



THE BUDDHIST RAY

BUDDHA DHARMA SANGHA

VOL. VI. SANTA CRUZ, CAL., U. S. A., MAY-JUNE, 1893. Nos. 5-6.

The Growth of Enlightenment.



BELOW, we present our readers with a number of extracts from newspapers, published here and there in this country; which will give them a good insight into the

present progress of the Doctrine of Enlightenment; or, which will answer the question: "Is the knowledge of the buddhist teaching and life gaining ground in the West?"

In doing this, however, we warn our brethren, especially in Asia, not to fall into the error, that one needs but go into the street to elbow buddhists at every step: for buddhists, of the old Magadha type, are as yet few and far between; dilettanti, of the "esoteric" type, a little more common.

Our object, in publishing these extracts, is to show that the darkness touching the philosophy and life of the Hindu MASTER, hereunto prevailing, is gradually dispelling; that the stereotyped missionary stories have begun to lose ground; and that a buddhist, at any rate among the well educated here, is no longer synonymous with a sav-

age, cannibal, "stock-and-stone"-worshipper, or devilolatrer, but is a follower of the philosophic system of the BUDDHA.

That a christian minister should, in his pulpit, speak respectfully of the buddhist teaching and life, is not without import; even though another, of the same cloth, at the same time, gravely tells his hearers that the origin of the buddha-doctrine may be traced to an epidemic of asiatic cholera in Benares; which statement, by the way, may justify a catechism of this sort:

Question: Wherein do we find the cause the of buddhist philosophy?

Answer: In cholera.

Q. And the cause of cholera?

A. In bacteria.

Q. And who made these?

A. God, the Creator of all beings and things.

Q. In the light of Christian Revelation, would it be correct to infer that thus God is the author of the buddhist system?

A. Yes, my lamb.

We do not profess to be deeply read in biblical logic; but the above seems to us flawless; and it would take a newly ordained dare-devil of a priest to find a flaw in it.

In our last issue we called the attention of our readers to the fact that buddhist terms, more less correctly defined, have begun to appear in the

word-books of the principal european languages ; a fact of deep significance to the student of the signs of these times ; in which, here in the West, a great, rude, savage religion is, in consequence of a ceaseless research and destructive criticism, becoming obsolete.

Dr Momerie, a highly cultured clergyman of the church of England, said lately in a public lecture, that "what is now called Christianity, has for its foundation pre-christian paganism, and for its superstructure post-christian metaphysics;" and only ignorant and semi-educated persons are unaware of it.

As we have just stated, in our last issue we demonstrated that many buddhist terms have made their appearance in the latest and fullest english word-books ; as, for instance, in the Century Dictionary;" where we read :

ARHAN, n. [Skt *arhant*, deserving, worthy, fit ; ppr. of root *arh*, deserve, be worthy.] The highest rank of buddhist saintship ; specifically, one of the original five hundred disciples of GAUTAMA BUDDHA. Also *Arahat*, *Rahat*, and *Arhan*, *Rahan*.

ARHATSHIP, n. The state of an Arhat. Also *arahatship*.

The central point of primitive buddhism was the doctrine of Arhatship : a system of ethical and mental self-culture, in which deliverance was found from all the mysteries and sorrows of life in a change of heart to be reached here on earth. Encyc. Brit. XIV. 226.

We need not go back further than a dozen years, in the history of the english language, to look in vain for a definition of the term Arhat. And we need not go back further than six years in the history of the buddhists, to look in vain, throughout all christendom (Europe, America, Australia), for a single little BUDDHIST RAY.

Therefore, let us be thankful, let us be patient, let us be hopeful.

We buddhists do not want sensation, enthusiasm, and fads ; but natural, steady, healthy progress : the buddhist feeling, the buddhist thought, the buddhist life : "heart-doctrine" and "head-doctrine." We want *life* and *thought* of the buddhist order : a new humanity : finer, gentler, higher than these

grasping, quarrelsome savages about us. We want a humanity that realizes the seriousness of life, the infinite capacity of the human mind, and aspires to the infinity beyond physic ken.

We know of many a man, in this country, whose knowledge of the life and teaching of the LORD BUDDHA, surpasses exceedingly that of thousands of lowly buddhists in Asia : but it is "head-doctrine" only. Would that it were "heart-doctrine" also.

And now to our extracts.

Hartford Post.

Yesterday the rev. Mr Waite, the pastor of the Unity Church, preached a sermon on Buddhism. He said that buddhism is the second great religion of the world, being an offshoot from brahmanism. All told, there is about 45,000,000 buddhists in the world.

After tracing the origin and strength of this religion, the pastor said that it is a religion of love and charity, is full of moral tendencies, and can teach us much. Still, Christ's religion is the best.

Brooklyn Eagle.

The Rev. Dr Chalmers in Christ Church said in the course of his sermon yesterday : "I have a theory that the origin of cholera is very much similar to that of the buddhist religion, and that it is responsible for the existence of that religion. Benares was afflicted with cholera [?] when the BUDDHA formed His religion, which, like the other indian religions, was founded on human misery."

New York Critic.

Dr Copleston also treats of buddhism in Magadha, of the buddhist moral system in general, and of the ideal of the buddhist moralist. The qualities most charming to the indian mind are gentleness and calm, which unite to form the ideal of the buddhist moralist. In their degenerate form these pass into apathy. There are passages of the Pitakas which recommend what is hardly better than that, but the general tone is nearer to the ideal, and recommends a gentleness that rises into positive love, and a calm which is based upon strength and resolution.

The picture given to us of GAUTAMA represents a character, not only calm and gentle, but active, genial, not devoid of humor, deeply sympathetic and intensely human. In the general tenor of the books, however, we miss the humor, and much of the sympathy and geniality; but we are for the most part, in the presence of an ideal which is human and energetic. The tones in which we are addressed are earnest, even when they are most tedious, for earnestness is a strong element in the buddhist ideal.

Seattle Telegraph.

People will say that this [buddhism] is the work of the devil to lead christians away from the true faith. Suppose, for argument's sake, that we admit the hypothesis of a personal devil, who is just a little short of omnipotent; which of the two following propositions is the more probable: that the devil would have used the ambition of the roman emperors as his tool, by showing them how by nominally accepting christianity and engrafting upon it the principal features of paganism they would establish control over the lives of men through fear of the hereafter; or, that he should have waited for nearly nineteen centuries to sap the foundation of Christ's kingdom by putting it into the mind of a buddhist philosopher to say that the simple teachings of Christ are all that the world requires to ensure perfect living? Granting, we say, that there is a personal devil who is engaged in combatting Christ, is it likely that he would have allowed such handy tools as those old roman emperors to remain unused and wait untill the present day to seek for instruments in India and Japan? We think some other answer than that the new teaching of the buddhists is the work of the devil, will have to be devised.

Meriden Republican.

Buddhism acknowledges emanation and absorption; that there is an all-pervading force, an Intellect which is God. It disdains the idea of a personal god. This Universal Force is manifested in the motions of matter. In

a burning candle we see an effigy of man. A mixture of matter and force. We cannot see the flame before it is lighted; we cannot follow it after it has been extinguished. In what condition was it before it was lighted? Was it a nonentity? We think not. What has become of it after it has been extinguished? We know it is not annihilated, or the world would have been destroyed long ago. This then, is the destiny of the Soul of man. For as the flame of the candle comes from the air and reverts into it, so the Soul reemerges into the Universal Intellect from which it came; all consciousness of our former existence is lost, supreme bliss, eternal rest is attained. . .

The Prince GAUTAMA taught the mildest doctrine the world has ever known. His life was devoted to mankind, to doing good, and no history or tradition records a single unjust or unkind act done by Him. . .

His doctrine recognizes Force as eternal and unchangeable. That the total is incapable of increase or decrease. It scorns the idea that something can be created from nothing. No new force could be created as there is nothing to create it from. It cannot conceive how something which is instantly created can be immortal. Science has demonstrated, in the correlation and conservation of force, that the amount must ever remain the same.

It is only the changes in its distribution we witness. Hence every new life created would be a force added, and would disarrange the order of the universe. Moreover it is evident that life is not a fixed quantity, as the infant when it is born has scarcely life enough to lift its hand. It afterwards becomes a powerful man; the man sickens and almost the last spark of life ebbs away, but he recovers and becomes stronger than ever. Who will say that the amount of life remains the same through all these changes? As the flame of a candle flickers and expands and is fed by external causes, so it is with life.

Christian ministers teach the resurrection of the body. We consider this

impossible, as the body is composed of matter taken from the earth, and after death it is reabsorbed in the earth, springs up in plants, is devoured, and builds up human bodies; so the body one man had may become part of a thousand others, and who will own it on the resurrection day?

Boston Record.

Buddhists? Boston buddhists? Yes, that or the next thing to it. . . Of actual buddhists there are two or three here, all closely identified with Harvard University, and distinguished for their special attainments in oriental knowledge. Prof. Fenellosa, the noted japanese writer and lecturer, is perhaps the only out-and-out buddhist in the city.

St. Joseph Herald.

We call the mongolians and tibetans semi-barbarous; yet their religion is *pure* christianity in all but the name. *Buddha* means Lord and Savior; and they are buddhists of the purest type. They were civilized before us.

Wilkes-Barre Leader.

In the course of his lecture on Buddhism, rabbi Joseph said: Since the founder of buddhism, Prince GAUTAMA, the BUDDHA, lived 500 years before the founder of christianity, and since many a thing pertaining to buddhistic worship was already old when christianity was an infant, it may lay claim to originality on the ground of antiquity.

If there were no dissatisfaction with the world, shrinking from the pleasures that pall, no longing after a fuller life, after a calm and restful peace; if it were not for a consistent and thorough going pessimism, every religion and every philosophy must yield the palm to buddhism. With other religions the pessimism is but a tinge that gives a mellowing to their otherwise unrelieved brightness.

The speaker finished a most scholarly address with a description of karma and NIRVANA, the heaven of the buddhist.

N. Y. Advertiser.

The fact is, a most momentous and suggestive fact it is, that the religion

of the oldest nation on earth is well established in this new nation and is gaining ground rapidly. Not the so-called "boddhism," as they spell it there, but the original faith of SAKYAMUNI.

N. Y. Journal.

It is no uncommon thing to hear a New Yorker say he is a buddhist nowadays. A few years ago such a statement would have caused wonder, but to-day it evokes no surprise. There are several hundred buddhists here, and every one of them is a man remarkable for his intelligence.

Detroit Tribune.

Anna Eva Fay, the spiritualist lecturer, said to our representative: Buddhism, in which I have been so much interested the past few years, is perhaps the only religion extant that recognizes the presence of latter-day spiritualism, and gives a reasonable excuse and logical cause for all the manifestations we obtain. . . . There is no absolute death in the buddhist faith. . . . What is known as death is to the buddhist but a devachanic sleep. . . . Yes, I am deeply interested in the buddhist religion, first, because it is novel to me, and, second, because it offers what no other religion does, a reason for the very results I can myself get. I am going to India to study the truths of this religion, and I hope to have better success than others. The buddhists are very secret about their religion and Adepts guard it with great care from the outsider, and none of the writers on the subject, not even Blavatsky and Sinnett, have been able to pierce the inner mysteries.

Chicago Times.

An unprecedented event in the annals of the history of buddhism in Ceylon is shortly going to take place, and that will be the ordination of a scotchman, Mr McMillan, as a buddhistic monk. He is quite a young man, and has given up all family ties, and position for the sake of the faith.

N. Y. Sun.

A New Eclectic Religion.—Every kind of religion will get a show at Chicago, and each will have a fair field

in the competition ; for enlightened Chicago has no prejudices in the matter. Christian missionaries from the East will sit "on terms of equality" with their old adversaries, Zitzuzen Ashitsu, the buddhist monk, and H. Dharmapala, the secretary of the Maha Bodhi Society, which is engaged in an attempt to substitute buddhism for christianity the world over. . . . It is a big job to get up a new and eclectic religion, satisfactory all round ; but Chicago is confident that it can finish up the business on the 27 of next September.

Providence Journal.

Prof. C. R. Lanman of Harvard delivered a discourse at Bell Street Chapel yesterday afternoon on Buddhism, in the course of which he said : One of the first things which the BUDDHA did after His enlightenment was to go some hundreds of miles to Benares. In those beautiful groves He preached a sermon which may be called the BUDDHA'S Sermon on the Mount. He addressed Himself at once toward the work of conversion.

There were many teachers at that time, and their doctrines may have been as good as that of the BUDDHA, but they were not pervaded by that wonderful inspiration which He possessed.

These conversions were attended by the greatest toleration. There was no such exclusiveness in His doctrine as has since prevailed in many religions. His teachings were parabolic. The beauty of self-sacrifice is taught continually. The doctrine of NIRVANA has been discussed continually as to whether it means total extinction or everlasting bliss. It at least means the extinction of lust, ill-will, delusion. The TEACHER Himself said this plainly, but further than this was silent.

The Arena.

Is there more light to come to us from the East, the Farther East ? And if there is, what is its type and character ? The answer is plain. It is a co-mingling of buddhism and transcendentalism, theosophy and sentimental socialism. In spite of our protests to the contrary, and in the face of anti-chin-

ese enactments, asian thought and mysticism are invading America. Unless adequate care is taken, India will yet conquer England intellectually and religiously... [G. C. Lorimer, D. D.]

N. Y. Herald.

The famous orientalist, Prof. Leon de Rosny, of Paris, writes to a buddhist in this city :

"For the last few years the critical spirit of Europe has been studying the buddhic philosophy, and I have founded a large school which comprises disciples in many lands, who have undertaken the mission of establishing on a solid basis the science of destiny, or in other terms, the science that M. Berthelot calls the Ideal Science. It delights me greatly to hear that the number of our co-disciples are steadily increasing in New York and throughout the United States. I hope that all will do their best to see that the doctrines are not misunderstood, disfigured, and travestied on your side of the Atlantic. I have no little horror of those that want to evolve the Science of Destiny on the field of spiritism, mind reading, and invocations of the dead.

I have a powerful enemy to combat ; one that I will struggle against to the last day of my life ; namely, indifferentism : those that wilfully ignore the possibility of science, and that are considered by buddhism as criminal as the assassin.

The value of a religion can only be judged according to the practical moral that it teaches. In religion our sentiments are our guide ; in philosophy, our reasoning powers. A superficial examination of the buddhist doctrines may lead to deism and atheism. Such contradictions, however, are more apparent than real.

Science and Love are the essential factors of buddhism, but must not be considered as one and the same thing. The legend of the Bodhisatva, which represents the early buddhism, furnishes a most touching example. The BUDDHA, before arriving at the summit of knowledge, is the son of a king, brought up in the lap of luxury. The suffering of humanity caused the band which covered His eyes to be with-

drawn, and He sees the needs of His fellow man. He abandons His venerable father, His beautiful wife, leaves His palace, dresses Himself in the rags of a beggar and begins His work.

After having imposed on Himself the mortification of the flesh, He obtained the knowledge of the ineffable Law which saves human beings, and opens the door of NIRVANA."

Chicago Tribune.

Jerome H. Raymond, who traveled extensively in India, Burma and China as the private secretary to bishop J. M. Thoburn, said: "From such books as these [pali scriptures] the punthees or monks in Burma drone out a service. The buddhist religion is an exalted philosophy, the ethics of which it would be well for christians to follow. These old monks or punthees have their heads shorn, and always have their right arm and shoulder bare. Besides them there are nuns; and in fact the whole system resembles that of the roman church to a remarkable degree. The burmese buddhists think a great deal of their religion, which plays an important part in their daily life. It is as high in principle as our own. The burmese are intelligent, kindly, and pleasant. They are the most sociable people I found in all Asia and I quite fell in love with them. Their women are as independent and untrameled as in America and great respect is shown them."

Hartford Courant.

"That the buddhism of Japan is not the pure kind, the kind we want here in America, I could plainly see while there: I saw the worshipers of the BUDDHA chew the prayer paper, and when soft throw it in the form of a pellet at the god, through a wire-screen. If it goes through and sticks on the god the prayer will be answered. If it hits on the screen, not. Some of the gods are thickly plastered with this schoolboy missile. When I saw this it suddenly came to me why I did the same thing when a boy at school, using another boy as a god. It was the outburst and overflowing of a devotional spirit. The other boy did not

always see it in that light, and sometimes made irreligious remarks about it, but that was owing to his ignorance of my simple form of japanese worship, that's all. Seriously, the japanese ought to purge the exalted religion of India of such puerile superstitious practices; which are on a level with the mockery of our swine-eating and whiskey-drinking christians styled the 'eating of Christ's flesh, and the drinking of his blood'; as if swine-flesh and Christ-flesh were harmonious substances. Let not the calm and exalted reason which has from time immemorial characterised buddhism be intermixed with the superstitious practices of idolatry.

Portland Telegram.

Last night Rev. J. L. Ericksen, delivered an interesting lecture on Buddhism; in which he said: Rather than call the buddhists 'heathens' and 'barbarians' we should study their history and religion, learn to know them, and then get a clear opinion of them. The purpose of this lecture is to throw some light on the buddhists, whom we nickname 'heathens.'

Buddhism has five commandments against adultery, murder, theft, lying and drunkenness. Its confession is: 'I believe in the BUDDHA, the Law, and the Church.' It also teaches rewards for good deeds done, and punishment for evil deeds. Its hell is not everlasting. Hunters and fishermen commit unpardonable sins; and the reason of it is to be found in the doctrine of the transmigration of souls. If a hunter or fisherman can kill an animal, he can, according to this doctrine, kill a man; since the souls of both transmigrate.

Buddhism proposes to save the world and is, in this respect, optimistic.

Christianity says: 'There is no salvation in any other but Christ.' Can anybody believe that 450,000,000 buddhists, shall perish and be sent to hell to be punished forever? That christianity is superior to buddhism is beyond doubt, but to call the buddhists barbarians, and to think that God will keep them in eternal punishment, is manifestly wrong.

Sighs from the Deep.

A Buddhist Poem. Compiled by Mrs
H. A. Deming. The names of the
authors of the different lines are
given at the end.*

II.

WHY all this toil for triumphs of an
hour? ¹
Life's a short summer, man a flower. ²

By turns we catch the vital breath and
die : ³
The cradle and the tomb, alas, so nigh ⁴

To be, is better far than not to be, ⁵
Though all man's life may seem a tra-
gedy. ⁶

But light cares speak when mighty
griefs are dumb ; ⁷
The bottom is but shallow whence they
come. ⁸

Your fate is but the common fate of
all ; ⁹
Unmingled joys here no man befall. ¹⁰

Nature to each allots his proper
sphere, ¹¹
Fortune makes folly her peculiar care. ¹²

Custom does often Reason overrule, ¹³
And throws cruel sunshine on a fool. ¹⁴

Live well ; how long or short, permit
to heaven, ¹⁵
They who forgive most shall be most
forgiven. ¹⁶

Sin may be clasped so close, we cannot
see its face, ¹⁷
Vile intercourse where virtue has no
place. ¹⁸

Then keep each passion down, how-
ever dear, ¹⁹
The pendulum betwixt a smile and
tear. ²⁰

Her sensual snares let faithless Pleas-
ure lay, ²¹
With craft and skill, to ruin and be-
tray. ²²

Soar not too high to fall, but stoop to
rise, ²³
We masters grow of all that we de-
spise. ²⁴

Then, I renounce that impious self-
esteem. ²⁵
Riches have wings, and grandeur is a
dream. ²⁶

Think not ambition wise because 'tis
brave, ²⁷
The paths of glory lead but to the
grave. ²⁸

What is ambition? 'tis a glorious
cheat ! ²⁹
Only destructive to the brave and
great. ³⁰

What's all the gaudy glitter of a
crown ? ³¹
The way to bliss lies not on beds of
down. ³²

How long we live, not years but act-
ions tell, ³³
That man lives twice who lives the
first life well. ³⁴

Make then, while yet we may, your
god your friend, ³⁵
Whom christians worship, yet not com-
prehend. ³⁶

The truth that's given guard, and to
yourself be just, ³⁷
For, live we how we can, yet die we
must. ³⁸

*¹Young. ²Dr Johnson. ³Pope.
⁴Prior. ⁵Sewell. ⁶Spencer. ⁷Dan-
iell. ⁸Raleigh. ⁹Longfellow. ¹⁰
Southwell. ¹¹Congreve. ¹²Churchill.
¹³Rochester. ¹⁴Armstrong. ¹⁵Milton.
¹⁶Bailey. ¹⁷Trench. ¹⁸Somerville.
¹⁹Thompson. ²⁰Byron. ²¹Smollett.
²²Crabbe. ²³Massinger. ²⁴Cowley.
²⁵Beattie. ²⁶Cowper. ²⁷Davenant.
²⁸Gray. ²⁹Willis. ³⁰Addison. ³¹
Dryden. ³²Quarles. ³³Watkins. ³⁴
Herrick. ³⁵Mason. ³⁶Hill. ³⁷Dana.
³⁸Shakspeare.



The Buddhist Ray

A MONTHLY MAGAZINE

DEVOTED TO THE LORD BUDDHA'S DOCTRINE OF
ENLIGHTENMENT.

Terms: 50 cents a year, in advance; single copies, 5 cents. To foreign countries, belonging to the Postal Union, 12 cents additional postage.

All communications should be addressed to PUBLISHER THE BUDDHIST RAY, Santa Cruz, Cal., U. S. A.

Entered at Santa Cruz P. O. as Second Class Matter.



"Man, as to ALL his Degrees (or Principles) existed similarly BEFORE his nativity as (he exists) afterward."—SWEDENBORG.



NOTES.

THE following letter to the editor is characteristic of the polite and kindly Japanese: "My dear Sir and Teacher. I send you herewith 50 cents for a copy of the photograph of the Home of the BUDDHIST RAY ["Buddharay"], mentioned in the Jan.-Feb. numbers of this year. As I believe your work, for the propagation of the Good Law in a professedly christian land, to be one of the grandest works ever done in the world; and as I have the honor to be one of the readers of your magazine, THE BUDDHIST RAY, the first messenger and leader of Light and Truth in the West, I desire very much to have a copy of that photograph at my home. Please write your name and some words relating to the Good Law on it. I heartily wish you success and a happy long life.—Naijiro Tanaka." The editor wrote:

"Why live and work for self alone,
Or seek the whole of earth to own?
Life's so short—it can't be done,
And man is not made for only one.
His highest aim: to aid and bless,
To dry the tear with love's caress;

To clothe, to feed, to freely give,
And show his neighbor how to live."

—And here are a few additional kindly words from a local source. The Santa Cruz *Surf* says: "THE BUDDHIST RAY for March and April is at hand. In appearance the periodical is neat and tasteful; its cover a dainty gray, encloses sixteen pages of handsomely printed and carefully edited matter. The RAY is published in Santa Cruz and, although no name appears at the head of the editorial page, it is understood that its editor and publisher is a gentleman who, for a number of years has lived in a delightful nook in the Santa Cruz mountains and has devoted himself closely to study [wood-chopping, digging, hoeing, planting, printing, etc., etc.]. The attitude of a very large portion of the world toward buddhism is one of profound ignorance and misunderstanding and, in the hurry of our western life, it is a pleasure to come across a description of its main tenets so clear and so brief as the 'General Information,' given upon the inside cover pages of THE BUDDHIST RAY. In these latter days one hears the terms Karma and NIRVANA, and others bandied about by the half-learned, with an assumption of wisdom that goes far to discourage one from examining the philosophy at all, and the editor of THE BUDDHIST RAY is doing much for the Doctrine of Enlightenment he so evidently loves, in sending out regularly an intelligent and intelligible exponent of the teachings of GAUTAMA."

—The *Light of the East*, a new "Hindu Magazine Devoted to Aryan Philosophy, Religions, and Occultism," published at Calcutta, and edited by S. C. Mukhopadhyaya, M. A., has reached our table. The chapters on "Buddha and Buddhism" are interesting especially to buddhists. After quoting the emphatic protest against vivisection in our December number, the learned editor says: "The above remarks apply with equal force to flesh-eaters and hunters. There is no religion higher than Truth, there is no morality higher than Ahimsa Dhamma. A sensualist, a cheat, and a liar may

be excused, but not the man who in cold blood plunges the deadly glitter of the steel into the living flesh of a defenceless, innocent animal. No such man should be trusted." We agree with our hindu brother, and, assure him, that we do not trust this class of the carnivora, even though cleansed by Jordan's water and Jesus' blood.

—The editor of *Our Animal Friends*, the organ of the New York Humane Society, entreats the editor of the *New-Church Messenger*, "not to maintain that brutes have no rights." He may as well entreat a puma to respect the rights of a sheep. The "new-church" sect, which, in the form of Swedenborg's christian theology and mediumistic experiences, professes to have the only guide to salvation now in the world, and which therefore treats the other christian sects with luciferian disdain, is utterly void of humanity. It has never lifted its voice against any form of inhumanity toward man, woman, child, or animal. It has never joined any humanitarian work, and it never will. A fallen man or animal it passes, or, if it can be done secretly, stabs or kicks. Its organ, the *New-Church Messenger*, studiously ignores or taboos every movement that tends to uplift our poor humanity, or ameliorate the lot of the hard-worked, ill-treated, and tortured animals around us. The editor of the *Messenger* is a well-paid protestant minister, whose first duty is to see that the sleepiness and callousness of the members of the sect are not interfered with, and whose second duty is to see that outsiders are kept in ignorance concerning the inside affairs of the "holy city." Does the editor of *Our Animal Friends* think that he can move the christian swedenborgians to pity for "god's creatures": he is then in the dark as to the inside nature of that sect. Let him look to buddhists, brahmans, jains, and other enlightened and humane "heathens" for sympathy in his noble work, and he will get it. From the *Messenger* and its readers he will get only sophistry and callousness: the works of the children of darkness.

—The *Flaming Sword* writes: "By what authority do the christians arro-

gate to themselves the duty of teaching the heathens? God takes care of them as well as of us, and if they need the teaching of truth he raises up teachers from among themselves much better qualified to lead them than any outside teacher can be; witness the BUDDHA, Mohammed, Confucius, and many others that might be named."

—Capt. C. Pfoundes is at present in Japan; and he writes us that he has delivered several lectures in japanese and english to large audiences, and that he is surprised at the activity of the buddhists there.

—We are pleased to be able to record the appearance of the first number of the *Journal of the Buddhist Text Society of India*, edited by Sarat Candra Das, C. I. E., the learned tibetan explorer. This number contains: Constitution of the Society, Proceedings, Indian Pandits in Tibet, Lamaic Hierarchy, Bodhi Patha Pradipa, Visuddhi Marga [Magadhi Text with Sanskrit Translation], Tibetan Text of Bodhi Patua Pradipa, Metrical Translation of Muktalata, Sanskrit Text of Muktalata, Appendix, Bon Religion of Tibet, and Folk Lore. We hope that our brethren everywhere will encourage this important work; and we are sure that the orientlists of Europe and this country will welcome it. The price is only Rs 5, a year. Address Secretary Buddhist Text Society, 25, 5, 1 Mott's Lane, Calcutta, India.

—"A Buddhist," in the *Arakan Echo* [Burma], suggests that the burmese buddhists should go to the Archabbot at Mandalay for instruction, and not to Calcutta or Buddha-Gaya. It is a painful fact that most men cannot see beyond the narrow confines within which they have been born. Only India, only Burma, only Japan, or only America is visible to them. The work of the Maha Bodhi Society: the recovery of the sacred places, the education of buddhist missionaries, is an international affair, and concerns the whole buddhist brotherhood; and whosoever balks that work, though he may be a good hinayanaist, mahayanaist, or lamaist, he is, for all that, not a good buddhist.

—E. E. Carey writes in the *Illustrated Californian* concerning the black magic of the hawaiian savages as follows: Upon the minds of such a priest-ridden people as the hawaiians were, while under their ancient form of religion, it was but natural that superstition should gain a rooted hold. The most curious and effective belief to which they were made subject was that a man can be prayed to death; a belief that survives among the natives to the present day.

For the success of the tragic death-prayer it was necessary to obtain some hair or a piece of finger-nail of the intended victim. A priest was then employed to use incantation and prayer for his destruction. The efficacy of prayer was terribly illustrated in these cases and the results prove how deeply superstitious fear was implanted in the hawaiian's heart. Always informed of the doom that the priest was invoking upon him, the victim generally pined away and died.

There is a story current that an englishman in the service of Kamehameha I, having incurred the displeasure of a priest, the latter proceeded to "remove" him by the death-prayer process." The anglo-saxon, however, set up an opposition altar in derision, and jokingly proclaimed that he intended to pray the priest to death. Alarmed at the threat and overwhelmed at the failure of his own incantations, the sorcerer died, proving by his death his religion.

—Mr H. Dharmapala has sent us two pamphlets: 1. "The Maha-Bodhi Society. Its Constitution, Rules, and List of Officers; with an Appendix containing General Information." 2. "The Kinship between Hinduism and Buddhism, by H. S. Olcott; a Lecture delivered in the Town Hall, Calcutta, Oct. 24, 1892. With an Introduction and Appendix by H. Dharmapala." Col. Olcott delivered this lecture to dispel the belief current among the hindus that the BUDDHA was a hottentott cannibal, or an englishman [mlec-kha], who once upon a time came to India to capture and to devour brahman boys and cows. Facing the title-

page is a representation of the hindu idol-goddess Durga of ancient workmanship, with head and headdress surmounted by little images of our LORD SAKYAMUNI. This lecture, like most of Olcott's, is interesting; and cannot fail to help to dispel the groundless fears of the hindus anent the teaching of our ancient Hindu MASTER.

—A newspaper publishes this item: "The Young Men's Brain-Developing Society of Stump Gulch, Siskiyou Co., Cal., has struck a brain-splitter in tackling the following question: 'Is the greek catholic god who is now driving the jews out of Russia; and the roman catholic god who is now keeping the jews, chinese, and arábians out of the United States; one and the same god?'"

—We are greatly indebted to brother Kakichi Ohara for a buddhist flag 23x 32; hand-woven; and of the finest quality of silk: japanese crape or "chirimen." It represents the six colored rays that issued from our LORD's head when He was in a state of Samadhi. Friends, to whom we have shown this flag, have pronounced it "exquisite work." Mr Ohara writes that the weaver of it, offers to duplicate it for the small price of \$5.00. Those that wish one should forward a postal order to that amount to Mr Ohara, 22 Midzuagecho, Otsu, Omi, Japan.

—The editor of the London *Agnostic Journal*, one of our most valued exchanges, writes: "We are neither an orthodox christian nor a heterodox one. We are not a christian at all. And it is just because we are a religious man that we are not a christian. Christianity was the religious expression of an uncultured age. It, with thoughtful men, has served its purpose, and is obsolete, except with the vulgar." "Saladin's" pen seldom misses its mark.

—From the *Open Court*:

Waft me on thy wings, O wind,
Where the white clouds lie
Sleeping, or, with quiet grace,
Wandering o'er the sky!

Sing celestial lullabies,
To my soul oppressed,—
Ah! as freely as the clouds
Let me roam or rest!

—MARY MORGAN.

The Noble Eightfold Path.

A SERMON.

Reverence to the Triple Gem : the Lord, the Word, and the Communion of Saints !

Brethren :

OPEN your ears to the teaching of our blessed LORD, from whose lips fell the manna which delighted the gods, devas, nagas, men, and beasts in all the worlds.

When, in His great compassion for all beings our LORD became their loving father and guide, He taught them the Noble Eightfold Path of

Right Views, Right Aims, Right Speech, Right Action, Right Means of Livelihood, Right Endeavor, Right Mindfulness, and Right Meditation.

Perhaps you have heard the saying of Epictetus, that "every man is worth just so much as the things are worth about which he busies himself ;" and perhaps you have found it true. I would however qualify this saying by adding the word, *seriously*. Let me learn about what a man busies himself seriously, and I know what he is worth. The works of dilettanti in the Path, do not attract and hold me to them ; and should not attract and hold you : let these dilettanti call themselves by any name they please : even "buddhist."

When the young Bodhisat left home and station to obtain enlightenment and peace, He was serious. And when he had obtained these spiritual jewels, and taught the Noble Eightfold Path, the essence of His Good Law, He was serious.

Every complete brave man should know solidly the main end he is in the world for, and not like a girl about to be married, know nothing at all, or only fancy and fiction ; and he should act accordingly.

I. Right Views. This is the first step in the Path of Enlightenment. It is the first because it is most important that you should have right views of life. If your views of life be wrong your endeavors, aims, and actions cannot be right : if the fountain be turbid the stream must necessarily be so.

Realize that existence in any of the sub-nirvanic states of life, as ; heaven, earth, or hell, be it ever so happy and satisfactory, or unhappy and unsatisfactory, is transient ; realize that, inasmuch as it has had a beginning it must have an end, since only the beginningless can be endless, and your views of life are right.

Whence have I come ? Whither am I going ? Serious questions, which the religionist will answer in the usual thoughtless way : "God put the life of you (the Soul) into your father, transferred it into your mother, added there a body, and then thrust you into the world, for an everlasting heaven or hell.

An aporet, to whose views no credence can be given ! An argument resting upon the sandy foundation of tradition, the sayings of æolists, or base ignorance !

The views of the hylozoist, who credits matter and your parents as the causes of your existence, and those of the annihilationist, who denies a posthumus life, will not seem right to you : since the experience of humanity at large, allwhere and in all ages, has been that there is a prenatal as well as a posthumus existence.

To the buddhist, Right Views is a serious matter : to realize, even dimly, that there is a hidden yet patent and potent, silent yet thunderlike, WILL (call it cosmic or divine), and a lesser WILL (animal or human) productive of *Desire*, and through this of birth and death and rebirth, with pleasure and pain, joy and sorrow (the wheel of existence) is Right Views : a fast, rocklike foundation upon which a man can seat himself and solve every Whence ? Wherefore ? and Whither ? by looking to every quarter of his being. For, as a buddhist, you will look allwhither : not merely one way ; say, down the avenue of the abrahamidæ, which ends in the fabulous, jehovistic claptrap and seventh-day omnipotent weariness : the pure unproved assumptions of priests, which, in the mouths of laymen, remind me of the saying :

As the Prompter breathes,
The Puppet squeaks.

The adiaphora (the rites), so important in the eyes of some humans, the buddhist can cultivate, or not, according to taste, or the kind of sphere of life in which past desires and tendencies have cast him. But Right Views is a serious matter with him.

II. Right Aims.

"He aim'd at high designs, and so attain'd
The high designs to which his Spirit aim'd."

Your aim should be to become a true buddhist: a free man; not merely a buddhist layman. Suppose you realize that the duties of a householder, a "business-man," are impediments; and suppose, further, that you are so situated in life (having no aged parents, no wife and children, to support) that you can turn, soul and body, into the Path, and follow the Triple Gem, it is manifestly a right aim to do so. Nay, you are not serious, if you do not.

Once upon a time two men met, and the one queried the other: "Were you enlisted during the war [of rebellion]?" "No," was the answer, "but my sympathies were!"

Spare me: tell not me that your sympathies are buddhistic; for I know the difference between "sympathy" and seriousness.

Now, the right aim is not angelhood, which is within the reach of every well-disposed, sympathetic householder, but Buddhahood, which is within the reach of the serious only.

Right Aims include good wishes: you should wish that all men and animals may attain unto happiness; "all men," I say: "jews, turks, and heathens," as the christians used to describe the unbaptized and accursed of their god. You should not imitate the american rabble, the newspaper-rabble especially; who, seeing the distress and starvation of many of the poor in Europe, consequent upon the passage of the so-called McKinley bill, fell to rejoicing thereat. No, no; you must not imitate devils; for thereby you exclude yourself from the Communion of Saints: the only Communion worth your serious while. Your aims should be right and high, even though you be seated on the dunghill, or on the throne, or lying in the purgatory of

this life. With Right Aims you rise in the scale of being; with wrong aims you sink. You rise, I say, but in rising oftentimes pass through agonies and deaths. With Right Aims you are herebelow in the crucible of purification, in Purgatory; but with wrong aims, often in the brutally happy state of a money-grubber, glutton, pugilist, imbecile, or balladine.

It may take time, even what they call "an eternity," but depend upon it,

"Love answers Love, . . . some time, somewhere;

It may be here; it may be over there,
Where Devas sing, in heavenly courts
above.

Some time, somewhere, . . . Love answers
Love."

Reaction comes at last; even though incarnations intervene between it and its action.

Although you cannot hope to attain unto Divinity in your next birth, nevertheless aim high; so high as not to be born among animalish men. In the legend we read that the Bodhisat selected the best woman he could find to be his mother in his last enfleshment; and it is a word to the wise, that a son cannot be too careful in the selection of his mother.

Although it is a fact, it is not generally known that the merit of Right Aims are *in* the Aims themselves, and that thus their reflexive action comes, not from without, but from *within* and blesses man.

Now I must tell you what is wonderful; when your Aims are right and high, and seriously and uninterruptedly so, Devas come and salute you, "brother;" and you are then in the best society; aye, in society better than any met even at king's levee.

III. Right Speech. "I vow not to lie;" comes into consideration here. You should not soil yourself by lying, slander, tale-bearing, and black-mail. Newspaper-reporting should be infinitely below you: it is unmanly, it is trifling, it is anile. Seek where you will, but within the Communion of Saints you will not find a tale-bearing, prying, lying newspaper-reporter. The product of his pen, like the language of the stable, street-corner, and bawdy-

house (the foul, abusive, exaggerated, untrue language) is not for you. It is Wrong Speech. And so also is idle, vain, boasting converse.

Do not imitate the poet, Burns, who when seeing a wounded hare, which a fellow had shot, gave vent to his feelings in these words:

"Inhuman man! curse on thy barbarous art,
And blasted be thy murder-aiming eye;
May pity never soothe thee with a sigh,
Nor ever pleasure glad thy cruel heart."

For it is not Right Speech to wish a fellowman everlasting punishment, even for a murder. You should bear in mind that the killing of animals, and even of men, is according to God's word, the Bible, right and good, and that this teaching hardens many a heart born tender and humane, and not deserving everlasting punishment even for a murder. You should also bear in mind that the demerit of killing lies hidden within the act itself, ready, in its own good time, for reaction and painful, but not everlasting, punishment.

Let your speech be right, apt, and gracious, even though it fall upon deaf ears; since Right Speech is buddhist speech.

IV. *Right Action.* It is said in one of our sacred scriptures, that a "Buddhist Patriarch lives poorly, is meanly clad, and keeps up the dignity of his position by the *influence of his mind, his character, and his superhuman acts*;" and you can partially imitate him.

Right Action includes some of the Five Vows; for instance: "I vow not to take the life of any living being." As a buddhist you cannot accept the office of executioner; for you know that by the execution of a criminal, you liberate the doer from the instrument (soul from body), who then as a free, strong force can invisibly, silently, and therefore powerfully influence weak-minded, ill-balanced, and angry men to commit crime.

As a buddhist you cannot be a butcher, nor in partnership with one.

"I vow not to steal;" comes under Right Action. As a buddhist you cannot gamble, deal in "futures," "water"

stocks, bet, legislate for the few at the cost of the many, adulterate food and drink, and tax prostitutes; for it is Wrong Action. I have mentioned but few of the misdeeds to be shunned; others will suggest themselves to you.

"I vow not to commit unlawful sexual intercourse." A family consists of *man*, woman, and child: not of *men*, woman, and child. Now let that which is comparatively clean, remain so.

You should not mix your life with the life of any other man, though this is very common among the monogamic and civilized occidentals of Europe and America, and though, perchance, an ignorant, or conscienceless, woman invite you; for it is damnably profane. It is filthy; it is Wrong Action; it is unbuddhistic.

Let every man's harem, whether it contain one woman or a baker's dozen, be to you, as it were, a fiery hell; to stay away from which, is wisdom indeed.

The perfect buddhist is not a monogamist, nor a polygamist, nor a misogynist, but, in the best sense of the word, an *agamist*.

I call to mind a story told me by a brahman. A friend of his, a young ascetic and hermit, of goodly air, sitting meditatively in a solitary place, found himself surprised by a young woman. She, seeing his sweet countenance, became kindled with propagative desire (against which, since it is *natural*, nothing can be said, except that it is not *spiritual*), and under the influence of this desire, and the usual deep, unselfish concern for the continuation and welfare of the human race characteristic of it, let fall her very airy garment, remaining silent and motionless and clothed with nothing but space. The ascetic found himself between the horns of a dilemma: the first of which was, his vow of chastity, and the second, his fear of the woman's curse; the latter, from a hindu point of view, being a most dangerous and death-*doing* matter. Beads of sweat had begun to gather upon his brow, when a happy thought struck his mind and was forthwith put into words.

He looked smilingly at her and said gently: "Mother,* how beautiful you are; I shall pray to Brahma to cause me to be reborn through you hereafter."

This so pleased and undid the woman that she picked up her clout, and went her way.

The action of this ascetic illustrates Right Action: buddhist action. He escaped the lust; he escaped the curse; he made the woman happy by praising that in her, in which he himself excelled.

"If you can neglect Your own appropriaments, but praising that In others wherein you excel yourself, You shall be much beloved here."

"I vow not to use intoxicants and narcotics." The use of these poisons for strictly medicinal purposes cannot be said to be wrong action. But there are intoxicants and narcotics as bad as, and sometimes worse than alcohol and opiates; as, those of dress, "society," lust, fame, notoriety, money, and the like. You can any day on the street find men and women intoxicated with the notion that the attention of the whole community is centered upon the necktie or shoe of their ill-dressed, unartistic, unnatural selves.

Brethren: sell not your spiritual birthright and dignity for a mess of sensual pottage: the applause of the vulgar.

As illustrating wrong action I might mention that a friend tells me that the minister of the christian-swedenborgian sect ("New Jerusalem Church") in Pittsburgh, Penn., gives not only music- but also dancing-lessons to his parishioners. Can you imagine a *serious* man, one fit to lead his brethren into the Path, say, a BUDDHA, a Sankaracharya, a Nagasena, or a Moses, giving music- and dancing-lessons to an already heedless, frivolous, intoxicated mankind, needing more than anything else earnest exhortation and edification? Again, can you imagine a serious man gormandizing and guzzling in church-kitchens, whirling about gluttoned, boozy, and amorous in church-ballrooms, or sitting closeted with voluptuous women in church-agapemones,

*Ascetics address every woman, be she 5 years of age, or 55, as Mother.

as is done everywhere throughout the length and breadth of this christian land?

V. *Right Livelihood.* Livelihood by fair means is the sense of it. A buddhist monk cannot beg, dig, give dancing-lessons, and the like, for his livelihood; but he can teach for it.

The layman that honors the Triple Gem will honor himself by giving the bhikkshu the rags wherewith to hide his nakedness, and protect himself against inclement air, and the little food wherewith to sustain the flame of life.

A layman gains his Livelihood by fair means when to gain it he does not pervert justice, use false measures, misrepresent his merchandise, rent his property for cruel or immoral purposes, manufacture and sell injurious articles, adulterate eatables, stir up strife to gain fees, begin war for gain, slaughter animals for food, publish obscene and false "news," etc. By Right Livelihood you hurt neither others nor yourself. High thinking, plain living, and harmless work, should characterize every son of the BUDDHA.

VI. *Right Endeavor.* This means that you should avoid the evils which you have done; and that you should avoid to set the hells agate by essaying to do those you have not yet done. It means also that you should repeat the good works which you have done, and do others which you have not yet done.

A compassionate heart will dictate to you an unceasing Right Endeavor to decrease your selfishness or badness and to increase your unselfishness or goodness. You should, however, not increase the selfishness of others, by indiscriminate unselfishness. Your aura of life should, to the weak and erring, and to your inferiors, in the scale of being, *who can feel and enter into it*, be as it were an elysium.

There will be those that cannot see and feel the beautiful, love-giving, life-giving radiance of your life; yea, there will be those that cannot see and feel anything but what seems ugly, hateful, and deathly about you: but that is not your affair.

Neither you, nor an Arhat, nor even an august BUDDHA, can cure incurable blindness, or vivify mortification. Your endeavor may be super-human but it cannot be super-natural. The viper is still a viper; the fox, a fox; the skunk, a skunk; and the tiger, a tiger; though your life's love scorch their very skin and make them pant from the glow of it. Like the peasant in the fable, I have, out of pity, warmed a frozen adder in my bosom; but it did not humanize him, for, when limbered, he bit me. My endeavor was right, but misplaced. I turned a deaf ear to my Guardian Deva, and had to suffer for it; not heeding former experiences of a like nature.

VII. Right Mindfulness. Your effort to obtain mental balance, to find your Central Self, your Guardian Deva, is Right Mindfulness.

"Truth is within ourselves: it takes no rise From outward things, what e'er you may believe.

There is an Inmost Centre in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception: which is truth.
A baffling, and perverting carnal mesh
Blinds it and makes all error, and, to know
Rather consists in opening out a way
Whence the imprisoned splendor may
escape

Than in effecting entry for a light
Supposed to be without."—BROWNING.

Consider the origin of your body, its composition, its impurities, its end, and learn that it is not worth your serious while to love it so as to pamper to it, nor hate it so as to mortify it. The buddhist path is the *Middle Path*, because it runs between the two extremes of sensuality and mortification.

It is Right Mindfulness to realize that love and hate, pleasure and pain, are transitory; and to guard the mind against material thoughts and desires. It is Wrong Mindfulness to speculate about events that may have occurred a million years ago, or that may occur a million years hence, and neglect the duties and opportunities of the present.

A spiritist once related to me how his "control" had minutely described to him the future, dreadful end of this globe by solar heat. He seemed much put out when I told him that, as far as

I am personally concerned, the drying-process might begin to-morrow. I have no business-interests here, do not wish to propagate myself, and do not thank anybody for propagating me. I called his attention to philosopher Schopenhauer's statement that the reason why lovers seek solitary and dark places is because their Central Self (of which they are ignorant) makes them dimly conscious that they are about to join in criminal conspiracy against some unborn, devachanic, Soul; and hence the shame and the hiding; and that since, in a globeless ether, there could be no dark places for conspiracy, with its consequent miseries, the Soul would remain in its pristine glory and happiness.

I would earnestly beseech you not to commit the blunder of those moral failures, who, glutted with food and drink, in easy-chairs before genial hearths, chatter about "esoteric" doctrine, telepathy, Mahatmas, the Seventh principle, and the New Jerusalem, while their animals without, are scorched by the noon-day sun and stung by swarms of insects, or shivering in wind and snow, hungry and tired, or perhaps, in the hands of the butcher, are having their life's blood shed for their selfish selves: for it is Wrong Mindfulness: it is unbuddhistic. These foolish persons fancy themselves fit companions for Arhats; while they are unfit for the companionship of the poor, greasy, illiterate tibetan yak-driver, who bows his head at the bare mention of the Grand Lama, and treats the kicking, butting yak with a patience that made Bonvalot express his admiration. You should give nothing for that man's morality whose very dog and cat are not the better for it.

VIII. Right Meditation. This is the last and highest step in the Noble Eightfold Path; and it is useless to essay it before the former have been taken. By Right Meditation the mind becomes serene, clairvoyant, clairaudent, and super-human in power, and finally attains unto that state of mind and heart, which is the grand mystery of materialists and religionists alike, the state of NIRVANA.

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