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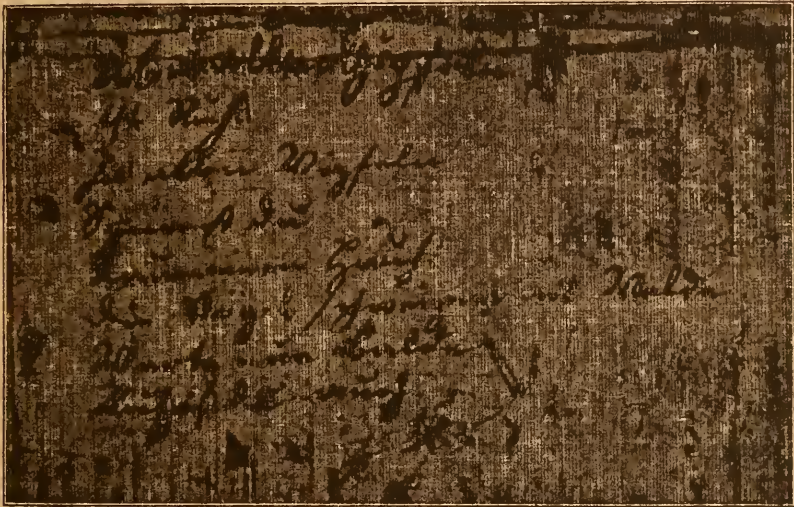
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# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Founded by EDWARD C. HEGELER.



"UEBER ALLEN GIPFELN IST RUH."

After a photograph of the original in the hunter's hut on top of the Gickelhahn.  
(See page 105.)

## The Open Court Publishing Company

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This fine work was issued in Germany by the Schillerverein of Stuttgart and Marbach on the occasion of the Schiller festival, in May. The work is published in one volume, in large German text, on good paper, with frontispiece, cloth binding and tinted edges, 588 pages, large octavo, regular price \$2.00. **sale price, \$1.00**

"Wenn ich mir denke, dass vielleicht in hundert und mehr Jahren, wenn auch mein Staub schon lange verweht ist, man mein Undenken segnet und mir noch im grabe Tränen und Bewunderung zollt, dann freue ich mich meines Dichterberufes und versöhne mich mit Gott und meinem oft harten Verhängnis. Diese Worte, die sich in Tagen Schwerster Bedrangnis aus Schiller's Innerstem loslösten, haben in unvergleichlicher Weise Erfüllung gefunden. Hundert Jahre nach seinem Hingang gedenken seiner dankbar Millionen über die ganze Erde hin und freuen sich dessen, was er in einem allzu kurzen, an Kampf und Arbeit überreichen Leben geschaffen hat."—Extract from biography.

## THE OPEN COURT PUBLISHING COMPANY

623 S. Wabash Ave., CHICAGO, ILL.





PICO DI MIRANDOLA.

A Humanist and Mystic of the Fifteenth Century.

*Frontispiece to The Open Court.*



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## A BUDDHIST PRELATE OF CALIFORNIA.

BY THE EDITOR.

BY a fortunate accident the editor of *The Open Court* has learned of the presence in this country of a most remarkable man living in Sacramento, California, as the head of the Buddhist mission there. This man is Leodi, the Rt. Rev. Dr. Mazziniananda Svami, and is eighty-five years of age. Having learned of the unusual attainments of this venerable prelate we have procured details of his career which will be of general interest, and we can do no better than characterize his personality in his own words from his reply to our questions. The following poem, composed by him, is entitled "The Awakening":

"Man goes the way that seemeth best,  
From cradle to the grave;  
Through incarnations one by one,  
And tries himself to save.

"Through every one that he has passed  
Experience has he gained,  
Which leads him on to know himself,  
The self in all contained.

"Until he sees the way, he thought  
Would lead him into Life,  
Is but the shadow of the true,  
And full of death and strife,

"To overcome he stands appalled  
And longs the Truth to see;  
And as enlightenment awakes,  
The Truth will set him free."

We must consider that Dr. Mazziniananda is not a native Englishman. He comments on his verses thus:

"I am glad my attempt at English verse in the little effusion I sent you pleased you, but I smiled, dear brother, when you took me for a native Japanese. My father was Parsi, a native of Ispahan, and my mother, the youngest of three sisters, a full-blooded Bengalee born in Benares. As to my poor self, my name is E. Leodi Ahmed Mazziniananda, the two latter being the family Persian name; and I more than appreciate it because of its significance since Ananda had many qualities. Mazziniananda is a most ancient name, and in my ancestry are Hindu, Persian, Greek and Aryan. I was born in Ispahan, and at the age of seven was taken to India (Benares), thence to our great monastery at Lhassa where I was brought up at the feet of the late Dalai Lama, where I remained 16 long years in the silence, and then came down to India (Calcutta) studied English, graduated my M. A., M. D., and D. Lit. & Sci. from Oxford, my Ph. D. from Heidelberg and my M. A., M. D., and D. Lit. from Paris and also from London. So I count there is no thanks for me writing English verse, for I do the same sometimes in French and German and a few other languages. These little effusions come by inspiration generally, when I am in concentration or meditation (*Dharana* and *Dhyana*).

"The Chinese have recently driven the present Dalai Lama from our monastery and destroyed much of the valuable archives at Lhassa, where I spent nearly 30 years of my life. I am striving to get a Pan-Religious Congress for the Panama Pacific in 1915, such as we had in Chicago in 1893 when I first came to this country. To the best of my knowledge the Most Rev. Sri Sumangala, the Lord High Priest of Colombo, and myself are the two oldest Buddhist monks living, he having passed his 85th birthday in January last."<sup>1</sup>

(From a later letter). "Yes I have been in Lhassa. I was taken there in 1835 as a little child destined for the life work I craved from my cradle, that of the life of a monk in the service of Our Lord Buddha, as it was for this holy purpose I returned to the Earth plane, my previous work not being completed. I remained studying at the feet of the Holy One there, the late Dalai Lama, until 1853—18 long years in the seclusion of the Himalayas, and was received into the Holy Sangho in 1847 at the age of 20, and was made a priest. I continued my priestly duties till the

<sup>1</sup> Since the Most Rev. Sri Sumangala, High Priest of Ceylon, recently died, the Lord Abbot Mazziniananda is now the oldest Buddhist monk.

early part of 1853 when in company with three other monks, two Russians and a Tibetan (since gone to the higher expression of life) I started for India preaching and spreading the Dharma. I then journeyed to Europe and on to England and Wales where I once again saw my noble mother who had re-married a noted mathe-



THE BUDDHIST CHURCH AT SACRAMENTO.

matician of Welsh extraction by the name of Rhys Morgan, an M. A. and LL. D. of Cambridge, England, my own father having been slain by his brother in Ispahan, Persia (my birthplace, April 4, 1827, 7.30 a. m.). At her advice I studied to complete my English and then took afterwards my degrees of B. A., M. A. and M. D.

Afterwards I again returned to India and thence via Darjeeling and Sikkim back to my home, the cloistered palace where I remained many more years. In 1893 I came to the U. S. via England, and was at the Congress of Religions in your city of Chicago, after which I went east and gradually wended my way west, all the time teaching and spreading the Dharma. I came to California in the early part of 1903 and have been on the coast and the interior ever since, winning souls for our Lord the Tathagato. Although four times given up to die, I have so far cheated the undertaker, for I know and realize I have still 40 more years before me to work. This is not egotism or fanciful imagination on my part, but an absolute knowledge, hence I am still young.

“You kindly suggest I ought to be better known, but a poor Jain monk does not seek notoriety for himself, but only for the fruits that may grow out of the teachings of his Beloved Master, hence the reason that for these long 65 years in which I have been a Bhikkhu I have preferred to hide my personality which is non-interesting, but to blazon aloft the sublime doctrine of the Dharma. I observe in America people are too much given to so-called man worship to the great neglect of the spiritual truths he may convey to them. This may be the outcome of the Samskharas possibly, in their great desire for acquisition of wealth and notoriety, and this you know, my dear brother, is diametrically opposed to the teachings of Our Lord Buddha. I also observe that many beautiful souls in this great country of freedom and liberty of thought are too much given to the ‘I.’ Pardon me for thus expressing myself, it may be that I am too exacting as a monk and follower of the Holy One. However, I am content to do thus: ‘When in Rome do as the Romans do, etc.’ But how much truth do I find in Cicero’s *De Amicitia*, where he states, ‘*Ubi ignorantia est, stultus est sapiens esse.*’ I think you will readily concede to my humble opinion that this is true, as it seems to me education in this country fosters too much the spirit of selfhood, the ‘I’; so wisely I think did Pope speak when he said, ‘A little learning is a dangerous thing.’ You are at perfect liberty to do what you choose with your little brother’s writings.

“Now I will close about my own insignificant self, and proceed to the next item in your letter, our mass at Lhassa. This I send in its entirety to you with our music and as I celebrate it pontifically twice every Sunday here at 11 a. m. to 3 p. m. to ever increasing congregations, out of whom I have already seven inquirers who are earnest and whom I shall transform into good Buddhists. Our music





THE RT. REV. DR. MAZZINIANANDA SWAMI.  
From a recent photograph.

in Lhassa at the solemn high mass is a weird monotone, following the same much as I have found in solemn high masses at the Roman Catholic church. I was very much surprised for it seemed to me almost identical with our services and notation in intonation. I since learned it is called in the Catholic church, Gregorian.

"I hope the publication of the Buddhist High Mass will be the means of filling a vacancy in the Buddhist services in this country, for I find that although to me the Japanese intonation of the Shastras in monosyllabics are pleasing, still I cannot help but smile when some Americans who hear them ask me often if it is the alphabet they are singing.

"As you say, music is a great help in edification. True, Oriental nations are not musical in the western sense of the term, but for the life of me I cannot understand why they should not take kindly to your suggestion to accept hymns in their service. Still we must overlook their weakness. Some probably have the idea that it savors too much of the Christian form of worship, but I do not see it in that light. Buddha taught when you are in Rome do as the Romans do. Without inspiring music and words I should not have made so many converts. I make a little noise myself on the piano and organ and when we have no one in the congregation who will play, I make the attempt and the congregation always sing right heartily, so a little music goes a long way in this country to sweeping the cobwebs off the windows of the soul, and thus let in the sunshine of love. If people see sensuality in music,<sup>2</sup> it must be the reflection of their own mentalities for a person only reflects what he sees, and, where sensuality is seen in good music it indicates to me one living internally on the lower plane.

"The photo of myself I send you in my robes. The bernouse is orange, turban orange, covering a flowing scarlet robe as we (the abbots) wear in Lhassa and under this my orange or yellow robe. My cincture and maniple are purple and gold."

The portrait of this venerable abbot scarcely makes him look like an octogenarian and appears to justify his confidence in having a lease of life of forty years before him. In reply to our expression of surprise he writes: "You state that my photo makes me look 50 instead of 85. This I cannot help. Those who work for the Master in the upliftment of humanity never grow old."

The mass mentioned in this letter is given in full on another page of this issue.

<sup>2</sup> The southern church of Buddhism forbids music as sensual.