



THE BUDDHIST RAY

— Om Mani Padme Hum! —

VOL. V.] SANTA CRUZ, CAL., U. S. A., NOV.-DEC., 1892. [NOS. 11—12.

QUESTIONS ANSWERED.

THE following questions were received, several months ago, from a woman-friend, but want of space has compelled me to postpone the answers until now.

For the same reason, I have necessarily to be laconic.

Q.—Mention one, real disadvantage of voluntary, monastic celibacy.

A.—The suppression of the heredity of gentle, refined, spiritual natures; the propagation of the race by their opposites.

Q.—Why is nearly every old man conservative?

A.—Because it is hard to get new ideas into old brains. In youth the brain is plastic, unset: fit for impression; in age, the contrary: like hardened cement. What is there, stays, and embodies the be-all and end-all of truth. The brains of idealists are exceptional, for they reman plastic unto death.

Q.—What do you think of prohibitive legislation?

A.—That it locates vice and virtue in the physic body, and so errs egregiously. It lops the branches of the sick tree and leaves the trunk and root for future mischief.

Q.—Have you found the citizens of republics happier than those of monarchies?

A.—No; just the contrary. The unhappiest, because the most discontented, people on the earth to-day, are those of this republic.

Q.—If the working-men should get the upperhand in our government, what would be the result?

A.—Greater injustice, greater tyranny, and frequent massacres.

Q.—Are you in sympathy with the Homestead strikers?

A.—No; had I been governor of the state, I would quickly have dispersed and punished them. All strikes in this country are started by well-paid, well-fed, well-clad, well-treated working men, representing unskilled labor. The underpaid, starved, ill-treated, never strike, destroy property, and murder, but bear the ills of life, often with saintly patience.

Q.—Do you know of any infallible teaching?

A.—Yes; the buddhistic teaching that physical existence and pain are inseparable; the teachings of Euclid, Legendre, and Loomis might be added.

Q.—What do you think of so-called self-made men?

A.—With a few modest and honorable exceptions, that they are a bombastic, self-righteous, and offensive herd; always rich; and always, in Sunday-schools and newspapers, models of perfect men; the majority of them sons of vulgar women; incarnations of meanness; eminent only for the swinish quality of rooting their way in the world.

Q.—Will the coming Religious Congress, in Chicago, result in much good?

A.—It will not result in any good. It will be one of the side-shows of that huge commercial enterprise, the Fair, and will therefore, from a moral point of view, be utterly useless. The outcome of it will be a number of fine, frothy addresses: rhetorical fireworks, which will dazzle and delight superficial minds; and, then, make their darkness darker than it was before.

Q.—I have heard it said that a chinese cannot become a christian: is it true?

A.—Yes; literally so. Nor can a jew become a true christian. M. Ribot, the french psychologist, writes: "The missionary societies sometimes adopt chinese infants, and have them educated in european institutions at great expense: they go back to their own country with the resolve to propagate the christian religion; but scarcely have they disembarked when the *Spirit of their Race* seizes upon them; they forget their promises, and lose all their christian belief. It might be supposed that they had never left China."

The reason is that the chinaman, as well as the jew, belongs to an ancient cultured, conservative race, infinitely above the puerilities called christian theology, and the corruptive hypocrisy called christian life. Do you think a chinaman, or a jew, would think of worshiping the bone of "God's grandmother," St. Anne, which was lately exposed for worship in a church, in New York! But a chinaman, or a jew, may become a true buddhist, for his mind is a reasoning or philosophic one.

Q.—What is our duty to the animals?

A.—If domesticated, by kindness and instruction to show them that it is worth their while to look up to us as to their gods; if wild, to let them enjoy their freedom; and, if necessary, to snatch them out of the clutches of their enemies. I have saved the life of many animals; and, in the future, when I shall have to live alone in some cave or forest, these, in some form, will then appear as my friends and allies.

Q.—Leaving out the church, to what influence would you attribute the present public and private immorality?

A.—To the greed and license of the newspapers.

Q.—Does a carnivorous diet impair the human voice?

A.—I do not know. But I know it makes the breath very unsweet. A writer in the *Musical Millions* has this to say on the subject: "I never lose my time in looking for a fine voice in a country where a meat diet prevails. Vocal capacity disappears in families as they grow rich, because they eat more meat. Those italians that eat the most fish, as at Naples and Genoa, have few fine singers among them. The sweet voices are found in irish women of the country, and not of the towns. Norway is not a country of singers because they eat too much fish; but Sweden is a country of grain and song. The carnivorous birds *croak*, the grain-eating, *sing*."

Q.—Does not a vegetarian diet abbreviate our days?

A.—If it does, what of it! But, have you heard the buddhist ditty:

"Envy not the pig,
'Tis deadly food he eats:
Eat your chaff and be content,
'Tis the sign of length of life."

—MUNIKA JATAKA.

As to the effect of a carnivorous diet upon the blood, there is an ancient saying that throws a little light upon it: "A viper bit a cappadocian, but died itself from the poisonous, corrupt blood of the cappadocian."

Q.—Why do they hate and persecute the jews in Russia?

A.—When the jew, who belongs to an intellectual race, comes in contact with the russian, who belongs to an unintellectual race, his superiority is at once made manifest: for, let a jewish merchant settle in a russian village and he will, within 25 years, own the whole village, and even the coats on backs of the peasants; not by theft or robbery, but by lawful trade. If I may be permitted a telling illustration, he "gives the improvident russian all the rope he wants, and then pulls it in." And herein is his intellectual superiority made plainly manifest. But

the hatred and persecution of the jew in *all* christian lands, has a deeper cause. The whole world has for nearly 1800 years been cursed by christianity: millions of men, women, and children have, through its devotees, suffered unspeakable tortures and died frightful deaths. And who is the author of christianity? Who gave to the christian his god, his god's mother, his god's grandmother? In the words of the poet Joaquin Miller,

"The jew, the hated jew!"

The jew Jesus! The jewess Mary! The jewess St. Anne! And do not, for even an instant, imagine that Karma-Nemesis will cease to persecute him. Mark what I say, the hatred and persecution of the jew, will cease only with the extinction of christianity.

Q.—Is the vivisection of animals justifiable under any circumstances?

A.—No; emphatically, no! The animals are not in the world for our use or abuse. We have no right over them. They should not, by suffering or death, be made to contribute to our knowledge, health, or life; they should not be made to pay for our ignorance, vices, or crimes. In the face of heaven, hell, and earth: angels, devils, and men, I spurn with contempt and loathing, the sophistry of fools and fiends, that the animals have nothing immortal about them: no soul, no love, no no feelings, no karma; and that they are our legitimate property, to be done with according to our good will and pleasure. They differ from us in nothing essential: only in degree of intellect; a mere external, acquired, accumulated faculty, which philosopher Schoepenhauer said that since he had it from his blue-stocking of a mother, it did not amount to much, the underlying Will, from his father, being the essential of his nature. Consider that some of the higher animals have as much intellect, or reasoning-power, as some of the lower races of men. Besides, this external faculty is always a prominent feature of those arch-fiends or sub-devils, who after much "weeping, wailing, and gnashing of teeth," and unutterable tantalization, shall be extinguished in the nethermost Abyss.

For nearly half-a-century did the good Hahnemann, amid much persecution by sordid souls, experiment upon *himself* with all manner of poisons, and endure untold suffering, to discover their curative virtue; and by means of the *legitimate* knowledge thus obtained, he and his disciples, have healed and blessed millions upon millions of humans and beasts: have done more good to our suffering mankind than all the "saviors" of this still *unsaved* world put together. Benevolence radiates from the face of the good, self-sacrificing Hahnemann; cruelty, hate, hell, from the (unmasked) face of the vivisectionist. I speak from personal experience. What essential good has he done, which the world could not be without? Is the law of cure his gift? Anæsthetics?

The mere thought of his existence grieves me; his cold, cruel eyes haunt me and torment me. It would shame me to use my intelligence to outwit, torture, and kill the unwary and defenceless. It would make me blush to be called a buddhist, did I forget the good law of the BUDDHA: that of charity to the weak and helpless.

Q.—Can you give an illustration of how a man might become a post-mortem vampire?

A.—By being buried, as many are, while only entranced. Or, suppose a man on his death-bed entertain a strong belief in eternal damnation in hell-fire; and that, in his dying moment, he vividly picture to himself a life in it; he might then on awakening out of the death-trance, after a day or two, see before him that hell-fire (his own creation) and in terror rush back to his physical body (as sometimes we do in bad dreams) to find himself buried alive. His desperate desire to live, would then cause him to send out his Astral body among the living for sustenance, and this would make him a vampire. But he would ultimately have to die a second physical death, and have to face the hell-fire, his own creation. In view of this, consider the utility of a rational, buddhist education, and also of cremation, as preventives of calamities like these.—PH. D.

The Buddhist Ray

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"THIS ANCIENT ONE [THE BUDDHA] IS OUR ANGEL, WHOM WE REVERE AND OBEY."—SWEDENBERG.

NOTES AND COMMENTS.

 THE *Arena* for October contains two interesting articles: 1. "Astrology Fin De Siecle;" in which the writer shows that the upper classes in England take great interest in the science of astrology. 2. "Has Islam a Future?" in which the writer says that "a temperate discussion of some of the first principles of Islam may serve as a corrective for that strange infatuation which some westerners have for the atheistic principles of buddhistic thought."

—THE future of islam in christian lands may be presumed from the fact that, a few months ago, the mohammedan mosque at Liverpool, England, was stormed by a mob of christians, who stoned and threw lighted fireworks upon the kneeling worshipers; many of whom were seriously injured. A little boy, saying his prayers, narrowly escaped a violent death. Having destroyed the windows and the furniture, the christians dispersed.

—WE are indebted to the Open Court Publishing Co., Chicago, for a volume of Dr. Paul Carus' "Homilies of Science," which first appeared as editorial articles in the *Open Court*. These homilies are written in the facile style of Dr. Carus, and are pervaded by a spirit, which, because of its humanity, may be said to be truly buddhistic. Some time ago we republished

one of these homilies: "Enter into Nirvana."

—UNDER the heading, "Japanese Impiety," the *San Francisco Examiner* publishes this: "Chicago, Sept. 12.—Mr Bartlett, a missionary sent to Japan by the American Board of Missions, created quite a breeze at the meeting of the congregational ministers to-day, by attacking Sir Edwin Arnold, the poet, who spent several years in Japan. Mr. Bartlett was relating his experience in Japan, telling how great the impiety and general contempt for missionaries were among the japanese, when one of the brethren interrupted him by asking: 'Is this conduct toward missionaries caused by the general impiety of the people?' Mr. Bartlett answered quickly: 'It is caused by the conduct of certain travelers, notably among them Sir Edwin Arnold. His conduct while in Japan, if enlarged upon, would certainly not be tolerated in America. It might pass in the gay courts of european kings and princes, and would be particularly suitable to the sybaritic and sodomic court of Louis XIV. These are facts, and I am not speaking from mere rumor. I dislike so make these allusions to Sir Edwin, but they are true.' Mr. Bartlett proceeded then to say that missionaries were everywhere looked upon with contempt; and that the english and american merchants were quite as disrespectful, and fanned the fire daily. The newspapers were filled with screeds attacking the missionaries, and altogether they had a hard time of it."

—THE sub-editor of the *Theosophist* wishes that the editor of this RAY would not write the plain, homely english he writes, but "literary"! In his early youth, when he read the charming tory magazines, the "ne plus ultra" of the angelic tongue, the Queen's Own, the editor cultivated that style, until one day a monstrous Elemental appeared and threatened to drown him, at the first opportunity, if he would not desist from the sleepy, idiotic affectation, and be spontaneously himself!

 Your subscription expires with this number. Please tell your "Spirit-guide" to nudge you about it!

BUDDHIST CONVOCATIONS.

By C. SAMERESINGHA (CEYLON).

THE SECOND CONVOCATION.

After the death of our LORD, Ajasath reigned 24 years, and the First Convocation was held in the 8th year of his reign.

His son, Udayabaddha, killed him, and ruled 16 years. Udayabaddha was put to death by his son, Anuruddha, and he, by his son, Mundha.

The period of reign of these two was 8 years. Mundha was slain by his son Nagadasa, who then ruled 24 years.

At this time the indignation of the people rose against the ruling dynasty, which was notoriously parricidal. They assembled, deposed Nagadasa, and placed on the throne Susunaga, a minister of the royal family; and he ruled 18 years.

He had a son named Kalasoka who succeeded him, and reigned 28 years. And it was in the 10th year of his reign that a century had elapsed since the death of our LORD the BUDDHA.

At this time, a community of Buddhist monks, of the Fraternity of Vaggi, at Vessali, pronounced the following ten indulgences:

1. It is right that the salt received by the monks, should be preserved in a horn for future use, whenever they stand in need of it in a strange land.

2. It is admissible for the monks to take their meals even after noon, and when the shadow has increased two inches.

3. A monk who is obliged to go to a distant village, may take an additional meal, just after the ordinary meal.

4. It is not wrong for the brethren to regulate their conduct according to the rules of the orthodox faith, apart from each other, within the sacred precincts of the same monastery, instead of being assembled in one place, for that purpose.

5. It is proper for visiting monks to perform sacred rites within the limits of the monastery, independent of

the resident monks, or without obtaining their permission.

6. What has been handed down by the teachers as a practice, should be observed by the disciples, whether it is in terms of the doctrines of the Discipline (Vinaya) or not.

7. A monk, who has eaten his ordinary meals, may afterwards take a draught of milk.

8. It is allowable for the monks to drink [any] beverage before it is fermented.

9. Cover for seats may be used in the absence of the usual material, which should be added to it.

10. It is necessary that the monks should be at liberty to use gold and silver coins, and carry on transactions like laymen.

When this heresy was rife, the Thera Yasa went on a pilgrimage to Kutagara monastery, in the land of Vaggi. At this time the monks of Wederata placed a golden dish filled with water, in the apartment in which the Uposata ceremony was performed, and wanted the laymen to make their contributions for the use of the Brotherhood, in money.

The Thera Yasa spoke against this, and said, "Devotees, bestow it not, as it is contrary to the orthodox rules."

But the people did not listen to him; and gave money, which was afterward divided among the monks.

On the following day, a portion of this money was offered to Yasa, who declined it, and declared that he could not understand why he should be entitled to money. Thereupon the Wederata monks told him that he would have to go to the people and apologize as he had incurred their displeasure by his discourse and attempt to obstruct.

At Yasa's request one of the monks was despatched, as is generally done, along with him, to see if he would apologize. And they went to the capital; but instead of apologizing he delivered an address to a congregation on the doctrines of Vinaya, dwelling at length on the irregularity of receiving money by monks. This address made a good impression upon the people; and the heretic monks, on hearing this

from the messenger, became very irritated, and resolved to have the Thera expelled from the Order for a time, took up their station about his dwelling. But they did not accomplish the end in view; for the Thera raised himself aloft in the air, and went to Kosamba. Thence he despatched messengers to the monks of Paveyya and Avanti, and then he went to the Ahoganga mountain, beyond the Ganges, and reported the matter to the Thera Sambhuta.

Sixty monks of Paveyya and eighty of Avanti went to Ahoganga; and from several other quarters many more came, and so swelled their number to 90,000.

And these monks deliberated and consulted, and agreed to lay the matter before Rewata of Soreyya.

And he expressed his willingness to speak about the subject to Sabbakami, the Chief-monk, who, at that time had attained a standing of 120 years in the ordination of Upasampada, and who was celebrated for his knowledge and purity of character.

And Sabbakami listened to their complaint, and expressed his willingness to go with them to Vessali, by easy stages, on account of his infirmities and extreme age.

On their arrival at Mahavana monastery, at the request of Sambhuta, Yasa addressed himself to Rewata, at the close of a sermon, and inquired what the ten heretic indulgences were. And after they had carefully examined them, the Thera, Rewata, pronounced them inadmissible; and added, "Let us suppress this heresy!"

In the mean time, the heretic monks with the view to accomplish their design, and seduce Rewata to their party, collected many presents, embarked in a vessel, and sailed to the place where the principal monks were assembled. And here they presented them to Rewata, who at once declined them, and dismissed the heretics.

On this occasion, the Thera Salha, who resided at that monastery, and who had overcome the dominion of sin, after reflection and deliberation on these matters, adhered to the orthodox

party, and declared that his adherence would be steadfast.

Disappointed, the heretics left for Vessali, and went to the capital, Pataliputra, founded by Ajasath, and addressed the sovereign, Kalasoka, thus: "We are the guardians of the dwelling of our LORD, at Vessali, in the Mahavana monastery. The monks living in neighboring villages are coming to take possession of the monastery. O maharajah, prevent them!" And having spoken these words, they misled the king, and returned to Vessali.

It was decided, however, not to suppress this heresy at any other place than where it had begun. Therefore, all the monks made it a point to assemble at Vessali, whither the misled king had despatched his ministers to support the cause of the heretics. But the ministers did not reach the place, for the Devas interfered and caused them to go in an opposite direction.

That night the king dreamt that he was in the Lokumbi hell. And while horrified at it, his youngest sister, who was a buddhist nun of great sanctity, came through the air, and spoke thus to him: "What thou hast done is a very grave offence. Make atonement at once to the true monks, and lend them a helping hand in this matter." And having said this she departed.

Early in the morning, Kalasoka left his palace for Vessali; and on arriving at Mahavana monastery, he assembled the monks of both parties. And he listened attentively to the statements of both sides, and gave judgement in favor of the orthodox. And having promised them his protection he took leave and departed for Pataliputra.

In the assembly now gathered, endless and frivolous discussions arose; so that Rewata caused the Ubbahika rules to be proclaimed. And by these he selected four monks of Paccina and four of Paveyya for the suppression of the heresy. Sabbakami, Khuggasobhita, Salha, and Vasabhagamika were the former; and Rewata, Yasa, Sambhuta, and Sumana, the latter. These eight sanctified monks went to Valukarama monastery, which was the most secluded spot on the face of the earth, suit-

able for the purpose ; and here Rewata questioned Sabbakami on the ten indulgences. "By the orthodox rules," answered he, "the ten indulgences are inadmissible." And he rejected them.

And the brethren returned to the monastery, and again took up the questions and answers one by one. And then the penalty of degradation was inflicted upon ten thousand heretics.

Sabbakami, Saiha, Rewata, Kuggasobhita, Yasa, and Sambhuta were the disciples of Ananda Thera ; and Vasabhagamika and Sumana, of Anurudha Thera. Now these eight pious old monks had actually seen our LORD GOTAMA.

The number of monks who had assembled on this occasion, was 120,000, and Rewata was their leader. Out of these he selected 700 Arhats, gited with a thorough knowledge of the doctrine of the Scriptures, and held this Convocation under the protection of Kalasoka, at Valukarama monastery in a manner similar to that of the first, held in the days of Maha Kasyapa.

A period of eight months was consumed to bring this Convocation to a close. And it has been called the Second Convocation.

IN THE BUDDHA'S PRAISE.

[The following poems were read at a picnic given by the Bohemian Club in the Redwood Grove at Sequoia Valley, Marin Co., Cal., Sept. 3, 1892, and were published in the *Argonaut*.—ED.]

"THE SERMON OF THE MYRIAD LEAVES."

REDWOOD.

Within thy mighty shaft, O Redwood-tree !
A legend like a guarded secret lies ;
Oh, give it to thy friends whose loving eyes
Behold the best of Nature's work in thee !
Awake ! and breathe a tale of priests who came
In treasure-laden ships from India's strand
To rear within a fabled Eastern land
The temple of their faith in BUDDHA'S name.
Transformed to forest monarchs, mute they dwell—
The spirit of the New World wrought the spell,

That ages after one should find and claim
Her glories in a greater prophet's name.

Yet not in vain thy faith, O tree divine !
The fairest temple of the world is thine !

BAY.

Thus speaks the Bay-tree !

Through the changing year,
These outstretched arms I deck with glistening leaves,
And watch their shining green fade into sere,

And let them fall where Mother Earth receives,

With gentle spirit, as one who grieves
O'er love's sweet labor wasted to decay,
And of them a soft fragrant carpet weaves,
Dead covering dead till all shall pass away.
Have you not known, O dullards ! until now
My leaves were born for immortality ?

Born to be plucked and wreathed around
the brow
Of HIM whose thoughts or deeds can never die.

So pluck ! But rather let them rot beneath
Than deck a brow unworthy of the wreath.

—P. ROBERTSON.

MADRONE.

In the aforetime, when the sea was young,
But yet the moon already waxen old,
Nymph, god, and satyr wandered thro'
the wold,
And Memnon's stony lips at sunrise rung.

Æons have passed like hours, since sirens sung,
Since Jove wooed Danae in a shower of gold.

But BUDDHA—LORD of Time and Earth—
was old
When Jove and Juno, Time and Earth, were young.

A mystery broodeth o'er the forest dim,
Where solemn redwood, laurel green, and bay
All bow obeisance to great BUDDHA'S throne.

Ghosts of dead gods whisper a phantom hymn ;
Trees, birds, and humans, awed and cowering, pray ;
Moved by the night-breeze, moaneth the madrone

—J. E. HART.

THEOLOGIAN : "You doctors know so much about the uncertainties of this world, that I should think you would not want to live !"

PHYSICIAN : "You theologians tell us so much about the uncertainties of the next world, that we do n't want to die."—*Ex.*

SCIENTIFIC NOTES.

Prof. Lodge, president of the section of Mathematics and Physics, at the late meeting of the British Association used the following language: "May there not also be an immaterial, perhaps an ethereal, medium of communication? Is it possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to, and know practically nothing about? In this case I have evidence. I assert that I have seen it done, and I am perfectly convinced of the fact."

[Modern science has begun to discover facts, which, thousands of years ago, were known to and recorded by buddhist philosophers.—ED.]

Hæckel says that there are animals that are now blind, which were not so originally; whose eyes under the skin are atrophied, as the Pineal gland in man.

[The Pineal gland is the remnant of the nerve of the Third Eye of one of the prehistoric races of humanity. This Third Eye is represented by a little ring on the forehead of nearly all statues of the BUDDHA.—ED.]

Dr. Lombroso contributes a short paper to a french magazine, in which he demonstrates that there is a peculiar magnetism in crowds, which renders them open to suggestions of crime and violence; and he explains most revolutionary crimes as committed by people in a more or less hypnotic state. This explains why some of the worst horrors have not been the work of habitual criminals. He quotes an authority to prove that a crowd is a soil in which the microbe of evil develops easily, and the microbe of good dies almost always for want of favorable conditions, and that in a crowd the good elements are eliminated and the bad multiplied by a mathematically unerring law.

It was formerly, say 50 years ago, nothing uncommon for a new island to appear above, or an old one to disappear beneath the waves of the Pacific ocean. Such occurrences were some-

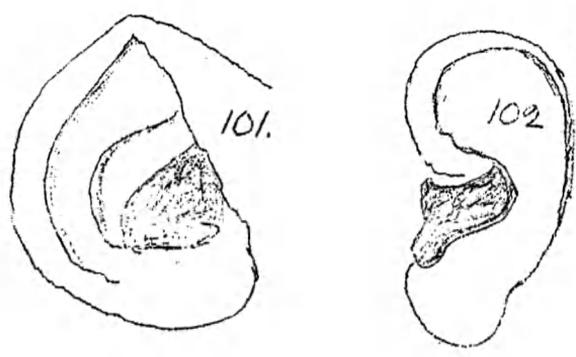
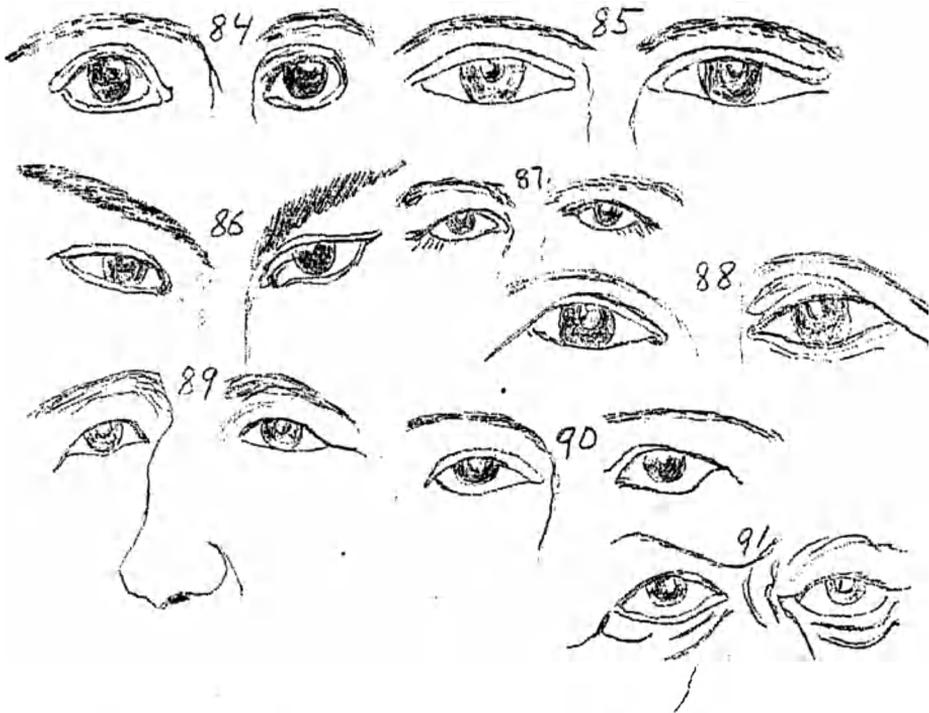
times noted as often as two or three times a year, and were so common as hardly to excite comment among navigators and scientists. Of late, however, the Pacific has been "pacific" indeed. It will be 36 years this coming summer since the last island disappeared, and exactly a quarter of a century since the last one raised its head above the ocean. But geologists argue that this is a suspicious silence, an omen of some monstrous catastrophe; that Nature is simply resting for a mighty effort. Sir Sidney Bell even goes so far as to predict that the whole of New Zealand and the greater part of Australia will be engulfed before the end of the year 1925.

[It is curious that scientists and psychometrists seem to agree that a great natural convulsion is at hand. Psychometrists declare that parts of North America, for instance, Lower California, Florida, and New York, will be overwhelmed by the ocean.—ED.]

Robert Braybrook, bishop of London, who died in 1404, was taken from his tomb after the great fire of 1610, after having been buried for 206 years. Notwithstanding this his remains were found to be fresh and unshrunk. His hair had grown more than a yard in length and had a natural, life-like luster. The workmen, who believed it a case of vampirism, fled in terror from the scene, and others had to be hired to complete the removal.

Cremation is becoming daily more popular. In Baden, Germany, the Offenbourg and Heidelberg city councils have decided to erect furnaces. The government in Basel has granted the citizens of the canton the right to choose between being buried and burned. A crematory is erecting at Manchester, and another in San Francisco.

Of the entire human race 500,000,000 are well clothed, that is, wear garments of some kind; 250,000,000 habitually go naked; and 700,000,000 only cover parts of the body; 500,000,000 live in houses; 700,000,000 in huts and caves; and 250,000,000 practically have no shelter.



(Continued.)
SCIENTIFIC PHYSIOGNOMY.

BY DR. CHARLES MARTELS.

There are three general forms of the eye with many modifications :

First, the Large and Round eye (fig. 84), which, when exaggerated, denotes incapacity for accurate Observation ; also, a fluent, untrustworthy talker, especially when the mouth is large. The large, bulging eye receives too much light, and this causes dazzle and confusion ; whereas the small sunken eye receives but little light, and remains undazzled and unconfused : in a state of Observation.

Second, the Narrow and Elongated eye, fig. 85, which denotes Secretiveness. The narrower, the more slit-like an eye is, the more secretive it is. If, in addition, it goes with a small, secretive mouth, it is doubly so. Some physiognomists call this slit-like eye, a "polygamic" eye (because Brigham Young had it), and the large open eye, the "monogamic" eye : but this is sheer imagination ; for nearly all polygamists have large open eyes.

Third, the Oblique eye, fig. 86, which denotes, a sly, crafty, and secretive character. Cats, foxes, tigers, and other sneaking, crawling beasts have this eye. In some men the obliquity is so very slight that it escapes the superficial observer. But look well at the inner ends of the eyes.

Modifications of the these three general forms are seen in the Agreeable eye, fig. 87, in which there is a true curve of the upper lid at its outer corner : very many suave rogues ("ladies" men) have this eye ; the Politic eye, fig. 88, which is an exaggeration of the Agreeable: this eye will lie rather than tell an unpleasant truth ; the Untruthful eye fig. 89, which is a still more exaggerated form of the Agreeable: its motto is: "Never row against wind and tide ;" the Gluttonous eye, fig. 90, which shows a large portion of the white *below* the pupil ; and the Brutal eye, fig. 91.

Of Eyebrows we have : the Conceit- ed, fig. 92, which runs across the fore-

head; the Observing, fig. 93, which is drawn down so that it almost touches the upper eyelashes; the Credulous, fig. 94, which arches at the inner ends ; the Impracticable, fig. 95, which arches still more; the Vital, fig. 96, which is very bushy; and the Artistic, fig. 97, which shows a graceful curve.

Of Foreheads we note : the Æsthetic or straight, fig. 98 ; the Practical or receding, fig. 99 ; and the Infantile or projecting, fig. 100.

Of Ears we have, in general, the Musical, fig. 101, and the Unmusical, fig. 102. An abnormally small ear points to a low character ; and an abnormally large, to a grasping.

Concerning the Hair we note : that the soft and silken, goes with a fine, sensitive skin and nervous system ; and the coarse and hempen, with the opposite.

I have promised to close this outline of Scientific Physiognomy with a delineation of the face of Philangi Dasa, by an expert. And the expert is none other than Mrs M. O. Stanton, who has devoted forty years to the study of Physiognomy, and has written the completest and trustworthiest work on the subject in existence at this date : a work which should be in the hands of every parent and educator, and which would be of more use to them than all the pulpit-babble in the world.

Mrs. Stanton says :

"The first thing about this face, that strikes me, is its exceeding friendliness. It seems to me he ought to make friends wherever he goes. It is however a friendliness that is peculiar. For it does not waste itself upon the desert air. 'Like for like', expresses it. He must have Friendship in return, otherwise he withholds his. In approaching others, it is always done in a friendly, though undemonstrative, spirit ; and he wants the whole world to be friendly, like himself. He cannot bear unfriendly, scolding, and quarrelsome people ; and he should avoid them, and seek his like. . .

His chin shows normal Conscientiousness. The closure of his mouth is straight, and shows truthful tenden-

cies. But it is not a large, talkative mouth ; but silent, and rather Secretive. If he talks, it is not about himself. He will revolve a matter in his mind, and work upon it for years, and his friends will not know anything about it. He is good at keeping secrets. . . The red portion of his upper lip shows Amativeness and Love of Young. . . The shortness of the upper lip, and the pronounced groove running down the centre, indicate excessive Modesty. Most men, with not half of his ability, push themselves forward and make the world believe they 'know it all'; but he, though he possesses real ability, modestly takes a back-seat, and lets the world think he knows nothing. As a child he must have been very bashful, as a man he is very Modest. . .

His nose is not that of a businessman. The point of it shows Ideality. And his ideals are a little too high for this world. . . Looking at his eyes and eyebrows we notice Observation. Most men are satisfied when they reach the bottom of a thing ; not so, this man : he wants, so to speak, to lift up that bottom and to see if there is not a another, and a third, under it. He is continually searching ; even when he appears to be indifferent or asleep. If he makes a friend, he silently searches him and keeps his eyes on him ; and, if he does not come up to his standard [Ideality] . . . well . . . he lets him go.

Radiating from the outer corners of his eyes are numerous wrinkles ; these show that he is Mirthful. He sees quickly and enjoys greatly the comic and ludicrous side of life ; and this Mirthfulness is, in his case, Nature's compensation for the absence of Hope, and is an antidote to a despondency which might prove suicidal.

The Brain-nervous and Bony systems predominate in his make-up.

The chief defect in his make-up is his excessive Modesty. Let him cultivate Self-esteem ; and let him push himself forward, where he belongs. . .

If the world should progress for five thousand years more, and he should then come back, he might find himself in a more congenial atmosphere than at present."

To confirm, illustrate, and enlarge Mrs Stanton's delineation, I am pleased to be able to add a few other delineations, from scientific, semi-scientific, and occult sources ; which will give the curious and discerning reader a little peep into the mental world of a man who, in secular and religious newspapers, and by men *who have not even seen him*, has been pictured as a very wicked and dangerous character.

No. 1. Prof. A. Haddock, Phrenologist, and editor of *Human Nature*, San Francisco, Cal., says :

"I should say that this man comes from a good stock ; that his digestion is good ; that his brain is therefore nourished by a good deal of rich and wholesome blood ; and that he sleeps as soundly as a child. There is a good deal of warmth and kindness in his nature. Amativeness is pronounced ; but is held in check by a large brain. Modesty also is pronounced, indeed too much so for his good. He is fond of music, but is not a musician. If he is despondent it is only by spells. His sympathies are easily aroused, and as he is very magnetic, I should think people would take to him. His mind is inquisitive and searching, but not meddlesome. Locality is large, and he never gets lost in strange places. But the most striking feature about him is his (knowledge of) Human nature. This is simply grand ! He reads people with a flash, and his reading is correct. Let him never depart from it. The distance between the ear-openings and the top of the head measures more than that of my own head,* and shows how quickly he takes in the situation, and how intuitive he is. I do not know what he is, but he should be employed at something where his large Human nature could be put to use."

Before I present the occult delineations and utterances to my readers, I think that a few cautionary words will not be out of place :

It is extremely difficult to get and to convey correct impressions from the world in which the Sidereal man lives,

*Quite complimentary.—C. M.

and still more so from that in which the Spiritual man lives : and when gotten at all, it is mostly through sensitives in private life, who are not contaminated and confused by that filthy idol, the Dollar : the containant of the lust, greed, and devilness of the community ; which I, though not a sensitive, never touch without a slight shudder. Here, in San Francisco, as well as in most large cities, may be found a large number of advertising sensitives and practitioners of the occult sciences ; but, alas ! the filthy Idol confuses and misleads them, so that they are rarely able to convey the truth. In ancient times, these sensitives were protected within the solid walls of temple and pyramid, against the soul-destroying influences of the profane, and were used as Oracles, by the initiate priest and king ; but at this day, they are unprotected, often starved, tempted, misled, and persecuted by the god-forsaken vulgar.

I seldom look for truth where the filthy Idol sits enthroned : paid moralists, preachers, guides, reformers, occultists, and healers are, in my eyes, the vanguard of the Devil's army.

Again, the obtainment of truth from the occult side of life, depends greatly upon one's own state, and the influence one brings to bear consciously and *unconsciously* upon the sensitive. Why should a sow expect to see a white swan in a mirror ? or, Why should a bull-frog expect to hear the echo of a nightingale ?

For the benefit of those of my readers who are unacquainted with psychometry, it may be well to mention, that all the psychometrist needs in order to read the character of a man, is a lock of his hair, his signature, a piece of cloth that has been worn by him, or anything else that contains his magnetic aura.

Philangi Dasa begs me to say, that he is not responsible for any of these delineations and utterances ; that he has not hypnotically, or otherwise, suggested them ; that most of them have been a surprise to himself ; and that the majority of the delineators are unknown to him, and he to them.

The dots and dashes (. . . ---) in the following paragraphs stand for omitted sentences, sometimes of ten words, at other times, of a thousand. Nevertheless, if all that is given, be put together, I think that a pretty fair picture will be obtained.

No. 2. T. Archibald, Astrologer, Los Gatos, Cal. :

"..Jupiter is elevated above the other planets and points to a man of a deeply humane, sincere, and religious turn of mind ; stable, just, and honest. The position of the Sun in conjunction with Jupiter shows too much pride to stoop to the vulgar : for the Sun makes a man exalted in mind, like unto itself. . . . But the Sun denies him children. . . . Being a Scorpio man, his mind is exceedingly sharp and astute. . . . He loves literature, and has mental abilities of no mean order. But the strongest feature in his horoscope is that of Uranus in Aries, which gives Intuition, originality, and a great love of curiosities. . . . Knowledge comes to this native without [much] study. Saturn here is also indicative of a high order of intellect. . . . Had it not been for his Intuition, I should think he would have become a divine ; as it is, he would make a good physician or surgeon. . . . His friends are intellectual, being ruled by Mercury : they have exalted opinions, and many of them hold important positions. Venus rules both his secret and public foes ; so that they are as good as powerless. . . . In Aries I find two evils and I should say that he is liable to suffer from some chronic ailment about the head (not brain) or face, little understood.*. . . It is written in the Bible that the "Stars in their courses fought against Sisera" [Judges v. 20] but they do not so in this case, for though much afflicted by Saturn and Uranus, the other Stars fight for him ; and his deeply religious nature helps him through trials and calamities. . . ."

*As this astrologer has never seen me nor I him, I will tell him the nature of the ailment which he sees in the Stars : By sleeping for many weeks on damp ground while doing compulsory military duty, I lost the hearing of my right ear. Even now it gives me much pain.—PH. D.

No. 3. J. H. Benjamin, Psychometrist, San Francisco, Cal.:

"A spiritual and progressive mind, to whom the cup of bitterness has become exceedingly familiar. . . All that he loves seems to be ideal: be it friend, woman, or god. . . A new pain seems to him to be a welcome exchange for an old one. . . I see a great water over which he is to travel. ---"

No. 4. Fredrick A. Heath, a blind Psychometrist, Detroit, Mich.:

"There are many things about this man which are of an interesting character. He is very active, and displays much tact and farsightedness in his undertakings. . . He is a great lover of animals, . . . and is generous and considerate with his friends; cautious in all his movements; and never takes a step without weighing it well. He is quick to see through difficult matters; and while he is quite talented he never boasts of his accomplishments, having a strong dislike to everything of that kind. . ."

No. 5. Mrs J. W. C.-A., Psychometrist, Rochester, N. Y.:

"This man is not a christian. --- He seems to prefer to live and work under the BUDDHA-ray ---."

No. 6. Mrs M. E. Aldrich, Psychometrist, Santa Cruz, Cal.:

"What is this man? [A physician.] Yes, but he is something besides. He is doing some intellectual work which he wishes to complete in the future. --- Now I see: he represents the Orient in the Occident---He has a good deal of mental influence; many look up to him as to a teacher; but he will not admit it---I see a very, very ancient Spirit approaching him, so ancient that I cannot tell when he lived. He has on him a garment that is full of mystic signs. I do not know what they mean but he [Ph. D.] does. --- Now he approaches him, and extends his hands over his head --- Now I see several of of them; and they are waiting for him. They want to approach him, but cannot before he is ready, or makes the way ready for them---."

No. 7. Mr. B., Magnetic Somnambule, 70 years of age, Los Angeles, Cal.:

"This is strange --- I see about this man numerous orientals; in turbans and white garments. --- Now I find myself in what I take to be the Himalayas.--- I am outside a cave. I enter it. I sense somebody in here. I see the outlines of a man, but though I strain my eyes I cannot see his face. I think he does not want me to see his face. --- At the inner end of this cave is a door leading into another cave, but I cannot enter through it. Something holds me back. Above this door are words in a language with which I am not familiar. Now I go out into the sunshine ---."

No. 8. Miss J. S., Magnetic Somnambule, 13 years of age, St. Paul, Minn.:

"I find myself in a warm, tropical country; very sandy and studded with palm-trees. In the distance I see a group of men. Now I approach them. One is sitting under a palm-tree reading a book. He has a turban on his head, is clad in a white robe, and is bare-footed --- He is a powerful and good man, and can do wonders --- He will not tell me his name --- He will ed me to come to him --- He has many disciples, and he is interested in this man [Ph. D.] ---."

No. 9. Isaac B. Rumford, Psychometrist, Los Gatos, Cal.:

"This man has risen [spiritually] through his own exertions --- He is gentle and good; but if you trample upon him he will rile at you. In wisdom he is wise, but his wisdom is peculiar--- He loves goodness for its own sake, and cares not at all for lucre. ---"

I am now sensing a strange influence that is *behind* him: that of a mind so large, so high, so exalted, penetrating, and cool, that it makes me shudder. And I can liken it to nothing but the high, shining, snowy peaks of the Himalayas. I did not know, that in the whole world there was a mind like it. --- And it attracts and influences the mind of this man ---."

And here I take leave of my indulgent reader; hoping to have awakened in him some interest in the Science of Man-reading.

A BUDDHIST KING.

BY DURRANT THORPE.

It was king Dutugemunu that erected the famous Brazen Palace at Anuradhapura, Ceylon, so called from its being roofed with plates of that metal, the ruins of which still astound the traveller.

It was elevated on 1600 monolithic columns of granite 12 feet high and arranged in lines of 40, so as to cover an area of upward 220 feet square. On these rested the building, 9 stories in height, which in addition to the thousand dormitories for monks, contained halls and other apartments for their exercise and accommodation, and, best of all it was erected with paid labor. The structure when completed far exceeded in splendor anything recorded in the Sacred books.

All its apartments were embellished with "beads resplendent like gems," the great hall was supported by golden pillars resting on lions and other animals; the walls were ornamented with festoons of pearls and of flowers formed with jewels; in the centre was an ivory throne, with an emblem of a golden sun on one side, and the moon in silver on the other, and above all glittered the imperial Umbrella, the "white canopy of dominion." The palace, says the Mahawanso, was provided with rich carpets and couches, and even the ladle of the rice-boiler was of gold.

The vicissitudes and transformations of the Brazen Palace are subjects of frequent mention in the history of the sacred city.

King Dutugemunu's death scene, as described in the Mahawanso, contains an enumeration of the deeds of charity by which his reign had been signalized. He thus addressed one of his military companions who had become a buddhist monk: "In past times, supported by ten warriors, I engaged in battles; now, single-handed, I begin my last conflict with Death; and it is not permitted me to overcome my antagonist."

The king's secretary then read from the register of deeds of charity, that one hundred monasteries, less one, had been constructed by him; that he had built two great relic-temples, and the Brazen Palace; that in the famines he had given his jewels to support the pious; that on three several occasions he had clothed the whole Brotherhood throughout the Island, giving three garments to each; that five times he had conferred the sovereignty of the land, for seven days, on the Brotherhood; that he had built hospitals for the sick, and distributed rice among the poor, and maintained teachers in the various monasteries in all parts of his dominion.

"All these acts," said the dying king "done in my days of prosperity, afford no comfort to my mind; but two offerings which I made when in affliction and adversity, disregarding of my fate, are those which alone administer solace to me now."

After this the pre-eminently wise king expired, stretched on his bed in the act of gazing at the great dagoba he had erected.

GIANTS.

In the Jewish scriptures we read: "There were Giants in the earth in those days." And I believe it, provided that, by "those days," we understand pre-historic, so-called antediluvian days; when the air, land, and sea swarmed with monstrous pterodactyls, mammoths, and saurians, with which humanity, as now existent, would have been utterly unable to cope: monsters which might, like the fabled(?) dragon of mythic history, have devoured, not merely a slender virgin ameal, but a dozen fat matrons, and might still have belloved for more.

In those days, I believe there was a Giant Race in the earth, which could with clubs weighing a ton face these monsters, and keep them at a respectful distance.

These Giants might, as some writers have held, have been 30 feet, or so, in height; for even in modern, post-deluv-

ian times, there have been men of that stature.

Prof. Silliman, Jr, commenting upon the find of a lizard 80 feet in length, stated that a giant, nearly 18 feet high, was exhibited at Rouen in 1630.

Gorapius saw a girl that was 10 feet high. The giant Galabra, brought from Arabia to Rome under Claudius Cæsar, was 10 feet high. The giant Ferregus, slain by Orlando, nephew of Charlemagne, was 28 feet.

In 1814 near St. Germain, was found the tomb of Isorant, who was not less than 30 feet high. In 1850, near Rouen, was found a skeleton whose skull held a bushel of wheat, and who was 19 feet. The giant Bacart was 22 feet and his thigh bones were found in 1704 near the river Moderi. Fannum, who lived in the time of Eugene II, measured 11½ feet. The chevalier Scrog, in his voyage to the Peak of Teneriffe, found in one of the caverns of that mountain, the head of Guinch, who had 60 teeth, and was not less than 15 feet high. In 1623, near the castle in Dauphine, a tomb was found which was 30 feet long, 16 wide, and 8 high, on which was cut these words: "Keutolochus Rex." The skeleton was found entire: it was 25¼ feet long 10 feet across the shoulders, and 5 feet from the breast-bone to the back.

Near Palermo, Sicily, in 1316, was found the skeleton of a giant 30 feet high, and in 1559, another, 44 feet. Near Mazarino, Sicily, in 1815, was found the skeleton of a giant 30 feet high; the head was the size of a hog's-head, and each of his teeth weighed 5 ounces.

At West Hickory, Penn., in 1869, they unearthed a skeleton 18 feet high, a sword 9 feet long, and an enormous helmet (*Oil City Times* Dec. 31, 1869).

The Bamian statues in Central Asia measuring respectively 173, 120, 60, 30, and 10 feet, are said to represent the exact height of the races that have inhabited this earth in its process of evolution from an ethereal to its present gross form.

All civilized races have preserved traditions of these pre-historic, giant-races: the jews had their Gibborim

and Anakim; the greeks, their Titans; the egyptians, their Heroes; the chaldeans, their Nimrods; the ceylonese, their Rakshasas; the hindus, their Danavas and Daityas; and the scandinavians, their Jættar. And in many places are still found cyclopean architectural remains of the later, and therefore smaller giant races: as on Easter Island, at Bamian, and in Central and South America.—PH. D.

[New York World.

CO-EDUCATION.

Dr. Waterhouse, head-master of a Boston girl's school, has just publicly announced, as the result of his pedagogic experience, that female beauty is a serious bar to higher educational attainments.

Dr. Waterhouse's position is the outcome of a heated discussion just now agitating educational circles in Boston on the subject of co-education. It was suggested that both for educational and economic reasons the girls' and boys' high schools be united. But the suggestion has raised very violent protests against the association of the sexes.

Dr. Waterhouse roundly denounces co-education as sowing the seed of youthful corruption and maidenly demoralization. "At the Newton high school," said he to a reporter, "where I had as nice a lot of boys and girls as were ever gathered under one roof, I was constantly in fear of a scandal, a thing that is unavoidable in a mixed school, however excellent its management, and a thing, too, that has an ill-effect upon the pupils that can hardly be measured in words. It is scarcely possible to weed out of a collection of young people the few whose turpitude is cloaked by a smooth and attractive exterior, and it not infrequently happens that the real black sheep in the flock become the most popular with their schoolmates of the opposite sex."

[Among the older and more experienced peoples of Asia, co-education would not for a moment be considered. Co-education is practiced only where marriage is a failure.—Ed.]