

# THE BUDDHIST RAY



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



## GENERAL INFORMATION.

### “Reverence to the Holy, Immaculate, and Omniscient Buddha.”

§ The TEACHER of the doctrine of enlightenment, the BUDDHA GAUTAMA, was born at Kapilavastu, India, about 600 years before the christian era. Seeing the ills to which all men are subject, and desiring to find their cause and remedy, He gave up His right to the throne of the sakyas, in the 29th year of His age, and became an ascetic; investigated for many years the philosophic and religious systems of India, and practiced the rites and austerities in vogue. But realizing the worthlessness of both ascetic and indulgent religion, He betook Himself to meditation, and obtained thus, after a long and intense effort, while seated under a bo-tree, enlightenment and spiritual peace, that is, NIRVANA. After this He went about for 40 years, teaching His Gospel of Enlightenment and Justice, making many disciples, and in the 80th year of His age, thus, 40 years *after* His NIRVANA, died at Kusi-nagara, India.

§ Under the bo-tree the LORD BUDDHA discovered: 1. the miseries of existence; 2. the cause productive to these; 3. the possibility of the destruction of this cause; and, 4. the way to destroy it.

§ He saw and taught that every being, high or low, human or animal, while transmigrating in any of the material, semi-material, or non-material worlds, is subject to alternate misery and illusive (impermanent) happiness, and that lasting bliss is to be found only in NIRVANA. He saw that the cause of transmigration, with its miseries, lies in the Will-to-live-for-to-enjoy (*Trishna*): and that, when, through enlightenment, this Will ceases, NIRVANA is attained, and death puts an end to further existence by putting an end to the mask (“persona”) of man.

§ “To be at sea,” in the buddhist sense, means to be transmigrating: it means the same as “to be in hell”: especially in the lowest of all hells: *this* world. “To be on land,” means to be on the road to NIRVANA.

§ The BUDDHA’s teaching is a philosophy, an “approach to enlightenment:” not a religion: an *Enlightened human mind* is greater than angel and god; *Intuitive reason*, above priest and revelation; *Self-control*, better than fasting, self mortification, and prayer; *Charity*, more than sacrifice and temple; *Contentment* in (voluntary) rags, sublimer than heaven; and NIRVANA above worlds and solar-systems.

§ The chief doctrine of the BLESSED BUDDHA may be summed up in one word: *Justice*. The secret of the existence of any being or thing, anywhere, or in any state, good or bad, high or low, lies *within* itself. This is the doctrine of Cause and Effect or Action and Re-action (sanskrit, *karma*); which may be summarized in the words of Cicero: “What you sow, that you must mow.” The Doctrine of Enlightenment discredits the creators and saviors, angels and devils of *all* religions, as the causes of the beings and things, or states and conditions, in the Universe, and finds them *within* these; nay, it finds the cause of the Universe *within* itself.

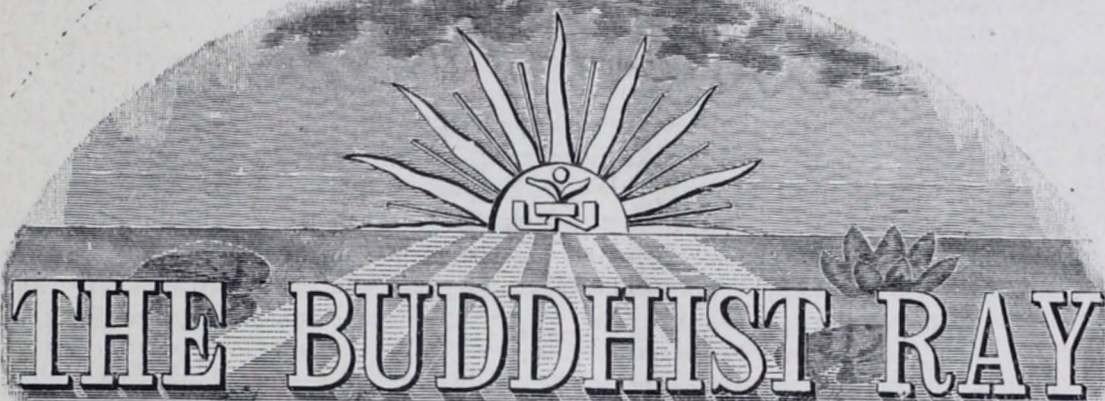
§ The most advanced theories of modern science are in harmony with the fundamental teaching of the LORD BUDDHA: evolution, not creation, is the teaching.

§ *Mental culture, not mental death*, is the buddhist watchword: obedience, then, to supernal or infernal deities, or their earthly representatives, forms no part of the buddhist scheme of salvation. The buddhist asks no favors, and expects, according to the law of the Universe, to reap only what he has sown.

§ Self-improvement, the philosophy of life, the nature of man, cause and effect, and altruism, are subjects of primary importance to the buddhist: priestly juggleries (prayers, genuflections, revelations), mesmeric and magic or illusory phenomena, ghosts, angels and gods, are of secondary importance.

§ The secret or esoteric doctrine of the BUDDHA has not been published: it is a matter of the Higher Mind of man, and can be found only there, by he disciple himself. The MASTER diverted the attention of His disciples





# THE BUDDHIST RAY

BUDDHA DHARMA SANGHA

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## Pivotal Men.



MAN gets tired of the world, withdraws into an Italian wilderness to become an anchorite. Ignatius is mediumistic, and by concentration of mind

and fasting, he becomes soon a focus for occult manifestation.

Another anchorite, not mediumistic, stumbles upon him, and struck by his inspiration and phenomena, becomes his disciple. In time, other anchorites join, and a cenobitic community is formed, with brother Ignatius as its head: since the "Almighty" speaks through his mouth.

In time, Ignatius dies, and brother Faustulus, his first disciple, becomes his successor. New brethren are added; the cave proves too narrow; huts are built; and in time these are enlarged, until there is an almost impregnable monastery. Brother Faustulus is not a medium; and the new brethren hear but recitations of the inspirational utterances and wonder-works of the departed St. Ignatius; slightly

exaggerated by admiring and romantic minds.

Brother Faustulus departs; and there is a light struggle for the vacant chair. Worldlings have crept in among the saints; and it becomes imperative to make laws. Devil and law always go together: no devil, no law; no law, no devil. But the newly framed law does not please brothers Pius and Modestus; who get a following, and secede; and form an independent community. And in a like way, communities multiply; laws and regulations also. For idlers, vagabonds, and criminals become inmates, to escape work and justice. The foxiest and worldliest become abbots. The monasteries increase in number, wealth, and power, and the abbots become the rivals of princes. The sayings and doings of St. Ignatius have meanwhile spread abroad; and have through interpolations and suppletories by the brethren, grown to goodly proportions.

Moslems, Jews, and pagans are everywhere round about; and their gods, *logia*, and legends have begun to creep into the missal. Osiris-Allah-Jehovah, the father; Isis-Miriam, the mother; and Horus-Isa, the son; prove helpful to the monks; for the first tender shoots of the "Word of God" begin to show themselves; so also, those of powwow and diablerie.



The ambitious, worldly abbots begin to read extracts from magic and "holy" books to the brutal and illiterate princes. And pat to these readings there is a voice heard from a hole in the ceiling: "This is my beloved son, hear ye him!" At eventide, the princes are taken to the monastery gate, where, in the distance, running among the trees, they see figures in black, with horns, and fire-brands. "*Diaboli!*" At dawn, they see figures in white, with flaxen hair, flit about in the corridors. "*Angeli!*" And they tremble and obey.

In the meantime, the "holy" quill-drivers are busy stealing from moslem, jew, and pagan; and having stolen their all, the black magicians, liberticides, and assassins begin atrocious persecutions: inciting the brutal nobles and princes against them. The power-fullest abbot becomes Bishop of Rome.

The "sacred" scriptures continue to grow and multiply by "precipitations." The Messiah of the jews has been incorporated. And to make himself the legitimate successor of a jewish fisher whom he feigns to have lived a thousand years before, the great Psychopomp has the "sacred" books antedated, the classics interpolated, and romances about Palestine circulated. Those devil's blackguards, the crusaders, bring home, by inspiration, pieces of the "true" cross, Joseph's eye-tooth, the crystallized tears of Mary, the holy coat, etc., etc., and the priests look wise and distribute them among the *wealthy* baptized.

Satanism reigns triumphant; indulgences are sold in open market; the darkness thickens; and half the world begins to groan. The Bishop of Rome has now become the great Claviger, the successor of "Peter;" and the other powerful abbots, cardinals, archbishops and monsignori. Rome is a den of forgers, whoremasters, and poisoners. To be invited to dine with the Holy Father means to be invited to your execution. The Holy Father himself eats by mistake a poisoned dish and dies. The Holy Father's natural daughter becomes pregnant, but she does know whether by father or husband. The Holy Father contracts sy-

philis, and it is given out that the "wind" has infected him. The Holy Father confesses himself to an astonished prince (Pico di Mirandola?) to be an atheist. St. Brigitta, a swedish medium and nun, visits Rome, and after a short sojourn there among the high dignitaries of the church, she tells the Claviger inspirationally, that the holy city is a den of villains, he himself being the arch-villain. And about two centuries later, Savonarola, an italian medium and monk, echoes her, and is burnt alive for it.

Holy rascaldom has mary an Ignatius in its bosom, and so it comes to pass that many occult phenomena occur; which are attributed, at one time, to the "mother of God;" at another, to Old Clootie; as it suits the crafty mystagogues.

As time runs on, our ecclesiastical Octopus collects the "sacred" books, the *biblia*, and after much ado, selects a few of them as canonical: the "Word of God." The composition of a jewish medium, interpolated with a few christian phrases, and called the Revelation, forms the tail-end of this "sacred" macaroni. Luther swears that it is not a christian book, but the wily priest retains it in the canon. In time some of the rejected manuscripts are collected and published as the Apocryphal New Testament, though they were composed by the "holy" penmen.

Copies of the "primitive" revelation are hidden away in ancient monuments, sepulchres, and buildings for future archæologic discoveries and to do duty as christian evidences!

The lying monk fabricates cock-and-bull stories about the persecutions of the "primitive" christian by the pagan roman; as though in a republic or empire composed of scores of antipodal religions, religious freedom were unknown. The lying monk tells how the pro-consul crucified, or cast the christian maiden before the lions in the circus, and then sat and enjoyed her agonies. But we know the pro-consul only too well to believe the story: had he had a christian maiden in his hands he would have taken her to his home for the propagation of little pro-con-



suls. "Jews, turks, and heathens" do not use christian maidens for lion's feed, torches, or vivisection. Such devil-deeds are christian, and *only* christian. It is in christian Spain, France, and England, and by the christian priest, that this maiden is, as a heretic, first racked, and then burnt at the stake. It is in christian New England, and by christian protestants, that this maiden is, as a witch, put under a board with stones upon it, until her young and innocent life is crushed out of her. Find us the like in the two-thousand six-hundred years history of the "godless" buddhist, and we will come and roll ourself in the dust before you, and kiss your feet. At the late "Great Moral Show" in Chicago, bishop Newman said: "Out of the religion of the buddhists have come assassination, thuggery, robbery, and thieving." He should have added: "but not the racking, crushing, and burning of christian and jewish maidens and pregnant matrons."

The buddhist saint says: "My peace I give unto you." And the abbot adds: "I have not come to send peace, but a sword;" and this thoroughly expresses his mind, when, armor-clad and sword in hand, he reads the missal. The oriental ascetic says: "Lay not up for yourselves treasures upon earth." And the abbot, with the cloister coffers in mind, adds: "The laborer is worthy of his hire." The continent, naked, oriental hermit says: "In heaven they neither marry nor are they given in marriage." And the rotund, amorous friar Abelard, having his sweet mistress Heloise in mind, adds: "Jesus loved Martha."

In later ages, good protestant christians wrestle with these queer texts; and when they fail to reconcile matters irreconcilable, they conclude that there is in them a mystic sense; and then they bestir themselves to draw it out, which they accomplish in this way: *they get out just what they have put in!*

Many reformers arise. They do not however withdraw into the wilderness and begin their own reformation in an ascetery. They are lovers of dominion; and begin their reformatory work

*a la* Henry VIII, John Calvin, and the Puritan Fathers: by devil-deeds, which intensify the tortures of humanity begun by the romanists. They are ardent champions of that manna of the protestant, the Bible; because therein they see themselves reflected in seducer Abraham, liar Jacob, adulterer and murderer David, and in many other of the "friends of God."

The "primitive" christian church is an italian corporation, and antedates the *New Testament*. Hence it has always held itself superior to that "inspired" volume, and in fact to the syncretisms of the whole Bible. Some popes have been rabid haters and cremators of *hebrew* bible-manuscripts. And the indifference of their church to the study of the judeo-christian scriptures, to laical study especially, has a good reason, though it is not that given by the initiates of the hagiocracy.

The chronology of the church reads well: the events of the years 1—1894, read *forward*, in church-history, seem to be a chain of unbroken links; but read *backward*, in original documents, as in Edwin Johnson's "Rise of Christendom," the chain breaks and the links disappear in pitchy darkness, before you get backward 600 years.

In 1177, in the palace of St. Marks, Venice, the Pope literally plants his foot upon the neck of the prostrate emperor Barbarossa; and in 1870, he is heralded infallible: a Pivotal Man, upon whom the world depends for salvation.

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In the last century, a swedish medium publishes a number of theologic works, said to contain the "spiritual" sense of the Bible. In these dreary quartos there are, here and there, interspersed, accounts of his intercourse with the inhabitants of the invisible world. Also, a hint that in Central Asia, then a *terra incognita*, High Angels guard the Lost Word, and permit no christian to approach it. Emanuel Swedenberg does not proselyte, nor does he organize a sect. Upon his death, some englishmen found the Theosophical Society for the study of his writings. But as the average eng-



lishman soon wearies of life, if he has no one before whom he can roll himself in the dust, once a week, at any rate, so our primitive theosophists resolve to disband and to establish the New Jerusalem spoken of in Swedenborg. They baptize and bless one another, eat bread and drink alcohol, compile a liturgy, and roll in the dust before Jehovah-Jesus Trifrons, "the *only* god of heaven and earth." And then, with the confidence characteristic of the western brahman, they proclaim that "the *only* god of heaven and earth" has founded the New Jerusalem spoken of in the Bible; and invite the king of Prussia and other dignitaries to "join the church;" but they show themselves still good protestants in this that they do not invite the Pope, the very first man a buddhist would have thought of, as standing in need of salvation. Our New Jerusalem increases a little, quarrels a great deal, divides and subdivides, there being many a little abbot that wants to rule within its peaceful walls. One party secedes, and announces that the writings of Swedenborg were not written by him but by "the *only* god," and that they are therefore infallible. The swedish medium has become a Pivotal Man, upon whom the world depends for salvation.

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At a farm in New England, two brothers are found to be mediums for occultic phenomena. Their fame is noised abroad, and a newspaper in New York sends a correspondent to investigate and report. There he meets a russian lady, a spiritualist and medium, who attracts his attention because of the strange phenomena that occur in her presence. She is a jovial, brilliant bohemian, and is as deeply interested in occultic matters as himself; and the two become fast friends.

Py and Lye they form a theosophic society for the study of oriental and occidental occultism; and compile a macaroni on occult matters, and mis-title it "Isis Unveiled;" since that goddess is not unveiled in it.

The death of a tramp-baron, who makes them the legates of his cadaver

and an empty trunk, and the cremation of the former with "pagan" rites, delights the editors, advertises Olcott and Blavatsky, and makes the churchlings hysteric for a month.

After a time our friends leave for India. There they learn the doctrines of karma and re-incarnation, and accept them. Olcott becomes a buddhist, and Blavatsky publishes the *Theosophist*. The orientals are attracted by its stories of Adepts, Rishis, Arhats, or Mahatmas. As usual, in the presence of the lady, phenomena occur; and *it is said*, when conditions are unfavorable and friends too importunate, even miracles.

The christian missionaries (pious souls!) breathe biblical curses upon the two strangers for their support of paganism; and the Society for Psychical Research investigates and reports (not however upon a quick-anatomy of the lady herself, which would have been valuable, but upon hearsay) that there is nothing save coggery. A german-american doctor, two french vagabonds, and a hindu "chela," cogg a good deal; and our lady gets the credit for it. Madam Blavatsky leaves India in a skurry, and flees to Europe, where she founds a branch society and publishes *Lucifer*, which proves a great favorite among the clergy. And with the aid of several persons she compiles another macaroni, and mistitles it the "Secret Doctrine;" though she knows very well that no secret doctrine is ever made public to the omnium gathering of the occult or of the orient. In "Isis Unveiled," published before she became asiaticized, she teaches that man incarnates but once; in the "Secret Doctrine," published afterward, she teaches that man incarnates thousands of times. In the former she is a spiritualist; in the latter, a buddhist. She seems to fancy that buddhist is not synonymous with buddhist; though Hardy, the missionary, nearly fifty years ago, never used buddhist, but always buddhist and Buddha in his translations of the jai. The orientals smile; but with her cavalier verbal fluency she retorts that they are Dry-as-dust, and know nothing about vital



matters; and her disciples, the english, irish, and american pundits, whole-souled boswellians, swear that she is in the right. THE BUDDHIST RAY says jokingly: "Do n't call Madam B., a buddhist, but a budhist;" and she quotes it approvingly in her *Lucifer*.

The T. S. grows; but many undesirable characters (fools, back-friends, and damnable both-sides rogues) creep in; and, partly to get rid of them, and, partly to strengthen herself, she forms an "esoteric" section. But some impostors in Boston style themselves "esoterics," and the term stinks in her nostrils; she substitutes "eastern:" the "eastern" section, though it is distinctly a western affair.

She has a very large prominent blue eye, beautiful as the welkin; which signifies physionogmically, shortsightedness; and this defect is intensified by a short, chubby, nose; two defects which taken together signify, want of the knowledge of human nature. She is very "Intuitive:" nearly all women are said to be so; and the value of that faculty in them, unsupported by Human Nature, may be seen in the records of our american divorce-courts.

The very rogues our lady seeks to get rid of, are admitted by *herself* into her "eastern" section. It roils her exceedingly, and she weeps and swears by turns. Her chauvinistic admirers, whose physionogmic knowledge equals that of asinegos, wonder why the Masters do not warn her against the rogues; as if they could add what is technically known as Human Nature to her physionomy. And when they speak of it in her presence, our ready-witted lady replies:

"If thou findest a hungry serpent creeping into thy house seeking food, and out of fear thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the fainthearted and the selfish."

Truly feminine wisdom! When a woman, contrary to ripe advice, marries a fool or a scoundrel, discovers her blunder, complains of it, and is told that she was forewarned, that is the kind of rejoinder she makes.

The western pundits of the "eastern" section, say the rejoinder is tibet-

an wisdom. But the tibetans do not feed the little asp until it becomes a huge boa that crushes them in its coils; nor the tiny imp, until he becomes a brobdingnagian demon that swallows them. Under the influence of this kind of feminine wisdom we have, with the direst effect, fed asps and imps with the cream of love. Now, since it would be unbuddhistic to starve them, we purpose hereafter to feed them with the skim-milk of love; which will keep them within proper stature and manageable. Some one has truly said: "the insolence of the aggressor is usually proportioned to the tameness of the sufferer." This *is* tibetan wisdom.

The Sages in the Himalayas, Tibet, do not take serpents into their caves; nay, they do not take even the Grand Chelas of the "eastern" section into them! They do not believe in the clinkum-clankum of "universal" brotherhood. Their wit is not a mere after-wit, but a clear fore-wit; and that is the reason *we* revere them.

Our Grand Chelas in the Himalayas, N. Y., give out to the believeful that Blavatsky is a nearly omniscient clear-seer, who knows the content of a letter long before it reaches her table; but they omit to add that she does not know the man who wrote it, even after she has read it. Hence the admission by *herself*, of fools, carpet-friends, and rascallions into her very adytum. A truly feminine proceeding! The rogues give their word to keep her smock-secrets; but being rogues already in their mother's womb, they do not keep them; and her enemies get them all. The brethren of the Society of Jesus, who are great lovers of white magic and smock-secrets, are early initiated; and they enjoy hugely the "eastern" instructions and secrets they privately receive; but show themselves, as usual, undisciplined, unintuitive masculine minds in this, that they do not return the compliment by giving some of their western secrets into the custody of the "eastern" section. Passingly, it is pleasant to have one of these brethren in the house, as your wife's confessor!

It is reported that our lady is good-hearted, humane, severely industrious;



which we do *not* question ; but these graces make no one a longsighted, pansophical Mahatma. It is safe to say, that had it not been for her american colleague at Adyar, the Society would long ago have become extinct. We are aware, that the Grand Chelas and their camarilla will poohpooh this ; but as they have an ax to grind, we can account for it without the aid of the stars.

After many ups and downs, much labor and suffering, our Arabian Bird dies, and her earthly tabernacle is cinified. Now the teaching of Swedenborg, that the *love of self* and the *love of the world*, are the fundamentals of hell, are verified. For the Grand Levites, who have hitherto made the caprioles of woman's fancy their study, and have had no time to castrate the desires of the flesh, begin at once a struggle for supremacy. To compass their end it is necessary to make (1) a Pivot of the departed Apostoless, and (2) Fulcra of themselves upon which the Pivot turns and moves the whole theosophic machine : "Isis Unveiled" was not compiled by Blavatsky and Olcott ; the "Secret Doctrine" was not compiled by Blavatsky, Fawcett, M. Chatterjee, and Subha Rao : they are the outbreathings of the Gods. *We* are the successors of "H. P. B.," the Gods breathe now exclusively through *us* ; therefore, tremble and obey !

Monstrous "occult" stories, which tend to make weak minds weaker, are published in tracts and magazines by the wily "brahmans ;" and are sedulously circulated among the women and children of the Society ; and the inveracity is instilled into their minds, that those who doubt Blavatsky are jesuits and depraved souls, on the downward, left-hand path. And here is a memorandum : an old lady comes to Santa Cruz and tells the faithful that "H. P. B." is now incarnate in—*an* *l* as—; and that she will, in the near cataclysm, appear as a Grand Mahatma to save the "good" of the "eastern" section ! Ye gods of Rome and of the New Jerusalem !

Here is an obstacle : our lady's colleague is still among mortals ; and he knows her, and many a secret, and the

aspirant abbots, too. He refuses to cheat the orientals ; to "precipitate" mahatmic letters ; to dress out Babula as a tibetan Sage to spook about after dark and frighten innocent hindu women and children. And so it comes to pass that "theosophy" does not flourish in the Land of Theosophy ; that our theosophic abbots hate col. Olcott, and that we awake a fine morning to read his resignation in the *Theosophist*. We suspect at once the abbots of art-magic ; and we turn for information to our office-cat, who is an initiate of the IV° of the "eastern" section.

After some coaxing with cream and beef, this blackguard mews : "My masters sent a secret messenger to India to force the Colonel to resign, to make room for themselves ; but when they discovered a good deal of opposition on the part of the exoteric theosophists, they sent this telegram to him : 'The Masters [in Tibet] want you to withdraw your resignation.'"

Axel Oxenstjerna, the illustrious swedish statesman, wrote ;

"SELF-INTEREST is like an accursed dust which the Demon casts into the eyes of a man, so that he knows neither justice, nor duty, nor honor, nor friendship."

This scurvy trick, and the publication of "mahatmic" letters, arouses the President-Founder a little, and he hints publicly that these letters are the forgeries of the slyboots.\*

The T. S. has become a nest of tricksters and sacrilegious forgers : a christian sect ; the compilations of a woman have become an infallible revelation ; and the good woman herself has become a Pivotal Man, upon whom the world depends for salvation.

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#### THE BUDDHIST PIVOT.

The dying BUDDHA said : "O Ananda, be your own light and refuge ; seek no other. Let the TRUTH be your light and refuge ; seek no other. O Ananda, whosoever now, or after my departure, remains his own light and refuge, and seeks no other ; whosoever lets the TRUTH be his light and refuge, and seeks no other, the same shall be accounted my true disciple."

\*"Theosophist," Nov. 1893, p. 110.



Agnostic Journal.

## Solomon's Successor.

BY LEX NATURÆ.

**P**ROF. Johnson, I understand, states that christianity is based upon falsehood, fraud, and imposition.... The gullibility of the human race is proverbial. Imposture after imposture had been blindly swallowed and retained until the medicinal application of the critic enabled the poor deluded mortals to throw them up. Christianity is popularly believed to be about eighteen centuries old; hence its true origin might be considered to be lost in the mists of antiquity. It is not always the case, however, that the nearer to an event the more is generally known about it... We do not require to go beyond our own island for an example of this. We can refer to the rise and progress of freemasonry....

It would be supposed that freemasons themselves would know more about the origin and history of their institution than the outer uninitiated public; but such an idea would be wrong. From the Worshipful Master to the youngest initiate it was a case of the blind leading the blind. Up to the middle of the present century they supposed their institution and ceremonies dated back to at least the time of Solomon, while some even went as far back as Moses; but the enthusiast went to the creation [Adam]!... As bad luck would have it, this earth of ours, which has produced so many curious and wonderful things, evolved the masonic critic about 40 years ago. He went boring about the foundations of the freemasonic fabric, and tower upon tower came toppling to the ground, being built only upon the sand. The rains and winds of scientific literary criticism were too strong for them.

Prof. Johnson states that the proper way to trace out the truth in history is to go backward. This axiom was enunciated by some of the masonic critics a quarter of a century ago; and while the ordinary freemason has no difficulty in believing his institution has stood the battle and the breeze for thousands of

years, his literary brother cannot find evidence of its existence prior to the last century. The long geneological tables of masonic Grand Masters, from St. Augustine to Christopher Wren, have all been washed away by the waters of masonic literary criticism. Even the hereditary Grand Mastership of the Roslins, so dear to the scottish brotherhood, has had to follow suit. Not a masonic Grand Master in England till 1717, and none in Scotland till 1736, even though volumes enough to fill the "Great Eastern" could be produced as supporting the baseless pretensions to the contrary.

Falsehood, fraud, imposition, interpolation, and forgery, all had a hand in the pie in connection with building up masonic pretensions; while the allegorical was taken as literal by the multitude. The institution flourished, however, because it had some good in it. In A. D. 1738 (just when it had attained its majority) it was anathemised by pope Clement XII, because, as he says, men of various religious persuasions were in the habit of meeting together amicably under its banner as brethren. The principle and practice of religious toleration did not please the pontiff, so he shied his bull at it. The young society went on conquering and to conquer, nevertheless. It appealed to human nature in various ways; hence its success. It introduced a masonic hierarchy in every village where a masonic lodge was formed. The Worshipful and Right Worshipful Master was king *pro tem.*, among his fellows, while his wardens and other office-bearers were princes. The Pope and his cardinals and bishops were as nothing to the Grand Master and his following. The man-milliner had as much scope in the one circle as in the other. Whether the Pope or the Grand Master will go first, is a problem for time to solve. Were it possible for both to clean their stables and live after the process, the fact would give further proof of the evolution of humanity from the lower to the higher. By and bye it is to be hoped men will accept their education undiluted with the untrue and the unnatural....





# The Buddhist Ray

A MONTHLY MAGAZINE

DEVOTED TO THE LORD BUDDHA'S DOCTRINE OF ENLIGHTENMENT.

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



## NOTES.

**S**AYS the (Greensburg, Ind.) *Argument*: "THE BUDDHIST RAY is devoted to the buddhist religion; and the price is only 50 cents. It will repay careful reading. The principles it advocates are the very best."

—We hope that our friends will not fail to read Edwin Johnson's work the "Rise of Christendom." It is sold by Watts & Co., 17 Johnson's Court, Fleet St., London, E. C. Price 7s. 6d.

—"Christianity is too far removed from buddhism and similar beliefs to be placed side by side with them; and we can only regret that so wise and so estimable a man as Sir Wm Dawson, should have allowed himself to recognize the Fakeer Show at Chicago, by preparing a paper to be read before the members."—*Halifax Critic*.

—"The arch-deacon of Northern Japan has been assaulted by the populace, and it is said the police refused to protect him. It is curious that the missionaries of 'peace and good-will' draw ruin on themselves nearly everywhere they go."—*Freethinker*.

—We read in the *Two Worlds*: "One of the later documents [of the 'eastern' section of the T. S.] gives a cock-and-bull story of a yogi having seen a true Mahatma in the Himalayas [N. Y.?]. The Mahatma was perfectly naked; his eyes could not be looked at; his touch was like an electric shock; and his body, though it looked like butter, was hard as steel. He told the yogi that H. P. B. was sent by the Mahatmas, and she was now very high up, but Olcott was far inferior to her, and that a change must be made in the work in India, but not in Europe and America." The wily theosophic abbots!

—"A critical edition of the pali text of the great compendium of the buddhist scriptures, the Visuddhimaggo (the Way of Purity), by Buddhaghosa, edited by Prof. Warren of the Harvard University, is now passing through the press."—*Luzac's Oriental List*.

—"Our next study in comparative religions will be 'Buddhism.' Every one who has read the 'Light of Asia' ought to be interested in knowing something more of the religion of whose teacher's life that poem is a portrayal."—*Kindly Light*.

—The *Humanitarian* for December relates that the Anti-Vivisection Society has just sustained a severe defeat. The Society for Promoting Christian Knowledge published a book by a practical vivisector. The anti-vivisectionists of the Society were urged to ask the withdrawal of the book from the Society's list; and they humanely did so; but the Standing Committee decided against the withdrawal.

—A member of the Ohio legislature has introduced a bill to chloroform and vivisection murderers. The fiends are becoming more and more bold; and they will after a while demand all foundlings and orphans for their hellish practice.

—The death of the famous Professor Tyndall through an overdose of allæopathic medicine, is a new plume in the cap of the grand old woman's school of medicine. Brethren, stick to the little homœopathic pills, and die a natural death.



—"How do you tell a genuine, occult, or precipitated epistle from a written one?" asks a correspondent. The letters of the precipitated epistle are *in* the substance of the paper, like a water-mark, and cannot be erased; while those of a written, are *upon* the surface of it, and can be erased. Besides, in the latter case pen or pencil depressions may be found on the backside. When you get a "precipitated" epistle from the Miracle Section of the T. Society, all you have to do is to put it under a microscope, and with a pen-knife scrape a letter or two; you will then find that the coloring matter is *upon* the surface of the paper, and not *in* the substance of it. There are other tests, but this is the simplest. The following is a genuine, precipitated letter. We carry it in a golden locket, suspended by a triple thread, on our breast. It is a powerful charm and guard against shells, spiritualists, and other dark brothers. Only the pure, i. e., the "swastikas" of the Inner Group, are allowed to see and touch it. Thus far, no woman has been allowed even to look at it:

The Himalayas, Tibet.

To the Esoteric Theosophists in America:

The Miracle Section of the Theosophical Society and its life in America depend upon William Q remaining its Boss Chela. The day William Q resigns, J. J. will be virtually dead for the yankees. William Q is the golden link between the two Manas: the yankee and the tibetan. William Q is the best man, and Olcott, the exoteric buddhist, should obey him. Olcott may remain President of the Exoteric Section of the T. S., only while he obeys William Q. Dixi.

JOT JODKUL...  
Lord Mahatma.

P. S.—If the editor of THE BUDDHIST RAY, or any other simple-minded exoteric buddhist, should manifest symptoms of pledge-fever, let William Q show him this letter and impress it upon his mind, so that he may be made to tremble and obey. Give my love to Annie B., the Chief Secretary of the Inner Group of Swastikas, Recorder of the Arcane Teachings, and Preserver of the Great Auric Egg. Dixi. J. J.

"Pledge-fever" is an esoteric theosophic term, and is synonymous with "fool-fever," says Blavatsky. It overtakes those that pledge themselves to obey the alleged chelas of alleged mahatmas, and is characterized by the

symptoms of credulity, superstition, and idolatry; and is curable only by the holy touch of the irish and american high-caste brahmins, the heavy-weight chelas of our land.

—The *Arena*, for December last, began an interesting series of articles by Dr H. Hensoldt, entitled, "Wonders of Hindoo Magic;" in which the writer relates his experiences among asian occultists. He discriminates wisely between the ordinary mediums, the fakirs, who take pay for their exhibitions; and the trained, ascetic Yoghis and Rishis, who refuse pay. He relates how at Agra, a Yoghi, sat down under a tree that he had *created*, and told a buddhist birth-story. Other, yet more wonderful incidents are related; all of which strongly prove that, contrary to the bare assertions of beef-eating hindus, missionaries, and travelers, old Asia is still the home of spirituality and occult science; and that the words of our LORD BUDDHA hold good; who said that if His disciples would but keep the precepts, the world would not be without Arhats.

—The romanist magazine *The Month*, for November last, relates that a stone-image of Mary with the Jesus-child in its arms, standing in a cave at Mellheha, Malta, in the presence of two jesuit-fathers and a number of their pupils, recently showed signs of life, in that both mother and child, several times, blessed the spectators by making the sign of the cross. Phenomena of this kind occur frequently in the buddhist temples in Asia, where the images of Arhats and BUDDHAS move their hands in blessing. These phenomena are strange enough, though not stranger than some we have witnessed in inanimate objects. Once, while sitting alone in a room, and busy writing a letter, a heavy ladder that stood against a wall began to move to and fro in the air. Whether this was done by some buddhist Saint, by our Lady of Mellheha on a visit to some romish shrine on this coast, or by some Grand Chela from the Himalayas, N. Y., we shall leave to our romanist exchange, *The Angelus*, to say; for we are only an exoteric buddhist and cannot know.



—The Norton, Kansas, *Liberator*, says: "THE BUDDHIST RAY is the title of 16-page magazine that has for the first time reached our table, although it has been published six years. It is published at Santa Cruz, Cal., at the low price of 50c. a year, and is devoted to the propagation of buddhism. As buddhism is so similar to christianity in its trinity and the life of its Author, it cannot be considered an intruder in this country." We are not sure about that. The Supreme Court and the President have lately declared this to be a christian land, though Thomas Paine and some other infidels wrote its *atheistic* constitution; and the buddhistic principle of auto-salvation is antipodal unto the christian principle of vicarious salvation. Hence we fear that our Kansas friend has not had time to read the General Information given on the inside of our cover.

—Mr Tookaram Tatya, the publisher, has sent us a little 20-page tract, entitled, "The Higher Life, or Rules of the Raja-Yoga Prescribed by BHAGAWAN BUDDHA," which we recommend to our readers attention, as a useful missionary tract. The price is only 2 annas: or about 3 cents a copy. Money orders should be made payable to T. Tatya, 17 Tamarind Lane, Fort, Bombay, India.

—Since Mr Dharmapala left our shores, we have received two letters from him. In one he writes: "...The Maha-Bodhi Society has a great future in Japan. I have impressed upon the monks, people, and politicians the importance of restoring the sacred sites in India. I hope you have received a photograph of the BUDDHA-image [I carry with me]. It has made a great sensation in Tokio. Hundreds of great people have come to see it. A model of it was taken by the chief of the imperial art school, and a bronze statue was cast. I take with me from Japan an historic BUDDHA-image to be placed in the Buddha-Gaya Temple. It is 700 years old. The great image that was placed in the temple had to be removed before the mohammedans destroyed the temple. In the Sept. *Journal of the Maha-Bodhi Society* you will find refer-

ence to this original image. In carrying with me this japanese image to Buddha-Gaya, I carry an historic one, which, in point of age, corresponds with the destruction of buddhism in India 700 years ago.... I hope I shall be able to fulfil my promise to revisit America.... You are too retiring in your mode of life. You should begin a [personal] propaganda...."

We cannot follow brother Dharmapala's advice as to a personal or public propaganda; and for the reasons we gave him while he was at Buddharay: first, because our skin is too light, and the americans would take us for an irish or american high-caste brahman of the Theosophical Society; and second, because we have no "mahatmic" credentials from the "Himalayas;" serious obstacles, indeed.

In another letter brother Dharmapala writes:

"Six [eight] years of your disinterested labors in the field of buddhism, have not been in vain; for you have given the asiatic buddhists the noblest impulse that any man could give to strengthen their faith, and counteract the pernicious influence of western selfishness. You have been the medium of communication between Asia and America. All blessings to you for the great work done in the interest of the cause common to us.... We must have trained young men for missionary work; for the american field is one full of promise; and we should be wanting in our devotion to the cause if we neglect it.... America must be made a centre of activity.... The living Adept-Disciple of the LORD are helping us, and so are the Gods. Employ your will-power to make the Gods disseminate the Good Law..."

—Mr Naojiro Tanaka, a japanese brother, has presented us with a work on divination, to be noticed in the future, and several photographs of japanese temples. He writes: "Work for the heathens [in America], who are enshrouded in darkness; and your good karma will certainly bring you rest and happiness. A japanese proverb says: 'Go forth till your life ends.'"



From W. E. Coleman.

Editor THE BUDDHIST RAY:

I note that the November RAY, in stating that I attended the lecture of Mr Dharmapala in San Francisco, remarks that I took notes,\* and that my face bore a look of unutterable contempt. I did not take any notes of this address, and the look of contempt was imaginary. I certainly had no contempt for what the lecturer said, as his remarks were, for the most part, simply an account of the religious status in India, matters with which, as an orientalist, I am perfectly familiar.

For Mr Dharmapala, as an honest, zealous buddhist, I have the greatest respect, albeit I am decidedly no buddhist. I am in sympathy with the work which his Maha-Bhodi Society has undertaken: the securing to the buddhists of the temple of Buddha-Gaya, in India. As regards the efforts of him and the Society for the propagandism of buddhism, I am not in sympathy therewith, any more than I am in sympathy with the work done for the extension of christianity, muhammedanism, brahmanism, etc. There is some good in all the religions, but as a system of doctrine I accept none of them. As a scientific rationalist, I can accept no form of historical religion: all, in my opinion, have a large admixture of error with the truths they contain. The ethics of buddhism are, for the most part, admirable; but much of the philosophy is not in accordance with what I regard as true.

For exoteric buddhism, as an honored and ancient culte, I have great respect, and for years I have made it a special study. It is because I respect this great faith so much, that I the more abhor the spurious esoteric buddhism which a few designing persons have attempted to foist upon the world as the genuine teachings of the noble Prince SIDDHARTHA, the BUDDHA. That these pretended secret teachings of GAUTMA are nineteenth-century fabrications, there is no doubt. I have

overwhelming proofs of their true origin, and these proofs will be fully presented in my forthcoming book, 'expositive of the true character of the entire system of this bastard esoteric buddhism, and the real nature of the magic and miracles with which it has been associated.'

It is to be regretted that genuine buddhists should have been misled into affiliation with the spurious buddhism. I am sorry that a man like Dharmapala should have aught to do with so miserable an imposture. No doubt in time he and all true buddhists will sever all connection with the bogus buddhism and the buddhists of today: american, english, irish, muscovite, et al. For the sake of genuine buddhism, may that time speedily come.

WM EMMETTE COLEMAN.

Member American Oriental Society; Royal Asiatic Society of Great Britain and Ireland; Pali Text Society; etc., etc.

San Francisco, Cal.

### News from Japan.

IN a letter recently received from Japan, we read: "Capt. Pfoundes has lectured in over one hundred localities, and will continue his tour beyond the central provinces already visited.

Speaking japanese, a difficult language, he addresses the natives without the intermediary of any interpreter, and has thus helped to awaken them to a sense of the folly of wholesale imitation of the western meat-eating, beer-guzzling swinishness.

Whilst enlightened europeans and americans are studying the teaching of the enlightened BUDDHA, and are beginning to abstain from flesh and intoxicants, and are criticising the teaching of the christians and comparing it with their daily life, the young japanese are making the grave mistake of thinking that the wholesale imitation of the foreigner, even in his exploded religion, is the 'correct card.' Capt. Pfoundes is using his knowledge of the japanese, acquired in previous visits since 1863, in opening the eyes

\*Literal notes, were not intended.—Ed.



of the youth to the true state of western civilization, its adoration of the Golden Calf and the greed, lust, and cruelty of its society, institutions, etc., and is trying to induce the people not to run after the shadow from the west and reject the substance of that moral teaching which they have inherited for over one thousand years, and are now the much-to-be-envied custodians of."

### Miscellanea.

MEDIUMS IN INDIA.—The will of a hindu, once fairly roused, closes on its purpose with a grip to which nothing in the mind of a european can compare; a grip which seems too strong for the conscience, the judgment, and even the heart. The man is like one possessed, and cannot, if he would, change his own self-appointed course. If his will is for a small thing, we call it a whim, and wonder that a man so keen should be so childish. If it is to beat down resistance by cruelty, he becomes a tyrant capable of acts such as are attributed, perhaps falsely to Wellington's Maharajah of Coorg. He is utterly mastered by something within himself, and will do acts which seem to europeans evidences of insanity. A quiet hindu trader, as respectable and ordinary as any man in Fleet-street, being moved thereto by an internal impulse, will resolve to go to Benares, and there sit a naked ascetic, living on alms, and will carry out that resolve for twenty years, unflinchingly, uncompromisingly, till death releases him from his sufferings. He may half disbelieve all the while; but his will has closed, and, happen what may, earthquake included, there he will sit, unmoved, untill his resolve has been fulfilled. It is this potency of the will which is the first secret of all the strange penances of India: of suttee, of sitting in dhurna, as well as of half the "wild" acts which stud the history of the native dynasties, and sometimes for europeans take all interest out of those marvellous romances, their heroes appearing to the better-balanced minds of the

West, to be very far from useful and interesting.....

It is this which constitutes the inner perplexity of the education of the princes of India. We may teach them as lais all we like, send them to Europe, give them european habits as second natures, turn them out apparently fit to be english nobles; and then the tutor who has devoted his life to them will shake his head and acknowledge the presence, perhaps in his most promising pupil, of something he knows nothing about, which is stronger than all his teaching, and which will always to the end of life render the results of his devotion absolutely uncertain. The lad who seems so like an etonian may turn out a saint or a murderer. What is certain is, that if his will closes, he will obey the dictate of that will, be it what it may, and be the consequences as the Destinies shall choose. It is as if each man had, like Socrates, his daimon outside himself, whom he was bound, by something stronger than himself, to obey.—*Spectator*.

FEMALE CRIMINALS.—In the *Revue Scientifique* Dr G. Ferrers discusses the subject of the criminal anthropology of women. In all countries there are fewer convictions for crimes of women than of men. It is also noted that the proportion of female criminals is always higher in rural districts, reaching in some cases nearly to that of the males. Dr Ferrers points out that the females of the ants, bees, and spiders are particularly cruel *because they are particularly intelligent*, and inclines to the opinion that the woman of to-day is less criminal because less intelligent than the man. This difference is manifestly less in country districts than in cities; and, moreover, in cities a woman can obtain a living at less risk than by criminal acts: for instance, by private or public prostitution. Her struggle for life is, therefore, less desperate, and she is protected more than men. When she is bad, however, she surpasses man in callous cruelty and absence of pity and remorse.

THE HINDUS.—"They were spinoza-



ites more than 2000 years before the existence of Spinoza ; and darwinians many centuries before Darwin ; and evolutionists many centuries before the doctrine of evolution had been accepted by the Huxleys of our time, and before any word like Evolution existed in any language of the world."—M. M. WILLIAMS.

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THE DRAGON.—The Japanese dragon is supposed by Chas De Kay to be possibly a remnant of the original native religion which was superseded by buddhism in China and Japan. Compared with the monster as depicted in stone and colors by artists of our Middle Ages, it is a graceful creature.

Dragons a foot or two long made of an incredible number of pieces are among the marvels of Japanese workers in iron and bronze, and great prices are paid when the foundry-man or iron-smith is a famous artist. The figures sometimes have a character of their own which justifies one in placing them among serious works of art. When taken in the hand their flexibility and coldness make them seem alive ; while their singular motions and threatening look express capitally the fierceness and wayward nature attributed to a symbol of the least stable of elements. To us and to skeptical natives the image is a curious, ingenious plaything, but to the Japanese of the old religions and to the buddhist, it means a good deal more : it is a talisman to exorcise the dangers that lie on land and sea. —*Pop. Sci. Monthly.*

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MATERIAL PROGRESS.—Within this half century the following inventions and discoveries have been made :

Ocean steamships, street railways, elevated railways, telegraph lines, telephones, ocean cables, phonograph, photography, and a score of new methods of picture making, aniline colors, kerosene oil, electric lights, steam fire-engines, chemical fire extinguishers, anæsthetics and painless surgery, gun cotton, nitroglycerine, dynamite, giant powder, aluminum, magnesium, and other new metals ; electro-plating, spectrum analysis, and spectroscopy ; au-

diphone, pneumatic tubes, electric bells, electric motor, electric railway, telautograph, type-setting machine, typewriter, submarine boat, steam-heating, hydraulic elevator, vestibule cars, cantilever bridges, Ferris' wheel, electric welding, etc., etc.

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VIVISECTION.—Lady Paget writes : "I wonder no more at the terror of the poor when the dreaded place [the Public Hospital] is named, for they are not looked upon as patients to be cured but as material to be experimented upon. 'The material' is the accepted word for patients in many hospitals.... I should like to tell one story as illustration. A friend of mine sent his keeper's little daughter to the hospital. It became necessary to insert a canula into her throat, which the professor did without giving her much pain. After this, however, he returned once or twice a day with a troop of students whom he allowed to pull out and insert the canula at their pleasure. The poor child entreated with tears the professor to do it himself ; but he said : 'The students must learn !' The child's father, who could not bear to see his daughter's sufferings, asked my friend to write to the professor begging him to perform the slight operation himself for the few days it was necessary. My friend did so, asking at the same time how much he would take to do this. The answer was : 'A fortune.'

When one hears and sees things like these, one must agree with the late Sir Wm Ferguson, who told a lady that the 'permission to practice vivisection would tend to rear a nation of young devils.' He told the same lady that vivisection was useless, that he bitterly regretted ever having practiced it, and that it ought to be put down by parliament."—*National Review.*

[The illustration here given is as nothing to what we have witnessed in American medical colleges and charity hospitals. In this land they rear "young devils" by the wholesale.—ED. RAY.]

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THE MISSIONARY BIBLES.  
BOTTLES.  
ULLETS.



"PURE" LIQUORS.—A preacher in Chicago gathered samples of whiskeys and wines from thirty different grog-shops, and had them analyzed by an efficient chemist. Only two bottles of whiskey ever saw a grain of corn; and not a single bottle of wine ever saw a grape-wine. They were decoctions of poisonous drugs with a base of alcohol. There are on the market not less than fifty books with the recipes for making brandy, whiskey, and wines by "lightning" processes. A wholesale liquor-dealer in New York, who knew the tricks of the trade, ordered, upon the marriage of his daughter, his wines from Paris. He was determined he said, to have the pure juice of the grape. What was his surprise to notice on the bottles, as they were carried around by his butler, his own brand! He knew at once that he was drinking a decoction that he had made in his own cellar, and had exported to Paris as "pure" american grape-juice.—*Ex.*

THE BUDDHIST IDEA.—In his address at Oxford, last year, Prof. Huxley said: "The practice of that which is ethically best (what we call goodness or virtue) involves a course of conduct in all respects opposed to that which leads to success in the cosmic struggle for existence. In the place of ruthless self-assertion, it demands self-restraint. In the place of thrusting aside or treading down all competitors it requires that the individual shall not merely respect but shall help his fellows. Its influence is directed not so much to the survival of the fittest as the fitting of as many as possible to survive."—*N. Y. World.*

MATERIALISTIC GREED.—I am not an enemy of business or trade. I do not underrate its necessity, but I object to its ever increasing obtrusiveness. Business absorbs every day more and more all the energy and thought of mankind, crowding everything else to the wall. It was not by an aristocratic prejudice that the old mythology gave the same god, Mercury, to the robber and to the merchant: it was be-

cause they both seek to prey on others by sharpness and cunning, to possess themselves of riches sowed and harvested by the labor of others, without an equivalent, or any work of their own.—F. de Gissac, in the *Open Court*.

WHAT WE NEED.—We need the contagion of *self-reform* to cleanse the world of disorder. Mankind need to be stamped in the direction of the good and true if they do not want to go down in the wreck of matter, and the crash of the gods of folly, fashion, pride, and greed.—*Universal Republic.*

SCEPTICISM.—A man thinks thus: There is no reward for alms-giving, or for that which is offered to the Brotherhood, or for service done in the temples; there are no consequences proceeding from merit or demerit; those who are in another world cannot come to this, and those who are in this world cannot enter any other world, as there is no passing from one world to another; there is no apparitional birth; there is no one in the world who can teach the true way, no one who has attained it; there is no BUDDHA, no Doctrine of Enlightenment, no Brotherhood, no present world, no future world, no future existence. This is scepticism.

The sceptic induces many to leave the right path, thus causing grief to both Devas and men; but the wise man prevails on others to leave the wrong path and enter the right one. The sceptic will be punished in one or other of these two ways: he will be born in hell, or as a beast. The wise man will be rewarded in one or other of these two ways: he will be born in a Deva-world, or as a man. There are five great crimes, but scepticism is a still greater crime. At the end of a Kalpa they who have committed any of the five great crimes will be released from hell, but to the misery of the sceptic there no end appointed.

Scepticism is the root or cause of successive existence; there is no release for the sceptic; he cannot enter the paths, neither can he enter a Deva-world. The being that is born in hell,



may, at the end of a Kalpa, be born in a Brahma-world, on account of previous merit, but the sceptic has no such privilege; he will be born in the hell of some outer Sakwala, and when this is destroyed he will be born in the air, but still in misery.—*Saleyya-sutra-sanne*.

### Seven kinds of Wives.

**I**N the discourse delivered by Vasodhara-dewi, in the presence of men, dewas, and brahmas, immediately previous to her death, she described the seven kinds of wives that there are in the world of men:

1. The Executioner.—This woman always thinks ill of her husband, tho' protesting continually that she loves him; she associates with other men, and flatters them; if her husband be a poor man, she asks him for something it is not in his power to give her, and then reproaches him because she does not receive it; and she sits on a higher seat in his presence. Though such a woman should have a person beautiful as a dewi [angel], be of a respectable family, and possess many slaves; she is not the wife of her husband; she is like a manacle tightly fastened by the executioner, or an iron collar encircling his neck, or a weapon always prepared to wound him, or a sword so sharp that it will cut a hair.

2. The Thief.—This woman is seldom in the house of her husband, but goes to the market-place, or the field, or wherever there is a multitude of people; she is acquainted with many ways of sin; she hides whatever property is brought into the house by her husband, hides it from him, but reveals it to other men; she tells abroad his secrets; she appears to despise any ornaments and other things that he gives her, and asks pettishly for what he does not give; she shows no kindness to her husband's relatives or friends; she shuns the company of the good, and seeks that of the bad. She is not like his wife, but like an ulcer on his body, or a cancer, or an incurable disease; she is like a fire in a dry

forest, or an axe for cutting down the tree of merit.

3. The Ruler.—This woman does not in any way strive to benefit her husband, but to injure him; she leaves the house, and goes hither and thither; she lets the work of the house remain undone; her mind goes out after other men; she is continually eating; she hankers after things that do not belong to her station; she proclaims her own fame, and gives no credit to others; she despises her husband, and rules him as if he was her slave, and is like a messenger sent from Death to frighten him.

These three descriptions of woman, when they die, will be tormented in hell; therefore, their ways are to be avoided.

4. The Mother.—This woman loves her husband as a mother, takes care of his property, provides his meals at the proper time, and is always anxious for his prosperity; when he does anything wrong she affectionately reproves him, and threatens to return to her own relatives if he will not do that which is right; she gives him good advice and recommends him to be industrious, loyal, and to go and hear the Good Law. She is like a divine medicine, for the curing of all diseases, or a bow of the Kalpa-tree, that gives whatever is requested from it.

5. The Sister.—This woman pays the same reverence to her husband that a sister does to her brother; she gives him all that is in the house; she wishes that he may receive whatever she sees others possess; and she loves him alone, and no other man.

6. The Faithful Friend.—This woman is always thinking about her husband when he is absent, and looks out continually for his return; it gives her pleasure to hear of him, and when he returns she is delighted to see him; she associates with his friends, and not with his enemies; his friends are her friends, and his enemies are her enemies; she hides his faults and proclaims aloud his goodness; she stops those who are abusing him, and encourages those who praise him; she tells others of his virtues and great-



ness; she keeps no secrets from him, and does not reveal those with which he intrusts her; she is sorry when any misfortune happens to him, and rejoices in his prosperity; and she provides for him the best food.

7. The Slave.—This woman does not resent the abuse of her husband, however brutal he may be; she does all that is required of her with alacrity; she keeps at the utmost distance from all improper conduct with other men; she first gives food that has been nicely prepared to her husband, or to any guest there may be in the house, and then eats herself; she retires to rest after her husband, and is up before he rises; she is economical in her expenditure; she commends and exalts her husband, but is herself lowly as a slave; and she is a helper in the procuring of merit, or a shield in the warding off demerit."—*Singalovada-sutra-sanne*.

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### Your King.

Trust not to numbers; trust not to blows;  
Your king and your lord is the man who knows!

Numbers are futile; buffets are vain;

Your freedom lies in your soul and brain.

Hands off the bludgeon; hands to the book!

Face to the future; turn not to look

Back to the past, though higher and higher

In the Sodoms your life mounts the flame  
of heaven's fire!

Trust not to ballots; trust not to laws;

Who masters himself God judgeth his cause!

While you think to be masters with ballots  
or blows,

Your king and your lord is the man who knows.

—WM V. BYARS.

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### Sage and Fool.

A.—And what do you mean by a sage?

B.—One that can do without the world.

A.—And by a fool?

B.—One that fancies that the world cannot do without him.

## ADVERTISEMENTS.

**THE JOURNAL OF THE MAHA-BODHI SOCIETY**; devoted to Buddhist philosophy, and the restoration of the Buddha-Gaya Temple to the Buddhist world, edited by H. Dharmapala, 29 Baniapooker road, Entally, Calcutta, India. Price Rs. 2, a year.

**THE BUDDHIST**; a weekly magazine, the organ of the Southern School of Buddhism. Colombo, Ceylon.

**THE THEOSOPHIST**; a monthly magazine, conducted by H. S. Olcott, and published at the headquarters of the Theosophical Society; Adyar, Madras, India. Rs. 8, a year.

**THE ARENA**; an illustrated monthly exponent of social, religious, scientific and philosophic subjects; edited by B. O. Flower, Boston, Mass. \$5.00 a year.

**THE OPEN COURT**; a weekly journal devoted to the work of conciliating religion with science; edited by Dr. Paul Carus, Chicago, Ills. \$2.00 a year.

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from the materialisms and idolatries of religion to the truths of the **own** Inner Self in which alone the solution of the mysteries of life and salvation are to be found.

§ The Three (Exoteric) "Guides" of the buddhist are:

- I follow the BUDDHA as my guide.
- I follow the Doctrine of Enlightenment as my guide.
- I follow the Brotherhood of the Select as my guide.

(The first as the Teacher; the second as the Written Truth; and the third as the Virtuous Example.)

§ The Five Vows of the buddhist are:

- I vow not to take the life of any man or animal.
- I vow not to steal.
- I vow not to commit unlawful sexual intercourse.
- I vow not to lie.
- I vow not to use intoxicants and narcotics.

These are taken by all; a few additional are taken by householders on special occasions; and many others, more stringent, by monks, for the regulation of their life.

§ The earliest buddhist writings are the following: 1. *Vinaya Pitaka*: rules for monks. *Sutta Pitaka*: instructive discourses for householders. And *Abhidhamma Pitaka*: metaphysics. These three scriptures have been summarized thus:

1. "To cease from all sin (selfishness),
2. "To get virtue, and
3. "To cleanse one's own heart;—  
"This is the doctrine of all the BUDDHAS."

The later writings are very numerous, and treat of other beings, conditions, and worlds; of mental magic; of saints and their wonderful works, etc., etc.

§ A buddhist *Upasaka* is one who believes in the BUDDHA'S teaching, but who, because of natural ties, cannot in all things follow Him; a *Bhikshu* is an ascetic mendicant buddhist monk; an *Arhan* is a monk of great enlightenment and psychic power; a *Bodhisatva* is an aspirant for Buddhahood; a *Pacceka-Buddha* is an Arhan that has enlightened and saved himself, but is not able directly to contribute to the enlightenment and salvation of others; and a BUDDHA is a fully self-enlightened and self-saved Bodhisatva, developed at long intervals of time (when the path to NIRVANA has been forgotten), a rare flower on the human tree, a Teacher and Guide of mankind.

§ There are many schools of buddhists: mystic, symbolic, metaphysic, "atheistic," and ritualistic: exoteric and esoteric; but each of these breathes more or less of the spirit of the system out of which they alike have grown: that of the LORD BUDDHA.

§ The BLESSED ONE has many disciples in Asia: still, it is incorrect to speak of any one country there as "buddhistic": since idolaters, materialists, and religionists are generally in the majority; the true sons of SAKYA, in the minority.

§ Certain teachings and practices of some modern buddhist schools are not sanctioned by the well-known principles of the MASTER, nor by Reason: they are accretions from the eastern or western religions.

§ The buddhist does not worship the LORD BUDDHA, in the sense the various religionists worship their respective gods: in Him they only revere the greatest of teachers.

§ The buddhist forbears to slaughter animals, be it for food, sport, or scientific purposes: he discredits the theory that they have been created for the use of man, and that he has any right over them.

§ From the day of the LORD BUDDHA to this, the attitude of His sons, even when in power, toward the various "believers" and "unbelievers" about them, has been tolerant: they have never been "everything to everybody" (cringing and jesuitic), nor despotic; and, as they have always cherished good-will to unbelievers, and discouraged and withstood cruelty, persecution, and war, they have been the Great Peace Society of the World.