

those who believe in 'The Light of Asia,' that the people of Ceylon are Buddhists. I say they are not. I do not know much of book Buddhism, but I do know a very great deal of the Buddhism of the people as it is practiced, and I can say this, that of the so-called Buddhists of Ceylon, ninety per cent. are demon worshippers. The creed of Buddha says there is no God to worship, therefore the people turn to demons, as they have done in Ceylon. To-day the so-called Buddhists of Ceylon are demon worshippers, and this is the case, not only with the people, but also with the priests. Two or three months ago I went out distributing tracts, and called at the house of a demon priest. I asked him, 'What is your religion?' 'Buddhism,' he replied. I said, 'Why, you know it is quite contrary to the creed of Buddha for you to practice those demon ceremonies.' 'Yes,' he said, 'I know it is.' 'What about the Buddhist priests,' I asked, 'do they ever preach against demon worship?' 'No,' he said, '*we go to them, too, when they are sick.*'"

There are so many apologists of Buddhism in our time who insist that at least one-third of the human race are under its sway, that it seems necessary to present such clear statements as the above from those who have lived in the East, and have been careful observers of the facts. Rev. Dr. Happer, of Canton, has estimated that the Buddhists of the Chinese Empire, instead of numbering three or four hundred millions, do not exceed seventy-five millions. Rev. Dr. Nevius, of North China, in answer to the question, "What proportion of the people are Buddhists?" replies that there are comparatively few, aside from the monks, who would call themselves by that name, if, indeed, they even knew what was meant by the question. The great mass are nothing at all by self-designation; they have no religion whatever, except as occasion seems to require. When

they are in distress they go to a Confucian, or a Buddhist, or a Taoist temple, whichever may be most convenient, or most strongly recommended, just as men try a variety of nostrums for bodily ailments. The most common resort in every-day life is to the god of wealth, or to jugglers, who control the *fungshuay*, or the influences of good luck. There is no greater sham in our day than the assumption that the masses of the people in a country like China, or Siam, or Ceylon, are in any intelligent sense Buddhists. The system never claimed to be an all-embracing church. It institutes a holy order of monks, and *they* may properly be called Buddhists; they profess that religion, and live by it. There are general rules of life for the laity, but they are under no organization or systematic teaching; they are under no vows, or even enrollment. If we can imagine a Roman Catholic country with no churches, but only monasteries and nunneries, with no systematic instruction, or ordinances and sacraments, not even baptism, we shall have a counterpart to a Buddhist country, in which the people receive more or less general influence from the monks, but are left to follow their own popular superstitions. The proportions of devil worship and serpent worship are probably greater now than in former days, for everywhere modern Buddhism is in a state of decline and decay.

Bishop Bigandet of Burmah declares that: "Ignorance prevails to an extent which can scarcely be imagined, and often the priests are less intelligent than the laity."

Mr. Gilmour in his "Among the Mongols," says: "The great sinners in Mongolia are the Lamas (monks); the great centres of wickedness are the temples."

A Japanese Buddhist, in an address of welcome given to the Theosophist, Col. Olcott, on his arrival in Japan some months ago, declared that the religion of his country is in a sad decline.