

At the request of many friends, Chinese paintings will again be exhibited from 2nd to 4th November at the Y. M. B. A.



THE BUDDHIST

THE ORGAN OF THE

Young Men's Buddhist Association

Vol. II. (New Series)

NOVEMBER ²⁴⁷⁵₁₉₃₁

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THE BUDDHIST

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THE BUDDHIST

"Sila Paññānato Jayam"

VOL. II New Series.

NOVEMBER $\frac{2475}{1931}$

No. 7

NOTES AND COMMENTS.

Christianity in Sinhalese Villages. A vigorous movement seems to be afoot to introduce Christianity into Sinhalese villages. A missionary enthusiast is much disturbed to discover that "there were over 14,000 villages in Ceylon and in nearly 10,000 villages *there were not one Christian*"; and that too, after four centuries of Christian propaganda ably aided by European invaders and not unfrequently accompanied by coercion and corruption. With what beneficial results to the villagers themselves are they converted or rather perverted we have yet to hear from these proselytising agencies who are financed by the capitalists and imperialists in the West. Why are they particularly interested in Kurunegala and Kandy districts? Is it because the up-country villagers can be more easily persuaded to give up the Buddha Dhamma in favour of Christianity? The Metropolitan who was present when this alarming discovery was announced is reported to have attempted to show the influence of Christianity in India by saying that in certain Hindu homes boys are named after Christ "because that was the greatest name he

(parent) could think of" The Sinhalese are too familiar with the Hindu nomenclature to be misled into thinking that the Hindu name Kristo, as in Kristo Das Pal etc., or Kristan which is a synonym for Krishna, has anything to do with the founder of Christianity, though some philologists may suggest that "Christ" was a derivation from Krishna. The Metropolitan also prescribes Christianity for all the ills of "warring sects in the East" as if the same remedy has eradicated all the diseases of the warring sects of the West. Perhaps, our distinguished visitor is quite ignorant of the bitter religious feuds that are being daily enacted in the West whence the "saviours of the Sinhalese villagers hail" Surely, the American liquor smugglers, the British opium givers to China and those who introduced liquor to Ceylon for organised sale were not recruited from the "warring sects in the East." How beautiful would it be if Christian missionary efforts were directed to humanise the millions of Americans and Europeans who are not at all touched by the Christianity of Christ who is a member of the "warring sects in the East." Mr. Gandhi was perfectly right

when he declared that he would welcome missionaries if they were engaged in social and educational work only, and not if they attempted to proselytise Indians whose religion was good enough for them.

* * *

And In Afghanistan. From a report made by another Christian missionary and published elsewhere, we learn that no Christian missionaries are allowed in Afghanistan even if they promised, with all sincerity, that they would only look into the spiritual needs of Christians in that kingdom "*without noise, or publicity and without any effort at the proselytism of the Moslem population.*" This clearly shows that the missionaries do not claim the "right" to convert in Afghanistan as they do in Buddhist and Hindu countries. Now, the question is how far this "right" which is denied in England and Afghanistan should be allowed in Ceylon. Are we not justified in making a request to our missionary friends to be satisfied with ministering to the members of their faith without interfering with the faiths of other people!

* * *

The Indian Social Reformer on General Smut. Commenting upon certain conclusions arrived at by General Smut in his address at the Centenary of British Association, the learned editor of the *Indian Social Reformer* remarks "Not much erudition is needed to see in the General's conception of the Universe a closer analogy to the Vedantic than to any other world concept," and points out the General's saying "Materialism has gone by the board, and unintelligible trinity of common sense (matter, life and mind) has been transformed and put on the way to a new monism". From a philosophical point

of view the finding of the gallant General is as good or as bad as any other view—at least at the present moment—held by the Materialists. World concepts are many and varied. Theistic, monistic and pantheistic concepts are not new in the world of thought, and this new monism might be one of them, and might as well be challenged a few years hence, when, as the General himself says, the sketch of a world picture made today may be changed tomorrow. The Vedantic concept too would then fall if it depended on scientific data of today. It seems to be a common error to measure religious truths by scientific data which are liable to change as the sciences progress. For instance, theory of Relativity disproved many conclusions which were regarded as correct. Does any science point to a more universal conclusion than the one our Master arrived at 2475 years ago when he declared "*Mano pubbangama dhamma*"

* * *

Chinese Art Exhibition at the Y. M. B. A. The exhibition of Chinese paintings by Mr. Kau Jen Foo at the Y. M. B. A. last month was a unique event and a successful one. Unique, because it was the first time in the history of modern Ceylon that an exhibition of Chinese paintings by a really great artist was held. We are glad that the Y. M. B. A. was made the medium through which the privilege of seeing some of the finest examples of the art of the Yuen Dynasty was extended to the general public. The object of Mr. Foo's visit to Ceylon was to bring about a closer union between China and this country through art. We believe that all those who visited the show have received his message of peace and unity. We thank Mr. Foo for his kindness and hope that he will again visit these shores with a

greater collection of Chinese paintings. A fuller report of the show will appear in our next issue.

* * *

Flood Relief Houses. We are extremely happy to see that the efforts made by the Y. M. B. A. to give relief to the flood victims in a very practical shape have been crowned with success with the opening of eleven

houses by Mrs. D. C. Senanayake on Sunday the 25th ult. Every member of the general public who contributed to the fund should be glad to learn that eleven families have now comfortable places to live in. Mr. R. Hewavitarne, the Secretary, Flood Relief Fund, who spared no pains to get these houses built deserves our thanks. We understand that there is a possibility of putting up another four houses in the same area.

A BUDDHIST PARABLE.

By T. L. Vaswani.

Yon hills of the Himalayas remind me again and again of the Buddha. Yon hills and the forest. Buddha was a lover of mountains, rivers and forests. Buddha beheld the Divine in nature. On hills or in forests did he spend periods of silence. They were periods of intense activity, periods of meditation, he would sit there with the birds near him. He loved them as his brothers. They loved him and felt happy in his presence, so full was it of peaceful vibrations. Buddha's presence breathed out benediction.

There comes to him one day a young man. Fair of face and full of grace. And clad in purple robes. He is a prince. He is in quest. Who will give him the light he seeks on life's problem? He has heard of Buddha—the prince of the Great Heart who left his palace and went into silence for seven long years and practised tapasya and triumphed over Mara and won the Secret.

To Buddha in the Forest comes the young Prince. He prostrates himself before the Lord and says:—"Master! A prince and heir to my father's throne am I. I come to thee, for thou art a Physician of the soul. Accept me as thy disciple!"

And Buddha breaks his silence with a single simple word:—"No!"

And Buddha is silent! The Master is the Brother of the poor and out-caste. What matter to him the princes clothed in purple robes?

The Prince speaks again: "Master Speak to me for I seek thee. Scriptures have I read and I have been careful in doing rites and ceremonies. Accept me as thy disciple!"

Scripture-reading avails little. And empty rites cannot fill the hunger of the soul.

The Prince gazes at the blessed one and says: "Master! What shall I do to be accepted as thy disciple?"

The Buddha's answer is brief: "Strive; and thou shall attain." The Prince says: "Master! I shall strive and return When may I see thee again?"

And Buddha says;—"After the rainy season is over!"

The months of the rainy season slowly pass away. The Prince is out again in search of the Buddha. He is sitting in a little mud-house. The prince prostrates himself before the Buddha and says: "Master! I have striven and now return to be thy disciple!" And Buddha smiles and asks; "Have you striven?"

"Master!" says the prince, "I went back to the palace and I renounced rich

foods and worldly pleasures and I kept far from my wife rebuking her for not obeying me more than once and I slept on the floor and I pinched my body and I woke up many a night and looked for the Light. The Light has not yet come!"

The Buddha said:—"I preach not asceticism. My doctrine is of the Middle Path. Go back; and yet mayst thou be my disciple!"

The prince with tears in his eyes asks: "Master! wherein have I failed? Have I not striven hard?"

The Buddha with eyes radiant with compassion says: "Your wife committed

a "fault," and you say you rebuked her more than once; you did not understand her; you were not patient with her. You strove hard but not in love. They who strive truly have no anger; in their hearts is compassion more copious than waters in the sea. You tried to be pure. But purity is not enough. Purity must shine with the light of love. Else purity may lead to pride.

Is not the story a beautiful parable? Purity is not enough. Purity must be illumined by Love. Yesterday I saw yon Himalayan peaks touched with light. How lovely they looked. Purity is a peak; love is light!

UNITY IN DIVERSITY IN BUDDHISM.

By Miss. Bridget Botejue.

"So long as the individuals of a nation or the members of a religious Order meet together and meet together in large numbers; so long they may be expected to prosper and not to decline."

"So long as the individuals of a nation or the members of a Religious Order sit together in Unity, rise up together in Unity and execute their common national or communal duties in Unity (with a united resolve, for a concerted and concentrated action, and acting as a single individual), so long they may be expected to prosper and not to decline."

Thus spoke our Lord Buddha, the All-Enlightened One. No individual or group of individuals is more fitted to take to heart these noble words than the Y. M. B. A. This Association, I take it, stands for the best ideas in Buddhism. Within its fold are some of the best

torch-bearers of the Dhamma. Within its walls are taught the garnered wisdom of the ages. It is for some of the well-meaning leaders to teach the pitfalls of *Avijja*, Ignorance, the father of all suffering, to the younger members. Had they perfect knowledge they should never err. The treading of the Eightfold Path of Purity is a pilgrimage from ignorance to self-perfection, a pilgrimage which takes many lives for the average man or woman.

It is for the younger generation to set up standards. It is for them to live exemplary lives. It is for them to live up to Buddhist ideals. Lord Buddha taught a religion of Love, a religion of Compassion, a religion of Unity. He was Himself all Love and Compassion. In Him, we see through the corridors of time, an Ocean of Unity. This Unity pervaded all His teachings. Yet some of His followers do not and have not shown to the fullest extent the respect and reverence due to Him or to the "Law".

Caste-cleavage is still rampant amongst us with all its evils. Caste is the worst canker eating into our society. Superiority and inferiority-complex are results of it. The rich are aristocratic. The poor are not yet out of harm's way. Lord Buddha broke caste-bondage within His realm. Ahimsa we know only in theory; it is an ideal devoutly to be wished. It is seldom acted up to for, we see Himsa all around. Therefore the Buddhist community is split up. That this is so among the laity may cause no surprise. The monks, who should act as living examples of a united Order, have hopelessly created dissensions. Charges upon charges have been hurled at the door of the monks. Whether the monks should cover both the shoulders or one only according to the time-honoured Buddhist book of Discipline—Vinaya-Pitaka—is an old controversy. The Phoongyis of Burma, we are told from the famous Kalyani inscriptions in Lower Burma, have constantly quarrelled amongst themselves. They ceased to interdine. They refused to live in amity. This dispute has been further carried to modern times.

Unity within the Buddhist fold has been badly damaged. That there are two great rival schools of Buddhism viz. Mahayana and Hinayana, Northern and Southern, is proof positive. Rivalry has caused enough mischief from Buddha's time. Devadatta, ambitious to lead the Order of monks, had many a time plotted against the very life of Buddha. Ajātasattu was guilty of the same offence and many more. His has been a race of parricides. Vidadaba's massacre brings home another example. We are told of an instance where the monks fell out among themselves and dared ask the Master to shift elsewhere to preach peace and unity. Peace was restored only by

the intervention of the lay people who threatened to starve them by stopping all supplies.

About three months after the demise of our Lord Buddha the saintly Theras met together at Rajagriha, the capital of Magadha, for the noble purpose of collecting His teachings to hand down to posterity. Some of them raised a dissentient voice: "The collection of the Doctrine and the Discipline which these people are preparing may be good, but we shall be satisfied with what we received from the Master's mouth." A century hence a schism occurred splitting the Order into two sects, the *Theriya* and *Mahasanghika*. It was at this time that we find the origination of the eighteen sects or schools of thought. Ever since sects and sub-sects have multiplied, mostly inimical to one another.

Political Unity again has been wanting among the Buddhists. During the reign of Asoka, the great Buddhist Emperor the process of fission went much further. But he would not tolerate it. Not for nothing that he was known as 'Dhammasoka'. At the first opportunity he issued a mandate that those monks and nuns who formented discord should do so under pain of expulsion from the Sangha. He ordered that a copy of the mandate be sent to the Order of the monks, another to the Order of the nuns and a third to be exposed to public view. The dissenters of the Sangha took shelter in Kashmere where they had their Councils. Parakramabahu, our own king, invaded the kingdom of Pegu in lower Burma knowing full well that was a kingdom of Buddhists. A Buddhist king of Burma invaded another Buddhist kingdom of Arakan to secure a mere trifle of a Tripitaka which was the gift of Ceylon. Qublai Khan of Mongolia, also a Bud-

dhist monarch held the neighbouring Buddhist countries like Burma, China, Korea, Japan in constant threat. All these show how the bond of political unity was broken.

Buddhism, on the contrary, is not a religion of warring sects. In truth, the different schools of thought are not at loggerheads as is apparent on the surface. Scratch the surface, the truth is manifested. Buddhism, of all religions, is most singular in Unity. The varied distinctions I have just mentioned, as Paul Dahlke says, rest on trivial externalities. No religion has more Love than Blake sings of than Buddhism:

Seek Love in the pity of others' woe,
In the gentle relies of another's care,
In the darkness of night and the
winter's snow,
With the naked and outcaste—Seek
Love there.

Who can say there is no Love or Unity in Buddhism when we daily witness the love and devotion poured out to His memory by the unnumbered millions of human hearts? Here lies the answer to the charge that Unity in Buddhism is a mere philosopher's dream. The mere mention of the holy spot of the Bo-tree brings sacred memories to every Buddhist. The Bo-tree has become a common bond of sentiment among all Buddhists and is a 'symbol of the glory and the history of Buddhism'. Socially our religion has no bans. If two Buddhists of two ends of the world want to interdine, we are told, there are no religious injunctions to prevent them. If two Buddhists of two remote races want to intermarry there is nothing in the religion to taboo. The same religion is found in vastly different countries as Japan, China, Ceylon, India, Tibet, Burma, Korea, Java, Sumatra and in so

different continents as Europe and America. With their opposite laws, customs, manners and other social conditions, Buddhism maintains a high standard of social intercourse. Liberty, equality, and fraternity are also lessons of Buddhism. Economically these countries have prospered. The height of Buddhist influence in any country marks the apotheosis of that country's art. Politically again we see its influence. Asoka kept alliances with the neighbouring Greek kings and the Southern kings by making them observe the Dhamma.

Thus we see how Unity reigns supreme. It is the magnificent edifice of profound and exalted thought. It is a Temple fashioned by Him, fashioned of Love. Centuries have rolled on; still it stands in all its bloom. We, who are succeeding custodians of that Shrine, should see it mantled, like a vine, with fresh verdure.

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8th	Bambarende Aggawansa Thera.
15th	Pandita Palannorowe Wimaladhamma Thera.
22nd	(Will be announced later.)
29th	Karaputugala Dhammawansa Thera.

YOUTH MOVEMENT IN GERMANY AND ITS PHILOSOPHY OF LIFE.

By Herr von Pochhammer, Consul for Germany.

(A lecture delivered at the Y. M. B. A.)

Flames leap toward the midnight sky while dark shadows throw their tongues across the low sandy hills and against the silent pines. A group of young people around the glowing fire solemnly celebrate the summer solsties thus reviving an ancient custom of their ancestors in the eager effort of their race to win back its old beliefs and find themselves *anew* in time-honoured traditions which have been neglected, even ridiculed by our age of materialism.

They have been hiking since the early morning over the country near Berlin, the German metropolis, over the low flat sandy country sprinkled with hundreds of lakes, covered with pines. They have spent the evening in the Youth-Hostel near one of these beautiful lakes, singing and playing. Then they have gathered wood in order to celebrate Midsummer Night. At midnight they assemble round the roaring flames singing folk songs centuries old, dancing popular round steps known to Germans long since departed. Now, the fire has consumed the logs until the flames are not more than three feet high. The group stands quietly watching the slowly dying embers. Not a word is spoken. Then one of the boys approaches the fire, he lifts his face towards the sky. A girl comes forward and takes his hand. They speak a line of an old poem like an ancient prayer and then suddenly they leap through the flames—performing the ancient rite of rebirth and purification. One pair after the other performs this simple ceremony. Finally the flames flicker out. Only the glowing embers remain. The sacred hour is passed.

This scene is enacted every midsummer night upon hundreds of hills all over Germany, by the youth of a country which in outer appearance entirely belongs to the modern industrialised, mechanised countries of Europe. And however the individual boy or girl may interpret its meaning, they all share the same feeling: that the renewal of such old traditional festivals shall remind them that a race must remain true and faithful to the spirit of its ancestors, must remain in close touch to the native soil if the people can survive, can fulfill its destiny as a folk; and in particular the Midsummer-night ceremony has always meant: purification from false goals like those which they had been poured in the soul by what we call "Modern Civilisation."

The German Youth who have started since about 1900 these hiking trips through the woods, this camping, wandering and singing and this revival of old traditional folklore and ceremonies and thus have laid the foundation of what we today call the Youth Movement, have called themselves *Wandervögel*, wandering birds or birds of passage. They were mostly boys of an age between 12 and 18, sometimes following a self-elected leader of—say 20 to 30 years, who shared their ideas. Their aim was to spend as much time as possible in outdoor life, to come in touch with nature and the villagers, to travel afoot into every corner of the land, to revive the love for their homeland and to find on these hiking-trips an atmosphere of freedom and liberty in which they could enjoy themselves in their own youthful style, free from control of adults and from interference.

It was a typical *Revolt of the Youth*; a movement to free them from something. By no means these college-boys refused to work; the best pupils were among their rank and file. And the whole movement had only few conflicts with the school-authorities. But they resented the all too one-sided system of their schools which only cared for feeding them with knowledge and neglected the development of their bodies and character. They resented—at home—the dull respectability of their parents who took them out to the conventional Sunday afternoon walk, father in top-hat and polished shoes, mother in her new dress, all with a highly respectable countenance and decorously reflecting proper thoughts and orderly behaviour. They resented the excessive drinking habits—which was then a national vice of our nation; they resented city amusements in noisy dancing halls, they resented the whole atmosphere of our time where everything was subordinate to business profits of the father and false social ambitions of the mother, they resented the subservience of life to machines and standardized culture which forced men to toil from morning to night in factories and shops and to slake their thirst for beauty in the commercialized amusements of the city's nights. But not less than the industrialisation and mechanisation of the economic and social life they resented the methods of the State: they resented military discipline as it was in those days offered to them in the boy scout movement which for that reason remained unpopular in Germany. They found the root of all evil in the fact that their life was controlled outlined and ruled by adults who belonged to the system of that modern mechanical and materialized civilisation which they opposed.

Now, what did they want? They wanted to regain a natural, sound and honest life of their own and in order to get it, the first step appeared to be; to get entirely rid of adult control. For however beneficent the purposes of those Youth Welfare Organisations might have been, in the final analysis all these organisations which had been built up and were run by adults did not grant to Youth a sufficient share in deciding matters affecting themselves. In their mind they thought: *What Youth makes of itself is of much more permanent value than what adults try to make of Youth*, their aims may be even so benevolent and commendable. They wanted to set up their own standard of freedom, find their own forms of group-life, their own rules controlling their daily affairs. They felt as their supreme need not welfare, but romance and adventure, display of courage and independence; spontaneous group-life instead of mechanical organisations.

In their first national rally, in 1913, on the peak of an isolated hill amidst the plains of Northern Germany they claimed as the privilege of the Youth:

To shape their lives with inner sincerity by their own decisions and on their own responsibility.

Scattered all over the country, separated in a hundred organisations differing in most essential ideals as Youth may do; originating from all different social classes and from parents belonging to all sorts of political parties: they found in this formula the common creed that held them all together in demanding

the right of finding out for themselves.

Self-determination for Youth, autonomy of Youth became the famous slogan of the German Youth movement in its original stage.

Gentlemen, in so far the Y. M. has come to an end. The German revolution brought to power a new democratic Government which granted to the coming generation an extent of freedom which had hitherto been unknown. The Autonomy of Youth became reality to an extent which the originators of the Y. M. had hardly dared to hope for. The whole educational system of Germany was gradually reshaped according to the ideas of the Y. M. The most daring experiments of education were started in special Country schools—Community Schools and Forest Schools. All Youth Welfare Organisations adapted themselves to the methods of the Wandervögel Hordes and were eager to form part of the Y. M.: the Y. M. C. A., the Boy Scout, the Roman Catholic Youth Leagues, the Socialist and proletarian Youth Unions. Government and Municipalities rivalled with each other in building thousands of Youth Hostels, Youth Camps etc. In a word what had been dreamt by the first Wandervogel, has been accomplished in a wonderful way and it is not a mistake if many people say: that the aims of the Y. M. having been attained, the Y. M. as a *movement* had consequently come to an end.

Of course our Youth would not admit it. And this is what they argue.

The Y. M. originally was of course the attempt of the Youth—that means of *minors!*—to change the conditions of their own life. The Y. M. was a programme for better use of leisure hours as well as an experiment of *self-education*. But it was and it is *more*. It is a movement to reform life, to secure foundation of a new society which would fit the needs of the ideals of modern youth and be indigenous to the soil from which it sprang.

And here we enter the *problematic* part of the movement. It is to be admitted that youth in tackling such tasks goes beyond its proper sphere; that Youth even with its best and sincerest intentions is lacking sufficient experiences in order to reform our world and that their reform ideas were often vogue, romantic and impracticable. It must undoubtedly be admitted that the Y. M. with their slogans of "Reform of national life" or even "Youth Culture" has invaded the province of adult age and thus committed the same crime which they had resented on the part of the adults. But on the other hand the bearers and originators of the old Y. M. gradually entered the adult life and many of them, faithful to their ideals, started to spread the spirit and programme of the Y. M. in their new surroundings, in professional and social life.

If to-day, in reviewing the history of the Youth Movement we ask: which influence its spirit has exercised upon the general life of the German nation or in so far their theories served to originate a new "philosophy of life" then I would answer;

(1) The Y. M. brought to existence a renaissance of *physical Culture*. That health and body are the fundamentals of any moral or practical progress in the world, this truth has become recognized in Germany to an overwhelming extent. To build up a physical reserve for the nation, to train the bodies for work and hardships, to build finer and stronger men: that is now the national programme of a nation which 100 years ago was supposed to consist of dreamers and thinkers and 20 years ago supposed to consist of soldiers and factory workers. Sport, of course, dominates among the outdoor activities. But sport is considered by the

real Y. M. as a product of artificial civilisation and therefore admitted under sufferance. They still consider as the very true thing only activities which bring you into intimate touch with *Nature*: thus, hiking still ranks at the top. Rowing in a felt-boat, comes next. Agricultural toil is considered as a more suitable sport than football. Cricket is unknown as much too unnatural. The nearer to *Nature*, the better the thing: is the principle. The most typical feature of the Y. M. still remain the wandering-trips, the "hiking" and here its spirit always has found its best expression.

(2) Next to physical Culture ranks the new feeling of social community. As the old Y. M. was directed against social hypocrisy and false social conventions, their followers stood everywhere against all social barriers of classes and castes. The Y. M. has always conserved as one of their most precious experiences the first meetings between the college-boys of the great city with the villagers whom they met on their hiking-trips; and not less important the first rallies where the unions of the middle-class boys gathered with the Youth Organisations of the working class people. Different worlds have met there which were entirely unknown one to another. Such meetings have by no means always been friendly, but from such experiences has arisen a new spirit of better social understanding, and thus the Y. M. turned out to serve as a great school for better and sounder social relations.

(3) But the greatest gain and blessing which we owe to the Y. M. is a fresh sense for individual responsibility and self-discipline. Modern Civilisation had made—to a regrettable extent—man a small mechanical wheel in the great machinery of state and economics. The standardi-

sation of modern life had gradually limited even the possibility of leading an individual life. The modern average man has—at least in the masses—complied all too willingly to that trend and feels often really as nothing else than a number. From that has arisen the typical bad habit of modern masses to look always for the help of public organisations if something is to be done or as it was common in my country: if anything was wrong, people cried for *Government's* help instead of being glad if Government did not interfere more than indispensable with their affairs. The Y. M. has introduced a new atmosphere. As they have started in all their youthful reform-programmes from the very beginning *to begin with themselves: first to reform themselves: and then only others*, so they stand now for self-organisation, self-action and self-help. As they have built up in the days of the early Y. M. their own organisation, their own group-associations, so they have now established a great number of unions of all kind which devote themselves to manifold activities or prepare future actions. The enormous apparatus of the existing Youth Organisations which covers about 5 million boys and girls under 21 years requires practically no official offices except one consisting of 5 or 6 men which represents their common interests towards Government, Railways, Municipalities etc.

Physical Culture—Social Community Feeling and Spirit of self-activity: they are, in my mind, the three great assets of permanent value which present-day-Germany owe to the Y. M.

So far, I have reviewed the movement from the point of view of Youth. Now let us see how the world of the adults has reacted upon this remarkable move-

ment. Parents and teachers, the whole educational world have adopted quickly the principles which youth had offered for its own education. In this sphere the results of Y. M. are now settled facts. The political world could not ignore it either, as after all: who owns the youth, possesses the future. Although many professional politicians tried to ridicule the whole affair as pure romanticism, as a flight from the world of reality into a sentimental worship of Nature, into phases of primitive days which are gone and will never come again—the political parties soon showed a remarkable eagerness to establish Youth Organisations of their own in which the children of their members could enter at early age and could be impressed—not only by hiking trips—but at the same time by the political ideas of that particular body, so that the Youth Organisations became a sort of *nursery* for the party. This combination of political purposes with the forms of the Y. M. proved to be a real success only for the radical parties, to which Youth naturally inclines. Thus we have a strong socialistic Youth Organisation and since recently a strong Fascist Organisation: the Hitler movement. I feel I ought to say some words about it because I often have heard the opinion that the Hitler Party belonged to the Y. M.

To begin with: when we speak of the proper Y. M., we think of the Youth in the technical sense of the word, that means to the age of *adolescence*, up to say 18 or 21 years. Of course, there is no natural barrier which closes the youth-time and everybody is at least to feel young as long as he likes or as his physical strength allows him. Probably Herr

Hitler who is a man of 42 would emphatically claim to be young, at least in the physical sense of the word, but would perhaps indignantly refute the assertion that his political ideas are "young" in the sense that they were still maturing, but not mature yet. Whilst the Y. M. was a more spiritual one, Hitler's programme is a purely political one and his followers are mostly adults who share his political views. His party resembles insofar the Y.M. as the Group-Organisation which the Y. M. had created evidently has served as a model to his leagues. But in any other respect we see the fundamental difference: Hitler's military discipline contrasts with the freedom for which the Y. M. stands. Training instead of hiking, appointed chiefs instead of self-elected leaders or no leaders at all. Discipline instead of free comradeship. Hitler's party is made for political action, for fighting against other similar political organisations. As a matter of fact his essential importance lies in the fact that he protects Germany against the strong subversive tendencies of the Communists, or at least balances their power by his power of similar strength. But the Y.M. as far as it still exists as an idea, as a spiritual programme has far reaching goals, and uses, on the other hand, methods which entirely differ from the methods of the political parties. They have realized what one of our greatest philosophers said

Not around the inventors of new noises, but around the inventors of new values doth the world revolve: inaudibly it revolveth.

That means: that not elaborate programmes, may they be ever so commendable, but only a slow but efficient moral training of mind and souls can alter the faces of a nation; and this process cannot and will not occur in the forms of a

political uproar or some other "new noise" but only in the silent inaudible way in which the really great changes have always been performed in history.

That's why the genuine spirit of the Y. M. does not stand in the limelight of the day and you won't find hardly anything about it in the papers. Generations of silent self-sacrificing workers come up one after the other, they pass the Youth Organisations which every year receive fresh blood by them and thus renew themselves incessantly, and from the leagues they enter life to work in the service of their ideas. Their last aim is unknown to them. The next step is the rejuvenation of their own people. They try to re-open the ancient sources of true German life, to unseal the springs of life and joy which had been gradually closed up by the forces of materialistic civilisation.

Mankind is—perhaps—the ultimate goal. You often hear them discussing it. Service for Mankind be the noblest duty of man—undoubtedly. But for which aim and purpose can we serve mankind. Have we all the German, and the Indian, the Christian and Buddhist more together than our *primitive* needs and qualities? Or can we already say that we share our last and highest and most sublime ideals?

Pray, tell me my brethren: if the goal of mankind be still lacking, is there not also still lacking humanity itself?

The Y. M. has not given its answer to such question and to many others, but it may be praised for having put them clearly, for having refuted cheap answers in the usual phraseology which lack so often practical value.

Germany's spiritual life at the end of the last century has passed a bad stage of stagnation. The sudden, almost overwhelming process of her industrialisation had turned the best minds from the traditional, spiritual to what was considered practical tasks. The Y. M. was the revival of the neglected soul. How it arose, how it made its way, the details of its history and programme were the result of conditions which prevailed in a certain country at a certain moment. Neither they will re-occur in Germany nor can they be repeated elsewhere. But what it has shown to everybody is I think that:

Whenever a nation feels the spring of its strength slacking, whenever in times of stand-still and barrenness or influence of foreign civilisation the spirit of a people fails in renewing its forces as Nature renews the forces of the soil: the Youth of any country might see their hour, might enter the scene and in renewing themselves in body and spirit might give to the country the impetus which it needs. Thus our Youth in the last two decades has performed: a moral rejuvenation of the people, the return of the soul to its best traditions.

GENERAL SMUT ON UNIVERSAL PROBLEMS. *

● I have now finished my rapid and necessarily superficial survey of the more prominent recent tendencies in science and I proceed to summarise the results and draw my conclusions in so far as they bear on our world picture.

In the first place we have seen that in the ultimate physical analysis science reaches a microscopic world of scientific entities, very different in character and behaviour from the microscopic world of matter, space and time. The world of atoms, electrons, protons, radiations, and quanta, does not seem to be in space-time, or to conform to natural law in the ordinary sense. The behaviour of these entities cannot be understood without the most abstruse mathematics, nor, apparently without

resort to epistemological considerations. We seem to have passed beyond the definitely physical world into a twilight where prophysics and metaphysics meet, where space-time does not exist and where strictly casual law does not apply. From this uncertain nebulous underworld there seems to crystallise out, or literally to materialise, the microscopic world which is the proper sphere of sensuous observation and of natural laws. The prematerial entities or units condense and cohere into constellations which increase in size and structure until they reach microscopic stage of observation. As the microscopic entities emerge, the space-time field and appropriate natural laws (mostly of a statistical character) emerge *pari passu*. We seem to pass

from one level to another in the evolution of the universe, with different units, different behaviours and calling for different concepts and laws. Similarly, we rise to new levels as later on we pass from the physical to the biological level, and again from the latter to the level of conscious mind. But—and this is the significant fact—all these levels are genetically related and form an evolutionary series; and underlying the differences of the successive levels, there remains a fundamental unity of plan or organisation which binds them together as members of a genetic series, as a growing, evolving, creative universe.

In the second place, let us see how commonsense deals with this microscopic world. On this stage commonsense recognises three levels of matter, life and mind as together composing the world. But it places them so far apart and makes them so inherently different from each other, that relations between them appear unintelligible, if not impossible. The commonsense notions of matter, life and mind make any relations between them as well as the world which they form, an insoluble puzzle. The older science therefore attempted to reduce life substantially to terms of matter, and to put a question mark behind mind; and the result was a predominantly materialistic view of the world. The space-time relativity concept of the world has overcome difficulty by destroying the old concept of matter, and reducing it from a self-subsistent entity to a configuration of space-time—in other words, to a special organisation of the basic world-structure. If matter is essentially immaterial structure or organisation, it cannot fundamentally be so different from organism or life, which is best envisaged as a principle of organisation; nor from mind, which is an active organiser. Matter, life and mind thus translate roughly into organisation, organism, organiser. The all-or-none law of this quantum, which also applies to life and mind, is another indication that matter, life and mind may be but different stages or levels of the same activity in the world—which I have associated with the pervading feature of whole making. Materialism has thus gone by the board, and the unintelligible trinity of commonsense (matter, life, mind) has been transformed and put on the way to a new monism.

In the third place, the iron determination of the older science, so contrary to direct human experience, so destructive of the free activity of life and mind, as well as subversive of the moral responsibility of the individual, has also been materially recast. It was due to the Newtonian causal scheme which, as I have indicated, has been profoundly shaken by recent developments. Relativity reduces substance configuration or patterns, while quantum physics, give definite indications in determinism in nature. In any case, life through the ages shows clearly a creative advance to ever more complex

organisation, and even higher qualities, while mind is responsible for the creation of a whole realm of values. We are thus justified in stressing, along with natural necessity, an increasing measure of freedom and creativeness in the world. Sufficient at least to account for organic evolution and for appearance of moral law and endeavour. This liberation of life and spirit from the iron rule of necessity is one of the greatest gains from the recent scientific advances. Nature is not a closed physical circle, but has left the door open to the emergence of life and mind and the development of the human personality. It has, in its open flexible physical patterns, laid the foundation and established the environment for the coming of life and mind. The view, to which Huxley once gave such eloquent and poignant expression, on a dualism implanted in the heart of nature of a deadly struggle between cosmic law and moral law, is no longer justified by the subsequent advances of science.

But in the fourth place, another dualism on a wider reach has appeared, which makes the universe itself appear to be a house divided against itself. For while the stream of physical tendency throughout the universe is on the whole downward, the organic movement, on this planet at least, is upward, and life structures are on the whole becoming more complex throughout the course of organic evolution. From the point of view of physics, life and mind are this singular and exceptional phenomena, not in line with the movement of the universe as a whole. Recent astronomical theory has come to strengthen this view of life as an exceptional feature off the main track of the universe. For the origin of our planetary system is attributed to an unusual accident, and planets such as ours with a favourable environment for life are taken to be rare in the universe. Perhaps we may even say that at the present epoch, there is no other globe where life is at the level manifested on the earth. Our origin is thus accidental, our position is exceptional, and our fate is sealed, with the inevitable running down of the solar system. Life and mind, instead of being the natural flowering of the universe, are thus reduced to a very casual and inferior status in the cosmic order. A new meaning and a far deeper poignancy are given to Shakespeare's immortal line:

"We are such stuff

As dreams are made of; and our little life
Is rounded with a sleep."

According to astronomy, life is indeed a lonely and pathetic thing in this physical universe—a transient and embarrassed phantom in an alien, if not hostile, universe.

Such are some of the depressing conclusions from recent astronomical theory. But in some respects they have already been discounted in the foregoing. For even if life be merely a terrestrial phenomenon,

it is by no means in an alien environment if, as we have seen reason to think, this is an essential organic universe. In its organic aspects the universe is on the way to life and mind, even if the goal has been actually reached at only one insignificant point in the universe. The potencies of the universe are fundamentally of the same order as its actualities. The universe might say in the words of Rabbi Ben Ezra :

“ All I could never be
All man ignored in me
This I was worth to God ”

Then again, it is possible that the physical configurations of the universe are permeated with other forms of life and of spirit, of which we have no experience or conception; forms of life which are not like ours, of the hydrocarbon type, but are matched to the physical conditions which exist in other parts of the universe. In any case, the very possibility of science depends on an intimate relation between the mind and the physical universe. Only thus can the concepts of mind come to be a measure for the facts of the universe, and the laws of nature come to be revealed and interpreted by nature's own organ of the human mind. Besides science, we have other forms of this inner relation between the mind and the universe, such as poetry, music, art and religion. The human spirit is not a pathetic wandering phantom of the universe, but meets with spiritual hospitality and response everywhere. Our deepest thoughts and emotions and endeavours are but responses to stimuli, which come to us, not from an alien but from an essentially friendly and kindred universe. So far from the cosmic status of life and mind being degraded by the newer astronomy and physics, I would suggest an alternative interpretation of the facts, more in accord with the trend of evolutionary science. We have seen a microscopic universe born or revealed to consciousness out of a prior microscopic order of a very different character. Are we not, in the emergence of life and mind, witnessing the birth or revelation of a new world out of the microscopic physical universe? I suggest that at the present epoch of the cosmic process we are the spectators of what is perhaps the grandest event in the immeasurable history of our universe and that we must interpret the present phase of the universe as a mother and child universe, still joined together by a placenta, which science in its divorce from philosophy, has hitherto failed to unravel.

Piecing together these clues and conclusions, we arrive at a world picture fuller of mystery than ever. In a way it is closer to commonsense and kinder to human nature than was the science of the nineteenth century. Materialism has practically disappeared, and the despotic rule of necessity has been greatly relaxed. In ever varying degree the universe is organic and holistic through and through. Not only organic concepts, but also and even more so,

psychological concepts are becoming necessary to elucidate the facts of science. And while the purely human concepts such as emotion and value, purpose and will, do not apply in the natural sciences, they retain their unimpaired force in the human sciences. The ancient spiritual goods and heirlooms of our race, need not be ruthlessly scrapped. The great values and ideals retain their unfading glory and derive new interest and force from a cosmic setting. But in other respects it is a strange new universe, impalpable, immaterial, consisting not of material or stuff, but of organisation, of patterns or wholes, which are unceasingly being woven to more complex or to simpler designs. In the large, it appears to be a decaying, simplifying universe, which attained to its perfection or organisation in the far distant past and is now regressing to simpler forms—perhaps for good, perhaps only to restart another cycle of organisation. But inside this cosmic process of decline we notice a smaller but far more significant movement—a streaming protoplasmic tendency; and embryonic infant world emerging, throbbing with passionate life and striving towards national and spiritual self-realisation. We see the mysterious creative rise of the higher out of the lower the more from the less, the picture within its frame-work, the spiritual kernel inside the phenomenal integuments of the universe. Instead of the animistic or the mechanistic, or the mathematical universe, we see the genetic, organic, holistic universe, in which the decline of the earlier physical patterns provides the opportunity for the emergence of the more advanced vital and rational patterns.

In this holistic universe man is in very truth the offspring of the stars. The world consists not only of electrons and radiations but also of souls and aspirations. Beauty and holiness are as much aspects of nature as energy and entropy. Thus “in eternal lines to time it grows,” an adequate world view would find them all in their proper context in the frame-work of the whole. And evolution is perhaps the only way of approach to the framing of a consistent world-picture, which would do justice to the immensity, the profundity and the unutterable mystery of the universe.

Such in vague outline is the world-picture to which science seems to me to be pointing. We may not all agree with my rendering of it which indeed does not claim to be more than a mere sketch and even if it were generally accepted, we have still to bear in mind that the world picture of to-morrow will in all probability be very different from any which could be sketched to-day.

* Conclusion of Presidential Address to the British Association.

KING MAHA-KAPPINA & HIS QUEEN.

By Miss. L. D. Jayasundara
Will appear in our Next Issue.

GLEANINGS.

Christianity in Villages.

Mrs. A. C. Houlder, who gave an account of the work among the Sinhalese at a missionary rally said "that there were over fourteen thousand villages in Ceylon and in nearly ten thousand villages there was not one Christian.

"In the Kurunegala district there were three thousand villages and two thousand of them had no Christians. Of the thousand villages in the Kandy district in only three hundred were there one or more Christians. The districts, with which they were concerned most at the moment, Mrs. Houlder said, were Kurunegala and Kandy. She went on to give details of the work being done in one of the villages in the Kurunegala district and stressed the need for more and better trained workers, and for funds. She appealed to parents to spare their children for work in the mission field as their life's work."—*Ceylon Daily News*

The Chinese Floods

The magnitude of the flood disaster in China has assumed still greater proportions as fresh news comes to hand. An official statement issued at Nanking on September 14 gave the total number of flood victims throughout the country as 80,000,000. Presumably this figure includes the homeless and destitute, as well as the dead. The enormous extent of the inundation was due to the overflowing of two great rivers, the Yangtze and the Hwangho. On the Yangtze there was one vast sheet of water, about 150 miles long and in places 20 miles broad from Shasi (some 800 miles from the river's mouth) to Hankow down-stream to Kiukiang. Whole districts were suddenly wiped out by the bursting of dykes, and there were reports of 5000 people being drowned in one area and 7000 in another. It has been conjectured (according to recent accounts that eventually the total number of the drowned will exceed a million; while an even greater multitude will have perished from starvation and disease.

—*The Illustrated London News*.

Buddhism and Science.

There are many Buddhists who believe Buddhism could be proved by the results of modern science, and who are, therefore, anxious to show the parallels between science and Buddhism. I do not believe that this method brings much profit to the Dhamma. Science is changing every day and what we believed as true some hundred years ago is thrown overboard today. And the scientific truths of today will perhaps be subject to ridicule some hundred years hence. Therefore I would regard it as of more consequence from the standpoint of a Buddhist if he would say certain facts of science could be proved by Buddhism than vice versa, because the Buddha Dhamma does not depend on the appreciation of science. Brahmachari Govinda in *The Maha Bodhi*.

Afghanistan and Christian Missions.

Afghanistan is probably the only country in the world where the establishment of Christian Missions has not been permitted. This independent state in Central Asia has a population of about 10,000,000 and is the stronghold of Mahomedanism, the only religion which has been almost entirely untouched by Christianity.

There is no record of a Catholic priest visiting Afghanistan in recent times. The late Archbishop Aelen and Fr. Raatger of the Mill Hill Society, a missionary of the Nellore diocese now in Holland, had gone to Afghanistan as military chaplains to the British forces under the command of Lord Roberts and Sir Donald Stewart in the second Afghan War (1878-1880). But no priest seems to have gone there in his private capacity till now. The honour for a Catholic priest finding entrance into Afghanistan in modern times belongs to the Rev. George J Blatter of the Archdiocese of Chicago. It was a remarkable achievement for an old man of 70, considering the great obstacles he had to contend with in entering a country so notoriously conservative and so suspicious of all foreigners. After 18 months' ceaseless endeavours, he obtained a passport from the Afghan embassy in Rome not so much as a Catholic priest but as an author and publisher of a number of books of travel, philosophy, ethics, two epic poems and a translator of the great Spanish classic "Ciudad," the City of God, which he esteems as one of the most remarkable books in any language of the world. He arrived in Kabul on July 28, 1930, and left on October 12 owing to a severe attack of illness.

After his recovery he fruitlessly endeavoured to return to Kabul but was not allowed to do so. He wrote to the King of Afghanistan and the Foreign Minister in Kabul requesting permission to return to the country but was not favoured with a reply. He also pointed out the need of a Catholic priest in Kabul to minister to the spiritual needs of the Catholic Europeans resident there as well as Catholic Indians who had gone thither in the pursuit of their profession. Fr. Blatter promised to abide by the laws of the country and not to interfere in any way with State affairs, either domestic or foreign. He further undertook to carry on his priestly duties without noise or publicity and without any effort at the proselytism of the Moslem population. His petition to be allowed to stay for a short time and to permit another priest to succeed him when he leaves was not even acknowledged. *Catholic Leader*. (*Indian Social Reformer*)

WISDOM OF LANKA
LECTURES.

Mr. L. H. Mettananda, B. A., (Teachers' Diploma) will deliver the first lecture in the series on Thursday the 12th inst.

SUBJECT:—

Education in Ancient Ceylon.

BUDDHA AND CONVERSION.

The fortnightly class of the Buddha Society, Bombay was held as usual at Dr. Nair's Building on Sunday last. After the recitation of the *panchasila* or the five vows of Buddhism, Mr. K. Natarajan addressed the members. He said that strenuous endeavours were being made by means of the League of Nations, the Hague Court and so on to establish harmonious relations between different nations and races in political and economic matters. But unless similar endeavours were made in the religious sphere, he thought the peace of the world could not be secured permanently. This was a world problem but it had a special and immediate importance for India. The immemorial Indian policy in respect of religion has been one of absolute equality. The illustrious Buddhist Emperor Asoka incorporated this into Indian polity and civilisation for all time. The great Moghul Emperor, Akbar, followed in the footsteps of Asoka. The principle had taken such a strong hold of the Indian religious mind that the nineteenth century reformer, Raja Ram Mohan Roy, inserted in the Trust Deed of the first Brahma Samaj—since repeated in the Trust Deeds of all Brahma Samajas throughout the country—that in the services held in them no religion and no object or person held in reverence by any sect should be spoken of in slighting or disparaging terms. Mr. Natarajan pointed out the distinction between the principle of "religious neutrality" followed by the British Government in India and adopted by the National Congress and that of religious equality which was adopted by Asoka and Akbar. He referred to the welcome and privileges extended by Hindu kings to Jews, Syrian Christians, and Parsees, and contrasted it with the treatment accorded to Jews in Europe. Referring to Buddha's attitude, Mr. Natarajan said that although as a reformer the Sakyamuni criticised and condemned the corruptions of the Hindu system, he never resorted to the method of proselytisation. He was not concerned with the formation of a new

community but with the regeneration of the individual. Men and women of all castes and trades were admitted to the Sangha if they were found capable of observing its strict discipline. The Buddhist monks and nuns were not engaged in making converts. The Archpriest Sergius Ichetverikoff in the course of an interesting article in the June number of the *Christa Seva Sangha Review*, says:—"Russian monasticism differs from that of Rome in that it has never set itself to practical church problems, has never been a united externally organised power, has never given origin to congregations and orders. Russian monasteries have never carried on propaganda, have never sought for proselytes. And only to those who of their own accord were seeking for the salvation of their soul did they indicate and suggest a way of salvation." This, the speaker said, was also applicable to Buddhist monasticism which was probably the pattern on which early Christianity shaped its own. This was very different from the Christian Missionary organizations which were modelled on the lines of the Civil Service with salaries, allowances, leave and furlough, pensions and so on, and their soul purpose is to baptise as many Hindus as possible every year. Mr. Natarajan said that this was as much opposed to Buddha's ideas as to Jesus Christ's, between whom there was a close parallel in many matters. The main difference was that while Jesus in the early part of his ministry performed miracles, Buddha throughout set his face strongly against them. Mr. Natarajan concluded by saying that, in his opinion, the foreign *Christian Missions as at present conducted, were incompatible with the policy of equality of religions and a State which adopted this policy could not permit them.* He quoted a passage from one of his articles in the *Reformer* in which it was urged that the Sovereign should in his Coronation oath pledge himself to give equal protection to all religions. Dr. Nair and Messrs K. A. Padhye, Muchchala and Suntoke expressed their agreement with Mr. Natarajan.

LETTERS TO THE EDITOR.

"Jayamangala Gathas and Champagne."

The Editor, the "Buddhist."

Dear Sir,

It is gratifying to note that there is at the present day a tendency to adopt national and religious customs in respect of social events among the Buddhists. But at the same time it is a deplorable fact that in the midst of these observances, customs, not only alien but also objectionable from a religious point of view, are being followed with impunity. I refer in particular to the serving of intoxicating liquors at Buddhist functions.

It may be excusable in the case of a non-Buddhist who is not bound to abstain from taking or giving "drinks"; but what justification is there in the case of a Buddhist? It is looked upon by some as a fashion to have champagne at a wedding—a fashion that tramples down what you hold sacred. Is it not an insult to the great Master and to his Teachings whose blessings they seek at their nuptials? Their praises are sung, "Jayamangala Gathas" are chanted and as a "fitting finale" to the rejoicings, champagne is drunk. What good effect will all these religious observances have when they are

marred by a wanton disregard of and utter disrespect to the religion which they hold so dear? Would it not be better for them to disown, at least for that day, that they are Buddhists, remove from their ceremonies every semblance of religion and then consume cases of champagne. The offence will not appear to be so great then.

There was a time when the Buddhist leaders resolved to boycott the functions of Buddhists where liquor was served. To-day, what do we see? Not only do they attend such functions but also take a prominent part in them.

These things should not be allowed to pass unnoticed and it is hoped that you would use your influence to create a public opinion against such objectionable practices so that the sorry spectacle of a Buddhist wedding with "Jayamangala Gathas and Champagne" may be a thing of the past.

Thanking you for the space,

Yours faithfully,

V. S. NANAYAKKARA.

Colombo,

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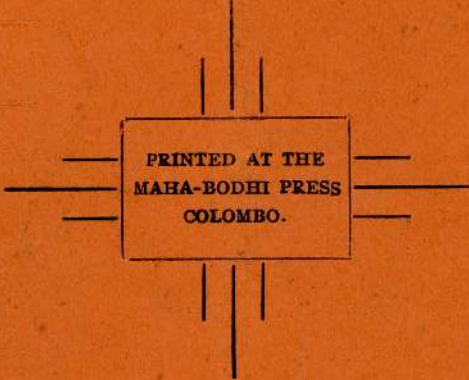
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