occidental general reader: non-controversial, non-aggressive, non-sectarian, and moderate, as exhaustive as the limits of the brochures will permit.

We feel justified, in conclusion, by claiming for our "creed," that it is a Doctrine of Enlightenment, and a Humanitarian Gospel.

OM MANI PADME HUM!  
Oh, Jewelled Lotus bright!  
NAMU AMIDA BUTZU!  
All Hail, Immeasurable Light!

*Finis.*

### THE ETERNAL LAW.

(FROM THE [CHINESE] "BOOK OF FO"\*)

The BUDDHA hath said,  
Hath proclaimed it through farthest space,  
In words as strong as the lightning,  
In laws that shall outlast the mountains :

"Every one shall possess in beauty,  
That beauty which he possesses in life.

Every one shall hold in darkness,  
That darkness to which he clung in life.

Every one shall ascend unto Me,  
Who truly wills to ascend unto Me.

For I have given him wings,  
And if he clip these wings  
Who is in fault?

For neither in the highest heavens,  
Nor in the earth,  
Nor in the waters,  
Nor in the air,  
Nor in the fire,  
Nor in any element,  
Can the spirit escape the consequences of  
its acts.

It cannot be forgiven ;  
It must purify itself.

It cannot be atoned for, or redeemed ;  
It must purify itself,  
It must purify itself.

Sacrifices cannot make it beautiful ;  
It must purify itself.

Offerings nor prayers can adorn it ;  
It must purify itself :  
IT MUST PURIFY ITSELF."

\*BUDDHA.

[London "Daily News."]

### AN "ASTROLOGER."

The hindu astrologer pandit Kashmath Jotish Vidyaratua of Jhind in the Punjab, has arrived in Calcutta, and is creating no little commotion in that city. It may interest some people to know that this great man is a jaghirdar of the maharajah of Jhurd and Jodhpore, and is possessed of great wealth. Like some other marvellous persons much nearer to our shores, he professes to take no money or presents from anybody, though he is said to be a man of great learning, and holds certificates to his proficiency in astrology from numerous princes, potentates, and ministers.

The most wonderful thing to which these exalted persons testify is that the astrologer "can tell a man's present, past, and future, by merely looking in his face." A political officer in his testimonial says: "He told me Sindia would die at a certain date, which really came to pass." Another testimonial, signed by thirty-six europeans and hindus, says: "We thoroughly examined him, and in spite of our prejudice against any such knowledge and experience of life, he is the only astrologer worthy of praise. We put him questions, and he wrote them down before we spoke them out." He intends to establish a college of astrology in India very shortly.

[Whether the above is true or not, we can not tell: but, notwithstanding every assertion to the contrary, we believe there are *spiritually* Great Souls among us. Only, they are seldom to be found in the highways and in the social, religious, literary, scientific, and politic circles of the world, but rather in byways and deserts. Still, they might be in the former, and none be wiser for it; since the sight of men is but skin-deep into the mask (*persona*) that hides them. To see a Great Soul one needs by force of will to ascend to his plane, for only there can he be truly seen and known. A Great Soul, says Swedenborg, cannot descend without losing his greatness.—ED.]



[New York "World,"]

## BUDDHA SENDS A PROPHET.

A DISCIPLE OF GAUTAMA IS HERE TO  
CONVERT AMERICA.

CAREER OF BARON HARDEN-HICKEY.

*Striking Similarities, He says, Link the Lives of the Buddha and the Christ—Buddhist Missionaries Were the Forerunners of the Essenes, of Whom John the Baptist Was One.*

Nobody would have suspected the baron Harden-Hickey of tendencies towards buddhism. His family is a very old french one, with titles running back to the middle of the sixteenth century, and he is a novelist, journalist, politician—a man of the world. Moreover, he has been a royalist, and, what is another name for respectability in France, a catholic.

Seated in the cafe of the hotel Martin he told a *World* reporter, over a glass of vermouth, why he is a follower of GAUTAMA.

"I had lost all faith in the christian religion as a guide for the world," began the baron, leaning his refined blonde face towards the reporter across the table, "and I had drifted into agnosticism. But I could not be satisfied with it, and when in 1888 I saw the alliance of orleanists and boulangierists, I gave up the editorship of *Le Triboulet* and embarked on a long sea voyage, which finally landed me in Calcutta. I remained in India for several months, and being attracted by the sanskrit literature, began to see the moral beauty of BUDDHA's teachings.

"Here was a man who lived six hundred years before Christ, who formulated the very highest code of morals. Religion is a thing of the past for the most enlightened people. What we want is something that will make mankind brothers, and teach the way to the highest life that it is possible to live on earth.

"Of course some natures will require a visible and tangible religion. They must have something mysterious to worship. Even buddhism has degenerated in some minds into a worship of GAUTAMA's image. The true buddhist merely regards the idol of the exoteric follower of GAUTAMA as a representation of the greatest moral teacher, and pays it marks of respect, just as an enlightened catholic bows his head

to the figure of a saint, or anybody looks with admiration upon the statue of a great man.

"There is no mystical system about true buddhism. Nothing may be accepted on faith. You are especially enjoined not to believe unless your reason compels you."

The baron's slender form expanded and he laid aside his bell-crowned tall hat as he went on earnestly in the best english:

"I was astonished to learn as I studied the subject how much the life of Jesus resembles the life of GAUTAMA, and began tracing the historical connection between the two.

## THE SPREAD OF BUDDHISM.

"The West had drawn upon the learning of the East for several centuries before the birth of Christ. Alexandria had a large trade with India and Ceylon, and buddhist missionaries travelled over the world. Traces of them are visible in aztec rites and inscriptions; they visited Ireland, and one of the three jewish sects, the essenes, combined the hebrew with the buddhist religion. The essenes had monasteries and convents, practised baptism, believed in the equality of woman with man, and differed widely from the pharisees and sadducees. How widely the buddhist doctrines had been spread through Western Asia may be imagined from the fact that the Mahavanso or old history of Ceylon mentions that among the 30,000 monks who came to Ceylon at the opening of a monastery were greeks from Alexandria. Philo describes the essenes as practising buddhist rites thirty years before the birth of Christ, and Pliny says that buddhist missionaries had settled on the shores of the Dead Sea ages before his time. Josephus corroborates the assertions of these other two historians regarding the origin of the essenes. The nomenclature of the Holy Land furnishes more evidence. (Palestine is the indian *Pale* and *Stan*, the Land of *Pale*.) The Book of Acts has no other name for christians than nazarenes. The relationship of essene and nazarene is close. John the Baptist was an essene, and Jesus during the thirty years preceding his ministry must have imbibed many of the doctrines of the BUDDHA. It was from them that he obtained those ideas which offended the orthodox jews.



"But the most curious and interesting coincidences bear directly upon the lives of Jesus and GAUTAMA. About a hundred of them are recorded in the legends of the BUDDHA. I will give you a few :

SOME COMPARISONS.\*

"BUDDHA's genealogy is given from Mahasammata to Suddhudana, his father, although his mother was said to be a virgin. This corresponds with the New Testament descent of Joseph from David, although Joseph is declared not to be the father of Jesus.

"Both virgins, Mary and Maya, were greeted previous to their immaculate conceptions by angels and devas respectively, the deva being the indian notion of a good spirit. Mary had a vision of a white dove entering her right side. In Maya's case the vision was of a little white elephant also entering her right side.

"Wise men from the East came to worship the infant Christ. At the birth of the BUDDHA gods, devas, princes and brahmins visited his parents.

"As Herod feared Jesus, so king Bimbisara, having heard that something unusual was to happen, called together his prophets, who made inquiries and reported that there was about to be born either a great warrior or a BUDDHA, which means *Teacher* [rather an ENLIGHTENED ONE,] and is applied to many men, but is used more frequently for SAKYAMUNI, or the wise man of the Sakya race, that is, GAUTAMA. Unlike Herod, king Bimbisara seems to have been an enlightened ruler, for he welcomed the birth of the BUDDHA.

"Simeon, who was willing to die when he had seen Jesus presented in the temple, has a counterpart in an aged brahmin, or holy man, named Asita.

"In his twelfth year Jesus astonished the jewish doctors by discoursing to them. At about the same age GAUTAMA was discovered by his father sitting at the foot of a tree at a harvest festival talking learnedly to a group of brahmins.

"Jesus and the BUDDHA endured a forty days' fast.

"One was tempted by the devil and the other by a *mara*, or demon. Angels ministered to them.

\*"Swedenborg the Buddhist" contains these, and many additional comparisons.—Ed.

"The BUDDHA bathed in the stream Nairanjana, as Jesus was baptised in the Jordan. Baptism is not a jewish but a buddhist ceremony. In one case a dove descended. In the other a shower of roses fell from heaven upon GAUTAMA. There are wise men in India to-day who can bring down a shower of roses from heaven.

"Jesus preached his most famous sermons on the Mount. A hill-side was GAUTAMA's favorite spot for delivering his discourses on morality.

"Jesus followed at first John the Baptist. The BUDDHA had a brahmin teacher—Rudraka.

"A legend tells that GAUTAMA walked upon the waters and had premonitions of his approaching death.

"The samaritan woman at the well had a double in the chandala, who feared to give the BUDDHA water because she belonged to a lower caste. BUDDHA taught that there are no castes.\*

"The Magdalen and Ambapali are identical in most respects.

"A rich man came to the BUDDHA by night as Nicodemus came to Jesus.

"The triumphal entry into Jerusalem has a counterpart in a procession of buddhists into Rajagriha.

"The missionary command to go preach to all the world was given in a buddhist spirit. The hebrews were a self-contained race, a chosen people, who cared nothing for the salvation of the gentiles. Long before the birth of Jesus, Asoka, an indian king, who deserves to be called the Constantine of buddhism, made a treaty with Antiochus the Great, which is still legibly recorded on the rocks of Girnar. One of these ancient inscriptions reads: 'And the greek king, beside whom the four greek kings, Ptolemaios and Gengakenos and Magas \* \* \* (have been induced to permit) both here and in foreign countries everywhere that the people follow the religion of Asoka wheresoever it reacheth.'"

\* If we mistake not it was Ananda, the LORD BUDDHA's favorite disciple, to whom the chandala, or low-caste woman, hesitated to give water at the well. Ananda belonged to a high-caste, and, would, therefore, according to the superstitious notions of the hindus, be defiled by taking anything from a low-caste person—especially a woman.—Ed.



## GAUTAMA'S TEACHINGS.

"You see," continued baron Hickey, "how similar the two lives are as they are described to us. The teachings of GAUTAMA seem to be the most logical and consistent of any. There is the doctrine of the reincarnation of souls, passing from one body to another until the ultimate perfect and universal spirit, NIRVANA, is attained. It is a horrible idea to me that the Almighty arbitrarily decrees that some men shall be good and happy and others wicked and wretched. The doctrine of reincarnation is at least logical. The buddhist says that everybody who suffers is responsible for his own misery through his sins in some previous state of existence. The way to be happy in the next state is to be as good as possible in this. It is Darwin's idea of evolution, propounded 2,500 years before Darwin."

## A PAGE OF BIOGRAPHY.

The baron Harden-Hickey who probably enjoys the distinction of being the leading european exponent of buddhism, has had a varied and romantic career. He was born on Dec. 8, 1854, of an old irish family, long residents of France, and firmly attached to the royalist cause.

One of the baron's ancestors, an officer in the french army, was wounded in the battle of Fontenoy, in 1745, when the french defeated the combined english and austrian forces. It was on this celebrated occasion that french politeness probably reached its most exalted refinement:

"*Messieurs les Gardes Francaises, tirez!*" called out lord Hay, as the french and english forces halted, about fifty paces apart, and saluted each other.

Then out stepped the count d'Auteroche and replied in the loudest tones at his command:

"*Après vous, Messieurs les Anglais; nous ne tirons jamais les premiers.*"

A discharge of musketry from the british shot away the first line of the french and the battle proceeded.

The present baron Harden-Hickey was educated in the College of the Jesuits, at Mamur, in Belgium. Afterwards he went to Leipsic, spending two years there and serving as principal or second in many student duels. At the age of nineteen years he entered the french military school of St. Cyr, but gave up a military life on

the death of his father, in 1875. For two years he wrote and studied sculpture. His first novel, "*Un Amour dans le Monde*," was published in 1876. The baron had previously translated both prose and verse into english for british magazines and was beginning to be known as an author. His other works are: "*Pres du Gouffre*," "*Sampiero*," "*Un Amour Vendeen*," "*Lettres d'un Yankee*," "*Merveilleuses Aventures de Nabuchodonosor Nosebreaker*," "*Metamorphoses de Fierpepin*," "*Faceties de Trogneville*," "*Le Miso-gyne*," "*Memoires d'un Gommeux*," "*Bernard de Ventadour*," "*La Theosophie*," &c.

## A LIVELY JOURNALIST.

In 1878 baron Hickey began the publication in Paris of *Le Triboulet*, an illustrated weekly satirical paper, which soon became widely known as a royalist supporter and made itself so obnoxious to the government during the ten years that baron Hickey remained in control that he was summoned to appear in court 114 times. Finally, under M. de Freycinet's ministry, he was banished. His editorial path was not blocked by government obstacles alone. He fought a dozen duels in defense of the opinions he expressed in his paper. Among his opponents in these affairs of honor were the editors of the *Gaulois*, the *Etoile Francaise*, the *Evenement*, *Le Petit Centre*, and *L'Intransigeant*.

Finally the alliance of the count of Paris with gen. Boulanger disgusted the baron with the royalist cause and he threw up politics to travel. He is now on the way to Ceylon and India for a second time with the purpose of studying buddhist literature. He has brought with him from France forty paintings, now in bond, which illustrate parallel incidents in the life of BUDDHA and of Christ. He expects to use these pictures in a lecturing tour as a buddhist missionary. "America seems to me," said baron Hickey yesterday, "to offer the best field for the growth of buddhism. In continental Europe everybody is either a catholic or an agnostic, and extremes are not favorable to the introduction of a new system of thought. Here in America the people refuse to accept everything on faith, and still they are deeply religious. Buddhism is making progress, however, in Europe."



## BUDHAISM.

By D. P. DE LA ESCOSURA.

Translated from the Spanish by PHILANGI DASA.

[I have translated the following sketch to show how a spanish roman catholic treats the life and philosophy of the LORD BUDDHA. The spirit of it is kindly; but fiction takes now and then, unintentionally maybe, the place of fact. The spelling of the proper names and the italics are the author's; the words within the brackets are mine.—Tr.]

Although it arose in the peninsula of the Ganges, and although it adopted, in part, or rather, in appearance, the doctrines of brahmanism, the [philosophic] sect of the BUDDHA differs essentially, both in fundamentals and in tendencies, from the latter.

Budhaism acknowledges a first, single, immense, Infinite Spirit, which has produced [or evolved] the Universe, and which animates it. It styles all forms—"works of illusion" [*maya*]; and it retains the gods of the [hindu] Trimurti [trinity], as inferior [cosmic] agents. It believes in three (fundamental) colors, three epocs, and lastly, in chaos as the generator of the earth and its beings.

If the difference between these mysteries and the cosmogony of the brahmans, does not appear striking, it is nevertheless, in our opinion, so. We cite this of the moral and social doctrines [of budhaism],—those indubitable traces of the (jewish) decalogue [?],—that, in comparison with those of the brahmans, they are liberal and civilizing; since, in fact, they reject caste, which even at this day, in India, is an obstacle to all progress,—and it concedes the possibility of the [ultimate] salvation of the whole human race: something which the sectarists of Brahma, Siva, and Vishnu limit to the [inhabitants of the] sacred territory of India.

The life of the BUDHA,—whom, here, according to the most general opinion, we may look upon as a moral being composed of the attributes of many other beings,—is in no respect like that of the deities [of the western and eastern religions], which have hitherto occupied our attention,—though the worshippers of Siva allege that He is an avatar of that deity, and the worshippers of Vishnu, that He is the ninth avatar of their idol.

Indeed, the BUDDHA, whatever may have been His divine origin, was born of a virgin, and saw light only after 365 days of uterine life. The king Esroun—Tingri, one of the avatars of Brahma, adopted Him, and 70 virgins devoted themselves exclusively and simultaneously to His nurture\*. Up to the age of 15, He received instruction in philosophy, music, science, poetry, and rhetoric, of the most learned; and developed intellectually with a rapidity so great that He was soon able to teach His masters. He grew also in personal beauty and attractions so that those who saw Him began, at length, to offer Him flowers and precious gifts, as tokens of adoration and as tributes.

In the meantime, Mahamaya, for this was his mother's name, was married to Suddhodana, a king of certain provinces washed by the waters of the Ganges; and both began to beseech the BUDHA, [rather, the Bodhisatva, as He had not yet attained Buddhahood],—who now desired to devote Himself exclusively to contemplation of the Divinity [in Himself], to get married to some damsel, as perfect as He could find.

At twenty-one He became father of a son, afterward of a daughter, and still later, of three other sons.† But, though He tenderly loved them, and lived in perfect harmony with His spouse, He could not withstand the [inborn] urgent impulses of His calling; and, hence, in company with some of His sons and servants (from that time His disciples),‡ He left His home,—permitting no entreaties, prayers, or threats to stay Him,—and went to a place, on the shores of the river Narazana, belonging to the kingdom of Oudipa. And this was His *first station: or, the place of the rejection of all ornaments.*§

Here He exchanged His first name, Ardaquidhi, for GOTAMA; and, after a

\*All this is legendary. An orthodox buddhist gives as much credit to the birth of his MASTER of a virgin, as to the birth of Jesus, of a virgin.—Tr.

†The Bodhisatva had but one son, namely, Rahula, who in time became a buddhist monk.—Tr.

‡He left His home in the company of His charioteer, Channa, and His favorite horse, Kantaka.—Tr.

§This savors of romanism. The idea of "station" (*estacion*).—like "stations of the cross,"—in connection with the LORD BUDHA, is an absurdity.—Tr.



voluntary novitiate of 6 years, conferred upon Himself the priesthood\*. During these years, so great was His abstinence, and so many were His self-mortifications, that His disciples began to fear a fatal issue; but He rallied soon, thanks to the milk of 50 cows sent by His father.

Among friends that visited Him in His seclusion was Khakho Mansu, prince of the monkeys: who, full of joy at seeing GOTAMA besprinkled with holy water, and seeing his presents accepted, leapt nimbly into the air, and fell into a well near by, and was drowned.† This was the *second station: or, the place of the monkey's food-offering*.

Soon upon this, an enemy of the penitent,‡ incited against Him a furious elephant, to have Him trampled to death; but GOTAMA made a sign with His hand, and the beast prostrated itself at His feet. This was the *third station: or, the place of the furious and subjugated elephant*.

But, to escape annoyances like this, which distracted Him from His pious meditations, He resolved to withdraw to a more lonely and desert place: which accordingly He did, with two disciples, taking at the same time the name [rather, title], BUDHA.

In the new retreat His virtue was sorely tried by four damsels, as lustful as beautiful, who, to smite Him exhausted all their resources of beauty and voluptuousness. But the inspired BUDHA withstood them; and, having compelled§ the tutelar genius of the Earth, Okien-Tingri, to proclaim Him the saint of saints, and the sum of all virtues, the unchaste beauties worshipped Him, and asked His forgiveness. This was the *fourth station: or, the place of the holy victory of chastity over the senses*.

The BUDHA dwelt uninterruptedly fifty and nine days in the wilderness; from

\* The LORD never had the priesthood conferred upon Himself, nor did He confer it upon Himself. He was radically opposed to priests.—Tr.

† Purely legendary.—Tr.

‡ A christian term: He, who, like the BUDHA, believes in cause and effect, performs no penance; for he knows that what he has sown that he will mow—no matter how much penance he performs.—Tr.

§ Not a fortunate statement: for a BUDHA never compels anyone to anything.—Tr.

which, yielding to the entreaties of relatives and friends, He came forth to go to Benares; where He now occupied the primitive throne of all saints—which stood at that place. This was the *fifth station*.

And here, in the presence of multitudes of people of every caste and condition,—who anxiously came to hear the Word of Peace, and of Equality of men before God, which fell from His lips, and which, carefully collected by His disciples, furnished material for the 108 volumes, called Gandjour, *i. e.*, Verbal Instruction,—He began to teach His doctrines.

In vain did His enemies seek to overcome Him: in knowledge, eloquence, virtue, and inspiration, He excelled them all. His converts grew daily in number, and His doctrines in credit, as well as in fame; until the end of His mortal career, in the 80th year of His age.

But before His spirit was absorbed in the Mahanatma, or, the Universal Soul, the BUDHA foretold, that, from the time of His decease, and for 5,000 years, His disciples would suffer cruel persecutions,—the first effect of which would be, that they would have to leave the shores of the Ganges, to seek refuge in the high mountains of Thibet,—until the time when a new GOD-MAN, the MAITREYA BUDHA, would descend to complete the regeneration of the Earth.

The first part of this prediction, though not prophetic, since any man, of ordinary intelligence, could have made it, came literally to pass. For the brahmans of the three sects [castes], and the kings; in fact, all the powerful, interested in the perpetuation of the absurd caste-system, which made one class of the people slaves, and the other masters, rose against the reformatory doctrine,—which proclaimed all men equal before the tribunal of the Creator,—and the BUDHA's disciples had, indeed, to give way to them.

However, expelled the so-called Centre of India, they spread themselves, in turn, toward the north-east, and founded there several cities. In Ceylon they dislodged sivaism, whence their doctrines passed to Further India: Siam, Annam, Malacca, Burma, Ava, and Pegu; thence to China, Japan, Thibet, and Kashmir (once a stronghold of brahmanism); and further, until they encountered the scandinavian



cults in Bactria. So that there are at this day 139 millions of souls that follow the standard of the BUDHA, whose religion [philosophy], after that of Jesus Christ, which numbers 260 millions of worshippers, is the most wide-spread on the Earth.\*

Budhism consists of many sects (or schools); of which the most important is that which has for its head the Grand Lama, the Supreme Abbot of Thibet, in whom it is believed that the spirit of the BUDHA is enfleshed: also, in whose five chief lamas, the souls of the Sons of God, and in whose five sub-ordinate lamas, the souls of the Grandsons of God, are believed to be enfleshed.†

These lamas are divided into a yellow-robed and a red-robed school. And the difference between the dogmas of these, is of a nature far too metaphysic, for discussion here. Suffice it to say, that the Grand Lama, who represents the BUDHA on earth [among the northern buddhists], resides at Lhasa; that he is the object of a veneration that borders on worship; that he governs Thibet as a spiritual sovereign, and, until recent years, governed also as a temporal; and that he has under him a large number of lamas, distributed in hierarchic orders, and spread, like a vast net, over all the state—without prejudice to an infinity of other religious organizations, which also obey and subserve him.

The image of the BUDHA is always that of a man seated cross-legged upon a sphere [rather, lotus-flower]; upright, and in an imposing attitude: indicating at once meditation and instruction. It is most often dark-colored, half-clothed; with female breasts (?); now with flowing hair, now with a pointed cap; or, with a lamaic yellow band, or a mantle; always with enormous earrings, whose weight seems to have lengthened the lobes of the ears‡;

\* The author has been misinformed. The buddhists number nearly 500 millions; the christians, 327 millions. — Rhys-Davids' "Buddhism," p. 6.—Tr.

† The intelligent and learned among the lamas, say, that the Grand Lama is overshadowed by the BUDHA-like Spirit.—Tr.

‡ The LORD BUDHA did not wear earrings, nor any other ornaments: the ears are made large to symbolize His *clairaudience*; and a third eye is sometimes represented on the forehead, to symbolize His *clairvoyance*. —Tr.

and lastly, having either on the breast or in the hand a kind of cabalistic (mystic) plate of metal, called the *magic picture*. Surrounding the image are usually figured groups of pacific animals, symbolizing the gentleness of the BUDHA: who, in opposition to the brahmans, who frequently sacrifice human beings [*suttee?*] to their gods, prohibited every kind of cruel sacrifice.

## THE BUDDHA.\*

By ANDREW JACKSON DAVIS.

The BUDDHA comes next upon the stage. He appeareth like Luther among the priests and receivers of Brahma. He, too, spoke from the "delectable mountain" of inspiration and ideas. His temperament and his *thoughts* corresponded, it is true, but they do not very deeply concern His posterity.† Yet it is but just to mark the steps of His stupendous influence and valiant reform.

The faithful brahmans held the Shaster and Vedas as sacred authorities, from heaven sent to the earth's inhabitants. The BUDDHA imperiously said, "I tell ye nay," and thus influenced vast numbers to reject the venerated volumes. The followers of Brahma believed in and committed most soul-revolting, bloody sacrifices. The BUDDHA said, "The old deeds of darkness shall no more be done;" and His disciples refused to obey the supposed commandments of Brahma, the great creator of all things! The party distinctions and institutional castes, which came of Brahma's thoughts and systems, were uncompromisingly assailed and abolished by the courageous BUDDHA. The divine spirit, in the religion [philosophy] of this protestant idealist in ancient Hindostan, swept through the Shoomadoo sanctuary, or temple of the images, like the summer wind that lovingly creeps from flower to flower. The BUDDHA's vehement invocation to the holy spirit in the air [in Himself] and the belief which then prevailed respecting its manner of visitation, is some-

\* At the request of a prominent spiritualist, a subscriber, we publish this sketch from the "Great Harmonia" of the noted medium.—Ed.

† A radical mistake.—Ed.



what suggestive of Bryant's call,—

"He hears me! See, on yonder woody bridge,  
The pine is bending his proud top, and now  
Among the nearer groves, chestnut and oak  
Are tossing their green boughs about. He comes!  
Lo! where the grassy meadow runs in waves!  
The deep, distressful silence of the scene  
Breaks up with mingling of unnumbered sounds  
And universal motion. He is come,  
Shaking the shower of blossoms from the shrubs  
And bearing on their fragrance; and he brings  
Music of birds, and rustling of young boughs,  
The sound of swaying branches, and the voice  
Of d stant waterfalls!"

No hing is more sweet and soul-charming than the BUDDHA's vision of this holy spirit that visits pagodas, and also the faithful people who, in silence and perfection of devotion, repair to the Shoomadon and other great temples to worship. The ministers of the new dispensation—that is, the buddhistical priests [monks] of the last testament—were not only required to be as moral and just as the common people and believers, but far more: they were bound "*to celibacy and chastity, and, if married before their initiation, the marriage was dissolved. They must not do so much as touch a woman, or even a female infant, or any female animal.*"\* This reference for the purpose of developing the Idea, within the many useless "thoughts" and ordinances of the BUDDHA.† It is the same impersonal, indwelling inspiration that cropped out in the words of another, in after ages: "Straight is the gate, and narrow the way, which leadeth unto life; and few there be that find it" (Jesus). On this principle of strict devotion to spirit, crucifying and degrading the material form, the world has developed several classes of ascetics. While the *Idea* itself is immortal and universal, and is the spiritual property of every man, the *thoughts* and actions of its many conscious receivers have been egotistic and absurd.

Although the Idea of perfect righteousness is one's allegiance and conduct to whatsoever is good, true, divine, or beautiful—to the pure, just, loving, wise and merciful—is a principle of the Spirit, ever present and influential with the conscientious and poetical in religion, yet, when any one person or a company of persons accept its rules of life, with the egotistic

\* Vide Goodrich's History, p. 547.

† A loose statement. We are confident that when Mr. Davis penned this, he knew very little, if anything, about the thoughts and ordinances of our Lord.—Ed.

by-laws and provisions and prescriptions of the chieftain thereunto affixed, the result is short-sighted formalities and blind devotions. In proof of this, behold the buddhists, both priests [monks] and the common people at their long penalties and worshipful prayers.\* Because it is true that "straight is the gate and narrow is the way which leadeth unto life," am I to assume as equally true the BUDDHA's propositions and "thoughts," respecting its application to my individuality, or the egotistic prescriptions of any other spiritual physician? Each, as an individual existence, must solve the divine riddle for himself faithfully and thoroughly—must take the jewel from its hindu setting, the diamond from the perturbed Ganges of specialties, place it upon his own breast, wherein by inheritance it secretly shines, let its full light fall upon the throne of Reason, and then do what conscience orders.†

Buddhistical consecration and self-abnegation were not, as I am perfectly aware by impression, more imperative and sacrificing to selfish interests than those of the antecedent brahminical orders of religionists, against which, like Luther, the inspired BUDDHA uplifted His mighty voice and fixed His wide-distributed power. The tedious devotions of the ancient brahmins, their baptismal and parental sacrifices to the god of the Ganges, their loyal performances before the lifeless Krishna (in the temple of Jugger-naut), and beneath the ponderous wheels of other mighty images of creative power, the martyrdom by burning of beautiful and sacredly-related persons upon the blazing altar—all goes to establish that the brahminical religionists were ignorantly formal and in need of reform; in short, that the BUDDHA was to Brahma what Jesus was to Moses, or Luther to catholic Rome; and nothing is more palpable in the back-

\* Mr. Davis is here confounding brahmins and buddhists. The buddhists do not "pray," nor do they inflict penalties upon themselves. The BUDDHA declared such things useless.—Ed.

† Had Mr. Davis, when he wrote this, known the central idea of the BUDDHA's teaching, he would also have known that what he is here contending for, is that very idea: "each must solve the divine riddle for himself."—Ed.



ground of this history than that, just as Luther retained many opinions, and perpetuated, as sacred, certain ceremonies of the papal development; or as Jesus nullified a few parts and endorsed more of the mosaic dispensation of faith, so the BUDDHA rejected a great number of Brahma's doctrines and requisitions, but, at the same time, He adopted and enforced a greater list of the hindu faiths and forms as true and binding upon each priest [monk] or devotee. Yet, in one principle or impersonal *Idea*, the BUDDHA was, in expression a *new revelation*. All over the immeasurable universe, it is equally true—"straight is the gate, and narrow is the way, which leadeth unto life," and no person ever attained "Life" upon any other or less imperative principle. No soul ever became self possessed, and related consciously to its Infinite Parents in love and wisdom, on terms less or different. Therefore, as already urged, while we can not adopt the hindu crystallizations and egotistic orientalisms which enfold and linger about this truth, we intuitively accept the *Idea* itself; because, in short, it is an element of all Spirit, and teaches the sovereign law of all youth. Hence we welcome this reformer to the Pantheon of Progress.

♦ ♦ ♦  
[ "The Voice," ]

### PRACTICAL COMMUNISM.

Practical Communism, as we advocate and apply it, is based on the idea that we should love each other as ourselves and do to each other as we would be done by. This requires that all our property should be held in common for the use of all alike, and that all should work according to their ability for the common good—from each according to his ability, to each according to his wants, with no wages or separate property in any way—an ordinary family being a model Community, except that the control and management of the property and labor should be common, by majority vote, the same as its use is participated in equally by all.

Each individual should be left free to regulate his own personal affairs, but the Community should decide by its majority

vote on all matters which it considers to be of common interest.

In carrying out this idea we do not need to wait for any legislation or political action, but any two or more persons can at any time unite and co-operate accordingly with equal ease and benefits as in ordinary partnerships, or even in ordinary families.  
—A. LONGLEY.

### ♦ ♦ ♦ AT SET OF SUN.

If we sit down at set of Sun  
And count the things that we have done,  
And counting find  
One self-denying act, one word  
That eased the heart of him who heard;  
One glance most kind,  
That fell like sunshine where it went,  
Then we may count the day well spent.

But if thro' all the livelong day  
We've eased no heart by yea or nay;  
If tho' it all  
We've done no thing that we can trace,  
That brought the sunshine to a face;  
No act most small,  
That helped some Soul, and nothing cost,  
Then count that day as worse than lost.

—ELLA W. WILCOX.

♦ ♦ ♦  
Whenever any great cause or useful reform demands workers and iconoclasts, there are always timid people who fear there is "a lion in the way," and, therefore, shrink back with fear and trembling, as if the cause was lost and no effort of theirs would prevent inevitable defeat. But, thanks to the gods, there is almost always somebody—some one, two or three or more—ready to buckle on the armor and rush into the thickest of the strife, fearless of all danger, lions or no lions, and determined to win victory at all hazards. Such men do not live in vain; their works follow them, and they accomplish something for their fellow men that comes back in rewards and blessings.—*National View*.

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