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BUDDHA DHARMA SANGHA

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Salutation.



WE begin here with the vith volume of our magazine—the first of its kind ever issued in the western, or christian world. And it has occurred

to us that we owe our kind and indulgent readers an outline of the policy we intend to pursue this year, and a summary of the good things in store for them.

We are happy to say that we have no catch-penny sensations: no chromos, "gold"-watches, or lots in Summer Land to offer. We are more happy to say that we have not engaged any one of the ten thousand "distinguished" writers, whose pulpit-like, rambling imaginations pour forth a deluge of "new" ideas. And we are most happy to say that we have no new revelation from Jupiter: no New Jerusalem from above, grotesquely materialistic in its spirituality: no "new" glamour or phenomena to offer; no, in very truth, we have nothing new at all. Only some old, very old, *forgotten*

truths and facts, which may prove useful to the rising generation.

For each generation that comes into the world has to learn old truths and go through old experiences, seem they ever so new. In all the world, there is not a man with an absolutely new idea: one that has never before been present in it, in some form or other.

Every Ego that re-enters the world, has, up to a certain stage of transmigration, to learn the old truths and go through the old experiences. The son seldom profits by his father's lessons; and the daughter never by her mother's: no, not even when the latter had to die to give her birth.

Decades of oral teaching and exhortation and threat avail naught. The old head-master *Pain* is from everlasting to everlasting the only effective teacher.

It is conceded that some generations add a mite to the knowledge of foregone generations, and hand it on; but it is not conceded that any generation does not forget some of the knowledge of the near or remote forgone generations. For instance, the present american generation has lost the knowledge of keeping its teeth from decay, and will have to look backward to learn it. It has also lost the secret of happy and lasting marriage; and will have to look backward to learn the old wisdom that a young girl is not a proper

person to run at large and to select a husband: also, that the stars (karma) have to be taken into account.

It is time for this generation to learn that certain old teachings and well-tried practices cannot, without heavy cost, be sneered at and discarded.

Many of the new-fangled teachings and practices of to-day, which have sprung from the brains of neurotic, enthusiastic, and deluded subjects, will, by a suffering humanity, and after they have matured their crops of apples of Sodom, be damned, and cast into the outer darkness of the bottomless pit of oblivion.

The doctrine of Transmigration, which is the one doctrine that has come down almost intact from the grayest antiquity; and to which the scriptures of all nations, and the writings of all mystics and occultists, bear witness, or of which they contain traces, has, as an old forgotten truth, to be recovered by the western nations: so that the inclusive, infallible doctrine of cause and effect (karma), in its combined beauty and hideousness, may once more become the encouraging god of the good and the correcting devil of the evil.

Bearing in mind these facts the wary man looks both backward and forward: rejoicing in the wisdom of the past and in that of the future: which latter, will consist mainly in *recovered* truths. An Arhat has said that Arhatship consists in the recovery of the knowledges and experiences stored in the Interior memory in former births. Now think of the infinite number of blunders, crimes, and sins that could be shunned through such a recovery, and the enlightenment that would be attained!

To illustrate the common ignorance anent "new" truths:

We have had a man take us aside, and whisper in our ear a "new" truth which he had just learnt from heaven, and for which the world was "not yet prepared;" and we have, to his exceeding chagrin, pointed out that same "new" truth in an old book. We have had another simplician read to us a paragraph out of one of the octavos of

Swedenborg, which, according to his asseveration, could "not be matched in the literature of the world;" and we have, to his unspeakable astonishment, read to him the same paragraph out of another, older mystic, published a century before his. We know a spinster who has, for a decade of years, lived in the faith, that she is destined to give birth to the Jewish Christ in his *second* coming: she seems to be oblivious of the fact that the said Christ has not yet made his *first* coming; and that his especial children, the Jews, are now as of yore, waiting and praying for that event; she seems also ignorant of the fact, that scores of other neurotic and mediumistic women, have in bygone days, lived and died in the same delusion. And we have had men ask us questions which were asked the LORD BUDDHA, and answered by Him, twenty-six hundred years ago: the men believing they asked questions that had never before been asked.

Is it necessary to multiply illustrations?

Do not we, on all hands, see men, who make pretension to education and intelligence (like the late Laurence Oliphant), who stoutly believe that the enlightenment and salvation of the world hinges upon a new revelation, a "scientific" religion, or the effusions of erotic and mediumistic poets of the Fountain Grove type.

Neither Europe nor America has produced a thinker or philosopher that could not be matched by Ancient Asia. Even the Christian scriptures, believed to contain the peerless new gospel, contain nothing but old, often garbled, truths, stolen by the priests from the philosophies, religions, and mysteries of Ancient Egypt and Asia.

We have heard a Christian theologian say that the most harmful study a young Christian can take up, is that of comparative religion; since it, more than aught else, destroys his faith in Christianity. A most sagacious remark! For that study opens the mind, not only to the fact that Christianity contains nothing true and good that cannot be found in the older re-

ligions, but also to the fact, for which we contend, that every thing new is a re-appearance of something old. Even the suckling in its mother's arms is the re-appearance of an old Ego.

Needless to say, perhaps, that we buddhists do not believe in creation, but in evolution: in the disappearance and re-appearance of all beings and things, until perfection and PARANIRVANA is attained.

Therefore, with the distinct understanding that THE BUDDHIST RAY will not, this year, any more than in past years, be made the vehicle of any of the "new" religious and social claptrap of the age, we salute our readers in all lands: wishing them increased enlightenment in the blessed *old* truths of the LORD BUDDHA, and in the *old* charity and *old* divine life of which He was the illustrious pattern.

The Six Syllables.

Translated from the Mongolian by J. J. Schmidt; and from the French, for THE BUDDHIST RAY, by Paul Davot.

IN days of old, when the GLORIOUSLY PERFECTED ONE, dwelt in the forest of Odma, it happened on a day, as He was surrounded by His disciples, that a five-colored ray of light suddenly darted forth from between His eyebrows, formed a rainbow, and directed itself toward the northern Empire of Snow [Tibet]. The attention of the BUDDHA followed this ray, and His face showed a smile of inexpressible joy. The Bodhisatva, Toudker-tein-arilgtchi asked Him to explain the cause; and hereupon the GLORIOUSLY PERFECTED ONE taught him the secret of the White Lotus. He said:

"Son of illustrious descent! In the country which none of the Buddhas of the three ages has been able to convert, which swarms with crowds of evil spirits and other evil-doing beings, the Good Law, like a sun, shall arise and shine in times to come. The living beings that inhabit that land, will find themselves guided into the Path of salvation. The Bodhisatva Nidou-

ber-uzektchi shall be the apostle of that rugged and savage Empire of Snow; because in days of yore, when he began the life of a Bodhisatva, he made the following vow before the eyes of the thousand Buddhas:

"May I become the apostle of that rugged and savage Empire of Snow; where none of the Buddhas of the three ages has set his foot. May I be able to guide the inhabitants of that Empire, so difficult to convert, into the Path of salvation. May I become a father and a mother to the evil spirits, to the evil-doing beings, and to all the rest that dwell there. May I become their guide to salvation. May I become the torch destined to enlighten their thick darkness. May the doctrines of the Tathagatas of the three ages spread in that rugged and savage Empire of Snow, and remain native there everlastingly. May the inhabitants, upon hearing the name of the Three Gems, and in living in their faith, obtain the happiness of divine births, that they may partake of the joy of the divine virtues. Even as I, who by every possible means, convert, perfect, and save all beings in the world, even this rugged and savage Empire of Snow, may it be like unto a land of precious gems. Oh that all this may come to pass!"

Such was his vow. And it is by virtue of it, that this Empire, which none of the Buddhas of the three ages has converted, has become the region of conversion predestined for the Bodhisatva Nidouber-uzektchi."

When SAKYAMUNI had uttered these words, a ray of light, brilliant like a white lotus, darted forth from His heart and illumined all the regions of the world, and penetrated into the paradise Sukhavati, in the west of the highest heaven, where it plunged itself into the heart of the Infinitely Glorious Buddha [Amitabha]. Hereupon another ray of light darted forth from the Infinitely Glorious Buddha, and plunged itself into the Sea of Lotus-flowers, and transmitted there this thought of the Buddha, that a divine Bodhisatva, destined to convert the Empire of Snow, should there arise, and be born.

The king Dehdou-sain-nomihn, who had participated in the blessedness of the paradise of Sukhavati, desired one day to offer a sacrifice of flowers to the BUDDHA; and he sent some of his attendants to the shore of the Sea of Lotus-flowers to gather some. And these saw there a very large lotus-stem, surrounded by many huge leaves, and surmounted by a gigantic bud, from which issued multi-colored rays of light. And they reported their find to the king, who, filled with astonishment, set out with his court on a large raft, to the place on the sea where the wonderful bud grew. And when he had arrived thither, he made offerings to it and blessed it. And the bud opened itself, and in the centre of it appeared the Apostle of the Empire of Snow, born as a Bodhisatva. He was seated with his legs crossed under him, and had one face and four hands: the anterior two hands were joined before his heart in the attitude of prayer; the third right hand held a crystal rosary; and the fourth left hand a white lotus, turned toward the ear. His head and ears were adorned with precious stones, and the scarf that fell from the left shoulder upon his breast glistened with the color of a snowy mountain illumined by the sun. In his face, the effulgence of which spread toward the ten regions of the world, there appeared a smile which affected the hearts of all.

The king and his suite carried the Bodhisatva to the palace, shouting with joy, and chanting hymns.

And the king went before Amitabha and asked permission to adopt the Bodhisatva, born in the Sea of Lotus-flowers. But the prayer was not granted. He learnt however the true origin of this Bodhisatva.

Amitabha, having laid his hand upon the head of the Bodhisatva, said:

"Son of illustrious descent! The beings that inhabit the rugged and savage Empire of Snow, which none of the Buddhas of the past has been able to convert, none of the future shall be able to convert, and none of the present has converted, shall be converted by the force of the blessing of thy vow. Ex-

cellent! Excellent! O Bodhisatva! As soon as the inhabitants of the rugged Empire of Snow shall see thee, and hear the sound of the Six Syllables,* they shall be delivered from the three births of an evil nature, and shall find blessing through births as beings of a superior nature. The evil-doing spirits of the rugged Empire of Snow, its demons, the hurtful influences and obstacles, as well as the disease-breeding and death-dealing beings, shall abandon the fury and wickedness that animates them, and become compassionate as soon as they shall see thee, O Bodhisatva! and hear the Six Syllables. Serpents, panthers, wolves, bears, and other fierce beasts shall soften their howls, and their bloody fury shall be changed into a benevolent gentleness, as soon as they shall see thee, O Bodhisatva, and hear the Six Syllables. O Bodhisatva! thy countenance, and the sound of the Six Syllables, shall satisfy the hungry and quench the thirsty: they shall be like a blessed rain and shall fill all their desires: the sick shall be healed, the blind shall see, the oppressed and the abandoned shall find succor and consolation, and the dying, life. O Bodhisatva! thou art the precious being destined to herald the will of the BUDDHA to that Empire of Snow. And following thy example, in time to come a host of BUDDHAS and Bodhisatvas shall appear and spread the Law. The Six Syllables are the summary of all doctrine; and the rugged Empire of Snow shall through their power, be filled with the doctrine.

OM MA-NI PAD-ME HOUM!"

Upon this consecration, the Bodhisatva Nidover-uzektchi prostrated himself before Amitabha, joined his hands, and uttered the following vow: "May I be able to lead the six kinds of beings, in the three kingdoms to beatitude. May I above all, guide the inhabitants of the Empire of Snow into the path of hap-

*OM MA-NI PAD-ME HOUM. Hail to thee, Pearl, hidden in the Lotus. The illustration on the opposite page, shows these syllables in tibetan, as found on a slab brought from Tibet.



piness. May the desire to return into my own Kingdom of joy, before I have achieved the difficult task of converting these beings, be far from me. May my head, like this Araka flower split into ten pieces, and my body, like this lotus, into a thousand, if, through disgust or bad humor, a thought like this should seize me !”

Upon these words he descended into the kingdom of hell, pronounced the Six Syllables, and destroyed the pains of the cold and hot hells. He then ascended into the hell of hunger and thirst, pronounced the Six Syllables, and destroyed the pain of the eternal hunger and thirst. Afterward he entered the animal kingdom, pronounced the Six Syllables, and destroyed the pain produced by sport. Then he entered the human kingdom, pronounced the Six Syllables, and destroyed the pain of birth, age, sickness, and death. Afterward he ascended into the kingdom of the genii, pronounced the Six Syllables, and destroyed the desire to dispute and fight which torments them. Thence he went into the region of the inferior divinities, pronounced the Six Syllables, and destroyed the danger of death and fall. And lastly he entered the Empire of Snow : there he perceived the superior districts of Ngæri, like unto a wilderness. And he went into the countries of the wild beasts that pasture[†], taught them the Six Syllables, and made them fit for deliverance. Then he saw the three inferior districts of Amdoo K'hamgang, which resembles a large park ; and he went into this country of birds, taught them the Six Syllables, and made them fit for deliverance. He then perceived the four middle districts of Oui and Zzang ; went thither into the countries of fierce beasts, taught them the Six Syllables, and made them fit for deliverance. Thence he went into the Country of God [Lhassa] : to the Red mountain. There he saw the Sea of Otang, like unto a terrible hell. He saw also, again, myriads of beings boiled, burned, and martyred. He saw the insufferable torments caused by hunger and thirst, and he heard their unpitied cries and wailings, which

pierced his heart. And a tear fell from his right eye, which, when it reached the ground, changed itself into the powerful Goddess of Anger ; who said to him :

“Son of illustrious descent ! Do not despair of the salvation of the living beings of the Empire of Snow. I have come to aid thee in the work of deliverance.”

Upon these words she re-entered the right eye of the god. She it is, who later, became the white Dara of Nepal.* And from the left eye of the god fell another tear, and this became the powerful goddess Dara : she, having uttered the same words, re-entered the left eye of the god. She it is, who later, became the green Dara of China.†

Now the Bodhisatva betook himself to the sea-shore, and said :

“Oh, that the damned, who, for an eternal time, in consequence of their accumulated crimes, dwell in this bottomless and borderless hell, may be delivered from their torments and despair, and guided into the Kingdom of Peace ! Oh, that all who boil in this Sea of poisonous exhalations, who burn eternally in this hellish fire, and all who, because of frightful torments cry and wail, may be forever refreshed by the quickening rain of blessedness ! May the thousands of beings in this Sea, where they suffer unspeakable torments through heat, cold, hunger and thirst, reject from themselves the baleful envelope, and be reborn in my paradise as superior beings !

“OM MA-NI PAD-ME HOUM !”

Hardly had the Bodhisatva uttered these words, when the torments of the damned ceased ; their minds became tranquil, and they found themselves transported into the path of divine wisdom [Bodhi].

Having thus made the six kinds of living beings in the three kingdoms of the world fit for deliverance, the Bodhisatva felt fatigued ; rested, and fell into a state of interior contemplation.

Sometime afterward he turned his eyes toward the foot of mount Po-ta-la,

*The first wife of Tsongkapa, the tibetan Initiate and Reformer.

†The second wife of Tsongkapa.

and saw that hardly a hundreth part of the inhabitants of the Empire of Snow had been guided into the Path of deliverance. And his mind became so painfully affected, that he experienced a desire to return into his own paradise.

Scarcely had this desire arisen, when in consequence of his vow, his head split into five pieces and his body into a thousand. And he prayed to Amitabha Buddha, who appeared, recomposed the head and body, took him by the hand and said :

"Son of illustrious descent ! Behold the inevitable consequences of thy vow. But since thou hast made it for the illustration of all the Buddhas, thou hast been healed on the spot. It shall increase thy blessedness ; therefore, be not sad ; for though thy head has split into ten pieces, each piece shall, through my blessing, become a particular face, and above them shall be placed my own radiant face : that of Amitabha Buddha. And this eleventh face of Amitabha, placed above the other ten, shall render thee an object of adoration. Although thy body has split into a thousand pieces, they shall through my blessing, become the thousand rulers of the world. In the palms of thy thousand hands, shall through my blessing, be formed a thousand eyes, which shall represent the thousand Buddhas of a full age of the world (kalpa), and shall render thee an object most worthy of adoration.

OM MA-NI PAD-ME HOUM!"

Psychometry.

Santa Cruz, Cal., Dec. 22, 1892.

Editor *The Buddhist Ray* :

WITH your permission I wish to add a few words to the psychometric reading published under my name, and without my foreknowledge, in your last issue.

1st. I have seen about Philangi Dasa a gigantic Oriental (whether in the flesh or out of it, I cannot say), and I have perceived this : that

Philangi Dasa will often take up his pen, write something, be displeased with it, and destroy it ; because the Giant behind him is displeased with it. He will then take up his pen again, write something on the same subject, be pleased with it, and keep it ; because the same Giant is pleased with it.

2nd. In the presence and under the influence of this oriental Giant I have experienced the peculiar sensation of enlargement of my *physical* body : and even after He has disappeared from my clairvoyant sight, and I have been in my normal senses, I have experienced this unnatural enlargement, especially in my extremities.

3rd. Looking clairvoyantly at Dasa's head, I have seen his brain look like a large revolving jewel, or diamond, with many facets : each facet, as it presented itself to me, emitting multi-colored rays.

4th. I have within the last 15 years, seen the magnetic auras and surroundings of thousands of persons : but only from him, and so for the first time in my life, have I seen the radiation of a spectrum consisting of the seven colors of the rainbow or sun : violet, indigo, blue, green, yellow, orange, and red.

I might add, that when the former reading was given, he was a total stranger to me ; and that even at present he is so comparatively, as he is not a resident of this city.

Mrs. M. E. Aldrich,
Psychometrist.

In connection with these statements of this psychometrist, it is interesting to call to mind the origin of the colors of the buddhist flag ; and to read the following statements of the theosophist Swedenborg :

"I was raised into a light, which sparkled as the light streaming in rays from diamonds. While I was kept therein, I seemed to myself to be led away from ideas confined to the body, and to be led into ideas which were spiritual. . . . Thence, I was given to

have a notion of man's getting into intelligence, in proportion as he gets into that light. A. C. 4312.

The aura of man, when it pleases the Lord [within], is represented by colors like those of the rainbow. A. C. 1053.

The rainbow in these representative appearances becomes more beautiful in proportion as the [natural] will of man is more remote. A. C. 1042.

The angels (men) that appear with rainbows, are those that have been regenerated by water and spirit (natural and spiritual truth). A. C. 1042.

The appearance of rainbows or halos about spirits (men), is produced from the selfhood, into which innocence of the Lord [within] has been insinuated. A. C. 1043."

The Theosophist.

The Buddhist Creed.

RAJ NARAIN BOSE.

Q. What is religion?

A. Entire subjugation of the passions and the practice of universal benevolence.

Q. What is the true cause of happiness and emancipation from worldly misery?

A. Entire subjugation of the passions and the practice of universal benevolence.

Q. What is the end of existence?

A. NIRVANA, or the entire subjugation of the passions and the practice of universal benevolence.

The Maha-Bodhi Journal.

Classification of Karma.

KARMA whose results are forthwith shown, at least, in this life.

Karma that has no energy to work out in this life.

Karma that is sure to work out in any one of the many lives.

Latent Karma that lie in wait to work out when opportunity offers.

Powerful Karma that gives no opportunity for lesser or ordinary Karma to work out.

Effectual Karma which works out according to the preponderating influence one has over the other, either good or bad.

Potential Karma of the dying man, ready to come into activity before any other Karma.

Karma that works out at birth only.

Dynamic Karma, either good or bad, that works out in successive births according to its nature.

Karma either good or bad which has a counter-influence over the other.

Effectual Karma that does not allow the weaker Karma to operate.

An individual latent Karma, either good or bad, which is dynamic, and having the force of weakening all the rest.

[To this might be added Tribal and National Karma, which acts for good or bad upon a whole tribe and nation.]

Renan on God.

ONE day, in Brittany, an old woman who had lost her only son, cried out through her tears to M. Renan, the great semitic scholar:

"O Monsieur Renan, if God is good, why does he allow such things to happen?"

With a sigh M. Renan extended his hands, palms outward, in deprecation, and answered:

"He would like to prevent them, but he is not able to yet."

Renan believed that God is in process of development; and so do we. When God becomes full-grown and strong, he will not suffer a poor widow to lose her only son, or a girl her lover. That he does so now through sheer impotency is indubitable. But, had Renan known something about Karma and re-incarnation, he would have been able to throw a little light upon the process of the development of God; and thus, perhaps, he might materially have contributed to the consolation of the bereaved woman.



The Buddhist Ray

A MONTHLY MAGAZINE

DEVOTED TO THE LORD BUDDHA'S DOCTRINE OF
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"Man, as to ALL his Degrees (or Principles) existed similarly BEFORE his nativity as (he exists) afterward."—SWEDENBORG.

NOTES.

PHOTOGRAPHS (5x8) of the home of THE BUDDHIST RAY in the Santa Cruz mountains, can now be had of the Publisher at 50 cents a piece, postpaid. The work is excellent, the scene picturesque, and price, trifling. It is now an historic place, being the first, in the West, and, in a christian land, from which the BUDDHA'S Noble Doctrine has been heralded.

—The *Light of Truth*, one of our spiritualistic exchanges, says that "secret societies for the protection of american institutions against roman catholic domination, are forming all over the United States." This is a hint for the japanese, and other asiatics.

—Brother H. Dharmapala continues to edit the *Journal of the Maha-Bodhi Society* at Calcutta. And let all buddhists note this, that it is well done, and deserves the support of the whole buddhist world. We must sustain this work, and recover the Temple.

—We have received the following letter: "Dear Sir: I send you here-with a copy of the enlarged and im-

proved third edition of my "Buddhist Catechism" in german. In this, more than in the former editions, have I confined myself most closely to the oldest, most authentic, teachings of the TATHAGATO Himself; and have eliminated every mahayanic element; since only the pure Buddha-doctrine can benefit us; not the churchly and dogmatic. I salute you. Subhadra Bickshu."

—The *New Californian*, for December last, has a short article from the pen of Philangi Dasa, entitled "Can the Perfect Man Suffer?"

—Blessed be the memory of the late millionaire Jay Gould! He never addressed a Society of Christian Endeavor, nor a Young Mens Christian Association, nor a Prayer Meeting. He lived the simple, pure life of an american gambler under the republican ægis, untainted by religious hypocrisy, adored by the vast multitude of those that admire the swine-like in human nature, the ability to root one's way in the world, and left not a dollar of his 70,000,000, for a theological seminary, or for the foreign missions for the corruption of buddhist women and children. The christian pulpiteers are now denouncing him, and hinting hell-fire for him; but, blessed be his memory!

—The doctrines of transmigration and evolution are, in the teeth of religious opposition, making their way in this quarter of the globe. The christmas number of the St. Louis *Homoeopathic News* contains a prize-story, entitled, "The Limits of Imagination," by Dr C. R. Dake, in which the hero in a paralytic trance, lives, first, an interior life as himself; then he descends a step and becomes a warlike hindu rajah; then another step and becomes a member of an innocent, primitive race; then a third step, and becomes conscious in various animals; then a fourth step and becomes dimly conscious in plants; and lastly a fifth step, in minerals.

—We call the attention of our readers to the misplacement of numbers 101 and 102, in the illustration accompanying Dr Martel's article, "Scientific Physiognomy," in our last issue. They should exchange places.

—Three numbers of the *Arakan News* have reached us. They contain full accounts of Messrs Olcott's and Dharmapala's visit to Akyab, in the interest of the Maha Bodhi Society. One of Col. Olcott's lectures will be found elsewhere in this number.

—We are pleased to see that one of our exchanges, the *Home-Maker*, makes mention of the good work of Mrs Higgins in connection with the Sanghamitta Girl's School: a purely buddhist educational work which cannot fail to bear good fruit in Ceylon, and for which Mrs Higgins deserves the most affectionate thanks of all buddhists. The *Home-Maker* presents us also with the sweet face of Ella Wheeler Wilcox who sings so many songs of a buddhist tenor. The christmas number of this elegant magazine is truly an artistic one, and every woman of taste and refinement will be pleased with it.

—Luzac's *Oriental List* says that "under the title of 'Worte der Wahrheit,' Dr L. von Schroeder, professor of sanskrit in the university of Dorpat, has brought out a new translation of the pali poem Dhammapadam, of the text of which (first edited with a latin translation by professor Fausboell in 1855) several editions have recently appeared in Ceylon. This translation has the advantage of being not only metrical like the original, but also in a form calculated to commend it to the educated reader before whom it places the most faithful reflex of buddhist thought and sentiment to be found in the sacred canon of that religion. Prof. von Schroeder is favorably known as an elegant interpreter of indian wisdom. And this new work will still further establish his reputation."

—In the *Arena* for January the editor, Mr Flower, says that "GAUTAMA in India voiced this message of eternity: *the mastery of self and living for others*;" not mere intellectual training. The italics are his; and we compliment him upon this terse and correct statement of our MASTER's teaching. In this age of educational insanity, it is truly cheering to read a protest like this from the editor of a magazine so influential for good as the *Arena* is.

In the same number Mr Flower has an article headed, "Are we a Prosperous People?" which is a fearful expose of the present political and social condition of Bragdom (U. S. A.). Another article headed, "The New Religion," is a fair statement of the work of the Theosophical Society. "Astrology in London" is worth reading and pondering.

—*Pauses*, for December, from India, has reached us; and we would suggest that our brethren who edit it, would give us more of the East and less of the West.

—The *American Art Printer* records that the British Museum has secured from Tibet a copy of the encyclopædia of tibetan buddhism. It comprises 225 vols; each of which is 2 feet long by 2 inches thick. The price for the work was only \$15,000.00.

—We are indebted to our japanese brother Kakichi Ohara for a number of photographs of japanese temples. He writes: "I will send you a buddhist flag at an early date. It will be made of Chirinien, a very fine and beautiful silk made in Japan and very rare in foreign lands. I distribute the RAY regularly among my friends, and it performs a good use."

—The editor of the *Shimeiyoka*, Japan, writes: "I have heard much good about you from my learned friend Mr —. And I heartily wish to correspond with you anent the propagation of the Good Law. I intend to visit your country this year; and I will then hunt you up, and we will have a profitable time conversing about our profound Philosophy. I am a member of the Brotherhood, and I observe the Pure Precepts. Many thanks for your excellent paper. Fraternally yours,
Zitsuzen Ashitzu."

—Mr F. S. Ryman writes from Boston: "I have seen your name in *Food, Home and Garden*, and have lately read your 'Swedenborg the Buddhist' with religious care, and have enjoyed it very much. It is grand, I think." We might tell our unknown friend that a grander work will appear in the future.

—The *New Californian* for January has an article on "Nirvana of Mahayana and Hinayana of Buddhism," by Annie E. Cheney; for the contents of which she says she is indebted to Mr Kinza Hirai, a Japanese at Los Angeles. There is also a brief statement of Tibetan Buddhism by Count Axel Wachtmeister.

—The *Californian Illustrated Magazine* for November last, has an article by the Rev. Dr F. J. Masters, headed "Pagan Temples in San Francisco," in which he says in one breath, first, that SAKYAMUNI made the Chinese a nation of idolaters, and, second, that "there has been no instance of human sacrifice and no deification of vice [among the Chinese]. No human victim was ever immolated on a Chinese altar. The cruel rites practiced by the ancient Britons, Aztecs, and Egyptians would horrify the humane monks of SAKYAMUNI with sutras in their hands that teach the preservation of all animal life. No Chinese religious sect has ever countenanced in their temple rites the least taint of such licentious orgies as were found in the Hieroduli dance to Aphrodite Pandemos or the obscene rites of the Durga-puja [or the obscene rites of King David who danced naked before his servant-girls and Jehovah]. The Chinese pantheon, to its credit be it said, has never contained a Venus, Lakshmi, Mylitta, or an Ashtoreth [or like the Jewish ark, and the holy place of the temple, a Lingam]. No nautch girls as in India, or courtezans as in Ancient Greece [and Judea], ever found employment in a Chinese temple. No future explorations of China will ever discover such an infamous resort as that found in buried Pompeii, whose portals bore the [bawdy-house] inscription, Hic Habitat Felicitas. Votaries of pleasure though the Chinese are, they have never allowed vice and obscenity to find a place in their temples and mythologies. How far that has operated to preserve them as a nation, while contemporary nations have gone to decay, who shall say?"

Now, though the Chinese of San Francisco are not Buddhists, but Konfucians, would it not be well to have

a little of this wonderfully humanizing influence of SAKYAMUNI right here in America; where riots, strikes, wars, paupers, millionaires, lunatics, church-buildings, and bawdy-houses are steadily on the increase? As we are about to go to press the January number arrives; and we notice in it these words: "Delsarte so radiated his life and his teachings into his times that we must hear him saying with GAUTAMA: 'Believe not that when I shall have disappeared from existence and be no longer with you, the BUDDHA has left you and ceased to dwell among you. The Law contained in these sacred instructions, which I have given, shall be your teacher. By means of the doctrines which I have delivered to you, I will continue to remain amongst you.'" The *Illustrated Magazine* is finely illustrated, and is a credit to all concerned in its publication, and to California.

—The friends of the RAY are indebted to Mr Chas T. Strauss for its improved appearance. It has cost him just \$100.00. It is very cheap to publish a little magazine like this. You should try it, a year or two!

—The *Buddhist* promises to review Bishop Copleston's new work on Buddhism, and to show the true inwardness of it; which will not be hard, since the horns and hoofs of the Father of Christian Truth stick out everywhere in it.

—Geo. T. Angell, editor of *Our Dumb Animals*, a humanitarian magazine, complains that while the Humane Society is everywhere trying to organize bands of mercy among the young, President Harrison, Mr Cleveland, the Prince of Wales, and other prominent Christians, are counteracting their work by running about with aristocratic and moneyed loafers, and mutilating and butchering half-tame and wild animals; and thus setting a bad example for the young and intensifying the butcherly nature of the Christians in general.

—Since the work on the buildings of the World's Fair began, there have been 3,500 hospital cases, and 550 deaths, among the workmen.

The Arakan News.

Olcott's Lecture at Akyab.

THE Main Hall of the Government High School was crowded on Saturday evening to hear Col. Olcott discourse upon "Buddhism, its Past, Present, and Future." Major Parrott, Commissioner of Arakan, and nearly all the European Community, including a number of ladies, were present as well as all the leading arakanese. The lecture lasted an hour and was listened to with the greatest attention. The speaker judiciously prefaced his discourse by giving very succinctly an analysis of the main points of buddhism, thus enabling all present to have a clear idea of its nature and principles. He spoke very distinctly and so that all could hear. The high human ideal preached by Buddha, the evolutionary character of his Arya Dharma, the conception of the sorrowless, changeless and beatific state of Nirvana, the theory and operation of the law of Karma, an embodiment of the clearest conception of absolute justice, the corner stone and strong foundation of universal brotherhood, absolute to the testing of all theological teachings by one's reason and experience, were all clearly and intelligibly dwelt upon.

Passing to the historical question, the speaker stated that the first exposition of buddhist doctrine was 2481 years ago, at the Deer Park at Isapattana, near Benares, by the great Teacher Himself, to an audience of five brahmans, and who were converted into His disciples. Three months later He had 59 disciples, and then put the seal of missionaryism upon His religion. Instead of keeping them idling about Him, to chop logic and spin metaphysical cobwebs, He sent them out at once as missionaries to carry to all peoples the glad news of His discovery of the cause of sorrow, and the means of deliverance. From that day onward buddhism has preeminently been a religion of missionary propaganda. Recent researches of scientific men make it probable that the buddhist monks carried their teachings into the uttermost parts of the world: the

aztec religion and civilization, so ruthlessly and diabolically destroyed by the spanish invaders, are more than suspected to have had their genesis in buddhism; extensive ruins in Java prove that it reached that country and the speaker himself had seen in Australia copies of wall paintings in caves in the interior of the continent, which were distinctly buddhistic. The spread of buddhism throughout the world was due to its sweet spirit of kindness and its message affirming the brotherhood of the human race. In tracing up the stream of history it is curious to note that the vitality of buddhism in India was apparently renewed at successive intervals of three centuries each. Thus, placing BUDHA's era at 543 B. C., the second propaganda under the emperor Asoka occurred about 240 B. C., when the Good Law was preached throughout India, Kandahar, and the adjacent countries, Ceylon, and the Malay Peninsula next, in the first century A. D.; the third propaganda was made by the emperor Kanishka, when Bactria and its neighboring countries and China were reached. The 4th and 5th centuries A. D. embrace a period of great missionary and literary activity. Fa-Hian, the noble chinese Sage, made his momentous pilgrimage to India; and Buddha Gosh, one of the most brilliant scholars the world has produced, went to Ceylon, and wrote his commentaries on the Pitakas, and that repository of esoteric buddhism, the Visuddhi Marga. At this epoch, the religion spread throughout the Malayan archipelago. In the 7th century, under the emperor Siladitya, the great quinquennial Council was held at Kanauj, and that incomparable chinese philosopher-monk, Hiouen-Tsang, came from China, spent 14 years in study and travel, and returning home from India with a large number of the most valuable buddhist scriptures, devoted the remaining 12 years of his life to translating them into chinese. In the 8th century buddhism was introduced into Tibet; and in the 10th century, when Mahi Pala was king of Bengal, the closest and most intimate

relations subsisted between India and Tibet, and many learned monks of the former country visited the latter and gained high honor and reverence by their learning and piety. In the 11th century the buddhist sky became overcast by the clouds of black misfortune. Mahmud of Ghazni, a fanatic moslem general, rushed over the Hindu Kush, devastated all the northern countries, destroyed the buddhist monasteries and gave their peaceful monks to the sword. The black wave of invasion spread southward, westward, and eastward, reaching Bengal in the 1st decade of the 12th century. Under the leadership of Bhaktiar Khilji, a man of blood and blind bigotry, the monasteries were torn down and their sites defiled; 2000 monks were butchered at Odentapuri; the palm-leaf books were gathered in piles and burnt, as the demoniac spanish invaders, under the same bigoted madness, had burnt the precious literary treasures of the gentle aztecs; and those monks that escaped the massacre, fled across the border into Tibet, carrying their remaining books with them. Thus, from one cause and another, Tibet and China have become the richest repositories of ancient buddhist literature.

Four places in India have a supreme sanctity for buddhists; and they are: Kapilavastu, where Prince SIDDHARTHA was born; Buddha-Gaya, where He became a Buddha, an Illuminee; Isapatana, where He preached His first discourse; and Kusinara, where He departed this life and entered PARANIRVANA. Hallowed for 15 centuries, and the places of pilgrimage enriched and endowed by many emperors and kings, they were dismantled by the mohammedan conquerors, and given over as habitations for wild beasts, and to the encroachments of the tropical jungle. Moved thereto by its archaeologists and by the rapidly growing sympathy and interest for buddhism throughout christendom, the government of India has restored Buddha Gaya and Kusinara to something like their former magnificence. The other two are still surrounded by the jungle. Neither of these four places are in the

custody of their lawful owners, the buddhists, and while millions of money are lavished in buddhist countries for building local monasteries and pagodas, and regilding famous shrines, the most noble of all, these four indian shrines of the MASTER, are neglected absolutely. To wipe away this stain, Mr Dharmapala and some other buddhists, the speaker included, were forming the Maha Bodhi Society, whose declared objects were to unify the buddhist nations, to recover the custody of the sacred sites, found a Buddhist Normal College at Calcutta, and revive buddhist literature. It was in the interests of this movement that he and Mr Dharmapala had been invited to Arakan. As regards the present state of buddhism, he could say that the prospects were exceedingly favorable; and people must not be surprised if they see it winning many converts throughout christendom.

In all buddhistic countries the Good Law is disfigured more or less by superstitious beliefs and observances, which are opposed to its spirit, and were especially denounced and repudiated by the MASTER Himself. When a close and brotherly intercourse is established between the northern and the southern divisions of the Brotherhood, and the Ancient Scriptures are translated and circulated, the true nature of the religion will be shown, and abuses will be diminished. This work of unification is already progressing; in proof of which the speaker read a draft of Fourteen Fundamental Propositions, which embody the essence of the Good Law; and as such have been ratified and accepted in writing at councils of the leading monks of Burma, Ceylon, Japan, and Chittagong, to which they were submitted last year:

I. Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men, without distinction; and an unswerving kindness toward the members of the animal kingdom.

II. The Universe was evolved, not created; and its functions according to law, not according to the caprice of any god.

III. The truths upon which buddhism is founded are natural. They have, we believe, been taught in successive kalpas, or world periods, by certain illuminated beings called **BUDDHAS**, the name **BUDDHA** meaning Enlightened.

IV. The fourth Teacher in this Kalpa was **SAKYA MUNI**, or **GAUTAMA BUDDHA**, who was born in a royal family in India about 2,500 years ago. He is an historical personage and his name was **SIDDARTHA GAUTAMA**.

V. **SAKYAMUNI** taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth, the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth; to escape rebirth, it is necessary to extinguish desire; and to extinguish desire, it is necessary to destroy ignorance.

VI. Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity of such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

VII. The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

VIII. The desire to live being the cause of rebirth, when that is extinguished, rebirths cease, and the perfected individual attains by meditation that highest state of peace called **NIRVANA**.

IX. **SAKYA MUNI** taught that ignorance can be dispelled and sorrow removed by a knowledge of the four Noble Truths, vis :

1. The miseries of existence.
2. The cause productive of misery, which is the desire ever renewed of

satisfying oneself without being able ever to secure that end.

3. The destruction of that desire, or the estrangement of oneself from it.

4. The means of obtaining this destruction of desire. The means which he pointed out is called the **NOBLE EIGHT-FOLD PATH**, vis : Right Belief, Right Thought, Right Speech, Right Action, Right means of Livelihood, Right Exertion, Right Remembrance, and Right Meditation.

X. Right meditation leads to spiritual enlightenment, or the development of that buddha-like faculty which is latent in every man.

XI. The essence of buddhism as summed up by the **TATHAGATA** Himself is :

To cease from all sin,
To get virtue, and
To purify the heart.

XII. The Universe is subject to a natural causation known as **Karma**. The merits and demerits of a being in past existences determine his condition in the present one. Each man, therefore, has prepared the causes of the effects which he now experiences.

XIII. The obstacles to the attainment of good **Karma** may be removed by the observance of the following precepts which are embraced in the moral code of buddhism ; vis : 1. Kill not ; 2. Steal not ; 3. Indulge in no forbidden sexual pleasure ; 4. Lie not ; 5. Take no intoxicating or stupefying drug or liquor. Five other precepts which need not be here enumerated should be observed by those who would attain, more quickly than the average layman, the release from misery, and rebirth.

XIV. Buddhism discourages superstitious credulity. **GAUTAMA BUDDHA** taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition, unless in accord with reason.

As regards the future the speaker was confident that after the **Visuddhi Marga** had been translated by western scholars buddhism would spread

rapidly and widely throughout non-buddhistic countries. Of course as regards its revival and purification in Arakan, all would depend upon the efforts of the influential native gentlemen who were about forming an Arakan Branch of the Maha Bodhi Society.

Loud applause greeted the speaker on resuming his seat, and a vote of thanks having been conveyed to him by the chairman Mra U, the Akunwun, the meeting dispersed.

Dream-Stories.

BY DR ANNA KINGSFORD.

THE PERFECT WAY WITH ANIMALS.

I saw in my sleep a cart-horse who, coming to me, conversed with me in what seemed a perfectly simple and natural manner, for it caused me no surprise that he should speak. And this is what he said:

"Kindness to animals of the gentler orders is the very foundation of civilization. For it is the cruelty and harshness of men towards the animals under their protection which is the cause of the present low standard of humanity itself. Brutal usage creates brute; and the ranks of mankind are constantly recruited from spirits already hardened and depraved by a long course of ill treatment. Nothing develops the spirit so much as sympathy. On the contrary, the brutal usage and want of sympathy with which we meet at the hands of men, stunt our development and reverse all the currents of our nature. We grow coarse with coarseness, vile with reviling, and brutal with the brutality of those who surround us. And when we pass out of this stage we enter on the next depraved and hardened, and with the bent of our dispositions such that we are ready by our nature to do in our turn that which has been done to us. The greater number of us, indeed, know no other or better way. For the spirit learns by experience and imitation, and inclines necessarily to do those things which it has been in the

habit of seeing done. Humanity will never become perfected until this doctrine is understood and received and made the rule of conduct."

THE LABORATORY UNDERGROUND.

I dreamed that I found myself underground in a vault artificially lighted. Tables were ranged along the walls of the vault, and upon these tables were bound down the living bodies of half-dissected and mutilated animals. Scientific experts were busy at work on their victims with scalpel, hot iron and forceps. But, as I looked at the creatures lying bound before them, they no longer appeared to be mere rabbits, or hounds, for in each I saw a human shape, the shape of a man, with limbs and lineaments resembling those of their torturers, hidden within the outward form. And when they led into the place an old worn-out horse, crippled with age and long toil in the service of man, and bound him down, and lacerated his flesh with their knives, I saw the human form within him stir and writhe as though it were an unborn babe moving in its mother's womb. And I cried aloud: "Wretches! you are tormenting an unborn man!" But they heard not, nor could they see what I saw. Then they brought in a white rabbit, and thrust its eyes through with heated irons. And as I gazed, the rabbit seemed to me like a tiny infant, with human face, and hands which stretched themselves towards me in appeal, and lips which sought to cry for help in human accents. And I could bear no more, but broke forth into a bitter rain of tears, exclaiming: "Blind! blind! not to see that you torture a child, the youngest of your own flesh and blood!"

And with that I woke, sobbing vehemently.

AN EASTERN APOLOGUE.

The following was read by me during sleep, in an old book printed in archaic type. As with many other things similarly read by me, I do not know whether it is to be found in any book:

"After the BUDDHA had been ten years in retirement, certain Sages sent their disciples to Him, asking Him :

'What dost thou claim to be, GOTA-MA?'

The BUDDHA answered them, 'I claim to be nothing.'

Ten years afterward they sent again to Him, asking the same question, and again the BUDDHA answered : 'I claim to be nothing.'

Then after yet another ten years had passed, they sent a third time, asking, 'What dost thou claim to be, GOTA-MA?'

And the BUDDHA replied, 'I claim to be the utterance of the most high God.'

Then they said to him : 'How is this, that hitherto thou hast proclaimed thyself to be nothing, and now thou declarest thyself to be the very utterance of God?'

The BUDDHA answered : 'Either I am nothing, or I am the very utterance of God, for between these two all is silence.'

[The late Dr Anna Kingsford was a mystic and seeress, a teacher of vegetarianism, and a determined anti-vivisectionist; and, I doubt not, also a nursling of the DIVINE HUMANITY. Hence these dreams or visions.

In the *Theosophist* for Feb. 1885, a hindu wrote as follows : "On various occasions, I have read in my dreams many books which I have not seen in reality, and, in some cases, I do not know if these books actually exist. . . . After I awake from these dreams, my memory retains the information gained by all these works. Thus I have learned much during my sleeping hours. . . . Generally it also happens that a portion of a book is read in one dream, another in a subsequent dream, and so on. . . ."

I believe that only exceptional souls learn in this way, and that Anna Kingsford recorded a fact in the following "dream-verse :

By sacred Ganges' sultry tide,
With dreamy gaze and clasped hands
Thou walkest a Seeress in the lands
Where holy BUDDHA lived and died.

—ED.

Notes & Queries.

Respect for the Dog.

THE sacred books of the parsees are full of reminiscences of the respect borne by the primeval iranian to that friend of man, the dog :

"Creator ! What is the penalty for him who wounds a cattle-dog dangerously, so that its living power is weakened ?

Ahura-Mazda :

Eight hundred blows with the horse-goad, and eight hundred with the whip.

Creator ! What is the penalty for him who wounds a village-dog dangerously, so that its living power is weakened ?

Ahura-Mazda :

Seven hundred blows with the horse-goad, and seven hundred with the whip.

Creator ! What amount of sin does he contract who gives insufficient food to a cattle dog ?

Ahura-Mazda :

The same amount of sin as if he had given bad food to the master of an illustrious house in the material world.

Creator ! What amount of sin does he contract who gives insufficient food to a street dog ?

Ahura-Mazda :

The same amount of sin as if he had given bad food to the master of a second rate house in the material world.

Creator ! What amount of sin does he contract who gives bad food to a puppy ?

Ahura-Mazda :

The same amount of sin as if he had injured by giving bad food to a human child.

I, Ahura-Mazda, I have created the dog, clothed him, and shod him. When he is well and by thy hearth, then the thief and the wolf will not come nigh thy village, and rob thee of thy goods."

[Humanity is one of the chief characteristics of the old god-religions (the buddhistic, zoroastrian, aryan, etc.) ; brutality that of the new butcher-religions (the judaic, christianic, islamic, etc.) ; and, take your choice ! ED. RAY.]

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