

BUDDHIST HANDS ACROSS THE SEA

Namo Tassa Bhagavato Arahato Samma Sambuddhassa

JULY

Buddham Saranam Gacchami.

Dhamman Saranam Gacchami.

Sangham Saranam Gacchami.

1935

GREETINGS from the EAST-WEST BUDDHIST MISSION of San Francisco, California, U. S. A., to Buddhist brothers and sisters in all Buddha-lands.

It is not flesh and blood, but the heart, that makes brothers.—Schiller.



(See Foot Note)

Brothers All: Buddha, the Compassionate One, regarded himself as the brother of *all* humanity. He declared that the glorious Dhamma was for *all* the world, and commanded his disciples to hasten forth in every direction, preaching the most excellent of Doctrines, for, "it is like the sky, it has room for all; men, women, boys, girls, rich and poor alike. Like water it is, which washes and purifies all."

Buddhist Missionaries: Centuries later, King Asoka, mindful of his Teacher's command, also sent his missionaries out, organizing a network of Buddhist missions not only throughout his own empire but as far as distant Europe. His is the glory of having personally organized the most comprehensive religious missionary enterprise the world has ever known, resulting in Buddhism becoming the *prevailing peaceful religion* in every land visited by his missionaries. *Such is the far-reaching power of organized missionary work.*

Remembering, then, the glorious past history of Buddhist missionary work, and with a heart full of devotion and gratitude to the Founder of the Peaceful Law, an American woman, Mrs. Miriam Salanave of San Francisco, California, of whom thousands of you in the East have heard, and some have personally known (her pictures have appeared in newspapers of your cities; her articles in different magazines, so that she is by no means a stranger to you), has founded the EAST-WEST BUDDHIST MISSION, and its auxiliary, the *Western Women's Buddhist Bureau*, for the express purpose of helping carry on Buddhist missionary work in America. All who have heard of her enterprise express astonishment at her courage in undertaking so great a work almost single-handed in a land where the Buddhist teachings are practically unknown.

Few Buddhists in America: You Eastern Buddhists too often forget that in the West, and in America especially, the Buddhists of European extraction of which America is practically composed can be counted almost on the fingers of one hand as compared with your millions in Buddha-lands. But she feels that NOW is a suitable time to start this work in the West, and, judging by the letters received since the work was founded in February, 1935, the time is ripe. The widespread apparent interest manifest in "*A Buddhist Roll Call*" sent out by the Western Women's Buddhist Bureau has been gratifying.

Why Buddhism Should Appeal to Americans: The Buddhist system of



ATTENTION!

PLEASE translate this Buddhist message into your native language and hand it to all local newspapers so that *every Buddhist in your country shall have a chance to read it.*



self-culture and self-control, sensible and practical for every walk of life, should particularly appeal to practical Americans. Throughout its long history Buddhism has always *faced forward*. Not only does it keep up with the progress of modern science but even in advance of it, for Buddhism is timeless. Therefore it is as scientifically modern and practical today as when its Founder first declared the Doctrine twenty-five hundred years ago; because its perpetual modernness is based on real and abiding truths. It is a pity, though, that some Eastern Buddhists refuse to keep in step with its forward and onward march and stubbornly persist in walking backward instead of forward.

Americans are distinguished by their energy and progressiveness. The founder of the EAST-WEST BUDDHIST MISSION is confident that if their super-excessive energy could only be directed into the Buddhist channels of thought, logic, reasoning and tolerance, it would surely exert a peaceful, harmonizing and unifying influence upon her countrymen. And would, without doubt, exert a similar peaceful, harmonizing and unifying influence upon the entire Western world and a *tolerance for all races.*

How fortunate you Buddhists in the East are, born into your beautiful teachings, with a background of centuries of Buddhism. No wonder you fail to understand the difficulties and obstacles in the way of trying to work in an alien land where Buddhism is almost unknown except to a few. And how much greater still is the difficulty for a single person working practically alone, when so few are in sympathy with the work. Doubtless it will surprise many of you to hear that the *vast majority of Americans have never even heard of Buddhism*, or that those who *have heard of it* have the most *distorted idea* of its teachings. Nevertheless, this is an absolute fact. Let us give you two instances out of the thousands that could be cited, just to illustrate:

Recently a new convert went into the best book shop in her home city to inquire for Buddhist books. The clerk looked blank for a moment, then brightening, said, "Oh, yes, I know; a kind of a religion, isn't it?—the religion of the Parsees." The second instance: A woman went into an art department of a great store in Chicago, one of the world's largest and most progressive cities, intending to buy a picture of *Avalokitesvara*, the Chinese *Kuan-yin*. The manager of the

department of whom she inquired hesitated, then pointing to another department, said, "The pictures of all movie actors and actresses are over there."

Now, these few who do know somewhat of Buddhism are composed of two kinds of people. The open-minded, tolerant, unprejudiced kind who, having looked into the Doctrine, found it convincing, logical, rational and reasonable, especially appealing, as it is not based on blind faith, nor a belief in a personal creator outside of one's own self—one's own mind. The other half of the few are quite antagonistic for various reasons—racial prejudice, intolerance of anything ancient or Eastern, through books written by ignorant authors, or through wrong impressions given by returned missionaries. But do not hastily condemn these misguided missionaries. Remember that their judgments regarding Buddhism are based *almost entirely* on some of the *Buddhist people* they know in the East, as we shall shortly see. Then you will also see that you have yourselves only to blame for most of these misconceptions and misrepresentations.

Fortunately, however, for Buddhism; fortunately, also, for you, it is still in your power to correct such false impressions, overcome the antagonism and intolerance. Practice the *Golden Rule of both Buddhism and Christianity*. "*Do unto others as you would they do unto you.*" *It is a very poor Golden Rule, indeed, that does not work both ways!* Western missionaries give you every opportunity, give you *free advantages, free facilities of every kind* in order that you may get to know and better understand *their teachings*. Do thou likewise. Give them every opportunity, give them free advantages, free facilities of every kind in order that they may also get to know and better understand *your teachings*. Could anything be more fair or more reasonable? They could not help but profit by *knowing and understanding* our Four Noble Truths and the Noble eightfold Path.



SINCE the EAST-WEST BUDDHIST MISSION started, its auxiliary, the *Western Women's Buddhist Bureau* has sent out thousands of cards, leaflets, pamphlets and letters, not only to Americans but also to other people in *twenty-five different countries of the world!*

Mrs. Salanave has carried on this extensive and intensive work entirely *alone*. Widespread interest *has been* aroused, curiosity *has been* excited. Now what is immediately needed next to further stimulate this newly awakened interest and hold the ground already gained is a bi-monthly or quarterly journal to start with—an American Buddhist Family Journal. It must have different departments—all Buddhist, of course—to interest and instruct all members of the family irrespective of age or sex. The youth and children must be particularly kept in mind, as they are our future hope. This will be unique, as there has never been one such in all Buddhist history and will be bound to attract universal attention. The journal will keep readers informed of the activities going on at the Mission's center and also keep various groups of new Buddhist students that will naturally spring up here and there, banded together through a common bond of interest in the Dhamma and sympathy with the work.

Further, such a Buddhist Family Journal will attract inquirers who would be unlikely to read a book on a subject so unfamiliar to them as Buddhism, but who would, perhaps from mere curiosity, read a diversified Buddhist journal. It must be written in simple clear language that an inquirer can readily grasp, for it should always be borne in mind that we are addressing Americans who are hearing about Buddhism for the first time—many, at least. It is therefore most important that these inquirers should not be discouraged by being obliged to wade through abstruse, obscure and technical Buddhist terminology—simple as A B C to you; to them, queer meaningless words, though they may be very well educated. The idea, then, is to encourage, to excite an interest, and so induce them to inquire further into our teachings of good-will and universal charity towards all, and learn about the eternal *Oneness* of all life. Heavy reading would be exceedingly dull and uninteresting to beginners and must therefore be always avoided.

Our Buddhist College, Hospice and Temple Should Follow: Later on, or as soon as sufficient interest is manifest and our need seems to warrant it, proper and suitable provisions should and *must be made* for an American Buddhist college, a Hospice and Temple here in California, with its perfect climate—simple and modest but in dignified keeping with, and worthy of, the Cause they represent.

To such American Buddhist Headquarters when established, Eastern teachers and scholars can come and find proper shelter during their stay. Here, also, Western students can come to study the excellent Dhamma and practice Right Meditation under the guidance of your learned teachers and lecturers. In the East you also have an immediate need of just such a college and hospice as we shall eventually need here in America. There is actually no suitable place in some of the Buddha-lands for Westerners to live and carry on their studies among you, a fact many of you frankly admitted to Mrs. Salanave when she visited you in 1934. The eminent Chinese scholar, Tai-Hsu, a holy man deeply learned in ancient Buddhism, and amazingly wide-awake to what is going on in the modern world today,

The reverse Swastika symbols are used because of our inability to obtain proper ones.

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has established such a college and hospice in China for Western students. So, also, has a Zen Buddhist abbot, Tesshu Kozuki, in Japan.

Buddhist Sacred Relics: Mrs. Salanave has already several sacred relics for the future Buddhist temple, the most precious being some sandalwood embers from the Ember Stupa near Kusinara, where the Lord Buddha was cremated. These Sacred Relics were given to her when she made the pilgrimage to the four Sacred Places of the Buddhist Holy Land on her first trip to India. She believes that other sacred relics will be presented for this noble, history-making purpose; and, no doubt, an ancient Buddha rupa.



Those of you who have read "A Buddhist Roll Call" are aware that it was the ardent American Buddhist, Dr. Dwight Goddard, one of the too few in America, who generously paid for its publication and for the initial expenses of launching our Bureau. He cannot, however, be expected to do more than this, as he is actively engaged in his own Buddhist work of writing and translating many books on Mahayana Buddhism at a personal cost to himself of thousands and thousands of dollars. These books he distributes mostly *free*, thereby increasing the interest in, and creating a demand for, Buddhist literature.

Meditation and the Theravada: Doctor Goddard is especially interested in the subject of Right Meditation, having meditated in Zen Buddhist monasteries in Japan. Mrs. Salanave is likewise especially interested in meditation, having studied in Japanese Zen monasteries in 1929-30. Naturally, she knew little of the *Theravada*, but in 1934 while visiting for some months in Burma she made a gratifying discovery. It was, that despite the *seemingly* conflicting contentions of the numerous sects and schools there, all of them, *without exception*, believe in, and were unanimous that RIGHT MEDITATION was paramount—the practice supreme, in the effort to reach Enlightenment. The thousands and thousands of Meditation Caves in Burma, particularly Upper Burma, attest the fact. She was also pleased to know that in Ceylon and Siam the same held true.

Mrs. Salanave therefore returned to her own land well satisfied in this respect. She determined that when the EAST-WEST BUDDHIST MISSION—already in mind when in Burma, the subject having been earnestly discussed with different Burmans—was eventually established in America, that her compatriots should be given *equal opportunity* to examine and study the *Theravada* or Southern Buddhism, as well as Mahayana or Northern Buddhism.

The EAST-WEST BUDDHIST MISSION in America does not purpose to concern itself with any of the confusing intricacies and controversial doctrinal differences of the various sects and schools of Buddhism. Buddhism has, quoting the words of the great Orientalist, Max Mueller, "the finest moral ethics the world has ever known," likewise it is the most *peaceful* and *tolerant* of religions. The EAST-WEST BUDDHIST MISSION naturally feels, then, that *peace* and *tolerance* should first be *practiced* among and between Buddhists of all sects and schools—both Southern and Northern. Our Mission will then, irrespective of sect or school, endeavor to walk the "Middle Path which opens the eyes, bestows understanding, leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana." Nirvana, attainable here and now, while still living—the complete extinction of all

animal or sensual desires of the physical world.

Therefore, it will be seen the EAST-WEST BUDDHIST MISSION is non-sectarian. It aims to spread the simple, beautiful teachings of the Four Noble Truths—the Truth of Suffering, the Origin of Suffering, the Extinction of Suffering, and the Path that leads to the extinction of Suffering—the excellent Eight-fold Path of Right Understanding, Right Mindedness, Right Speech, Right Action, Right Living, Right Effort, Right Attentiveness and Right Meditation, especially stressing RIGHT MEDITATION.

Buddha's Command: As every Buddhist knows, Lord Buddha *commanded* His followers to spread the Dhamma throughout the world. And also that in the ancient past missionaries went forth in all directions to obey that sacred command. The majority of Buddhists of the East today *seem* to have almost entirely forgotten His command. Where is the enthusiasm and zeal that so inspired Buddhists of primitive times? Have you grown cold and indifferent that you appear so apathetic; so lukewarm to your beliefs? Have your ears grown deaf to that ringing command, ringing as clear today as when first uttered twenty-five hundred years ago? The evidence shows that most of you—*not all*, but *most of you*—have grown *stone deaf* to the Buddha's *command*. As

a consequence, Buddhism is suffering woe-fully by your inertia, your indifference, your self-satisfied self-complacency. And the whole world, outside of Buddhism, is *judging you by your actions*, or rather your *lack of action* in obeying the Lord's *command*. Naturally, the world thinks you no longer really care for the teachings, that you care only for a vain outward show and display. They believe that Buddhism no longer controls your heart or your purse.

Western Generosity: The Western world is so zealous, so ardent, has such a firm and abiding faith in *its religious beliefs* that it generously wants to *share* those beliefs with you. And, as already said, the *least* you can do is to return their compliment by offering to *similarly share your beliefs with them*. Offer them similar advantages free, similar facilities free, similar opportunities free to learn of the Dhamma as they offer you to learn of their teachings.

Western missionaries, especially American, *spend millions* of dollars annually to *spread their teachings in your lands*. They build fine institutions—churches, hospitals and schools. These are offered you *practically FREE* to tempt you and your children. And they also distribute quantities of *free literature* everywhere. At home, in American and other Western lands, rich and poor alike make every kind of per-

sonal sacrifice to support these missionaries in *your* Buddhist lands.

How perfectly natural it is, then, that these Western missionaries should compare their zeal, their earnestness, their personal sacrifices, their generosity, their love for their beliefs with *your* painfully *evident apathy*. That they should compare what they themselves do with what you do, rather with *what you do not do*, to *spread your beliefs* in the West as they *spread theirs in the East*. It should not surprise you to hear that they say among themselves, as they most certainly do: "Buddhism is dead. Buddhists are all asleep. Buddhism is full of darkness, idolatry, and superstition—is a heathenish belief. And all who profess it are backward in every respect." As already observed, the pity is that they judge Buddhism, a most beautiful and enlightening teaching, by *many individual Buddhists*. Mind you, we do not say *all*—but *many* of you, yes! Unfortunately, the few exceptions are, in the West, classed with the lethargic. Can you not see how the entire Western world judges Buddhism by you indifferent Buddhists? *You* have the *future of Buddhism* in *your* hands. It is for *YOU* to decide *now* whether or not the Dhamma wins the admiration and respect of the world for its enlightening truths, its teachings of logic, sound reasoning and rationalism, its beneficence and universal charity, or whether the West will continue to regard our noble teachings as a benighted, ignorant, superstitious belief.

Still More Things "They" Say About You:

These Western missionaries who so *love* their beliefs they are not only willing but rejoice to make personal sacrifices of time and money, even life itself—to *spread their beliefs in your East*—watch you ever so closely. They notice how you actually spend lakhs of rupees on your celebrations, *see you build pagodas* of solid gold plates, encrusted with costly gems, expensive dagobas, and stupas. In some places they say you do such cruel acts as to put gold leaf on the backs of living fish in your so-called sacred streams. *Imagine that!*

Do you wonder that they call Buddhism a teaching filled with superstitions, which it **POSITIVELY IS NOT**, just because they confuse the childish actions of some adherents with the sublime teaching? How unfortunate! So they call you foolish children, taken up with showy extravagances, with toys, spending huge sums on vain display.

And they contrast these extravagances with the *miserly, niggardly* spirit shown in spending so little to *spread your beliefs in their lands*. How natural that they should conclude that your *professed love* for Buddhism has grown cold, indeed; that it cannot compare with their love for their beliefs, and in this their conclusion is quite right. Your plainly evident unwillingness to make the smallest personal sacrifice for your Buddhism except in silly vain displays justifies that conclusion. Dead *dana*, Buddhist brothers and sisters; dead *dana*, and utterly worthless.

Your responsibility to the Dhamma does not end with filling your monks' bowls with food. Encourage your learned monks, insist upon it that they *prepare* for Western missionary work. Then *PAY* to send them forth into the West, not in groups, like a spectacular circus parade marching on Western metropolises, but *singly*, as the *Master commanded*, and so *win the respect, not the ridicule* of the West.

You must never forget as you read, that the American Buddhist sister who dares to speak so bluntly to you was born and bred in Christian beliefs before she came to know and understand the beauty of the Buddhist teachings. She is therefore in a



Mrs. Salanave with Chinese nuns, Japanese monks and Burmese "holy women."

* * *
Upper—Chinese nuns who grow their own vegetables and are self-supporting. Middle—The ascetic monks of Kyoto (see page 5). Lower—Burmese "holy woman" on right is a famous teacher—"alu-ma-shi."

position to see both sides of this grave question in a clear, true light. It is utterly impossible for you to perceive as clearly. She knows precisely how hard these Western missionaries work, how earnest and sincere they are, the personal sacrifices they make to spread their beliefs in your Buddha-lands because they actually think you are in total spiritual darkness. She likewise knows only too well just how little the majority of you Buddhists, possessors of a most enlightening belief, are doing in the way of missionary work in Western lands.

She is confident that Eastern Buddhists will not shrink from fair criticism, especially when intended to be constructive in effect. She further believes that now you have been shown a true picture of yourselves as the West views you, you will, each one, commence a searching self-analysis to discover just how real or how pretended IS your love for Buddhism. That you will soberly, thoughtfully ask yourselves if the money spent on costly pagodas, dogabas, stupas, images, and a hundred similar useless extravagances, would not be more profitably, sensibly, wisely spent in presenting your beautiful Dhamma to the millions of human beings in the world to whom it is unknown or misunderstood. This is your acid test. Do not shrink from answering so vital a question truthfully; then, in the words of the Dhammapada, "That which ought to be done, do with all vigor. A half-hearted follower of the Buddha spreads much evil around." Let not your words be like flowers without scent, for your deeds are fruitless.

Still Has Faith in You: This American Buddhist sister still believes in you; has, indeed, unbounded faith in you. She believes that you have not realized what is said of you, or understood how Buddhism is looked upon because of your self-complacency, your indifference. Most of you are extremely well versed in the letter of the Word, or the Dhamma, though not always in the true spirit of the teachings. She believes that you will yet show the West, show America, that the virile life that gave such stupendous force to the Buddhist missionary movement in ancient days is not dead—it seems dead because some of you as individuals have been asleep. But now that you are wide awake the world will soon discover that the force still lives on, active and strong as ever!

Intelligent World-Wise Easterners: You Buddhists of the East—most of you great scholars, capable and wise—are a shrewd, intelligent people; shrewd, indeed, in worldly affairs. When you desire a thing you think will be of great material benefit to you and yours, you know exactly what to do, and just how to set about doing it. And you lose no time in trying to gain your ends, that will bring about desired results. Why not use some of that cleverness in carrying on the Buddha's business? How selfish to become so engrossed in your own personal affairs that you forget all about His business!

Rich Americans: Now, all of you keen Eastern business people know very well that it requires money to start anything, however small the undertaking. So you do not need to be told that to first start our American Buddhist Family Journal, money is required. Some of you will quickly reply: "Americans are rich! Let them pay for its publication!" A most absurd reply. Have you so soon forgotten what has been pointed out: that Americans know next to nothing of Buddhism and care less? That they are perfectly satisfied with their beliefs, not yet having had the opportunity or privilege to know something about yours, due to your unawareness of worldly conditions. Why,

then, should you expect them to pay, or even think or suggest that they should pay? Naturally, they are disinterested and quite indifferent whether or not such a journal is ever published.

Is it possible, can it be possible, that YOU are not only willing to accept all the modern advantages Western missionaries offer you free on behalf of their religion but you also expect them to pay to get your teachings spread in their lands? Such reasoning, Buddhist friends, speaks ill, indeed, for your conception and understanding of Buddhist psychology!

NO! You can hardly expect Westerners to pay to get your teachings spread in their lands! But what you should and MUST DO is this: Show the West, show America right now without further delay, that you are quite as willing to share your beliefs with the West, and to spend your money doing so, as they are. That you, too, are as equally happy to make personal sacrifices as they. Then, if you show the West that kind of a Buddhist spirit, we shall very soon see a brighter, happier world. For how badly the world needs to know and understand the true Buddhist teaching of the Oneness of all life. The moment they truly understand that sublime truth, selfishness and greed, the cause of the world's suffering, will be dealt a deathblow.

There are, most assuredly, thousands and thousands of loyal and devout Buddhists scattered among all the selfish sleepy ones, especially among the members of the Holy Order—among the Bhikkhus, the Nuns, the Upasakas and Upasakis. Such will understand this grave situation, now that the true facts have been brought so plainly to them. We here in the West, the EAST-WEST BUDDHIST MISSION in California, need your co-operation. In YOU lies the future hope of Buddhism, not alone in the West, dear Buddhist brothers and sisters, but also right in your own East. For unless you do arouse yourselves and ACT soon, Buddhism will continue to grow weaker and weaker right in your own Buddha-lands.

It is to you the EAST-WEST BUDDHIST MISSION in America turns. YOU will, we are sure, be only too glad

to co-operate, to atone for your past negligence in not obeying the Master's command. No one will be able to hold you back from helping in order to acquire the greatest of all merit—spreading the Dhamma. Good King Asoka, you remember, said, "There is no such almsgiving as the almsgiving of the Dhamma."

FIRST of all, we believe that you will help with the necessary money to start our American Buddhist Family Journal, which, it is hoped, will do much to overcome the antagonism to our Buddhist teachings by promoting a better understanding of its Noble Truths. There must be enough money assured to make a test of two years, at least. No proper estimate of its success or failure could be accurately gauged in less than such a two years' test.

It will be necessary to give free many copies, especially at first. Many will request sample copies, and these requests cannot be denied, and should prove a good medium of advertising. Then there will be exchange copies. We shall also try to place a copy of each issue of the journal free in as many public libraries in the United States as will accept for their reading tables. Judging by the favorable acceptance of "A Buddhist Roll Call" by numerous libraries, we believe that we can place hundreds of copies of the journal each issue. The importance of such work alone need hardly be pointed out to you. Then, in addition, we must distribute free Buddhist leaflets and pamphlets, just as Western missionaries at home and in foreign lands flood the world with their free literature—free tracts, leaflets and pamphlets. Buddhists must do precisely the same thing, use precisely the same methods.

Honor Roll: As soon as this journal starts we shall publish an Honor Roll showing the names of generous Eastern donors who have helped in our Buddhist history-making work in this new land. Each person will be sent a handsomely gold-lettered certificate suitable for framing, so that the family may preserve it for future generations to rejoice over.

Later, when the Buddhist college and temple are established, we shall erect a

bronze tablet graven with the names of generous Eastern donors so that future generations may read the records as you today are able to read the Asoka records. When your children, grandchildren and great grandchildren visit America, how happy they will be to read the recorded names of their generous ancestors!

Important warning: Any bhikkhu or learned scholar who may be tempted to come over here after reading of our hopes and plans is warned to not come now. There is at present no place for them to live. They could not beg, for begging is not permitted in America—a beggar is thrown into prison as soon as caught on the streets. Some bhikkhu may reply that he would not care if he were thrown into prison. Possibly not. But pray tell, just what good being thrown into prison, and Buddhism thereby brought into disrepute, would do our work? None that we can think of, absolutely none! On the contrary, much HARM. So do not, therefore, even tentatively plan to come to America until our Mission is firmly established and until you Buddhists in Eastern lands have yourselves provided the suitable place for your learned men to stay when they do come.

You Eastern Buddhists must do exactly as Western Christian missionaries do in your lands. They provide their own places for their people to stay while in your lands. So must you do likewise. Provide accommodations for your own Buddhist scholars to stay while remaining in this country. Reasonable enough, as any just person will admit. The whole responsibility, then, dear Buddhist brothers and sisters, lies with you. It is entirely in your hands just how soon or how long delayed this will be. The EAST-WEST BUDDHIST MISSION, in presenting all the facts to you, has done its Buddhist duty. It joyfully offers to do the extremely difficult and often discouraging pioneer work here in America, in preparing the ground and planting the seed. It considers it a great honor and privilege to do all this, but, unless you Eastern Buddhists, small and great, exert yourselves and put your shoulders to the wheel, our work which now looks so promising and has such glorious possibilities will be of little avail.

A RARE GOLDEN OPPORTUNITY, THE OPPORTUNITY OF A LIFETIME, LIES BEFORE YOU. THERE MAY NEVER AGAIN BE SUCH ANOTHER, NO ONE KNOWS WHETHER HE OR SHE READING THESE LINES WILL BE ALIVE A WEEK HENCE. DO NOT DELAY—DO YOUR BUDDHIST DUTY TODAY! DO IT NOW!

Buddha's Fist Not Closed: When our beloved Lord lay on His dying couch, he reminded Ananda that His had not been the closed fist of a teacher who holds something back. Freely He gave all His teachings, holding nothing back. DARE you as His stewards hold a closed fist and keep His teachings back from the world when a call comes to obey His command?

Dhamma Will Bring Peace: The world is suffering. It wants to escape from its suffering. It wants PEACE, but like a troubled child, bewildered and frantic, it has ignorantly, blindly trapped itself. It cannot find the way out, the way of escape from its suffering. The West has forgotten its own beautiful Christian precept—the very same precept we Buddhists also have—to "OVERCOME EVIL WITH GOOD." Instead, it is trying to OVERCOME EVIL, WITH EVIL, and that will never work out to peaceful ends. It will never find the way out through that door.

Sons of Buddha! YOU hold the key to

Call To The Buddhist Colors

ONWARD, SONS OF BUDDHA,
MARCHING ON TO PEACE*

By MIRIAM SALANAVE

Onward, Sons of Buddha,
All you in the East,
Give the world His message
That will bring it PEACE.
Like a mighty blessing,
Will His teachings be;
Full of Love and Kindness,
Full of Charity.
Onward, Sons of Buddha,
All you in the East,
Give the world His message,
Give it HOPE and PEACE.

*Sing to the tune of "Onward, Christian Soldiers, Marching as to War."

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the Way of Escape for this poor suffering world. Like true, noble and unselfish Sons of Buddha, accept the solemn responsibility. *Do not hold the closed fist.* Hand the world the KEY that you now hold in your closed fist. Have pity on the millions and millions who have never had the privilege of hearing of the Dhamma—the Peaceful Law—that brings charity, good-will and universal beneficence to all. That teaches, not separation and racial prejudice, but unity, the ONENESS of ALL humanity, all life—a brotherhood of humanity. Do you not love that humanity your Blessed Lord loved so well and yearned to help? YES, of course you do. Then hasten to hand the Western world the KEY that will open its prison door, the prison built through selfish greed and ignorance. The prison it has so securely locked itself in.

Buddhist Banner of Peace: Will you generously help your Buddhist sister in far-away America who is so valiantly trying, before she dies, to lift high our beautiful Buddhist Banner of Peace over her native land? She pleads with you to *not hold the closed fist.* To remember that this golden opportunity, this blessed, unusual honor that now comes to you may never present itself again. Make haste to seize it before it is too late. For some of you, tomorrow's delay may be too late. Joyously do your Buddhist duty TODAY

—NOW! Not only will you help bring PEACE to all beings, and everlasting peace to yourselves, but you will acquire the greatest of all possible merits—that of "the almsgiving of the Dhamma."

Notice: The EAST-WEST BUDDHIST MISSION hopes that all members of the Holy Order of the Sangha will, while on their travels through the country, tell everyone they may meet about this glorious opportunity to acquire the greatest of all merits now open to them. Indeed, will every devoted sincere Buddhist who reads this appeal tell everyone else so that those living even in the remote villages shall not be deprived of the honor, the privilege awaiting them? Also, please translate our appeal into your respective native languages, then hand it to your local newspapers. "Let small and great exert themselves."

It is respectfully suggested for your own convenience in sending your Buddha-love-offerings that you do so through the American Express Company having offices in most of your principal cities.

LOVING KINDNESS TO ALL.

EAST-WEST BUDDHIST MISSION
715 McAllister Street
San Francisco, California, U. S. A.

our good wishes for the success of your plans . . . with many friendly thoughts from my wife and myself.—Captain Hardy, Italy.

Your movement interests me exceedingly . . . sooner or later the great revival of Buddhism for the betterment of Japanese society will be accomplished by women, no doubt. Under the circumstances your magazine will have the nature of twice blessed when it is published.—Member, International Buddhist Society, Japan.

More power to your elbow—Catherine Rhys-David.

Your tentative plans are remarkable. My good wishes follow you.—Los Angeles.

I have just read your "Buddhist Roll Call" . . . and am very much interested with the manner in which you have stated your case.—Santa Barbara.

I feel sure your work for Buddhism among women must be extraordinarily useful and will develop, as I hope it may, into a large force. It should be much to help keep the world's Peace.—Hon. Secy., Blavatsky Assn., London, England.

I am heart and soul with you and know any effort must reap its harvest.—New York.

Am interested in your wonderful service to humanity, and we need the teachings and I want to live it.—Boston, Mass.

After reading your B. R. C. it sounds like *real work*.—Canada.

I want permission to translate everything you write on Buddhism into our native language.—South America.

I am enthusiastic over your "Buddhist Roll Call" and wish you all success. Lecturing in Ceylon, I told them that they had not yet used the power of women for Buddhism.—Constance Lounsbury, President, *Les Amis du Bouddhisme*, Paris, France.

I would be greatly pleased to do all I can in our Island for the promotion of the EAST-WEST BUDDHIST MISSION.—Ceylon.

. . . I am deeply touched by your noble and courageous undertaking as outlined in your little pamphlet. . . . In this age of decadence of Buddhism, the splendor of Buddha's personality may pass on and the transmission of Dharma may come to an end. The Sangha, too, may dissolve. Many Buddhists will bury their corpses in this soil, and with these corpses the seeds of Bodhi-tree will be implanted. Somehow, Bodhi-tree is slow to grow on this continent and the seeds sown by the ardent adherents may decay with weeds. Therefore, we naturally count on you and Dr.

Goddard to keep The Torch burning.—*Upasaka*, New York.

. . . Allow me to reply to that "Roll Call" at once. I cannot tell you just how glad I am that you have turned the Key on the Path for Western students.—New Haven, Conn.

. . . I think such a magazine as you plan would be most helpful and is, indeed, greatly needed . . . such isolated Buddhists as ourselves often wish for contact with other followers of the Dhamma.—British Columbia, Canada.

. . . Thank you for your beautiful appeal. You could not have a better sponsor than Dr. Dwight Goddard.—Noted New York Psychologist

I see you have started on your great mission work. . . . We follow you in thoughts in your great work you will be doing there.—Rangoon, Burma.

We will take ten copies each time you publish your magazine.—Oregon.

I am much in sympathy with your work and plans.—Sweden.

. . . I am much interested in the plans for your magazine and feel that more work should be done to spread this glorious Gospel.—American Physician.

. . . With very best wishes for your devoted work in your beautiful cause and with special thanks for your "Roll Call."—University Professor.

. . . If you keep a constant stream of letters going out to inquirers you will be doing a work of merit. I do not know of anyone who is better fitted or equipped to do it than are you. . . . Yours as ever.—Dwight Goddard.

. . . I shall be very glad if you will kindly let me hear from you. . . . I am interested in your plan. . . . I suppose that many people have been interested with your journey. . . . I, too, shall be glad to know more . . . with all good wishes. Yours sincerely.—Alexandra David-Neel, France.

. . . perhaps your mission in California can do more, especially for women, than you would have done in India. . . . With all good wishes for your health and for your work. May you have a long life to spread the Dhamma.—Ven. Ernest H. Hunt (Shinkaku), Honolulu.

My wife and I can hardly wait until you publish the Buddhist Family Journal.—Holland.

I am sure you will do excellent work.—Hungary.

The Western Women's Buddhist Bureau hopes to bring out a monthly magazine of more than usual merit . . . published under the title of "The Buddhist Family Journal." The venture bids fair to fill a long felt need.—*Institute of Buddhist Studies*.



JUST A FEW EXCERPTS from letters which continue to pour in by the hundreds.

In the seventh volume of "Buddhism in England" we had a series of articles entitled "The Excellent Path," by Mrs. Miriam Salanave, in which the author related her experiences as a student in a Zen monastery in Japan.

Since then Mrs. Salanave has been to India and Burma with a view to founding a monastery for Buddhist women of all nationalities, but her project came to naught, for reasons that are explained in "A Buddhist Roll Call." She is now trying, with unabated enthusiasm, to start a movement to introduce the Teachings of the All-Enlightened One to the women of the United States of America. . . . We wish her unbounded success; if enthusiasm can accomplish it, its success is assured.—*Buddhism in England*.

. . . Mrs. Salanave has already been able to secure the valuable co-operation of Dr. Dwight Goddard. . . . We hope Mrs. Salanave's noble mission will prosper and will call into existence many sister institutions having more or less the same aims and objects. . . . Herself an American, she takes more than one occasion to remark about the genuine goodness of Eastern women with whom she had come in contact.—*Maha Bodhi Journal*.

Mrs. Salanave returns to America. She has published "A Buddhist Roll Call," an illustrated pamphlet . . . and tells her experiences and aims . . . a testimony to her enthusiasm and perseverance; in fact, I do not know her equal in these respects. Those who had read her interesting articles in *The Canadian Theosophist* and in

Buddhism in England will, and others interested should, write for this pamphlet. To get in touch with such an indefatigable worker would be a privilege.—Editor, *Library Critic*.

Mrs. Salanave's dream is a Buddhist women's community in America. When her ideas take fire in California—as she fully expects they will—they can be imported back to the mother-country of Buddhism. . . . She calls for volunteers to join the "Roll Call." . . . The author holds that Buddhism explains life's purpose, and that it is a self-reliant doctrine—contentions with which the Theosophist will heartily agree.—*Lucifer Magazine*.

. . . I rejoice with you that "one step has been taken" towards making your dreams come true.—Virginia.

I am so much in sympathy with your Western Women's Buddhist Bureau . . . and on behalf of the Women's Unity of Roerich Museum and the Roerich Society, as well as the Maha Bodhi Society of New York, of which I am presiding and executive officer, I wish to send heartiest greetings. . . . I wish you to feel our hand of friendship and good-will extended to you in your noble work.—Nettie S. Horch, President, Roerich Society, N. Y.

Your idea is striking; your plan will be a great boon for Buddhist women all over the world. I wish you every success.—Germany.

I have just received your "Buddhist Roll Call" . . . and am writing to send you