



# THE BUDDHIST RAY

Om Mani Padme Hum!

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## HOLY MEN.

Far hence in Asia,  
On the smooth convent-roofs,  
On the gold terraces,  
Of holy Lhassa,  
Bright shines the Sun.

—MATTHEW ARNOLD.

**T**IBET, the land of gorges, precipices, passes, snow-clad peaks, cold winds, and sterility, is pre-eminently the land of refuge for holy men: a haven in which they can anchor without being distressed by the winds of our "civilization."

It is also the land of Avatars, or Divine Incarnations: where High Souls descend into human bodies, and by their presence comfort and bless multitudes of sorrow-laden men, who, from all parts of buddhism, come to offer them "gold, frankincense, and myrrh."

And these High Souls are the living representatives of that Divine Host, which the occultist Swedenborg, calls the "Divine Manhood of God": the representatives, then, of the Host of NIRVANA, which the buddhist calls, the BUDDHAS OF THE AGES.

In Central Asia, the flickering flame of reason and spirituality (now almost extinct in Europe and America) is kept alive, first, by many Exalted Beings

that have progressed beyond the necessity of rebirths, who are present in an invisible natural body; and, second, by two Exalted Men, still transmigrating, who are present in a visible natural body. And the latter are:

1. The Dalai Lama, at Lhassa, who is said to be an incarnation of Avalokiteswara, the On-looking Lord.

2. The Teshu Lama, at Teshu Lumbo, who is said to be an incarnation of Amitabha, the Immortal Enlightened Lord.\*

Esoterically the Dalai Lama, who is the higher of the two, represents the Higher Self of man;† and the Teshu Lama, represents the Higher Ego of man.‡

These Grand Lamas, as the earthly representatives of the Heavenly BUDDHAS, receive homage of the northern buddhists; while the BUDDHA GAUTAMA, as the embodiment both of Avalokiteswara and Amitabha, the Heavenly BUDDHAS, receives homage of the southern buddhists.

The two Grand Lamas belong to the Yellow-caps, the true followers of the BUDDHA; which should not be confounded with the Red-caps, the pseudo-buddhists and idolaters south of Tibet.

\*A third Grand Lama, the Taranath, at Urga, Mongolia, is not a representative character.

†The Atma-Buddhi of the hindus, and the Seventh-Sixth degree of Swedenborg.

‡The Higher Manas of the hindus, and the Higher Rational degree of Swedenborg.



It is interesting and suggestive, too, to read the accounts of these Grand Lamas written by the few European Christians that have seen and conversed with them.

In 1774 the governor-general of India, Warren Hastings, sent George Bogle as ambassador to the court of the Teshu Lama. And what had happened to hundreds of others that had met this Grand Lama, happened to Bogle: His Holiness fascinated him. Hear the ambassador:

"Teshu Lama is about 40 years of age. He is of a cheerful and affable temper, . . . and his views are liberal and enlarged. . . . From his pacific character, and from the turn of his mind, naturally gentle and humane, he is averse to war and bloodshed, and in all quarrels endeavors by his meditation to bring about a reconciliation. In conversation he is plain and candid, using no flattery or compliments himself, and receiving them but badly if made to him. He is generous and charitable, and is universally beloved and venerated by the Tibetans, by the Kalmuks, and by a great part of the Chinese. . . . And I will confess, I never knew a man whose manners pleased me so much or for whom upon so short an acquaintance I had half the heart's liking."\*

In another place he says:

"I endeavored to find out, in his character, those defects which are inseparable from humanity, but he is so universally beloved that I had no success, and not a man could find in his heart to speak ill of him."†

This Teshu Lama died at Peking in 1780, whither he had gone at the urgent solicitations of the Chinese emperor, who honored and revered him greatly while there. So that when the second ambassador of W. Hastings, Samuel Turner, arrived at Teshu Lumbö in 1783, he found a new incarnation of the "Great Spiritual Teacher" [Maha Guru], sitting on the throne, in the shape of an infant, 18 months of age. The ambassador was told that though the Holy Child could not yet speak, he understood all that was said and done, about him. Captain Turner relates:

"During the time we were in the room, I observed that the Lama's eyes were scarcely ever turned from us, and when our cups were empty of tea, he appeared uneasy, and throwing back his head, and contracting the skin of his brow, continued to make a noise, for he could not speak, until they were filled again. He took some burnt sugar out

of a golden cup, containing some confectionary, and, stretching out his arm, made a motion to his attendants to give them to me. He sent some, in like manner, to Mr. Saunders, who was with me."\*

The ambassador then addressed the Holy Child in formal words.

"The little creature turned, looking steadfastly toward me, with the appearance of much attention while I spoke, and nodded with repeated but slow movements of the head, as though he understood and approved every word, but could not utter a reply. . . . His whole attention was directed to us; he was silent and sedate, never once looking to his parents [who stood at the sides of the throne]. . . . His features were good; he had small black eyes, and an animated expression of countenance. Altogether, I thought him one of the handsomest children I had ever seen."\*

Captain Turner speaks highly of the parents of this young Teshu Lama. At a social entertainment given in his honor, the young mother played on a guitar and sang Tibetan songs. The ambassador remarks:

"I am not ashamed to own, that the song she sang, was more pleasing to me, than an Italian air. I could not but express myself highly gratified."†

Although my "countrymen" are not vegetarians, it seems that they do not want a Holy Child poisoned by animal food and alcohol. Concerning the Teshu Lama's mother, Captain Turner relates further:

"She was restricted, she said, while suckling the Lama, from all animal food, as well as from the use of spirits."†

Thus far the Teshu Lama. Let us now turn to the higher incarnation, the Dalai Lama. Thomas Manning, a learned English traveller, succeeded in the perilous feat of reaching Lhasa, and in seeing and conversing with the "Blessed Lord Chenraisi Incarnate," in 1811. After a mention of formalities, he says:

"The Lama's beautiful and interesting face and manner engrossed almost all my attention. He was at that time about 7 years old: had the simple and unaffected manners of a well-educated, princely child. His face was, I thought, poetically and affectingly beautiful. He was of a gay and cheerful disposition; his beautiful mouth perpetually unbending into a graceful smile, which illuminated his whole countenance. . . . I was extremely affected by

\*Markham's "Narratives," p. 132. †p. 84.

\*Turner's "Account," p. 334. †p. 343.



this interview with the Lama. I could have wept through strangeness of sensation. I was absorbed in reflections when I got home. . . . I strove to draw the Lama; and though very inexperienced with the pencil, I produced a beautiful face; but it did not satisfy me."\*

Upon a later visit to this Holy Child, Manning wrote:

"This day I saluted the Grand Lama. Beautiful youth! Face poetically affecting; could have wept. Very happy to have seen him and his blessed smile. Hope often to see him again."†

Let the reader bear in mind, that the three writers quoted, Bogle, Turner, and Manning, were not buddhists and tibetans, but englishmen and christians, and could not, therefore, be prepossessed in favor of these Holy Men; and that they wrote what they had actually seen and felt.

The latest published account of the Dalai Lama is that of a hindu, Sarat Chandra Das, who, in 1889, succeeded in reaching Lhasa and in getting a glimpse of His Holiness. He writes:

"The great altar, resembling an oriental throne pillared on lions of carved wood, was covered with costly silk scarves; and on this His Holiness, a child of 8, was seated. A yellow mitre covered the child's head, his person was robed in a yellow mantle; and he sat cross-legged, with the palms of his hands joined together to bless us. . . . The princely child possessed a really bright and fair complexion, with rosy cheeks. His eyes were large and penetrating. The cut of his face was remarkably aryan, though somewhat marred by the obliquity of his eyes. The thinness of his person was probably owing to the fatigues of the ceremonies of the court, of his religious duties, and of ascetic observances to which he had been subjected since taking the vows of monkhood. . . . When all were seated after receiving benediction, the head-steward poured tea into His Holiness' golden cup from the golden teapot. Four assistant servers poured tea into the cups of the audience. Before the Grand Lama lifted his cup to his lips a grace was solemnly chanted. . . . Thereafter the head butler placed a golden dish full of rice in front of His Holiness, which he only touched; and its contents were then distributed. I obtained a handful of this consecrated rice, which I carefully tied in one corner of my handkerchief. After grace had been said, the Holy Child, in a low indistinct voice, chanted a hymn, which I understood to be a blessing for the translation of the soul of the late head of the Meru monastery, in whose honor we

were assembled, to the mansion of Devachan [heaven]. Then a venerable gentleman rose from the middle of the first row of seats, and addressing the Grand Lama as Lord Chenraisi Incarnate, recited the many deeds of mercy which that patron saint of Tibet had vouchsafed toward its benighted people. At the conclusion he thrice prostrated himself before His Holiness, when a solemn pause followed; after which the audience rose, and the Grand Lama retired."\*

It may interest the reader to learn how the re-incarnation of one of these High Souls in the body of a new-born infant is determined; that is how a re-incarnated Grand Lama is "discovered;" for, note, the Holy Man that sits in the BUDDHA'S seat in Tibet, does not sit there because his father sat there before him (idolatry being unknown where buddhist adepts have the sway), that *never* happens: the Grand Lamas being celibates, who never even look at a woman; nor does he sit there because he belongs to a particular family.

In short, the re-incarnation of one of these High Souls is determined by the magic knowledge of the monk-adepts. The new-born Grand Lama may be "discovered" in one part of Tibet or in another, in a poor family or in a rich, in an obscure family or in a distinguished. The new-born babe in a shepherd's tent may suddenly be seated on the grand lamaic throne, and be revered by millions of men as the re-incarnation of a Divine Soul.

And this selection of a man to dignity by means of magic, *which reveals his Inner nature*, is wiser than the selection by inheritance: for in the latter case it is not known whether a man or a devil has received the dignity.

I would fain say much more touching these Holy Men of buddhism, but as the limited space at my service is now nearly filled, I have to content myself with quoting Bogle's words to the tibetans:

"Farewell ye honest and simple people! May ye long enjoy that happiness which is denied to more [externally] polished nations; and while they are engaged in the endless pursuits of avarice and ambition, defended by your barren mountains, may ye continue to live in peace and contentment, and know no wants but those of nature."‡

\*Markham's "Narrative," p. 265. †p. 267.

\*"The Nineteenth Century," Oct. 1889, p. 689.  
‡Markham's "Narrative," p. 177.



# The Buddhist Ray

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"THIS ANCIENT ONE (THE BUDDHA) IS OUR ANGEL, WHOM WE REVERE AND OBEY."—SWEDENBORG.



THE *Hong Kong Telegraph*, for Oct. 29, 1891, says: "The Chinese do not want missionaries, and the vast majority of Europeans and all the Americans [in China] regard them as an unmitigated nuisance and ever-recurring source of trouble.

We shall have to place a poll-tax on missionaries landing in Hong Kong very soon." No, send them home. We need farm-laborers for the approaching harvest.

—THE *Chicago Herald* writes: "M. Leon de Rosny has founded a school of Buddhism in Paris. The number of disciples is limited, but there may be as many listeners as space will permit. The disciples are subject to rules as strict as in a religious order and are bound to serve in any office for which they are designated, even that of superintendent if elected. Listeners need only conform to the rules of school discipline. Disciples and listeners agree among themselves to pay contributions as high as their means allow. Serious offenses against the rules of conduct are punished by exclusion from the school."

—THE *New York Sun* says: "The king of Siam has recently prescribed a rigorous test for those of his subjects that claim to be endowed with the mantle of prophecy. An enactment has now been made providing that no prophet shall be entitled to public confidence unless he has the gift of sitting unharmed in the midst of a sea-coal

fire for the space of at least half an hour." That is a wise king. But we think half an hour an unnecessarily long time. If we could get our priests of Jesus, servants of the Lord, missionaries, prophets, and Christs to sit on a pile of live coals, for only five minutes, it would make us fully satisfied as to their "divine" mission.

—THE *Halifax Presbyterian* writes: "British Columbia is a slough of iniquity, the church of England clergy especially keeping up their old country reputation for Sunday sporting. They carry their guns on Sunday, and into the places of worship. They take off their belt of cartridges and put it by the guns in view of all the people. They don the gown as the ordained ambassadors of Christ, and tell the young men to keep the Sabbath by hunting and fishing."

—DR. Foote's *Health Monthly* says: "The reader of the *Vegetarian* finds himself 'in a hole' on the question of the sacredness of animal life. He asks those that avoid fish, flesh and fowl rather than take life, what they think of taking insect life by wholesale use of insecticides in order to save fruits and vegetables from their destructive assaults. The Buddhists are the only consistent upholders of the sacredness of all life—they will not tread upon a worm nor kill a louse."

—*Human Nature*, one of our exchanges, devoted to phrenology and physiognomy, and published in San Francisco, by Prof. A. Haddock (from whom we shall hear in the future) has not much respect for the orthodox ("regular") quacks. It says: "The eclectics are almost with us to a man, and a majority of the homeopaths recognize the great truths of Mental Science; only the allopaths, who are opposed to every reform movement, are opposed to phrenology; they alone are the medical priests that stifle enquiry, and would hold the people in bondage and mental slavery."

—THE *Flaming Sword* asks: "Can woman adopt chastity without bringing disaster on the race?" Of course, not! Let no woman think of chastity! It would leave all souls in heaven!



## THE BUDDHA SIDDHARTA.

By H. P. BLAVATSKY.

[From Her Posthumous "Glossary."]

The name given to GAUTAMA, the Prince of Kapilavastu, at His birth. It is an abbreviation of *Sarvartthasiddha*, and means, the "realization of all desires." GAUTAMA, which means, "on earth (GAU) the most victorious" (TAMA) was the sacerdotal name of the Sakya family, the kingly patronymic of the dynasty to which the father of GAUTAMA, the king Siddhodhana of Kapilavastu, belonged.

Kapilavastu was an ancient city, the birth-place of the Great Reformer and was destroyed during His life time.

In the title SAKYAMUNI, the last component, MUNI, is rendered as meaning "one mighty in charity, isolation, and silence," and the former SAKYA, is the family name.

Every orientalist or pundit knows by heart the story of GAUTAMA, the BUDDHA, the most perfect of mortal men that the world has ever seen, but none of them seem to suspect the esoteric meaning underlying His *prenatal* biography, that is, the significance of the popular story. The Lalitavistara tells the tale, but abstains from hinting at the truth. The 5000 Jatakas, or the events of former births (re-incarnations) are taken literally instead of esoterically.

GAUTAMA, the BUDDHA, would not have been a mortal man, had He not passed through hundreds and thousands of births previous to His last. Yet the detailed account of these, and the statement that during them He worked His way up through every stage of transmigration from the lowest animate and inanimate atom and insect, up to the highest, or man, contains simply the well-known occult aphorism: "a stone becomes a plant, a plant an animal, and an animal a man." Every human being that has ever existed, has passed through the same evolution. But the hidden symbolism in the sequence of these rebirths (Jataka) contains a perfect history of

the evolution on this earth, pre-human and post-human, and is a scientific exposition of natural facts.

One truth not veiled but bare and open is found in their nomenclature, viz., that as soon as GAUTAMA had reached the human form He began exhibiting in every personality the utmost unselfishness, self-sacrifice and charity.

The BUDDHA GAUTAMA, the fourth of the Seven Buddhas, was born, according to Chinese chronology in 1024 B. C.; but according to the Singhalese chronology, on the 8th day of the second or fourth moon, in the year 621 before our era. He fled from His father's palace to become an ascetic on the night of the 8th day of the second moon, 597 B. C., and having passed six years in ascetic meditation at Gaya, and perceiving that physical self-torture was useless to bring enlightenment, He decided upon striking out a new path, until He reached the state of Bodhi [receptive intelligence].

He became a full BUDDHA on the night of the 8th day of the 12th moon, in the year 592, and finally entered NIRVANA in the year 543, according to Southern Buddhism. The orientalist however, have decided upon several other dates. All the rest is allegorical.

He attained the state of Bodhisattva on earth when in the personality called Prabhupala.

Tushita\* stands for a place on this globe, not for a paradise in the invisible regions.

The selection of the Sakya family and His mother Maya, as "the purest on earth," is in accordance with the model of the nativity of every Savior, God, or deified Reformer. The tale about His entering His mother's womb in the shape of a white elephant is an allusion to His innate wisdom, the elephant of that color being a symbol of every Bodhisattva.

The statements that at GAUTAMA'S birth, the newly born babe walked

\*This is a celestial region on the material plane, where all the Bodhisattvas are reborn before they descend on this earth as future BUDDHAS.—H. P. B.



seven steps in four directions, that an Udumbara flower bloomed in all its rare beauty, and that the Naga kings forthwith proceeded to "baptize" Him, are all so many allegories in the phraseology of the Initiates, and are well-understood by every eastern occultist. The whole events of His noble life are given in occult numbers, and every so-called miraculous event—so deplored by [western] orientalists as confusing the narrative and making it impossible to extricate truth from fiction—is simply the allegorical veiling of the truth. It is as comprehensible to an occultist learned in symbolism, as it is difficult to understand for a European scholar ignorant of occultism.

Every detail of the narrative after His death and before cremation is a chapter of facts written in a language which must be studied before it is understood, otherwise its dead letter will lead one into absurd contradictions. For instance, having reminded His disciples of the immortality of Dharmakaya,\* the BUDDHA is said to have passed into Samadhi [complete trance] and lost Himself in NIRVANA—from which none can return. And yet, notwithstanding this, the BUDDHA is shown bursting open the lid of the coffin, and stepping out of it; saluting with folded hands His mother Maya who had suddenly appeared in the air, though she had died seven days after His birth, &c., &c.

As the BUDDHA was a Chakravarti (One that turns the Wheel of the Law) His body at its cremation could not be consumed by common fire. What happens? Suddenly a jet of flame burst out of the Svastika [cross] on His breast [heart], and reduced His body to ashes.

Space prevents giving more instances.

As to His being one of the true and undeniable Saviors of the world, suffice it to say that the most rabid orthodox (Christian) missionary, unless he is

hopelessly insane, or has not the least regard even for historical truth, cannot find one smallest accusation against the life and personal character of GAUTAMA, the BUDDHA.

Without any claim to divinity, allowing His followers to fall into atheism, rather than into the degrading superstition of deva or idol-worship, His walk in life is from the beginning to the end, holy and divine. During the 45 years of His mission it is blameless and pure as that of a God—or as the latter should be. He is a perfect example of a divine, godly man. He reached Buddhahood, i. e., complete enlightenment, entirely by His own merit and owing to His own individual exertions, no god being supposed to have any personal merit in the exercise of goodness and holiness.

Esoteric teachings claim that He renounced NIRVANA and gave up the Dharmakaya vesture [glorified spiritual body] to remain a "BUDDHA of compassion" within the reach of the miseries of this world. And the religious philosophy He left to it has produced, for over 2,000 years, generations of good and unselfish men. His is the only *absolutely bloodless* religion among all the existing religions: tolerant and liberal, teaching universal compassion and charity, love and self-sacrifice, poverty and contentment with one's lot, whatever it may be. No persecutions, and enforcement of faith by fire and sword, have ever disgraced it. No thunder-and-lightning-vomiting [Jehovah] god has interfered with its chaste commandments; and if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known, should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on humanity.

[Elsewhere, in the same work, she writes as follows:]

BUDDHA.—Literally, "The Enlightened." The highest degree of knowledge. To become a BUDDHA one has to break through the bondage of sense and personality; to acquire a

\*The Glorified Spiritual Body.—H. P. B. Swedenborg teaches that Jesus rose from the grave in this body. And he got that teaching from the Buddhist Arhats. It is not a Christian teaching.—ED.



complete perception of the *Real Self*, and learn not to separate it from all other *Selves*; to learn by experience the utter unreality of all phenomena of the visible Kosmos, foremost; to reach a complete detachment from all that is evanescent and finite, and live while yet on earth in the immortal and the everlasting alone, is a supreme state of holiness.



### BUDDHISTIC SAYINGS OF A SEER.

From the Writings ("Starnos") of  
ANDREW JACKSON DAVIS.

—No mind ever received truth until it divested itself of pride, arrogance, and attachment to human authority.

—There is nothing capable of annihilation in all the realms of Infinitude.

—Self-analysis is indispensable to spiritual progress. Self-discipline, self-confession of faults, and self-harmonization will flow out of the analysis, as streams flow from the fountain.

—Aim for peace and justice; think of a Better World that changes not.

—Strive by will-power and inward growth to live less in bondage to circumstances.

—Creeds cannot withstand the pulverizing advancement of positive science. Bigotry cannot set back the on-rolling tides of Universal Brotherhood.

—Only the mind that is pure, and properly educated in the ways of wisdom, can recognize mankind as a Brotherhood.

—Charity is fraternal justice. No man is justified in returning evil for evil, but good only under all circumstances and to all humanity.

—Under all circumstances keep an even mind.

—There is nothing too free, too stupendous, too magnificent, or too holy, for human contemplation.

—Consolation, which can save mankind, comes over the paths of Knowledge.

—In the steady discharge of her mission Charity is tender, gentle, unpretending, and strong.

—Divinity, in its central life, is Love. In this truth you behold the source of salvation to yourself and to all your neighbors in the wide world.

—Every good deed dropped into the ocean of human life makes that ocean better. A single benevolent act may eventually save a nation. Act well your part, the world will be the better for it.

—Enlightenment destroys mystery and complicity, and opens the door to grandeur, resting upon simplicity.

—That mind which has stricken off the shackles of mental slavery, and which, with new-born gladness, realizes the eternal dignity and birthright of individual life, is certain to sing the songs of freedom and of boundless reform.

—Ignorance married to Mind begets that most helpless and wretched of psychological children, called Fear.

—Be guided by Principles, not by Spirits; by Reason, not by high-sounding Dictum, or by soft Persuasions, emanating from any external source. Be yourself wholly.

—Only those that lovingly and willingly live to benefit the world find true happiness in the bosom of Nature and God.

—Free and unrestrained inquiry is necessary to moral and intellectual progress, and therefore should be encouraged.

—Intuition is Pure Reason, which does not always need for its growth the gymnastic exercises of the outward faculties. It is the Inwrought Wisdom of the Eternal Spirit [Ego] which ever transcends the schools, and confounds the temple doctors.

—Ignorance, the greatest foe of man, hath filled the world with martyrs. Ignorance is man's strongest enemy; and the cause of his greatest misfortunes.

—The more the Soul dwells and meditates upon divine themes, the more will its capacity be enlarged and its affections refined and chastened.

—We are just as much in eternity Now (this very moment) as we ever will be. The infinite and eternal Now is all we have to call our own.



—You should be distinguished from the world's inhabitants : by your nobility, by your happiness, by your superior offspring, by your high intelligence and eloquence and psychologic power ; in a word, by all that distinguishes the Kingdom of Heaven from the discords of Earth.

—A man must not only *know* that it is wrong to do certain things (because of the logical consequences and suffering that will follow to himself [karma]) but he must also *feel* that he is too noble, too just, too regardful of the interests and development of kindred, neighbor, and the world, to allow himself ever to sin against light and knowledge.

—To be pure, something besides soap and hot water is required ; it is downright hard work in the Character.

—The only prayer I would recommend is a practically righteous life. Harmonial culture not only brings out that which is intrinsically constitutional, but increases the interior power of attraction, whereby the soul obtains the pabulum of life, and grows exceedingly, on and on, henceforth and forever.

—A profoundly grateful and loving heart is slow in verbal prayer and exquisitely delicate in professions.

—One profound student of Nature will put to flight ten thousand priests whose only strength consists in their ecclesiastical organizations, and in the superstitious ignorance of their devotees.

—The Soul knows no retrogression, neither maturity. It is destined for eternal progression, and for the unbroken enjoyment of an immortal youth.

—When you attain to Inward Peace you are born again ; and then you can live a spontaneous, easy, free, orderly, happy life.

—Progression is the path of deliverance, and blessed is he that walketh in it.

—Quietness of mind is essential to interior light.

—Reason is the mirror which, when untarnished by ignorance or undeformed by error, reflects the form and like-

ness of truth, naturally as the placid lake images forth the firmament.

—Nature, Reason, and Intuition are the only infallible mediums of revelation : the only Church, Creed, and Religion *natural* to the mind of man.

—As Reason exalts man above the animal consciousness, so the lack of it degrades him beneath it.

—If there was ever a flower from the soil of Heaven planted in the garden of the human Soul, blooming with an ever-increasing beauty and with an eternal fragrance, it is Reason.

—A religion of forms, of ceremonies, of rituals, is not the religion of manhood : men need a religion which, when defined, means Universal Justice.

—Eternal Truth, as it is revealed through the beautiful mediums of Love and Justice, is the only everlasting standard.

—"Sin" is a name for Excess : a mark missed by man in his development : a ditch into which, when with ignorance or passion blind, we stumble for a season.

—Live to make others better, and you will make yourself rounder, sweeter, more effective in all you do, and a beautiful warmth will pervade your home, and noble beings will associate with you wherever you mingle wisely and lovingly with your fellowmen.

—Really true and really virtuous people have the lest to say about either their truthfulness or their integrity.

—War is the production of the cellar-kitchen of human nationality and progress : it never comes from the upper chambers in the temple of human growth.

—The man that needs a Church, or the woman that needs a minister, or the bishop that needs a bible, or the religionist whose faith needs the bolster of a miracle—is not born again.

### CONSISTENCY.

Let me not make my will another's law,  
Nor bind free souls with shackles of  
wrought rules ;  
For when I found Consistency I saw  
That virtue of angels may be vice of fools  
—ANON.



## DRUNKENNESS.

The *Medical Visitor* relates the following case of drunkenness:

The death of Dr. F. C. Fownes, on Oct. 3, caused by slavery to coffee, was no surprise to his large circle of medical friends in New York.

In the course of his practice, some twenty years ago, he became addicted to the use of coffee, and the taste grew on him to such an extent that he drank from three to five quarts a day. The coffee was made almost as strong as lye, and could not be swallowed by any one but himself.

He gradually lost his practice, and at the time of his death was reduced to poverty, for he had become a palsied wreck.

As soon as he got some money he began a coffee-spree and continued in a maudlin, semi-unconscious condition until the money was gone. After one of these continuous periods of intoxication he became so weak, nervous and depressed that he had to be confined for fear he would make away with himself.

Dr. Nash relates: "Dr. Fownes was a classmate of mine, and before he reached 30 years of age he was made rich by his practice. He was quiet and studious, and his manner was so genial that every one was fond of him.

He acquired the coffee habit through taking a cup of that beverage whenever he was called from home at night. Within 5 years the poor fellow had become such a slave to coffee that nearly all his patients had deserted him. This, however, did not disturb him, for he had about \$35,000 in bank, and his sole extravagance was coffee.

He spent hundreds of dollars in perfecting mechanical pots in which to distill coffee, and while his money lasted he imported the berries and roasted them in an air-tight iron globe he had made for that purpose. He took the drink without sugar or milk, and it was almost strong enough to bear up an egg.

Once I took a swallow of coffee that he had made, with great care, for me.

It was so bitter that it wrinkled my tongue, mouth and throat. This sensation was followed by pains in the head, and the most distressing nausea. Fownes would bolt down, boiling hot, cupful after cupful of this fluid.

After half a dozen cups he would go to sleep, like an old toper made torpid with spirits.

At one time he had at least two dozen coffee pots in the house, and each he believed was an improvement upon its predecessor.

Poor Fownes went from bad to worse, until after each of his coffee-debauches his mind would fail, and he would be afflicted for days with all the horrors of insanity.

His sufferings during the first week of a stay in one of the hospitals were exactly like those of the patients that are compelled to abstain from alcohol, opium, ether, or any like intoxicant.

After two or three weeks care in the hospital he would come out a new man, but could not refrain from returning to the coffee-cup. Last year he was such a shattered, helpless wreck that he could scarcely stand alone, and now he is gone."

[Some get drunk on alcohol, others on religion; some on tea or coffee, others on blood; some on dance, others on "business;" some on fashion, others on power; and some by fondling women, others by fingering money. Of all the sots, however, the last are the worst.—Ed.]

## OUR PSEUDO-CIVILIZATION.

BY FREDERIC HARRISON.

What is the good of carrying millions of people through the bowels of the earth, and at 50 miles an hour, if millions of working-people are forced to live in dreary, bleak suburbs, miles and miles away from all the freshness of the country, and away miles even from the life and intelligence\* of cities? What is the good of ships like moving towns, that cross the Atlantic in a week

\*And smoke and dust and stench.—Ed.



and are as gorgeous within as palaces, if they sweep away millions of our poor who find nothing but starvation at home [in Europe]? What is the use of electric lamps, and telephones, and telegraphs, newspapers by millions, letters by billions, if sempstresses, stitching their fingers to the bones, can hardly earn fourpence by making a shirt, and many a man and woman is glad of a shilling for 12 hours' work? What do we all gain if, in covering our land with factories and steam-engines, we are covering it also with wretchedness? And if we can make a shirt for a penny and a coat for sixpence, and bring bread from every market on the planet; what do we gain if they that make the coat and the shirt lead the lives of galley-slaves, and eat the bread in tears and despair, disease and filth?

[The use is, that the transmigrating Entity, through experience, mostly painful, acquires knowledge, and thus Mind, or Soul, whereby it obtains *conscious* immortality: a state of life which we buddhists call NIRVANA. No one escapes the short joys and long miseries of physical life. Those that enjoy heaven in this earth-life, may, in the next earth-life, suffer hell; and those that suffer hell in this earth-life may, in the next earth-life, enjoy heaven. When Mr. Harrison grasps the philosophy of the PRINCE OF PEACE and observes life in all its phases, with the rich and the poor, with the high and the low, with the learned and the ignorant, he will see the use of suffering, and that the law of Karma works in the case of every being and thing in the Universe. The philosophy of the LORD BUDDHA not only answers Mr. Harrison's questions, but also offers consolation to those that fall into states of sorrow and despair.—ED.]

### MEMORIES.

I vex me not with brooding on the years  
That were ere I drew breath: why should  
I then  
Distrust the darkness that may fall again  
When life is done? Perchance in other  
Spheres—  
Dead planets—I have tasted mortal tears,

And walked as now among a throng of  
men,  
Pondering things that lay beyond my ken,  
Questioning death, and solacing my fears.  
Who knows? Ofttimes strange sense have  
I of this,  
Vague memories that hold me with a spell.  
Touches of unseen lips upon my brow,  
Breathing some incommunicable bliss!  
In years foregone, O Soul, was all not  
well?  
Still lovelier life awaits thee. Fear not  
thou.

—Th. B. ALDRICH.

(Continued.)

### SCIENTIFIC PHYSIOGNOMY.

BY DR. CHARLES MARTELS.

Every faculty of the mind has an organ in the body through which it can show itself in this outer world, and the latter has grown along with the former; and each faculty with its organ has a sign in the face.

A god, deva, angel, or spook, might be hungry, but unless he had a physical stomach he could not digest physical food; or, he might be amative, but unless he had physical generative organs, he could not propagate himself; or he might want to see the physical world, but unless he had physical eyes he could not see it.

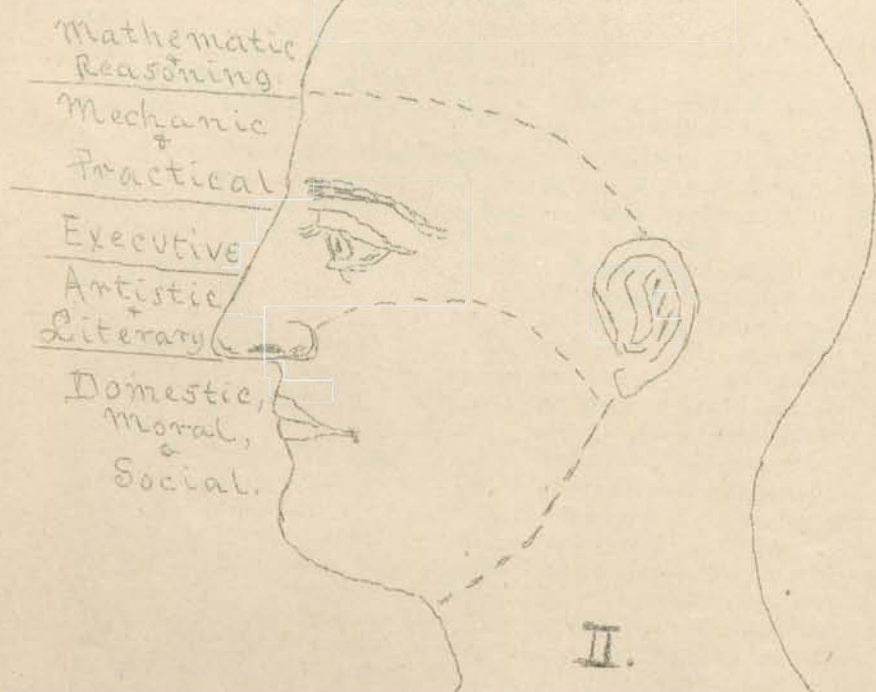
There was a time in our evolutionary career when we were without our present physical body: when we did not eat, propagate ourselves, and see as now. We presented then a composition and shape of body very unlike our present. Plato, Swedendorg, Blavatsky, and others among western writers, have given their hint in this matter, or fragmentary description of it.

I believe in the simultaneous evolution of the mental faculties and the physical functions and organs. I do not believe in the Jewish-Christian doctrine of creation, and, of course not, in the story told once in my presence by a priest to some women and children, "believers," in a Sunday-school: that "God made Adam out of clay, put up the clay-man against a fence, and blew the breath of life into his nostrils, and so made him alive." I was tempted











to ask, by whom and for what purpose the fence had been put up, but for fear of being thought irreverent and infidel I held my peace. My friend Philangi Dasa suggests that we should not use the human-divine faculty, Reason, among "believers": but look as though we had swallowed Bible, pope, church, and office-holders, whole; and there is a deal of sound sense in that suggestion.

Spirit and Nature work slowly; and in the words of the Swedish naturalist, Linneus, "do nothing by leaps." For instance, the devil-faculty, Rapacity, developing in a Soul in the course of ages, develops at the same time its sign in the face: a vulture-like nose. Or, what amounts to the same, a vulture-like nose, developing in the body, develops at the same time Rapacity in the Soul. And so it holds with the other faculties, organs, and features: the transmigrating Entity develops them, or uproots them when developed, as it moves along in the circle of life.

For the sake of minute study, the physiognomists divide the Face into three natural or primitive parts, and subdivide these into other parts.

By looking at the accompanying illustration, No. 1, the reader will see the three natural or primitive divisions indicated as A B and C.

In harmonious characters they are said to be nearly equal in height. I have before my mind's eye, just now, the face of a man, in whom the lowest part, A, is not more than one third as large as the middle and the upper. And an inharmonious, conscienceless semi-human he is. He blames his father for his inharmony, weakness, and criminality. If blame were not useless, I would lay two-thirds of it on his own wry soul.

A. This part shows the signs of the *Vegetative* functions: those that serve to supply the body with material, and provide for the protection and procreation of it: such as Digestion, Reproduction, Respiration (by the mouth), Secretion, Excretion, and Growth; which operations are almost entirely chemical.

B. This part shows the signs of the *Constructive* faculties: such as Calculation, Analysis, Executiveness, Music, Acquisitiveness, Language, Imitation, Secretiveness, Cautiousness, Observation, etc.

C. This part shows the *Reasoning* faculties: Intuition, Time, Causality, and Comparison. For the existence these depend mainly upon the brain and nerve system.

The physiognomists subdivide the Second part, B, into three parts; and this gives us the five parts indicated in No. 2, namely, the area of the

1. Domestic, Moral, and Social faculties;
2. Artistic and Literary;
3. Executive;
4. Mechanical and Practical;
5. Mathematical and Reasoning.

One of the wonders of scientific physiognomy is the discovery of the signs of the internal organs in the face; and what is still more wonderful, the state and development of these organs. For instance, the strength or weakness of the stomach, of the heart and lungs, of the liver, of the reproductive organs, of the brain, etc.

The signs for the internal organs and their *normal* condition, can be seen by these indications: (Fig. No. 3.)

1. The Kidneys. Shown by width of the bony structure of the chin.
2. The Intestines. Shown by fullness, redness, and moisture of the Lower lip. A thin, dry, and bloodless one shows poverty of the Glandular system, as well as the absence of its associated sentiments.
4. The Mammary Glands. Shown by the downward curving of the corners of the Lower lip.
5. The Generative System. Shown by fullness, redness, and moisture of the *centre* of the Upper lip. A thin, pale Upper lip shows a relatively weak or defective Reproductive system, together with a feeble development of its associated sentiment.
6. The Spinal Column. Its strength is represented by the length of the Upper lip.



7. The Liver. It is represented by the downward projection of the septum of the nose near the junction with the lip.

8. The Lungs. The normal size and action of these is shown by large nostrils and a healthy color of the skin.

9. The Heart. Shown by large nostrils, and by a well-developed muscular system.

10. The Stomach. The upper portion of the nose, usually called the Bridge, represents by its width and height above the plane of the face the size and vigor of this organ. Depression at this point is an indication of weakness.

11. The Muscular System. Large convex eyes denote a large development of this system.

12. The Bony System. The development of this is shown by a projection of the superciliary ridges, long and high nose, and square chin.

13. The Brain and Nerve System. Shown by a broad and high forehead, pyriform face, fine skin and hair, bright eyes, head high above the ears and well forward of the ear-openings.

14. The Sense of Hearing. Shown by a well-rounded, thin ear, set out from the head.

In the next issue I shall take up the particulars of the face.

[To be continued.]

## CLAIRVOYANCE.

By Q. P. JUDGE.

"1. I have for many years been convinced by proofs furnished by others and from personal experience, that clairvoyance is a power belonging to man's Inner nature; and also that it is possessed by the animal kingdom.

2. This faculty is either inherited or educated.

3. Those that have it by birth are generally physically diseased or nervously deranged. The cases where it is shown by a perfectly healthy and well-balanced person are rare.

4. The records of spiritualism for over 40 years in America conclusively prove that clairvoyance cannot safely be sought after by persons that have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question, 'Am I able to develop clairvoyance?' will answer, 'Yes.'

5. There are no competent guides in this pursuit to be found here or in Europe who are willing to teach one how to acquire it without danger.

6. The qualifications such a guide should possess, render the finding of one difficult, if not impossible. They are: power to look within and see clearly the whole Inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept.

'But what,' they [the theosophists] say, 'shall we pursue and study?'

Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives and—practice altruism."

[The advice here given by the General Secretary to the members of the Theosophical Society, amounts to this: If you want to advance in the Path that leadeth to NIRVANA, do not dabble in hidden matters, nor in quack-black-magic; and do not roam aimlessly about in the Kingdom of spooks and devils, as the spirit-mediums do; but rather, like the good buddhists, study the philosophy of life and show love to all that lives.—ED.]

[Food, Home and Garden.]

## HUMANITY TO MAN AND BEAST.

By H. Q. MACK.

There is one very potent humanitarian reason for abstaining from a carnivorous diet, not frequently urged by vegetarians, and that is that the dietetic consumption of flesh inflicts upon



a class of our fellow beings a vocation that inevitably tends to harden the sensibilities; inflame the brutal propensities, and destroy the loftier aspirations of all such as pursue it.

In your last issue Dr. Kellog very strikingly pictures the horrible spectre of the assassin of the abattoirs of Chicago. The terrible results entailed upon children who witness the horrors of the slaughter-house, are very vividly and startlingly portrayed by Dr. K. Pursuing the matter still farther, he instances the heredity forced upon the offspring of this assassin of the innocents.

Let then the question be persistently pressed home to the conscience and the heart of the flesh-eater: How can you, for the unnecessary gratification of appetite, deliberately consign a class of your fellow-beings to a vocation that directly tends to obliterate the tender feelings, brutalize the sensibilities, inflame the lower propensities, and through the power of heredity degrade the offspring of those whose existence is spent in the destruction of life?

[Some years ago the finer minds in this country were shocked at the butchery of several children by a young boy in Massachusetts. I think his name was Pomeroy. He used to entice his play-mates into cellars, tie them, hack them to pieces, and bury them there. The trial of the young devil revealed the fact that his mother, while pregnant with him, had delighted in assisting her butcher-husband in killing lambs, calves, and other innocent animals.

The humanitarians saved the young monster from the gallows and he received imprisonment for life. In the prison he proved a most perverse fiend, delighting in ruining the tools and books given him for instruction and improvement, and had to be confined in a solitary cell.

Dr. Edkins, the christian missionary, in his "Chinese Buddhism," relates that the "mother of Mencius (the chinese sage) moved her residence from the neighborhood of a butcher's shop, because she would not have her boy,

while in tender years, witness daily that which would make him cruel" (p. 203). A rare and wise woman, fit to be the mother of a Sage.

Introduction into this world through a selfish and callous woman is a great misfortune to any soul, but especially to a masculine. I am often shocked at seeing what damned brood some women will bring forth: their womb seems to be a magnet that attracts the spawn of hell to curse both man and beast.

No matter how wretched a man's life may be, he that is born of a tender and humane mother has at least one event in his earthly career to be thankful for.—ED. RAY.]

#### NEWS FROM JAPAN.

"The destruction of Christianity is essential to the interests of Civilization."

—READE.

Some years ago the newspapers in this country and in Europe, headed by the missionary organs, flourished their trumpets about the rapid progress of "civilization" in Japan: apparently forgetting that, already hundreds of years ago, when the westerners were howling savages, and flayed and burnt pregnant women and little children alive, as witches, the japanese, thanks to the humane influence of the Good Law of the BUDDHA, were a highly refined and cultured people.

The greedy foreign traders and the sinister political representatives had combined to hypnotize some of the leading japanese with their hackneyed yarns about the blessings of electricity, steam and the many mechanical inventions of the West, and those lazy and cunning impostors and adventurers, the christian missionaries, hastened to add that these "blessings" were the outgrowth of their religion: forgetting, with their usual craftiness, that all these things have come into existence in the teeth of a rabid opposition on the part of the whole christian church. (See Draper's "The History of the Conflict between Science and Religion.")



And they got some of the japanese to believe the lie; and these hastened to "civilize" themselves by aping the sinister foreigners, even to the assumption of their tasteless and vulgar dress. Vices, christian in nature and origin, hitherto unknown in Japan, grew apace, and threatened to overwhelm this truly cultured and moral people.

But the "objectionable old buddhist" (to use a missionary phrase) was still in the land: kindness, humanity, and spirituality stood still on guard against the greedy and hypocritic foreign corrupters, and became at last the St. George that faced the Dragon.

Let us see:

Some time ago, I wrote to a japanese, Mr. K. Ohara (not O'Hara), with whose name the readers of this magazine are already familiar, asking him certain questions. The answers have come, and as I believe that some of them will be of interest to my readers, I give them here:

I asked how the "Buddhist Catechism," to which I had written a Preface, had been received. My correspondent answers:

"The Catechism spread widely, both among buddhists and heathens. Newspapers and magazines, both buddhistic and scientific, noticed it favorably; especially your Preface. The 'Shimeiyoka' magazine republished the latter, and said that it is not only appropriate to the Catechism, but also to a work about to be published, entitled, 'The Japanese.' I have gratis distributed hundreds of copies among our brethren. And it has performed a great use everywhere."

I asked how the japanese, at present withstood the "Civilized" Hydra. He answers:

"We buddhists, as well as non-buddhists, are now bravely holding our own against the encroachment of christianity and western notions. In spite of the many foreign and native missionaries and the large sums of money spent, the christians are now rapidly dying out. A very large christian university at Kioto, the Doshisha, is now poorly supported; so also are several others of the same creed. And, ridiculous to tell, they are holding prayer-meetings for a 'revival.' Notwithstanding their fierce opposition, the buddhists are very active; lectures on the Good Law are delivered everywhere; and many buddhistic and anti-foreign bodies are organizing: in short, the christians and their notions are rapidly dying out, and the japanese and anti-foreign

spirit awakening. I have been told that the translations from THE BUDDHIST RAY, which I make, serve as death-blows to christianity; and also, that the magazines which publish them sell more readily than any other.

When I have a leisure hour, I shall be glad to write you further about our educational and religious progress."

In a letter received later are these words:

"I am glad to tell you that the buddhistic flag devised by colonel Olcott, is coming into general use. Our brethren are becoming more and more active. And, hear, my dear sir, christianity is rapidly dying out here."

These statements by my correspondent may be confirmed by the christian newspapers. The *New Church Life* (Philadelphia) says:

"Mr. Kay Takimi, who recently returned from a visit to Japan, reports the receivers there in a troubled state, owing to the loss by death of their leaders."

"Receivers," is a slang-word in use among the christian swedenborgians, and signifies a person that is so ignorant about the ancient religions that he believes Swedenborg's theology to be a new revelation from the skies. The "troubled state of the receivers," is owing to causes other than those alleged by this crafty preacher-editor.

The *Kingdom* (Boston) remarks:

"The present movement in Japan has certainly made the carrying on of christian missions in that country more difficult, and many view the present state of affairs with dread and alarm."

The japanese are certainly to be congratulated upon their success in combating the "Civilized" Hydra. As for myself I must say that it is a source of joy to me to know that I have promoted their righteous cause: that I have helped to support the good and to uproot the evil among them; and that I have preached the BUDDHA'S Gospel of Enlightenment and Humanity in the world.—PHILANGI DASA.

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