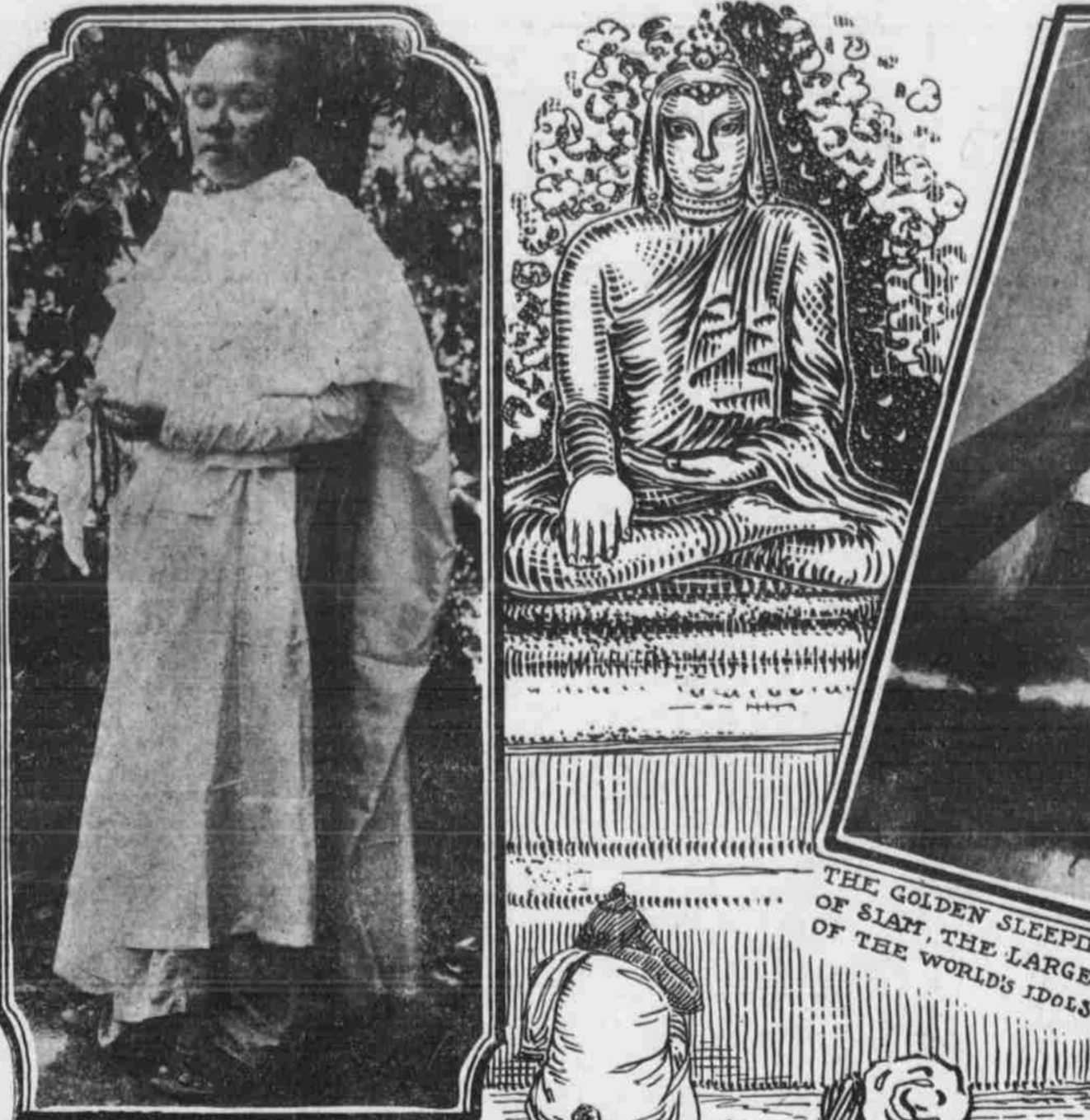


Relics Twenty-four Hundred Years Old Are Discovered in India



THE GOLDEN SLEEPING BUDDHA OF SIAM, THE LARGEST OF THE WORLD'S IDOLS

150 MILLIONS OF HUMAN BEINGS BELIEVE IN THE BUDDHIST RELIGION

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CALCUTTA, 1910.—(Special Correspondence of The Bee)—The Buddhist religion is on the eve of a revival. The movement has already made some headway in Japan, Korea and China, and it is having a great impetus here and in Burma through the discovery of the ashes of Buddha which were recently found in a buried chamber near Peshawar. The prophet was born here in India more than 2,500 years ago, and he is said to have died in northern India at the age of 80. There is no doubt as to the authenticity of the relics. They were found by the archeological department of the British government, and the viceroy of India, Earl Minto, has had them brought here to Calcutta and has made a formal presentation of them to a delegation of Buddhist priests from Burma.

The relics were discovered through investigations made by ancient writings, which described their existence. They lay in a chamber far down under the ground below the heavy foundation of a tower, which had long since been blotted from the face of the earth. They were in a bronze casket and inside a crystal box, and they consisted of a mass of grayish white powder and four charred human bones. The box was first carried to Simla, and it is now on its way to Burma. It probably will be kept at Mandalay and a mighty pagoda erected above it.

French scientist who came out to India a few years ago to study Buddhism. He had the writings of these pilgrims and from them he located the site of the pagoda as being under one of two mounds, which is about half a mile east of the city of Peshawar. At that time there was no tower in existence. It had fallen to ruins centuries ago, and no vestiges were in sight excepting these mounds. The Frenchman's name was Foucher.

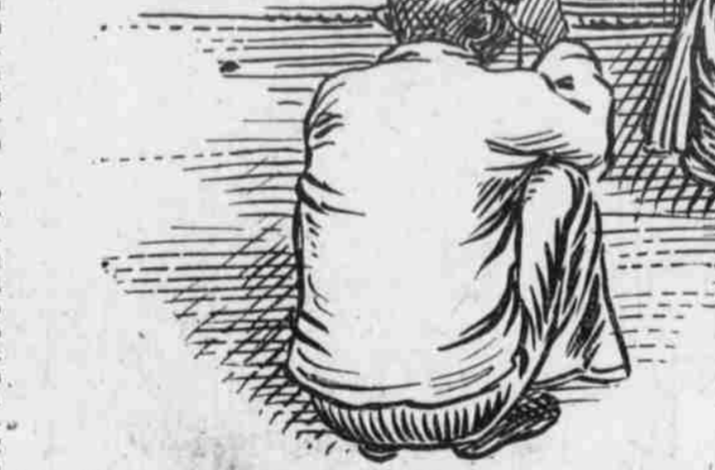
Mr. Foucher found himself unable to make the excavations required to verify his theory. He presented his evidence, however, to Dr. Spooner of the archeological department of the Indian government, and the latter took up the work. That was two years ago. Since then the mounds have been dug over and the remains of the great tower found. The heavy foundation was uncovered and it was shown to have been larger than any other known Buddhist pagoda. It was square, with massive walls of dressed stone, and, according to the records of Heuen Chwang, the Chinese Buddhist pilgrim, it was so lofty that four towers had to be built at the corners to hold the coping stones into place. The remains of these towers have been found.

After the dimensions of the pagoda had been found, and the heavy foundation uncovered, the British archeologists sank a shaft down through the stone floor to a depth of twenty feet, and came to the relic chamber described in the records. There in that little stone room that had been buried from the sight of man for over 2,000 years, they found a bronze casket seven inches high and five inches in diameter.

It was round, and it had a lid slightly curved at the top, made to represent a full-blown lotus, upon which a small figure of Buddha sat. Along the lid of the box, which overhung, was a frieze of flying geese, and lower down, around the main body of the casket were figures of Buddha, beautifully carved, representing him in the different stages of his life. In the center of these was engraved a large, standing figure of King Kanishka, the great Buddhist ruler and conqueror of the time the casket was made, and there were also inscriptions stating that the maker was the head engineer of this king.

Upon opening the casket a lump of rock crystal was found within. This had been hollowed out at one end for the reception of the relic. It was originally sealed with clay, but the moisture had detached the seal, and this was found lying at the side of the crystal. Coins bearing the head of Kanishka were also found. The government of India considers the relics as beyond any doubt genuine.

UNDER THE BO-TREE, A SUGGESTION OF BUDDHA GAYA WHERE THE GREAT PROPHET WAS TEMPTED AND RECEIVED ENLIGHTENMENT.

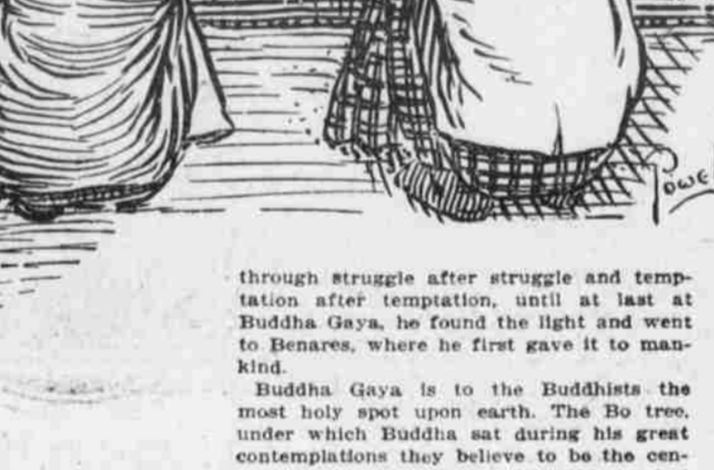


kok which has a carpet of woven silver wire and contains a little gold set with emeralds and other precious stones. Bangkok has hundreds of figures of Buddha plated with gold, and in one temple there I saw what is perhaps the largest idol of the world. It is a sleeping Buddha so heavily plated that it shines like a new wedding ring. It is 150 feet long, and its arm is as big around as a flour barrel.

Indian Buddhism.
India should have more Buddhists than any other land. It was here that Buddha was born. Here he spent his whole life, and from here his religion spread to other parts of the world. Today, of the three hundred millions of India, not more than one in a thousand is a follower of Buddha. There are between nine and ten millions of that faith in Burma, and many more in Ceylon and parts of farther India.

The Buddhists of Hindustan number less than 200,000. They are found in small numbers along the northern frontier of Bengal and upon the lower slopes of the Himalayas. In Nepal, where Buddha was born, he has still many followers, and in Kashmir, near where these ashes were found, there are of his believers perhaps 40,000 all told.

The religion at first had great sway. It spread throughout Hindustan, and at the time of King Kanishka, who built the great temple over the ashes recently found, it was one of the predominant faiths. After that it began to decline and it was almost wiped out at the time the Mohammedians came in and took possession of northern India. Today there are something



through struggle after struggle and temptation after temptation, until at last at Buddha Gaya, he found the light and went to Benares, where he first gave it to mankind.

Buddha Gaya is to the Buddhists the most holy spot upon earth. The Bo tree, under which Buddha sat during his great contemplations they believe to be the center of the earth. They will tell you that the original tree still stands and that branches of it have been carried to Ceylon and there sprouted. This tree is situated near a Buddhist temple which is about seven miles from the little city of Gaya. It lies some distance south of the Ganges, 302 miles by rail from Calcutta, and is reached by way of Patna, where the great opium factories are. As the crow flies it is about 125 miles from Benares.

The temple, which stands near the tree, was erected about 300 years after Buddha's death and is hence about 1,300 years old. It is 100 feet high and the wall of its tower is fourteen feet thick. It is in the form of a pyramid of nine stories, embellished with niches and moldings. I have no space to speak of the tree or its surroundings. The shrines are chiefly in the hands of the Brahmans, although there are a few Buddhist monks who worship in a monastery nearby. They say their prayers before a beautiful statue of Buddha, which has been brought from Japan. Buddha Gaya has about 100,000 pilgrims a year.



A GOLD PLATED PAGODA FOR BUDDHA

poisoned arrows, but before they fell they were changed into flowers. In addition there were herds of the most beautiful women from girlhood to maturity who tried to attract the saint by their charms. They tried every one of the two and thirty modes of making men fall, but they were powerless against Gutama Buddha, who had conquered and risen above all carnal desires.

In addition there were hundreds of other temptations of which this manuscript tells; but Buddha vanquished them all, and came to perfection. After that he bathed himself in the river nearby, and partook of food made for him by a village maiden from the milk of a thousand cows. His life revived and he straightway became whole. His course forth from Gaya was a triumphal procession in which the gods and others took part. Flowers rained upon him, cool tanks of water sprang up by the wayside and divine music was constantly heard.

From the Bo tree the prophet went forth to preach. He traveled over northern India, and continued preaching until B. C. 47, when he died at 80 years of age. Just where he died we do not know, but the ashes in the casket may indicate that it was somewhere in northern India, not far from Peshawar. The unlikely say his death was caused by eating too much pork.

Some Buddhist Beliefs.
The Buddhist religion contains many beautiful things, but it has nothing of the worship of God as we know Him. It is practically atheistic, and is a religion of despair rather than hope. It considers personal existence a source of evil, and one of its theories is that the greatest evil of mankind is birth. Without that we could not have old age, misery and death; and we would not have to go through the long line of transmigrations by which man rises and descends to heaven or hell. According to Buddhism one's soul, like that of John Brown, is always marching. This moment he dies he is born again, his soul passing at once into the form of a man, a dog or some other animal, or worse than all, into a woman. If he escapes the latter fate he may go down, down, through the different degrees of animal life, until he falls into one of the hundred odd Buddhist hells, which are in the middle of the earth, where the sufferers spend 10,000,000 years or more before they rise again. Or he may go upward to glory into better and better states, until he at last reaches the heaven where the shortest life is 10,000,000 years. The Buddhist fairy stories tell how their great teacher lived as an elephant, as a camel, as a goat, a swallow or an eagle. He went through every form of existence on the earth, in hell, and in heaven, and when he attained the perfect knowledge he could recall them all.

The Buddhist believes in cause and effect. It says that man's misfortunes all come from his bad actions, and all his good from his good ones. Heaven means the extinction of desire. This is the great end of life. To wipe out all passion, all feeling and even all ideas. It is a sort of a religious trance or ecstasy, known as the Nirvana.

The Commandments of Buddhism.
The Buddhist religion has its ten commandments which are taught to the children. The first five are:
1. Thou shalt not take any life at all.
2. Thou shalt not steal.
3. Thou shalt not commit adultery.
4. Thou shalt not lie.
5. Thou shalt not drink intoxicating liquors.

The second five are obligatory chiefly on the priests in the monasteries, and by all other good people on holy days. They are:
1. Thou shalt not eat after midnight.
2. Thou shalt not dance or play upon musical instruments.
3. Thou shalt not use cosmetics.
4. Thou shalt not stand or sleep on elevated places.
5. Thou shalt not touch gold or silver.

The theory of the religion is that every one must work out his own salvation, and that no one can help another except by example.

Earl Minto's Speech.
In making his speech to the priests, the viceroy said:
"The government of India has decided that the relics should remain within the confines of the Indian empire, and that Burma, as a Buddhist province, and Mandalay, as its capital, should provide for their safe custody. I am sure that the great honor done to Burma will be thoroughly appreciated by its people, and that the relics will be carefully preserved and cherished."
The viceroy concluded with this statement, which seems remarkable, as coming from the Christian ruler of India, the king of England's greatest subject. He closed:
"I trust, too, that a suitable shrine may be erected at Mandalay over these relics, where in future years devout pilgrims may gather from all parts of the world to do honor to the memory of the great founder of their religion."
The ceremony connected with the presentation of the relics was impressive. It occurred in the throne room of the viceregal palace, the floor of which was covered with rich golden carpets. The lieutenant governor of Burma was present and among the spectators were Lady Minto, Mrs. Anna Besant and the highest officials of India.

A Buddhist Revival.

During my present trip around the world I have traveled extensively through the great lands of the Buddhists. I first stopped in Japan, where the more advanced followers of this religion are modifying their faith to suit our modern civilization. I saw a temple in Kyoto which has an income of \$200,000 a year, and in Korea found the missionaries of that church at work.

The Buddhists are adopting the same plans for propagating their faith as those used by us Christians. They have Buddhist Young Men's associations, corresponding to our Young Men's Christian associations, and are now publishing tracts and distributing all sorts of religious documents. During my stay in China I visited the great lamaseries outside Peking, where the Dalai Lama, who had come from Tibet, was stopping while engaged in conferences with the high Chinese officials. While in Burma I inspected many of the Buddhist monasteries there, and talked with the high priests, and laid flowers upon the shrines of the Golden Pagoda at Rangoon. That pagoda is built over eight hairs which came from the head of the great Buddha, and its sanctity is surpassed only by that of the temple at Kandy, which contains Buddha's favorite tooth.

This tooth was brought to Ceylon more than sixteen centuries ago by a princess, who concealed it in her clothing. Since then it has been fought over and captured and recaptured during several wars, and it is now so holy that it is shown only with the consent of the government. The tooth looks more like the tooth of a crocodile than that of a man. It is a piece of ivory about an inch in diameter and as long as my little finger. It rests on a lotus flower of pure gold under a set of seven bells of gold set with jewels. People come from all parts of the world to worship at this shrine; and it is said that a single pilgrim upon one occasion laid 6,000,000 flowers upon it.

Next to Ceylon and Burma, I find that Siam is the chief Buddhist country of the part of the world. It has no relics of the saint, but the splendor of its temples beggars description. I visited one at Bang-

Gossip and Stories About Noted People

Roosevelt Grows Younger.

ENRY Beach Needham describes in *Collier's Weekly* the glowing physical condition of Theodore Roosevelt as noted at the landing stage at Naples.

"The first thing that struck me in Colonel Roosevelt's appearance, as he walked down the gangway, was his clothes. He wore a gray tweed suit—and it was well pressed! The wrinkle to the coat, the bag to the trousers, so usual with him, were conspicuously absent. Whether this was a characteristic of second youth or not, I can't say. The first near view of his sunburnt face told the story of his regenerative. How Mike Donovan would have enjoyed this first sight of him! I remember talking with Donovant, an ex-pugilist, but a thoroughly good citizen, who acted at one time as Roosevelt's physical trainer. After commenting on the then president's remarkable physique, Donovan added, with something of a sigh:
"But he's got on about twenty pounds too much. Dieting would take him down, but he just can't diet. You see, he has to go to dinners and banquets and he will keep nibbling."
Before Roosevelt left the White House the 'twenty pounds' was nearer forty. Despite his violent exercise—including the 100-mile ride—he was beginning to show heaviness about his jaws and embopment. All that is gone now. He seems not to have a pound of superfluous weight. His eyes are markedly bright—and nothing gets by them. His skin is clear and his cheeks hard. Winkles are scarcely to be found—indeed, many a woman on the 'right side of 40' would be delighted if her face were as free from crow's feet. What little gray there is in his mustache and hair is not visible a few feet away. It will be easy

Enough for a Country Editor to Run a Photograph of Roosevelt Taken when he was Civil Service Commissioner and Get Away With It.

The corner shoo where President Northrup chuckled in his glee.
Then Dr. Reed's eyes flashed and he looked dangerously at President Northrup. "Very well," he said, "I will tell you a story."
He told of a man who had fifteen children and he took them all to the circus. They wanted to see the bear and that was all they cared to see. When they had gone in and looked at the bear the man of great and noisy family asked the circus proprietor how much he owed him.
"Not a cent," said the proprietor. The bear enjoyed looking at you and your family just as much as you enjoyed looking at him."
Whereupon silence tinged with gloom gathered in the corner where sat President Northrup and he said not another word during the remainder of the address.

How Blaine Floored a Duke.
It is a good story which Chauncey M. Depew tells of a dinner that the late King Edward, as prince of Wales, once gave in honor of James G. Blaine, on one of his visits to England before he had been a candidate for the presidency. "The one disagreeable man at the dinner was a duke of the royal house, who had a reputation for lack of tact. During a full conversation he blurted out: 'The greatest outrage in history was the revolt of your people against King George III. There was no justification for it then, and there is no excuse for it now.' The prince, according to Dr. Depew, was plainly embarrassed. The one man who had the tactfulness to carry of the situation was Mr. Blaine, who, in a carefully modulated voice, replied: 'Perhaps if George III had possessed as much diplomacy as his great-grandson, America might still be English.' The prince of Wales, after the subject was passed, gripped Blaine's hands with a twinkling of admiration.

A Bluff and a Flareback.

Caught without the goods, after making a daring bluff, ashamed, confused, but desperately reticent, and victorious in the end, Dr. John O. Reed of the academic faculty of the University of Michigan was backed into a corner Thursday by President Cyrus Northrup in the university chapel, relates the *Minneapolis Journal*. Thence he emerged after gathering some self-possession and landed on "freaky" Northrup a verbal wallop that put him into quiescence.

Dr. Reed, who attended the Michigan alumni dinner in St. Paul, came over to the chapel with Dean Mortimer C. Cooley and Prof. Wilfred B. Shaw of Michigan for the purpose of telling the young men and women of Minnesota how much better off they are than Rockefeller or Carnegie. He arose to speak, and, fixing an eye on President Northrup, said that out of consideration for his venerable gray hair he would desist from telling the usual string of stories with which he always starts a talk to students, because he knew President Northrup had been laughing at them for years and he did not wish to bore him. Then Dr. Reed began his speech.

"Tell us some of those stories," said President Northrup. Instantly there was an uproar. "Tell us some of those stories," said everyone in the room, and with a look of incredulity and contentment and show them how much better off they were than the rich of the earth."
"Tell us some of those stories!"
Then through the blishes, coughing and a hushing of Dr. Reed the truth came out. There were no stories. It was a bluff.

Buddha Not a God.

It is a mistake to speak of the worship of Buddha. He is not a god, but a teacher. His followers look upon him as having been a mortal man, and they believe that any mortal may aspire to be what he was. He is their idea of the perfect man, and his life is the perfect life. Nevertheless, they pray before his shrine and use his name in their prayers.

And this brings me to the various methods of Buddhist praying. In most things these people are centuries behind the times, but as to their religion they have economized energy and adopted many inventions. You may remember the story of the American who had a beautiful prayer written out for him covering his every possible need. It was full of Christianity and brotherly love. He passed it on the head of his bed every night before jumping in, folded his hands and reverently said: "O Lord, them's my sentiments. Amen."
Well, that man was much like the Buddhists. They write out prayers on long scrolls which fit into round metal boxes attached by pivots to handles, so that when they give the handle a twist the box containing the scroll whirrs around. They believe they get merit for the prayer at every whirl, and some of them keep their wheels whirling all day. In the Himalayas and Tibet are wheels of a similar nature worked by hand or foot. They are now holding service in Japan and elsewhere. They do not believe that anyone but yourself can help you toward salvation, and it is only as reminders of the example of Buddha that their temples have been erected.

FRANK G. CARPENTER.