

# Democratic Watchman

Bellefonte, Pa., July 21, 1893.

## What Buddhism Is?

A System Spring from Brahmanism Without Mystery—There Is No Such Thing as Esoteric Buddhism According to That Distinguished Scholar, Max Muller—A Clear Exposition of the Religion.

If people wish to be deceived, there are always those who are ready to deceive them. This I think, is the most charitable interpretation which we can put on the beginning of that extraordinary movement which is known by the name of esoteric Buddhism—nay, which, on account of the similarities which exist between Buddhism and Christianity, claims in some places the name of Christian Buddhism. At present I only wish to show that if there is any religion entirely free from esoteric doctrines it is Buddhism. There never was any such thing as mystery in Buddhism. Altogether, it seems to me that mystery is much more of a modern than of an ancient invention. There are no real mysteries even in Brahmanism, for we can hardly apply that name to doctrines which were not communicated to everybody, but only to people who had passed through a certain preparatory discipline. The whole life of a Brahman in ancient India was under a certain control. It was divided into four stages, the *ashramas*, the household, the forest and the solitude.

Up to the age of 27 a young man was supposed to be a student in the house of a guru. After that he had to marry and found a household and perform all the religious acts which were prescribed by the Vedas. Then when he had seen his children's children he was expected to retire from his house and live alone or with his wife in the forest, released from social and religious duties—nay, allowed to enjoy the greatest freedom of philosophical speculation.

The highest object of this contemplative life in the forest was the finding of one's own soul, the saving of one's soul alive, the discovery of the Atman, the self, and not the mere Ego. Even in those early days the existence of a soul had been denied. Some held that body and soul were the same; others, that the soul was the breath; others, again, that it was the Ego or the mind with all its experiences, with its perceptions and all the rest. The hermits in the forest, after they had subdued all the passions of the body and wrenched themselves free from all its fetters, had now to learn that the soul was something that according to its very nature could never be seen or heard, or perceived like the objective world which was visible and perishable, because if perceived it would at once become some thing objective, something totally different from the perceiving subject. It would no longer be the soul. The unseen and the unperceived something which was formerly called the soul was now called the self, Atman.

Nothing could be predicted of it except that it was, that it perceived and thought, and that it must be blessed. When they had once discovered that the Atman, the self within, shared its only possible predicates with the Brahman, the invisible self behind nature, and behind the so-called gods of nature, the next step was easy enough—namely the discovery of the original identity of the self and of Brahman, the eternal oneness of God and man, the substantial identity of human and divine nature. To restore that identity by removing the darkness of ignorance by which it has been clouded—to become, as we should say, one with God and he with us, or rather to lose oneself and find oneself again in God—that was henceforth the highest goal of the remaining years of the old man's life in the forest.

But the time came when those who had passed through all the trials and miseries of life, and who after a stormy voyage had found a refuge in the harbor of true philosophy, whose anchors were no longer dragging, but resting firmly on the rock of truth—the time came when these men themselves, conscious of the bliss they enjoyed, said to themselves, "What is the use of this dreary waiting, of all the toil of youth, of all the struggle of life, of all the trouble of sacrifices, of all the terrors of religion, when there is this true knowledge which changes us in the twinkling of an eye, discloses to us our real nature our real home, our real God?" This thought—"I do not mean the belief in a union between the human and the divine, but this conviction that the preparatory stages of student life and married life were useless, and that it was better at once to face the truth—has always seemed to me the true starting point of Buddhism as a historical religion.

Buddhism has come to mean so many things that I always feel a kind of shiver when people speak of Buddhism as teaching this or that. Buddhism had no doubt a historical origin in the fifth century B. C. and there were many causes which led to its rapid growth at that time. But from a social point of view, the first and critical step consisted in Buddha's opening the doors of a forest life to all who wished to enter, whatever their age, whatever their caste. That life in the forest, however, is not meant to be what it used to be in former times, a real retirement from the village and a retreat into the solitude of the forest, but simply a retirement from the cares of the world, a life with the brotherhood, and a performance of the duties imposed on the brotherhood by the founder of the Buddhist order. This leaving of the world before a man had performed the duties of a student and of a father of a family was the great offense of Buddhism in the eyes of the Brahmins, for it was that which deprived the Brahmins of their exclusive social positions as teachers, as priests, as guides and counselors.

Much as Buddhism in its latter development differs from Brahmanism, Buddha's teaching would be quite inconceivable without the previous growth of Brahmanism. It is generally imagined, for instance, that Nirvana, about which so much has been written, was a term coined by Buddha. But Nirvana occurs in the Bhagavadgita, and in some of the Upanishads. It meant originally no more than the blowing out of the expiring of all passion, the calm af-

ter the storm, the final emancipation and eternal bliss, reunion with the Supreme Spirit (Brahma Nirvana), till in some of the Buddhist schools, though by no means in all, it was made to signify complete extinction or annihilation. Whatever Nirvana may have come to mean in the end, there can be no doubt as to what it meant in the beginning—the extinction of the fire of the passions. But that beginning lies outside the limits of Buddhism; it is still within the old domain of Brahmanism.

I cannot give a better explanation of the change of Brahmanism into Buddhism than by stating that Buddhism was the highest Brahmanism popularized, everywhere esoteric being abolished, the priesthood replaced by monks and these monks being in their true character the successors and representatives of the enlightened dwellers in the forest of former ages.—Max Muller in Nineteenth Century.

## The Greatest Railway.

The Czar of Russia shows undoubted sagacity in adopting the best physical means to hold together his vast Empire. He has pushed the transpacific military railway southeastward until it has almost reached the frontiers of British India and China, the two Powers most likely to dispute with him the acquisition of further dominion in Central Asia. Having thus assured the safety of the Russian position in the southeast, he has undertaken a more stupendous work in beginning the construction of an unbroken line of railway to connect European Russia with a port on the Pacific Ocean. This project does not present such serious engineering difficulties as were surmounted in the construction of the first American railway across the Rocky Mountains. The steps of Siberia for a great part of the distance afford a level way on which a roadbed may be cheaply built. The most costly impediment is found in the numerous rivers to be crossed, many of them large and particularly subject to obstruction from ice. The whole length of the Asiatic or main Siberian line is 4800 miles. The estimated cost is \$500,000,000. The work, which is now progressing from both ends toward the centre, is to be completed in about ten years. There will then be a stretch of railway, all located upon Russian territory, about 6000 miles in length, holding European Russia and Asiatic Russia firmly together with a continuous band of steel. Until the proposed railway, running north and south, to connect the two Americas shall have been built there will be nothing on the earth to rival this great stretch of eastern and western railway across the Russian Empire. Our transcontinental railways, great though they be, suffer in the comparison.

Siberia is so sparsely inhabited that there is no present commercial warrant for the Czar's great undertaking, though the future development of agricultural and mineral possibilities will be greatly assisted by the proposed railway facilities. But there are vast regions in Siberia similar in soil and climate to that part of the Canadian territory lying immediately north of the United States and west of the Great Lakes which may in time become great wheat producing areas; the mountainous parts of Eastern Siberia are rich in mineral wealth, and plains and mountains, practically untouched are lying fallow to the hand of civilization. The immediate value of the transiberian railway will consist in the military guarantee which it will afford that the Asiatic realm of the Czar, which is now easily assailable from the Pacific coast by any strong maritime Power, will be firmly held in hand. The railway will also serve as a menace to China on its northern frontier, a reminder of danger from Tartar invasion more formidable than any which has heretofore threatened the safety of the Celestial Empire.

SEE THE WORLD'S FAIR FOR FIFTY CENTS.—Upon receipt of your address and fifteen cents in postage stamps, you will mail you prepaid our Souvenir Portfolio of the World's Columbian Exposition, the regular price is Fifty cents, but as we want you to have one, we make the price nominal. You will find it a work of art and a thing to be prized, contains full page views of the great buildings, with descriptions of same and is executed in highest style of art. If not satisfied with it, after you get it, we will refund the stamps and let you keep the book. Address H. E. Bucklen & Co., Chicago, Ill.

Queen Victoria is now sovereign over one continent, 100 peninsulas, 500 promontories, 1,000 lakes, 2,000 rivers and 10,000 islands.

Last fall I was taken with a kind of summer complaint, accompanied with a wonderful diarrhoea. Soon after my wife's sister, who lives with us, was taken in the same way. We used all most everything without benefit. Then I said, let us try Chamberlain's Colic, Cholera and Diarrhoea Remedy, which we did, and the cure was right away. I think much of it, as it did for me what it was recommended to do. John Hertzler, Bethel, Berks Co., Pa. 25 and 50 cent bottles for sale by F. Potts Green.

The first bread was made by the Creeks: the first windmills by the Saracens.

With Ely's Cream Balm a child can be treated without pain and with perfect safety. It cures catarrh, hay fever and colds in the head. It is easily applied into the nostrils and gives immediate relief. Price 50 cents.

A natural ice bed of astounding dimensions has been discovered on a mountain, in Scott county, Va. The ice bed, which is in reality a large cave, was located by a settler in 1880. The ice, which is protected from the rays of the sun by a thick growth of moss, varies from three inches to several feet in thickness, and may be thousands of years old.

"I would like to sound the praise of Hood's Sarsaparilla over the entire universe," writes Mrs. Longenecker of Union Deposit, Penn.

## The Cold Potato.

Don't throw away cold potato. Save and utilize it. There are numerous ways in which it can be quickly rewarmed, and many of them when properly done, it is almost as good as when first cooked.

Slice cold boiled potato, put in a stew pan with cold gravy of any kind, season with salt and pepper, stew gently for 10 minutes, or until thoroughly heated, and then serve as plain stewed potato.

Slice cold boiled potato, stew in broth or milk, season with salt and pepper, sprinkle with grated cheese and bread crumbs mixed and brown in oven, then it becomes potato au gratin.

Stew cold sliced boiled potatoes in broth or milk and dress with caper sauce, and you will have potato polonaise.

Stir together in a sauce-pan over the fire equal portions of butter and flour, pour in a little milk, add cold boiled potato, evenly sliced, let it simmer till well heated, season with salt, pepper, lemon juice and minced parsley, and the product will be the famous potato a la maitre de hotel.

Mix well equal portions finely minced cold meat of any kind and minced cold potato, moisten with milk, gravy or soup stock—never with water—season with salt and pepper, make into a roll, put in a buttered pan and bake in the oven. This, if properly prepared and cooked will be delicious hash.

Cut cold boiled potato in even slices, dredge lightly with flour and fry brown in butter, drippings, cottolene or lard.

Cut cold boiled potato the shape and size of olives, and fry with a spoonful of minced herbs added in olive oil or cottolene and you will have potato a la baragoule.

Cut cold boiled potato into little dice-shaped pieces, and minced onion, fry in butter, season with salt and pepper, will have Lyonnaise potato.

Enrich cold mashed potato with beaten egg yolk, make the mixture into balls, dip the balls into beaten egg, roll in bread crumbs or corn meal and brown in a quick oven. These will be potato balls. Make the preparation mixture into flat cakes, and brown in a little hot fat and you will have potato cakes.

Add a cup of milk and a half teaspoonful of salt to a quart of cold mashed potato, work in flour until the dough is sufficiently stiff to roll out and cut into biscuits. Bake on a floured griddle or baking pan. Scree hot.

Emma P. Ewing.

## Dictionary of Discontent.

Science, dear Lady Betty, has diminished hope, knowledge has destroyed our illusions, and experience has depre- ciated our dreams. Here, then, is the authorized dictionary of discontent.

What is creation? A failure.  
What is life? A bore.  
What is a man? A fraud.  
What is woman? Both a fraud and a bore.

What is beauty? A deception.  
What is love? A disease.  
What is marriage? A mistake.  
What is a wife? A trial.  
What is a child? A nuisance.

What is the devil? A fabric.  
What is good? Hypocrisy.  
What is evil? Detection.  
What is wisdom? Selfishness.  
What is happiness? A delusion.  
What is friendship? Humbug.  
What is generosity? Imbecility.  
What is money? Everything.  
And what is everything? Nothing.

Were we, perhaps, not happier when we were monkeys?—London Truth.

## Japanese Toothbrush.

Tooth-brushes will not always insure good teeth, as the experience of many young people in this country will bear witness. On the other hand, in countries where no brushes are used teeth may be reasonably white and sound. A visitor in Japan says that he was full of admiration at the teeth of a lady in a family with whom he boarded. Never had he beheld such dazzling white teeth. He asked the woman one day how she kept them so bright, upon which she became, as to her teeth, more dazzling than ever, and produced her tooth-brush a simple contrivance, indeed. It consisted—alas for the money our people waste on brushes and powders—simply of a small stick of bitter wood. One end of the stick was beaten and hammered into a rough, fibrous brush, and this, with a cup of cold water, was the only implement she used.

Last year's report of the commissioner of internal revenue states that for the year ended June 30, 1892, there were produced in the United States 118,436,500 gallons of distilled liquors and 987,555,623 gallons of fermented, making a total production of more than 1,000,000,000 gallons of whiskey and beer production in one year. We import more liquors than we export, so that it follows those thousand million gallons of intoxicating liquors were consumed by the people. This means that the consumption of intoxicating liquors in this country amounts to 15 gallons per capita or about 75 gallons for every family in the land. A suggestive showing, indeed, especially in view of the continued increase of consumption, which at the close of the war was only about one-quarter as much per capita as it is at the present time.

## The Consumption of Redwood.

In the redwood district 48 mills are at work cutting logs into boards or shingles, while new mills are being started and old ones increasing their capacity. To supply these mills requires the destruction annually of trees representing nearly 1,000,000,000 feet of lumber, board measure.

The entire amount of standing redwood is estimated at from 50,000,000 to 80,000,000,000 feet. As the rate of consumption is annually increasing it is evident that ere many years redwood is likely to become scarce, unless it can be successfully cultivated and the supply in native forests conserved.

The saucy early morning fly may insult us with impunity now, but we expect to take him down when the blackberry pie season opens.—Elmird Gazette.

—It is only forty-nine years since dear Tom Hood wrote his "Song of the Shirt."

With fingers weary and worn,  
With eyelids heavy and red,  
A woman sat in unwomanly rags,  
Plying her needle and thread—  
Stitch! Stitch! Stitch!  
In Poverty, hunger and dirt,  
And still with a voice of dolorous pitch  
She sang the "Song of the Shirt."

In 1844 the average wages of a London needle woman was 2½ pence an hour. The wages of many poor needle-women in London do not now exceed 1½ pence per hour. There is some amelioration at the present time in the cheaper cost of food and apparel; but the long hours "from weary chime to chime," the unsanitary conditions and uncertain employment which existed in 1844 still exist in 1893. "Punch" ought to find a new Tom Hood to write a new song of the shirt, adapted to present circumstances, which should again touch the heart of Christendom.

2,560 Pensioner Suspended.  
WASHINGTON, July 14.—It is learned at the pension office to-day that 2,560 pensioners have been suspended up to date under Secretary Hoke Smith's recent ruling, requiring beneficiaries of the act of June 27, 1890 to prove total disability where they are drawing pensions of \$12 per month. The suspension are not confined to any particular locality, but are well distributed throughout the country.

No pensioner had been dropped under the decision for the reason that the sixty days allowed the pensioners in which to make proof of disability have not elapsed.

## Logical.

Mrs. J.—John what time is it?  
John (half asleep)—Ugh?  
Mrs. J. (twenty minutes later)—John what time is it?  
John—Ugh?  
Mrs. J. (one hour later)—John what time is it?  
John—Seven o'clock.  
Mrs. J.—Well, why couldn't you have said so an hour ago?  
John—Because it wasn't seven o'clock then.—Harper's Bazar.

A New York man is about to walk from that city to Chicago. He expects to accomplish the journey in two weeks.

## Tourists.

"More Facts."  
The Chicago Milwaukee & St. Paul Railway Company has just issued another fifty page, handsomely illustrated pamphlet, giving "More Facts" about South Dakota, regarding agriculture, sheep raising, climate, soil, and its other resources. It also contains a correct county map of North, as well as South Dakota. It will be sent free to any address, upon application to John R. Pott, District Passenger Agent, Williamsport, Pa. Write for one of them.

A Visit to the World's Fair.  
At Chicago will be incomplete without "cooling off" somewhere in the lake regions of Wisconsin, Northern Michigan and Minnesota. All of the best summer resorts in the Northwest can be reached in a few hours' ride from Chicago via the Chicago, Milwaukee & St. Paul Railway and the Milwaukee & Northern Railroad.

For a complete list of Summer homes and "How to Visit the World's Fair," send a two cent stamp, specifying your desires, to John R. Pott, District Passenger Agent, Williamsport, Pa., or 42 South Third Street, Philadelphia, Pa.

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## Railway Guide.

PENNSYLVANIA RAILROAD AND BRANCHES.  
Dec. 18th, 1892.

VIA TYRONE—WESTWARD.  
Leave Bellefonte, 5:35 a. m., arrive at Tyrone, 6:52 a. m., at Altoona, 7:40 a. m., at Pittsburg, 12:10 p. m.  
Leave Bellefonte, 10:28 a. m., arrive at Tyrone, 11:55 a. m., at Altoona, 1:45 p. m., at Pittsburg, 6:50 p. m.  
Leave Bellefonte, 1:15 p. m., arrive at Tyrone, 6:33, at Altoona at 7:25, at Pittsburg at 11:20.

VIA TYRONE—EASTWARD.  
Leave Bellefonte, 5:15 p. m., arrive at Tyrone, 6:55, at Harrisburg, 10:30 a. m., at Philadelphia, 1:25 p. m.  
Leave Bellefonte, 8:08 a. m., arrive at Tyrone, 11:55 a. m., at Harrisburg, 3:20 p. m., at Philadelphia, 6:50 p. m.  
Leave Bellefonte, 5:15 p. m., arrive at Tyrone, 6:33 at Harrisburg, at 10:20 p. m., at Philadelphia, 4:25 a. m.

VIA LOCK HAVEN—EASTWARD.  
Leave Bellefonte, 5:35 a. m., arrive at Lock Haven, 10:37 a. m.  
Leave Bellefonte, 6:30 p. m., arrive at Lock Haven, 10:37 a. m.  
Leave Bellefonte, 8:45 p. m., arrive at Lock Haven, 10:37 a. m.

VIA LOCK HAVEN—WESTWARD.  
Leave Bellefonte, 9:32 a. m., arrive at Lock Haven, 10:37, leave Harrisburg, 12:30 p. m., at Harrisburg, 3:30 p. m., at Philadelphia, 6:50 p. m.  
Leave Bellefonte, 4:30 p. m., arrive at Lock Haven, 5:25, p. m., Williamsport, 6:45 p. m., Harrisburg, 10:05 p. m.

VIA LEWISBURG.  
Leave Bellefonte, 6:20 a. m., arrive at Lewisburg, 9:00 a. m., Harrisburg, 11:40 a. m., Philadelphia, 3:00 p. m.  
Leave Bellefonte, 5:15 p. m., arrive at Lewisburg, 4:47, at Harrisburg, 7:05 p. m., Philadelphia at 10:55 p. m.

BALD EAGLE VALLEY.  
WESTWARD.  
TYRONE  
SCHEDULE  
Dec. 19, 1892.

WESTWARD.  
TYRONE  
SCHEDULE  
Dec. 19, 1892.