



THE BUDDHIST

THE ORGAN OF THE

Young Men's Buddhist Association

Vol. IV. (New Series)

AUGUST

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1933

No. 4

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“Sila Paññanato Jayam”

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NOTES AND COMMENTS

Indian Buddhists Our esteemed friend Pandit Sheo Narain in his article on the future of the Mahabodhi Society points out the necessity of introducing legislation governing marriages, inheritance, and alienation of properties etc. of the Indian Buddhists. Panditji has shown reasons for introducing new laws with the skill of a lawyer, and he is serious about it. We need hardly say that we entirely agree with him. On a previous occasion we editorially said : “.....there are certain civil disabilities in the way of Buddhists in India. Hypocrisy of Buddhists being joined in matrimony according to Hindu law and customs should be stopped. Such disabilities will materially hinder the progress of Buddhism in that country.” We have seen reports that hundreds of families have embraced Buddhism during the last few years. But no steps have yet been taken to improve their social status by introducing new laws. It is in the interest of Buddhist propaganda that we should see that new converts to Buddhism are not made to feel they are alone. We hope that the Mahabodhi Society of India will lose no time in appointing a competent committee of Burmese and Indian Buddhists to go into this matter and introduce necessary laws.

Mantivu Vihara Fund We have published elsewhere a list of subscriptions towards the above mentioned fund. It will be seen that there is only about Rs. 800/- more to be collected. This is not a sum which will drain the resources of rich people even if they are adversely effected by the depression. Will not our friends make it a point to contribute their share and make it possible for the Y. M. B. A. to start building operations within this year.

* * *

Our Next Issue We have pleasure to announce that the next issue of *The Buddhist* will be dedicated to the Washington Convention of the Banner of Peace which will be held on November 17. This Convention will further discuss the Roerich Pact for the preservation of treasures of art and sciences. This number will include among other articles certain contributions from well-known leaders of culture and a three coloured portrait of Prof. Roerich the great founder of the Banner of Peace.

ANICCAVATA SANKHARA

Mudaliyar K. Y. Atukorala

Late Secretary, Ceylon Savings Bank
and
The Buddhist Theosophical Society

Died 5th July 1933

IS KILLING JUSTIFIED UNDER ANY CIRCUMSTANCES? •

By Ariya-Dhamma

This is a question that seems to perturb some good people nowadays. I say *nowadays*, because I have not come across, either in text or commentary, a single instance of such a difficulty presenting itself to the ancients. This dilemma has escaped the critical ingenuity of even King Milinda. Jātaka tales, if I am not mistaken, do not mention a single instance of 'justifiable' killing.

The Old Testament commandment "thou shalt not kill" is absolute, so far as the words go. But theologians and commentators have glossed it by limiting the injunction to human beings. Nay, they have gone a step further and justified killing of even human beings in the name of religion, in warfare and in self-defence thus reducing the commandment to an absurd nullity.

Fortunately no such calamity befell the first and foremost precept of Buddhism. But it is painful to meet with recent attempts by well-meaning friends to fritter away the rigour of the precept in order to seek a loop hole of escape. Surely the Great Lord of compassion and His holy disciples must have come across innumerable snakes and persons suffering from incurable diseases, nay even vermin—a very common nuisance in India—and animals 'writhing in an agony of pain'. But there is not a single instance of their breaking the first precept, or sanctioning its breach even by lay-men. On the contrary, Anguttara Nikāya gives an instance of a Bhikkhu who was bitten by a cobra and died. The fact was brought to the notice of the Master, and if the reasoning of our modern critics is sound, the Lord of compassion should have at once ordered His saintly disciples, who had laid aside cudgel and sword for all time, to resume

them and massacre all the snakes of snake infested Jambudipa, out of abundant compassion for probable victims. The Buddha and His holy disciples were too 'cruel' not to do such a silly thing! Instead of destroying snakes the Master enjoined His followers to extend *Metta* to all the various species of snakes as the only panacea for escape from snake-bites. That was the true *mantra*. The Master further explained that that unfortunate Bhikkhu would never have died of snake-bite, had he only carried out that precaution. If our modern critics are right the Master missed a grand opportunity to revise and amend the first precept, to bring it into line with the advanced ethics of this Twentieth Century. A thousand pities indeed!

Pious Buddhists of later days did not depart from the utmost rigour of the precept. History records of King Buddhadasa of Ceylon who instead of killing all the snakes of his realm actually performed a surgical operation on a snake and saved its life. What a 'cruel' man that humane king was! That cobra, due to that Buddhist king's "mistaken" notions of charity, may have stung and killed a number of human beings. Instead of curing the cobra a modern 'advanced' Buddhist would have scotched the poor thing out of sheer *Karunā*! *Quot homines* etc! Verily there must be some huge fallacy in our modern manner of reasoning!

No doubt the Master has allowed His followers, nay all persons whatsoever, absolute liberty of thought, speech and action. They are free to exercise their reason with regard to all teachings and reject what is false and wrong and hold fast that which is good and true. But our reasoning faculty at its best is

but a poor thing, a feeble crutch only. Reason is not man's highest faculty. That is why the Dhamma is said to be *atakkāvacara*—not to be reached by logic alone. In our vehemence of logical reasoning we are apt to throw the baby away with the bath. Let us beware of it.

Once a Christian friend put me a poser. 'Suppose,' he said, 'a cobra is going to bite a man. What would you as a Buddhist do? Will you not pick up a stick and kill the cobra and thus save the man?' 'Who made thee judge over life and death?' I rejoined, and added, 'Certainly not, I shall do nothing of the kind. I will certainly try my best to prevent the cobra from biting the man. There my duty ends. I am absolutely certain of one thing; the Lord Buddha and His holy Arhats would under similar circumstances have behaved in the same manner.' My friend was non-plussed. To relieve his confusion I further added: 'That person though born as a man in this life may in the scale of spiritual evolution be very much below that snake, who born as a man in the very next life may in all possibility become an Arhat, whereas that man may die and be reborn in hell.' Such is the diverse complexity of Karma. Am I the Lord of Karma, and have I mastered the manifold mysteries and abstruse workings of that law, that I shall take upon myself the tremendous responsibility of interfering with its operation, especially when I can never be sure? No, certainly not. I had rather doubt the infallibility of our modern critics than take such a great risk. There is that margin of hope still left to us.

Let us consider the psychological aspect of the question. It is inconceivable that a victim, animal or man, will not harbour a feeling of ill-will (*dosa*) as the dying-thought towards the murderer. Even the suicide in his last moment of agony will have a feeling of anger towards himself for doing such a dastardly act. So any one dying a violent death by reason of his last evil Karma will be born in an acuter form of torture than the incurable disease from which he escapes. Thus in his folly the charitably disposed person will be causing a greater calamity by his mistaken zeal.

The final conclusion to which we will be driven is this. Close down all our homes for incurables, and asylums for the aged and the insane and let all 'benevolent' Buddhists in the name of *Mettā*, *Karunā*, and *Muditā* arm themselves with deadly weapons and make a holocaust of snakes, tigers, lions, vermin, incurables and all those who are suffering any agony. And those Buddhists who have developed *iddhi*-power might with great advantage extend the operation to the regions of woe like the *Nirayas*, for it is more down there than elsewhere, that such '*Metta*' can render its best service.

No, sir, let us rather conclude that there is a huge flaw in the reasoning of modern critics and exclaim; "There are more things in heaven and earth than are dreamt of in your philosophy!"

FUTURE OF THE MAHA-BODHI SOCIETY

• By Rai Bahadur Pandit Sheo Narain, Advocate

1. The Mahabodhi Society manages several institutions in India and Ceylon, which were entrusted to a body of trustees appointed by the late lamented Rev: Sri Devamitta Dharmapala under a formal trust deed. This society has in its management under the said Trust Deed, one Vihara at Calcutta, one Vihara, a school, and a library at Sarnath. Brahmachari Devapriya Walisinha is the

life secretary of the society. Before the ordination of Rev: Dharmapala, the trustees, who all reside at Colombo, began to take the work in their hands both in Colombo and India under his guidance. But after his ordination he withdrew his counsel and guidance with the result that the entire work of management of Buddhist institutions fell on the shoulders of Mr. Devapriya. This little man possesses wonderful capacity for work, he performs all the onerous work single-handed in spite of his indifferent health and a bad eye.

2. It is to be noted that as long as Mrs. Foster was alive, there was no anxiety about the finances of the Society. She always extended her helping hand. Her death has now deprived the Society of monetary help in future. Mrs. Senda, a Swedish Buddhist lady residing at Benares, also used to help the Society in various ways, but unluckily some difference arose between her and Rev: Dharmapala and the most cordial relations between them were sundered. It is further to be observed that the universal depression all over the world has affected the revenues of the Society materially. Consequently many a project at Sarnath had to be abandoned for lack of funds. The expenses of educating and supporting eleven Samaneras, (four of whom were permanently sent to Buddhagaya by Rev: Dharmapala in his life time) and the expenses of the staff and establishment at Sarnath are being met with difficulty; the stress is being keenly felt to make both ends meet.

3. The society possesses in proprietary interest only one house at Calcutta which fetches a modest sum as rent. All expenses are met from the Society's property in Ceylon. Usually a fixed sum is regularly remitted monthly by the

trustees for expenses in India. (There are certain other investments in India, which we understand do not bring as much income now as they did before-Eds.)

4. It may be mentioned that no subscriptions are now received from Burma. No outside Buddhist country gives a penny as a contribution. Of course Indians care little or nothing to help the revival of Buddhism in India although there is a great deal of lip homage and ostentatious pride in Buddha as the brightest jewel that India has produced; yet the strings of the purse are very scrupulously tied up. The result is that all expenditure in India is borne by the Ceylon section of the Society.

5. Unlike other religious propagandists, the Society has no preachers paid or unpaid; *Samaneras* are not yet in a position to go out as preachers, majority of them is taught Pali, Hindi, Bengali and a couple of them Urdu. They are at present not strong enough in the knowledge of Indian vernaculars to address audiences. All that the society does, in the circumstances, is to issue a journal from Calcutta for the propagation of Buddhism or to sell small tracts in Hindi and Urdu at a book stall at the gate of the Mulagandhakuti Vihara, in addition to selling some books on Buddhism as agents of publishers.

6. Reverend Dharmapala possessed a unique personality. He commanded universal esteem and respect, and whenever he appealed for pecuniary help he could secure some donations. With his demise, which was indeed a calamity to the Buddhist cause, that source of income has also vanished.

7. Thus, the Society is poorer in finances, has no preachers, has no helpers in propaganda work, has no assistant for Mr. Devapriya. This is a gloomy aspect

of affairs. Buddhists in India, the number being unfortunately negligible, entertains a pious wish that some day Harijans, (the name given by Gandhiji to untouchables) will join the fold of Buddhism when disgusted with small mercies shown to them by the orthodox Hindu population in India. Christians and Mohammedans look forward to them as prospective converts. Who knows what turn matters may take?

8. In these unfavourable circumstances, occasioned by causes beyond control, what is required is the following:—

(1) Sinhalese should awake to the precarious condition of the Society as described above, and rise to the occasion. Dharmapala Memorial Fund should be started to supplement the income derivable from the Society's properties. To Sinhalese is due what is done at Sarnath and Calcutta and all hopes are centered round their endeavours.

(2) Burmese should be induced to merge their temples and Dharmasalas in India with the Mahabodhi Society's institutions, extend help, monetary and personal, by adding to the establishment some educated Burmese Bhikkhus and instead of petty jealousies or rivalry they should co-operate as one united body. Burmese are well known for generosity and liberality in the matter of donations for religion. They have to be assured that success depends on the various sections belonging to the Buddhist school of thought now sinking their difference in the noble cause of Buddhism. It was painful to me to see that one or two of the Bhikkhus at Sarnath had to leave the precincts of Sarnath as belonging to a different sect at the ordination of Rev: Dharmapala. I know personally that he had a Scheme in view to unite all sects of Bhikkhus, but his death prevented the

accomplishment of his intense desire on this score. His wish must now be carried out by his successors. We must realise how Christians and Mohammedans; Hindus and Jains of different sects unite, co-work and co-operate in the common cause of the spread of their respective religions.

(3) We should write articles and issue small tracts requesting Hindus to place the images of Buddha in their temples alongside their *avatars* Rama and Krishna if they sincerely believe Buddha to be the ninth *avatar* of Vishnu.

(4) We should engage paid preachers out of the Hindu population who may go round in India just like Christian and Mohammedan paid preachers. I am inclined to think that some Hindus who have a genuine admiration for Buddha, (and there are some who have it) will be forth-coming, if remuneration is offered. They may not be required after *Samane-ras* undergoing education are fit to act as preachers.

(5) We must find funds, however difficult it may be, to build a set of rooms for pilgrims at Sarnath. We have at present only two buildings there, one a small cottage built by His Excellency the Viceroy's cook Mr. Barua, this is meant for his personal use when he retires and settles down in it. It is sometimes utilised for the stay of respectable pilgrims. The other building consists of two rooms which are built by the present writer. I go there in winter and stay in them for some months. Being full of furniture and tents etc., the rooms can scarcely be lent to pilgrims. I have seen with my own eyes pilgrims suffer great discomforts for lack of accommodation. A shed or a set of rooms for pilgrims is urgently required.

(6) The present writer is not aware what is the amount of the expenses of

the maintenance of the London Buddhist Mission. If possible it should be reduced to a minimum. The mission there is no doubt one of the glorious achievements of the late Rev: Dharmapala, (may his memory be ever green) but we are hard pressed for money in India

(7) The present writer contributed an article to the Mahabodhi Journal in 1929, in which he suggested that until and unless Buddhist law is enacted by the Legislature in India, there is no chance for the revival of Buddhism in India. How can we expect Hindus, Mohammeds, Sikhs, Jains and Christians to embrace Buddhism unless they are assured that they have laws of their own pertaining to marriage, divorce, inheritance, *stridhana*, power of alienation of property etc. This difficulty is little realized, only a lawyer can recognise the serious disabilities in the way of future converts. Take for instance an Indian Christian abjures Christianity, adopts Buddhism,

and is desirous of marrying. What law will govern him in India? Assuming Buddhist ceremony of marriage is performed, will the offspring of such a marriage be legitimate? Obviously his case would no longer be governed by Christian law nor of course by Hindu or Mohammedan law. It is possible, like Chittagonian Buddhists, that Hindu law may be applied when the parties to a marriage are Hindu converts but the same rule will not apply to converts from other religions. We have no Indian Buddhist members in the Imperial Legislature. The task of the introduction of a bill to legislate the civil rights of the Buddhists in India must *ex necessitu* fall to the lot of the Burmese members of the Legislative Assembly. This matter is least appreciated by the propagandists of revival of the banished Buddhism, but it is of the most essential importance.

Dalhousie,
26 June 1933.

QUO VADIS?

By Mrs. V. Vitharne

" We are the voices of the
wandering wind,
Which mourn for rest and
rest can never find ;
Lo ! as the wind is, so is mortal life,
A moan, a sigh, a sob,
a storm, a strife.

Wherefore and whence we
are ye cannot know,
Nor where life springs, nor
whither life doth go.

We are as ye are, ghosts from
the inane,
What pleasure have we of our
changeable pain? "

Wanderers on the Ocean of Sansāra, we are struggling against the waves that almost engulf us—the waves of Hatred,

Desire and Ignorance. We are all surrounded by these in greater or less degree, and according to the stage of evolution we have reached, we realise or not the spiritual darkness in which we live.

Sorrow is the heritage of all beings. There is not one who escapes it, for however favoured a being may be by a past good Kamma, there is no reprieve from old age, disease and death. These will inevitably claim him for their own. So man fearing Unknown and fervently searching for a refuge, a place of eternal peace and happiness, has found diverse types of religion, from the worship of nature and human sacrifice, to observances of a higher spiritual order,

is so far beyond the range of their intellect that they return home as ignorant as when they left it earlier in the day; except perhaps for the faint recollection of a story that they heard at the tag-end of the sermon. I say "faint recollection" advisedly, for, they are rendered so tired and sleepy by listening to high-brow language, that by the time something actually intelligible is mentioned, they hear it as in a dream. This is generally the case in the villages and the provincial towns where the Bhikkhus do not try to gauge the intellectual capacity of their audiences, I shall quote as an illustration a personal experience which occurred not so very long ago.

It was Wesak night, and at a small vihara in one of our towns, there were assembled some forty to fifty people to hear a Bhikkhu preach—a Bhikkhu known in that district to be well versed in the Dhamma. The majority of those who were there had taken the Atthanga Sīla, but on studying their faces for a moment and hearing stray bits of their conversation, one could easily guess that they did not quite understand the meaning of the vows which they had taken that day. The sermon was to last till dawn, and some of them had brought their mats and pillows to help them through the weary night! But, in spite of their preparations, the Bhikkhu might as well have preached in Greek! For well over an hour he chanted Pali stanzas

while the audience yawned and nodded. I cannot say how many remained to hear that sermon to the end, for I was not there myself.

It is no wonder then that the mass of the people continue to remain ignorant, and are so blinded by lust and hatred, that day by day our beautiful Lanka, a home befitting devas, is getting steeped in blood, our lovely towns—the pride of a nation—are reeking of filth and squalor, while the people themselves naturally so kind and so generous that they would part with the last grain to help a brother, are ready with abuse and the knife on the slightest provocation.

Yet this need not be if the Bhikkhus would understand the people and try to give them a real knowledge of the Dhamma—the knowledge that purification of one's thoughts is the most essential thing in life. Preaching in Sinhalese that is unintelligible to the ordinary man is a mere waste of time and breath. Sermons, of the type one hears in Colombo is what the entire country needs. They cannot fail to raise the moral standard of those who hear them. The desired result will eventually follow.

Will not our other Bhikkhus too come down from the heights and speak to us in our homespun? Can they not in this medium teach us something of the wonderful ethical doctrine that the Buddha left us as a heritage?

A HISTORICAL SURVEY OF KOTAHENA RIOTS

By J. A. Will Perera

(Continued from Last Issue.)

Major Tranchell on his return from circuit asked the Supdt. of Police, Western Province to "ascertain personally what grounds the Roman Catholic priests have for apprehending the Bud-

dhists will interfere with the intended processions."

A. S. P. Holland visited St. Lucia's that evening and after enquiry reported to his chief that "the Rev: Fathers have

no definite information of any intention on the part of the Buddhists to disturb the Catholic processions," and that Father Massilamany's letter "was written upon rumour". Mr. Holland reported having seen a perahera that evening at 6.30 p. m. without a license.

The Anglican Bishop, Dr. R. S. Copleston also wanted to be in the picture. This prompted him to write a private letter to the Inspector General on the 22nd March in order to secure "special attention for the interests of the congregation of St. James's Church, Kotahena, who are sadly annoyed and interrupted by the "noises connected with the Buddhist temple in Kotahena, and, as I understand are likely, unless strong restrictions are placed on the tom-toms, etc, to be still more seriously annoyed tomorrow (Good Friday) and on Easter Day." Dr. Copleston owing to these reasons asked for Police protection for his flock up to noon on Easter Day. The Inspector General in reply informed the Anglican Bishop that there would be no annoyance as no procession will be held. On the other hand a Roman Catholic procession would go round the cathedral between 4 and 7 p. m. He also apprised Dr. Copleston of the fact that the Buddhists had abandoned their perahera on Good Friday which was also Full Moon Day, "a great day with them". In consideration of this gracious act, Major Tranchell said he gave the Buddhists permission to conduct a procession between 1.30 and 4 p. m on Easter Sunday, to which arrangement he had obtained the consent of the Roman Catholic Bishop. In conclusion the I. G. Police stated that the Force would take all precautions to prevent collisions.

It is not known whether the Anglican and Roman Catholic authorities acted in

unison, as both parties disliked Migettuwatte Thera. It may be that they acted independently without each knowing that the other had also represented against the Buddhists. Dr. Copleston, as is known, openly wrote disparagingly of Migettuwatte, his funeral, and of Dipaduttama Temple, in his work on Buddhism. Nevertheless, it was a curious coincidence that the Anglican Bishop sided his Roman brother at this "great crisis".

FATHER FERNANDO REPRESENTS.

Yet another Catholic padre wrote to the Police. This was the Rev. Father D. G. Fernando, Missionary Apostolic of St. Lucia's. His letter was addressed to Mr. Holland, Asst. Supdt. of Police on the 22nd March from the Cathedral. He notified that the Catholic procession would start at about 4 p. m. and close at about 7 p. m. the route being Wall Street and St. Lucia's street, and took pains to mention that the Buddhist temple would be avoided. He then referred to the Palm Sunday obstruction by the Catholics as if it had not occurred, but that a row would have taken place because the Buddhists carried a figure "in long robe in the attitude of carrying a cross, though there was no cross". He pointed out that the Buddhists had no right to provoke the Catholics thus. If further provocation was offered said Father Fernando no one knew "where and when a row may take place."

Now, it is clear that this clergyman saw offence where none was intended, and he too evidently relied on magnified stories conveyed to him by the more ignorant classes of his flock. No efforts appear to have been made by either Father Massilamany or Father Fernando to verify these rumours which reached their ears. Any falsehood told them was

accepted as gospel truth and conveyed to the Police, who found all these rumours to be utterly false. It was fortunate that the A. S. P. who inspected the Easter perahera was a Roman Catholic and he found that the information given him by his co-religionists was thoroughly unreliable.

POLICE INDISCRETION & INDECISION.

At first the Inspector General directed the Supdt: to prevent parties colliding and was of opinion that the Buddhists should forego any peraheras on those days "if it was customary to hold Catholic processions". He wrote later the same day as follows:—"On second thoughts, I think, we had better not allow any Buddhist processions on Palm Sunday, Good Friday or Easter Day." In the meantime the Buddhists had applied to Capt: Hansard for a license which was granted by him to James Mirando on 16th March for a perahera on Palm Sunday with tom-toms from Third Division, Maradana to Kotahena. It so happened that the Catholic application of 7th March was not granted, but the Buddhist request tendered later was successful.

The Buddhists had previous to Palm Sunday made an application for a perahera permit on the 23rd (Good Friday as well as Full Moon Day); but the I. G. Police explained to them that "out of respect to Catholic feeling" it could not be allowed. They consented to postpone it for Saturday but met with a refusal on the same grounds. The Buddhists then pressed urgently for a license on Easter Sunday, and stressed the fact of their having abandoned two processions, one of which was to have been on Full Moon Day (Good Friday). They emphasised the fact that if permission was withheld, the ceremony would lose its importance owing to the passing of "poya".

Major Tranchell called on Bishop Bonjean on Palm Sunday evening, explained the position, and enquired if His Lordship objected to the perahera, to which the latter replied he had none if the perahera would wend its way after 12 noon, provided no cause for complaint was given to the Roman Catholics. The Bishop "appreciated the deference shown to Catholic feeling" by the Buddhists refraining from having peraheras on Good Friday and Saturday.

On March 20th, (i. e. two days after Palm Sunday) S. P. D. Gunawardena, Arachchi of Pettah applied to conduct a perahera with music between 8 and 11 a. m. from Front Street and Keyzer Street corner along Keyser Street to the old Town Hall, then by St. John's Street, Sea shore Street, Korteboem Street, Mutukristna Street, thence past the Kotahena Police Station to the Buddhist Temple. He promised not to disturb the public. The perahera was to be on the Full Moon Day which unfortunately happened to be Good Friday. The Police at first refused, but on being assured that it was to be a quiet perahera composed of women carrying flowers, without music and avoiding Chthedral route, Major Tranchell allowed it, as he did not consider it a violation of his arrangement with Bishop Bonjean. Permit No. 37 was accordingly issued by Capt: Hansard on the 20th.

Matters turned out to be not a "comedy of errors" but a "tragedy of errors," because the license given by Hansard allowed music with the stipulation that it should cease within 100 yards on either side of all churches, and it also failed to define the nature of the procession. The Catholics lodged an immediate protest. The I. G. asked the Supdt: to enquire and report which the latter did promptly.

He apprehended a serious riot if the procession was allowed on the streets. The I. G. P. wrote demi-officially to Hansard on the 20th that his Head Clerk and Inspector Marshall feared trouble on Good Friday, and asked Mr. Hansard to make further enquiries and to confer with the I. G. on the following day. Capt: Hansard replied confirming the fears expressed by his chief's informants.

Major Tranchell then ordered on 21st March the recall and cancellation of the license. The Supdt: was also to warn the processionists that they were liable to be prosecuted if they persisted in taking out the procession after the cancellation of license. The Buddhists showed reluctance to surrender the license, considerable correspondence and discussion ensued, in which Mr. R. H. Morgan, Deputy Queen's Advocate took part. The license was eventually surrendered on the 22nd by Andris Perera, furniture dealer. Mr. Hansard cancelled it the same evening. Andris Perera, promised to stop arrangements. One Andrew Perera forewarned the Supdt: of Police, Western Province, on the same day (22nd March) that although Gunawardena Arachchi's procession was abandoned, and the "Catholic Messenger" published that the Buddhists and Catholics were not foolish as to fight, yet the Catholics had posted "notices stating that there will be a severe fight on Friday." This man added that Mohottiwatte had announced to the people on the 21st night that the perahera was abandoned.

Meanwhile the Buddhists who did not anticipate cancellation, jubilant at obtaining the license on the face of strenuous Catholic opposition, it was alleged, taunted the latter with anonymous communications. It should be noted that none of these were produced before the Commissioners. The Catholics who were

said to have been taunted were aware of the issue of the license but were unaware of its cancellation at the last moment. So they prepared for the fray fully convinced that a perahera would arrive on Good Friday.

Applications, protests, etc., hovered round the Police like hornets. Maddened by these innumerable epistles, the Police officers did not know how to act prudently. An undated letter received by the Supdt: had enclosed in it a notice which ran thus:—

"A grand procession with offerings will be prepared at Kaduwela on Monday, 26th March at 6 a. m. This procession will reach Dipaduttama Vihare at Kotahena, about 12 o'clock through Urugodawatta, Grandpass Street, and Green Street. It is requested that all the faithful men and women will accompany it and be partakers of merits. Everyone in this quarter must assemble at Urugodawatta. Let it be known that thieves, drunkards, and disorderly persons, if found in this procession, will be given to Government authorities for due punishment."

The letter itself was from one A. Perera who characterised Gunawardena Arachchi's application for the 25th (Easter Sunday) as "foolish", because he had ignored the processions that were due on the 24th, 26th, 27th, 28th, 29th 30th and 31st. The writer wanted a license for the perahera mentioned in the notice, if Migettuwatte's licenses were cancelled. He informed the S. P. that "these people are very much disheartened." On the 21st I. G. ordered S. P. to prohibit any Buddhist procession whatsoever on Good Friday or any on Easter Sunday *before 1.30 p. m.* He also authorised the issue of a license for monday the 26th from 10 a. m. to 4 p. m.

To add to the confusion, Andrew Perera wanted a license issued to a Mr de Soyza for a perahera from the Bridge of Boats. Mr. U. D. S. Gunasekera of Maradana also asked "on behalf of the Buddhist community" for a permit to conduct a perahera from Borella to Kotahena on Easter Sunday after 12 noon. His letter which was dated the 20th March was favourably entertained; and a permit issued on I. G's orders for a perahera with tom-toms "and other kinds of native plays" from 1.30 p. m. till 4.30 p. m. On Thursday Mr. Gunasekera asked S. P., W. P. for the paid services of a sergeant and 12 European constables to accompany his procession. He received an assurance through the Headquarters Supdt: that the Police would take all necessary precautions without payment.

One Martines Perera petitioned the Deputy Queen's Advocate, Mr. R. H.

Morgan, on the 21st to protect the peace by stopping the perahera organised for Good Friday by Migettuwatte, Mathes of Fort, Andris Perera furniture dealer, and the Arachchi of Pettah. Mr. Morgan asked if permits had been granted by S. P., and the latter replied in the negative.

Good Friday Eve saw the issue of licenses to the Catholic Fathers for the "customary Catholic procession on Good Friday 1883".

The Commissioners were of opinion that if the Police had exercised a little discretion, arrangements satisfactory to both parties could have been made. "The vacillating conduct of the Police", they recorded, "in regard to the issuing of licenses had the effect of irritating both Catholics and Buddhists."

To be continued.

A VIEW OF BUDDHISM

It was in the welter of Oriental philosophies and systems which characterize the religious thought of India and the surrounding nations from the 6th century B. C. onwards that Gautama set to work to find a "way" through the maze of conflicting theories. Himself a twice born Hindu of royal descent and versed in the *Vedanta* teachings and the philosophy of the *Upanishads*, he evolved his "noble eight-fold path" to secure enlightenment, morality and concentration and ultimately to attain Nirvana. This new mystic ladder was complicated enough, but it was simpler than the intellectualism of the *Upanishads* and the philosophical schools, it provided a moral aim and purpose in life by asserting the ethical element in the Vedic notion of *Rite*.

Starting from the general principles of *Upanishads*, the Buddha evolved an ethical system around the "four Noble Truths" in which moral conduct is based on the cultivation of those tendencies and acts which produce and preserve true values of life and destroy life's evils. It has no reference, however, to an ethical conception of deity as in Hebrew and Christian theology, or to a ritual holiness as in the original culture pattern. If it is not strictly true to say that Buddhism is an agnostic moral philosophy, since it does not really deny the existence of the gods, it made no contribution to the spiritualization of the sacrificial system. Existence being an evil

and therefore a thing to escape from at all costs, there is no room in this scheme for a sacrificial culture, or indeed for any ritual order, especially as to become a god means to attain a lower state than that of Nirvana.

Nevertheless even during the lifetime of the Buddha, or at any rate shortly after his death, the repetition of portions of the Dhamma became a kind of ritual, while the distribution of the cremated remains of his body among the faithful opened the way for a cult of relics and Shrines. Out of pilgrimages to these sacred places, probably arose the first symbols of Buddhist veneration—the tree, the wheel, and the stupa to which later was added the image of the Buddha. As shrines became temples, the statues of Buddha and the twenty-four mythical and previous Buddhas, set up originally as aids to meditation were transformed into objects of worship and offerings of flowers, incense and the usual accompaniments of Oriental sacrificial culture made at them.

With the development of the cult the Founder was given a cosmological significance as the latest of several emanations and therefore a personal centre of faith, devotion and worship. As systems and philosophies increased Buddhism began to resemble Hinduism against which it had been the revolt. With the rise in the North of the School

of "Mahayana, the great vehicle", the ritualistic tendencies developed towards a schism, since the Hinayana (lesser vehicle) sect claimed to preserve the original philosophical ideal against the later innovations. The new Buddhism (Mahayana) on the other hand claimed to have evolved a more profound doctrine of salvation in the elaboration of a polytheistic theology with monarchical and devotional tendencies.

The fundamental conception of Buddhism, however, is atonement by good deeds which produce the necessary merit to counteract the evil committed by individual, and if any balance remains, it is made available for others. The stations on the road to good life in the Kutadanta Suttanta are set forth in so many degrees of sacrifice (Yanna) the term being employed as a symbol of self offering (Dialogues of Buddha, English translation I, p. 173 f).

Moreover the Brahmanical sacrifice conflicted with the deeply-rooted aversion to the taking of life, and thus blood offerings were ruled out on this score.

Let Brahmins Brahmins kill
We see no cattle asking to be slain
That they a new and better life may gain
Rather they go unwilling to their death
And in vain struggles yield their latest breath
To veil the post, the victim and the blow
The Brahmins let their choicest rhetoric flow.
(Jataka VI, No. 543).

Again the actual offerings were regarded as ineffectual:

The sacrifices speak to us of things
We see and hear yea, taste of men's desires
And women. Have learnt to say things

That bring rebirth. Lo ! it is canker. Hence
No more delight I take in sacrifice
Nor in oblation.

(Vinaya texts S. B. E series XIII/1881, 118-39).

Therefore the institution of sacrifice was foreign to the fundamental metaphysical philosophy of Buddhism, the whole of existence being reduced to purely ethical and spiritual concepts which limit the vision of reality to subjective intuition of the Absolute attained by renunciation. But as Dean Inge says "We cannot make our highest intuitions and experiences our own without translating them into symbolical or mythological forms. Myth and cult seem to be untransparent middle term between the spiritual and the temporal. And the symbols that exert the greatest influence on men's lives and minds are those which belong to a venerable tradition. Consequently, it is the ancient myths and rites that most readily lend themselves to interpretations as symbols of a higher reality, though they will always tend to retain their original significance for the unsophisticated. Thus Buddhism was compelled to adopt the erotic imagery of Hinduism which proved to be more human and satisfying to the popular mind than the loftier abstract speculations of Gautama and his earlier followers, till it finally collapsed in the land of its birth and began its pilgrimage eastward to China, Korea and Japan.

Symbols however can seldom be transplanted to an alien culture without undergoing some change and it was the very elasticity of Buddhism that fostered its progress in the Far East and enabled it to adapt its philosophy to the needs of the less mystically minded people. (Origins of Sacrifice -by E. O. James—1933, p. 281—284). Sent by Pandit Sheo Narain

JAVA BUDDHIST ASSOCIATION

Rev: W. Josias Van. Dienst writes:—

I have the honour of acknowledging due receipt of your magazine "The Buddhist", which I have read with much interest, I very much thank you for sending me same, and I earnestly hope that you will continue to do so.

Being an Upasaka ordained by the Right Reverend Maha Upasaka U. Mg. Hla, (Thaton, Burma), and Assistant Director of The International Buddhist Mission, all my time is devoted to the work for the sake of Buddhism, and the Propagation of the Dhamma of our Exalted Lord, The Buddha. As I have no income, but being supported by the members of the Java Buddhist Association for my living, I unfortunately cannot become a member of your Association, as I cannot afford to pay any subscription. However, kindly be convinced that I heartily agree with all the objects of your organisation.

As I want to remain in touch with as many branches of Buddhist work as possible, I should appreciate very much if you would write me from time to time about the progress of Buddhism in your island and send me copies of your very interesting magazine. I have the intention of issuing a small monthly for the sake of The Java Buddhist Association within a few months, with articles in Dutch, Malay and Javanese. I hope that the brethren here in Java will support me in this work in the same way as they did during the last one year and a half, and I am sure that we will succeed. Our mission in Bali must be postponed for a couple of months, due to financial circumstances.

Kindly take notice of my new address: Rev. W. Josias van Dienst, Tjilendek 54, Buitenzorg. Hoping to hear from you soon, and thanking you for your appreciating words about the J. B. A. and myself, I remain, Gentlemen, with best wishes for your Association and the progress of your splendid work

BUDDHISM IN GERMANY

Anagarika Lhasshekankrakriya writes: —

You may have heard through the public press that I am now in Europe carrying out the many projects of the Universal Union for the Diffusion of Buddhist Philosophy, of which I am now the President again.

Presently I am in Berlin as a guest of the Das Buddhistische Haus where I am wonderfully attended to by the sisters of the late Dr. Paul Dahlke.

Last Tuesday we had an Uposatha celebration in commemoration of the late Dr. Dahlke before a large attendance. It has interested the Press throughout Europe so that Europeans will know about Buddhism and its activities. I spoke in English, my speech being translated into German. My subject was: The Message of the Aryan Buddha to the world. I dealt mostly on the spirit of the Buddha's Teachings.

Now the proposed Great European Conference is fixed to be held in Geneva during the coming Christmas. We are having a horrible fight here with the so-called BUDDHISTS who pretend to be better fit for the great work but DO NOTHING. They do nothing and WON'T LET THOSE FIT FOR THE WORK TO CARRY ON THEIR AIMS. This is in itself a justification of the need for such a Conference as proposed.

Well, of my stay in Germany I can only tell you that I am charmed by the tranquillity of the Buddhist House.

I am glad that the Dahlke successors have taken over Dr. Paul Dahlke's Buddhist House, which is a really beautiful estate situated in the outskirts of Berlin, in Frohnau. My aim is to create there a Buddhist seat of learning, for the land is specially fitted for such a thing, and furthermore the place is already so well known and also there are three nice buildings sufficient to lodge many Bhikkhus. The Lecture Hall itself is very well put up, and there are many other features which attract visitors. Thus we might continue the work of the late Dr. Paul Dahlke.

I learn from friends in Burma that you have inserted my article A FALSE ALARM ON THE

THE FIRST GRAND EUROPEAN AND AMERICAN BUDHIC CONFERENCE

You are by now, no doubt, informed through the press about the forthcoming holding of the Grand BUDHIC CONGRESS, which is announced for the last days of this year 1933 and the first ones of the next, to meet in Geneva, Switzerland.

To this effect the Government Educational Board of Geneva kindly put at our disposal the Main Hall of the University. We feel sure also that our aims

BUDDHIST FRONT. It has caused a wonderful impression among high Buddhist circles. So much the better. Now I must thank you so much for that favour. But I have not received any copy of this Magazine for sometime, not even the one where the said article appears. It might have gone astray. Could you send me one more for my reading table where I have always so many friends who are anxious to learn about the Buddhist development around the world.

My fixed address for sometime will be Geneva. I shall remain there for a month or two, and then go to Chicago for the Religious Convention in the coming autumn as a Buddhist Delegate with special invitation. Be sure that I'm doing my best, taking advantage of my being a man of science, to introduce Buddhism into scientific circles and also to speak on Buddhism in a purely up-to-date scientific language.

If you care to have any representation in the Chicago Religious Convention, I shall be so glad to carry it out. I have representations now from more than a dozen eastern Buddhist societies and quite a lot from the West.

Now the Geneva Grand Buddhist Conference. Have you announced our project?. This is not necessary out in the East, I believe, yet it wouldn't be without utility since it could interest the Eastern Buddhists to send in some IMPORTANT STUDIES, or at least suggestions, artistic contributions and so on.

I shall be in Burma at the beginning of the coming year, for there also we are preparing a grand event for the Buddhist world. As you realize or infer, we are trying to awake the Buddhists of the world to the realization of their social importance as a factor for the betterment of the people in the coming era which is now dawning.

I must tell you furthermore that a Buddhist Monastery is now nearly completely established in Switzerland. I shall gladly forward you more news concerning the matter shortly, that is, as soon as I return to Geneva and give the finishing touches to the project, for which the funds are rapidly falling in.

deserve your fullest sympathy and support, and that you are animated with the best intentions to encourage the highest zeal towards the utmost success are now being taken fully in hand under auspices of the Universal Union for the Diffusion of Budhic Philosophy, an Organizing Committee of earnest persons having been formed, and we dare believe that all the expectation of our aims will be surpassed. Collaboration by earnest Buddhist expositors is al-

ready being assured and most of the European and American Universities and Philosophical and Cultural Institutions expect to send representatives or Delegations. The Official Representatives of the foreign Governments will also be invited. Great artists and well-known writers are now applying for the exhibition that will take place at the same time as the Congress. A good deal of interest is being awakened among the thinkers, literary men and scientific investigators towards an active participation in our Congress.

Since the launching of the proposition to the Buddhist world to organize and hold this Congress last October, we have received a good number of adhesions. This is truly a success and a distinction mark to our merits as organizers, BUT, we wonder. Is the huge number of 600 Millions or so of avowed or recognized Buddhists throughout the world reduced to that infinitesimal amount, when it come to support a world event of so much transcendency for the Dhamma? Then again, of these only a few have responded to the contribution item. Is this an evidence that the Buddhists are all so DEPRESSED in mind and body as being unable to adhere to such important Movement and Contribute with so exiguous means and efforts as the ones required to carry out fully our Programme?

GLEANINGS

A Noble King of Kashmir-Vamya ditya

Vamya-ditya son of King Ranaditya King of Kashmir who died in the 5th century A. D. went out at the age of eleven with his uncle Mangul-ditya to visit different places in India. After visiting various places of pilgrimage he stayed with an old recluse in a cave on the Siwalik Mountains and practised penance for 12 years. At the bidding of his guru in Kashmir he returned and stayed in a temple on Takht Saleman also called Shankara Charya. On the retirement of his father, he was called to wear the crown. He at first declined to do so, but on the insistence of the subjects he agreed to assume kingship but on condition that his subjects will not tell a lie, will not break a promise, cause no gratuitous injury, abstain from acquiring unlawful gains and never kill a living creature. The subjects agreeing he left the hill and settled at Gagribul where he built two vaults near his abode, one for the subjects of one part of his territories called Maraj and another for Kamraj. He abolished revenue collecting establishment and issued an edict to the subjects to put in at the end of an year one tenth value of the produce themselves. Thus all official oppression ceased. The key of one of the vaults was entrusted to his brother Vikramaditya, who was his commander-in-chief, while the key of the other vault he kept with himself. At the close of each month he used to open the treasury and disburse pays to the troops and other employees.

This Congress is summoned and organized by a group of learned Buddhists, but the whole load cannot be laid altogether upon them. That is the reason why we have extended invitations so repeatedly both to the most conspicuous Buddhists and to the Literary world and Academic Circles, in order to assure the greatest cooperation and a real success in our aims of diffusing the Dhamma.

All the Buddhists and lovers of higher culture alike are morally obliged to consider this Congress theirs and an irremissible duty to partake in its activities. Each must bear in conscience that the task of securing the complete success of this Congress is more than a matter of estimating, for Buddhism of to-day and for every Buddhist personally, but one of demonstrating its validity, its usefulness and its Paramount importance in solving the modern problems of the world.

Persons interested are being referred to our General Programme. Double postage in International Coupe-Reponse will bring You one.

Please send all the correspondence to: Ven. Anagarika Lhasshekankrakrya. 2 Rue Charles Bonnet — Geneva, Switzerland.

Whatever money from miscellaneous sources was collected in the day was distributed among the poor in the evening, leaving nothing for the morrow.

For his own subsistence he cultivated a piece of land. Like his subjects, he too contributed his 1/10th of the value of the produce as his share of revenue into the state treasury.

All his life he wore a quilt like a mendicant and never tasted flesh meat. He built the temple of Vamya Swami at Trigam on the confluence of Sindh with Vitasta (Jhelum).

He ascended the throne in 474 A. D. and died in 521 A. D. after a peaceful reign of 47 years. He was the noblest and purest king that Kashmir had seen (Bengal Asiatic Society Journal, Vol. IX, No. 6, Paper—by P. Anand Kowl.)

This king is not mentioned in the Raj Tarangni; there is a gap in this history, six earlier kings are also not mentioned. This gap is filled by reference to Tarikh-i-Husn which is based on a Sanskrit work Ratana Kar which Kullan, the author of Rajtarangni, had not found when he wrote his history. The noble character of the king we have described above must be due to some early training. We read in the account of this king's father Ranaditya that one of his queens Amrit Prabha not only built a temple called after her name but also placed an image of Buddha in an older temple of Buddha built by a

queen of king Megh Vahana, Pundit Anand Kow in the Journal we are quoting from does not mention whether this noble queen Amrit Prabha was the mother of King Vamaditya. We will not be far from right if we guess that this noble queen who had love for Buddha was the mother of the king we have described because his imposition of a condition on his subjects not to kill any living creature and by his abstention from the use of flesh meat are clearly indicative of Buddhist influence on the minds of the queen and the king we are describing.—*Pandit Sheo Narain.*

Wagner

This is going to be a "Wagner year" in Germany. It is fifty years ago this year, since Wagner died, and the event is being commemorated all over Germany and, on a lesser scale, wherever genius is appreciated all over the world. To us Buddhists it is interesting to know that at one time in his stormy life, full of vicissitudes of one kind and another, Wagner's troubles drove him to the consideration of Buddhist ideas and in a certain measure, to their absorption. In 1856, when he was forty-three, he produced a dramatic sketch called "The Conqueror," the principal figures in which were the Buddha, Ananda, a Candala (low caste) maiden and her mother. Ananda is exhibited as receiving a drink of water at a village well from the maiden who, on the spot, falls violently in love with him, while he himself is not unmoved. But in converse with him, the Buddha enables Ananda to rid himself of that which threatens to rob him of his freedom. In the ardour of her passion, however, the maid begs of the Buddha that in pity he will grant her the boon of union with Ananda. The Buddha asks her if she is willing to fulfil the conditions of such union. There follows a dialogue between them of double meaning, skilfully written, during which the maiden imagines that the union being discussed is that of passion, and is horrified, when, as the talk proceeds, it dawns on her that all the time the Buddha has been speaking of her being united to Ananda in a common devotion to a higher ideal than that of ordinary, worldly marriage, and is asking her also to assume Ananda's vow of chastity. But eventually she comes round to the Buddha's point of view, and is admitted to the Buddhist Order of nuns, where Ananda greets her as a sister.

Some three years after publishing this sketch, Wagner wrote to his friend, Mathilde Wesendonck: "You know how much, in spite of myself, I have become a Buddhist." It is true that he only became a Buddhist up to a certain point, finding some things in it with which he was unable fully to agree. Yet it left a deep impression upon all his thinking for the remainder of his life; and he certainly laid firm hold of the main point in Buddhism, as is witnessed by the remarkable change of front of his Brunnhilde in the *Götterdämmerung*. At one time, exulting in jubilant lust of living, she chants: "Blessed in passion and pleasure, Only let there be love!" But later she learns that Love (Kama) also is Dukkha. And in the end the Valkyrie of the North echoes the wisdom of the East in these strains, which we thus translate as well as we can:—

Now no more do I go
Unto the feast of Valhalla.
Wit ye whither I go?
From the home of Desire go I forth;
Delusion's home flee I for ever.
The open door
Of perpetual Becoming,
I shut to behind me.
To the desireless, delusion-less
Sacred land of my choice,
The goal of all our world-wandering,
Delivered at last from re-birth,
Now passes she who knows!
All-eternal
Blessed end,
Wit ye how I have won it?
The depth of the sorrow
Of suffering love
Has opened mine eyes:
I have seen the world's end!

—*"The British Buddhist."*

VIHARA FOR MANTIVU LEPER ASYLUM

The Editors, "The Buddhist"

Sirs,—I have the honour to forward herewith a further list of contributions received for the construction of a Shrine Room at the Mantivu Leper Asylum, for favour of publication.

The building is estimated to cost Rs. 2,000, and I am endeavouring to collect the balance during the course of next month. I shall, therefore, be much obliged if those who have not yet contributed to the Fund will kindly do so at their earliest convenience.—Yours etc.

V. S. NANAYAKKARA,

Hony. Treasurer,

Y. M. B. A., Colombo.

Colombo, June 30, 1933.

LIST OF CONTRIBUTIONS.

Previously acknowledged Rs. 807.50; Dr. D. B. Perera Rs. 10; the Veluvanarama Bauddha Upasika Samitiya Rs. 5; Mr. H. D. John Pieris Rs. 5; Kandy Y. M. B. A. Rs. 6; Sri Saddarmamurta Agga Dhammadana Society, Hendala Rs. 25; Mr. D. B. Seneviratne Re. 1; Mr. M. Malalgoda Re. 1; Mrs. E. L. Wijeyagunawardena Rs. 2; Mrs. E. O. de Fonseka Rs. 2; Mrs. A. M. de Silva Rs. 20; Mr. E. A. L. Wijewardena Rs. 25; the Anagarika Dharmapala Trustees Rs. 100; Mrs. H. D. S. Gunawardena Rs. 2; Mrs. W. D. Fernando Rs. 5; Mr. W. D. Hewavitarne Rs. 5; Mr. A. B. Gomes Rs. 25; Mr. C. L. R. Jayamanne Rs. 25; Mr. D. C. S. Nanayakkara Rs. 5; Mr. V. R. Ranatunga Rs. 5; Collected by Mr. V. S. Nanayakkara from the Town Hall Staff Rs. 66; Poson Day collections by Mr. J. T. Perera Rs. 3.28; By Mr. T. C. de Silva Rs. 3.77; By Miss. F. Nanayakkara Rs. 16.17; By Mr. W. M. Karunaratne Re. 1.80; By Mr. A. Jayasinghe Rs. 2.41; By Mr. K. M. Gunatilake Rs. 2.54; By Mrs. V. S. Nanayakkara Rs. 7.09; By Miss W. Nanayakkara Rs. 15.28; By Mr. S. H. Mahadiulwewa Rs. 4.18; By Mr. V. S. Nanayakkara Rs. 10.94; By Mrs. S. P. Liyanage Rs. 3.55.—Total Rs. 1,218.51,

