



THE BUDDHIST

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CONTENTS

	PAGE
Notes and Comments:—Bradlaugh and Ingersoll; Annie Besant; The Late Sir Greame Thomson; Sir S. Radhakrishnan	73
The Message of the Buddha to the Modern Man—by Pandit H. Nandasara	74
Buddhist Work in Java and Bali—by W. Josias van Dienst ...	77
A Historical Survey of the Kotahena Riots—by J. A. Will Perera ...	80
Y. M. B. A. Half-Yearly General Meeting	87
Of Local Interest	88
Gleanings:—Orient and World Peace; Capt. Hardy's New Home; Buddhist Renaissance in Burma; As Others See Us	88

THE BUDDHIST

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"Sila Paññanato Jayam"

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NOTES AND COMMENTS

Bradlaugh and Ingersoll Hundred years ago Charles Bradlaugh and Robert Ingersoll were born. England and America are now celebrating the centenaries of these two great men. History of freethought movement is a record of the bitter struggle against the tyranny of the Church and the State. Bradlaugh in England and Ingersoll in America fought valiantly against very powerful forces to free their country men from the web of bondage woven around them by unfair Parliamentary regularions and an intolerant Church. We of the present generation are reaping what these giants of old sowed in the field of intellect. As followers of a religion which gives the fullest liberty of speech and thought, we wish to record our own high appreciation of the great services rendered by them to the cause of human progress.

* * * *

Annie Besant While the world—both Old and New— is busy in celebrating the centenary of Bradlaugh,

death snatched away another world-figure in the person of Dr. Annie Besant who was deeply influenced by Bradlaugh. She died at Adyar on the 21st ult, aged 86. Annie Besant succeeded Colonal Olcott as the President of the Theosophical Society which she greatly developed giving it a new life and colour. A first class orator and writer, a great organiser, a powerful advocate of the oppressed, the late Chief of the T. S. contributed largely to the intellectual and social progress of India. She was the founder of Benares Hindu University and many other cultural institutions in India and foreign countries. As a political leader, Dr. Besant endeavoured to secure freedom for India and framed the then famous Home Rule Bill which was not destined to become law. Hers was a magnetic personality whose place in the affairs of the T. S. it will be very hard to fill. We express our sincere regret at her death. Our sympathy goes out to the Theosophical Society in their great loss.

The Late Sir Greame Thomson Death has been busy among distinguished people. Within a week from the death of Dr. Besant we received the very sad news of the sudden death, on the 28th ult. at Aden, of His Excellency Sir Greame Thomson the Governor of Ceylon. He was on his way to England accompanied by Lady Thomson. Sir Greame has always been described as one of the discoverers of the Great War. He served his King in various capacities with devotion and loyalty. First as our popular Colonial Secretary and again as our Governor, Sir Greame availed himself of every opportunity offered him to encourage social and economic growth of the country. Unflinching in shouldering

the burden of administration even when he was physically weak, Sir Greame died at the post of duty. While we associate ourselves with the public mourning observed in Ceylon, we convey to Lady Thomson our deep condolence in her bereavement.

* * * *

Sir S. Radhakrishnan We accord a very hearty welcome to our Indian guest Professor Sir S. Radhakrishnan who has been invited to deliver the inaugural lecture on Buddhism under the Ratnayaka Trust. We feel honoured by the visit of such a distinguished scholar and thinker. We hope that his short stay in Ceylon will be a very pleasant one.

THE MESSAGE OF THE BUDDHA TO THE MODERN MAN

By Pandit H. Nandasara

The essential distinctiveness of Buddhism consists in the fact that it is the only religion that appeals to all and for all time. Buddhism will appeal to any rational mind, whether Eastern or Western or Southern or Northern, by its own practicality. The practical results of following the Buddha's teaching, as found in different countries, speak volumes for the great blessings conferred on these peoples. Those who put the teachings of Buddha into practice not only enjoy inestimable blessings themselves but point the way to others to achieve them. In other words, the truth of the Buddha's teaching is scientifically demonstrable. The irrefutable reasoning from experience of Buddhism is the most persuasive feature of this enlightened religion. It is the right of each individual to know why he is, what he is, whence he is and how to regulate himself for present and future

well-being. It is impossible to tackle these questions correctly and reasonably without knowing the teachings of the Buddha. Those who are unaware of the Four Noble Truths i, e, Sorrow, Cause of Sorrow, Cessation of Sorrow and the Way thereto, are densely ignorant of the things that really matter, in spite of their extensive knowledge of other things. It is Buddha that gave the light of Dhamma to the world by means of which man can understand the Truth, may advance so far as to attain the state of cosmic consciousness and be free from all suffering and misery, Buddhism being a religion that emphasises the cultivation of true knowledge and the love of virtue, procures every good here, auspicious rebirth hereafter and finally supreme Perfection for ever. To be born as a man is one of the rarest occurrences, and to be free from suffering is still more so. In the words of

the poet: "What a piece of work is a man! How noble in reason! How infinite in faculty! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god! The beauty of the world! The paragon of animals!" There is no solace equal to that which is afforded by the teachings of the Buddha. There is no state of mind which cannot receive improvement from the teachings of the Buddha. The Eye of humanity, He shows mankind what the world is and what there is beyond it. He gives to man a higher Status than that even of the so-called gods. According to Him man must not ask blessings from any god or wait for help from any saviour, before walking the Noble Path. Who would not love a religion which will procure everything that is needed? And who would not be glad to hold it as his dearest treasure?

Buddhism is a science of life rather than a religion. It never asks man to bind himself in faith or love and in the worship of gods and saviours, but it exhorts man towards right conduct as the one and only means of victory. The victory gained by right conduct cannot be robbed of its glory even by the gods. Therefore Buddha never directed man's attention to an imaginary being seated somewhere in the clouds, but asked him to analyse life and thus to understand Truth. The man who performs his duties, personal and social, righteously and leads a virtuous life, is adored and worshipped even by the gods. In mere faith there is no virtue but only in the practice which leads to happiness. To believe without reasoning and investigation is not a virtue at all. "The basis of every virtue and the source of every happiness" says the Buddha, "is charity, moral culture and the development of true knowledge." Virtue is manifested in purity of bodily,

verbal and mental actions. It takes its rise from the sense of shame and the dread of blame and misery. A man devoid of virtue resembles a body without the head, a mere trunk. "Man, know thyself" was the Buddha's injunction. He never expected honour. When He was asked how He could be best honoured His answer was "follow the teaching"

In this scientific and intellectual age no religion which contradicts known facts, which is contrary to Reason and Science stands a chance of survival. As man advances in the knowledge of Biology and Astronomy and other Sciences relating to the life of the Universe, he relies on Reason rather than on faith for his well-being. Therefore the only religion that answers the modern man's needs without stifling knowledge and that explains the Law of Cause and Effect, the irrefutable train of reasoning which Science only can confirm, is Buddhism. The first and foremost religious teacher who asked man not to rely on mere faith and whose vision embraced every department of knowledge in the world, is Buddha. He won Enlightenment by a long course of strenuous effort, by innumerable deeds of sacrifice for long aeons and aeons, by fulfilling the Ten Perfections in a long and continual succession of births and deaths, only for the purpose of bringing relief to suffering humanity.

Buddhism occupies a unique position among religions in its attitude towards the problems of this world, for Buddha asked man to think rather of this world than the next, this life and how to organise it properly for his own well-being and happiness. He made a strenuous effort to win the Goal in the same life and exhorted His disciples to follow His example. Sansara, the continuous succession of

births and deaths, is infinite for those who do not realise the Truth. "What joy and delight," says the Buddha, "can there be when the world is lit by the flames of lust, hatred and passions? Worldlings are wrapped up in the intense darkness of ignorance. Why do they not seek for the light of Wisdom?" His injunction was to leave behind the long labyrinth of existence once for all, in this very life. When He sat on the Diamond Throne, the unconquerable seat under the Bodhi Tree at Gaya, He made the firm determination that He would not cease from striving until the Goal was won, even if the body became reduced to skin and bone. His victory shows His marvellous power, His followers too, being directed by the Master made mighty efforts to escape old-age, decay, disease and death; and thus showed the world the incalculable superiority of the teachings of the Master by winning the Goal in the same life.

If we consider for a moment the present condition of the modern world, it looks pitiable, for no nation in the world is happy. European countries, especially, are torn with international jealousies and class-hatred. The Great War in which ten millions were killed and many more millions maimed and ruined, resulted in upsetting the whole economic equilibrium of the world. There is hardly a country which is not shaken by the horrors of the war and every one dreads with an unnameable dread the possibility of a recurrence of those horrid scenes on a vaster scale! Man's power in the modern age has grown marvellously by the improvement of Science. The advancement of Science is so enormous that in another few decades man's control of Nature may make him superhuman. But when there is no true knowledge, when man is directed by lust, hatred and ignorance, all

that power, together with the knowledge of Science, is sure to lead the world to destruction. As the boundaries of man's scientific knowledge grow wider and wider, as diplomats become busier in their cabinets and manufacturers of weapons in their factories, bent on Empire building, faster and faster is the Next War approaching us. Everybody contemplates it as a frightful calamity of the future but nobody cares to know how to prevent it.

The all-important question today is How to evolve Peace, without which there can be no hope of happiness here or hereafter. Ahinsa, non-injury is the only true way that leads to peace. There is no better way to put an end to war, the never satisfied hydra-headed Monster that lures men to self-destruction. He alone is the greatest warrior that conquers himself. "The conquest by love is the conquest that really matters," said the Buddha. All actions of men are the outcome of their thoughts. Therefore thoughts have controlling power over actions. The only way to change the actions of modern man is to change his outlook on life. The world cannot do better than to listen to Buddha in respect of this question. Buddha is the Prince of Peace. Buddha's true followers preferred serenity and tranquillity of mind, to earthly power and lordship of the world. Regarding the warriors Buddha said "Victory creates enemies, defeat creates sorrow. He alone is happy who gives up both victory and defeat."

Buddhism teaches universal brotherhood and love towards all—man and bird and beast. The practice of love is greatly emphasised by Buddha for the purpose of destroying hatred and ill-will. He said that hatred is not to be overcome by hatred but by love. If a person entertains thoughts of love, love like that of a mother

for her children, even for a moment, to that extent he is a follower of Buddha. Buddha's advice is to spread man's goodwill always towards all sentient beings, living above, below and in all directions, just as a mother tries to protect her only son even risking her own life. The practice of love extending not only to human beings but to all living creatures makes Buddhism a religion of universal love. Buddha is the Fountain of Mercy, Love and Compassion.

Siddhartha, the son of a king, brought up amidst the pleasures and splendours of a royal palace, married to the beautiful Yasodhara, gave up the world in search of a way to conquer old-age, disease and death. He embraced voluntary poverty for the good of suffering humanity. He approached many a well-known teacher of the time asking for light, but they too were like all the world. After a long and fruitless practice of austerities, He found that He was no nearer to the Goal, and then at last He discovered the Middle Path between the two extremes of sensual pleasure and penance and attained En-

lightenment under the Bodhi Tree at Gaya when He was still in the prime of life. He became the Buddha.

The Middle Path through which He attained the Highest Perfection is the Noble Eight-fold Path of Right Vision, Right Aims, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. This Path is the greatest thing ever discovered, for it places Buddha-hood within the reach of all. "Follow the Eight-fold Path and you will be free" This is the Buddha's message to the modern world.

The modern age is an age of hurry, fret and fever. Buddhism is a message of repose. It teaches not a greedy and restless pursuit of the material things of life but a calm obedience to the Dhamma which means steadiness, repose and dignity in life. Let the scientific modern age listen to this most rational of teachings. Let the war-ridden modern age attend to the voice of the Buddha calling upon men to live peacefully, wisely and well!

BUDDHIST WORK IN JAVA AND BALI.

By Rev. W. Josias van Dienst, F. B. M.

About one thousand (and more) years ago the Buddhist faith (Mahayana form), was almost the ruling religion in Java. It was brought here by the Hindus, who came to this country at about 250 Christian Era. The Hindu-Javanese Empire is known in history under the name of Taruma-negara.

At about 600 C. E. the Hindus went from West-Java to Central-Java. It is a well-known fact that in 647 they sent an ambassador to China. The newly increased Empire was called Singosari or Tumapel. In medio 1293 Rader Widjaja,

also named, Kartaradjasa Djajawarddhana, founded the Modjopait Empire and ascended the throne as Emperor Browidjojo the First. He died in 1309.

In 1334 the Badahulu Empire (the islands of Bali, Kangean, Sumbawa, Lombok, Madura, East-Java, in Celebes; Boegis and Mandar, Boni and Badjo) was conquered by Modjopait during the Guardianship of Djajavishnuwarddhana, her son, Hajam Wuruk, still being a child. In 1478 the great Empire of Modjopait was overthrown by the Hindu prince Ranawidjaja Girindrawarddhana.

After this the country became an easy prize for the Muhammedans and Islam, who first entered Java in about 1400. (Malik Ibrahim, a Persian from Kashan, who died in 1419 at Grisee).

During the rule of Modjopait the wonderful Buddhist and Hindu monuments were built, for instance (Buddhist) Borobudur, Mendut, Power, Tjandi-Sewu and (Hindu) Prambanan, Kelasan, Panataran and the temples on the Dieng-plateau.

It is quite true that by and by Islam became the official religion of this island; the influence of Hinduism and Buddhism however is still being felt, whereas in the Tengger and Ijang mountains still a Hindu form of worship prevails. Bali and Lombok, for the main part, remained Hindu.

As, in the course of time, a lot of Indians, Chinese and Japanese traders came to this country, we cannot say that the name of the Buddha was entirely forgotten. However, to bring about a real Buddhist revival, some very hard work had to be done.

In August 1929 the "Association for the Propagation of Buddhism in Java" was founded in Batavia. Three months afterwards the name was changed into The Java Buddhist Association. This Society became affiliated with the International Buddhist Mission, Thaton, Burma, in 1932, and Java had its own official Buddhist Mission.

In May 1932 a petition was sent to the Netherlands Indies Government, for a license to start Buddhist Missionary work in the Island of Bali. For those who are not acquainted with the conditions in Bali, we give the following explanation:

Christianity, being preached in Bali, gave rise to a lot of difficulties and disturbances of order and peace. Some missionaries even told their converts that they need not pay any more village tax (awig-awig-dessa) when they became Christians. The result was that after those poor villagers found out that they had still to perform their obligations towards the dessa community, they went to their punggawa (Hindu priest) and told him that they "pamit" (decline). When questioned what they declined, the answer was: "Titiang pamit dados christen" (we do not want to be any more Christians). All these happenings resulted in a suit, signed by the Balinese nobility and directed to the Government in order to have this caricature of a mission stopped. Moreover, as the Christian Mission gave rise to a lot of trouble before, article 177 of the Netherlands Indies State Rules and Regulations forbids Christian mission work in Bali.

Here follows one more example how 'wonderful' the "glad tiding" was preached in Bali:

Once some trouble arose with regard to the raising of tax in one of the villages. A Christian missionary had a very faithful attendant, a certain notorious individual named Pan Loteng, the missionary or pandita himself being a Chinese, belonging to the so-called "Christian and Missionary Alliance", managed by Rev. Jaffray. (One should not forget, that all these things, as preaching, selling of Gospels, etc., were forbidden by law).

This man Pan Loteng started dancing on the village-market-square, shouting and exclaiming: "Who dares to do me anything? I am a Christian! Who dares to lay hands on me? Let him

come, and I'll teach him a lesson!" One of the older Balinese, a kind and good-hearted fellow, wanted to test the strength of this new creed that seemed to create lunatics, and gave our friend Pan Loteng a sound thrashing. Needless to say that neither an army of archangels nor even a holy dove descended from heaven to help their poor representative.

Keeping these facts in mind, the Java-Section of the The International Buddhist Mission thought it better not to start any active work before having got a special and official Government license.

Then there is a second scheme: we have the intention of issuing a small Buddhist magazine. The first issue of this paper, the name of which will be "NAMO BUDDHAYA", is ready for the press already. We communicated with some printers about this matter and we are sure that such a paper will be a wonderful help in our efforts to preach the Dharma in this country but..... here the main point comes in. There is no money to do any more active work with regard to a Buddhist Mission both here in Java and in Bali.

Most of our members are poor people. Everything that has been done until now, is paid by two or three of us, and even these two or three cannot do more. We also sometimes got financial help from The Indian Association in Batavia, for which we were and still are very grateful. Our brother A. vander Velde too may be mentioned as the one who did more financially than almost anybody, and so did the President of The Java Buddhist Association, but we cannot go on in this way.

Sometimes even letters cannot be mailed in a week because there is no money to pay for stamps. The author

of this article, all his time almost being devoted to Buddhist work, has no income.

Both our paper and our Bali Mission can be started as soon as we have the necessary money. The former Maharadja of Lombok and Bali, who is a poor man now, all his possessions being confiscated after the Lombok war and the annexation of that island, but still having a lot of influence (which he uses in the right way, being a true Buddhist), has promised us all kind of assistance in every respect, even being willing to go with us to Bali and Lombok to introduce us to the princes and to the people.

Who will help us? All our brethren who read this, kindly do whatever you can and send us help; if not: we are afraid that we cannot go any further with our work. What can, what will, you do?

For our Indian brethren, the following:

India is the country where the Exalted One chose to be born in and it is there that He lived and preached. His own feet walked your streets long and many years ago. Your rivers and mountains heard His gentle voice, and your forests gave Him shelter from the scorching rays of the tropical sun. He has drunk the water of the Ganga and lived in the Deer Park in the neighbourhood of Benares, your holy city. Your ancestors have listened to His Teachings and enjoyed His Preaching of the Noble Eight-fold Path. How many of your forefathers paid homage to Him and walked the way pointed out by Him!

The Buddha passed away into Parinirwana but His teachings remain here with us, and His Name is blessed by lakhs and lakhs of men and women—both Oriental and Occidental.

It is for the diffusion of His Teachings that we ask your help and we have no

doubt that you will take advantage of this chance to pay homage to the Greatest of your countrymen. India has had her warriors and kings. Mother India brought forth many sons and daughters. But in the Prince of the Sakhyas, in the King of Truth, she has given to the world a far greater gift than a war lord. For **THE GIFT OF LAW EXCELLS ALL OTHER GIFTS.**

That is why we expect our Indian brethren and friends to be most enthusiastic for our work in Java and Bali.

In Western countries temples have been built in honour of the Great Indian Preacher. Thousands of Europeans utter His Name and bless the day on which they first heard about the Foundation by Him of the Kingdom of Righteousness. Should then the descendants of those who have followed Him who founded this Kingdom, of those who have listened to His Teachings, be indifferent and not answer when His call comes to them by the mouth of some of His Occidental followers, unworthy as they may be?

Friends, in the name of India, in the name of your Saints and Teachers, and in the name of India's most brilliant sons, we come to you asking for your help in spreading the Dharma taught by Him.

And to our other brethren in all parts of the world, to whom may come this plea, we wish to say;

The whole world longs for happiness, for freedom from suffering and for Peace. The law of the Buddha gives a better way to Eternal Peace than all human laws and Peace Conferences. Help us to give to this part of the world the greatest gift man ever can give, and remember that **THE GIFT OF LAW EXCELLS ALL OTHER GIFTS.**

Donations may be sent to Rev. W. Josias van Dienst, Deputy Director-General of The International Buddhist Mission, Java Section, 54, Tjilendek, BUITENZORG, Java, Netherlands Indies.

NAMO BUDDHAYA.

A HISTORICAL SURVEY OF THE KOTAHENA RIOTS

By J. A. Will Perera

(Concluded.)

PALM SUNDAY.

We now come to the actual conflict. The first interruption took place on Palm Sunday, March 18th, when a few Catholics stood at St. Lucia's Corner and obstructed a perahera coming to the Vihara. As the processionists went on heedless of this remonstrance, the Catholics pelted stones from a distance at an image carried. The Police then and there took the offenders into custody, but they were discharged either that very day or the following morning. Had these rioters been prosecuted and punished the subsequent

riots would never have occurred. Police inertia on this occasion stimulated the Catholics who on Good Friday and the days after, formed themselves into unlawful assemblies on a much larger scale in utter defiance of authority for the avowed purpose of hindering the affairs of the Buddhist religion.

The Committee of Buddhists in their letter of 16th April complained of this Police inaction on Palm Sunday and blamed the Force for the alarming events that followed.

GOOD FRIDAY.

Full Moon Day and Good Friday fell on March 23rd 1883. The Buddhists had already surrendered their license for this day and it was cancelled. Catholics who were unaware of the cancellation gathered in battle array opposite St. Anthony's Church, Kochchikade—the new route of perahera in order to avoid the Cathedral. This showed the Catholic determination not only to prevent peraheras passing their Cathedral, but also to prevent *any* perahera reaching the Temple on Good Friday.

Rumours of impending trouble reached Police Headquarters. Forty to fifty constables were sent to reinforce the Pettah Police on Good Friday morn. The Police did not ask the hostile crowds to disperse because the Inspectors in charge had assured the crowds that no peraheras were en route. The mob thinned gradually on receipt of this assurance, but reassembled later owing to fresh rumours of peraheras. There were no peraheras and no disturbances on Good Friday. The Police failed in their duty, however, in not prosecuting the leaders of these unlawful Catholic mobs. The Buddhists drew the attention of the Commissioners to this failure. They said that the Police Stations between Kotahena and Mutwal could not have been ignorant of the crowds and crowd movements. Inspector Marshall it seems passed Kochchikade several times on Good Friday, and was aware of the dimensions of the mob, their intentions, and that several drunkards had mingled in the crowds. He only pacified the mobs by telling them that no peraheras were en route, but he failed to warn them to disperse. This encouraged the Catholics.

Readers will be surprised to know that the Inspector General received no reports

whatever from his subordinates of these events on Good Friday. Had he been, he would have taken timely steps, and also averted the clash on Easter Day. Saturday the 24th was an uneventful day. The calm on this day was due to Catholic preparations for the battle on the morrow.

EASTER SUNDAY.

In the forenoon of Easter Sunday, March 25th 1883, nothing untoward happened. This was the lull before the storm that broke out in the afternoon. At 12 noon a detachment of 60 to 70 constables in charge of 2 sergeants left Police Headquarters, Maradana, for Kotahena Police Station. They were to remain there till the Perahera arrived. The senior sergeant was empowered to use the force if and when an emergency arose even before the arrival of the perahera. The Police Inspector of Kotahena instead of remaining at his station till this detachment arrived from Maradana quitted his post, even before the reinforcements left Maradana. Why did he do so? It was not an act of cowardice as he went to Borella to accompany the procession. Whether he was ordered to do so or whether he went of his own free will, was not disclosed at the enquiry.

PERAHERA • STARTED.

The Perahera started at 1-30 p. m. after A. S. P., Mr. Hollend, and 2 Inspectors had searched it for images which were likely to offend Catholics, because rumours were afloat from an early hour that insulting effigies were to be taken in the procession. Mr. Holland was a Roman Catholic. He as well as the Inspectors "satisfied themselves that there was nothing objectionable and that the rumours were false."

Hundreds of men, women, and children went in perahera. They were escorted by 2 Inspectors and 12 constables. The route taken was the present tram road up to Maradana Bridge, and thence through Skinner's Road South. As rumours were persistent that there would be trouble—not that he anticipated rioting—Major Tranchell, Acting I. G. Police, decided to go to Kotahena. On his way there he passed the perahera near the Maradana Bridge. He observed that it did not carry emblems insulting to the Christian religion, although there was ample music, maskers, and other mummery. In brief, he "saw nothing objectionable or disorderly."

CATHOLIC CALL—TO ARMS.

How were things shaping at Kotahena? Close on 1 p. m. there was a "violent ringing of the Cathedral bell" which was taken up by the other Catholic churches in the neighbourhood. This tocsin looked like a "preconcerted signal" wrote the Commissioners, because a moment after, large numbers of men with white crosses painted on the foreheads and backs (Nineteenth Century Crusaders!), fully armed with clubs poured into St. Lucia's Corner where they took their stand facing Maradana.

The sergeant in charge of the newly arrived Police detachment from Maradana hearing the Catholic "call-to-arms", marched his men from Kotahena Police Station to St. Lucia's Corner, where he found a crowd of over a thousand armed crusaders with white crosses fore and aft. He ordered them to disperse but met with a refusal. After some delay he sent a message to the Inspectors escorting the perahera.

When the perahera reached the canal bridge on Skinner's Road, news reached the Buddhists of the Catholic concen-

tration, riots, and that a bhikkhu had been mauled. Immediately the perahera broke up, the processionists rushed to a timber yard close by, armed themselves, re-formed, and marched in battle array to give combat to the soldiers of the white cross. Major Tranchell Acting I. G. P. was then quarter of a mile ahead of the perahera and did not notice the transformation the hitherto harmless perahera had undergone. At Messenger Street Corner on seeing a serious assault on an innocent man by some roughs, Major Tranchell hastened to fetch aid from Kotahena. To his surprise when he reached St. Lucia's Corner he came up against the white crossed turbulent mob with the constables helplessly scattered among them like black punctuation marks. The Police were unable to act together because they had allowed themselves to be drifted hither and thither like helpless craft on a stormy sea.

POLICE RETREAT.

Major Tranchell's order to the Catholic crowd to disperse went unheeded, so, with difficulty, he gathered a posse of constables and hurried back to hold up the advancing perahera, which had now passed Messenger Street and was surging forward. The Buddhists were also obstinate and refused to turn back. The Major then made a second attempt to disperse the Catholics but was again balked. Thereupon he ordered the Police to charge the mob. The Catholics retaliated with brick-bats and stones on the face of which fusilade the Police retreated in disorder.

MILITARY AID.

The situation was serious. The Police were sandwiched between the combatants. The Major despatched a mounted messenger for military aid. Meanwhile he endeavoured to keep the opposing forces

apart, the Police were demoralised, the vanguards of the combatants broke through the Police and fought fiercely for supremacy. The Buddhists attempted to force a passage by driving carts through the Catholic crowd, the latter seized and slaughtered the bulls, demolished the carts, and burnt their contents and debris on the road. A Buddhist peasant named Juan Naide was brutally stabbed to death by the Catholic mob which was composed of fishermen and the lower classes. Many were wounded in the conflict, 30 of them (including 12 constables) were so seriously wounded that they had to be conveyed to Hospital. The total number injured was very large.

During a lull in the fighting A. S. P. Holland succeeded in taking some Catholics inside the Cathedral where a Roman Catholic priest addressed them. Thereafter the crowd separated, but did not disperse till mounted military officers arrived and ordered dispersal. A shower of rain also helped to cool and melt the contending forces. A detachment of the Royal Dublin Fusiliers arrived later to find that all actual fighting had ceased and the Buddhists had retired as far as Green Lodge.

Further up the street Catholics were stoning the Vihara with the besieged Buddhists returning the shots. The military were soon on the scene, cleared the streets, and restored order. Military guards were placed at the Vihara and the Convent till the following morning until relieved by the Police. The whole city passed an anxious night but nothing occurred.

EASTER MONDAY.

As two peraheras were expected on Easter Monday further trouble was possible on the morrow. One procession was

to come from Koratota, 10 to 12 miles away on the Ratnapura Road, while the other was from Peliyagoda beyond the Bridge of Boats. At dawn Major Tranchell went with an armed force of 40 to 50 picked constables to Kotahena. He found the Catholics in a tense state of excitement because a Roman Catholic priest had been assaulted. Bells pealed in all directions calling the faithful not to prayer but to fight, and armed men were assembling as on the previous day. He promptly sought military assistance. Two companies of the Royal Dublins arrived in no time. One company cleared the Kotahena streets, the other accompanied Major Tranchell with the object of preventing the march of the Koratota perahera. The armed Police were stationed at the bottom of Layard's Broadway to maintain order along that road.

KORATOTA PERAHERA

The Major found the Koratota perahera halted on Urugodawatta bridge. He therefore drew up the troops in a garden close to the bridge and then tried to persuade the bhikkhu to take back the unarmed procession, composed as it was mainly of women and children. Capt. Hansard arrived with Mr. Boake, J. P., and tried similar methods. The bhikkhu consented but asked for time within which to give food and rest to the females and children. Eventually the rear of the perahera retired, but "some Colombo roughs" had mixed with the head of the procession, tried to push forward, became violent, and made efforts to drive the carts towards Colombo. The troops that were in ambush were summoned, and they upset the carts into a paddy field below. There were no more signs of unrest and the procession returned to

PELIYAGODA PERAHERA.

The Peliyagoda perahera had by then crossed the Bridge of Boats, come up and halted at the junction formed by Layard's Broadway and Grandpass Road, where they were confronted by Mr. Mason, the Police Magistrate. This procession Mr. Mason found to be fully armed with swords, clubs, etc., in addition to having 12 men with loaded muskets and dressed as soldiers in old uniforms.

An armed demonstration was considered necessary. Mr. Mason accordingly drove down Layard's Broadway to the spot where armed Police were stationed, and asked the Inspector for assistance, only to receive the startling reply that the latter doubted the loyalty of his men who were likely to refuse to shoot.

Mr. Mason then drove to Kotahena when 25 men of the Dublins were placed at his disposal. He took 5 of them into his carriage, also Lieut. Adjutant Thomas and returned to Grandpass. The other 20 Dublins were asked to follow up at once. Mr. Mason and Lieut. Thomas ordered the armed "soldiers" in the perahera to lay down their arms, which they did. The others surrendered their swords and clubs also without resistance. Three cart loads of "ammunition" (stones) were seized. On the arrival of the 20 Dublins the leaders of the perahera agreed to go back but asked for protection fearing attack. Messrs. Mason, Boake, Morgan, and the Justices of the Peace each took charge of a party and escorted them as far as the Bridge of Boats.

No collisions took place, order was restored, and military guards posted at the Vihara and Convent till relieved by the Police next morning.

FAILURE OF JUSTICE.

"For this serious riot committed in broad daylight, and attended by murder and bloodshed, not a single person was ever put on his trial". So wrote the Hon: Mr. (later Sir) F. R. Saunders, Govt: Agent, Colombo, in his Administration Report, 1883. In his opinion it was "one grave case of failure of justice to overtake criminals" who attacked "un-offending Buddhists". In 1883 the Penal Code and the Criminal Procedure Code were passed by the Legislative Council and Mr. Saunders hoped that their effect "will be to render the conviction and punishment of offenders more speedy, certain, and effectual."

GOVERNOR APPOINTS COMMISSION.

Governor Sir J. R. Longden appointed the Hon: Mr. F. R. Saunders, G. A. W. P., Lt: Col: J. Duncan, Commanding 1st Battalion, Royal Dublin Fusiliers, and Mr. J. H. de Saram, District Judge, Kurunegala, as Commissioners to enquire into the causes of the riot, about the failure of the Police, and the necessity for seeking military aid. Quite a number of witnesses were examined; the letter addressed to them by a Committee of Buddhists, the I. G. P's reports on the riots and regarding a departmental enquiry by him into allegations of bribery against a Police Inspector were among the documents considered. Papers relating to this outbreak in the offices of the I. G. P., and the S. P. W. P., were also scrutinized.

THE REPORT.

The Report of the Commission was issued on 29th May 1883. The Commissioners found 8 causes of this riot, which were enumerated in the first article of this series.

(a) Police Failure

The Commissioners saw 7 reasons for the failure of the Police. They were:—

(1) Police should have been able to quell it and timely precautions would have eliminated military interference.

(2) Reports from subordinates were verbal and informal.

(3) Diaries or Information Books kept by sergeants in charge of stations were very unsatisfactory.

(4) There was absolutely nothing on record in the Police Office re events on Good Friday.

(5) Capt. Hansard, A. S. P., was out of the Island during Commission's sitting—nothing known of Police arrangements. He was S. P. W. P. At the time of the riot he was hourly expecting to leave Ceylon. He had broken up his establishment and was living 8 miles away from Colombo. He was therefore absent on Easter Sunday and "knew nothing of the riot till too late to be of use."

(6) Police arrangements defective for Easter Sunday and S. P. W. P. responsible.

(7) Police arrangements generally condemned until Major Tranchell arrived.

The Police Force the Commissioners found to be quite strong but they were powerless because they allowed the riot to develop. Major Tranchell's action therefore in seeking military assistance was justified.

POLICE BETWEEN TWO FIRES.

Migettuwatte was convinced that Buddhist discomfiture was due to his giving the Police Inspector, Kotahena, only 50 rupees when he demanded a bribe of Rs.

100/- "nominally as a loan". He considered that the Police escorted the perahera in order to see the Buddhists defeated.

The Roman Catholics on the other hand averred that the Police protected the Buddhists and attacked them.

Mr. Campbell, I. G. Police, in his Administration Report wrote thus:—"I was in England at the time, and Major Tranchell was acting for me, but I had to go very fully into the matter on my return, and I came to the conclusion that the Police had been unduly blamed, and did not get the credit they deserved. "The I. G. P. expected credit where none was due or deserved."

It was only after the riot that Mr. Campbell thought it necessary to have all the Colombo Police Stations, Jails, and public institutions, connected to each other by telephone. There was not even telegraphic communication available to the Police. "Indeed the Police is rather starved in every way," wrote the I. G. P., "to justify which statement I would add to what I have stated before, that we have not one mounted constable in the Colony, and not a vestige of harbour police anywhere." Such were the conditions 50 years ago.

This riot was also responsible for the formation by Governor Longden of a *corps d'elite* of Malays picked out from the Police Force to be stationed in Colombo as they "are probably the best fighting men."

MILITARY AID.

The Commissioners finding may be summarized under 4 heads, viz:—

(1) I. G. P. acted discreetly in calling military—only course to pursue after defeat of Police by mob.

(2) Though fighting had ceased when military came, order had not been restored.

(3) The appearance of the military pacified the entire city on Sunday and Monday nights.

(4) Major Tranchell justified in calling the military again on March 26th owing to previous day's alarming riot and Police powerlessness.

Commenting on the Koratota and Peliyagoda peraheras which were forced by the military to turn back, the Commissioners were of opinion "that in neither one did the Buddhists intend seriously to resist constituted authority. "Why did not the military then purge these peraheras of the unruly element and escort the harmless men, women, and children to the Temple? It was clearly their duty to have done so, and punished the Catholics if they attempted to molest the processionists. Instead, they were unfair to the Buddhists in that the harmless were turned away along with the rowdies, who alone should have been expelled from the peraheras. Was this due to the Dublins being Catholics drawn from South Ireland, predominantly Catholic?"

GENERAL REMARKS.

The Commissioners recorded under the above heading:—

(1) Buddhist perahera started from Borella with no intention of insulting the Catholics, with no anticipation of a riot, and they carried nothing objectionable.

(2) Catholics took offence at figure of Mahabamba (Brahma) carried in Palm Sunday perahera which though a man, the Catholics alleged was draped to represent Virgin Mary. "After careful

consideration", wrote the Commissioners, "we are of opinion that no such insult was intended by the Buddhists". The image had been carried before without any imputation, so the Commissioners considered the Catholic complaint "groundless".

(3) Unlawful Catholic crowds on Good Friday and Easter Day "were thoroughly organised and previously arranged by the Roman Catholics with the express intention of attacking the Buddhist processions". The ringing of the church bell on the Sunday "was evidently a preconcerted signal", the Commissioners adding that the Roman Catholic authorities were to blame for allowing it to be rung, and also for the disinclination shown to hand over the bell-ringers to justice. The Catholics recognise that the tolling of bell at unusual hours and in an unusual manner is a signal of danger and a call to gather together. The Commissioners were told that bell is under control only in one church and that it was open to anyone to toll the church bell to raise an alarm. "Such a state of things, if it exists", wrote they, "is clearly undesirable and we think that in all Roman Catholic churches some sort of control should be placed over the bell; or, at any rate, that the authorities should be held responsible when it is made the means of assembling a mob of rioters to create a disturbance." The Commissioners said that it was impossible to think that a body of influential clergy and laity, with retainers and servants, should not prevent the bell being rung or identify the persons who tolled it. In concluding they recorded that "the fact that these persons have not yet been handed over to the Police for exemplary punishment is, we consider, a standing reproach to the Roman Catholic authorities at Kotahena."

YOUNG MEN'S BUDDHIST ASSOCIATION

HALF-YEARLY GENERAL MEETING

The half-yearly general meeting of the Y. M. B. A. was held on the 9th ult at the Headquarters.

The Honorary Secretary, Mr. Rajah Hewavitarne, submitted the report and the statement of accounts.

While commenting on the work done during the past six months, Sir D. B. Jayatilaka said that the financial position required careful consideration as there was really a deficit at the end of the six months, which was due to expenditure on account of the Magazine. Hitherto that expenditure had been borne out of accumulated interest on the Buddhist Press Fund but this was found to be insufficient and the charge was made against revenue. If subscriptions were paid in regularly, he felt sure they would have a credit balance at the end of the year as they did have in the previous year. It was for the Committee to consider whether the names of those people who neither paid their subscriptions nor took any interest in the activities of the Association should remain or be struck off the list. It was better to have a smaller number of really active members rather than a large number who took no interest whatever in the Association.

Referring to the religious examinations the President said that in March last there were 176 centres in different parts of the Island. It was not easy to realize the amount of work involved in the task of supervising the examination—responsible work which entailed some hardship but cheerfully borne by the voluntary workers who undertook the task. It was most remarkable, he said, that for the last thirteen years there had not been a single instance of a single question having leaked out. That was indeed a creditable state of affairs. The time had arrived when special arrangements would have to be made to create an organization to continue the examinations. He wished to add that the expenditure so far on examinations had been hardly anything worth mentioning, except of course the provision for prizes which was a different matter. In conducting the examinations the cost was only about Rs 600. "I wonder what it will cost the Education Department to conduct the examination of a thousand candidates at 176 different centres in five Provinces in the Island?" asked the President who maintained that it would entail a very large expenditure. "But here our examinations are conducted by volunteer workers both members of the Association and others. We have been able to conduct the examination very efficiently for the last 12 years without very heavy expenditure, which is, I think, a very creditable performance." There was the Teachers' Examination, he said, which too was growing in popularity. Last year 19 applied and this year the number of applicants was 35.

As regards the "Buddhist" he said that the subscribers to the Magazine were few from among the general Buddhist public. It was up to them to secure a large number of subscribers in the country. He appealed to all members to make every effort to increase the number of subscribers to the "Buddhist." As it was they could not go on suffering an annual loss of nearly a thousand rupees for it.

With regard to the Shrine Room at Mantivu Leper Colony, he said that they had in hand Rs. 1,300, but a further Rs. 700 was required in order to start the building. He did not wish to make a start until the whole amount was in hand, as they could then complete the building without interruption. He knew of some people who were under the impression that there were no Buddhist patients at Mantivu. He wrote to the Government Agent and asked him to send the number of Buddhist patients at that Asylum and the reply received was that there were thirty-eight of them. Although a certain member speaking in somewhat philosophic style did not favour the idea of providing a shrine to those isolated victims of the dead malady, it would be admitted on all hands, said The President, that the very fact of their isolation was sufficient argument in favour of the provision, so that the poor sufferers might get a certain amount of consolation at a shrine. He hoped that in the course of the next few months the balance necessary would be forthcoming and the building started.

The report and accounts were adopted and the meeting then terminated.

PRESENT DAY GERMANY.

Herr Von Pochhammer,

THE GERMAN CONSUL,

will deliver a public lecture on
"PRESENT DAY GERMANY"

AT THE CENTRAL Y. M. B. A.
BORELLA,

on Thursday the 19th inst.
at 5 30 p. m.

OF LOCAL INTEREST

Bhikkhu H. Dhammaloka who was till recently studying Indian philosophy in Santiniketan has joined Nalanda Vidyalaya as lecturer in Sinhalese and Pali. He is not expected to return to India.

* * *

Dr. E. W. Adikaram, M. A. Ph. D., who returned home last month has joined the Tutorial Staff of Ananda Sastralaya, Kotte. It will be interesting for the readers of *The Buddhist* to hear that he has kindly consented to contribute articles to its pages. Dr. Adikaram took keen interest in Buddhist activities in London during his stay there. We wish him a brilliant future.

* * *

Bhikkhu B. Ananda Maitreya paid a visit to the Y. M. B. A. last month. We understand that he

is thinking of removing his Pirivena from Balangoda to Colombo.

* * *

Bhikkhu Narada delivered a series of sermons at Nuwara Eliya under the auspices of the Y. M. B. A. of that Town. This was followed by another series by Bhikkhu Dhammaloka. These sermons have had considerable influence on the residents who are attempting to revive Buddhist activities here.

* * *

The first lecture under the Ratnayaka Trust was delivered by Professor Sir Sarvapalli Radhakrishnan on the 2nd instant at the Town Hall, the subject being Teachings of the Buddha.

GLEANINGS

Orient and World Peace

I believe that the Eastern nations, China and Japan, who are pacifist by tradition and temperament, have a good deal to contribute to the new world of culture. They are the necessary complement and corrective to the dominant rationalist pragmatism of the West. They may not be advanced politically, but political values are not the highest—nor are they all values. If we are servants of the values of spirit, of truth and justice, peace and honour, let us adopt in our lives—and with our lives—the maxim: *So long as one man is in prison, I am not free; so long as one nation is subject, I belong to it.*—Professor Sarvapalli Radhakrishnan in *India and the World*.

Captain H. N. M. Hardy's New Home

A year ago we reported that Capt. Hardy had fitted up a Buddhist Shrine at Le Rousses, Jura France, and that Buddhist visitors would be welcomed. We regret that Capt. Hardy has had the misfortune to have the house burned down, the shrine and its furnishings being totally destroyed. A letter from him early in March informs us that he is negotiating for the purchase of a house in the south of France, and that he hopes to fit up another Shrine. A later communication gives the following address as his permanent home; St Paul, Alpes Maritimes, France.—*Buddhism in England*.

Buddhist Renaissance in Burma

Of late there has been some effort made on the part of the laity as well as the clerics, to restore the "Bhikkhu" to his former high state. A certain section of the press of the country has been agita-

ting for this, in the interest of religion. The mere action of certain thinking people in withholding support from "Bhikkhus" who believe that politics should come *before* the Teachings of the Buddha, has put some check upon this ecclesiastical avalanche on the political precipice. The politicians themselves are finding the problems of the Bhikkhu-politician a veritable Frankenstein monster. Our hope is that if the people and the Order work hand in hand to set things right in this matter of the problem of the Church and politics, we may with confidence look forward to a successful Buddhist Renaissance in this direction also.—*The British Buddhist*.

As Others See us

The Editor of *The Scholar* writes:—I have read your September issue with considerable interest because it is in commemoration of the Banner of Peace movement.

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