

BEFORE AND AFTER.

Methought I stood midway on Life's strange sea
And looked back: a dark and sin-stain'd track
Proclaimed my early years; above, the rack
And storm of Heaven raged unceasingly;
Sad straggle here and there recall'd to me
Long shipwreck'd hopes and prayers that God sent back.
My heart was troubled and my soul was black;
I loathed the past, from which I could not flee;
When, lo! a spirit touch'd me, and I turn'd
And look'd beyond—the sea was silver-bright;
The heavenly blue was glad with golden light;
A rainbow promised all for which I yearn'd;
Then, never looking back, the future path I trod
That led me unto thee, and through thee, unto God.

—Sarepta, in *The Week*.

FOOD AND HEALTH.

Physicians have prepared tables supposed to represent the relative digestibility of food, none of which can be regarded as infallible. That of the French doctor, Beaumont, placed among the most digestible articles pigs' feet, brains, roast mutton, and oysters. This classification of oysters and tripe, and among the least digestible food roast veal, will strike Americans as a heresy. Fowl carefully prepared is considered so digestible that it is one of the articles of food most frequently given in case of sickness, and yet thousands of stomachs rebel against it. There seems no objection to placing pigs' feet at the head of the list if they are well cooked and eaten without any of those highly spiced additions used by many cooks to render them more acceptable to the palate. Among the things generally regarded as trying to the digestion are smoked and salted meats, hash, cauliflower, with several things already mentioned. Roast meats are more digestible than boiled meats. Beef roasted or broiled is the article on whose digestibility the doctors and the human stomach are best agreed. As too great variety of food is not to be commended, so the prolonged use of a single article of diet is generally to be avoided. If circumstances render it necessary that a person or a community should subsist on a uniform kind of food, potatoes, fish, and milk come the nearest to satisfying all the conditions. Neither of these species of nourishment tends specially to muscle, and yet the almost exclusive use of either is entirely consistent with a perfect state of health. Milk goes far, it must be remembered, to supply the lack of animal food. A French physician, basing his conclusions on this principle, advises that cheese be made an important part of the ration of the French army, because it is highly digestible exceedingly compact, and very nourishing. The Irish peasant who is usually witty, invariably healthy, and often handsome, shows the physical advantages resulting from the use of the potato. As to fish, it is a diet that nourishes a much larger proportion of the human race than that which has the privilege—and it is limited—of feeding on the flesh of four-footed animals.—*San Francisco Chronicle*

THE DEATH OF DUNDEE.

Having concluded his arrangements, and possibly addressed the chiefs and his officers, Dundee waited till the sun, which was shining in the faces of his men, had touched the western hills in its descent. Lochiel urged him to content himself with issuing his commands, but Dundee replied that on this first occasion he must establish his character for courage, and he charged in the centre at the head of the cavalry. To the wild shout of the Highlanders, Mackay's troops replied with a cheer, but, partly from the peculiarity of their formation, it sounded broken and feeble. The strange and savage surroundings had probably also told on their imaginations: they were, moreover, in total ignorance as to the number of their opponents; and when in the gathering twilight the outlandish array advanced against them from the shadows of the hills their resolution had probably begun to give way before a blow was struck. Their fire was ineffectual, and the Highlanders, moving swiftly down the slopes, and retaining their fire till they almost reached level ground, poured in a single volley, and, throwing away their firelocks, rushed impetuously at the thin extended line with their claymores. The soldiers of Mackay had not time to fix their bayonets, and the great bulk of them broke and ran at the first charge. An English regiment showed a firm front, but it was impossible for Mackay to stay the general stampede. The stand of the Englishmen proved fatal to Dundee. He galloped towards his cavalry, and, waving his sword, signalled to them where to charge. Desultory firing was going on, and as he lifted his arm a ball struck him below the cuirass and inflicted a mortal wound. The cavalry swept past him, and the cloud of dust and smoke concealed his fall from the enemy and from the bulk of his own forces. As he was sliding down from the saddle he was caught by a soldier named Johnstone. "How goes the day?" said Dundee. "Well for King James," answered Johnstone, "but I am sorry for your lordship." "If it goes well for him it matters the less for me," said Dundee. It is uncertain whether Dundee died on the evening of the battle, July 17, 1689, or next morning. The Highlanders being engaged in plunder or in the pursuit, probably no officer or chief witnessed his death. The body was afterwards wrapped up in a pair of highland plaids, and after being brought to the castle of Blair, was buried in the old parish church of Blair in the Athole vault. In 1889 a monument to his memory was erected in old Blair church by the Duke of Athole.—*Dictionary of National Biography*.

THE MISSIONARY WORLD.

BUDDHISM AND CHRISTIANITY IN BURMAH AND SIAM.

There are three great religions now contending for supremacy in Ceylon, Burmah, and Siam. These are Animism, or Devil Worship, Buddhism, and Christianity. The above named are all known as Buddhist countries. There is no such mingling of religions as in China or Japan, and the type of Buddhism which they present corresponds most nearly to the original teachings of Gautama. The old Atheism is retained. No personal God is recognized, and there is no such thing as a human soul; there is only a succession of thoughts and conscious emotions. Continuity of the ego after death is treated as an illusion; only karma, or character, remains, and that becomes the inheritance of an entirely different being.

Southern Buddhism is a purely ethical system; it regards the Buddha as dead—his conscious existence extinct. He is not a source of strength and help except by his example, his sacred Law, and the Sangha or Monastic Order which he established. There is, therefore, no trust in supernatural powers, and consequently no real prayer; there are only liturgical formularies, or the expressions of aspiration and desire. There is no doctrine of sin in the proper sense; instead of sin there is only an unfortunate entanglement of soul with matter, an inheritance of "consequences" which have come down from former existences. There is throughout the universe a fatal disorder for which nobody in particular is responsible, and gods and men and beasts are simply victims of misfortune. There is, of course, no doctrine of Providence, no conception of a divine Father, no helper in this world, no Saviour for the world to come. Existence is an evil to be gotten rid of. All desire, the purest as well as the lowest, is to be suppressed. The ideal life is that which withdraws from mankind and suppresses all sympathy and shrivels and destroys the noblest impulses of life. Buddha enjoyed upon his "mendicants" to "wander apart like a rhinoceros," and to abide in silence "as a broken gong," thus they should attain Nirvana.

This ancient system has certainly enjoyed fair opportunities in all the countries above named. It was introduced into Ceylon at least two centuries before Christ under the auspices of royal authority. A son and a daughter of the Indian king Ashoka were its first missionaries. It was never crushed out there as in India by an overpowering Brahmanism, nor confronted by elaborate philosophies such as it encountered in China. It was transplanted into Burmah in the fifth century, A.D., and into Siam and Cambodia in the seventh century. It became the state religion in Siam and Burmah. It has for ages dominated all educational ideas, such as they were, and regulated the national customs.

Every youth in Siam is supposed to spend a certain time in a monastery under priestly instruction. Princes have sometimes given years to monastic life, and notably the father of the present king. In Burmah, children of the better class are sent to the monasteries for day-school instruction. In one sense Buddhism impresses itself upon all things, upon customs and the national thought, and even upon the scenery. The architectural curves of the pagodas seem as much a part of the country as the sweeping fronds of the fan-shaped palm, and the gentle tinkling of the temple bells is mingled with the sighs and moans of the evening breeze.

The enormous wealth which has been expended upon the system in the distant past is indicated by many splendid structures, which, though now in ruins and in some cases overgrown by the forests, surprise the beholder by their extent and elaborateness. The following description, given by Bishop Tucombe, will illustrate the magnificence of some of the pagodas which still remain:—

"The great Shway Dagon Pagoda of Rangoon has a golden spire and jewelled top, which glitters in the sun from every point of the compass. Even the terrace or platform on which the pagoda is built rises over 160 feet from the level roads beneath it, and is 960 feet long by 685 feet wide. The ascent to this platform is by four flights of steps, one opposite the centre of each face. The pagoda itself, built on the centre of this immense terrace or platform, has a ground circumference of 1,335 feet, and rises to a height of 170 feet, which is about that of St. Paul's Cathedral in London. It is gilded from top to bottom, and its golden spire (or htee, as it is called) contains at least \$250,000 worth of jewels, with silver bells that are forever tinkling in the breeze. Chapels and shrines, also, of various sizes, are built around this pagoda, on the platform of which thousands of worshippers pace during the days of high festival. Within these, hundreds of images of Gautama may be seen, of all sizes, sitting, standing and reclining, before which are continually burning tapers and candles. This building claims to be, and very probably is, more than two thousand years old; it is enriched by the supposed relics of eight hairs from the head of Gautama, besides the bathing garment, the water-dipper and walking-staff of the three preceding Buddhas."

But how far has Buddhism overcome the spirit worship of these countries?

When first brought into contact with the old pagan superstitions, it no doubt wrought great improvements, though it did not deliver from their bondage. In its earlier history it was kindly and beneficent; even its atheism was better than the worship of malignant spirits. It cultivated kindness towards everything that lives; it mitigated the oppression of woman, stimulated intellectual activity, and taught the equality of mankind as alike capable of enlightenment and honour. It discouraged warfare and encouraged the arts of peace. But as it gave little instruction and no spiritual help, it left the lower masses to their fetichism; and to that they resort to the present day. Five or six years ago the young king of

Siam was compelled to rebuke, by public proclamation, certain superstitious customs which were working great public injury. A single example will illustrate the cruelty of some of the usages which widely prevailed in Siam and Laos.

Any disease which leads to delirium or mental aberration is supposed to be the work of malignant spirits who have entered into the patient at the instigation of some enemy living in the neighbourhood. A "devil priest" is therefore summoned, who, with some blunt instrument, like the point of an elephant's tusk, prods the unconscious sufferer in different parts of the body until a cry of pain reveals the location of the evil spirit. The next question is, what relative or neighbour has caused the mischief? This is arbitrarily decided by the priest, who pronounces sentence on whom he will. From that moment human hope departs from the poor victim of his accusation. He is driven from his home and possessions, to be thenceforth an outcast. No man is allowed to give him food or shelter, or show him any kindness; he is driven to the jungle, to subsist as best he may, or fall a prey to disease, or to wild beasts. His family share his fate.

That devil worship prevails to an equal extent in Ceylon is shown by a declaration made by Rev. S. R. Wilkins, at the Missionary Council, in London, in 1888: "It is commonly reported by 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, which ever 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 fongshuay, 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.—*Missionary Review*.

THE McALL MISSION.

This mission to the working people of Paris and of France, which has been continually enlarging its field ever since it was founded by Mr. McAll among the Communists of Belleville, immediately after the suppression of the Commune, has proved by its flexibility and its wonderful power of fitting means to ends, to be admirably adapted to meet that reaction toward religious belief which is at present so marked a feature in French thought. While even the secular press is noticing the decline in materialism and skepticism, the new interest in religion—any religion, be it Buddhism, or Islamism, or Christianity—which is felt in intelligent and intellectual circles, we find those stations of the McAll Mission which are in the centre of Paris crowded by a different class of people from those who first attended these meetings, and who still frequent the halls in the *faubourgs*. In the Latin quarter a good number of students attend the meetings, and in the large Salle New York on the Rue Rivoli, a hall entirely supported in all its varied activities by the ladies of the New York McAll Auxiliary, the daily meetings are attended by well-dressed, intelligent men and women, the greater number being young men. This is a remarkable sign of the times, and one that cannot be over-estimated. At Marseilles, at Lyons, and in other cities, the same interest is found. In one of the suburbs of Lyons, for example, is a Fraternal society of 130 young men, who meet weekly in the McAll station for instruction in Christian doctrine and practice.

The adaptability of the McAll Mission to meet every need as it presents itself is one of the most striking features of this unique work.—*Missionary Review*.