

The Saturday "News" Special Foreign Service.

COMING TO TEACH US 212 RULES OF LIFE

Special Correspondence.

LONDON, June 3.—England has a strange new missionary, whose preaching begins this month, and if his hopes are realized London in the near future will become the center of a general mission to the west—to the countries of Europe and to the United States of America.

Dwelling in a small house in the quiet suburb of Barnes is a westerner who has for several years lived the life of an eastern monk in order to be able to tell to those whose manner of existence he has abandoned how much better the world would be, according to his belief, if they were to accept the faith which he has now brought back to them, the Buddhism which he holds to be the religion of the future for the west as well as for the east.

A tall, spare figure, enveloped in a brilliant orange-colored robe, giving glimpses beneath it of two undergarments of a slightly different shade of orange-yellow; a smooth, hollow-checked face, tanned to a hue intermediate between the average white man and that which one sees in the Chinaman and his neighbors in Asia; a pair of intense, hazel eyes under dark eyebrows, which stand out the more prominently for being surrounded by a perfectly clean-shaven skull; long, thin, nervous fingers, slightly stained with tobacco—such are the most striking outward characteristics of the Bhikkhu Ananda Metteyya, the latest apostle come to these shores in search of converts.

INCONGRUOUS OBJECT.

He looks a curiously incongruous object against the wall paper of the villa in suburban Barnes, and the growth of the world from its soil and planted amid surroundings which harmonize ill with its nature. But the nature and the hazel eyes and a nose whose contour is strange to western peoples betray that the Burmese monk's robes clothe no real Burman; when the voice is heard the listener recognizes that he who talks is a Briton. And indeed the Bhikkhu or mendicant monk of today, was until seven years ago known by the name of Allen Bennett Macgregor. In spite of his present appearance he was born in South London, not many miles from where he is now spending the Buddhist lent in the retirement enjoined on him by the rules of his order.

It is only natural that such a personage should have become a nine days' wonder and that his temporary monastery should be the resort of interviewers. But while receiving them all courteously, the monk has smilingly but inexorably put aside all inquiries about himself. It is not the individual who is of interest to him, although he admits that the early press clippings have amused him. He has a sense of humor. "I do not know where they got their information from," he says, and does not mind admitting that much of it is incorrect.

HIS EARLY LIFE.

His friends, however, who knew him in Burma, are not unwilling to tell what little they know of his early life. In 1872, the son of a civil and electrical engineer, the young Macgregor went to Bath, in the west of England, to be educated, and his tastes soon led him in the direction of analytical chemistry. When he was sixteen he entered the laboratory of Dr. Dyer, the well known chemist. Later still he proceeded to Paris and made researches on his own account, being particularly interested in such studies as the properties of the Hertzian waves. When he came back to London he engaged in some journalistic work in addition to chemistry, and also was attracted to the occult, and occultism. But his health broke down.

Rich American Widow Angles for Lord Curzon

Special Correspondence.

LONDON, June 2.—All society is laughing over the attempts of a certain merry American widow to fascinate Lord Curzon of Kedleston. I have had to give my word of honor not to tell her name. But when it is known that she is the sister of a well-known peeress, is very good looking and still on the sunny side of 40, it should be easy to guess it. The said widow's husband was a rich American and by all accounts the best thing he ever did was to betake himself from this planet and leave his widow provided with plenty of dollars.

For some years this lady has been very jealous of her sister's position and title. She pines to enjoy similar distinctions. The Lord of Kedleston is this identical man to supply her with these coveted honors. She began by making love to his little girls, the ex-viceroy's daughters, but that was touched. The most costly presents, the most beautiful Parisian sweets have all been theirs. The other day, Queen Alexandra's little granddaughter in childish accents demanded of her father, "Why did Mrs. send her and her sisters such lovely things?" and the question may have opened Lord Curzon's eyes.

THEY ARE FURIOUS.

Both Lady Suffolk and Mrs. Colin Campbell are furious over the attentions of the widow. They both have immense influence with their brother-in-law and have had a say in everything he has done since the death of Lady Curzon. Yet they only got wind of this affair quite lately. They have the strongest aversion to the idea of his re-marriage, and have vowed to extinguish the "merry widow."

AN AMBITIOUS WOMAN.

There is but one thought at the back of the head of Mrs. Lulu Harcourt at present, that is to make her husband one day Premier of Great Britain. Today she is one of the hardest worked women in London. Meetings, receptions and charities connected with the Liberal cause have her continuous concern and attention. She receives as many invitations to political gatherings as does Mrs. Asquith. She is infinitely more energetic and she has twice that lady's enterprise; nor has the amazing and fascinating wife of Mr. Asquith. Mrs. Harcourt's huge fortune behind her. As in British society so in British politics money is needed to advance the interests of the Liberal cause. East End Liberal clubs where working men assemble to discuss the affairs of state and their own grievances are supplied with comfort, not to say luxuries by the American

New Kind of Buddhist Priest Plans to Convert Heathen America and England from Their Benighted Ways—He Has Only Eight Possessions in the World and Must Not Look on the Face of Woman Or Touch Food After Noon—Food Collected From the Faithful in a Begging Bowl.



He suffered from asthma and was threatened with consumption. Going to the east in search of health, he made the acquaintance in Ceylon of a number of Buddhists, including one who is known to visitors to Colombo as the Prince-Priest and in his own church as the Venerable Jinaravansingha-Thera—a cousin of the king of Siam. This man had retired from the world after a diplomatic career which took him to London and Paris, and he now lives the life of a monk, whose only vanities are the collection of books on Buddhist antiquities and the chewing of betel nut, a mild dissipation not forbidden to priests.

INITIATED AS A MONK.

Already favorably disposed toward Buddhism through reading Sir Edwin Arnold's "Light of Asia," Macgregor decided to join the priesthood. For this purpose he went to Burma, as many of the Cingalese themselves do, and received the preliminary ordination at the coast town of Akyab in December, 1901. In the following May he was admitted to full orders, the ceremony, in honor of the first European to become a priest, being more gorgeous than usual and attended by over seventy priests, brilliant in yellow silk, a band with drums, cymbals and pipes, and a banner bearing the name of the Buddha. Then on a boat anchored in the river the candidate appeared before the chief priest, received his alms bowl and his robes, declared himself free from disease, a male, a freeman, unhampered with debt, and over twenty years of age. The assembly received him with the greatest respect to their order, and henceforward Allan Bennett Macgregor was the Bhikkhu Ananda Metteyya, a penniless monk.

MISSION TO ENGLAND.

Now he has come to England to prepare the way for the establishment of a permanent mission in connection with the International Buddhist society, which he founded by Burma five years ago, with its headquarters at the beautiful Shwe Kyi Myin temple in Mandalay. Originally he intended to go to Japan from Burma, and perhaps might have proceeded thence to the United States. But the foundation of a branch of the International Buddhist society in London, with headquarters near the British museum, decided him to come first to Europe, and to open his mission to the west in the city of his birth. In October he returns to Burma to complete his ten years in the priesthood, after which he will himself be qualified to ordain others.

WANDERING MENDICANT.

During his stay in London, the task of reconciling the rules of his order with the environment in which he finds himself is by no means easy. Happily for him it is Lent, corresponding to the wet season in India, during which time every monk must sleep each night in the open air. The house at Barnes is, therefore, his retreat, and there is no necessity to live the life of a wandering mendicant, with no

permanent shelter and only eight possessions in the world—the three robes, the begging bowl, the alms bowl, the razor, the rosary and the umbrella, supplemented sometimes by a huge palm-leaf fan.

WILL HAVE TO USE HIS OWN PAN.

But there are the 212 ordinances to observe, dealing with all departments of life, waking, sleeping, eating, talking, dressing, etc., down to the minutest points. The monk may in England be able to abstain from food after noon every day to refuse any meat especially given to him (it is rather a concession to have any meat at all, to take no intoxicants, to wear no extra clothing against the weather, and neither carry nor possess any money. But it is harder in the country, except for the entire release, never to look upon the face of any woman. Here certainly comes in the use of the fan, if the words of the Buddha to his monks are to be strictly obeyed when he said, "Beware of looking on a woman. If you see one let it be as if you saw her. If you must needs speak to her, let it be with a pure heart and upright behavior. Is she old? Regard her as your mother. Is she honorable? Regard her as your sister. Is she of a young age? Regard her as a young sister. Is she a child? Treat her with reverence and courtesy."

If, as the Bhikkhu hopes, there will one day be a Buddhist priesthood established in the west, it is clear that the members of it in their passage through our streets will have good

cause to remember the tale of the elder in Ceylon who incautiously allowed his attention to be attracted by the loud laugh of a woman, and then, realizing the impropriety of his act, looked at her teeth and plunged into "the meditation upon bones," a mortifying exercise considered very helpful to the saint. So, when asked later whether he had passed a woman on the road, he replied: "Was it a woman or a man? That passed this way? I cannot tell. But this I know, a set of bones is traveling along this road."

NO FOOD AFTER NOON.

The observance of the rule not to touch food after noon one day until the following morning is no small hardship. In Ceylon the monks are allowed to eat after sunset, and they interpret the permission to use sugar fairly widely. If they do not make toffee, at least they have syrups prepared for them, the sugar being mixed with the carefully strained juice of such fruits as are mentioned in their scriptures.

"We may take sugar, both ordinary and palm-sugar," said the Bhikkhu, "and also ghee (clarified butter). You see that if I liked I could make toffee for the evening!"

DIET PROBLEMS.

"Do you not find it rather difficult to keep going all day on the food taken

before noon?" "Yes, especially if I sit up late, as I have had to do sometimes since arriving in London. It is not so much hunger, as a sensation of faintness, which comes upon me. But, of course, in Burma we do not sit up late."

The monks, indeed, retire to rest soon after sunset, and they interpret the permission to use sugar fairly widely. If they do not make toffee, at least they have syrups prepared for them, the sugar being mixed with the carefully strained juice of such fruits as are mentioned in their scriptures.

RICH WIDOW PATRON.

However, Buddhism is not a missionary's religion, in spite of these warnings to the monks. In the present mission an important part is played by the rich widow, Mrs. Hla Gung, who is not only honorary treasurer of the International Buddhist society, but has also, out of her private means, financed the visit of Ananda Metteyya to London, and is now living in a neighboring house to the monk's retreat at Barnes. Like Burmese women in general, she has business capacity quite equal to a man's, and, fortunately for the mission, she delights in using her brains and her wealth in support of it, as well as for religious charities in her own land. She is, of course, a laywoman, for the order of Buddhist nuns hardly exists outside China nowadays. In view of the very subordinate position which the nuns formerly occupied with respect to the monks, advocates of the rights of women cannot regret this fact. Among the Buddhist

lity, on the other hand, women always have played a prominent part. OBJECT OF CAMPAIGN.

The object of the evangelistic campaign which Ananda Metteyya leads and Mrs. Hla Gung supports is the introduction to the west of Buddhism as a living religion instead of a mere object of learned study. The doctrine to be taught is that of the "Lesser Vehicle," as it is called by adherents of the other and numerically larger school. The "Greater Vehicle" is already at work in America, both in San Francisco and more recently in New York, under the direction of the Japanese Buddhist mission. But the Lesser Vehicle, though the nickname is hardly complimentary, is the more primitive and orthodox school, and this still waits to be brought to America.

COMING TO AMERICA.

The enthusiasm of Ananda Metteyya, scarcely concealed by his low-voiced tones and certainly revealed by his penetrating eyes, does not recoil before the idea of spreading the faith in the near future from England to America and to the continent, where there is already a promising field claimed in Germany. His acquaintance with the late Col. H. S. Olcott (who visited Burma in company with the prince-priest mentioned above) has encouraged him to hope for success in the United States when he arrives there. But in order to establish a community of the "New Brotherhood" in a new land, it is necessary to have one monk of not less than 10 years' standing and at least four others, fully ordained, to assist him. With such a staff ordinations can be performed, and the new church if one likes to call it so, can look after its own internal interests. Buddhism, once a great proselytizing religion, but since the middle of the nineteenth century, now threatens to resume its old character, if its first Scottish preacher can inspire others with the zeal which he manifests himself.

NOT ONLY SCOTCHMAN.

It may be mentioned that though Ananda Metteyya is the first European monk in Buddhist orders, he is not the only one, for there is another Scotchman associated with him in Burma, and also a German. He is very anxious to found a monastery, probably near Lake Lugano, Switzerland, as soon as he has the necessary 10 years' standing to enable him to admit others to the order. He is also anxious that other European postulants in Ceylon, but so far no American has joined the order.

With regard to the future prospects in America, the Bhikkhu is sanguine. "If we can do even as much as we seem likely to do in this short time in conservative England, why should we not be more successful still in America, where they are far more receptive? Look at the welcome given to the Vedantists."

A REGULAR POT POURRI.

"The difficulty in starting a monastery in a new country, apart from the necessity of having a monk of 10 years' standing at its head, lies in the rule that the food must be collected—given by the laity, not bought by the monks. So no monastery could continue in existence except in the neighborhood of lay householders. Even in a Buddhist country like Burma we call only on the house of known Buddhists."

"Do you not get rather a miscellaneous collection of food in your bowls, at times?" "Fortunately, in Burma the pious laity only put rice into the monk's bowls. On special occasions, when they put into the bowls of the monks' attendants, who follow. In Ceylon they put all into the monk's bowl, so that you may imagine that at the end of the begging round the contents are often a little mixed—rice, pickles, sweet cakes, all piled on the top of one another." PHILIP TENIER.

American Girl Who Wants to Capture America.

Special Correspondence.

LONDON, June 3.—If Marc Klaw and Maud Allan can come to terms in the near future you will have a chance next fall of judging of the merits of this remarkable young dancer. Curiously enough although she is an American in the sense that she spent 10 years of her youth in San Francisco and considers the California city her home, she has never appeared on your side of the water. She has been dancing for five years on the continent where she created a furore, but this is her first appearance in England. So great a hit has she made that although she has already been here three months the management of the Palace Theater, where she is appearing, has signed her up to August. She has appeared by special command before the king and queen and has attracted all the other members of the royal family to her "Salome" dance, which has been well represented in her audiences.

Miss Allan tells me that she is anxious to appear in the United States, but that there are many obstacles. "Aside from the offer of Mr. Klaw," she said, "I have had several offers from vaudeville houses. Mr. Keith was one of those who made an offer to me, but I do not think that I will appear on the vaudeville stage in the United States. I have always stuck to the legitimate stage and any arrangement I make with Mr. Klaw will be with that end in view. One does not meet the audiences which can appreciate my work in the vaudeville houses. The Palace theater is exceptional, for I believe in the two performances a day. My dances, although extending over a very short time, are very trying on my strength. I could not stand two appearances a day."

With the conclusion of the Vedrenne-Barker performances at the Savoy and Mr. Vedrenne's subsequent business arrangements with Lewis Waller, which goes into effect the beginning of next season, we in London who are interested in the drama thought we had seen the last of a movement that has done a great deal for the betterment of the stage in England. Now it seems that the movement has been granted a new lease of life by the arrangement of its two prime movers with Frederick Harrison, Bernard Shaw's "Getting Married," which he has called a "conversation" and which has been ripped to pieces by the critics almost without exception, on Monday last took the place of "A Fearful Joy" in the night bill at the Haymarket. The latter play con-

tains was fearful, but said to say did not prove a joy and Mrs. Langtry was compelled to withdraw it. "Getting Married" will run for a fortnight at least and will be followed by a new play from the pen of Laurence Housman called "The Chinese Lantern," which will also run for two weeks. During the interim Mrs. Klaw has received a new play from the pen of Laurence Housman called "The Chinese Lantern," which will also run for two weeks. During the interim Mrs. Klaw has received a new play from the pen of Laurence Housman called "The Chinese Lantern," which will also run for two weeks.

Meanwhile the other member of the Vedrenne-Barker combination, Bernard Shaw, is regarding with complacency the spread of the Shavian cult all over the world. Paris has seen "Candida," but has seemingly failed to appreciate the play. That talented French critic, the late George Bernier, who was utterly unable to find anything worth comprehending in the play and the French capital seems to agree with him. Mrs. Klaw has already been introduced to the Irish dramatist and there is a good chance that some of his more popular plays will soon be done in London and presented in the land of the Mikado. Madame Sadia Yaco, who is now making a tour of European cities picking up the latest ideas in theater management, intends to take over the Imperial theater, Yokohama, upon her return to Japan and wants to take back with her an English leading man to support her. Mr. Robert Corne, whose fine performances in Shaw's "Man and Superman" in New York will be remembered, is said to be willing to take the journey to the east.

Although Lewis Waller is compelled by contract to withdraw "A White Man," the English version of Edwy and Ellen Terry's "The Squaw Man," in the next few weeks, England has by no means seen the last of it. Two companies have already been formed and will present the play in the provinces for an indefinite period. One will be headed by Herbert Sleath, husband of Ellis Jerries.

Charles Dillingham is now on the continent with Charles Froman. Before another season comes to a close the former expects to have "Fritz" in London in "Mile Modiste" and Montgomery and Stone, as well as "The Red Mill." The dainty Fritz has been successful in a long while in the United States. We have no one over here that is comparable to her in her own particular line.

Froman will visit Vienna, Paris, Berlin and Hamburg and expects to be back in London in 10 days or so. His

trip is taken to arrange for the presentation of several English plays controlled by him in the original before they are translated or adapted. Thus, "The Admirable Crichton" will be produced in London by the same manager, Maude Adams will make a brief tour on the continent at the same time in "Twelfth Night," "The Little Minister" and "The Merry Wives of Windsor." To open in Paris and the same play is now being presented in Vienna. If Froman's expectations are realized he will also appear as a manager in St. Petersburg next season.

The same manager has also signed papers with George Edwards, whereby the former will be able to present his play, "The Girl of the Year," at the Gaiety theater in London, in New York next September. Mr. Froman says he has been trying to pull this deal off for the past three years. Miss Maude Adams will appear in "The Girl of the Year," a musical comedy which ran for a long time here, founded on the famous Koenigskind incident, and written by George Grossmith, Jr. Part of the score is by Lionel Lincoln, who is the husband of Miss Millar.

John Powell, the Virginia pianist, who has been much in vogue in Paris, is making a hit in London, too. Although he is scarcely more than 20, the sedate London critics have had many kind things to say about the beginning of his career. His interpretations. He gave his second recital this week at Queen's hall, and had every reason to be satisfied with the results and to conclude that there is no real prejudice here against American musicians who have solid merit and do not undertake to put on "side."

Powell plays next Saturday in the big concert given under the patronage of the American ambassador for the Society of American Women's educational fund. CURTIS BROWN.

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SUNDAY EXCURSIONS.

Via D. & R. G. June 14th. To Provo Canyon, 7:30 a. m. \$1.25. To Pharaoh's Glen, 8:15 a. m. \$1.50. Returning on regular trains.