

Though my flesh be worn and wasted,	In the mire of old I struggled,
Though my carnal eye be dim,	None to save or to redeem,
Though my body cannot follow,	Frantic leapt from isle to island—
For I totter, weak of limb,	Then I saw Sambuddha's gleam.
Forth in mind and thought I travel	Who has broken loose from passion
And my heart is joined to him.	And has crossed beyond the stream.

## The Blessed One:\*

Faith, Pingiya, saved Vakkali,	So shall faith deliver thee.
Gotama-from-Alavi	Where the further shore is waiting.
And Bhadravudha the Brahman.	From the Death-land thou shalt flee.

## Pingiya:

I have heard the voice of Buddha;	Has not pierced the origin.
Happily his word I hail.	He will end the doubters' questions
He, the Perfectly Enlightened,	If they will but let him in.
Has removed the darkening veil.	To the Matchless, to the Changeless.
Never yet he spake unkindly	Straight my voyage lies before;
And his wisdom cannot fail.	I will surely reach the Refuge
There is nowhere in the gods' world	Where my doubting will be o'er
That his reason has not been,	And relinquish all returnings
Not a fact whereof the Master	On that formless <i>Further Shore</i> .

## WILLIAM M. BEAUCHAMP AND THE CORNPLANTER MEDAL

Prof. Frederick Starr has gone to Africa in the interest of his chosen science, anthropology. The expedition on which he has embarked is rather risky, as it leads him into parts of the dark continent hitherto untrodden by white man, and which are inhabited by cannibals. He intends to visit the pigmy tribe, specimens of which he had imported directly from their native home, and exhibited in the anthropological department at the St. Louis World's Fair.

The last communication we have from Professor Starr is dated Antwerp, Belgium, October 3, 1905, and his friends begin to be alarmed because they have had no word from him since he entered upon the more dangerous part of his journey.

Professor Starr is a congenial man who knows how to deal with savages, and so we have good reason to think that he will encounter no difficulties

\* The commentator of the Sutta-Nipāta reports that at this moment Buddha Bhagavat (the Blessed One) who at the time was living at a great distance, made his miraculous appearance. The marginal note, as translated by Fausböll, reads as follows: "At the conclusion of this (i. e., the preceding) gāthā, Bhagavat, who stayed at Sāvattī, when seeing the maturity of the minds of Pingiya and Bāvāri, shed a golden light. Pingiya, who sat picturing Buddha's virtues to Bāvāri, having seen the light, looked round, saying, 'What is this?' And when he saw Bhagavat standing, as it were, before him, he said to the Brāhmana Bāvāri: 'Buddha has come.' The Brāhmana rose from his seat and stood with folded hands. Bhagavat, shedding a light, showed himself to the Brāhmana, and knowing what was beneficial for both, he said this stanza while addressing Pingiya."

with his friends the cannibals. Accordingly, we have some reason to hope that he is simply cut off from the civilized world and will be heard from as soon as he comes again within the province of the universal postal service.

Professor Starr has devoted himself exclusively to anthropology, and he has founded a prize to be given to prominent anthropologists, in the shape of a medal called the Cornplanter Medal, and he is anxious that it should help to stimulate the interest in anthropological work. His latest communication has reference to it and announces that the prize of the second term has been given to the Rev. William M. Beauchamp. We here reproduce Professor Starr's communication:

"In an earlier number of *The Open Court*, we gave a full account of the purpose and founding of *The Cornplanter Medal for Iroquois Research*, a description of the Medal itself and the announcement of its first award to General John S. Clark of Auburn, N. Y., in 1904. It will be remembered that the administration of the medal is in the hands of the Cayuga County Historical Society (of Auburn, N. Y.) and that it is to be awarded every two



years; also that four classes of workers are eligible to receive it—Ethnologists, Historians, Artists and Philanthropists. Since the publication of that article, the Cayuga County Historical Society has formulated definite regulations regarding the award of the medal. The decision regarding the recipient will be made in November of unevenly numbered years, while public announcement and presentation of the medal will take place at the February meeting of the society, next following.

"In accordance with this arrangement, the Committee for the Administration of the Medal, in November last, decided upon the recipient for the year 1906, and at the February meeting of the society, it will be presented to the Rev. William Martin Beauchamp, S. T. D., of Syracuse, N. Y., perhaps the best known student of Iroquois ethnography and history. Dr. Beauchamp's parents came to America in the Year 1829, and he, himself, was born in the following year—1830—on March 25, in the Governor Colden house, Coldenham, Orange Co., N. Y. It was a fact which no doubt had its influence upon

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 Skaneateles, 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."

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#### "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.