



— Om Mani Padme Hum! —

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THE TEN PRECEPTS.*

Thou shalt not kill any living creature.

COMMENTARY:

NO living creature shall be killed, whether it be of the higher class, as a Buddha, a perfect man, a guru a monk, or parents; or of the lower class, as a grasshopper, or insect: whatever hath life thou shalt not kill. Whether a man kill with his own hand, or through another, or only see with pleasure the act of killing: all is equally forbidden. It is related in the Scriptures that the BUDDHA, in the winter, hid a louse in the hole of a tree, that He wrapped it up in silk and fed it; that He filtered the water lest He should swallow an insect; so compassionate did he feel for every being. If He took so much care about the smallest beings, you can presume how He acted toward large ones! If a man thus walks in the ways of compassion, is it possible that he could hurt anything wilfully? The Scripture says: Thou shalt be kind and benevolent to every being; thou shalt spread peace in the world, and renovate it by the Law. If it happens that thou seest anything to be killed, thy soul shall be moved with pity and compassion. Ah, how watchful we should be over ourselves!

*Translated from the Chinese by C. F. Neumann

Thou shalt not steal.

Thou shalt not take anything: gold, silver, cloth, utensil, needle, or plant; on all not given thee, thou shalt not lay thy hand. Whether it belong to the monastery, or has only been given in trust; or belong to the monks, magistrates, people, or anybody else; whether it be taken by force, stealth, or fraud: all this, even to giving less or taking more than the exact public taxes, is stealing. It is stated in the Scripture that a monk took seven fruits belonging to the monastery, another some pastry, and a third, a little honey: and they altogether fell into "the prison within the earth" [hell]. The Scripture moveth us therefore rather to cut off the hand than to steal. Ah, how watchful we should be over ourselves!

Thou shalt not be lewd.

In the five laws for the laity, it is commanded not to nourish illicit desire, and the ten laws for the monks forbid desires at all: the least intercourse between the sexes is a breach of these laws. . . . If men of the world kill themselves and ruin their families by such desires, how could those that have left the world and belong to the Brotherhood, transgress this law! This desire is the foundation both of life and death; wherefore the Scripture moveth us, saying, "though the connexion between man and wife is the source of [physic] life, death is however the outcome, if there be anything impure in it." Ah,

how watchful we should be over ourselves!

Thou shalt not do wrong by thy mouth.

There are four ways of doing wrong by speaking: 1. To lie, or to say anything that is really not so. 2. By idle vain speaking; that is, to express yourself in embellished and affected words, or by passionate songs that cause impure desires, lead to sins, and bewilder the mind. 3. By vulgar and coarse language; to speak ill of people in a direct or indirect manner. 4. By duplicity, to speak in one way to one and otherwise to another; to speak differently to relations and friends, causing disorder by so doing; to praise people to their face, and slander them on their back; to speak the truth to their face and lie on their back; to accuse any man of a fault without being sure of it, or to hide his good qualities: these are the ways to do wrong by the mouth. Every one can by governing his tongue rise to the four steps and become a perfect man. A fault of this nature is the greater because it spreads over the world.

There are exceptions where craft or deceit is permitted: if it is to prevent an enormous crime; if it is with an intention of pity and commiseration to renovate the world, then it is no crime.

If the people, in former times, considered this precept as a summary of all good behavior, how much more should this be the rule of those that have been instructed and have left the world.

In the Scripture it is related that a young monk once ridiculed an old bhaga, saying that in reading, he barked like a dog. The bhaga, who happened to be an Arhat, caused this young monk to repent instantly, that he might not fall into hell, and be transformed into a dog. Such are the enormous consequences of one wrong word! It is therefore said in the Scripture, that people of the world have a hatchet in their mouth by which to destroy their body. Ah, how watchful we should be over ourselves!

Thou shalt not drink strong liquors.

There are many sorts in the west [of

Asia], made of sugar-cane, grapes, and other plants; and in China, of rice. Of these thou shalt not drink: except, when sick and nothing else can restore thee; and then it must be known by all that thou hast drunk strong drink. If there be no reason for it, thou shalt not touch any liquor with thy lips; thou shalt not bring it to thy nose to smell at, nor shalt thou sit in a tavern or with people that drink.

Yu was very much grieved when E and Ho invented wine, and Chow ruined the empire in making pools of wine. Should not then a monk abstain from wine?

There was once a monk, who, by breaking this precept broke also all the others, and committed the thirty-six sins. By this you can see that it is no small sin to drink wine. There is a particular department in hell filled with mire and dirt, for the transgressors of this precept; and they will be reborn as stupid and mad people, wanting in wisdom and intelligence. There are dazing demons, and maddening herbs, but spirits disorder the mind more than any poison. The Scripture moveth us therefore to drink melted copper sooner than to violate this precept. Ah, how watchful we should be over ourselves!

Thou shalt not perfume thy hair, nor paint thy body.

It is the custom in India to perfume the hair with flowers. They have also different head-ornaments with gold and precious stones, with silk and cotton. The principal men there also paint their bodies. They also carry with them incense and cosmetics. How could a monk use such things? He, who according to the precepts of the BUDDHA, has only three coarse hempen cloths, and out of compassion would not destroy any thing, how could he use the hairs of any animal, or the produce of any insect? Only an old man of 70, bald-headed, who would feel cold, may use a cap, others shall not.

King Yu wore a coarse cloth, and also king Han. Does it then become ministers, or, shall I say, men of understanding, to covet ornaments, to use incense, and to adorn the body? In former times there lived a chief-monk

who used one shoe-latchet 30 years; how much more should common people do so. Ah, how watchful we should be over ourselves!

Thou shalt not listen to songs, nor behold pantomimes and plays, nor shalt thou perform thyself.

In former times there was a sage, whose spirit was corrupted by listening to singing-girls. If such a man could be corrupted by it, how much more should you not take care of yourself! There are stupid persons, in our times, who sing lewd songs to the guitar and trumpet. Would they not cease to do so if the Chinese law could be regenerated by all the BUDDHAS! Persons that are educated for a Buddhist monastery, that are taught to follow the law of the BUDDHA and to administer at the altar, how could they do such things! Death and Life, this is the difference between the laity and the monks. How were it possible that the monks could forsake their sublime office, and run after dissipated music! Also the games of chess and dice, and similar sports, carry the mind off from the right way, and plunge it into faults and crimes. Ah, how watchful we should be over ourselves!

Thou shalt not lye on a high and large couch.

The couch must conformable to the rules of the BUDDHA. The couch of Him who now rules the world was not higher than the 19th part of a cubit. Surpassing this is a crime. Also, it is not becoming to lye on an ornamented couch. In former times people used to sit down on grass, and at night they slept under a tree: now that we have beds and chairs, they should not be made high and large to gratify sensual feelings. Hee-tsun never sat on a mat. Kao-fung-sheo-chen-sse, stayed [with us] three years, and never asked for a bed or a chair. A monk in the monastery Woo-ta, was destroyed by incense on his seat, which was only two cubits too high. If such a man was unfortunate, should not we be watchful over ourselves!

Thou shalt not eat after the time.

"After the time" means after Noon.

The Heavenly Spirits eat in the morning;
The BUDDHAS at noon;
The Beasts after noon;
And the Demons at night.

Therefore, it becomes the Brotherhood to imitate the BUDDHA, and not to eat after noon. The hungry devils in hell hear the sound of the dinner-gong, open their mouths, and fire is then shot into their throats: for this reason we should not eat after noon.

In former times there was an abbot who secretly shed tears at seeing smoke go forth from a furnace in the dwelling of a monk after noon: so strongly felt he the transgression of the law of the BUDDHA. But our generation is weak and subject to many diseases; they cannot sustain the weight of this law, and require to eat many times in the day. For this reason have our elders permitted the monks to take some herbs in the evening to prevent sickness.

Being thus subject to transgress the law of the BUDDHA, you shall feel sorrow and shame; you shall pray to the hungry demons; you shall be penetrated by pity and compassion; you shall not have a large and good meal, nor shall you desire meat. If you do not act thus, your crimes will be greatly increased. Ah, how watchful we should be over ourselves!

Thou shalt not have in thy private possession either an idol, or gold, or silver, or anything valuable.

All avaricious men deviate from the right way, wherefore in the BUDDHA'S time all monks begged. They had no need to provide clothing, or dwelling, or make a fire. The BUDDHA said that gold and silver are of the earth, of which you shall not make any use, and he that hold fast to this precept, will attain perfect knowledge.

In exceptional cases, as when he is in a foreign country where food cannot be had but for money, it is permitted a monk to carry some. But he should then feel shame and sorrow for transgressing the Law, and have his mind directed to poverty.

You shall not stay at inns; nor store up food, nor transact business, nor possess anything of value, lest your faults be increased. Ah, how watchful we should be over ourselves!

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

NOTES AND COMMENTS.

N the first page of the *Journal of the Maha-Bodhi Society* is an illustration of the famous Maha-Bodhi Temple at Buddha-Gaya, which the Society is trying to restore to the buddhist world. The *Journal* is rich in matter, and brother Dhammapala, the editor, is to be congratulated. How much good one man can do when he is moved by noble thoughts!

—DR Teed, the editor of the *Flaming Sword*, says that Adam, Enoch, and some other [mythologic] characters of the jewish scriptures, reached NIRVANA, but that the BUDDHA failed to do so. It will be easier for the Doctor to prove that we live *inside* the earth (which he offers to prove) and that modern astronomy is a delusion, than that Enoch reached NIRVANA, and the BUDDHA not!

—IN his "Essai sur la Philosophie Bouddhique," which we are now reading, Augustin Chabouseau says that the "famous Mme Blavatsky has blindly pilfered a good deal of that famous theosophy, which she pretends to have received by occult means from Stylites hidden in the heart of Tibet," from the buddhist scriptures of Tibet. Would M. Chabouseau tell us whence Jacob Bœhme and Emanuel Swedenborg pilfered that same "famous theosophy?"

—COL. Olcott tells this pretty little story, which has a lesson in it, in the

Theosophist: "I saw some poor people at Galle, Ceylon, once, reaching up their hands to touch the baskets of food which richer neighbors had procured for, and were bearing on their heads to, a company of buddhist monks. Upon enquiry, I was told that, by feeling a true sympathy for the deed of charity, they partook of the merit it involved."

—SOME time ago we published letters from our correspondents in Japan, to show that christianism in general, and christian swedenborgianism in particular, is not spreading there. Now the *Independent*, an organ of the swedenborgian sect, publishes this telling paragraph: "We have received a letter, under date of June 30, 1892, from our brother, Geo. Sale, of Yokahama, Japan, inclosing a report of his investigations of the pretended new-church missionary movement there, in which the name of Mr Takimi has figured so conspicuously in the new-church periodicals of England and America. . . . Our brother writes: 'I am very sorry that I cannot give a more encouraging report.'" We have always held that the missionaries lie, and we have thus far seen nothing to change our opinion. Christianity is a corrupt source from which only falsehood can flow.

—BISHOP J. M. Thobum of Calcutta writes to the *Methodist Review* that the "heart of the imposture known as theosophy is dead" in India; but he forgets to tell us how it stands with the heart of the imposture known as christianity!

—THE *Pittsburgh Post* relates: "A chinese funeral near this city, Sunday, was disturbed by a riotous crowd of about 200 christians, who trampled the graves, snatched the burning incense-sticks from the chinamen, and fought for, as mementoes, the paper and small coins that were scattered over the grave and intended to make the dead chinaman's entrance into the other world a peaceful one." Comment unnecessary.

—SCHOPENHAUER says that "The whole world and everything in it is full of design, mostly low, common, bad; only one place is free from it, and this lies open to Intelligence alone."

YE VAMPIRE.

As the word-books say that a Vampire is "one that lives upon another; a parasite; an office-holder; a blood-sucker;" he may then be a man, a ghost, or a beast.

The mealy-mouthed pulpit-vaulters and corporealists who now essence this western atmosphere with upas-like dogmas have nothing to say about the vampire; I trow, because they imagine him an eldrich phantasm. And swine-drunk with an ignorance which is not outdone by that of the maggot-eating hottentot or the blubber-sucking eskimoe, the poor vulgar humanity know nothing about the creature.

I have personal and therefore practical knowledge of four kinds of vampires; namely, the man-vampire, the woman-vampire, the beast-vampire, and the ghost-vampire; and I am unco glad that I can sweeten five minutes of your sub-solar existence, by telling you a few facts anent them.

The man-vampire, when married, quickly exhausts the vitality of his wife: she becomes as lean as Pharaoh's kine, and as nervous and fidgety and unhandsome as the female prize-pupil in a college. She is at ease almost anywhere save in the presence of her worse half. And when, through depletion, she dies, some learned doctor certifies that she died from "innervation of Meckle's ganglion in the sphenoid bone of the gluteal region;" and all the congregation of the lord shout-eth, "Amen!"

The woman-vampire is more frequent than the man-vampire, and is more dangerous. I have known men to suffer from softening of the brain and semi-imbecility, because their better half was a vampire. And I have known a woman to bury four worse-halves in a few years. She was the very nonesuch of true vampirism. Ignorants in occultism might suggest that she was a drab; but that would be a mistake. She re-married solely because the vitality of certain men, communicated through mere presence, soothed and nourished her nervous system.

Vampirism is one of the most frequent causes of conjugal inharmony. In the divorce-mills it is sometimes unwittingly termed, "incompatibility of temper;" a fine phrase, as full of truth as a wind-egg is of life. I have known a man and a woman tenderly love each other, and yet have to unwed: the woman would become physically so reduced that she seemed on the verge of death from consumption: she would for weeks cough and spit blood; and she would regain her health when, for a time, she would leave her husband.

Compatibility of mind is not all that is necessary to a harmonious wedded life: there has to be magnetic and physical compatibility, too. Thousands of divorces can be traced to antagonistic magnetic auras. Most of the young lotus-eaters that marry, do not therein follow knowledge or light, but friar's-lanterns, and therefore come to grief in the bog of sorrow and suffering.

The dirty habit of sleeping together customary with so many mismated men and women, is full-fraught with evil. It is many-times life-harming to both. For, unless the magnetic auras of the partners are adjusted so delicately as to blend, one or both will eventually suffer: generally, it is the stronger that suffers, but sometimes it is the weaker.

What do these ignorant lads and lassies about us, know concerning magnetic attractions and repulsions; active and passive states of the mind; and healthy and diseased emanations.

Ignorance in these matters explains why the "eternal" love that draws them together, fails to hold them together eternally. At one time they wed on the mental basis alone, and ignore the physical; at another, they wed on the physical, and ignore the mental. I have seen a wombless woman marry a Brigham Young that wanted children; and I have seen a saphead marry a woman that wanted enlightenment. And the mobopinion is, that out of these bastard unions will spring harmony, sound children, good citizens and a divine humanity!

Passingly I would say, that it sounds to me like a very queer joke when I hear some of my neighbors talk of their children as "legitimate." I would they were not born in moral styes, and were not brats of whoredom!

Children, especially puny ones, should not be left in the hands of old persons; for many of these, particularly old women, are magnetic vampires. I have frequently seen old women go from house to house to get the life-giving aura of children. And I have seen some that would quickly exhaust a whole family: everyone would feel irritable and languid, but no one would know the cause of it.

These magnetic vampires are usually ignorant of their own physical state. They are by no means all warlocks and witches in an evil sense. At times they are even lovable characters. I have met innocent persons whose deathly aura would cause a shiver to run through me, and the cold-sweat to break out upon my forehead.

Two women will bake bread: they will use the same flour, yeast and water; knead the dough alike; and bake it in the same oven; and yet, the batch of the one will taste sweet, and that of the other, sour or bitter, or be tasteless. What is your scientific explanation?

Some time ago I had the illluck to eat a slice of bread that brought on cramps in my stomach. It had a vile taste, and only politeness made me eat it. Now this had been kneaded and *devitalized* by an apparently healthy and fusome young woman.

It would be a patefaction to some persons were I to tell them what I think: "You are a magnetic vampire. Do not come too close to me. I do not want to sit where you have sat. I do not want to eat with you. Do not handle my food. You are as baneful to me as a flesh-pot, or a butcher's shop."

I know a woman, who, if she assists another woman to put on her gown, will cause that woman to sicken and swoon. She knows it and is prepared for it. Five minutes in a room with her, will make me feel as though I had

been down in hell on a visit to John Calvin.

The Jews of old were not ignorant of vampirism. The virgin Abishag was forced to supply the aged David with "heat" (1 Kings, i, 2); and a certain woman stole "virtue" from the Essenian Jesus (Mark, v, 30).

Magnetic vampires will sometimes exhaust and kill animals; especially birds and fowls. I have seen birds sicken and die upon being placed in a room inhabited by a vampire.

Some days ago, I was reading an old German book entitled, "Morgenroete im Aufgang" (Amsterdam 1682), by that nursling of the Gods, Jacob Boehme; and out of this I translated this paragraph, which bears upon my subject:

"Thou hast of this (angelic creative power), I hope, also many examples in this world: that if certain creatures or men only look at a (living) thing, it perishes because of the poison in them. And, on the contrary, some men, as well as beasts, can by means of sound or words alter the malignity of a thing and bring it into a normal condition" (p. 154).

Animals, unless they are very old and sick, are not true vampires. They fall back upon Nature for vitality: sun, air, water, trees, and the ground, supply them.

It fortune'd once, that I saw some baptized fiends stone a sick duck. I interfered, and amid much jeer, rescued the poor beast out of their hands, and carried it to a place where I thought it could die in peace. On the way, I felt a loss of vitality, and the disease of the animal, accompanied by a severe pain, ascending into my arms.

I have many times restored sick and dying animals by infusing vitality into them, through my hands.

Ghost-vampires are more frequent than is generally known. Science does not know them; and it is a real pleasure to me to know that there is one fact not known to it.

They hover about graveyards, undertaking-shops, certain "science"-rooms, dissecting-rooms, and their late homes. They are usually the Kama-loka entities of men that loathed to depart from their "interests" here, and feared a possible hell hereafter. Some-

times they are the ghosts of persons that have died accidentally, or committed suicide, or fallen in battle: persons that have died with strong, unsatisfied yearnings for something of an earthly nature.

And they do not obtain rest, but linger in the semi-physical world, and like the roaring lion-devil of christian mythology walk about for prey: for victims upon whom they can draw for vitality, with which to sustain an embriuted existence. In India they are called Pisachas; and the orientals fear them greatly.

When the ill-fated Caspar Hauser, for the first time in his short life, was carried to a graveyard,

"the smell of the dead bodies (of which his companion had not the slightest conception) affected him so powerfully, that he was immediately seized with an ague, and began to shudder. The ague was soon succeeded by a feverish heat, which at length broke out into a violent perspiration, by which his linen was thoroughly wet. He afterward said, that he had never before experienced so great a heat . . . and he complained that his sight had been obscured."^x

You get into fine company when you visit grave-yards!

A few days ago I read a little book entitled, "Zymosis and Pathogenesis" (London 1891), out of which I copied this, which bears upon my subject:

"In the case of splenic fever, Pasteur demonstrated that, notwithstanding the length of time since interment (even if as much as ten years), or the depth below the surface at which the cattle were buried, the disease manifested itself in those cattle that were fed on the soil above; and on making an extract from the bodies of worms found in the soil, he successfully inoculated animals with the typical virus, proving that the worms were in some cases the cause of the disease (of the cattle that pastured above them)"—p. 62.

The experience of Caspar Hauser, and the experiment of Pasteur, teach me this lesson: that disease comes often from buried corpses to men and animals; and often from carcasses to animals and men.

Swedenborg was on many occasions greatly affected in places where deaths or murders had occurred:

"They (the spooks) shook the joints of my whole body. . . . And I beheld direful visions."—D. 1934.

^xFeuerbach's "Caspar Hauser," p. 105.

Of course, like Caspar Hauser, he was what is called a Sensitive. And it is not pleasant to be that, unless you live far away from civilization; or, unless you load your system with the maggotty remnants of animals, and so overstink both charnal-houses and graveyards.

I could tell my readers a few strange experiences with spooks; but for fear of being thought a newspaper-reporter I refrain.

Every one that has seen or heard or read much, knows that years after burial, bodies have been exhumed and found not only well-preserved but also adorned with an unusually rich growth of hair and beard. Who nourished and preserved the body, and caused the hair and beard to grow?

Not many days ago, I read in a spiritistic newspaper an account of the appearance at a "sceance" of a "spirit" that "smelt like a corpse." Now that the Spirit of man, the immortal, heavenly Ego, smells sweeter than the lilies of the field and the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went to the skirt of his garment, who was that "spirit"?

Spiritists tell me that this stench is quite common at some "materializations;" but they do not tell me the cause of it: that the ghost-vampire has left the graveyard for the "sceance"-room to get nourishment for itself and the body.

In foretime it was not unusual that they exhumed and destroyed corpses that were kept vitalized by their respective ghosts, who had become vampires; and this has been done many times, in our day, and even in this country.

Cremation would be one means against the dwale of graveyards and other larders and haunts of vampires. But, if all corpses were reduced to ashes, would the "Almighty," on the resurrection day, be able to find his own: his baptized ones?

As I am not a religious or scientific man, full-fed with the gas, steam, electricity, and pansophy of the age, but only a simple buddhist, I am in a peck

of uncertainties as to this matter. The uneschewable ignorance in which I was born, with the spindrift of this ocean of life dashing into my eyes, with religious deathheads staring at me everywhere, and with the downdraught of Adam's sin in my members, I am unmeet even to attempt an answer.

Howbeit, maugre all these lets, I manage to observe and to listen and to learn a little now and then; and this little enables me, from time to time, to overcome the mubble-fubbles with which the spiritual deathiness around me affects me: and this little that I learn, like a drop of whisky, stays my moral stomach while life lasts.

The materialistic nothingarians, the meeching temporizers, and the religious energumens about me, may not believe in vampires; still, innocently, the simple soul I am, I, for one, believe; and so does my totem.

I have much to tell of the Sympathetic vampire, but as my space is limited I can merely mention him. There are two classes of this; namely, the male and the female.

The male seeks, through sympathy for your inferior state, to exhaust your skull of its brain and to substitute a wee portion of his own superior one for it. He is usually armed with "divine" authority and a long upper-lip, and being void of modesty, he is able to suggest many ways in which you may be saved.

The female seeks to exhaust your brain by a steady demand upon your sympathy. She receives none from the man to whom God has joined her; or, she fails to get some from the man to whom, contrary to God's will, she wants to join herself, and thus seeks it elsewhere. I have known a woman of this class to sit for hours in a doctor's office, without uttering a word, while he was engaged in study. God had joined her to an uncongenial man, by whom she had several children; and though she had marriagable daughters she sought sympathy from a man, many years her junior, and not at all attracted to her.

The scriptures of nearly all the human families have something to tell

about vampires, obsession, and possession; but as these families descend into the mire of carnality, and begin to study the Scripture of Dirt, and worship its blood-and-thunder heroes, they lose sight of that little something.

—PH. D.

The BUDDHA said: "Go ye, O Ascetics, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of men. Go then, through every country, convert those not converted. Go therefore each one, travelling alone, filled with compassion; go, rescue and receive."—*Mahavagga*.

[Continued.]

SCIENTIFIC PHYSIOGNOMY.

BY DR. CHARLES MARTELS.

Hope, by which is meant a belief in future success or happiness, is shown by a downward projection of the septum of the nose; as in fig. 49, *a*. An excess imparts enthusiasm, and faith in visionary schemes and Utopias; a deficiency causes hopelessness and visions of an *eternal* hell.

Analysis, by which is meant the ability to separate or classify any thing, or note changes therein, or differences from other like things, is shown by the drooping downward of that portion of the nasal septum just forward of, and adjoining the principal mental sign for Hope; as in fig. 49, *b*. An excess of it gives a tendency to be hypercritical, and fault-finding without reason; a deficiency is shown by inability to separate, classify, and arrange ideas, elements, and constituents of things.

This sign is generally well developed in natural critics, like Ruskin, and chemists, like Schleiden.

Mental Imitation, by which is meant the capacity for imitating mental or physical matters, whether of art, literature, science, drama, sculpture, or of dress, is shown by the downward pro-

jection of the tip of the nose, forward of the sign for Analysis; as in fig. 49, *c*. An excess of it divests a man of all originality, and makes him a parrot, ape, or echo; who lives in constant dread of what people may think or say about him.

Ethel—Did you get excited at the fire?

Cholly—Tewwibly. Why, I actually went out on to the street without awanging my tie.

A deficiency of it, is shown in an unobservant and unprogressive character, who never gets an inch beyond his "poppy;" who is always quoting "poppy," or some moss-clad ancestor. In all lands there are hosts of these wearisome persons. Their souls seem to have inhabited chinese bodies in many incarnations: they are constantly burning incense before ancestral shrines.

When you see a snub-nose like that of fig. 50, overhung by a round, protruding, childish forehead, think of a dull, imbecile character. When it looks like that of fig. 51, think weakness and undevelopment.

Figs 52 and 53 are pug-noses; and indicate low-minded and quarrelsome persons.

Would you enjoy to exchange words with fig. 54? When I see a woman like that, I look away, or cross the street, or dodge into some by-lane, for fear that she may fling mud at me. For she is implacable, and needs but a look, even a mild one, to cause the air to vibrate with "swear-words."

Figs 55 (*a. b.*) are Celestial noses; what the french call Upturned. With a fine skin and hair it indicates high quality. "The sharpness of the slightly turned-up point," says Stanton, "indicates penetration and curiosity, and if the tip of the nose stands high above the plane of the face [or, stands out from the face], a fine development of the faculty of Human Nature is present."

Fig. 56 is a Musical nose. It is short, round, slightly concave, and wide at the tip.

Fig. 57 is an Artistic nose. You will recognize it by the fact that with the forehead it makes a nearly straight line. Fig. 58 shows a depression just below the brow; but this is absent in

the true, *self-willed*, artistic, greek nose. All noses that present a straight outline upon the back, denote artistic or æsthetic tastes and capacities. But though the greeks were an æsthetic people they were not good and great. Lavater says that "without a slight undulation at the root, no nose can be physiognomically good or great."

Figs 59 and 60 are Executive or roman noses. Is it necessary to point out that rapacious birds, like falcons, eagles, and condors, have beaks like these? In my town there is a woman with a nose of this shape, and the newspapers say that she is prepared, single-handed, to run the World's-Fair. I do not profess to be a mild, sweet-tempered buddhist saint; still, as I love peace, I get out of her way whenever I see her. I value executive ability, but I do not want my eyes picked out, nor my body made a foot-stool, by executive people.

Fig. 61 is a Commercial nose; and the very opposite of the Celestial, fig. 55. It is said to be a strictly jewish nose, but you will find it strongly developed among the bedouin arabs and parsees. Once when a parsee had shown me his photographic album, he exclaimed laughingly: "Do n't we parsees look like jews!" I answered: "You are just as much as the jews the children of Abraham. You are of the same stock. And like them you have developed the commercial spirit."

But the Commercial or Acquisitive nose is not always convex, or of the jewish type. It is often straight, high broad, and thick; as in fig. 62. Jay Gould, Vanderbilt, Field, Dillon, and others of the vulture-tribe of humanity have this kind of nose.

When the outward curve of the nose is very near the tip, it indicates a relatively ignoble character. All outward curvations of the nose, no matter upon which part of the ridge they appear, indicate some form of the aggressive, grasping, combative, or energetic powers. The United States had millions of acres of rich land lying idle, yet Seward, Lincoln's secretary of state, had to buy Alaska of Russia. Now look at Seward's nose, fig. 63.

Fig. 64 is a Melancholy nose. It is that of the author of "Inferno;" a most melancholy book. Fig. 65 is Savanorola's nose. The pope said of this melancholy preacher of repentance, that were he John the Baptist himself he would be revenged on him for denouncing the crimes and sins of the papal court: incests, poisonings, murders: and he kept his word. Savanorola, though an orthodox christian monk, was burnt alive, by the pope's command.

Fig. 66 shows a dishonest, aggressive and grasping type of a nose. It curves outward at the tip.

When the nostrils are wide, and *face* you, as in fig. 67, you may look for low, animal passions. When they look as in fig. 68, there is malice and revenge.

A flat and broad nose, like that of the negro, indicates secretiveness. When you want to get the truth out of a negro, he "do n't know nuffing."

Sublimity, or the love and perception of the grand and sublime in the work of man or in Nature, is shown by large and round corners of the tip of the nose.

Ideality, is shown by width of the tip of the nose. Ideality here means imagination, taste, and love of the beautiful; neatness and refinement; love of perfection. When the point of the nose is broad and slightly cloven, and the brain and nerve system is fine, we may with confidence think of a man that lives in a high, ideal world, among divine men. The deer that seeks the highest mountains has a nose with a wide, flat tip; as in fig. 69.

Human Nature, by which is meant an intuitive perception of character, is shown by the height or elevation of the point of the nose above the plane of the face, causing it to stand far out and above the surrounding parts, as in figs 70 and 71. A man whose Human Nature is large takes in the character of almost every person he meets, at a glance. What takes other men years, or even a life-time, to learn, is but a moment's work for him. When I want to know a man's character, I either remain passive while he is before me, or I go out of my body and approach him.

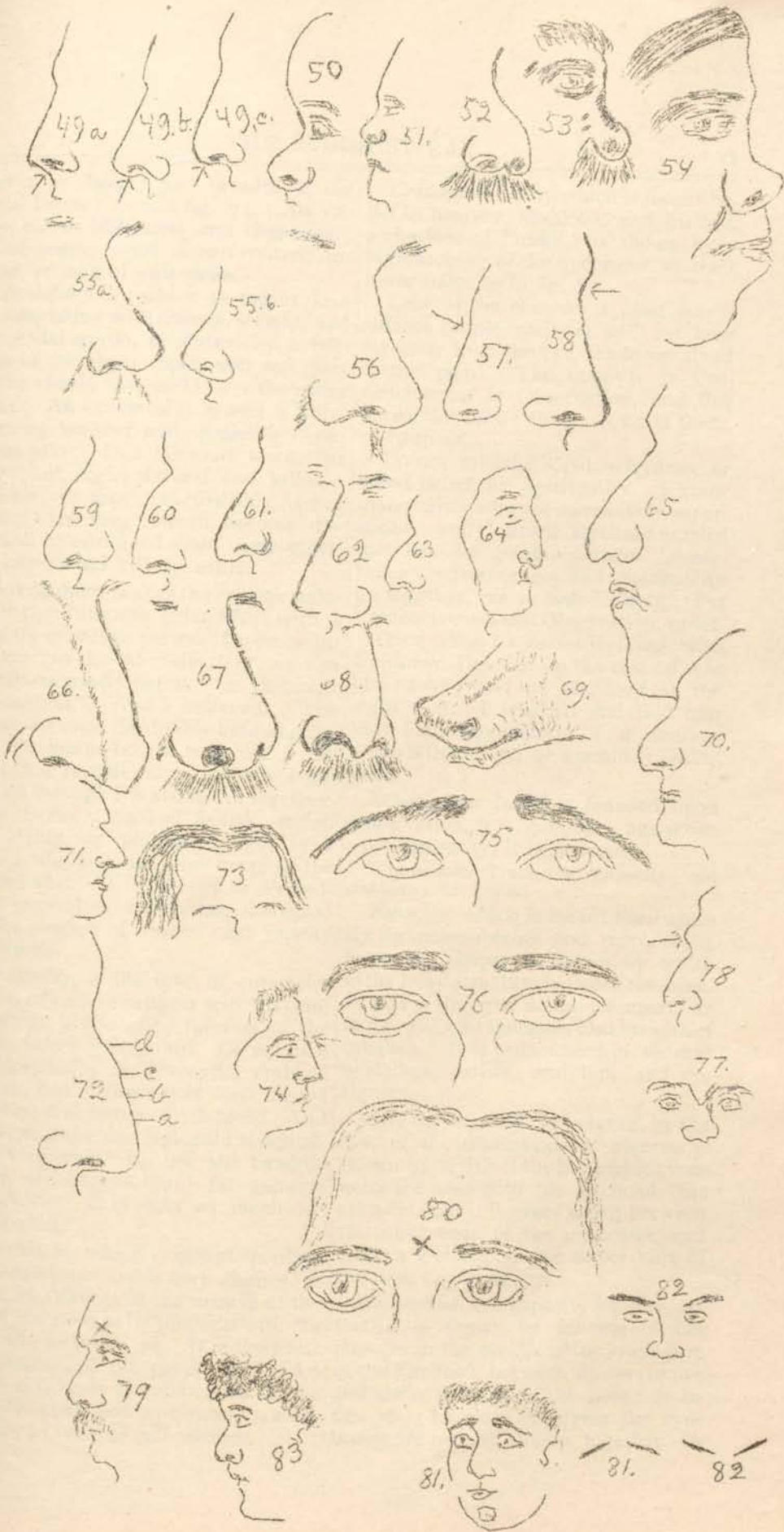
As I do this in the streets, while walking, or in public places, the reader will understand that I do not go into a trance, or, like a yogi, paralyse my physical body. Still, I go out for a flash, and approach his *eyes*, and *in them* I get his soul's character; and then, if I have a chance, I scan his features to see what there is in them to confirm my soul-reading. I care not a rush for what I hear and read about a man; let me get a glimpse of his soul in his eyes, and then scan his features, and I am well satisfied with what I have learnt. Often, after a soul-reading of this kind, I shudder, or get angry, or feel a thrill of pleasure; according to the nature of the character with which I have come into contact.

Acquisitiveness, by which is meant the desire to gain something, be it knowledge, fame, power, or money, is shown by fullness of the nose, at the sides, just above the wings (fig. 72, *a.*), wide jaws, large and broad ears, wide chest, and a head broad above the ears. It is well developed in our stock-gamblers. Great accumulators are often large and social men; but petty accumulators and misers are small, shrivelled and unsocial.

Constructiveness, by which is meant the ability to construct or invent, be it mental or literary or mechanic matters, is shown by fullness of the sides of the nose (fig. 72, *b.*), and by a rounding out of the sides of the forehead, as in fig. 73.

Veneration, by which is meant respect for persons, works, places, or principles which are entitled to respect, is shown by height of the nasal bones at *c* fig 72. An excess of it leads to religious mania, bigotry, and delusive self-mortification. A deficiency, to impudence, disrespect, defiance, and irreverence. Thomas Paine, whom the christians have belied most outrageously, had Veneration largely developed. He had contempt for the blasphemous mythologies of judaism and christianism, but Veneration for the Divine in humanity and the Essential Divine.

Executiveness, by which is meant capacity for governing, whether in the home, at school, or in the state, is





shown by height and breadth of the nasal bones ; as at *d* fig. 72. An excess causes harshness and despotism ; a deficiency, want of self-control, inertia, or lack of enterprise.

Friendship, by which is meant love of associating with friends, society, and congenial spirits, is shown by a fullness of the upper cheek and soft part of the cheek, over and below the malar bone. An excess of it causes a silly, gushing manner and sometimes extreme folly. In a Missouri town, the other day, a girl stabbed and killed a girl friend : they had foolishly agreed that if ever they should become disunited, or estranged from each other, the one should kill the other.

Swedenborg makes the curious statement that intimate Friendship with a worldly or selfish person, becomes injurious "in the other life," or, as you buddhists would put it, "in the next incarnation." And I believe it. The Siamese twins, the double-headed girls, and the double-bodied boys which are from time to time born into the world and go through life and death together, have, I take it, formed foolish, selfish Friendship, or perhaps hatred, in a former life, and are now reaping the reward of it. A deficiency of Friendship engenders selfishness, disregard for the comfort of others, and cruelty to animals.

Hospitality, or the love of entertaining friends and strangers without compensation, is shown by fullness of the cheek, below Friendship. Do not look for Hospitality in dyspeptic, crabbed persons, but in those that have a good digestion and plenty of rich blood. And do not mistake the "splendid Hospitality of California" (to use the twaddle of the newspapers here) for genuine Hospitality. It is only so much advertisement.

Selfwill, by which is meant spontaneous exercise of one's own desires, is shown by fullness of the muscle at the root of the nose at its junction with the forehead ; as in fig. 74. It is the great characteristic of the greek nose. An excess of it leads to a disregard of the rights of others and to tyranny ; a deficiency, to want of self-reliance.

Credenciveness, by which is meant belief in hearsay, tradition, and history, and a love of "news," is shown by a high arching of the eyebrows at their inner ends ; as in fig. 75.

Look at the chinese, a most superstitious people, and you will see how far away from the eye, the brows stand at this point. The opposite of Credenciveness is Observation, and this draws the brows down : it knits them, so to speak.

Do not mistake Credenciveness, or Blind Belief, for Spirituality. I know materialists who are excessively superstitious, and I know spiritual-minded men who are great observers. Sometimes Credenciveness and Spirituality go together, as in Swedenborg ; but Credenciveness and Observation, never.

Once when I was out walking with a chinese, I picked up the cast-off skin of a snake ; and he *shuddered* at the sight of it. I laughed and told him that I am more afraid of a soulless woman than I am of a soulless snake-skin.

When your belief is founded upon Observation, it is genuine ; but when upon authority, it is spurious.

"Let us have Truth for Authority ; not Authority for Truth."

Form, by which is meant the capacity for remembering and reproducing forms and shapes, is shown by width of the bony structure between the eyes. It makes the eyes stand far apart, as in fig. 76 ; and indicates also breadth of intellect. It is pronounced in natural modellers, artists, sculptors, and designers.

Size, the capacity for judging, by the eye, of the dimensions of objects, is shown by width of the bone which connects the nose with the forehead (the ethmoid bone) ; it gives width between the inner ends of the eyebrows, and forms a V-shape on the upper part of the nose ; as in fig. 77.

Observation, the capacity for close attention, is shown by fullness of the muscles in the middle of the lower part of the forehead, between the eyebrows and above the root of the nose ; as in fig. 78. In close observers the eyebrows are usually drawn together, to

facilitate more accurate vision; and you will find that the little muscle above them is quite developed and projecting, and that the eyes are deep-set. When the faculty and sign for Observation are well developed, and the other faculties educated, you have a man that will see through you; one in whom Credenciveness and superstition be it social, political, or religious, doth not dwell.

Memory of Events. The sign for this is located above Observation; and is shown by a general fullness of the forehead there.

Locality, the faculty which enables the mind to remember and describe localities and persons, has its signs on each side of the Memory of Events, and they consist in little enlargements of the muscles here, which in some cases are so large as to resemble a little wen or kernel. See fig. 79, x.

Weight, the capacity for estimating the weight of anything, is shown by a fullness of the superciliary muscle at the junction of it with the ethmoid bone, or at the inner ends of the eyebrows. See fig. 80, x.

As the signs for Time, Order, and Prescience, can be discerned only by an expert, I omit them.

The capacity for *Calculation* is shown by a large space between the outer ends of the eyebrows and the outer angles of the eyes. Credenciveness causes the brows to stand as in fig. 81; Calculation, as in fig. 82. The Chinese are born calculators, and I have many times been surprised at the ease with which they perform arithmetical calculations. Observe their credence and calculating brows.

Language, or the "gift of the gab," is shown by several signs, but mainly by a wide mouth, large eyes, and a high and broad nose.

Music has also many signs; but large thin, well-shaped ears, a short, round, cartilaginous nose; a rather large distance between the tip of the nose and the point of the chin, as in fig. 83, the profile of Etelka Gerster, and a full throat, are the principal signs of a natural musician. Examine the pictures of Beethoven, Vilhelmij, and Cary, and you will see these signs prominent.

In the next issue I will take up the eye, and conclude this sketch with an expert reading of Philangi Dasa's face.

[To be continued.]

"THE ONLY SOBER MAN."

George Kennan, in his "Siberia and the Exile System," a work which has enlightened the world on the subject of Russian barbarism, tells a story worth republication. He came to a village and found all its inhabitants, save one, drunk; and this one was fined 5 kopeks for being sober. He became Mr Kennan's driver. Well out of the village, the following conversation arose:

"I said to the driver: 'What's the matter with everybody in this village? The whole population seems to be drunk.'

'They've been consecrating a new church,' said the driver soberly.

'Consecrating a church!' I exclaimed in amazement. 'Is that the way you consecrate churches?'

'I do n't know,' he replied. 'Sometimes they drink. After the services they had a *gulainia* [a sort of holiday promenade with music and spirituous refreshments], and some of them crooked their elbows too often.'

'Some of them!' I repeated. 'All of them, you mean. You're the only sober man I've seen in the place. How does it happen that you're not drunk?'

'I'm not a Christian,' he replied, with quiet simplicity. 'I'm a Buriat.*'

As a Christian—if not a member of the Holy Orthodox Church [of Russia]—I was silenced by the unconscious irony of the reply. The only sober man in a village of 3 or 400 inhabitants proved to be a [lamaist] pagan, and he had just been fined 5 kopeks by a Christian official, for not getting drunk with other good citizens, and thus showing his respect for the newly consecrated edifice, and his appreciation of the benign influence of the Holy Orthodox Faith!—Vol. ii, p. 320.†

*The natives of Siberia, known as Buriats, are nearly all lamaists.—G. K.

†And those of this faith are now rabidly persecuting the sober, orderly Jews.—ED.

[Journal Maha-Bodhi Society.]

THE BUDDHA'S DAILY LIFE.

At dawn, the BUDDHA, rising from His meditations, and having performed the necessary ablutions, sits in a state of perfect concentrative calmness till the time of going out to beg alms, when He, putting on the double-lined robe and taking the alms-bowl in His hand goes forth with the monks of His retinue.

The devotees on seeing His majestic appearance, are filled with delight and present Him alms. Then He exhorts on morality and shows the higher path; and to those who are capable of comprehending the higher truths He reveals them.

Returning to the monastery from the begging excursion, He sits in perfect calmness in His own "cottage of sweet scent" [cell], waiting for the arrival of monks who come to Him after finishing their meal.

To the assembled monks the EXALTED ONE speaks thus: "O monks, the appearance of a BUDDHA takes place after very long intervals, and the establishment of the Reign of Law is therefore rare; it is difficult to reach the state of manhood, the highest in the chain of evolution; it is difficult for man to be born endowed with intelligence, and other higher qualities; the dawning of an era of spirituality and yoga-culture is rare; and the hearing of the Sublime Law is also rare.

Therefore, O monks, be diligent in the consummation of your highest ideal: a life of holiness."

To each monk individually the BUDDHA then gives esoteric instructions for the solutions of the deeper problems of man and nature, for the attenuation of passions; and sends them to places of solitude, not far off, such as the rivers Ganges, Jamuna, Nerbudda, etc., to mountain fastnesses, such as the Dakshinagiri, Vebhara, Pandava of the Rajagiri hills, Ahoganga Parvata of the Himalayan mountains.

After they have departed, the BUDDHA, having entered the "cottage of

sweet scent" and spent some time in deep meditation, looks clairvoyantly at those monks who have received lessons of initiations from Him, whether they are capable of advancing in the Path; and when He sees a candidate struggling, at once, out of compassion for the struggling monk, He presents Himself before the latter [in a magic body], and having encouraged and strengthened him, vanishes.

In the third portion of the day about evening, the lay-devotees, who had given the BUDDHA alms in the morning, well-dressed, bringing scents and garlands, go to the monastery to hear from Him the Law. To them, according to their individual temperaments, He shows the Pure Path by discoursing upon the higher life; and they listen to Him with enthusiasm, and receive His teachings with rapturous applause. "Sadhu!" "Sadhu!" they exclaim. At the close of the discourse the lay-devotees, bowing before Him, and getting up from their seats walk thrice in reverential attitude around His sacred person, and then leave His presence.

After the people have gone away, the BUDDHA retires, and having taken a bath, re-appears before the assembled monks, some of whom put questions concerning the Law, and others take lessons in the Higher Path.

The monks listen to Him till midnight; and after they have retired to their cells, and all nature is in repose, the Devas and Brahmas of the higher regions come to the BUDDHA; and to them He discourses upon abstruse metaphysics.

After midnight, when these higher beings have left Him, the BUDDHA spends one-fourth of the remaining hours in walking meditatively up and down the pavement of the monastery; one-fourth in repose, lying on His right side in the attitude of a sleeping lion; one-fourth in the enjoyment of dhyanic bliss; and one-fourth in Makaruna samapatti, when He with His divine eye looks over all the world in search of those deserving, who are fit to enter the Higher Path. At dawn He rises from meditation.

A BUDDHIST HYMN.

By D. M. STRONG.
(Major 10th Bengal Lancers.)

1.
As soft as life by Gunga
Two thousand cycles since,
Thy words, for which we hunger,
Mild MASTER, SAVIOR, PRINCE,

2.
Have blessed us, peace or trial ;
Untaught by church and priests
To stain our pure denial
With lust for Swerga's* feasts,†

3.
Awhile with Love thou rested,
A father's joy thou knew,
Thus all our weakness tested,
Discerned the false and true.

4.
As lonely spoonbill winging
To brood in some wild mere,
Maybe, on woes out-springing
From life—the strife, the fear :

5.
So thou, dear LORD, didst leave us
And learnt the Rightful Way—
Each one his burden grievous
Himself can cast away.

[New York Tribune.]

CHURCH AND PROGRESS.

Henry Frank, organizer of the New Society of Human Progress, in delivering his second lecture at Chickering Hall [New York] on "How the Church Hinders Human Progress," among other things said :

"The church-critics already declare that our labor of construction will be in vain, for we have nothing on which to build. I answer, we have the same foundations on which to build that all religions in all ages have utilized.

We charge that the Christian church is a living lie : it creates its creeds to conceal them. It manufactures a god for whom it blushes. It builds a heaven the tyranny of which damns the good and saves the false ; a hell the flames of which have consumed more

*Heaven.—Ed.

†An author on buddhism has remarked that the true buddhist does not mar the purity of his self-denial in this life, by lusting after the spiritual joys of a world to come.—D. M. S.

saintly souls than the narrow confines of the christian heaven could contain. The history of the church is the history of despotism, of reeking guillotine and gory battlefield, the history of selfish plotting and shameless avarice, the history of unblushing pretense and pharisaical falsehood. There is no crime of which it is not guilty, no shame to which it has not stooped, no mockery with which it has not masqueraded."

[The latest charlatanry is the closing of the World's Fair on Sunday. But, for all that, the end of the Hydra is at hand.—Ed.]

"All the great metaphysical truths expounded in the works to be found in our libraries are contained in the ancient buddhist doctrines. They excelled in theological research and metaphysics thousands of years ago, and it therefore looks peculiar to see the christian missionaries going at these people in such an erroneous manner. Buddhists live to prepare their minds for the infinite beyond, and should not be treated as though they were ignorant fetich-worshippers. The missionaries are accomplishing little in attempting to turn them from their ancient doctrine. The buddhist laughs, and calmly regards his doctrine as the best in the world."—EDWIN ARNOLD.

[When you find anything truer, sweeter, more enobling, that bears closer inspection, and stands the wear and tear of time so well as the Noble Doctrine, let us know.—Ed.]

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