

the boy's career, that Governor Colden was the author of an excellent *History of the Five Nations*. In the spring of 1831, the family moved to Skanateles, N. Y., in the heart of the old Iroquois area, where the boy grew to young manhood and received his earlier education. His father's business was printing and book-selling, a fact to which Dr. Beauchamp himself attributes importance for its influence upon him. Iroquois Indians frequently visited his father's store, and acquaintances among the Onondagas thus made have continued through his life. On November 26, 1857, Mr. Beauchamp married Sarah Carter of Ravenna, Ohio, who still lives. Taking a theological course in the Delancey Divinity School, he was ordained deacon by Bishop W. H. Delancey on September 21, 1862, and priest November 20, 1863. On July 1, 1865, he took charge of the Grace Episcopal Church at Baldwinsville, N. Y., where he remained until October 1, 1900. While there he became interested in Indian relics, of which he has examined and drawn many thousands. His papers regarding them, published as Bulletins by the New York State Museum are, practically, the only literature regarding the aboriginal relics of the State and will be standard. Dr. Beauchamp is a member of the American Association for the Advancement of Science, joining in 1885, and has several times served it in an official capacity. On November 30, 1886, Hobarth College gave him the degree of S. T. D., and since 1884 he has been examining chaplain of the Diocese of Central New York. In 1889, he was elected a Director of the Onondaga Historical Association. He was one of the founders of the Onondaga Academy of Sciences and in 1901 served as President.

"He has remained in close and intimate relations with his old friends the Onondaga Indians, and has for years made serious studies of their language, traditions, ceremonial and history. He has collected some fifteen hundred Onondaga words, for most of which he has ascertained the primitive meanings. He has gathered two thousand Iroquois personal names, with dates and incidents connected with them, and their significance. Through this work, he has been adopted into the Eel Clan of the Onondagas, being given the name *Wah-kat-yu-ken*, 'beautiful rainbow.' His work for the New York State Museum began in 1897 and has continued to the present time. In addition to the matter already published through it, he has two important bulletins now nearly ready for the printer. Among unpublished matter of serious value, which should promptly find some medium of publication are his translations of the Moravian Mission Journals dealing with New York and amply annotated and much valuable Iroquois folklore. Though now more than seventy-five years of age, Dr. Beauchamp is well and vigorous, alert and interested in his chosen field of study, in which he is still actively gathering new material."

"A BUDDHIST IN JEWRY."

To the Editor of The Open Court:

In the article under the above caption which I contributed to your October number, and in which I cited many of the curious parallels between the Book of Ecclesiastes and Buddhist writings, allusion was made to the tendency evinced in both to advocate contemplation of bodily decay as a theme salutary to the soul. Permit me now to round out the discussion with a few remarks on the peroration of the Preacher's homily.

In that familiar twelfth chapter of Ecclesiastes which the old translators rendered with a beauty of cadence perhaps unequaled in any other passage of English prose, the transparent figures of language reveal a description of the failing physical powers. We perceive the darkening of vision, the loss of teeth, the subduing of voice, the whitening of hair, the weakening of limb. Nothing could be more characteristic of the Buddhist mental attitude than such a study. Constantly in the books of that religion are met allusions to human corruption intended to excite repugnance for those seductive frauds, our bodies, and a favorite method of pointing this moral is to picture the decay that must ensue in a few short years.

As a typical example, and in some respects a close analogue to the passage from Ecclesiastes, may be cited the Song of Ambâpâli, which is found in the Therî-gâthâ. Ambâpâli, in her earlier career, is known to students of Buddhism of even moderate reading, she being the Mary Magdalene of that cult, whose conversion is recorded in the Book of the Great Decease. She belonged to the class of Indian hetæræ. Gotama, with his disciples, when on one of his last journeys, encamped in a grove of her possession, whereupon she made them a feast and sat on a low stool at the side of the Enlightened One, while he instructed, roused and gladdened her with religious discourse. "Lord," she said, "I present this mansion to the order of mendicants of which the Buddha is the chief." Bhagavat accepted the gift and proceeded on his way.

Here ends the story of Ambâpâli, so far as given in the Mahâ-Pari-nibbâna-Sutta, but later on, among the Songs of Sisterhood, we find one of the longer Gâthâs attributed to her, now an aged nun. The Thera-Therî-gâthâ has not yet, I believe, appeared in English, but a felicitous German blank-verse translation was published in 1899 by Karl Eugen Neumann.

These hymns are evidence of the intense fervor of feeling existent among the early Buddhists. Indeed, while some of them are figurative and artistic, many, like certain evangelical verse, are open to the criticism of being so direct and didactic as to spoil the poetry.

The Song of Ambâpâli is among the best as a work of literature. It comprises a contrast of the elements of her former beauty with their opposites in her present decrepitude. Her luxuriant locks of black hair, perfumed and adorned, are now bleached like hemp, the skull gleaming through them. The erstwhile sparkling eyes are dim, blinking, scalding. The teeth that then shone like a cluster of bananas are decayed. The songs that once vied with those of the nightingale are hushed. Wrinkles and emaciation prevail. Mortar and dust are falling from the ancient house. But after each new antithesis the stanza ends in a reiteration that 'tis otherwise with the lore of truth—with wisdom, let us render it. *Saccarâdivacanam anaññathâ* in the Pâli refrain, which Neumann freely translates:

"Wahrheitkünders Kunde dauert unverderbt."

We need not here follow this discussion into a close comparison of the morals drawn from these studies of senility. It might be that we could find some very striking analogies therein, although the meaning of the parable of the Preacher is disputed and the different Buddhist descriptions of old age are not always used in quite the same way. But the general agreement of such passages, wherever met with, in trend and tone of thought, is sufficiently clear.

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