

Wherever the workings or product are susceptible of improvement as we go along, let the improvement be supplied until absolute superiority is established and maintained.

A CONVERT TO BUDDHISM.

The Buddhist can boast of an American convert to their faith in the person of Mr. J. W. Strauss, of New York. The gentleman was born of Jewish parents but embraced Christianity in later years. The doctrines of this religion, as he understood them, being insufficient for his spiritual wants, he turned his mind toward the theology of the Orient and finally determined to study more thoroughly the principles of Buddhism. He went to Chicago and became an attentive listener to the addresses delivered at the religious congress. The lecture of Dharmapala, a Buddhist, of the Brahmo-Somaj sect, captured him and he became a disciple of that school, being initiated in the brotherhood in the presence of a large gathering.

Mr. Strauss is spoken of as a highly educated gentleman, who has devoted the greater part of his life to religious investigations. It is therefore, perhaps, all the more startling that his close attention to the various religious speakers at Chicago, during the famous parliament of divines of almost every shade, should lead him to decide for Buddha. It is not known whether the exponents of Christianity have made any converts during the congress.

Buddhism is the religion of about four hundred million people. Its origin is traced to Hindostan and it has existed for at least 2500 years. The name is from Butaha, a mysterious personage who is looked upon as the founder of the system. It means "the Wise," "the Enlightened."

According to this religion, when a man dies he is immediately reborn in some new shape, which may, according to his merits, be all the way from a worm to an angelic being. And if his sins be so many that his re-appearance is a slave, a woman, a plant or an odious animal would be no adequate punishment, he will be born in one of the 136 hells that are prepared for such cases and situated in the earth's interior. This transmigration of souls is one of the most important doctrines of that faith.

Salvation is sought in "Nirvana," which is supposed to mean simply annihilation. All existence is looked upon as a curse and full happiness is attainable only in extinction. The way to "Nirvana" goes through faith, judgment, language, purpose, practice, obedience, memory and meditation, provided all these are of the right kind.

Of the moral precepts of Buddha some are of universal obligation. Those who break them must be reborn to greater misery. Not to kill, steal, lie, commit adultery are among these. Other precepts are binding only on those who enter a religious race for Nirvana. They must fast, abstain from dances, theatrical performances, songs and music and such things. Charity, purity, patience, courage and knowledge are looked upon as essential to salvation, charity in particular.

Every Buddhist is his own priest. The monks have no clerical functions to perform, but they are supposed to look after the education of the people.

Such is a brief outline of the faith of about a third part of the inhabitants of the earth, and with which Mr. Strauss has identified himself. He is probably the first person in this country to join the disciples of Buddha and formally adopt their peculiarities.

ANOTHER QUESTION.

The NEWS is asked another question regarding registration and takes pleasure in answering, since it is quite likely the information will be of benefit to others as well as the questioner. A young man who is 20 years and 11 months old and who will therefore be old enough to vote at the coming election, wants to know if he can register upon that showing being made; if not, he asks, is not the law a little more artificial and inelastic than comprehensive and just?

We do not care to engage in a dissertation on the justice or expediency of the law, our present purpose being merely to state it as it is and to advise all to observe strictly. An applicant for registration must, among other qualifications, be not less than 21 years of age, must have resided in the Territory six months and in the precinct thirty days next preceding his registration. Consequently the young man can neither register nor vote this time.

MARS IN THE ASCENDANT.

Will some one please explain, astronomically, astologically or otherwise, the departure of the war-god Mars from his place in the realms of space and his advent and all-revailing influence in things mundane? The local papers today allude to no less than three encounters in which the majority of readers will be interested—two of them occurring right on our busiest thoroughfares, and the other, between trained gladiators of the featherweight variety and to determine the championship of that breed, occurring in New York.

If called upon for an opinion we should say the latter was the most justifiable, or rather the least disgraceful, of the three. This for various reasons: people who didn't want to see it, didn't have to do so; it was for money and glory, not the result of momentary anger or because of trifling a matter as politics; and in it there was no known advantage of age, height, weight, preparation and general fitness for pummeling. Hence, while one of the bruisers was white and one was dark and both were bloody, respectable people of both colors were able to keep from being shocked, by keeping away, and of even the tough variety we are informed that the attendance was disappointing.

Perhaps the set-to in Registrar Walden's office yesterday may have been deemed a local curtain-raiser for the greater event at Coney Island last night. The combatants, however, gave a poor account of themselves. Though differing in

complexion, both are white; but the greatest difference was in size, strength and hitting power. The fracas was consequently, altogether one-sided. Attendance, about 15.

The other set-to was on the sidewalk well along towards evening. As in the other case, both participants are white; both would probably be classed as middle-weights, and there is no great difference in their strength, age or health. There was but one round, and it was short and sharp. Had it lasted longer the audience would have been larger. As it was, the turn-out was small and unsympathetic.

If we must praise fighting, therefore, we are compelled to award the palm to the Coney Island event. We regret the inability to give the politics of the lads who took part there, because a statement on that subject might very appropriately be brought into the present discussion. As to the local performers, all the parties were represented, and at present writhing honors are fairly easy. We feel bound to say, however, now that the gore has been wiped away, that in the opinion of all decent people, contests of this character settle nothing but that one of the parties is more powerful or physically able than the other. It is wrong, and the moral courage and the right of the case are oftener than otherwise on the side of the one who is beaten or declines to fight. It is humiliating at times to have to put up with unmerited insults or abuse, but not nearly so degrading as to descend to the aggressor's level by engaging with him in fist-cuffs or otherwise debasing the human form and bearing. Finally, if fist fighting must be done, and is to be a feature of the present political campaign, let the pugilistic aspirants go into private training so as to make it interesting; above all things let them do their fighting in retirement, away from the sight or sound of gentlemen and ladies and children.

THE LION'S MOUTH.

In the olden days of Venice when all law and administration were centered in the hands of a few men, a huge graven lion couchant with jaws ajar was kept in a public place for the convenience of those wishing to make criminal charges against others, also that the star chamber tribunal might not have to be personally confronted by the rabble. A charge generally accomplished all that the one who made it wished—the body of the "suspect" was likely seen floating in one of the iniquitous streets next day if it was ever seen again at all. The world at large, even the Venetian portion of it, was to some measure outgrown such a terrible condition of things, but here and there we have a lingering trace of the old disposition, so much so that accusing a person of anything at once places him on the defensive and sometimes subjects him to punishment, guilty or innocent, and the work of reform must not stop till this abuse is adequately dealt with.

In this Territory, for example, as far ahead of other commonwealths in most moral respects as it undoubtedly is, there are if not now within the walls of the penitentiary, at least very