

THE CITY FOOT WEAR WORKS. 40, Second Division Maradana. Manufacturers, Suppliers and Repairers of Boot and Shoes Orders Executed at Short Notice. Outstation Orders promptly carried out per V P. P.

THE BUDDHIST CHRONICLE

REGISTERED AT THE G.P.O. AS A NEWSPAPER

WAP-IL NUMBER.

VOL. V.

OCT.—NOV. 2469
1925

No. 6.

CONTENTS.

	PAGE.
1. Sujata's Offering.	<i>Frontispiece</i>
2. Chinese Buddhist Pilgrims. Polwatta Buddhadatta Thera.	129
3. Evolution. Dillon J. Spotswood, M.D.	132
4. Right Livelihood. A. H. Perkins.	133
5. East and West. Signor Guglielmo Ferrero.	134
6. <i>The Holy Way.</i> Prof. A. R. Zorn. B.A.	135
7. The Numerical Sayings.	136
8. Drink and the Individual. Henry Carter.	138
9. <i>The Mother.</i> Miss Coralie Howard Haman.	143
10. Some Aspects of Vegetarianism. M. G. Silva.	144
11. News From Abroad.	146
12. Theosophical Society in England.	148
13. Local News.	150
14. Correspondence.	152
15. Notes on Sorrow.	152
16. The Pilgrim. Miss Elsie C. Abey Goonawardene.	153
17. The Esala Number Buddhist Chronicle. Weller Vanhook.	153
18. The True Story of John the Baptist.	154
19. <i>Self-Reliance.</i> Prof. A. R. Zorn. B.A.	154
20. Japanese Architecture. W. G. Blaikie Murdoch.	156
21. Editorial.	157

SUBSCRIPTION RATES.

Annual Subscription Inclusive of postage Rs. 6-00
Foreign 12 shillings,
Single copy -/50 cts.

ADVERTISEMENT RATES.

LOCAL

Monthly

Full Page 15/- for one insertion
Half Page 7/50 " "
Quarter Page 5/- " "

Contract

Full Page 125/- for one year
Half Page 70/- " "
Quarter Page 45/- " "

FOREIGN

Monthly

Full Page 25s.
Half Page 12s. 6d.
Quarter Page 8s.

Contract

Full Page £9 5s.
Half Page £5 10s.
Quarter Page £3 10s.

The above rates are for advertisements appearing at the beginning and at the end of the Magazine. Special rates are charged for advertisements to be inserted to face reading matter. For particulars apply to The Manager.

Printed and Published for the proprietor by T. A. Dharmabandu, at the Star Press,

21, Norris Road, Colombo.

THE CITY FOOT WEAR WORKS, 40, Second Division, Maradana, Fresh Stock, Good Workmen, Careful Supervision, and Low Rates. Dealers in all kinds of Gents and Ladies Footwear. Quotations given on request.

Largest possible Prize:
500,000

**A FORTUNE
WAITING
FOR YOU**

Payment of all prizes is guaranteed by Government

by subscribing to the chances of winning in the
Great Gold Money-Lottery

guaranteed by the Government of the State of Hamburg.

FIRST DRAWING JANUARY 21ST.

The Lottery contains 70,000 tickets only, out of which 27,600, consequently nearly one-half, are sure to win in the course of six drawings (One drawing monthly). Total sum of prizes

4 Millions 976000 Goldmarks
(OR ABOUT £ 248 000)

LARGEST PRIZE IN THE LUCKIEST EVENT:

500,000 Goldmarks
(OR ABOUT £ 25,000)

LEADING PRIZES OF GOLDMARKS:

200,000	70,000
120,000	60,000
100,000	50,000
80,000	40,000

and so on as specified in the official prospectus sent gratis on application and to every ticketholder. Official cost-price of the tickets for participation in the first three drawings:

£ 3
for a full ticket

£ 1.10/-
for a half ticket

£ - 15/-
for a quarter ticket

The cost-price will be the same for the remaining three final drawings. Cost of postage and prize list 6d for every drawing.

Tickets are promptly sent against cash with order and all prizes are remitted directly after the drawing. Owing to the approaching drawing orders should be posted at once the latest till JANUARY 4th, to

Samuel Heckscher, senr., Banker Dammtor-
(398, Germany) Street 14 **Hamburg**

Cut off here

Order Form.

Please send me

Ticket for first, second and third drawing. Amount of
is enclosed herewith by **British Postal Orders**,

Name and Address (plainly and in full):

Date:

Postage on ordinary letters is 3 d.

Copy to be translated in the respective other language in which your paper is published

PROSPERITY TO CEYLON.

THE WAY TO SOUND HEALTH.

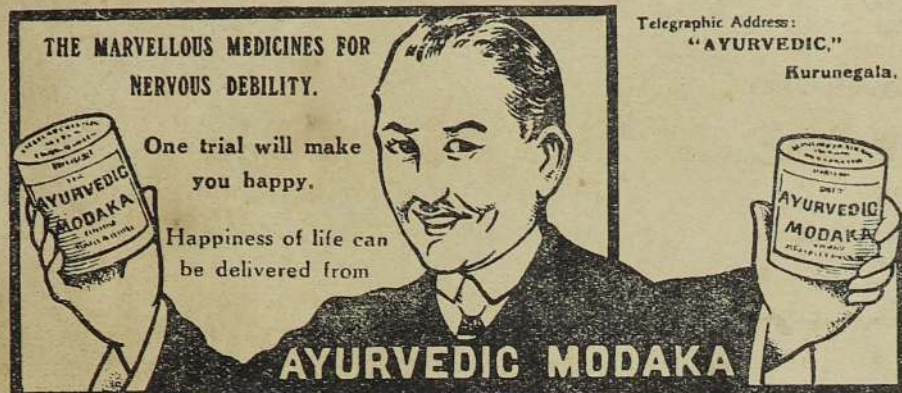
AYURVEDIC RATIBALLABHA MODAKA.

VIGOUR

VIGOUR

VIGOUR

A BOON FOR THE IMPOTANT



Telegraphic Address:
"AYURVEDIC,"
Kurunegala.

At the request of many a gentleman we have taken much pains in preparing this special remedy Dathuwardana Modakaya and entertained to publish it.

The wonderful benefits derived from this remedy are:- Immediate discharge of semen, weakness in semen, fall of man's vigour, pain in the spine, pains in the body, weakness of constitution, shortage of appetite, excess of urine, passing of semen and sediments with urine, painful effects of parangi, piles, stomach ache, rapture and all other permanent maladies be completely

cured and restores wonderfully the strength of semen, strength of body, man's vigour and all such benefits and it is surprisingly a curious remedy. Try it once.

Price per tin Rs. 2-50 Postage 35 Cts.

M S. SAKUNDALA HAIR OIL. RS 1-00

When this fragrant grand hair oil is applied to the head innumerable benefits could be derived thereby, such as:- premature grey hair, the falling off of hair, head ache, dandruff and all other diseases of the head, short sight, burnings, aching, redness, White Films, Eruptions, Gloominess, and all such ailments of the eyes become *non est*, and besides the eyes are not only restored to a perfect clear sight but also cools the brain and brings it to a perfect pure and good condition and stops bleeding from the nose and cures all nasal ailments. It is a very famous oil for all kinds of Catarrh

PRICE PER BOTTLE Rs. 1-00. Postage 35 cts.

AYURVEDIC PAIN BALM RS. 1-00

After many attempts and failures by others to face the disease of Rheumatism a certain and true cure has been gained marvellously by our Ayurvedic Pain Balm. A remedy to demonstrate its unfailing curative power in thousands apparently hopeless cases. Every sufferer should have hope when other remedies have failed; our liniment will relieve and cure you. Severe headache, Neuralgia, Spasmodic pain, stiffness swelling in muscles and joints, paralysis, sprains bruises, fevers, Coughs, Bronchitis, Asthma, Toothache, Sorethroat, Cholera &c. It cures acute or chronic rheumatism. We have this for sale at a low price, so that it might be in the hands of everybody. It acts like a real charm in all kinds of pain. It cures all sorts of headaches in a minute.

PRICE Re. 1-00 PER PHIAL Postage 30 cts.

AYURVEDIC ASTHMA CURE

DIAGNOSIS.—A difficulty of breathing felt in the affected lungs.

SYMPTOMS.—Drowsiness, pain in the head, tightness and great oppression in the lungs, which as evening and night approach, is accompanied with wheezing and all the symptoms of oppressed and difficult respiration. The speech is interrupted and the patient endures much trouble in expressing his wishes or feelings. Countenance becomes anxious and careworn. At about 1 or 2 in the morning all the symptoms become aggravated and the paroxysm attains its height, the patient under the convulsive drawing of his breath, often springs out of his bed and rushes to the window and there he gasps and sobs in great suffering until the intensity of the symptoms slowly passes away. According to the severity of the attack the face becomes either red or tumid or deadly pale with livid lips and eyelids.

I have taken a good deal of pains to prepare this specific out of many Ayurvedic Ingredients. After trying it in thousands of cases come under my treatment I have found it to be infallible. It gives immediate relief and drives away all the torturing pain, bringing about at the end a true and radical cure. It brings out phlegm and induces sleep. In fact it is the only relieving balm for the excruciating pain and trouble of an asthmatic patient.

PRICE ONE BOTTLE Rs 3-00 Postage 50 cts

HAIR DYE! HAIR DYE!! HAIR DYE!!!

BOON FOR THE AGED.

At the request of many a gentleman we have taken great pains in collecting many medicinal herbs and prepared this efficient remedy which instantly changes the colour of white, grey, red faded or discoloured hair into a beautiful natural glossy and jet black

PRICE PER BOTTLE Rs 2-00 Postage 35 cts

Apply to:— **Dr. M. Santherasekaram,**
Ayurvedic Physician, C. Kurunegala, (Ceylon)

OUTSTANDING
VALUES TODAY

FIAT

MODEL 501 IN STOCK

33 to 38 Miles per Gallon.

DE LUXE

Rs. 5180

Fully Equipped

WITH CLOCK, SPEEDOMETER,

FIVE BALLOON TYRES, LUGGAGE CARRIER,

ELECTRIC & BULB HORNS, REGISTERED & NUMBERED.

READY FOR THE ROAD.

NORMAL

Rs. 4780

ESSEX

A Six Cylinder Five Seater Car Giving 25 to 30 Miles per Gallon.

New Reduced Prices.

Tourer-5 Seater-Rs. 3450-00

Covered Coach-5 Seater-Rs. 3480-00

WITH STANDARD EQUIPMENT AND SIDE LAMPS:

The Colonial Motor & Engineering Co., Ltd.

COLOMBO.

The Royal Fireworks Co.,

NO. 70, NORRIS ROAD, PETTAH.

The Manufacturers & Suppliers
for the Memorable events of
H. R. H. The Prince of Wales visit
and the Peace Celebrations.

—***—
The Premier Manufacturers of Fireworks.

—***—
Manufactured in different varieties to suit all pockets.

—***—
We also supply Fireworks to most of the Mohamedan
Weddings, Church Festivals &c.

Manufacturers of every description of FIREWORKS suitable for
all occasions such as Day and Night Shells, Rockets, Aerial Maroons, Aquatic
Fireworks Golden Fountain, China Shots, Pin Wheels, Squibs, Roman Candles,
Fancy Lights, Golden Rains, Green Lights, Red Lights, Tom Thumballs, &c,
SERPENTS EGGS, DEVIL AMONG THE TAILORS A SPECIALITY.

—***—
Childrens Fireworks in Varieties.

—***—
*Please apply for Catalogues and other
particulars*

To the Manager,
THE ROYAL FIREWORKS Co.,

70, Norris Road Pettah,
COLOMBO.

Or to Work Shop

? 395, Elkena, Kolonnawa.

KUVENI CIGARS ARE THE BEST.

Support Local Industry—Smokers Delight In Smoking.

KUVENI CIGARS.

are well known through out the Island, they are Fragrant aromatic full Flavoured.

THESE CIGARS ARE MADE FROM THE BEST SELECTED CEYLON TOBACCO
A TRIAL WILL CONVINCEN.

No. 1	100	Rs. 2-00
No. 2	100	Rs. 1-50
No. 3	100	Rs. 1-20
No. 4	100	Rs. 1-10
No. 5	100 (extra)	1-10



REGISTERED TRADE MARK.

Smoke a Good Cigar or Give up the Habit.

H. A. Ekanayake & Co.,

Cigar & General Merchants.

9 A. 5th Cross Street, Pettah, COLOMBO.

Apart from the above special makes, there are some other varieties made for the trade only on which a special discount will be allowed.

MIRACULOUS CURE

20,000 PATIENTS,

300 ENGLISH DOCTORS AND,

100 PRIESTS UNDER TREATMENT.

LEPROSY.

White, Black, Red and Wounded (Nodular, Tubercular, Aenasthetic, Para or Mixed will be cured on agreement system. Blood will be purified and sores or wounds will be completely healed. Terms should be arranged by correspondence.

Special Treatment To Lady Patients

NO OPERATION IN ANY CASE.

Leprosy, Leucoderma or White Leprosy, Asthma, Consumption, Paralysis, Diabetes, Piles, Cancers and other chronic diseases given up by other doctors are treated on agreement system without operation. Please consult us for your complaints

Apply:— **H. H. Moulana Saiyed Hussainee,**

NIZAM MEDICAL SPECIALIST,

No. 571 3RD DIVISION MARADANA,

COLOMBO.

Telegram "QUADIRS"

Telephone 1585.

EDUCATIONAL.

[Advertisements on this page will be published at very reasonable rates in order that the Buddhist English Schools may be brought to the notice of our readers.]
For terms apply to the Manager stating space required.

ANANDA COLLEGE COLOMBO.

The Premier Buddhist Secondary School in the Island.
Boarding House on the premises
School Year begins in January.

Parents are advised to get their boys' names registered in time for admission to the school in January, 1926. There will be Vacancies in the Kindergarten, for boys 5 years old, and in the 2nd, 3rd, and 4th standards.

Boys who have passed the 4th standard or special 2nd year examination will be admitted to the 1st Form. As there will be very few vacancies, if any, in Forms higher than the 1st, parents are advised to send their sons as soon as they have passed the 4th Standard or special 2nd year examination.

There will be a few vacancies in the Senior Preparatory Form for boys who have passed the E.S.L.C. with credit. Boys are prepared for the public examinations up to and including the London Intermediate Examinations.

For Prospectus apply to

Ananda College,
Colombo.

P DE S. KULARATNE B.A., B.Sc., LL.B.
Principal.

Sri Sumangala College, PANADURA.

The best secondary School for Buddhist Boys
of the Panadura district.

Boys are prepared for all the public examinations up to and including the London Matriculation.

Next school Year commences in October 1925

There is a Kindergarten and lower school to which girls are also admitted.

A. GINIGE, B.A.
Principal

Dharmasoka College, AMBALANGODA.

One of the leading schools in the Southern
Province.

Buddhist parents of the Wellaboda Pattu need not go elsewhere for their sons, high school education.

Send for particulars to
D. M. DE SILVA, B.A.
Principal.

SEND

Your Girls to Buddhist English Schools

Ananda Balika Vidyalaya,

TEMPLE ROAD, MARADANA.

CLASSES HELD FOR JUNIOR &
SENIOR EXAMINATIONS.

Boarding House on the Premises in
charge of efficient MATRON and
members of the STAFF under
the immediate supervision
of the Principal.

Apply for particulars to
MRS. P. DE S. KULARATNE,
Principal.

Ananda School Mutwal.

**THE BEST
ELEMENTARY SCHOOL**

FOR THE BUDDHIST CHILDREN.
OF NORTH COLOMBO,
FREE SCHOLARSHIPS AT ANANDA COLLEGE
for the best students in the E.S.L.C.

For particulars, please apply to:—
C. L. W. DAHANAYAKE,
Trained Teacher,
Principal.

Piyaratane School.

DODANDUWA

**THE ONLY
English Elementary School**

FOR THE BUDDHIST BOYS.
of Dodanduwa and neighbourhood.

For particulars apply to:—
J. GINIGE,
1st Class Tr. Teacher,
Principal.

WEDDING CAKES.

Suppliers of beautiful Wedding Cakes.
Unsolicited testimonials from well-known
People.

Actual photographs of our Cakes could be had on
application.

We cater for Public Functions.

*Furniture, Plates, Glasses, etc and our staff of reliable
and experienced Servants are at your service.*

Decorations Undertaken.

Please apply for further particulars to:—

K. G. EPORIS APPUHAMY,

No 1 & 2 Malighakande Road
Maralana Colombo

මංගලෝක්කේ කේක්.

මංගලෝක්කේ වලට ඔබ්බේ ඉතා රස
වත්, පිරිසිදු, ලක්ෂණ, තොයෙක් අන්දමේ
කේක් සාදාදීමේ මනා පුරුද්දක් අපට තිබේ. ඒ
බව ලංකාවේ තොයෙක් පළාත්වලින් අපට
ලැබී තිබෙන සහතික පත්‍ර වලින් සහ අපෙන්
වැඩිකරවාගත් මහතුන්ගෙන්ද අප විසින් සා
දනලද කේක්වල ඡායාරූපවලින්ද ඔප්පුවේ.

හෝස්ත සංග්‍රහ.

සහ මංගලෝක්කේ ආදියට ලී බඩු, පිදුර බඩු
ආදිය සහ කැමවුම් සෑදීමේද මෙහෙකිරීමේද
සමස්ත අපෙන් ලබාගත හැකිය.

සැරසිලිකිරීමද බාරගනිම.

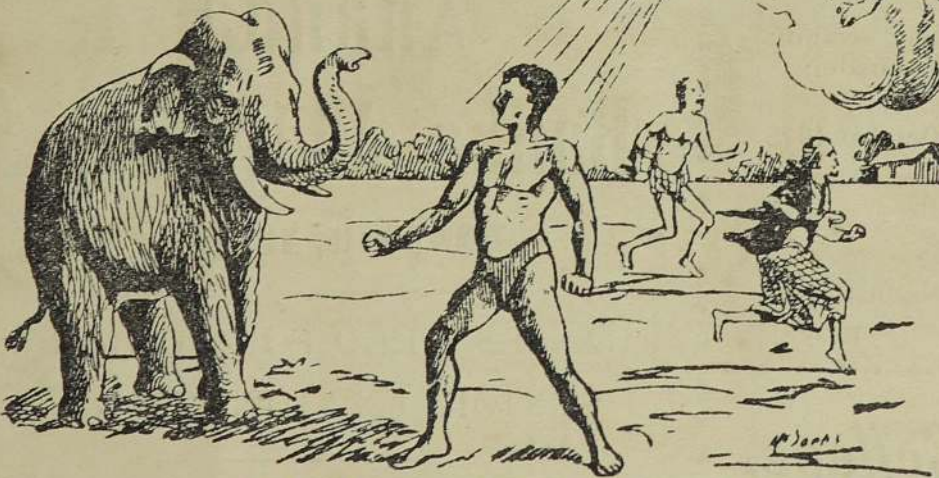
කේ. ජී. ඉපෝරිස් අප්පුහාමි.

නො 1 සහ 2 මාලිගාකන්ද
පාර කොළඹ.

(87-)

HASTIBALAPRAKASANIYA.

ශ්‍රී සිව් බලොකාගනිව්.



HASTIBALAPRAKASANIYA.

Hastibala Prakasaniya era-
dicates all diseases arising
from the corruption of
semen.

Hastibala Prakasaniya is
the fountain source of semen
Hastibala Prakasaniya is
the stronghold of vitality.

Hastibala Prakasaniya
sweeps out urinary diseases,

Hastibala Prakasaniya rest
tores lost manhood.

Hastibala Prakasaniya is
the only boon to sufferers.

Hastibala Prakasaniya cu-
res diseases which have
taken root.

ONE BOTTLE Rs. 3-50.

Postage cts. -/35.

OUR COLOMBO MEDICAL HALL.

SITUATED AT No. 113, FIRST DIVISION MARADANA.

along the Tram line to Fort (just opposite the Government Railway Factory.) Patients are
requested to call on us at the above address for consultation on **Saturdays & Sundays only.**

OUR KANDY MEDICAL HALL.

SITUATED AT No. 44, TRINCOMALIE STREET.

Patients are requested to call on us at the above address for consultation **On Mondays only.**

S. H. A. Waidyasagar,

PHYSICIAN,

Sri Buddhadasa Raja Medical Hall, MATARA.



Give your Baby the benefit of Lactogen

THERE IS EVERY EVIDENCE to shew that many children grow and apparently thrive on indifferent nourishment. A baby can look well and even grow fat, but yet not be thoroughly and properly nourished.

Mother's milk gives complete nourishment to a baby because it contains certain substances which give warmth, weight, muscle, energy and growth. A substitute for mother's milk might give a baby the appearance of good health and yet fail to nourish particular important systems of the body, or the effort to digest such a food may lessen much of the benefit the food might contain.

LACTOGEN being composed of pure cow's milk, which has been altered so that the quantity and quality of each part resemble those contained in human milk, gives to the entire system, in the same easily digested form, the same complete and thorough nourishment as mother's milk. **LACTOGEN** is superior to ordinary milk powders which contain less MILK FAT or CREAM and have sweetening matter added, because **LACTOGEN** contains nothing which is not found in human milk, but is milk ONLY in the form which is natural to babies from day of birth.

LACTOGEN

The
Natural Milk Food



THIS COUPON or a postcard will bring **FREE OF CHARGE** a sample and full particulars of this valuable **FOOD**.

If stamps for **Cents 12** are sent a very useful **ALUMINIUM MEASURE** will be included.

To **NESTLÉ & ANGLO-SWISS Condensed Milk Co., P.O. Box 189.**

Please send a sample of Lactogen as advertised in the *Morning Leader*.

NAME

ADDRESS

TOWN

Please write fully and plainly.

The Bodh-Gaya Buddhistic Art Gallery,

CALCUTTA.

POST BOX NO 6738

Offers for sale the following beautifully coloured pictures of
THE LORD BUDDHA

	Size	Price	As
Buddha-Chitravali Home-Life showing 11 stages of The Lord's Home-Life	18"×22"		12
Buddha-Chitravali Hermit-Life showing 11 stages of The Lord's Ascetic Life	Do	Do	12
Dream of Mahamaya or the Great Descent in Dream	15"×20"	Do	8
Return to Kapilavastu	Do	Do	8
Conversion of Angulimala	Do	Do	8
Quelling Queen Khema's Pride	Do	Do	8
Buddha under the Bodhi Tree	Do	Do	10
Conversion of Rahula	10"×15"	Do	4
Conversion of Five Brahmins at Sarnath	10"×15"	Do	5
Last Sermon of Buddha	10"×15"	Do	4
Pictures of Gaya, Sarnath, Kusinagore Kapilavastu in one Colour	Do	Do	5

The Pictures are highly educative and decorative. Bikkhus, laymen, scholars, philosophers and politicians of different shades of opinion have highly spoken of these pictures. Every Hindu and Buddhist ought to have these copies

Amongst those who have kindly expressed their appreciation we may mention the names of Sir Reginald Craddock, H. E. Lord Lytton, Anagarika Dharmapala, and Mahatma Gandhi Illustrated Catalogues on application.

The pictures are available in the west gate of the monastery.

FOR THESE PICTURES Apply to the Manager.

THE BODH GAYA BUDDHISTIC ART GALLERY
POST BOX NO. 6738. CALCUTTA

CONSULT

The Star Press

and Stores

— FOR —

ALL YOUR PRINTING

— AND —

STATIONERY.

Station Road,

PANADURA.

Hollo!

Here is the true place

For Cheapest & Smartest FOOT WEAR

A visit will give you entire satisfaction.

Mark the address and early visit.

Gentlemen

We have a very large
stock of leading
makes.

Ladies of fashion

we have a delightful
range of shoes in
different shapes.

**Enormous Stock of Children's Shoes
for easy prices.**

All sorts of Fancy Goods, Shirts, Collars, Ties,
Socks, Felt Hats and Helmets, Silk
Handkerchiefs, Ladies' Silk Stockings,
are always in stock.

Hat repairing a speciality.

The Ideal Boot Works,

No. 50a 1st Cross Street,

Pettah, COLOMBO.

Proprietor:—N. D. J. Karunatilaka



SUJATA'S OFFERING

By M. B. Gupta.

CHINESE BUDDHIST PILGRIMS.

BY POLWATTA BUDDHADATTA THERA.

BUDDHISM was introduced into China at the very beginning of the Christian era. We learn from some historical records that King Huvishka, elder brother of the great Indian Emperor Kanishka (whose reign began about 10 A.D.), sent an embassy with Buddhist texts to the Chinese Emperor A-Ili in 2 B.C., and that Ming-Li, a Chinese Emperor who reigned from 62 A.D., sent some ambassadors to Tartary and Mid-India and obtained more books on Buddhism from those lands. Through these books the Chinese learned the biography of the Founder of Buddhism and became familiar with the names of the sacred spots consecrated by His presence.

As time went on and Buddhist missionaries from India flocked into China, some of the new converts were urged by a sincere desire to gaze on the monuments that were on the sacred spots, to risk the perils of travel and visit the Buddhist countries in the West. We are told by I-Tsing (one of the famous Chinese pilgrims), who lived about 670 A.D., that 500 years before his time about twenty men had come to the Mahabodhi, and for them and their fellow countrymen a Maharaja called Sri-Gupta built a temple which was called "Cheena Temple." In the year 290 A.D., another Chinese pilgrim visited Khotan; another called Fa-Ling, shortly afterwards proceeded to North India. The recent discovery of several stone tablets with Chinese inscriptions at Buddha-Gaya, on two of which there are the names of the pilgrims, Chi-I and Ho-Yun, shows plainly that the sacred spots were visited from time to time by priests and lay disciples from China, who were impelled to leave their home by the spirit of religious devotion and enthusiasm.

Concerning these illustrious pilgrims, Professor Samuel Beal says in his introduction to *Buddhist Records of the Western World*: "Never did more devoted pilgrims leave their native country to encounter the perils of travel in foreign and distant lands; never did disciples more ardently desire to gaze on the sacred vestiges of their religion; never did men endure greater sufferings by desert, mountain, and sea than these simple-minded earnest Buddhist priests."

1. The first Chinese pilgrim whose writings have come down to us is Shih Fa-Hian. His original name was Kung. According to the custom he changed his name on leaving home and assumed the title Shih or Sakyaputra. He was born in the closing period of the 3rd century at Wu-Yang, of the District of Ping-Yang, in the Province of Shan-Si. He was the fourth son of the family; as his three elder brothers died before they reached the age of seven, his father dedicated the child to the Buddhist Church. Some modern writers say that the boy was made a Samanera at three years of age and was kept at home. As we know the custom of dedicating children to the Sasana in Ceylon, we must consider that the boy was dedicated at three years and was kept at home till he reached the suitable age to be a Samanera. While at home a serious illness attacked him; and his parents, doubtful of his recovery, took him to the neighbouring monastery where, after a few days, he recovered from the illness. When he regained his strength, he did not want to return home; therefore, the parents ordained him a novice and left him at the Sangharama. His father died when he was ten years old; then his uncle, seeing his mother's loneliness, asked him to return home, but he refused. He came home when, afterwards, his mother breathed her last, and went back when the obsequies were over.

One day this Samanera and some other Bhikkhus, while out on collecting alms, were attacked by a band of famished robbers who tried to take their food by force. The Bhikkhus fled away from the robbers, but Fa-Hian stayed there fearless and thus addressed the robbers: "Friends, if you are hungry, take this food and appease your hunger. You suffer from hunger because you did not practise charity in your former births. If you steal others' property now, you will suffer much in the future." The robbers were moved by his words and left the food untouched. All the Bhikkhus admired this young novice's spirit and praised him much.

At the age of twenty, Fa-Hian was ordained a Bhikkhu. He studied with great zeal such Buddhist Scriptures as were then available in China, but was not content with that little store of knowledge, and wished to go to the Motherland of Buddhism in search of more Buddhist texts. So, in 399 A.D. he set out with some other priests from Chan-gan in Shensi District; he travelled across Lung Mountains to the town of Chan-Yeh where he met some other pilgrims. He then proceeded to Tun-Hwang and thence with four companions pushed forward across the Desert of Lop to Shen-Shen. Fa-Hian himself describes this desert in the following words: "In this desert are many evil demons and hot winds; when encountered, they all die without exception. There are no flying birds above, no roaming beasts below, but everywhere, gazing as far as the eye can reach in search of the onward route, it would be impossible to know the way but for dead men's decaying bones, which show the direction." Again he describes the road from Shen-Shen to Khotan, saying that "there were no dwellings or people. The sufferings of their journey on account of the difficulties of the road and the rivers exceed human power of comparison." Encountering such difficulties and dangers, and spending some years on the way, the pilgrims at last reached India. They travelled all over India visiting important shrines, image-houses and Sangharamas.

Fa-Hian spent three years in Central India and two at Tamralipti in studying and copying Buddhist Scriptures. From Tamralipti he sailed for Ceylon where he stayed for two years and obtained the texts of Dighanikaya, Sanyuttanikaya, and the Vinaya texts of Mahin-sasaka Sect. He was alone when he came to Ceylon as some of his companions died and others left him on the way. During his sojourn in Ceylon he witnessed the annual procession and festivities in honour of the Tooth Relic, and a cremation of a venerable Mahathera at which the King himself was present.

From Ceylon he embarked on board a great merchant vessel, and facing much disaster at sea, after three months' voyage, reached Java. Having spent five months there, he travelled by another merchant vessel, until he reached his native country after another three months' perilous voyage (from Java). He landed at Chang-Kwang after an absence of fourteen years. The Governor of that part of the country, Li-I by name, hearing that a Bhikkhu had arrived with sacred books and images from beyond the seas, proceeded to the shore to escort the books and images to the seat of his Government, and entertained Fa-Hian for the whole winter and summer. The rest being over, he proceeded to Nan-King, the Southern Capital of China, and there with the assistance of an Indian Thera, named Buddhahadra, translated many of the books he brought. This pilgrim hero, having rendered unique service to the Chinese nation through his undaunted spirit, breathed his last at the age of eighty-six.

Accounts of his heroic travels, recorded by himself, are of inestimable value to the historians and the archaeologists all over the world. His accounts of Ceylon, we must understand, were written when our great chronicle was not yet composed, and the great Commentator Buddhaghosa had not yet compiled his enormous work.

2. SUNG-YUN.

This pilgrim was born at Wen-I, a suburb of the city of Lo-Yang in the Province of Tun-Hwang which is sometimes called Little Tibet. In 518 A.D. he was sent by the Empress Dowager of the Wey dynasty, with another Bhikshu called Hwei-Sang, to India in search of Buddhist Scriptures. He travelled as far as Peshawar and Nagarahara in Northern India, and returned with one hundred and seventy volumes of Mahayana Buddhist texts.

3. HIUEN-TSIANG OR YUNG-CHWANG.

Hiuen-Tsiang, whose fame was second to none of the Chinese pilgrims and who was as high-spirited and energetic as Fa-Hian, was born in the year 603 A.D. at Chin-Liu, in the Province of Ho-Nan. He was the youngest of the four brothers, of whom the second was a monk. At an early age Hiuen-Tsiang was taken by his brother monk to the Eastern Capital, Lo-Yang, and, afterwards ordained a Samanera (when he was thirteen years old). From his childhood Hiuen-Tsiang had a great zeal and love for learning; his understanding was wonderful. We read in his biography: "Hiuen-Tsiang having got the book, studied it with such zeal that he could neither sleep nor eat.....and thus every day his love for such studies increased. By hearing a book only once, he understood it thoroughly, and after a second reading he needed no further instruction, but remembered it throughout." While he was yet a novice, great confusion arose in the country owing to the fall of the Sui dynasty. On account of these troubles he, with his brother monk, sought refuge in the city of Shing-Tu, the Capital of Szechuen Province. Here, at the age of twenty he was ordained as a Bhikkhu. After some time he began to travel through many provinces of China in search of the best instructor he could get, and at last came to Chang-An. Chang-An was the place whence the former pilgrims Fa-Hian and Chi-Yen started on their pilgrimage. There, stirred up by the recollection of those pilgrims, he resolved to go to the western regions. He was now twenty-six years of age. He accordingly set out from Chang-An (630 A.D.) in company with a priest of Tsing-Chaw. His companion left him at Kan-Suh; thence he advanced to Liang-Chau, an entrepot for merchants from Tibet and the countries east of Tsung-Ling Mountains, where he was provided with means for his expedition. It is not necessary to describe the pilgrim's route further than this as it would fill a whole volume. The myriads of dangers and difficulties through which he passed cannot here be recounted in detail. But to help to form an idea about his route and troubles, I here repeat some paragraphs from his biography:—

"Then proceeding north-west and going 300 li, they crossed a desert and came to the Ling Mountains, which form the northern angle of Tsung-Ling range. This mountain is steep and dangerous, and reaches to the clouds. From the creation the perpetual snow which has collected in piles, has been changed into glaciers which melt neither in winter nor in summer; looking at them the eye is blinded with the glare. The icy peaks fall down sometimes and lie athwart the road, some of them a hundred feet high, and others several tens of feet wide.....Moreover the wind, and the snow driven in confused masses, make it difficult to escape an icy coldness of body even though one is wrapped in the heavy folds of fur-bound garments. When desirous of food or sleep one can find no dry place to be found for a halt; the only way is to hang the pot for cooking, and to spread the mat on the ice for sleeping." "After seven

days they began to get out of the mountain; twelve or fourteen of the company were starved and frozen to death."

"And now, alone and deserted, he traversed the sandy waste; his only means of observing the way being the heaps of bones and the horse-dung, and so on."

"Thus for four nights and five days not a drop of water had he to wet his throat or mouth; his stomach was racked with a burning heat, and he was well-nigh thoroughly exhausted."

How he was attacked by brigands is explained in following:—"In the forest he encountered a band of fifty robbers. These men, having taken the clothes and goods of the Master of the Law (i.e. Hiuen-Tsiang) and his companions, without leaving any thing, then pursued them, sword in hand, till they reached a dried-up marsh, ready to slay them all." On another occasion: "He then commanded two of the company to take their drawn knives and to bind the Master of the Law upon the altar. And now, when they were about to use their knives for the purpose of sacrificing him, the Master of the Law showed no sign of fear in his face, so that all the pirates were moved to astonishment."

Thus, more than once escaping from the teeth of Mara, he reached the Motherland of Buddhism, and visiting all the sacred spots in Northern India, came to the renowned Buddhist University of Nalanda where he was received warmly. At Nalanda he stayed many years and studied various branches of Buddhism under the famous teacher, Buddhahadra. Finishing his studies and having copied many volumes of Scriptures, he began his travels in Southern India. He reached as far as Ceylon, and again, travelling through India, this time by another route, returned homewards across the Pamir, passing Kashgar and Khotan. He had been away from China since 629 A.D.; he returned in 645 A.D. With him he brought:—

1. Five hundred pieces of Relics belonging to the body of the Tathagata.
2. Three statues of Buddha carved out of sandalwood.
3. A gold and a silver statue on transparent pedestals.
4. Another gold statue on a transparent pedestal.
5. One hundred and twenty-four works of Mahayana Buddhism.
6. Five hundred and twenty volumes of other works, carried by 22 horses.

When he reached Sha-Chow he forwarded a memorial to the Emperor of China who, on receiving the letter, commanded the Governor of Liang to despatch officers to go forth and conduct Hiuen-Tsiang. The news spreading fast, people came together in vast numbers to behold him and pay their homage to him. The streets were so crowded that it was difficult for him to advance. He arrived at Si-gan-fu, the Western Capital, in the spring of 645 A.D. On the next day, members of the various monasteries conducted him, with flags and banners, to the convent called "Extensive Happiness."

He translated many of the books he brought, of which 75 are included in the collection of the Chinese Tripitaka. Of all the records of the Western World, written by various Chinese pilgrims, Hiuen-Tsiang's is the largest. He died at the age of sixty-five (in the 10th month of the year 664), and was buried in the Western Capital, but in 669 his remains were removed by order of the Emperor to a space situated to the north of the valley of Fan-chuen, where a tower was erected to his memory.

4. I-TSING.

Just after the death of the eminent Hiuen-Tsiang, in the year 671, another Chinese priest, I-Tsing by name, resolved with 37 other priests, to visit the places where there were more sacred relics in Western countries. His companions deserted him at Canton; but he alone, taking ship at that port, proceeded by what is known as the Southern Sea Route to India. This route was by way of Condore Islands to Sribhoja in Sumatra, and thence to Quedah; then to Nagapattam and

Ceylon, or by way of Arakan and the coast of Burma to Tamralipti, where was a famous temple called Varaha.

Sailing twenty days, I-Tsing arrived at Sri-Bhoja. After a six months' stay there, he took another ship and came to Kacca. Residing there one year, he again sailed towards Eastern India, touching at the Nicobar Islands, and after 25 days' voyage landed at Tamralipti. Thus, he reached India in 673 A.D. He travelled all over India and entered the University of Nalanda. Of all the Chinese priests who studied at Nalanda, I-Tsing was to spend the longest period, his stay there being ten years. There he obtained more than four hundred books containing more than five hundred-thousand slokas. With these books he came to Tamralipti, from there sailed to Kacca and thence to Sri-Bhoja. While he was copying some books in Bhoja, one day, he went on board a merchant vessel to buy some paper and ink for his transcriptions. Suddenly a storm arose and the vessel, with I-Tsing in it, was driven far into the sea; the merchants then sailed towards China and I-Tsing had to come to his native land leaving all his treasures at Bhoja. This happened in 689 A.D.; in the same year, he sailed again for Bhoja, and returned with the books in 695 A.D. He translated 56 books containing 230 volumes.

His birth place was Phan-Iyay, now known by the name of Cho-Chaw. At the age of seven, he began his learning under the Theras San-U and Hui-si. He became a Samanera at the age of fourteen, and when he was twenty years old obtained Upasampada, having Mahathera Hui-Si as his preceptor. Then for five years he studied more scriptures under the same preceptor, the other teacher of his then being dead. The desire to go to the Western countries arose in his mind when he was eighteen years of age, but he could not start till he was thirty-seven years old. He breathed his last in 712 A.D. at the age of 77.

5. HIUEN-CHIU.

Shaman Hiuen-Chiu or Prakasamati was a native of Sin-Chang, in Ta-Chau. He became a disciple of Buddha at a very early age, and during the Cheng-Kwan period (627-650 A.D.) applied himself to the acquisition of the Sanskrit language. Then, making up his mind to set out to worship the sacred traces of the religion, travelling westward, he got beyond Kin-Fu, and passing across the desert of drifting sands, arrived by way of the Iron Gates, over the Himalayas, through Tukhara and Tibet to North India. Once he narrowly escaped death at the hands of robbers. He remained four years at Jalandhar. The King of the Mung country entreated him to stay there and provided him with all the necessities. Having gained proficiency in Sanskrit, after a little delay, he went southwards and reached the Mahabodhi Convent, where he spent four years. After this he went on to Nalanda and remained there for three years. Then he followed the northern course of the Ganges, visited Sin-Che and other temples, and after three years returned to Lo-Yang by way of Nepal and Tibet.

Again, in the year 664 A.D., he came to Kashmir, where he found an old Brahman called Lokayata, with whom he returned to Lo Yang. Being pressed to set out for a third time, he passed by way of the Asmakuta Rocks along the steep and craggy road into Tibet. Having escaped with his life from a band of robbers, he arrived at the borders of North India where he met a Chinese envoy, who accompanied him to Western India. Here, again he met the Mung King, who detained him there for four years. Proceeding to South India, he proposed to return to Tangut; he reached Mahabodhi, and passed on to Nalanda, where I-Tsing met him. Now, having fulfilled the purpose of his life, he found his way through Nepal, blocked by Tibetan hordes, and the road through Kapisa in the hands of the Arabs. Then he returned to Gridhrakuta and the Bamboo-garden (Veluvana); thence retiring to the Amravat country in Central India, he died there at the age of sixty.

6. TAOU-HI.

Taou-Hi or Srideva, a native of Lih-Shing, went by the northern route through Tibet to India, visited Mahabodhi and worshipped at other sacred places. For some years he dwelt in the Nalanda University and in the Kusi country. The King of Amravat paid him great respect. Whilst in the Mahabodhi Temple he engraved one tablet in Chinese, giving an account of things new and old in China. He also copied some four hundred chapters of Sutras and Sastras at Nalanda. He died in the Amravat country, aged fifty years.

7. ARYAVARMAN.

Aryavarman, a native of Eastern Corea, set out from Chang-An, with a view to recovering the true teaching and to adore the sacred relics, in 638 A.D. He dwelt in Nalanda Temple, copying out many Sutras. There he died, aged seventy years.

8. HWUI-NIEH.

Hwui-Nieh, a Corean, set out for India 638 A.D., arrived at Nalanda, and there studied the sacred books and worshipped the holy relics. I-Tsing found some writing he had left in the Nalanda Temple. It is said that he died at the age of sixty.

9. BUDDHADHARMA.

Buddhadharma, was a man of Turkhara, of a great size and strength. He became a priest, and being of a gentle disposition, wandered through the nine provinces of China. Afterwards he went to the West to worship the sacred relics. I-Tsing saw him at Nalanda; he went to the North when about fifty years old.

10. SHANG-TIH.

Shang-Tih, a priest of Ping-Chau, desiring to worship the sacred relics, embarked in a ship for the coast of Annam. Thence he proceeded by sea to the Malaya country, and thence he embarked in a merchant ship for Mid-India. Being taken in a storm, the ship began to sink, and the sailors and merchants were all struggling to get board a little boat that was near. The captain of the ship, being anxious to save the priest, called out to him with a loud voice to aboard the boat, but Shang-Tih replied: "I will not come, save the other people." Having refused all help, he clasped his hands in adoration, and repeated the name of Amita (i.e. of Buddha Amitabha); and when the ship went down these were his last words. He was about fifty years of age. He had a follower, who also perished with his master.

11. I-LONG.

I-Long, a priest of Yih-Chaw, well versed in Vinaya, set forth from Chang-an with a priest of his own province, Chi-Ngan by name, and an eminent man called I-Hiuen. After travelling through the southern provinces, they came to Niau-Lui, and there embarked on board a merchant ship. Having arrived at Kamalanka, Chi-Ngan died. I-Long, with his other companion, went on to Ceylon, where they worshipped the Tooth, and having obtained various books, returned through Western India.

12. HIUEN-TA.

Hiuen-Ta, a priest of Kung-Chow, was a member of high family. He accompanied an envoy in a Persian ship to the Southern seas. Having arrived at Sri-Bhoja, he remained there six months studying Sanskrit grammar. The King was courteous, and on the occasion of his sending a present to Malaya Hiuen-Ta went there and remained two months. He then went on to Quedah, and at the end of winter sailed in the Royal ship towards India. Going north from Quedah, after ten

days or so they came to the country of naked men. For two or three *lis* along the eastern shore there were nothing but cocoanut trees and forests of betel-vines. The people, when they saw the ship, came alongside in little boats with great clamour; there were about a hundred of such boats filled with cocoanuts and plantains; they had also baskets made of rattan; they desired to exchange these things for whatever the sailors had, but the islanders liked nothing so much as bits of iron. The men here were all naked, the women wore a girdle of leaves; the sailors in joke offered them clothes, but they made signs that they did not want any such articles. The people lived on cocoanuts and some succulent roots. Going for half a month in a north-west direction, they came to Tamralipti of Eastern India.

In this place, meeting the priest called Mahayana-Dipa, they remained one year, learning Sanskrit. Then they went on with some merchants towards Central India. When about ten days' journey from Mahabodhi in a narrow pass Hiuen-Tu was left behind and was attacked by robbers, who stripped him and left him half dead. At sundown some villagers rescued him and gave him a garment. Going on north, he came to Nalanda Sangharama, and after visiting all the sacred spots in the neighbourhood, he remained at Nalanda ten years, and then going back to Tamralipti he returned to Quedah, and with all his books and translations, amounting in all five hundred-thousand Slokas, he remained at Sribhoja (i.e. Sumatra).

EVOLUTION.

THE earth still revolves around the sun and other processes of evolutionary nature continue despite the frantic efforts of the Tennessee legislature to stop them.

" A fire-mist and a planet
A crystal and a cell,
A jelly-fish and a saurian
And caves where the cavemen dwell ;
Then a sense of law and beauty
And a face turned from the clod—
Some call it Evolution
And others call it God.

A haze on the far horizon,
The infinite tender sky,
The ripe rich tints of the cornfields
And the wild geese sailing high.
And all over upland and lowland,
The charm of the goldenrod—
Some call it Autumn,
Others call it God.

Like tides on a crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,
Come from the mystic ocean
Whose rim no foot has trod—
Some call it longing
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock
And Jesus on the rood ;

The millions who humble and nameless
The straight, hard path way trod—
Some call it consecration,
And others call it God."

Galileo, in the 16th century, taught : " The Earth was round and revolved around the Sun." The " infallible " Church of Rome taught that " the Earth was flat and the Sun revolved around the Earth," reminding Galileo, at the same time, that the penalty for contrary teaching was a miniature hell around a stake in the public square, the teacher furnishing the fuel. Also that to teach that the Earth revolved around the Sun was contrary to the teaching of Holy Scripture.

Human scientific investigation has proved, beyond the least doubt, that Galileo was right and the church bigoted and ignorant.

Now comes the legislature of the state of Tennessee and says : " It is contrary to the teaching of Holy Scripture that evolution be taught in state institutions of learning." This, done despite the magnificent scientific achievements of the nineteenth and twentieth centuries in every branch of learning, arts, and mechanics, is a thousand times worse blunder than the church was guilty of four hundred years ago, because the latter had not the splendid advantages of education which the world now possesses, but ignored by the ignorant members of the Tennessee legislature.

According to the greatest scientific authorities on Earth, Evolution is no longer regarded as a theory but an established fact.

But the legislators persist in heeding the teaching of Billy Bryan, Billy Sunday, and all the rest of the Billy Goat family of boneheads. Every intelligent citizen of Tennessee should feel keenly the disgrace thrust upon it by the very ignorant members of this legislature.

DILLON J. SPOTSWOOD, M.D.



RIGHT LIVELIHOOD.

BY A H PERKINS.

[An Address made Before the Meeting Assembled at Essex Hall, London, on 8th May, 1925, to Celebrate the Buddhist Festival of Wesak]

Let each act assail a fault, or help a merit grow ;
Like threads of silver seen through crystal beads
Let love through good deeds show.

— *Light of Asia.*

Friends and Brothers in the Dhamma,

ANOTHER Year has come, and brought us once more to the Great Festival of Wesak, the day on which all who hold the Tathagatha in esteem, or recognise in Him a World Saviour, meet together to refresh their minds again by listening to the Scriptures, and to celebrate in a fitting manner the Birth, Enlightenment and Nirvana of the Blessed One, the Teacher of Gods and Men.

While not wanting to reiterate anything the previous speakers have so ably set out for your consideration ; for the chief points of our glorious Dhamma are well known to most of us here tonight, as well as many of the episodes in the life of the greatest exponent of the Eternal Wisdom, I want in a few words to bring home clearly to the minds of all here assembled one point. That point is one of the Steps in that Noble Eightfold Path which leads, if we will but tread it aright, away from sorrow and suffering ; from selfhood and all its destructive criticism, to the Great Peace which passeth all understanding ; the Path which the Great Ones of all ages have trodden, and which is the only salvation from the wheel of Samsara, and the only means by which Nibbana is to be attained.

You know the Eightfold Path. You know its golden steps :—Right Aims, Right Views, Speech, Conduct, Business, Effort, Mind, and Right Meditation ; all important, and, to paraphrase the Christian Creed—That in this Path none is afore or after the Other. None is greater or less than the other. But the whole Eight Steps are co-eternal together and Co-equal.

But while we must acknowledge that this is so, I venture to ask you to contemplate with me to-night for a few moments the Fifth Step in the Path :—Right Business or Right Livelihood.

We, as Buddhists, recognise that all sentient life is one in its essence, and that the attainment of the Great Peace can only be by a recognition of this Unity. Do we, as Buddhists, note and live this Law as clearly as we ought ? I think not !

You all know that the Buddhist Faith condemns some trades as unholy, and in those five evil trades no true Buddhist will engage. Let us look at them for one moment in detail.

The strict observance of the first precept, that of the non-taking of life, must always stand out like a star in the Ethical World, and therefore no Buddhist must earn his livelihood in the ghastly trade of War. No matter how the profession of Arms may be disguised, the Gilded trappings and the panoply that has been thought so glorious, are but the imagining of a vain thing. Killing is Killing, no matter how it is disguised. Do we, therefore, as Buddhists support the League of Nations, and the attempt to limit if not to abolish armaments ? If not, why not ?

Then again we must not make, or assist in the making of, any lethal weapon, which will render it possible for another to break the Precept, as our responsibility in that case is as great as though we ourselves engaged in the work of destruction.

We must not engage in the making of poisons, which are often used as weapons of a more subtle character by the individual or by the nations of the world as a means of wholesale destruction. Witness the Poison Gas in the last War, and the more terrible possibilities of the next.

The true Buddhist must not engage in the Hunting, Snaring or Killing of any living thing, or take any steps in the making of instruments intended for this, therefore, the trades of the Butcher, Poulterer, and Fishmonger, are all classed as unclean. It is recognised by the Buddhist Dharma that all sentient life has the right to work out its own salvation.

Again, the keeping in captivity and the imprisonment of wild animals and birds, or their forced training in tricks that are in many cases far from natural, and brought about largely by cruelty should not be encouraged.

If we forget the Oneness of Life, and increase sorrow and suffering in the lower forms of life, the forced exploitation of our fellow human beings is easily the next step, and the trafficking in slaves, white and black becomes easy. The terrible White Slave traffic that takes place in every large city in the World is the direct result of man living for himself alone.

These are the five evil trades, and all trades can be classed as good or bad, as they either tend to increase sorrow or tend to alleviate it.

As many of you are aware, from 3rd to 9th May is Animals' Welfare Week. Let me give you a short quotation from John Galsworthy. He says : " I have observed that before men can be gentle and broadminded with each other, they are always gentle and broadminded about beasts. These dumb things, so beautiful—even the plain ones—in their different ways, and so touching in their dumbness, draw us to magnanimity, and help our hearts to grow. No ! do not think I exaggerate, most surely I do not want to, for there is no disservice one can do to all these helpless things so great as to ride past the hounds, to fly so far in the front of public feeling as to cause nausea and reaction, but I feel that most of us, deep down, really love these furred and feathered creatures that cannot save themselves from us, that are like our children, because they are so helpless ; that are in a way sacred, because in them we watch, and through them we understand, those greatest blessings of the earth, Beauty and Freedom. They give us so much, they ask nothing from us ; what can we do in return but spare them all the suffering we can."

Does not this paragraph reflect the teaching of the Master in every line ? Therefore, let us reflect for one short moment on Trades that Transgress, transgress not only the Good Law, but are a standing disgrace to civilisation, which every thinking man, whatever his religion may be, should try to put down with no uncertain hand.

In modern times the very evil trades are many. The Fur Trade is a disgrace, run simply for profit, and to supply the artificial wants of fair women, who should know better than to deck themselves with in the skins of Seals, or Silver Fox, Ermine, or Bear, all of which are obtained by the most brutal methods.

Think of the misery entailed by the use of the steel trap that severs the limbs of the poor victims or crushes to powder the living bone : or the poison, or the club. The brutal killing of the pregnant mother to supply the delicate foetal seal-skin, Llama, or Astrachan. Surely if these horrors are given any thought at all, such atrocious trades must cease.

Then again, take the trade in Feathers. Let me remind you of the 272,000 skins of Kingfishers which were sold in London alone a few years ago, and although the passing of the Plumage Act has rendered much of this needless slaughter impossible, much remains yet to be done to educate our womankind to realise that borrowed plumes torn from the bleeding and suffering bodies of birds are neither becoming nor woman-like.

Then again we have the horrors of the kid glove trade, much of which is obtained by the flaying of the living creature, and the obtaining of tortoiseshell by the application of red-hot charcoal to the backs of the turtles while still alive. Such trades are neither necessary nor useful, but exist only to gratify a perverted and indulgent selfishness. The sufferings of the Pit Ponies, and the horrors of the trade to the Continent in worn-out horses are well-known to most of us.

Even the eater of meat will seldom take the trouble to find out whether the humane killer is used by the particular tradesman he patronises. This is largely due to want of thought and not to purely selfish apathy, so let us all as true Buddhists do all in our power to make this much needed reform a reality by making the use of the humane killer compulsory by Law.

And so I could go on bringing before your notice things which must be obvious to us all did we but consider:—The blood sports, fox hunting, tame deer hunting, hare and rabbit coursing, or pigeon shooting from traps.

Let us all here to-night, on this the greatest of all days of the year, decide to do all that we possibly can to bring these things to a stop, and to render these terrible abuses impossible, so that all life may be free to evolve upon its upward way and realise that the duty of mankind is to assist and not retard that evolution.

And let me conclude by reminding you of the words of the Master:—

Whatsoever causes you pain, therewith wound not another; Follow the Path of Duty; Show kindness to thy Brothers and bring them not into suffering. For whose strives only for his own happiness and in so doing hurts or kills living creatures that also seek happiness, he shall find no happiness after death.

Let us, therefore, remember that good-will towards all beings is the true religion, and that carrying neither stick nor sword, sympathetic and kindly, the disciple bears love and compassion to all living creatures.

—❧ EAST AND WEST. ❧—

BY SIGNOR GUGLIELMO FERRERO.

ARE we about to witness a Renaissance of Eastern influence upon Europe? Is the West, which until yesterday was so proud of its science, its riches, and its strength, about to become once more the humble disciple of the old school in which so many centuries ago it learnt the first principles of wisdom?

Books on Asiatic countries multiply in Europe and in America, even as the number of travellers who visit the Far East increases. A whole post-war school in Germany preaches the return to the "wisdom" of the East, as the last hope of the West, whose vital organs are affected. In the Anglo-Saxon world movements of a religious character and of more or less direct Indian origin, such as theosophy, enjoy a great success, at least as regards the number of their adherents and the noise made at their public meetings. Tagore and Gandhi are two personages who increasingly attract the attention of the pacifist and cosmopolitan centres of Europe. When Tagore came to Italy last spring he aroused so much curiosity that the Fascist Government took fright, and found means abruptly to interrupt his journey at its first stage in Milan.

The great enquiry recently published in France by the *Cahiers du Mois*,* under the title "The Call of the East," proves how deeply the intellectual circles in France are interested in this question. Writers, artists, philosophers, travellers, and Orientalists have answered the question, whether they believed in the possibility of that influence and whether they considered it useful or harmful. Their replies, which are nearly all along and very carefully worked out, make up a volume which constitutes a document of the deepest interest, by reason of the variety of its subjects, the wealth of observation displayed, and the ingeniousness of its arguments. But the conclusions of so many competent judges are very contradictory, a sure sign that the question is a complex and obscure one. Let us try to throw a little light upon it.

"The East" is a vague and indefinite term. Would it not be more exact to say "Asia, including Egypt"? Asia, Egypt included, has exercised so characteristic an influence on Europe and the whole Western world that the mere substitution of that name for the other, which

is too vague, is sufficient to shed light on one side of the problem. There is no doubt that at certain moments Asia exercised artistic, philosophical, scientific, commercial, industrial and agricultural influences on the history of Europe. Under the Roman Empire, for example, what we might call scientific medicine had its most flourishing schools in Asia. Peaches, cherries, probably also grapes and wine, mulberry trees, silk-worms and oranges came from Asia, as did also the coffee and cotton which Brazil and the United States cultivate so profitably to-day. Asia furnished the West, which was reviving after the Germanic invasions, with the model of many industries. Even in recent centuries she has taught her the marvels of ceramic art.

Examples might be multiplied. A Chinese writer whom I have already quoted in these articles, Ku-Hung-Ming, maintains even that the present rationalism of Europe is of Chinese origin. The Europeans, he says, gained their first idea of a society founded on rationalistic principles, instead of on religious ones, by visiting China in the seventeenth century. He considers that China contributed much to the general unbelief of the superior classes which during the eighteenth century prepared the way for the French Revolution.

For Asia, however, all these influences procured only transitory and precarious superiority. If there were periods when science and the models of art and of practical life came from Asia to Europe, there were also times when they went from Europe to Asia. For a century past it is we who have been masters of Asia, at least in what concerns science and industry; and it is impossible that on these points the relations should be overthrown from one day to another.

With matters of religion it is otherwise: Asia is the cradle of God, the library of sacred books, the theological mother of the whole earth, the home of the great cosmological religions—Judaism, Mazdeism, Brahminism—and of the great ethical and social religions which developed from the cosmological religions—Buddhism, Christianity, and Islam. It is the continent which taught all the races of the earth to lift up their eyes towards heaven. In religion, Asia has invariably given—given to the whole world, without ever receiving anything in return.

To ask whether Asia is destined to exercise an influence over the West in the near future means to ask one-

* Emile-Paul Frères, Editeurs.

self whether the West is again on the point of receiving one of those great religious revelations, the mysterious power of which Asia has periodically rediscovered. To solve the question thus raised, it suffices to throw a rapid glance on the religious state of Asia and Europe.

What religions are to-day dominant in Asia? Mohammedanism, which holds all the Near East, and a part of Anglo-India, and which has lately penetrated to Japan; Buddhism, which is widespread over India and China; Confucianism, if one can call a religion that school of practical good sense and reason, the teaching of which has been transmitted by tradition as a sacred legacy for so many centuries in a part of China.

One must add to these great universal religions a few national cults, such as Shintoism, and certain movements which are at the same time philosophical, religious, and political, born in India from contact with Western culture, Catholic Protestant, or Orthodox. Europe, on the contrary, is entirely Christian, excepting some small groups of Jews and Mussulmans. But if Europe be Christian it is not everywhere with equal intensity. In the Catholic centres, as in the dissenting ones, fervent faith is no longer found, except among small minorities; and by the side of these minorities there are everywhere a great number of lukewarm believers and a considerable number of free-thinkers.

It is to be believed that in all European countries these free-thinkers, these lukewarm Christians, or the zealous Christians should allow themselves to be moved in the near future by the "Call of the East"? That they should be converted to Islam, Buddhism, or Confucianism? That they should join the disciples of Tagore or Gandhi with the same fervour with which the first Christians followed the Apostles?

Such a forecast would rightly make us smile. We must not mistake for religious aspirations what is purely literary curiosity. Europe and America have become insatiable consumers of books. This hunger for printed paper is capricious. It requires an infinite variety of food and sometimes fancies rare and exotic dishes. Books on the East and its religions are one of those exotic dishes, nothing more.

There was a moment after the war when mystical books were the fashion in Europe as in America. Lives of the Saints were sold as much, and sometimes even more than, sensual novels. Certain hurried observers at once saw in the taste for such reading signs of a renaissance of the spirit of religion. They deceived themselves, as the Fascist Government was deceived when they were horrified by the Tagoreism of the Milanese, which was also purely literary. The West reads all kinds of books, and lives as if it read nothing. The multiplicity of books read annuls the effect. A book only acts upon the minds of men if it stands alone, as the Bible did for so many centuries. There was never a time when more books were written and published than in the present day, and yet the effect of books upon the spirit of the age was never less great. We are led by the brute force of facts and necessities, not by the subtle attraction of ideas.

Asia has also been taxed to satisfy this enormous book consumption. Many Europeans and Americans admire the mystical books of the Hindoos, or the Confucian wisdom; but once they have closed the book they take no account of what they have read, and it has no effect upon their lives.

We must now assume, however, that because this literary curiosity and platonic admiration of Oriental things is sterile it is merely an intellectual pastime. We admire Asia, although her wisdom cannot to-day, at all events, teach us anything, for the same reason which causes Americans to visit Europe in such great numbers—because we feel the need of recovering, admiring, and saving the remains of the old qualitative civilisations which we daily so pitilessly destroy in order to increase our riches and our power.

It is the tragedy of the modern world; we cannot sufficiently repeat it. The old qualitative civilisations, which set up perfection and not power as their aim, are our lost Paradise, into which we can never enter again, but which the fabulous riches amassed during the last century cannot succeed in making us forget. Everything which reminds us of it becomes sacred to us; including Asia, where the vestiges of those old civilisations are yet more numerous than in Europe. If the material remains of that vanished past, such as buildings and works of art, are less varied and less well preserved in Asia than in Europe, one still finds in Asia what one hardly ever now finds in Europe: living remains of that great past; manners, traditions, methods of education and virtues.

In Asia the Westerners seek, therefore, less their future than their past; a past from which they cannot detach themselves, just because they are obliged to destroy it every day. The man who in that great enquiry of the *Cahiers du Mois* seems to have best understood this truth, without which it is impossible to-day to understand Europe and America, is Count Keyserling, the German philosopher, well known for his often profound criticisms of modern civilisation. "When the Europeans of to-day," he writes, "oppose the East to the West, it is not really the ideal of the East and the ideal of the West which they have in view, but the classic ideal and the mediæval ideal which they think they are opposing to the modern ideal; that is to say, the ideal of perfection to the ideal of progress"

It would be difficult to define with greater precision and clearness the present-day Asiaticism of Europe and America. That is what the great Indian poet Tagore does not seem to have understood. In many of his works, but especially in "Nationalism," he opposes with great vigour the spirituality, the depth of inner life, the indefatigable aspirations towards moral perfection of the East, to the materialism, the cupidity, the haste, the insatiable desire for riches, and the unreflecting activity of the West. But he does not appear to suspect that the conflict which exists between the East and the West exists in the heart of the West itself; that

THE HOLY WAY.

Through life's vale of pain and sorrow
Gleams the Buddha's Pathway bright;
Onward, upward, straight it leadeth
Unto freedom, joy and light.
He, the Lord Himself hath trod it,
Gaining vict'ry and release;
Following Him, we too shall enter
Blest Nirvana's calm and peace.

Holding steadfastly His Doctrine,
With a purpose firm and true;
Kind and just in word and action,
Seeking worthy deeds to do;
Living nobly and for others,
Pure in thought, in effort right,
Oft in holy meditation—
Thus we tread this Path of Light.

Come ye weary, heavy laden,
Burdened with your load of care,
Cast aside earth's vain illusions,
Fear no more temptation's snare.
Take your refuge in the Buddha,
In His Law, His Brotherhood—
Thus the Holy pursuing,
Ye shall find the highest good.

Prof. A. R. Zorn, B.A.

there are two Europes and two Americas always struggling with themselves, like the East and the West, and for the same reasons: that each European and each American, however cultivated he may be, is at the same time a Westerner and an Oriental.

Macterlinck's rather strange idea, according to which there is an Eastern and Western lobe in the human brain, might, in a certain sense, express a profound truth: the tragic duality of our time, which, in order to conquer the world and its riches, has had to destroy a part of the spiritual treasures created by our forefathers: arts, morals, and religions. For all the enigmas of the nineteenth century, the solution of which has eluded so many clear-sighted minds, are elucidated when one sees in its simple and gigantic lines the super-human task at which the West has laboured for more than a hundred years.

Five centuries ago man did not know the planet which God had given him to inhabit. He knew not how big it was, nor of what shape, nor who were its inhabitants. The oceans were still solitudes, wild since the beginning of time; the different branches of the human family lived isolated; humanity was ignorant of itself.

Europeans began a methodical exploitation of the world in the fifteenth century. Gradually humanity found itself. For three centuries progress was slow, but it became quicker in the nineteenth century, as the mechanical, quantitative, and scientific civilisation of the West gradually invaded all the continents, in the wake of railways, telegraphs, and the new Fire, which from the humble domestic slave of man has developed into the Master of the World.

The conquest of the earth and its treasures is the gigantic task at which a part of humanity has been working for the last century. Begun by Europeans and Americans, it is destined to become the common work of the whole of humanity. If there is one interest in which all the peoples and all the races are combined, it is in that of becoming masters of their planet. That is why Asia is already being carried along, at least partially, into the Western whirlpool.

But to achieve this conquest rapidly it was necessary that there should be an effort of imagination, of intelligence, of will and of work, such as the world had

never seen before. But all the qualitative civilisations of the past had sought, not to excite the human mind so that it might be capable of the most intense effort, but rather to limit and discipline it, so that it might attain the highest perfection in art, morals politics, and social life. The nineteenth century found itself in the presence of a certain number of political and religious institutions, and of a great many moral and æsthetic traditions, which the centuries ordered it to adore, and which hindered its effort, its vigour, its new and unbounded ambitions for the history of the world.

It destroyed them without hesitation. What invectives were heaped upon it! They ended by proclaiming it the most stupid of the centuries. If these destructions are considered as the caprices of its pride, without taking into account the task which it had to accomplish, which was their deep-seated reason, it ought to be called the furious and mad century, rather than the stupid century. It opened, so to speak, an immense parenthesis, [which was to interrupt for several centuries the solemn march of human history. For the conquest of the earth is, and can only be, a parenthesis, a work which one day will be achieved, or at least brought to such a point that it will only occupy a secondary place in men's thoughts. That day humanity will return once more, in a world grown larger, in the midst of riches infinitely greater and with far more powerful means, to the quest of that elusive perfection which has always been the supreme aim of its activity, because it is a necessity of its inmost spirit.

The generations which have succeeded one another during the last century have always vaguely felt this. That is why they have admired and venerated the remains of the past, even while they demolished them with the greatest energy. That is why we have two lobes in our brain, those which Mæterlinck calls Oriental and Occidental. At bottom we know, though we do not say it, that we live in an atmosphere of immense change. We know that the remains of the past, preserved by us in libraries and museums, like embalmed corpses, guard the spark from which the light of the future will burst forth, the day when the conquest of the earth is accomplished. And we know that we are all working towards that future with the Oriental as well as the Occidental lobe of our double brain.

THE NUMERICAL SAYINGS.

SECTION OF PENTADS.

CHAPTER IV: ON PRINCESS JASMINE.

(1) THE GIVER AND THE NON-GIVER.

ON one occasion the Exalted One was staying in Anáthapindika's Pleasure-Park at the Jeta-grove, near Sāvatti. Then the royal princess Jasmine¹ (Sumanà) escorted by five hundred chariots and five-hundred royal maidens came into the presence of the Exalted One. Drawing near, they made obeisance to the Exalted One and took seats at one side. So seated the royal princess Jasmine addressed the Exalted One thus:—

If herein, Lord, there are two disciples who are equally endowed with faith and with virtuous conduct and insight, but one is a giver and the other is not a giver, and they are both on the dissolution of body after death, reborn in the bliss of the heaven-world; between them who are become devas is there, Lord, a distinction, is there a difference? There is Jasmine, replied the Exalted One.

That giver, Jasmine, who has become a human excels him, who was not a giver in five qualities (namely):—in divine life span, in divine beauty, in divine bliss, in divine glory and in divine supremacy. That giver, who has become a deva excels him, who was not a giver, in these five qualities.

Then suppose, Lord, deceasing therefrom they come into this existence; when born, as humans, Lord, is there a distinction, is there a difference between them? There is, Jasmine, replied the Exalted One.

That given, Jasmine, who has become a human excels him, who was not a giver, in five qualities (namely):—in human life-span, in human beauty, in human happiness, in human glory and in human supremacy. That giver, Jasmine, when become a human excels him, who was not a giver in these five qualities.

Then, Lord, suppose that these two leave the home and go forth into the homeless state; between them who have so gone forth is there, Lord a distinction, is there a difference? There is, Jasmine, replied the Exalted One.

That giver, Jasmine, who has so gone forth excels him, who has not been a giver, in five qualities (namely): he being oft (invited to alms-giving) uses many robes and a few uninvited, being oft invited he partakes of alms-food and but little uninvited. Being oft invited he uses bed and lodging and few uninvited. Being oft invited he makes use of a food store of medical requisites and supports for the sick and the feeble and but little if uninvited. If he dwell in the company of some holy ones, many of their deeds of body please him, but only a few do not please. They do many actions by word and many actions by thought that please him, but only a few that do not please. They make many presents of offerings which are pleasing and only a few that are not pleasing. That giver, Jasmine, who has so gone forth excels him, who was not a giver, in these five qualities. Then, Lord, if these two attain to Arahantship, between them who have thus attained to Arahantship is there, Lord, a distinction, is there a difference?

Forsooth, Jasmine, as between the emancipation of the one and the emancipation (of the other), I speak of no difference.

O Wonderful Lord, O marvellous, Lord! Henceforth, Lord, it is indeed proper to give, it is right to do acts of merit: acts of merit benefit him who is become a human, and acts of merit benefit him who has gone forth to the homeless life. The Exalted One said this, having so said the Blessed Master uttered certain verses.

Note:—This princess received the name Jasmine (Sumana) as the reward of an aspiration after a great gift of alms. Long long ago, during the life-time of the Buddha, Vipassi, the citizens of a town on the one hand and the king on the other vie with each other to be the first to make the offering of alms to the Buddha, and His disciples. Eventually the citizens in alliance with the generalissimo of the forces prevailed over the king. Having thus won supremacy the citizens assigned the first day to the generalissimo. The latter caused to be prepared a great feast and placed watchers to prevent any from offering alms to the Buddha and His disciples on that day. That morning, it so happened, a rick banker's widow weeping said to her daughter, who had just returned home with her five hundred play-mates, "Now if only your father were alive to-day I would be the first to feed the Buddha." The daughter replied "Mother, think not so, I shall do it, and we shall still be the first to offer alms-food to the Buddha and His disciples." Then, Jasmine, prepared milk-rice without water, and added ghee, sugar and honey, then placing it in a bowl worth a lac she covered it with another vessel of similar value and wrapped it all round with garlands of Jasmine flowers, so as to make the bowl appear like unto a bouquet of jasmine flowers. She started from home attended by her five-hundred companion-girls, at the same time as the Exalted One entered the village. On the way the officers of the Commander-in-Chief stopped her saying: 'Halt, sister, proceed no further please.' (Persons of great merit, it should be noted, always use pleasant words). They could no longer withstand her importunity. "Why, my good uncles, do you not allow me to pass?"—she insisted. They said: 'The Commander-in-Chief, O sister, has placed us here to see that no one offers food or drink.' 'What, do you see any food or drink in my hand?' 'No, we only see bouquet of flowers.' Has your Commander-in-Chief then forbidden the offering of flowers also?—she retorted. 'No, sister, they said in reply, then do please make way,—so saying she came to the presence of the Master and offered to Him the bouquet of flowers.

The Master, seeing a certain officer who stood hard by, ordered him to take charge of the bouquet of flowers. Then Jasmine bowed to the Exalted One in adoration and vowed there and then: 'May I never in any exist-

ence hereafter live in fear and trembling, may I always be pleasing like unto this bouquet of jasmine-flowers, and also for ever be known by the name of 'Jasmine.' Having received the Master's blessing: May you have peace, she bowed, walked round Him in reverential adoration and departed thence.

The Exalted One proceeded to the house of the Commander-in-Chief and took the seat made ready for Him. The Commander-in-Chief brought rice-gruel and served. The Master covered with his hand. (He then informed the Master). 'The Company of disciples is seated, Lord' (thinking this was the reason for refusal). 'There is a certain alms-food which we received on the way,' the Master replied. The C in C removed the garlands of flowers and saw the alms-food. A subordinate officer then announced: Please, Sir, a woman deceived me saying it was flowers.' The alms of milk-rice alone sufficed the Master and the whole company of the disciples. The C-in-C himself offered his own set of gifts. The Master having finished the meal uttered His blessing and departed thence. The C-in-C then questioned: 'Who is she that gave the alms-food?' He received the reply: 'It was the banker's daughter, Sir.' He bethought to himself: It is indeed not difficult for a husband to reach heaven, if only such a wise woman were to live in the house,' and he then caused her to be made his chief-consort. She added the great wealth of her father's house to that of her husband, made gifts to the Tathagata all her life, amassed great merit and deceasing therefrom was reborn in the realm of the sensuous *devas*. Simultaneously with her appearance a heavy shower of Jasmine flowers began to pour and filled the whole world of *devas* knee-deep with Jasmynes. The *devas* thought: 'She has indeed herself brought her own name with her,' and gave her the name 'Jasmine.' During ninety one æons, wherever she fared about among *devas* and men, she was invariably known as 'Jasmine,' and there was shower of Jasmynes at her birth.

Eventually she was, at this time, conceived in the womb of the chief-consort of the king of Kosala. Her five hundred girl-companions were also conceived in different families, and it came to pass that all of them were born into the world on the same day. At the same time a shower of Jasmine-flowers fell covering the ground knee-deep. The king who witnessed this strange phenomenon bethought to himself: 'Surely, this is one who has stored up great merit in previous lives,' and appropriately named her 'Jasmine.' 'My daughter cannot possibly be re-born without a proper retinue,' he concluded and caused the whole country to be searched for children born on that day. Having heard there were five hundred infants born on the same day, he caused them to be properly maintained at the royal expense. Thus was she attended with much glory owing to previous merit.

About this time, Jasmine was seven years old. The Master arrived at Savatthi on the invitation of Anathapindika after the completion of his famous monastery. Anathapindika once came into the presence of the king and requested him to send in advance, to welcome the Master, Princess Jasmine with her five hundred attendants, bearing pitchers of water (as an auspicious sign) and garlands of flowers etc.

The Master declared the Norm to Jasmine on the way, and she with her five hundred companions were established in Sotapatthi, five hundred other girls, five hundred women and five hundred men also similarly became Sotapannas. Thus on the way itself two thousand persons won to the first stage of the Path.

Sometime thereafter, Princess Jasmine came to the presence of the Exalted One to address her questions regarding subsequent event which proved to be the sequel to the following narrative:—

Once upon a time, long long ago, during the life-time of the Buddha Kassapa, there lived two associate-bhikkhus. One of them practised the vow known as *Saraniya-dhamma* and the other the vow known as *Bhattagavatta*. One day the former says to the latter: 'Friend,

he who gives not gains no reward, what one gets he should always share with others.' The latter replies: 'Friend, you know not that a gift once received should not be done away with, and therefore one should practise *Bhattachavatta*, only receiving what suffices for his own maintenance.' They, however, failed to convince each other, of their different points of view. Continuing to practise their respective vows they died and were reborn in the realm of the sensuous *devas*.

Then the Bhikkhu who practised *Saraniya-dhamma* excelled the other in fine qualities. They thus fared about and wandered from life to life among gods and men during one whole Buddha period. Ultimately, about this time, they were both reborn at Savatthi. The one who practised *Saraniya-dhamma* was conceived in the womb of the queen-consort of the King of Kosala and the other in the womb of an attendant woman. It so happened that they were born into the world on the same day. On the name-giving day fixed according to custom; they both were bathed with due ceremony and placed on their respective beds. The prince opened his eyes and beheld the grand royal canopy over head, the gorgeously arrayed couch and the luxurious palace and at once recognised that he was reborn in some royal household. He bethought to himself: 'Through what merit was I thus rewarded?' He at once realised, that it was due to his practise of *Saraniya-dhamma* in a former life. He then remembered his *quandam* associate-Bhikkhu: 'Where is my friend now reborn?' Seeing that the latter lay upon a humble cot, and intending to reproach him now, for rejecting his former advice and continuing to practise his own *Vattaggavatta* addressed him thus:

'Friend, you did not then heed my word. See the condition in which you are now reborn. Behold my splendour. I lie on a noble couch under a royal canopy, but poor you on a humble cot covered with a coarse cloth.' But the latter hotly retorted: 'What, do you therefore take pride in it? Is not all this that is made of bamboo sticks and covered over with cloth (referring obviously to the canopy) but were earth-element?'

The Princess Jasmine overheard this talk and bethought to herself: 'There is no one near my brother' and approached the door where the sound of the word 'element' (*dhatu*) fell on her ear. She at once concluded: 'Now, the word 'element' is not to be found elsewhere (in other system of religion), of a certainty my brother must be certain *Samana Devaputta* (i.e., a recluse reappearing as a *deva*, now reborn as a human). She decided not to inform her parents of this incident, fearing that they might cast away the child mistaking it for a demon.

So at dawn after the morning repast, she approached her father, the king, obtained permission and left the palace on a visit to the Master. The king ordered her five hundred chariots to be made ready. [Now it should be remembered that in the land of the Rose-apple there were only three noble ladies, who were provided by their parents with five hundred chariots each, namely the royal princess Cundi, daughter of King Bimbisara; Visakha, daughter of the rich banker Dhananjaya; and this princess Jasmine.]

So princess Jasmine escorted by five hundred chariots proceeded to the monastery in the Jeta-wood and addressed the Exalted One her questions as given in the above discourse.

DRINK AND THE INDIVIDUAL.

BY HENRY CARTER.

[This article refers to conditions in England, but it will apply to us *Mutatis Mutandis*.—Ed.]

THE established facts of science set out in the preceding lecture are now to be related to the facts of our time. In this lecture the bearing of the drink habit on the life of the individual comes under examination. The most serviceable mode of inquiry will be to consider, in turn, the action of alcohol on the life of the child, the adolescent, and the adult.

I. ALCOHOL AND THE CHILD.

Year by year, in the United Kingdom, a million babies are born, and year by year six hundred thousand men, women, and children die. The chance of making Britain better is bound up with the lives of these million babies. I would stake the whole case against strong drink on the simple fact that it is the enemy of the children, who are the living hope of the future.

The Waste of Life's Resources.

Every day, and in all respects, drink makes the lot of thousands of little children worse and worse. It does so through one or both of the parents, and in diverse and manifold ways—in ante-natal existence, in infancy, and in later childhood. Before considering these three stages in a child's history let us weigh a fact which affects the whole period, viz., *the waste of the resources for a healthy and happy life*. This waste is in part economic, in part is directly moral.

An exact calculation of the average sum per wage-earning family spent weekly on drink is impossible, but the following figures are well within the mark. The amount spent on the purchase of intoxicating drink in Great Britain in 1921 was £372,500,000. Counting an average of five persons to a family, it follows, on the basis of the census of that year, that the average amount expended per family in 1921 to purchase intoxicants exceeded £43, or—in round figures—sixteen shillings per week. This figure makes no allowance for adult total abstainers, who spent nothing on intoxicants. As an average it is consequently too low. But take the figure as it stands: it means that in thousands of homes where every penny was needed for food, clothing, fuel, and rent, not less than sixteen shillings went in drink. It was a needless expenditure: for, as the Medical Advisory Committee of the Liquor Control Board noted, 'It is certainly true that alcoholic beverages are in no way necessary for healthy life.' But far worse: it made impossible an expenditure which was absolutely needful; for in such homes the choice was actually between bread and beer, between milk for the children and liquor for the parent, between boots or coal or house-room and a drug which fetters the mind so that men and women lose the will to mend their lot. It is not too much to say that where the earnings would do more than suffice for family needs the children paid the drink bill; their health and hope were the price by which beer was bought and brewing companies flourished.

The waste of moral resources where drink has gained the mastery is portrayed in the following statement by Dr. Violet Kelynaek. She says:

'It is practically impossible—at least among the poor—for the alcoholic home to be hygienically healthy. The drink-enthralled woman spends a large part of the hard-earned wages of her husband in personal indulgence, with the result that the home and children suffer. There is an insufficiency of food, that which is provided being usually poor in quality and almost invariably badly cooked. The sense of pride in the home is lost, and neglect carelessness, and apathy lead to a breach of all the laws of personal and domestic hygiene. By the narcotizing influence of alcohol on the nervous tissues of the mother she becomes neglectful of herself, forgetful of her children, contented with her unnatural environment, and unresponsive to all incentives for the betterment of herself or her family. And lest it be said that I am only telling part of the truth, let me add that the like applies in great measure to the husband and father.'

A point to be carefully noted is the 'inter-locking' of alcoholism with other anti-social factors. Dr. J. W. Ballantyne, at the meeting of the British Medical Association in 1922, pointed out that parental alcoholism is one 'among a number of medico-sociological conditions which influence adversely the lives of infants under a year. Bad housing is another; poverty is another; sexual immorality is a third; and so on.' 'All these,' he said, 'unite in raising the infantile mortality in any community; there is a reciprocal continuation and aggravation of one by another.'

Alcoholism and Ante-Natal Life.

Turn from the environment to the child itself. Note first the established fact that the mischiefs inflicted by alcohol begin in the ante-natal period. 'Alcohol taken by the mother passes directly to the child,' says Dr. Violet Kelynaek, 'and so even before birth the babe may be subjected to the poisonous action of alcohol.' Such a child 'is often born with badly nourished tissues, with unstable brain and nervous system, and limited in its powers for normal development. It is, therefore, much more liable than an ordinary healthy person to fall under the influence of drink, and is less able to resist the assaults of disease and the privations of poverty.' Dr. Branthwaite, who held that habitual drunkenness is most frequently the result of mental defect or disease, places among the causes of mental defect 'the influence of alcohol-drinking by the mother during pregnancy' and 'the administration of alcohol during infancy.' Dr. J. W. Ballantyne, an authority on ante-natal pathology, states, as a result of patient investigation, that 'alcohol is a danger to ante-natal life and a menace to ante-natal well being at every one of the stages of that existence, and through each of the progenitors.'

Alcoholism and Infancy.

The infant born of an alcoholic mother is in peril throughout its childhood. We can even go back a generation: the daughter of an inebriate parent may, by reason of her father's or mother's inebriety, be unable to suckle her own child. Such a child has been deprived by alcohol of its natural food. If the mother is able to nurse the child, and she herself uses intoxicants, the child is in even worse plight; for the milk of the alcoholic mother contains alcohol, and 'the child then absolutely receives alcohol as part of his diet, with the worst effect upon his organs, for alcohol has a greater effect upon cells in proportion to their immaturity.' Dr. Murray Leslie says decisively: 'Alcohol is specially injurious to young mothers, and should be carefully avoided by young married women about to become mothers, and when nursing their infants.' These are the common-places of medical science, and in face of them the liquor trade's advertisement of 'Stout for the Nursing Mother' is a declaration of war on the child.

A nother peril to which the infant is exposed is indi-

cated by the annual return of deaths of infants under one year of age caused by 'overlying,' or suffocation in bed. Intemperance of one or other of the parents is the main cause. I have shown elsewhere that during the period of war-time restrictions on the sale of intoxicants there was a progressive decline in the number of these infant tragedies. Since the war the slackening of restrictions has been accompanied by an increase of deaths by 'overlying.' On the average, two little children perish thus every night in England and Wales. It is a Massacre of the Innocents which goes on, year in, year out.

Add to these facts the unhygienic conditions of the home where drinks holds sway, and the limitations imposed by the poverty which drink creates or intensifies; add also the certainty that 'the child of an alcoholic mother must come into the world with an enormously diminished immunity to disease,' and we see the cause for the tremendous indictment of drink by the late Sir Alfred Pearce Gould, who said: 'The child of the alcoholic mother is often dying before it is born.....Five times as many alcoholized infants die as those of sober mothers.'

Alcoholism and Childhood.

'The alcoholic environment is potent to blight the promise of childhood,' says Dr. Mary Scharlieb. 'The father, if alcoholic, probably gives but a small portion of his wages to the mother; he neglects his home, and deprives the children of the protection and care they should enjoy from him. Should the mother also be alcoholic, and even in the case in which the father is sober, there is a lamentable waste on her part of the family resources; she lies late in bed, the children are neither washed nor dressed properly, and the elder ones go breakfastless to school. No wonder that they are the pallid, listless little mortals that teachers are compelled to put to sleep for the first hours of the school day; the little ones have been kept up late overnight by the noise, light and disturbance round them, the elder ones having probably played in the street until a late hour, and in the morning they are heavy with sleep, unrefreshed by any apology for a morning bath, hungry and exhausted or want of food.....It is from these children that measles, whooping cough, and other childish diseases claim the heaviest toll of victims'; and it is among them 'that the after-effects, such as middle-ear disease and tuberculosis, are most frequent.'

Dr. Scharlieb's reference to the school must be stressed. School teachers in the neighbourhoods where alcoholism is rife easily detect its effects in this listlessness, or in the actual defectiveness of children who come from homes where drinking habits prevail. 'Such scholars, when placed with others of similar age, lag behind, and are found to be more or less incapable of learning any but the simplest lessons. They are generally lacking in brightness and powers of application, and their moral sense is often blunted.' When the Liquor Control Board, at the close of 1915, stopped the sale of drink in the Metropolis at 9.30 p.m. day-school teachers in the industrial areas testified to the increased vitality and alertness of school children. I hold a letter from south-west London which gives the explanation. The writer says: 'There are three small poor streets behind this house. Until the war, the noise in them up to 1 a.m. was very bad--children not going to bed, fighting and hubbub. Now all is quiet and peaceful at, say, 10.30 p.m., the children in bed and all well.' The early closing of public houses meant more sleep, and more food, for the little ones. This explains why a Blackheath, in November, 1921, nine hundred school teachers petitioned the Licensing Court to revoke the unwise extension of the sale of intoxicants to 11 p.m.

Another distressing record is furnished by the National Society for the Prevention of Cruelty to Children. A survey of the statistics issued by the Society, which exists 'to prevent the unnecessary suffering of children,' reveals two significant facts.

(1) The decrease in recent years the national consumption of intoxicants has been accompanied by a notable decline in the cases of child-neglect and cruelty with which the Society has dealt. In 1914 the national drink consumption, in terms of absolute alcohol, was 89 million gallons; in 1921 the total was 61 million gallons, a decrease in consumption of one-third. In their Report for 1914-15 the N.S.P.C.C. stated that 40 per cent. of the cases of wrongs done to children were due to the drinking habits of one or both parents; in 1920-21 the proportion of cases due to drink had fallen to 20 per cent. Less drink, less child-suffering!

(2) The worst effect of parental intemperance, as displayed in the 7,640 cases of child-suffering which in 1920-21 the Society discovered to be due to drink, was that of sheer neglect of the needs and ills of little children. Drink made fathers and mothers utterly insensitive to the sufferings of their own offspring. Reflect on these three instances:

AT LEICESTER, 1921.

'Six children lived in a desolate home. A terrible picture was presented when the inspector visited. The father was in a drunken sleep on the floor. Sitting on a chair was the mother nursing a child, with a bottle of beer on the table by her side. Wetting her fingers with beer she then rubbed the child's lips. The most pathetic sight was an infant in a perambulator, whose only garment was a flannel shirt without sleeves. The pencil of a Cruikshank would be required fully to portray the scene.'

AT PLYMOUTH, 1921.

'While the mother went drinking the children were left at home or in the streets, shivering and foodless. They were only eight and three years of age, yet they were a mass of vermin, and at night had nothing to cover them except a mackintosh or old overcoat. Often they were left alone the whole day. The room in which they lived was described by the doctor as "filthy and disgusting," and by a relieving officer as "awful." A school nurse told the Court that she visited the house on one occasion just in time to save the children from being burned to death, the mother's apron having been thrown on a gas-stove with three burners full on, and only the children were in the room. Unable to find any extenuating circumstances, the magistrates sent the woman to prison for a month.'

AT HALIFAX, 1921.

'The father had given way to drink, and by the side of the bed in which he was found were three bottles containing brandy, whisky, and other spirits. The child of ten was seen to hand him some of the spirit in a cup with hot water, and the man then asked her to give him his cocaine syringe. The children were dirty, cowed, and dejected, and the home surroundings deplorable. The elder child had a cut on the scalp half an inch in length, a bruise below the right knee, a bruise on the left thigh, three bruises near the left shoulder, a bruise on the left hip, and her left eye was bruised and swollen. The child of eight had a bruise on the left cheek and eye and on the left thigh, while the youngest had a mark on the right side of the neck. All the injuries were stated by the children to have been inflicted by their father.'

Who dare speak lightheartedly of indulgence in alcoholic liquors in the face of records such as these? For the sake of the children, that every child's right to be well born and bred may be duly regarded, Britain must accept the eugenist battle-cry. *Protect parenthood from alcohol.*

II. ALCOHOL AND THE ADOLESCENT.

With the dawn of adolescence a new realm of experience is entered. The period, broadly speaking, is that between the eleventh and the twenty-first year in the life of a girl, and between the twelfth and the twenty-fifth in the life of a youth. 'The period is marked by two great events. First, there is the more complete self-realization of the individual as a self-conscious personality, with a relation to the larger life of society as a whole. Secondly, there is the acquirement of full sexual maturity, with the awakening of the sexual instinct and the consequent power of possible parenthood.....The period is one of great mental, moral, and physical instability, accompanying a reshaping of the peculiarly plastic and impressionable condition of mind and body, as the now developing and growing personality of the child seeks to adapt itself to the conditions of its environment in the largest sense of that word. The danger is lest the adaptation and adjustment should be faulty, with permanent effects on the future life; for although the whole life is easily deflected, under certain conditions, in various directions, either for good or evil, the deflection tends to crystallize at once and make a permanent set.'

When is the Drink Habit Formed ?

The first point to note is this: *It is in adolescence that the drink habit is most frequently formed.* The late Sir Thomas Clouston (Lecturer on Mental Diseases, Edinburgh University), having investigated 2,000 cases of insanity caused by alcoholism, found that nine-tenths of those whose careers had thus been wrecked 'had taken to drinking to excess before they were twenty-five years of age'—in short, during the period of adolescence.

Frequently the perilous habit is begun at the direct invitation of a friend, companion, or workmate. Or, again, parental example may be an inciting or contributory cause. 'A child accustomed to witness the habitual use of intoxicants is likely to have it rooted in his brain that they are at least inevitable, and, as such, to be accepted, and, as far as may be, enjoyed.' However the habit originates, it is dangerous, and all too often disastrous. Clouston, commenting on the appalling record of alcoholic insanity just cited, said: 'The brain cells of the adolescent are entirely unfit to tolerate alcohol with impunity. Psychologically, emotion is strong, inhibition is weak, the moral sense is fluid, and the social instincts are keen, at that period of life. Physiologically, the brain cells are then incomplete, and the whole body has not reached full development. It is the period when, if there is any bad heredity, it shows itself. It is the period when the most serious of the nervous diseases are apt to appear. Alcohol is then specially dangerous so dangerous that I think it should never be taken at all.' It is very noteworthy that the Board of Education Syllabus, *The Hygiene of Food and Drink*, affirms, without qualification, that 'children and young people should not drink beer, wine, or spirits of any kind.'

Drink and Home Life.

In estimating the effects of alcohol on growing youth we must bring forward the point made earlier regarding *the influence of drink in the home.* Fortunately, the example of a drunken father or mother has often impelled the children to a rigid abstinence from intoxicants. They have seen at first hand what drink does. Even so, they are the losers. In homes of strictly limited income a little more alcohol means a great deal less food. It may also mean that a child's education is abruptly ended at the earliest school-leaving age, so that as a wage-earner the boy or girl may make good the gap in family income which parental intemperance causes. It must inevitably mean the weakening or destruction of the highest quality of home influence. General and Mrs. Bramwell Booth, speaking out of the

intimacy which the Salvation Army possesses with the homes of the people, say :

' Nothing so quickly attacks all that is most attractive in home life as the desire for strong drink. It engenders selfishness, and fosters associations totally alien and generally antagonistic to home influence. Alcohol leads to a fatal lack of interest in the home on the part of both men and women, and induces carelessness in its management.....Once the alcoholic evil has entered any home a weakening, often extending to a total loss of respect on the part of the children for their parents, sets in. Because of this curse, tens of thousands of young people enter upon the serious affairs of life with all real affection for home and parents shattered, and with all high ideals as to home life they should themselves be eager to build up destroyed.'

This deprivation of parental love and care is as true of the well-to-do home which is stricken by alcoholism as of the home of scanty and insufficient means.

Drink and a Bad Start in Life.

Whether the influence of drink on the adolescent is mediate or immediate, the result is *a bad start in life*. Is the mischief mediate, through parental intemperance? The 'bad start' for the new generation is delineated by Dr. Mary Scharlieb: 'The children cannot be well bred, well nourished, and well educated, nor can they be good, self-respecting citizens, if their mental and physical constitutions are damaged before birth by their mothers' fatal alcoholism, if their home is miserable and wanting in all the necessities of life, if the lessons that they learn at school are effaced by the bad influences of home, and if all noble, patriotic, and self-respecting ideals are crushed out of them, so that when they themselves become men and women they accomplish nothing beyond the work absolutely necessary to purchase food, and have neither strength, energy, nor desire for anything beyond the sordid necessities of everyday life.'

Is the mischief immediate, personal? The youth or maiden who acquires the perilous habit of using intoxicants contracts a mortgage on health, happiness, and honour. This holds good in every sphere of life, physical, mental, and moral. In particular, it is literally and may become terribly true in regard to 'the awakening of the sexual instinct,' which we have seen is a characteristic mark of the period of adolescence. Here the full energies of self-control must be exerted if life is to emerge unstained from temptation. I recall attention to the record of distressing facts concerning what are commonly called 'venereal diseases,' to which Mr. Arthur Evans made extended reference in the preceding lecture. This group of horrible diseases is directly related to the scourge of alcoholism. Drink paves the way to the V.D. Hospital, as many an army chaplain would affirm, looking back on pitiful experiences in his service for young Britain in the years of war.

The Temperance Council of the Christian Churches wisely places in the forefront of its legislative programme the prohibition of the sale of intoxicating liquor to young persons; and it is significant and encouraging that in 1921 a petition signed by 115,800 school teachers was presented to Parliament by Lord Bryce, earnestly praying the Government to take steps to prohibit the serving of intoxicating liquors of all kinds, on licensed premises or in registered clubs, to young persons under the age of eighteen.

III. ALCOHOL AND THE ADULT.

The influence of alcohol on the adult affects life in its physical, mental, and moral transactions.

Alcohol and Adult Physical Life.

It was shown in the preceding lecture that the use

of alcoholic beverages, even in a moderate degree, 'exercises a prejudicial effect on the protective mechanism of the whole body.' Changes in the blood result, so that 'immunity against disease cannot be obtained so easily by those habituated to the taking of alcohol.' Tuberculosis affords an example. 'We may conclude, and that confidently,' said Dr. Dickenson, 'that alcohol, promotes tubercle, not because it begets tubercle, but because it impairs the tissues and makes them ready to yield to the attack of the parasite.' Dr. Niven as Medical Officer of Health for Manchester, in his 1910 *Report*, said: 'the death-rate for phthisis bears a rough correspondence for the main divisions of the city to the number of public-houses per 1,000 of population.' The close relation between alcoholic indulgence and the death-rate from pneumonia and other acute diseases has often been pointed out. On this branch of the subject the student should consult the chapter entitled 'The Pathology of Alcoholism,' contributed by the late Sir G. Sims Woodhead to *The Drink Problem of To-day*. On the general question it will suffice to quote the Board of Education Syllabus an official and impartial source:

'A person who frequently takes much alcohol becomes less fit and healthy, partly owing to its cumulative effect. Neither his muscles nor his brain are capable of as much exertion as those of a person who abstains or is strictly temperate, and the quantity and quality of the work that is done invariably show more or less deterioration. The health of such a man tends to become worse as the effects of the alcohol on the different parts of the body become more pronounced.'

It is impossible for defenders of the liquor trade and habit to overturn these ascertained and weighty facts. Their accustomed line of reply is to assume that a moderate use of alcoholic beverages does not involve these physical risks; but that on the contrary, alcohol taken in moderation is a true food. On this point no clearer answer is needed than that supplied by the Board of Education Syllabus, which states:

'Alcohol can be utilized by the body as a fuel' and it can act also as a protein saver. It cannot however, be altered or stored by the body in any way for future requirements. . . .

'In a measure, then, alcohol is rightly classed as a food in that it is able, by helping to supply the immediate requirements of the body, to prevent some depletion of the reserve, but *for practical everyday purposes alcoholic beverages cannot be regarded as a source of nourishment* Many people suppose that beer is a real food, and they drink it partly because they think it makes them more able to work. It is true that it contains a certain amount of nourishment. There is, for example, a little sugar and there is a small quantity of the food substance found in meat. To obtain enough food from beer for it to be of serious consequence as a source of energy, however, it would be necessary to take an extremely large quantity, and the good that might be done by the nourishing part of the beer would be more than counterbalanced by the harm done by the alcohol contained in so large a quantity. This is one important reason for not taking beer as a food. Another is the expense, for even if no harm were done by the amount of beer which it would be necessary to drink, the cost of such a meal would be far greater than the cost of an equal amount of nourishment taken in the form of ordinary food. . . .

'When in health the body does not need alcohol whereas it is always possible that various evils may arise as a consequence of drinking beverages containing it.'

An important deduction is to be made here. Since alcohol is the foe of health it is the foe of efficiency. This will be elaborated in the next lecture; it is topical at this point to put on record the fact that work and drink are never allies.

Alcohol and Adult Mental Life.

The verdict of science, as recorded by Mr. Arthur Evans, is that alcohol is from first to last a narcotic poison; that even moderate quantities of alcoholic beverages have an immediate effect on the highest levels of the brain, impairing the powers of judgment and self-control; and that a part of the mental change produced is that the drinker loses the power to detect the deterioration of his work. Alcohol is, in truth, an ancient impostor unmasked by modern science.

Alcoholic poisoning is the extreme result of habitual and heavy indulgence in alcoholic liquors. Its final manifestation is insanity, the complete overturn of mental balance. Undoubtedly alcohol is responsible for a large number of admissions to the asylums. Sir Robert Armstrong-Jones (Lecturer on Mental Diseases, St. Bartholomew's Hospital) says: 'It is computed that alcoholic intemperance may correctly and without any doubt be attributed as the assigned cause of insanity in no less than 20 per cent. of all males admitted into asylums, and in no less than 10 per cent. of all the females.' 'It may be surmised,' he adds, 'that about 3,000 persons every year become insane through drink in England and Wales.'

Terrible as this figure is, it represents only a fraction of the loss of mental force which drink inflicts upon the community year by year. To appreciate the major part of the loss inflicted we must revert to the truth that a small quantity of alcohol suffices to dull the intellect and blunt the conscience; and here we encounter the curious and interesting challenge thrown out by 'Q' (Sir Arthur Quiller-Couch) in 1922 to the organized total abstinence movement.

Sir Arthur affirmed that 'a total abstainer—and more particularly a life-long abstainer—is, in the nature of things, imperfectly equipped for high literature, because high literature, both in its creation and its full enjoyment, demands full manhood, of which a teetotal manhood is obviously a modification.' The first part of the contention has already been answered. Science declares that 'the brain-worker, rather than the manual labourer, shows the least resistance to alcohol.' The effect of alcohol on the brain-worker has been explicitly defined. His preceptions are impaired. His field of sense-observation is narrowed; the several senses work in relative isolation from one another; the fineness of his ear, of his taste, his touch, his vision is blunted.' Hence Dr. Johnson's dictum, 'Wine makes a man mistake words for thoughts!' But a complete examination of 'Q's' contention leads us into the realm of character.

Alcohol and Moral Decisions.

Here three considerations are involved—the weakening of the will; the loss of idealism, especially in relation to social duty; and the assertion of the self-indulgent as opposed to the sacrificial element in human nature.

(1) 'Q' said nothing of the habit-forming factor in drinking, but it cannot be ruled out of the discussion. Charles Lamb's cry of the heart, in the *Confessions of a Drunkard*, is witness to the snare which strong drink presents to men of high literary endowment. 'The springs of the will,' he wrote, 'have gone like a broken clock!'

It may be replied that a man who uses alcoholic drinks habitually in moderation is on a straight road. He would be a bold man who affirmed such a wayfarer would never stray. Like Sir Arthur, the present writer has a great love for the characteristics of the western counties of England. There is a passage in 'Q's' lectures *On the Art of Writing* which may serve as a forceful illustration at this point. He says;

'I am journeying in the west of England. I cross a bridge dividing Devon from Cornwall. These two counties, each beautiful in its way, are quite unlike in their beauty; yet nothing happened as I stepped across the brook, and, for a mile or two, or even ten, I am aware of no change. Sooner or later that change will break upon the mind, and I shall be startled, awaking suddenly to a land of altered features. But at what turn of the road this will happen, just how long the small, multiplied impressions will take to break into surmise, into conviction, that nobody can tell.'

Sir Arthur is discussing here the relation of poetry to prose, and goes on to say, 'I advise you who are beginners to keep well on one side or other of the frontier.' I will ask forgiveness for the use of his words in another connexion. Many a man who deemed himself strong, and free to use liquor at his will, has unwittingly crossed the frontier, and 'awakened suddenly to a land of altered features.' Here is no small part of the argument for total abstinence. Why stake the high powers of the mind on a habit so subtle and ensnaring?

(2) Of social idealism there is this to say. The war has shown that, in international as in industrial life, humanity must decide between the old ways of cunning and force and the new hope of the sway of conscience and reason. Let the peoples choose the old road, and civilization may perish in a catastrophe more awful and overwhelming than that of the Great War. Let them choose the other, and constructive goodwill can erect a new and better world, even amid the ruins of yesterday. Stating the case thus, it is manifest that the drink problem, though on one side personal, is, in its actual outworking, of the gravest moment to civilization as a whole. For, without the free, untrammelled exercise of conscience, reason, and goodwill, the progress of the nation and of the race must be faltering; and alcohol is the declared enemy of those very resources of character and mind on which the hopes of mankind depend. Only clear-thinking citizenship can discern and create a worthier social order. Drink and the slum, drink and the slum-mind, drink and the quarrelsomeness which breeds wars, co-exist. Clear, clean, vigorous thought is the antithesis of the thralldom which drink imposes on mind and soul. Hence the conquest of alcoholism must precede the achievement of the higher, holier civilization which is the destiny of man.

(3) The last point touches the quality of life. Self-indulgence which renders a man a slave to drink is now-a-days reprehended by all. The question in debate is this: Should a man use in moderation a drug which, in its broad effects, is injurious to his fellows? 'Q' in the controversy before us, said: 'My position is that it stands in nature; man is in this world to enjoy all that this world can give so that he use it temperately; that temptation to excess inheres in every pleasure; and that a man's business is to understand this and regulate his life accordingly.' Plausible as this seems, it has one fatal defect. The social obligation is ignored entirely. There is here no acknowledged sense of responsibility for the common weal. 'Q' would assuredly bring the service we owe our fellows into his definition of the purpose of living. But if so, the use of strong drink must needs be faced from an entirely different angle. Discipline and renunciation for the common good are considerations which cannot properly be ruled out.

THE MOTHER.

[Founded on the Buddhist Parable of the Mustard Seed.]

I.

O Mother! Wandering the wide world over,
Your sweet dead baby held within your arm;
With tear-wet eyes,—still shielding him from harm;—
Grim Death has come to you, that grisly Rover.
Haste to the Tathagata! Haste then! Haste!
Perhaps the soul is but a little sped
Upon its way of death. Let it be said,
The magic word to bring it from that waste.—
“O Lord! thou seest my dead baby here.
What shall I do to bring him back to life?”
“O Woman! To this world of grief and strife,
Why should you bring him back, your baby dear?”
“Lord, you know not a mother’s heart,” she cried.
Buddha was silent, but at last replied:

II.

“Take your dead babe, and wander without fear.
At every door beside the road, pause, knock;
And wait awhile. Each door they shall unlock.
A sweet wild flower pluck and bring me here.
But see you this. Be careful that you take
This seed from where no one has ever died;—
No husband, brother, sweetheart, wife, nor bride,
No child, nor sister, mother, friend. Then slake
Your grief, your pain, and lay your baby down
Within that home, upon a soft warm mat,—
If death hath never entered in there-at,—
If such an one there be in all the town.
Then pluck the healing plant where none have mourned,
Where none have grieved, and none been ever scorned.”

III.

The Mother went upon her lonely way,
And reached a hovel. Mean it was and small;
No windows had it. Light was none at all
Inside, when outside shone the light of day.
“Give me, I beg, a little mustard flower.
But pray, have any ever died within?”
“O Woman! even now we mourn the thin
Partition twixt this life and death. This hour
Death has been here, and laid his heavy hand
On all our kin. We mourn a father dead.”
“Then you know Death?” so, wearily, she said.
“Who knows him not in all this mighty land?”
Along the street a throng of people passed.
“We too know Death,” they said. So then at last

IV.

She stood before a lofty palace gate.
“Give me, I pray, a little mustard weed.
But tell me first, have any died indeed
Within this mighty palace?” “Soon or late,
Death comes to all,” the warder made reply.
“E’en now the bell is tolling for the Prince.
But yesterday he died, and not long since,
The Princess and her sister came to die.”
Then slowly went the Mother back again.
Her heart was lighter. She, with lifted eyes,
Pondered the Truth, until she saw it plain;
And Sakyamuni heard her sweet replies:
“Lord Buddha, I am calm; my grief was sin.
There is no door Death hath not entered in.”

MISS CORALIE HOWARD HAMAN,
Baltimore, U. S. A.

SOME ASPECTS OF VEGETARIANISM.

SO far as news runs, vegetarianism is gaining ground with that rapidity with which it should actually progress, as evinced by the fact that in England alone there are 69 societies organised on behalf of the dumb creatures. The organisers of these societies are not men with greedy stomachs. They are men of lofty ideals and scientific understanding. Live to eat is not their object in life, but to them eating is only a means to man's existence. In short, what is expected of man in this connection is, that he should eat so that he may live to be of some good to the world and not that he should live so that he may eat, eat and die. Man has nothing to worry about his food. Everything that he requires is being supplied by Nature. Nature has her best articles of food provided for man. Eminent doctors and men of science say that vegetable diet, the Nature's provision for man, is conducive to health, happiness and longevity. Therefore there is no necessity for us to create a craving appetite for foods supplied otherwise than by Nature. It must be noted that such men as Byron, Shelley, Wordsworth, Sir Isaac Newton, Sir Richard Phillips, Dr. Lambe, Ritson, Haller, Howard, Swedenberg, Wesley, Pythagoras, etc., are counted among the ranks of vegetarians. This itself is evidence enough to show what a deserving cause vegetarianism is.

The man has made it a practice from time immemorial to feast upon the flesh of animals. I presume that this practice must have originated from rude and even less civilised a people than Veddahs. They must have been like beasts of prey, unconscious of the cruelty involved in it. "Meat no doubt," says Dr. Forbes Winston, "stimulates the animal passions and often converts the human being into a brute; an excessive indulgence in the same is often the cause of serious crime." But with the advance of civilisation, the man is awakened to a sense of clear understanding and to-day the average man admits that flesh-eating is not in keeping with humanity, although he is himself indulging in the habit of meat-eating. The deliciousness of flesh-food is so keenly felt in his sense of taste that he clings to it being reluctant to give it up. For instance, I know of some who are meat-eaters, because they are practised to it and also see others do it, although they are fully convinced of the cruelty involved. There are others who try to justify their action on some plea or other. Among Buddhists themselves there are some, who, owing to their insatiable appetite for flesh-food, go to the extent of degrading themselves by declaring that Buddha had sanctioned flesh-eating. The absurdity of this argument is obvious enough. May I ask, is it possible that He, who preached the doctrine of Ahimsa and laid down the abstinence from killing as first of the five precepts, would have sanctioned flesh-eating, which in fact is the cause for killing? Absolutely not. He had never sanctioned it as a universal practice. As I said before, Nature supplies us with food. As it supplies us with vegetables, so does it supply us with flesh. It happens that animals often meet with accidents etc. and die there of. If anyone had the appetite for flesh-food, the Buddha recommended that the flesh of such animals is harmless. He described it as "ත්‍රිකාලි පරිච්ඡිද්ධ ජාංසු." We may call it the Nature's supply of flesh. Beyond this there is no scope for the meat-eater in Buddhism.

It would be interesting here to mention the picturesque words of Mrs. Anna Kingsford, a bluestocking of the West, who in a public address declared "I cured myself of Tubercular Consumption by living on vegetable food. A doctor told me I had not six months to live. What was I to do? I was to eat raw meat and drink port wine. Well, I went into the country and ate porridge and fruit and appear to-day on this platform." She preferred to die, if die she must as a vegetarian than

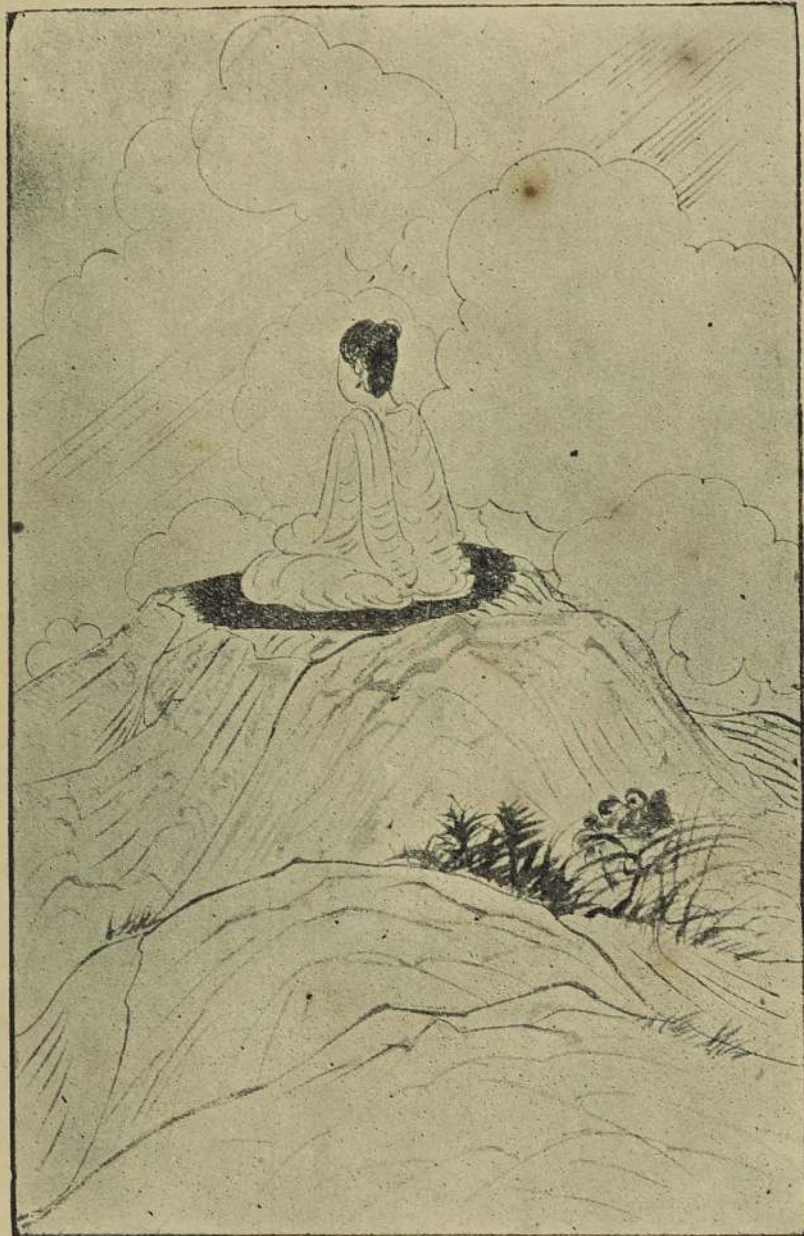
to live as a flesh-eater, so greatly did she loathe the idea as well as disapprove the practice. This lady says in another address, "How I should like to compel all flesh-eating men and women to kill their own meat! Conceive the delicate lady of the period, going out, knife in hand, to slaughter her victims for next day's dinner! Imagine the Clergyman, whose mission is to preach mercy and benevolence, taking his pole-axe from the shelf and sallying forth to his cattle-shed intent on taking innocent life! What a vulgar picture! What a coarse and indelicate conception! Quite so! But this is just what would be natural enough if human instincts were really carnivorous. Observe the little child,—for in childhood you have the nature of man in its purest and most uncorrupted state. I lately saw a little girl weep bitterly for hours and refuse all consolation, because a favourite rabbit had been killed for mid-day meal. Let such training continue, and by and by that child will become hardened by habit, depraved by contact with a world which lives amiss, and be no longer moved by the sweet impulses of pity. It would be interesting also to quote two verses from a little poem of Goldsmith.

- (1) "No flocks that range the valley free
To slaughter I condemn;
Taught by the power that pities me
I learn to pity them.
- (2) But from the mountain's grassy side
A guiltless feast I bring;
A scrip with fruit and corn supplied,
And water from the spring."

While we eat flesh it is necessary that we should consider about the share of encouragement each is contributing for the cause of killing and destroying innocent and undefendable lives. According to Government Report for 1919 there were killed for food in United States during those twelve months in round numbers 250,000 goats, 9,000,000 calves, 13,500,000 cattle, 16,500,000 sheep and lambs and 71,000,000 swine; a total of over 110,250,000 (One hundred and ten million and two hundred and fifty thousand) animals. Only think of the number! If these animals are arranged in a line, it is conceived that that line would reach seven and a half times around the globe. In 1922 the number of cattle slaughtered in Colombo alone amounted to 24,519 and in 1923 the number reduced to 22,824. What if they are all human beings dragged from their homes and slaughtered mercilessly. Is it not this more sensible man who is responsible for this havoc done to the animal world?

Many a lovely poem, many a lovely picture can be made about gardens and fruit gathering, and bringing home of harvest or the burden of the fruit trees with groups of happy boys and girls and placid mild-eyed oxen bending their necks under their fragrant load. But who is the clever man who can make beautiful verse or paint beautiful pictures about slaughter-houses, running with streams of steaming blood and terrified struggling animals felled to the ground with pole-axes or of a butcher's stall hung round with rows of gory corpses? What horrible spectacles are these?

So much is about the humanitarian aspect of the question. Now, with regard to its religious aspect, it must be said that Buddhism predominates other religions and stand side by side with vegetarianism. Killing of animals for food and sacrifice is commended in almost every other religion, such as Christianity, Mohammedanism, etc. But a most remarkable feature I have noticed in books and articles I have so far read on vegetarianism, is, that, whilst declaring the absurdity of the Bible, the Christian Doctrine, the authors, I mean the Western



MEDITATION

By M. B. Gupta.

Vegetarians or more correctly the Christian vegetarians, try to hide their shame by giving the Bible a different interpretation to suit the time and scientific discoveries.

For instance Mrs. Anna Kingsford says "The Bible seems to sanction a great many practices which modern civilisation and philosophy have unanimously condemned, and which have been made penal offences in all Western codes of law. Such, for instance, are the practices of polygamy and of slavery which are not only sanctioned in the Bible, but are in some cases positively enjoined. Even murder itself appears to be vindicated in some parts of the Old Testament, as are also many revengeful and cruel acts. No civilised general in these days would dream of conducting warfare as Joshua, as Deborah, as Samuel or as David conducted it—such deeds as theirs would be justly held to sully the brightest valour; no member of religion in our time could endure to redden his hands daily with the blood of scores of lambs, doves and oxen; no average man, woman or child could be induced to assist in stoning to death an unfortunate "fallen woman," or a lad who has disobeyed his parents or used strong language. Yet these are some of the practices commended and inculcated in the Bible and justifiable on the same grounds as the practices of "flesh-eating." Again she says, "It is not the letter, but the spirit of the Bible which is our true guide. The letter is subject to error, it belongs to the things of time, and has become the stumbling block of the critics; but the spirit is the true word of God; it is catholic, vital and progressive. It is always with us leading us into all truth, as we are able to bear it; but the letter is behind us and behind the age, it is dead and killeth all who make an idol of it." I hope that the reader will understand the peculiarity of this particular motive.

Then again the Archbishop of Canterbury at the Annual Meeting of the Church Missionary Society held on 1st May, 1883, had said, "There are beautiful fruits belonging to the ancient civilisations of the East which we shall work into our Gospel, and our Children, ages and generations hence, will wonder how we found the Gospel quite complete without them. Take such a noble thought as the Buddhist thought of the perfect sacredness of life, how everything that lives, down to the mere animated dust, is a sacred thing. The Buddhist sees the difference between life and everything else that *God has made*, and it gives to him a tenderness and a sweetness, and a power of union with the creation, which,

when we have apprehended it, will enable us to see better and deeper and nobler meanings in St. Paul's eighth chapter to the Romans."

From these expressions we can understand what Christianity was, what it is, and what it would be in the future. As matters stand, the most sacred book on Christianity, the Bible, is likely to find no place in the whole universe. Such a thing cannot be said of Buddhist doctrine. It is true at all times. It is glorious in the beginning, glorious in the middle and glorious at the end. It is a doctrine of practical philosophy. We can boldly say that neither lapse of time nor scientific discoveries can deny to it the highest rank in the world of religions. More the scientific discoveries are made, brighter becomes its truth.

According to Buddhism, man is the architect of the edifice of his own fortune and progress. As no God is held responsible for our bad deeds, similarly no God can be held responsible for our good deeds. Man himself can pave his path unaided by any God provided he leads a pure life. In the same way no God is responsible for the evil results of our bad deeds nor is there any supernatural God who is responsible for the good results of our good deeds. These are the attributes of the Law of Nature and not the works of any God.

Think of the God of the Bible, the father of Christ and creator of man. He is said to have created the world, the man and everything else. The man, the subject of his creation, disobeyed him. Instead of making him obedient, this God is said to have got angry and exasperated with the result that he accursed the man to die. Hence the death to all beings. For the sin of the God's own subject of creation, generation after generation are dying. We hear of no individual blessed with eternal life, however good he may be. Even the Spiritual Son of God, the Christ, was tortured to death. Is this act of God justifiable? or has the story any truth? It is also stated in the Bible that God created animals for the man to feast upon their flesh. These are but a few of the many absurdities which make the Bible subject to ridicule and contempt.

In conclusion, I hope that in the time to come, the world will stand to one and abhor this habit of flesh-eating which makes of man a brute.

M. G. SILVA.



NEWS FROM ABROAD.

MAHATMA GANDHI AND BUDDHISM.



RIOR to his leaving for Decca, Mahatma Gandhi presided over the celebration of the 2469th birthday anniversary of Lord Buddha, which was observed at the Buddhist *vihara* under the auspices of the Mahabodhi Society.

The Mahatma, on arrival, was received by the Anagarika Dharmapala, General Secretary of the Society.

In the course of his address, the Mahatma said it was a very strange thing that almost all the professors of the great religions of the world claimed him (Gandhi) as their own, a phenomenon he considered extremely flattering and took as a mark of their affection and esteem. Mahatma Gandhi then said :

The Teachings of Buddha.

“ Many friends consider that I am expressing in my own life the teachings of the Buddha. I accept their testimony. I am pleased to confess that I am trying my level best to follow those teachings. Unlike Buddhist professors and unlike also many Hindu students, I was going to say philosophers, I draw no distinction between the essential teachings of Hinduism and Buddhism. It is my opinion that the Buddha lived Hinduism in his own life.

Truth and Love.

Concluding the Mahatma said : “ I am optimistic enough to feel that our day is dawning, when all these great religions will be purged of all frauds, hypocrisy, humbug, trash, untruthfulness and incredulity, and all that may be described under the term degradation will be purified. And we will see the day dawn when he who learn to see will find that Truth and Love are after all two faces of a coin that. and that also is the only current coin and every other is a base coin. May God help us to realise the message that Lord Buddha delivered to mankind so many hundred years ago, and may we, every one of us, endeavour to translate that message in our lives whether we call ourselves Hindus or not.”

HELL AND HEAVEN IN BUDDHIST PERSPECTIVE.

[By Bimala Charan Law. With a forward by the right Hon. the Earl of Ronaldshay, P.C. Thesis approved by the Calcutta University for Sir Asutosh Mookerjee Medal for 1924. 9×5½, 128 + xxxv. pp. Calcutta : Thacker Spink & Co.]

As Lord Ronaldshay says in the preface, Mr. Law has added “ yet another volume to the series of interesting studies of Buddhism, upon which he has for some years past been engaged.” He deals with the Buddhist conception of Heaven and Hell, which is strongly reminiscent of Dante, to say nothing of the Brahmanical ideas to which apparently it owes its origin. This conception has nothing in common with Buddha’s own conception of Nirvana ; it is in fact diametrically opposed to it. Whereas Buddha taught that only by renunciation of desire could men be delivered from the bonds which kept them chained to earth, heaven in the literature with which this volume deals offers as its rewards the gratification of the senses. Both heaven and hell are divided into compartments as in the “ Divine Comedy ” ; this notion also appears in the Brahmanical literature and there would seem to be some trace of it in St. Paul’s “ third heaven.” Only the very virtuous can reach the highest heaven and only the very wicked are cast down to the lowest hell. Rewards are varied and are adapted in kind and degree to the meritorious action ; as might be expected from an order which had become sacerdotal, the highest virtue consists of some kind of charity best-

owed upon the brethren. The doctrine of rebirth seems to be curiously interwoven with this conception of supernatural worlds, and it is noteworthy that neither Buddhism nor Brahmanism represents punishment as everlasting. The volume contains much that should be useful to students of comparative religion.—*Times Literary Supplement.*

BUDDHIST LODGE.

The Meeting held on Monday evening, the 28th September, was an exceptionally memorable one. Over 40 members and friends gathered at 23, Bedford Sq., to welcome the Venerable Anagarika Dharmapala who has just arrived in England on a Missionary enterprise. In introducing the Anagarika Dharmapala, Mr. Christmas Humphreys, the President of the Lodge, said that there were in this country four bodies of Buddhists : the Buddhist Soc. of Great Britain and Ireland, the Buddhist League, the Buddhist Lodge of the Theosophical Society, and a large number of Buddhists scattered all over the country, especially around London. It was hoped that the Venerable Anagarika Dharmapala would succeed in welding these into one strong and united body forming a Movement for the Spread of the Dharma in the West, where its influence was so badly needed at the present time.

The Ven. Anagarika Dharmapala, whose portraits in the daily press most of our readers will have seen, presented a picturesque and truly venerable appearance in his long yellow robes. In his address of an hour and a quarter he told us of his life work, of the life and work of his Master, the Lord Buddha, and of its mission to the world. Concerning himself, he told us that attracted by the personality of Mme. H. P. Blavatsky at the age of 14, he determined to devote his life to Theosophical work. Five years later he went to Adyar and asked to be admitted as a pupil of the Masters. H. P. B. recognising the great soul the Anagarika Dharmapala undoubtedly is, told him to study Pali and the Buddhist Doctrine. “ You will have everything there,” she said. He followed her instruction, studying not only Buddhism, but the scriptures of all the world religions in his search after truth. Soon after H. P. B. passed away, he decided to found a movement for the spread of the Dharma, more especially in the East, where it was being allowed to decay, and where the worst forms of Christian superstition were taking its place. Since then he has travelled all over the world, studying the conditions, customs and religions of all peoples, and teaching the Enlightened Doctrines of Buddhism. The Ven. Anagarika Dharmapala, like the Lord Buddha himself, is blessed with a keen sense of humour, and he interspersed his address with many humorous stories incidents and illustrative of his arguments. He severely criticised the work of the Missionaries in the East, especially in India where their influence has been almost entirely baneful. In the days of Hiouen Tshang, he could tell us that in thirteen years’ experience in India he found no Indian guilty of untruthfulness, and the experiences of Megasthenes confirms this : but to-day it is quite an exception to find a truthful Hindu. The Christian Missionaries have carried the gross habits of the West, the alcoholic drinks, the drugs, and the debased and cruel forms of sport, and have demoralised the native peoples. India was once a highly educated nation, now the state of education is deplorable ; a sound technical education being unknown. The natives themselves, having experienced the neglect of the ruling race, have taken the matter into their own hands and commenced technical education themselves.

The Anagarika Dharmapala emphasised the need for the spread of Buddhist teaching in the West, with its doctrines of tolerance, love and compassion, and its freedom from superstitious follies. He intends paying a

brief visit to America shortly, after which he will return to England and spend two years working and teaching on behalf of the Buddhist Movement.

His presence should inspire us to put forth our best efforts for the Cause we have at heart.

(A. C. M.)

M. CLEMENCEAU'S BOOK.

M. Clemenceau has been spending his retirement in Paris and at his seashore cottage in La Vendee writing a book, but it is not about politics, and apparently it is not his design that we should know from his own pen what he thinks and remembers of one of the most turbulent careers in the history of his country, or, indeed, of European statesmanship.

From the time that he was Mayor of Monmartre during the Commune down to the final and dramatic refusal to elect him as President after the Treaty had been signed. M. Clemenceau has been a governing force in French politics.

What could he not tell us about the Dreyfus case, about the Panama scandal, and the Boulanger affair, about his incessant warfare against Ministry, after Ministry which ended in his own first Premiership lasting longer than any previous one in the Third Republic?

Attachment to Buddhism.

Fortunately for posterity, his proceedings during the war were conducted under many eyes, his sayings have been piously collected, even if they were not always themselves pious, and even about his earlier career he has been sufficiently communicative to some of his friends, notably to the late Mr. Hyndman, to enable us to know a certain amount.

His new book, however, which has no title, and is to be published until after his death, is on a philosophical subject.

It may be conjectured to bear upon the tenets of Buddhism, of which creed he has long been an admirer, and which he is understood to profess in so far as he professes anything. And, with the Mongolian features on which caricaturists have seized with delight, he sometimes looked like a Buddha.—*Evening Standard*.

CLEMENCEAU, THE BUDDHIST.

Three volumes or a total of 1,500 pages, will put a severe strain on M. Clemenceau's admirers, even although the work which he has just finished writing is not to be published till ten years after his death. Had it been political there would have been hope. The *Tiger* has been a bonnie fighter throughout his life, and a book of candid memoirs of the war period would have been extremely valuable and well timed at a decade after the author's demise. But unless M. Clemenceau is joking the work is philosophical.

He is in his 84th year, and he bears the reputation of being a Buddhist. He had the exceptional experience some time ago of making a speech in front of his own statue. At his tiny farmhouse on the wild coast of the Bay of Biscay he walks about in rough tweeds with short trousers and leather leggings such as he wore when he visited the trenches.—*Glasgow English Citizen*.

CEREMONY OF ALL RELIGIONS.

The Tibetan Panshen Lama, the second religious head of Tibet, who recently fled to Peking, received in audience this afternoon a thousand persons representing all religions, within the grounds of the former imperial palace.

The ceremony was held under the auspices of the International Institute of China, whose president, Mr. Gilbert Reid, greeted the so-called "living Buddha" on behalf of all religions.

The Panshen Lama, who spoke in Tibetan, which was translated into Chinese and English, said that he hoped the guests would agree to join in the struggle between evil and virtue, and help to remove suffering from the world.

He added that people suffer from vices in previous incarnations. During the ceremony the Buddhists chanted, and the Christians sang Stainer's "Crucifixion" chorus.

Many foreign diplomats in Peking were present.—*Daily Express*.

BUDDHISM.

Sir,—Buddhism has regard to humanity only—it teaches that while men are on earth their interests are here and now.

Buddhism has no concern with the "beginning of things" because no answer to that question is attainable by the finite mind. Nor is there any teaching about "creation."

As with all great systems there are many shades of thought, but the above is the fundamental tenet.

Many professed or nominal Christians are Buddhists.—HY. MAHER.—*Liverpool Courier*.

"TO LHASA IN DISGUISE."

The first European to enter mysterious Lhasa was certainly a Catholic priest Father Grueber. This German Jesuit, along with Father Dorville, a Belgian, set out in 1661 from China to reach India by way of Tibet. Dorville died upon the way. Grueber, his crucifix in hand, made his way right into Lhasa and went down into India through the Himalaya passes. His memorable journey produced the greatest sensation. "It is due to Grueber," says Tonnier, "that Europe received the first correct information concerning Tibet and its inhabitants."—Rev. P. TORLEY.—*John O' London's Weekly*.

NATAL BUDDHIST WOMEN'S ASSOCIATION.

A public meeting was held at the Thruvalluva Tamil Charity School Room 220, Umgeni Road, Durban, on Sunday, the 6th September, at 3.30 p.m., to establish a Buddhist Women's Association.

There was a representative gathering. The meeting was opened with a prayer to our Lord Buddha. The object of the above Association had been previously announced by the conveners Mr. M. Ramaswamiar Vice-Chairman of N.B.S., and Mr. A. C. Periaswamiar, Hon. Life Vice-President of N.B.S. Mrs. C. V. Chinnaswamiar was voted to the Chair. After the exhortation of the conveners, a resolution to form a Natal Buddhist Women's Association in Durban was proposed. This resolution was unanimously carried amidst much enthusiasm. The following Office-Bearer were then elected: Patron, Mrs. Mary Elizabeth Foster of Honolulu; Vice-Patron, Mr. A. C. Periaswamiar; Chairwoman, Mrs. C. V. Chinnaswamiar; Vice-Chairwoman, Mrs. J. Muni-sawamiar; Secretary and Treasurer, Mrs. M. Ramaswamiar; Assistant Secretary, Mrs. C. C. Swamiar; Hon. Correspondent, Mr. A. Nathamuniar, President of N. B. S.; Committee, Mrs. Vambulliammal, Mrs. M. Murugan, Mrs. A. S. Thambiran, Mrs. A. Suthee, Mrs. P. Kitson, Mrs. T. M. Chinnaswamiar, Mrs. A. Nathamuniar.

With a vote of thanks to the Chair the meeting terminated.

THEOSOPHICAL SOCIETY IN ENGLAND.

BUDDHIST LODGE.

THE Object of this Lodge is to study, disseminate, and attempt to live, the fundamental principles of Buddhism as viewed in the Light of Theosophy. I have been asked a very natural question, What do I mean by Theosophy? What is my criterion? The following is my personal answer, *binding on no-one but myself*.

First let us consider some definitions and distinctions.

I. TRUTH AND THEOSOPHY.

Truth and Theosophy are not synonymous, any more than Truth and the Dhamma are synonymous. Truth is Absolute, Changeless, Infinite. We are finite and conditioned, nor is there any part of us that is not subject to decay. It follows that as long as we remain conditioned by a finite world we can only know a part of Truth, and only a reflection of that. But there is such a thing as "all we know and can know for the present," probably for this Round. This is Theosophy, "the last word of possible human knowledge," therefore, to us "the sole custodian of Truth" and the "only true doctrine." "Theosophy in its abstract meaning, is Divine Wisdom, or the aggregate of the knowledge and wisdom that underlies the Universe—the homogeneity of Eternal Good, and in its concrete sense it is the sum total of the same as allotted to man by nature on this earth, and no more."

II. THEOSOPHY AND THE THEOSOPHICAL SOCIETY.

"Theosophy is the shoreless ocean of Universal Truth, Love and Wisdom, reflecting its radiance on earth, while the Theosophical Society is only a visible bubble on that reflection.

Theosophy is Divine Nature, visible and invisible, and its Society human nature to ascend to its Divine parent." The difference between the two is that between the idea and its imperfect embodiment."

III. THE THEOSOPHICAL SOCIETY AND THE THEOSOPHICAL MOVEMENT.

The Theosophical Movement is "that forward movement of humanity towards idealism" and the T.S. is merely one body of students of Theosophy. Yet, the "Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity."

WHAT THEN IS THEOSOPHY?

I consider it "the accumulated Wisdom of the Ages"—"an uninterrupted record, tested and verified by thousands of generations of seers"—handed down through the centuries as a secretoral tradition—partially revealed to men from time to time by the Guardians of Humanity as men developed sufficiently to receive it,—but in itself a fragment of eternal, changeless Truth. For it is "a complete system of thought which does not evolve," being for us "a synonym for Truth." In short, it is the "Esoteric Doctrine of the Masters of Wisdom."

HOW MAY WE KNOW IT?

(1) By direct cognition through self-development, or (2) by studying a written presentation of it, which though necessarily and admittedly partial, has nevertheless been passed by the Masters themselves as being

correct as far as it goes, thus reducing to a minimum the possibility of human error. One such presentation is to be found in Madame Blavatsky's "Secret Doctrine" and A. P. Sinnett's "Esoteric Buddhism" (which should be Buddhism—Wisdom), as amplified and commented upon by the "Mahatha Letters" written by the Masters Themselves. Though this one Wisdom-Religion, this "consensus of teaching at the basis of all religions is the "Primeval One Truth taught Humanity in the Infancy of its Races by every First Messenger," it was only in 1875 that any attempt was made to place even an outline of the whole systems of thought before the world. The reasons for this are given by H. P. B. herself in the "Introduction to the Secret Doctrine" and in the first few pages of the "Key to Theosophy." But though Theosophy, being a part of Truth, cannot evolve, our knowledge of it can, and does. The more to study Theosophy the more do we learn about it, but if anyone lays down a principle not to be found in the books mentioned, and calls it Theosophy, I say:

CRITERION OF THEOSOPHY.

That what is laid down in unequivocal terms in those books is Theosophy. Therefore, anything directly contradicting them is not. But anything neither included nor contradictory may or may not be. Therefore, nobody has any right to say it is Theosophy, merely that for reasons that he then and there specifies he believes it to be.

To call something Theosophy when it contradicts the teaching of the above books is to say that H. P. B. was wrong. But as those books were passed as correct by the Masters, that is saying that They were wrong. Which is denying the very source from which we have derived Theosophy.

Therefore, I say that the Masters, as speaking through H. P. B. and Sinnett in the above-mentioned books, and writing themselves direct, are for me, pending such time as I shall be able to contact Truth for myself, a criterion for what is Theosophy, and, inferentially, for what is not.

"But," you may say, "I do not accept the existence of the Masters," or you may claim that their existence is not a *sine qua non* either for a theoretical knowledge of Theosophy, or for the development of one's own powers to the point where one may know Theosophy first-hand. Without agreeing or disagreeing with these statements, I say that those who can contact Truth on its own level, without, or even with, a Master's help, are to say the least a negligible quantity, and we are catering for the many and not for the few.

For the many there must be some "working criterion" of what is and what is not Theosophy, some "limited authority, accepted for matters of action until you can verify it for yourselves." Otherwise we shall have flatly contradictory statements being equally proclaimed as Theosophy, thus making confusion worse confounded. And what better "working criterion" can we adopt than the words of the Founder of our Society, as "found correct" if you believe in Their Existence, by the Masters Themselves? And if you do not believe in their existence, surely the words of a student of Occultism whose works have been accepted by thousands of other students as a working criterion of Theosophy are a sufficient working criticism for you? And not the less so in that she herself described her work as being Their Message, Man's ultimate authority for Truth, and therefore for Theosophy, is of course his intuition, but pending its development to a sufficiently high degree, which is tantamount to the attainment of Nirvana, some working authority is necessary, and I for one am content to accept the above.

There remains the question of interpretation. There may be a difference of opinion as to whether two statements do in fact conflict. Truth is many-faceted, and we are after all only arguing over symbols, allegories and glyphs, until we can see truth face to face. But there comes a time when, to the average student mind, a statement is so at variance with what I call Theosophy, that the onus shifts to the maker of the statement to show that it is not as it appears, contradictory. For we are studying in the first place principles, not subtleties and niceties of thought. It is so easy to say that from one point of view the two statements are compatible, but if it needs such elaborate explanation to show that they are not contradictory, why so phrase it as to make it appear that they are? Examples are always dangerous, but I will venture on one. Theosophy knows no such thing as a personal God. If any F. T. S. wishes to indulge in such a belief he may do so, but he may not label that belief Theosophy.

"But," he may say, "I quite accept the teaching of the 'Secret Doctrine,' and when I talk of 'God' and 'His Will' and 'He' and 'Him' I am merely for convenience personifying the Absolute." I reply that "if people are willing.....to regard as God the One Life immutable. . . . they may do so, and thus keep to one more gigantic mosnomer." But the average "man in the street cannot be expected to follow such metaphysical subtlety, and will immediately announce that Theosophy, like Christianity, accepts a personal God. Which is untrue.

This habit is all the more objectionable in that it is a form of intellectual dishonesty. As Dr. Besant said in 1891:—"Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian Churches that have forgotten Christ,—steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it." So much, then for Theosophy.

In next month's Bulletin I will write a short article for the benefit of those who are willing to accept the existence of the Masters, if only as a reasonable hypothesis, giving a series of quotations from their writings illustrating Their opinions on the subject of Buddhism and its relation to Theosophy. Some of us then might undertake to compare the two systems of thought at various points. For example, I will suggest a viewpoint from which the Theosophical doctrine of the Ego is seen to be identical with that of Anatta. In those articles we will of course give references for every quotation, the only reason I have not done so in this article being that I have given the ideas as *mine*, and only quoted the words of others where they expressed my thoughts more perfectly than I could do myself.

It is my conviction that Theosophy is Truth. It is equally my conviction that The Dhamma is Truth. It remains for me to establish their fundamental identity, in which good work I invite your co-operation, remembering that :-

"There is no Religion Higher than Truth."

CHRISTMAS HUMPHREYS.

BYE-LAWS OF THE BUDDHIST LODGE.

1. The name of the Lodge shall be the Buddhist Lodge.
2. The object of the Lodge is to form a nucleus of such persons as are prepared to study, disseminate, and attempt to live the fundamental principles of Buddhism as viewed in the light of Theosophy.
3. Membership of the Lodge is confined to Fellows of the T. S. who are willing to work for the above object.

4. Candidates for election to membership must be proposed and seconded by two members of the Lodge. No candidate may be elected until he has attended at least one Lodge Meeting.
5. Election must take place at a Lodge Meeting, a two-thirds majority of members present sufficing for election.
6. A Member of the Lodge ceases to be a Member of the Lodge :—
 - (a) By sending in his resignation in writing, or
 - (b) By acting in such a way as the Lodge, after allowing the Member an opportunity for explanation, shall consider to be incompatible with the Object of the Lodge.
7. The Officers of the Lodge shall be a President and Secretary, and such other Officers as the Lodge shall see fit from time to time to appoint.
8. These Officers shall be elected at the Annual General Meeting of the Lodge, to be held every June, and shall take office at the end of that Meeting. Election to any Office holds good as from the time of election to the Annual General meeting next following. Candidates for Office must be proposed and seconded by two Members of the Lodge, and must have consented to stand for election. Nominations for Office, together with the names of the Proposer and Seconder, must reach the Secretary a few days before the Annual General Meeting. Where there are two candidates for one Office, election shall be by secret ballot.
9. At any Lodge Meeting five Members, of whom one must be an Officer, shall form a quorum.
10. In the event of the Lodge dissolving or ceasing to exist, all Lodge property not otherwise disposed of, shall vest in the President, who shall hold such property in trust for the English Theosophical Trust Ltd.
11. Nothing shall be published in the name of the Lodge, and nothing may be spoken in the name of the Lodge, without the permission of the Lodge.
12. No alteration of these Bye-Laws shall be made unless two-thirds of the effective Members of the Lodge concur in the alteration. Notice of the proposed alteration must first be given at a Lodge Meeting with the names of four members supporting the alteration. The proposed alteration will then be considered at the next Lodge Meeting. Notice of such alteration shall be immediately sent to the Executive Committee of the Theosophical Society in England.
13. Every candidate for Membership of the Lodge is deemed to have knowledge of these Bye-Laws, and to be willing, if elected, to assent to their provisions. He is considered to be bound by these Bye-Laws as from Election.
14. In all cases of dispute as to the interpretation of these Bye-Laws the opinion of the majority of the Lodge shall be conclusive. Pending the the decision of the Lodge the ruling of the President is binding.
15. Where the following words appear unqualified in these Bye-Laws, they shall bear the following meaning :—

"President" = President of the Lodge.
 "He" = He or She.
 P. T. S. = The Pali Text Society.

LOCAL NEWS

LANKA DHARMADUTA SOCIETY.

A BUDDHIST MISSION TO MALABAR.

A meeting of the Lanka Dharmaduta Society was held at Ananda College on Monday, the 26th instant with Mr. D. C. Senanayake in the Chair. Others present were the Rev. Balangoda Ananda Maitriya, the Rev. Henatiyane Dhammaloka Tissa, Mudliyar H. Gunaratne, Messrs. W. H. W. Perera, M. Piyadasa, P. de S. Kularatne, S. W. Gomes, B. M. F. Jayaratne, P. K. W. Siriwardene, M. E. Fernando, J. D. A. Abeyewickrame, M. D. A. Wijesinghe, D. H. S. Nanayakkara, D. A. Jayasinghe, D. M. Manoratne, S. Lekamwasam, C. A. Silva and R. S. S. Goonewardene (Hony. Secretary).

Proceedings began with "Pansil." The minutes of the previous meeting were read and confirmed.

The following new members were elected :—Messrs. J. L. Kotalawala, S. W. Gomes, A. P. Gunaratne, (Miri-gama), P. K. W. Siriwardene, J. D. Abeyewickrame, D. A. Jayasinghe and Mudliyar H. Gunaratne.

The report of the Sub-Committee appointed to submit a scheme of work for ladies in connection with the Dharmaduta Society was adopted. It was decided that two ladies for work in Colombo be selected. The question of a Buddhist Mission to Malabar was considered. In response to the persistent invitation from Buddhists of the Kerale country it was decided to send the Rev. Balangoda Ananda Maitriya on Buddhist Missionary work in that country for one month in December 1925. Further work in this connection will be considered on his return. Mr. M. E. Fernando of Ananda College was elected a delegate of the Society to assist the Rev. Ananda Maitriya in his work at Malabar. Regarding the expenses of the Bikkshu a vote was passed.

The Chairman announced that a contribution of Rs. 75 had been sent for Dharmaduta work by Mr. J. L. Kotalawala and expressed the hope that other well-wishers of the work would send similar donations.

The Hony. Secretary intimated that a public meeting would be held at Kurunegalle on Friday, the 6th November for the purpose of inaugurating Dharmaduta work in that District. The following will represent the Society :—The Rev. Balangoda Ananda Maitriya, the Rev. Heenatiyana Dhammaloka Tissa, Messrs. D. C. Senanayake, M. Piyadasa, W. H. W. Perera, A. P. Gunaratne, A. A. Ratnayake, M. D. A. Wijesinghe and R. S. S. Gunawardene. Mr. P. de S. Kularatne very kindly offered the use of a Magic Lantern for Dharmaduta work.

The Hony. Secy. gave an account of the work done at Hanwella. A letter from the Rev. Pematane of Hanwella to the effect that the Buddhist of the place had decided to form a branch of the Society was read. An invitation for a sermon at Hanwella was accepted.

Mr. D. H. S. Nanayakkara brought to the notice of the Society the necessity of a mission to Kottawa and Paragastota and Mr. Nanayakkara was kindly requested to submit a detailed report at the next meeting. Mr. W. H. W. Perera drew the attention of the Society to the good work that could be done by the Dharmaduta Society to check the increase of crime and desired to give more attention to the spread of the Dharma.

The Hony. Secy. was requested to fix up a date for the Bana Preaching at Matale. A vote of thanks to the Chair brought the meeting to a close.

THE BAUDDHARAKSHAKA SABHA.

A meeting of the Bauddharaksaka Sabha was held on Monday, the 12th October with Dr. C. A. Hewavitarne in the Chair. Others present were Dr. D. B. Perera, Messrs. D. C. Senanayake, B. M. F. Jayaratne,

D. F. Suraweera, D. C. Wijesinghe, M. Piyadasa, M. D. A. Wijesinghe, Harry Dias, D. H. Padmaperuma, P. Givendrasinghe and R. S. S. Gunawardene (Hony. Secy.)

Proceedings began with Pansil. The previous meeting's minutes were read and confirmed.

A letter from Mr. W. A. Jayasinghe *re* the lease of the Kandy Church was considered. It was resolved that the Hon. Mr. J. C. Ratwatte be written to for his views on the matter.

A letter from Mr. O. B. Wanigasooriya regarding the subject of the church to be put up by the Denipitiya Medical Mission and the reply from the Government on the same was read.

A communication from Mr. W. H. W. Perera on the subject of the Buddhist portion of the General Cemetery being used by Christians for cremation was discussed. It was resolved that the matter be deferred.

A petition signed by 32 residents of Bandarawela and forwarded by Mr. A. V. Dias *re* removal of a Bo-tree from its present site was considered. It was decided that the Chairman of the Local Board, Nawalapitiya be written to.

A letter from Mr. R. H. P. Waidyasekara of Gampola *re* Sangha question was considered. In this connection Dr. D. B. Perera drew the attention of the Sabha to a letter which appeared in the *Sara Savi Sanda Resa*. It was decided that a meeting of the Sangha be called towards the end of December to consider all the questions that have arisen regarding the improvement of the status of the Sangha.

A petition from Herath Hamy of Kurunegalle regarding the action of a Bhikkhu was considered. It was resolved to send the same to the Chief Priest of the Nikaya.

A letter from Khemananda Thera *re* proposed acquisition of Sri Visuddharamaya, Muwagama by Government was read.

It was brought to the notice of the Sabha that a Bhikkhu by name P. Saranankara of Malwatte Vihara was announced as the winner of the 3rd prize in the Governor's Cup Sweep, Kandy Race Club. It was resolved that the Mahanayaka Thera be written to on the subject.

The President announced that he proposed to visit India shortly. Mr. R. S. S. Gunawardene proposed and Mr. D. F. Suraweera seconded that the President be authorised to represent to the Government of India *re* the restoration of Buddha Gaya to the Buddhists, also that he should be deputed to discuss the Buddha Gaya question with Mr. Rajendra Prasad and to take such steps as he may deem fit for the purpose.—Carried.

Mr. Harry Dias proposed and Mr. D. C. Senanayake seconded that the Indian Government be duly informed that Dr. C. A. Hewavitarne was authorised to take the necessary steps to gain Buddha Gaya to the Buddhists.—Carried.

A vote of thanks to the Chair brought the meeting to a close.

ANANDA SCHOOL, MUTWAL.

The School was formerly known as Vijayaraja School and belongs to the Buddhist Theosophical Society. It has a good hall and sufficiently large playground. The daily attendance is on the increase and there is an adequate staff. It is now recognised as an elementary adjunct to Ananda College and uses the same text-books. Buddhist parents who wish to send their children to Ananda College will do well to send them to the School for their early education.

The School is situated within close reach of the tram or 'bus.

PIYARATANA ENGLISH SCHOOL, DODANDUWA.**A STATEMENT OF RECEIPTS.**

In connection with the Anniversary Celebrations, Fancy Bazaar and Prize-Giving in November, 1924.

	Rs.	Cts.
To Sundry receipts and collections by boys on cards issued in May, 1924	65	10
„ Money collections by boys on Fancy Bazaar Cards ...	221	16
„ Collections by the sale of Raffle Tickets	233	50
„ Collections towards prizes ...	120	00
„ Collections on Fancy Bazaar Cards issued to the Public... ..	78	91
„ Collections by the sales at the Fancy Bazaar	222	65
„ Seven copies of the School Magazine sold to pupils... ..	2	60
„ Collections at the Hoop La	37	50
Total	981	42

J. GINIGE,
Principal.

MASS MEETING AT BADULLA.**BY BUDDHISTS OF THE DISTRICT.**

A mass meeting of the Buddhists of Badulla was held at the Buddhist High School Hall with Proctor S. M. Jayasuriya in the chair. Mr. J. W. Goonawardana, Convener and Secretary, explained to the vast gathering the object of the meeting and several vigorous speeches were made by leading Buddhists, condemning the methods adopted by the District Committee.

It was proposed by Mr. D. W. S. Ekanayake and seconded by Mr. S. B. Moragahalanda and supported by Mr. A. C. W. Samarakoon that the Buddhists of Badulla in the public meeting assembled emphatically protest against the proposed exchange of a portion of Daladawela, leased out to the Colombo Commercial Company Ltd., by deed of lease Nos. 206 and 1013, for the house and land known as Dunuatuwewatte situated at Kailagoda and said to belong to the said Colombo Commercial Company Ltd., as the said exchange is manifestly adverse to the interests of the temple and repugnant to Buddhist sentiment.

It was proposed by Mr. G. B. Kotagama and seconded by Mr. K. B. Mediwaka, that in the opinion of the Buddhists assembled at this public meeting the Yatikinda District Committee, under the Buddhist Temporalities Ordinance by their action in forwarding to the District Judge of Badulla the application for exchange for the Colombo Commercial Company Ltd., without an expression of opinion for or against the proposal, have acted in a cowardly manner and proved themselves lacking in even an elementary sense of responsibility, whereby they have forfeited the regard and confidence of the Buddhists of this District whose trust they (the Committee) have betrayed and this public meeting of Buddhists request them (the Committee) to resign from their membership.

It was proposed by Mr. R. H. Goonawardana and seconded by Mr. A. C. W. Samarakoon and supported by Mr. W. W. P. Jayatilleke that copies of these resolutions

be sent to His Excellency the Governor in Council, the District Judge of Badulla, the Hon'ble Member representing Uva in Council, to the District Committee and to individual members of the Committee.

BADULLA Y. M. B. A.**PROPOSED EXCHANGE OF MUTIYANGANA TEMPLE LAND BY YATIKINDA BUDDHIST TEMPORALITIES COMMITTEE.**

A special General Meeting of the above Association was held on Wednesday, the 21st October, at 6 p.m. at the Buddhist High School Hall. Mr. S. M. Jayasooriya (Proctor, S.C.) occupied the chair and among those present were Messrs. A. C. Wijekoon, W. D. S. Ekanayaka, K. B. Mediwaka, D. D. Kotalawala, J. W. Goonewardene, S. B. Moragahalanda, K. Dissanayaka, G. B. Kotagama, R. H. Goonewardene, P. B. Seneviratne, N. Weeraratne, L. B. Megahawela and F. Jayasinghe (Hony. Secretary.).

The business for the day was to table letter of the 20th October, 1925, received from the Honorary Secretary of the Mass Meeting of Buddhists held at Mutiyangana on 15th October protesting against proposed exchange of the 8½ acres of the land called Daladawela situated at Millagastenna—adjoining the Badulla Railway Station—and belonging to the Mutiyangana Vihare and on which the Badulla Branch of the Colombo Commercial Company buildings stand by lease hold, with a block of land in extent 0A. 3R. 03P. together with a zinc roofed building situated at Kailagoda in Badulla and belonging to Colombo Commercial Company. The Chairman explained at length the details of the proposed exchange and the following resolutions were unanimously passed.

- (1) "That this Association most emphatically protest against the proposed exchange of the Temple land as contemplated by the Yatikinda Buddhist Temporalities Committee. This protest is based on Religious sentiment and on the financial loss to the Temple."
- (2) "That this Association too do give its support to and co-operate with the Secretary and members of the Mass Meeting of Buddhists, in the actions which they propose taking in carrying the protest to a successful termination."
- (3) "That the above resolutions be conveyed to the Hony. Secretary of the Mass Meeting of Buddhists."
- (4) "That this Association do send copies of all correspondence and above resolutions to the Central Y.M.B.A. in Colombo and request their co-operation with this Association and also to take such necessary action as to them may seem fit."

Before the meeting terminated the Chairman addressed the members again and requested them to take more active interest in Religious, Social and Literary matters and make the Y.M.B.A. a moving force.

The meeting terminated with a vote of thanks to the Chair proposed by Mr. P. B. Seneviratne and seconded by Mr. Don David Kotalawala.—Badulla *Cor.*

Correspondence.

MISSIONARY BUDDHISM.

DEAR SIR,

As most of your readers are aware, "Gotama Buddha" is the title of the latest book on Buddhism which K. J. Saunders, the Hon. Literary Secretary, Y.M.C.A., India, Burma and Ceylon, has published. This book is no exception to the other works on Buddhism written by Christian Missionaries and Christian scholars, who look at Buddhism with Christian glasses. They are sometimes forced against their inclination to bestow a little stunted praise on the Buddha and His Dhamma; but they are always on the look-out for some supposed superiority of Christianity to Buddhism.

For the delectation of your readers I have selected a few passages from this book and I shall leave them without any comment, as comment is needless and their absurdity will be apparent to any Buddhist. If however any of your readers think that Mr. Saunders is justified in his remarks, I shall certainly take the trouble to expose the hollowness of his Views. The following are some of the selections:—

(1) "Later still is the 'Lalita Vistara,' which is also written in Sanskrit and carries us down to His first sermon at Benares. On this is based Sir Edwin Arnold's 'The Light of Asia,' and scholars are agreed that it is about as historical as 'Milton's Paradise Poems.'"

(2) "The legend tells that as he tore himself from the ties of home, messengers came to him from his wife's chamber, announcing the birth of his little son. "Call his name Rahula, a bond," he cried, "for here is another bond which I must break." India has for more than 2,500 years acclaimed this as an heroic sacrifice, much as the Christian Church, in spite of 2,000 years of Christianity, still, for the most part, admires the readiness, with which Abraham set about offering up his only

son. Yet the conscience of to-day can approve neither; and should a vision urge the modern father to take either step, he would refuse to believe his senses; for the God whom we have learned to know both in East and West could not ignore the rights of wife or child.

"The young Gotama, like Abraham of old, was the son of a patriarchal age, a man of his time, and is to be judged accordingly. It does not lessen our veneration for him as a man, but it must be set in the scales of any fair-minded biographer against the tremendous claims which his disciples very soon began to make on his behalf."

(3) "After supper the women of the household came and paid him homage, except the Princess Yasodara, who felt, not unreasonably, that it was for the wanderer to seek her out. We are told that, accompanied by Sāriputta and Moggallāna, he went in to find her and she, running to meet him, laid her head upon his feet. Yet there was some bitterness in her heart, and she is said to have asked passionately for the inheritance of the little Rahula. "I will give him a more excellent inheritance," said the ascetic and bade Moggallāna shave his head and admit him to the Sangha."

(4) "On account of evil and unrighteous behaviour, O householders, for this cause it is that some beings after death come to realms of woe, and because of good and righteous behaviour, O householders, do other beings at the dissolution of the body come to realms of bliss."

We have only to read such a passage, one of many like it in the Buddhist books, to be struck by the contrast between the elementary and simple doctrine of retribution given by the teacher, and the extravagant titles lavished upon him by his followers."

I think the above four quotations are sufficient to give you an idea of what you can expect from Christian writers on Buddhism.

H. DE S. KULARATNE.

NOTES ON SORROW.

ABOUT seven weeks after the attainment of Buddhahood, the Blessed One came to Benares, and went to Migadava, the Deer Park where the five Brahmans, His old companions lived. He delivered an attractive and very impressive sermon on the Noble Truths of Sorrow, the Origin of Sorrow, the Cessation of Sorrow, and the Path leading to the Cessation of Sorrow.

After hearing this sermon on the Four Noble Truths, the five Brahmans—Kondanna, Vappa, Baddhiya, Mahanama and Assaji—attained to Arahathship, the entire deliverance from anger, desire and ignorance.

By the first of these Four Noble Truths we mean that existence is suffering. To some this may appear too pessimistic. It is no pessimism to understand a thing as it really is. By attempting to hide the true nature of suffering from our comprehension, we fall deep into illusion and error.

Those who boldly retain cheerfulness in the midst of suffering which they have realized will soon find out the cause and the cessation of suffering. A patient who in time understands that he is sick may often find no difficulty in gaining his recovery.

An unintelligent man who does not understand that there are germs of terrible diseases in damp ill-ventilated houses may often fall a victim to such diseases. But an intelligent man who has realized the existence of such germs is not afraid of them as he knows how to overcome them. The comprehension of suffering is the first step of our attainment to Nibbana, the Eternal Happiness.

Every living being is a prey to old age, disease, death, etc., and the five skandhas (the five factors of a living being) are the constituents of sorrow. When this ocean of suffering is no more it is really the Perfect and Eternal Happiness.

The material body is the combination of forces such as solidity, cohesion, heat, and motion. We have seen that all the forces are resisted by external influences. The knife in cutting a finger by accident, resists the cohesion of the molecules of the muscle in the finger. This resistance is pain. Separating from what one loves is an external influence which resists the attraction of one who loves and the thing that is loved. This is pain. Similarly the resistance of the repulsive force of one that we do not like is pain. Not getting what we expect is the resistance of hope which is a mental force. The

pain we feel in burning our finger (by accident) is the influence of heat and the chemical force which act on our muscles.

Sensation is the resistance caused by any external influence acting against the corresponding sense organ. The sensation of heat is produced by the contact of normal temperature of the body with that of the atmosphere. No one feels the normal temperature of his body. If it is increased or decreased either by a change in the atmosphere or by that in the body itself, this change of temperature is felt by the normal temperature.

We are pressed on all sides by the atmosphere but do not feel the pressure, though it has the power to feel any additional pressure on our body. Similarly the weight of our body detects any additional weight just as the weight put in one pan of a pair of scales detects that of the other. This shows that there is no ego to feel any sensation.

Only for the sake of convenience we say we feel sensations. But in reality there is no I or we (to feel the sensations). The fact is that sensations feel sensations.

The properties of all things are relative. Oxygen is noncombustible in the air but combustible in sulphur vapour. The combustibility or con-combustibility of oxygen partly depends upon its surrounding atmosphere.

Whether a sensation is pleasurable, painful or neutral, depends upon the way we have taken it. When the normal temperature of our body is below the atmos-

pheric temperature we feel warm, and when it is above we feel cold. A boy of the third standard thinks it is a great pleasure to get a promotion to the fourth standard; but when he goes to the fifth standard, he finds no delight in the fourth standard.

Oliver Goldsmith felt it painful even to think of his past life in which he once took pleasure. He has said:—"Swells at my breast and turns the past to pain."

The more we are tired and thirsty the sweeter do we feel water. Even the sweetest music fails to give us pleasure if we hear it very often.

"O spirit of love, how quick and fresh art thou!
That notwithstanding thy capacity
Receiveth as the sea, nought enters there,
Of what validity and pitch so'er,
But falls into abatement and low price,
Even in a minute! so full of shapes is fancy,
That it alone is high fantastical."—*Twelfth Night*.

All sensations are suffering. It is only our ignorance that makes us take delight in sensations which are momentary and unreal as lightning.

All pleasures are empty dreams.

"All compounded things are fraught with pain"; when in wisdom one sees this, then is he weary of the painful. This is the Way to the Pure.—*Dhammapada*.

HUMILITY.

THE PILGRIM.

"SADHU, Sadhu," he exclaimed with intense fervour. That religious zeal and devotion were imprinted on his calm serene face.

His features were kindled with enthusiasm, and though bent with the weight of many years the noble and resolute expression on his face indicated that he was ready to brave all dangers that beset his path.

Clad in spotless white, and shielding himself in the Triple Gems, he advanced with his usual languid step. He carried a small bottle of coconut oil and some lovely Lotus flowers to offer at the temple. He pressed on with a Great Desire.

But ere he reached his destination, his strength began to fail him and he was compelled to stop by the side of a stream of cool clear water. Having freshened himself with a draught of water, which was like nectar to his failing limbs, he rose to proceed onward.

He glanced up, and there far away in the distance, he espied the Dagoba.

A new and unspeakable glory flushed his face, his

eyes glowed with unite eloquence of acquired merit and lifting up his hands in fervent adoration and heartfelt earnestness, he exclaimed, "Sadhu, Sadhu." A double energy seemed imparted to his failing limbs and slowly but steadily he proceeded on with a great hope.

The sun was sinking behind the great Dagoba, when he reached the goal of his endeavours. His whole being was transformed. A serene smile of silent satisfaction, lit up his countenance, and a most perfect peace settled soothingly on his withered cheeks.

With great awe and reverence he entered the incense-breathing temple. He stood there, on the threshold of that time-honoured temple, silent and motionless, gazing at the statues in reverential awe. Then in unison with the worship of ages, he knelt down before the huge image of the Lord Buddha who discovered for all mankind the path of Deliverance from Sorrow—and in a passionate and mellifluous tone I heard him chant, "Namo Tassa Bhagavato Arahato Samma Sambudhassa."

MISS ELSIE C. ABEY GOONEWARDENE.

THE ESALA NUMBER OF THE BUDDHIST CHRONICLE.

HIGHLY commendable is your Esala Number except for the articles on America, one of which is quoted. I take exception because of the unfair resultant of effects produced by these articles upon the minds of Indian readers.

There are many people in America who retain their determination to cling to a literal interpretation of the Bible. But tolerance dictates that we permit them to order their mentalities to suit themselves. And the great body of American Christians do not yield credulity to many difficult passages in the Christian Scriptures. They choose for the basis of their faith such Bible statements as harmonize with reason.

There can be no serious harm in the members of any religious body clinging to beliefs, however absurd, which do not inculcate immoral conduct or tend to involve its votaries in a manifestly wrong philosophy of life. Christians in America live peacefully with their neighbours, are law-abiding and seriously struggle, in many

thousands of instances, to live up to the teachings of the Christ. Their karma affects many very strongly; their conduct is often deeply modified by outer compulsions. It is grievously erroneous to blame people of simple minds for clinging to childish forms of faith. India has thousands of people who do that; they are left free to do so as long as they remain law-abiding citizens.

Statements that America is degenerating are wildly erroneous. America's dharma is to plunge deeply into materiality in order to learn there the divine meaning and intent and in order to obtain for humanity the benefits which flow from ever widening knowledge. The notion that America is criminal or brutally selfish is the reverse of the truth.

America is a great and God-fearing nation, youthful and errant, but with a mighty will to improve and to reach the truth.

WELLER VAN HOOK.

THE TRUE STORY OF JOHN THE BAPTIST.

THIS narrative is one of those which the three Synoptists copied from a more primitive Gospel; but the way Matthew and Mark introduce the subject is somewhat peculiar. Taking Matthew's account, that editor says (xiv. 1, 2):—

At that season Herod the tetrarch *heard the report* concerning Jesus, and he said unto his servants, This is John the Baptist; he is risen from the dead.

Mark commences his account in precisely the same way (vi. 14). Matthew, next, makes use of the error into which the tetrarch had fallen to introduce the story of the imprisonment and death of John. He says:—

For Herod had laid hands on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

Mark likewise makes this mistake of Herod the introduction to the story of the imprisonment of the Baptist, and in nearly the same words as Matthew. The latter editor goes on:—

For John said unto him, It is not lawful for thee to have her.

Mark, following the same plan, put this statement a little plainer—"It is not lawful for thee to have thy brother's wife." Both editors, in fact commence telling the story backwards, after which they narrate it more in order. This story is as follows: That Herod Antipas, the tetrarch of Galilee, had taken to himself Herodias, his brother Philip's wife, and, being reproved by the Baptist for so doing, he had cast that baptiser into prison. Then, later on, "when Herod's birthday came [Herod made a feast, at which] the daughter of Herodias danced in the midst, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she should ask. And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist.....And Herod sent and beheaded John in prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother" (Matt. xiv. 3-11).

This Gospel story is a Christian fabrication, though it contains a small grain of truth. John the Baptist was an historical person—a crank, who preached and baptised near the Jordan—whom, after a short public ministry, Herod Antipas placed in confinement, and subsequently put to death. But the silly statements of John rebuking Antipas on account of his marrying his brother Philip's wife, or the dancing before him, of his oath, of the demand for the Baptist's head, and of John's immediate execution in consequence—these are pure fabrications.

In the first place, Antipas did not take his brother Philip's wife. He did, however, induce Herodias, the wife of his half brother Herod, to leave her husband and live with him. To make this clear, we have but to glance at the sons of Herod the Great who were living at the time of the Baptist. They were the following:—

Herod—who had married Herodias, and lived in private life.

Antipas—Tetrarch of Galilee, who had married the daughter of Aretas, King of Arabia Petrea.

Philip—Tetrarch of Trachonitis, who had married Salome, the daughter of Herodias.

These three sons of Herod the Great were by different wives, and therefore only half brothers. The first Herod was named after his father, by whom (in his will) he was disinherited. Herod the Great, though a hard and unprincipled man, was great as a king, and his name was honoured throughout the Roman world. For this reason Antipas assumed the name as a title (like that of Cæsar), and was called "Herod Antipas," or "Herod the tetrarch." Philip never assumed the name, though he could have done so, had he chosen.

Now, the concoctor of the Gospel story thought that the wife of Philip the tetrarch was Herodias. He says that Herod the tetrarch had taken "his brother Philip's wife," and he gives her name as Herodias. He had evidently never heard of the "Herod" who was living unnoticed as a private gentleman in Rome.

The concoctor of the story, again, was not aware that the daughter of Herodias, whom he represents as dancing before an assembly of half-intoxicated men, was Salome, a grand lady, and the young wife of Philip the tetrarch, who would not be likely to demean herself by dancing before such an audience (Mark vi. 21)—even were her husband willing to countenance such an act.

In order to conceal the Gospel misstatement respecting Herodias being the wife of Antipas's "brother Philip," Christian reconcilers have elected to call the disinherited

son of Herod the Great "Herod Philip," though they knew perfectly well that not one of the seven sons of Herod the Great had a second name. If we turn to a table of the "Herodian Family" in any Bible textbook, we shall find the disinherited son called "Herod Philip I.," and Philip the tetrarch called "Herod Philip II." As already stated, Antipas assumed the name "Herod" as a title, as did also, later on, king Agrippa; but Philip the tetrarch did not, and was never known as "Herod Philip." Josephus never called the disinherited son by any other name than "Herod," nor Philip the tetrarch by any other name than "Philip." Luke also says (iii. 1)—"Herod being tetrarch of Galilee, and his brother Philip tetrarch of," etc. This was the "brother Philip" of the Baptist story.

There can thus be no doubt as to whom the primitive Gospel writer referred when he said "his brother Philip." The giving to Philip the tetrarch the honorary title "Herod" might, perhaps, be allowed to pass; but to give to the disinherited son Herod another name, "Philip," which this Herod never possessed, and to do it for the purpose of deceiving the uninformed reader—such a dastardly action is one which only a Christian reconciler could stoop to perform.

Coming now to the Gospel story, Luke tells us that "in the fifteenth year of Tiberius Cæsar" (*i.e.* A.D. 28), Jesus was baptised by John in the Jordan; shortly after

SELF-RELIANCE.

Immortal bliss is not attained
By faith in gods on high,
Nor may perfection here be gained
By prayer or fervent sigh.

The ego born of sense-desire
Discard and thou shalt see
The higher Self revealed within
In power and purity.

On this true Self with faith rely
And ever watchful be
From sin and every evil trend
Thy mind and heart to free,

Then love and wisdom, joy and light
Within thine heart shall grow;
Nirvana's bliss thou here shalt taste
And full perfection know.

Prof. A. R. Zorn.

which John was cast into prison, and Jesus began to preach. Now, if the Baptist had rebuked Antipas for marrying his brother's wife, it must have been *before* he was cast into prison, and Herodias must have gone to live with Antipas *before that*. The latter event, then, could not have been later than A.D. 28.

Leaving dates for the moment, we find that Antipas, when in Rome, saw Herodias, the wife of his brother Herod, and falling in love with her, he asked her to become his wife. To this the lady agreed, provided he first put away Aretas's daughter. But the latter, having been secretly informed of the compact, asked her husband for an escort to take her to Macherus, a castle on the borders of Arabia, subject to her father Aretas—which Antipas was pleased to grant. Arrived there, she made rapid journeys under Arabian escorts to Arabia Petrea, and informed her father of her husband's intentions. Upon hearing of such perfidy, Aretas sent a strong force against his faithless son-in-law; a battle was fought, and Antipa's army was annihilated. After giving a detailed account of the foregoing circumstances, Josephus says (*Antiq.* 18, 5, 2):—

Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment for what he did against John that was called the Baptist.....For Herod, fearing lest the great influence John had over the people might put it into his power and inclination to raise a rebellion.....thought it best, by putting him to death, to prevent any mischief he might cause.....Accordingly, he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death.

Josephus does not say how long the Baptist had been dead when the battle between Aretas and Antipas took place. When Antipas received news of the loss of his army, he wrote informing the Emperor Tiberius, "who, being angry at the action of Aretas, sent orders to Vitellius [the president of Syria] to make war upon him." Upon receipt of this command Vitellius set out with a large force for Arabia Petrea, and, on his way, came to Jerusalem, where he stayed to confer with Antipas for four days. While there he received official notice of the death of Tiberius, so he returned with his army to Antioch. Tiberius died on March 16, A.D. 34; hence the little domestic arrangement between Antipas and Herodias, and the battle that resulted from it, would be in the year A.D. 36.

We are now in a position to compare the Gospel story with the foregoing facts of history. In A.D. 28, Herod Antipas hearing of the influence which John the Baptist had obtained over the common people, had him arrested and confined in the fortress of Macherus. Some months later (A.D. 29), he caused the Baptist to be beheaded. Six or seven years afterwards, Antipas paid a visit to Rome, and took lodgings in the house where his half-brother Herod was staying. During this visit he

became acquainted with this brother's wife, Herodias, and made certain overtures to her, which she accepted on one condition—to which he agreed. After a short stay he returned to Galilee; but here, one of his attendants who had overheard or discovered the little matter, planned with Herodias, mentioned the fact in strict confidence to her highness the legitimate wife of Antipas. Thereupon, that lady fled as fast as horses could carry her to Arabia Petrea, and informed her father Aretas—the result being a battle fought in the same year (A.D. 36), in which the army of tetrarch was destroyed.

Now, looking at the Gospel narrative, it is quite clear that no reconciliation with history is possible. John the Baptist had been dead six or seven years when Antipas married his brother's Herod's wife; hence the little stories of the Baptist reproving that tetrarch, of the daughter of Herodias dancing at the feast, of Antipas promising on oath to give her whatever she asked for, and of John's head being brought to her in a charger—these are all pure fictions, fabricated by the primitive Gospel-writer to account for the imprisonment and death of the Baptist. Matthew, Mark, and Luke found the incidents recorded in the primitive Gospel, and merely made revised copies of them.

But, if we set aside all dates, the conclusion we arrive at is the same.

1. Herod Antipas had *not* taken Herodias to be his wife when the daughter of Aretas set out for Arabia Petrea, and some weeks later, when the battle was fought, John the Baptist had been dead some time.

2. Herod Antipas would only have been allowed to use the fortress of Macherus as a prison while he and his father-in-law, Aretas, were upon friendly terms. It must therefore have been *before* the flight of Aretas's daughter, when the Baptist was arrested, and sent there, and some time later put to death.

AN EXAMPLE OF INADVERTENCE.

The editor of Matthew's Gospel represents Jesus as saying (xi. 12):—

And from the days of John the Baptist *until now* the kingdom of heaven suffered violence, and men of violence take it by force.

These words are said to have been uttered while the Baptist was alive, and at a period when "the kingdom of heaven" can scarcely be said to have begun. No time had elapsed between "the days of John the Baptist" and the day upon which Jesus is represented as speaking: they were the same days. Only a writer who lived many years after Jesus and the Baptist could have employed the words here put in the mouth of the Nazarene. These words, too, could not have been used until the Christians had become a well-known sect, and had suffered persecution—a fact which again points to post-apostolic times.

ABRACADABRA.

JAPANESE ARCHITECTURE.

BY W. G. BLAIKIE MURDOCH-

JAPAN is a country of fine architecture, rather than a country of great architects. Pondering, say, on the Greek school of building, there come to mind the names of men individually famous. Writing on the French school, it would be indispensable to enlarge on the exploits of de l'Orme and Gabriel and Bellanger. But of the architects in historic Nippon, there is scarcely one who is remembered by name. Although the Island Empire, like other lands, has certain edifices renowned as specially beautiful, her builders were largely content to echo one another. And so it comes about that the wanderer in Japan is prone to find himself musing, less on the excellence of particular achievements than on the loveliness of the architecture in general.

In the mid-sixth century A. D., the Japanese were still essentially primitive. Their religion was Shintô, which teaches that the Mikados rule by divine right, and calls on men to pray to an extensive pantheon, also to their own dead ancestors. But Shintô embodies no moral code, makes no demand for charitable deeds. Its holy of holies was a group of shrines in the province of Isë, far in the south of Itondo, main isle of the Japanese archipelago. These fanes are all virtually similar, each being a single-storeyed cottage with gabled roof covered with thatch. And the approach to them is spanned by an archway, composed of two uprights of timber, surmounted by a pair of crossbars of the same. Who would have thought that a country, boasting no finer architecture than these cottages, would soon be opulent in graceful buildings?

It is hardly an exaggeration to say that, in Japan, whatsoever things are beautiful owe their advent to Buddhism Rightly called the Light of Asia, this creed travelled in the first century A. D. from its homeland of India to China. Next, it became a force in Korea; and it was in 552 that King Myong of Kudara, in Korea, sent to the Japanese Imperial Court a Buddhist sculpture, along with a letter extolling the Indian religion. The people of Nippon were afraid, that to welcome the alien cult would incense the gods of Shintô. And only a very few converts to Buddhism had been gained. Only a very few Buddhist temples raised, on the birth in 572 of Prince Shotoku. Brilliant from his childhood, a scholar, a writer, a musician, he marked well the ennobling capacity of the religion from overseas, with its doctrine that salvation of the soul is attainable through mental development, and by striving to practise a lofty charity. In 593 Shotoku commenced to rule Japan as Regent; presently he was hurling vast energies into the furtherance of the Light of Asia. He carved Buddhist images; he wrote essays on the Buddhist Scriptures. And fine Japanese architecture begins with the day of the talented Prince.

To see his country possessed of a temple, truly worthy of the religion he loved, was the dream of the young Regent. And the outcome was Hôriuji, near Nara, which town is not far from the Isë shrines. In his enthusiasm, Prince Shotoku contrived to summon Korean artificers to help him. And consequently in style Hôriuji is similar to Buddhist fanes raised just before it in Korea, these in turn being similar to the coeval analogous structures in China. Hôriuji is a group of buildings, some of them being joined to the ambulatories which form a square, wherein stand independently the pagoda and the *kondo* or main hall of devotions. The pagoda is 112 feet high, the *kondo* 58. It has a double roof, the upper or crowning part being a hip-gable. Both of the two roofs have a slight inward curve, and a bronze bell hangs from each of the eight eave-points. The clerestorey, if such it may be called, for there are no windows in it, is surrounded by a balcony with wooden taffrail. Alike in the pagoda and the *kondo*, there is a short base of stonework, the walls above which are of whitish plaster, with stout wooden frames greatly

salient. In the other buildings in the group, again the walls are of whitish plaster, with prominent wooden frames. And everywhere woodwork is painted red; everywhere roofs are covered with tiles, dark grey, almost black. How wonderful the whole beautiful place must have seemed to people unfamiliar with any architecture more ambitious than the rude shrines of Isë.

In 708 Nara was chosen as metropolis. Soon the current civilisation of the Asiatic mainland was wholly espoused by the Japanese of the upper classes. Buddhism took a firm hold with that section of the community, and numerous Buddhist temples were built, in particular at Nara. Henceforth such places were nearly always groups of buildings, not single structures, and in the eighth century the Hôriuji formula was invariably used. In 794 the capital was removed to Kyoto. And it was about this date that the Buddhist clergy, sanctioning the Shintô practice of offering prayer to ancestors, preached that the Shintô gods were really identical with personages in the Buddhist pantheon. The dual faith thus created, a Buddhism which had absorbed the indigenous Japanese cult quickly became the universal religion in Japan. There was further raising of temples, and if occasionally the woodwork was left brown, instead of being painted red as at Prince Shotokus fane, otherwise the Hôriuji style remained the vogue. There was a strong tendency to put the new houses of prayer, not actually in Kyoto but in the vicinity. For it was held that a sequestered scene, by preference among mountains, and rich in trees, inclined to stimulate devotional feelings. Of ecclesiastical edifices which were built in accordance with this theory, one which was long specially renowned is Kiyomidzudera. It was begun in 805, and nowadays the south-eastern outskirts of Kyoto almost touch it. Why is it famous?

The spot which was selected for Kiyomidzudera is on the very brink of a steep glen. The architect conceived the plan of making a big scaffolding, which rises from near the foot of the glen. He knew well that the trees would ere long grow up, partially hiding this erection. It supports the front of the temple, the woodwork of which is in brown. And far from having an aspect of the precarious, as might be supposed Kiyomidzudera looks a natural thing. It does not owe its celebrity to its formula, since that is in no way phenomenal, apart from the big scaffolding. The renown is due to the harmony of the temple with its picturesque environment. And, in reflecting such harmony, the fane is emblematic of many others in Nippon. The aspirational Western master thinks to design a building completely appropriate to a given site. The old masters in hieratic architecture in Japan sought to find a site completely appropriate to a building of given size. Beauty should pertain, they contended, not to the temple alone, but to the whole spot of which it was a part. These men might almost be described as architectural decorators of landscape.

If little is known about the Japanese masses in eras immediately subsequent to the choosing of Kyoto as capital, there is ample record that exceptionally refined ways obtained then with the upper classes. A gentleman was scarcely thought such unless able to paint a picture, or write a poem, which accomplishments were common with the ladies too. And of the domestic architecture which emanated from this refined life there remains one, though apparently only one, relic, Byôdu-in, near Kyoto. For although the place is to-day a Buddhist temple, it was originally the home of Minamoto Tôru, who lived from 822 till 895, and was a scion of a ducal family. Whence it may logically be assumed that his house is symbolic of the dwellings of other noblemen of his generation. Crimson paint was never put on private houses; its use was always restricted to temples. But

to be Continued.

EDITORIAL.

THE SACRED TOOTH RELIC.

Faith, Ignorance and Superstition.

“මාවො කාලාමා අනුසුචෙත, මාඉති කිරාය
මාපිටක සම්පදානෙත, මාවකකහෙතු, මානසහෙතු”

“Come, O Kalamas, accept not what you hear by report; accept not on traditional sentiment; conclude not ‘It may be so’; do not believe on the ground that a statement is found in books; do not accept anything on a mere logical basis or from inference; do not believe anything on the supposition ‘this may be so’ or on the ground that it accords with your own belief; do not accept it because you imagine it is right; do not accept it because it is the saying of the great sage; but, O Kalamas, when you of yourselves know, these actions are verily ill, these actions are really unskillful, these actions are rightly despised by the wise, these actions certainly lead to misery and grief, then eschew them.”

OUR remarks about the Sacred Tooth Relic have set some who do not read this periodical ablaze with indignation. Not one of our readers has written in protest to us on this question. However, as our attention has been drawn to the work of some mischief-makers who are busy trying to make a mountain out of a mole-hill, and as a certain newspaper has found it possible to increase its fast falling circulation by publishing with large headlines news and views of an alleged attack on the Sanctity of the Tooth Relic, it is worth our while to make clear in a few words the cause and significance of our remarks to those who have not the ability to understand the situation owing to their ignorance of facts.

Maung Tha Tun, an educated Burmese reader of ours, wrote a letter (published in the June Number) asking us and our readers for information as to the genuineness of the Sacred Tooth Relic. As we were not in a position to help him, we published the letter in the hope that one of our Buddhist scholars would oblige our correspondent. Perhaps our learned critics expected us to act on the principle “Discretion is the better part of valour” and throw this letter into that useful receptacle the Waste Paper Basket. We did not feel justified in adopting this cowardly attitude because, as Buddhists, we do not fear investigation and examination of anything connected with Buddhism, for they can only result in elucidation and enlightenment and that is what we are after as seekers of the Truth.

Here ends the First Act.

Mr. C. Jinarajadasa kindly sent us a photograph of what, he claims, is an exact copy of the Tooth Relic, “presented years ago to Colonel Olcott by the Buddhists of Ceylon.” (See page 97 of our August issue). Editorially we commented on this picture and the letter. Now the question at issue is: “What did we say?” Anyone who can understand English can read for himself as it is in black and white and we cannot alter a word of it. For the benefit of those who have not read what we said and may not be able to get at the August Number we will give a brief summary lest they be misled by the remarks of the critics, who do not, by the bye, specify the statements of ours to which they object.

First, we expressed our hesitation in accepting the object photographed as a true representation of the Relic. We have not seen the Sacred Relic and are not in a position to say. Those who have seen the Relic have not written to us challenging the accuracy of the picture. We said that if the photograph were genuine

the Relic could hardly be said to be a Tooth of the Buddha. We stated that we had an honest doubt and asked the custodians to give the benefit of any evidence that they may be able to furnish so that the Buddhist world may not worship the Relic in ignorance. “Is Mr. Jinarajadasa correct and is the picture genuine? Is the Tooth Relic which is exhibited the genuine Tooth Relic or does it encase the real Tooth?” we asked. The only statement we made was that we had an honest doubt caused in our mind by many considerations.

First, there is Mr. Jinarajadasa’s picture the accuracy of which has not yet been challenged.

Second, there is the fact that many learned men to whom the Relic has been shown as a special privilege have published their view that it is more like the tooth of an animal and that it certainly is not a human tooth.

Thirdly, many Ceylon Buddhists who have seen it have expressed in conversation with us their belief that what they saw is certainly not a human tooth—that they, in fact, found it difficult to believe in the genuineness of what they saw. But of course, they dare not say it publicly. As for ourselves, we have not asserted that the Relic is *not* genuine, nor are we in a position to say that it *is* genuine. We do not know. We only want to learn from the erudite Buddhist scholars of whom there are obviously many in this island. To have an honest doubt is not blasphemy and to express it is not an insult, nor is it due to any of the things which our worthy critics have thought of attributing to us.

Here ends the Second Act.

And now, for our critics. We have not seen all their statements as they have appeared in a paper which we do not read. However, a kind friend has given us a copy of the *Independent* of November 7, the Editor of which is, strangely enough, taking up this question. We learn from the large headlines that some people are very indignant at our remarks. We learn also that the masses of the Buddhists are ignorant and that our doubt is a “heresy.” They are determined to suppress it. A few leaders treat our heresy with contempt. They obviously dare not speak the truth. The ignorant and the superstitious have the courage of their faith but the wise prefer discretion.

First, let us take the interesting remarks of Mr. E. M. B. Seneviratne, one of Kandy’s great men and a scholar of no mean repute. In his opinion, our article is an insult—not to Buddhism, which no man can insult, but to the intelligence of the believers and the faithful. This is a strange argument. The Buddhists believe in Buddhism, but there are others who doubt the truth of our religion. According to Mr. Seneviratne, those others are insulting the intelligence of the Buddhists and in that case, we are all doing nothing but insult one another all the time. It is also clear to this critic that we have not approached this question in the proper spirit. How he came to this conclusion passes our comprehension.

The motive for this action attributed to Mr. Jinarajadasa and ourselves is our “anxiety to deprive the Buddhist Church of one of its greatest assets.” In making such a charge, Mr. Seneviratne falls far short of what one would expect from a gentleman. Men who are themselves actuated by good motives should be more chary of saddling others with bad ones.

Then Mr. Seneviratne proceeds to analyse the subject and asks us whether we have studied the question in all its aspects, If we had, we would not have expressed a doubt: we would have stated the conclusion we have arrived at as the result of our studies. Mr. Seneviratne obviously has studied all the aspects of the question and so we hope he will give an intelligent answer to it himself. We shall be glad to give him the necessary space so long as the answer is intelligent and the ungentlemanly attributing of motives is not found necessary.

Mr. Seneviratne expresses his willingness to discuss the matter with us and, as our desire is quite sincere, we shall be very glad to be convinced by him that our doubt need not exist. He need not, however, waste his time trying to prove to us that our attitude is wrong and inconsistent with our claim to be religious leaders. We make no such claim. Mr. Jinarajadasa may.

It is, moreover, interesting to note that Mr. Seneviratne thinks that the picture published by us may be a genuine representation of the Relic. If we leave aside Mr. Seneviratne's mistake in thinking that we made any attack on the Relic, his is the only interview which is worthy of a Buddhist. As such, we welcome his statement and shall look forward to his tackling this problem in all its aspects with the pen of a scholar and not of a sentimental and superstitious ignorant Buddhist believer.

As for Mr. A. W. P. Jayatilake, we find it difficult to take him seriously, knowing as we do how readily the "fire of indignation" is apt to burn away his common sense. We should much like to know which statements of ours he considers to be objectionable instead of hurling at us such terms as "insults," "vindictions," "unqualified opinions" and attributing motives to us.

"Statements of this kind," says Mr. Jayatilake, only help our enemies to ridicule our national faith." If what is shown to-day as the Sacred Relic, brings our religion into ridicule and makes non-Buddhists to despise us as an ignorant and superstitious people who worship a "wild boar's tooth," as they call it, does it not do our cause more harm than good? Will not ignorant worship keep away educated people who may be brought to accept the Great Dhamma preached by our Teacher.

We have reason to be rightly indignant at the mischievous remarks of Mr. Jayatilake when he asserts that our motive is to deal a blow at the Siamese Sect. Should not a man of his education and position endeavour to judge us by a higher standard than his own. As for the Siamese Sect, we have been and are supporting the priests of that Sect and even Mr. Jayatilake's malicious utterances will not make us alter our course of action.

The High Priest Kodhagoda Upasena Isthaweera, we are glad to note, does not charge us with making any statements of an insulting nature. He thinks that we should not express our honest doubt because public expression of it does much harm and mischief. But the reverent priest, not being a reader of our paper, does not know the circumstances which led to our making any comments on this subject at all. For reasons already given we think that it is in the interests of the Buddhists that doubts such as this existing to-day in the minds of many should be cleared by a reasonable public explanation.

Mr. Ratnayake takes us to task for "wanting to preach a new doctrine to our Buddhist boys and that is the doctrine of Theosophy" and he appeals to the Colombo Buddhist *Theosophical* Society to take immediate action in the matter. That we have never held a brief for Theosophy would be clear to any regular reader of our paper, but of course, Mr. Ratnayake is not one of them.

The Editor of the *Sinhala Jatiya* has been kind enough to devote a good deal of time and space to this subject. He tells us that the real Tooth Relic is encased in what is shown to the public to-day. He only states that what we suggested as possible is an actual fact. Nothing will give us greater pleasure than to know that this is a fact. The Editor obviously has not understood us as our article is written in English, or else he would have seen that there was after all no difference of opinion between us.

But what does he think of the people who show the Relic to-day and declare "This is the Sacred Tooth Relic?" Thus the pious pilgrims who go to see come away under the impression that they have had the privilege of setting eyes on an actual tooth from out of the

Mouth of the Lord Buddha, whereas they have in reality (according to the Editor of the *Sinhala Jatiya*) seen nothing but the case which holds the Relic. How does he account for the declaration of our friend who has seen the Relic and is more than ever convinced that what he saw was the actual Tooth? We will leave the learned Editor and Mr. Jayatilake to settle the matter between them.

When we find that the expression of an honest doubt merely about the genuineness of a Relic of the Buddha can so incense sane men like Messrs. P. B. Ratnayake, E. M. B. Seneviratne and A. W. P. Jayatilake, we tremble to think how much like the leaders of the inquisition they would become, in spite of all the tolerant ideals of Buddhism, if anyone questioned, say, the necessity for observing the Five Precepts—for, after all, the Greatest and most Sacred Relic the Buddha left behind Him is His Dhamma. Do they stir a hair when any of their co-religionists show indifference towards this or that teaching of the Master—nay, even when they go so far as to insult him by acting contrary to His Teachings? How many times did Mr. Ratnayake and Mr. Daniel Fernando shiver or burn with indignation at the sight of a Buddhist drinking alcoholic liquors or violating any of the other Precepts that he has taken.

It is a great pity that we Buddhists should not feel more indignant at the real insults to the name of Our Teacher. What is of paramount importance to us is the worship of the Dhamma and beyond that there is no greater and more Sacred Relic.

Dr. G. P. Malalasekera.

has accepted the Principalship of the Nalanda Vidyalaya which is now registered as a fully equipped secondary school. Dr. Malalasekera will, we hope, meet with the whole-hearted support of the Buddhist public in the great task of building up this new Buddhist College, which has with him at its head the opportunity of becoming one of the chief centres of the dissemination of the religion. His enthusiasm and devotion to the cause know no bounds and it is the duty of every Buddhist to see that his energy and talent are utilised to the full

We wish to offer a hearty welcome home to Dr. G. P. Malalasekera who returned to the Island on the fourth of November. He



DR. G. P. MALALASEKERA,
M.A., Ph.D.

America.

A correspondent from America writes to say that the article we published in our July issue does not do America justice. We are glad to hear that the statements contained in that article are not altogether correct, but the writer of the article is resident in America and has studied American conditions for a number of years. We are, as the writer points out, naturally tolerant of all kinds of beliefs and faiths and superstitions, but surely we must criticise them and if possible persuade those who practise them to give them up. We agree with him that *mittiya ditti* exists all the world over and Ceylon is no exception, as we have already said several times.

OUR AGENTS.

:o:

The Buddhist Chronicle can be had from the following.

- | | |
|-----------------------------|---------------|
| 1. Messrs. Wijeratne & Co., | Colombo |
| 2. D. W. R. James. | Weligama. |
| 3. D. G. Wijemane & Co., | Horana. |
| 4. Indawansa Subasinghe. | Talawakelle. |
| 5. A. B. Peries. | Wattala. |
| 6. W. D. Fonseka. | Nawalapitiya. |
| 7. D. B. A. de Silva. | Gampaha. |
| 8. W. D. Perera. | Kandy |
| 9. A. S. de Zoysa. | Negombo. |
| 10. N. S. Kudahetty. | Galle. |



OLD HATS

MADE NEW

AT MODERATE CHARGES

— AT —

The Madras

Trading Co

30, 1st Cross Street, Pettah, Colombo.

Renovation in ideas, Style & cut and latest design. Surprisingly high quality for modest charges.

Our Motto.—Guarantee goods we sell. An honest dealing and promptness.

A trial order will convince you all.

Up country orders will be executed per V.P.P.

The Madras Trading Co

Wholesale and Retail Merchant,

Agents for Indian Goods,

30, First Cross Street.

PETTAH, COLOMBO.

“Sexual Science”

BY

Dr. Marie Carmichael Stopes, D, Sc, Ph. D, Fellow of the University College, London Etc, Etc.

The Book which has revolutionised public opinion on sex matters.

Table of Contents:—Part First; Marriage and Its Advantages; Age at which to Marry; The Law of Choice; Love Analyzed; Qualities the Man Should Avoid in Choosing; Qualities the Woman Should Avoid in Choosing; Anatomy and Physiology of Generation in Woman; The Anatomy and Physiology of Generation in Man; Amativeness—Its Use and Abuse; The Law of Continence; Children—Their Desirability; The Law of Genius; Part Second—The Consumation; The Conception of a New Life; The Physiology of Ontra-Uterine Growth; Period of Gestative Influence; Pregnancy—Its Signs and Duration; Disorders of Pregnancy; Confinement; Management of Mother and after Delivery; Period of Nursing Influence; Part Third—Wrongs Righted; Fœticide; Diseases Peculiar to Women—Their Cause; Diseases Peculiar to Men—Their Cause; Masturbation; Sterility and Impotence; Subjects of which More Might Be Said; A Happy Married Life—How Secured; Twilight Sleep Harmless Birth Control, etc etc. Besides subjects of varying interests unfit to mention here.

A Book of International repute. Translated into ten foreign languages. Most Plainly described avoiding technicalities to make the subject most interesting, 17th Edition sales exceeding 481500 copies.

Price Rupees Six or Ten Shillings Postage inclusive.

The British Medical Journal says:—To the married and those about to marry, this should prove a most helpful book.

The Cambridge Review says:—It is probably the most important contribution to the sex problem, that has ever been made really accessible to the English Public.

Obtainable From

THE INTERNATIONAL PUBLISHING COMPANY,

INTERNATIONAL BUILDINGS

LUDHIANA (India)

For Any Engineering Problem

Repairs to Motor Cars
Under skilled supervision

Gear Cutting and

Oxy. Acetylene
Welding a Speciality.

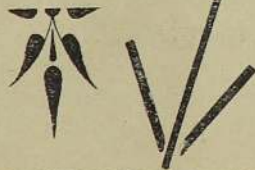
New Bodies to
Buses & Lorries

Water Service, Lightning
Conductors, Electric
Lighting Sets, Etc.

to Bungalows,

Bulbs Shades Etc.

always in Stock



**C. Jinasena
& Co.,**
General Engineers.
Telephone 458

Erection of Tea Factories
D. C. & Fibre Mill with
full Equipment

Repairs to Boilers.
Steam, Gas & Oil Engines

Overhauling of, and replacing parts
to any Machinery.

"SINHA" RUBBER MACHINES
(Our own Patent) Sold over a thousand.

CASTINGS OF EVERY DESCRIPTION

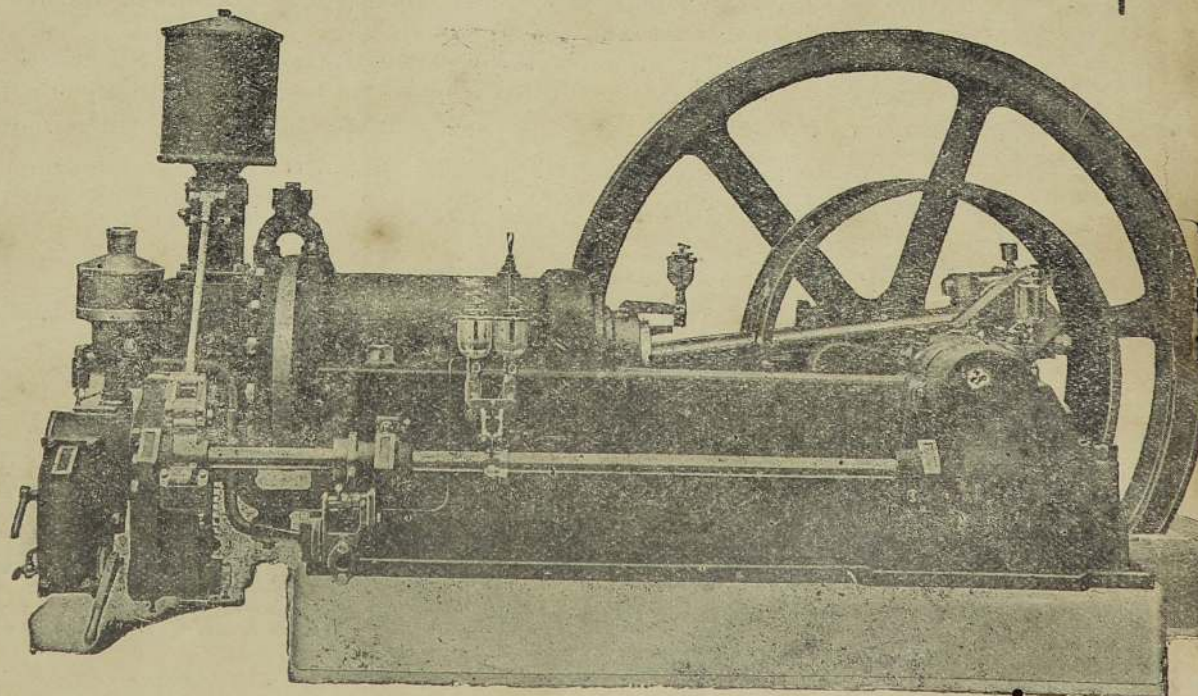
Every bit is Guaranteed.

*The only Ceylonese Engineer
authorised by His Majesty's Government
to issue boiler certificates.*

Mr C JINASENA.

"ROBSON" Oil Engines

(Cold Starting)



“Nothing Succeeds Like Success”

RUGBY

“High—Lights”

Bright finished Hood

Maroon or Radio

Blue Colour

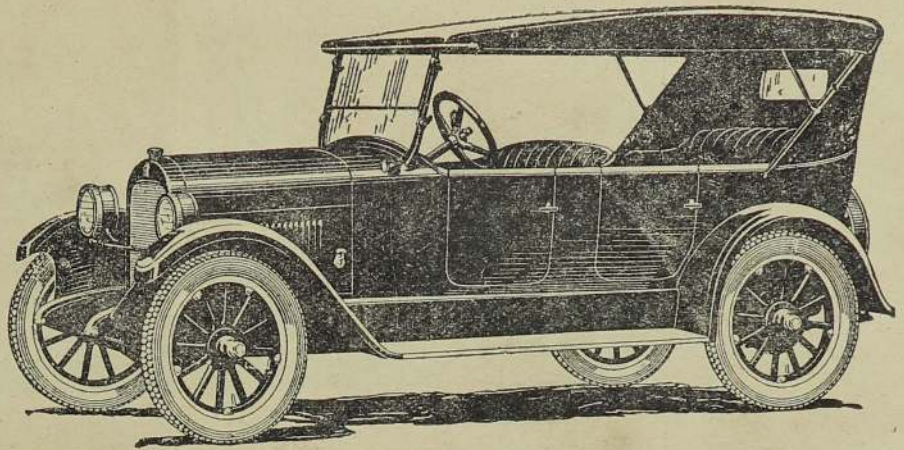
All nickelled fittings.

Magneto Ignition

Balloon Tyres

Disc Wheels

4 Wheel—Brakes



Because Rugby Cars have attained so vast a popularity sales grow, week by week. Because sales grow, costs decrease. Because costs decrease it is possible to make fine cars even better.

Enhanced Value Means:

Still wider popularity: Lower costs:

BETTER CARS.

Standard Model Rs. 2850,

Special Model Rs. 3500.

The Ceylon Autocarriers Co.,

Hyde Park Corner,

Colombo.

• Telephone No. 2280.



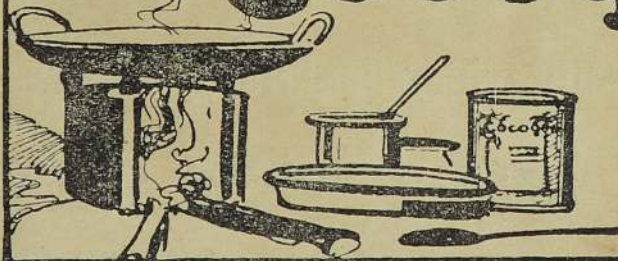
*Cook
with
Cocogem*

*All my cooking is now done
in Cocogem, the 100% pure
vegetable shortening*

*It is a pleasure to cook with
Cocogem. It is so clean and
cooks such tasty and digestible
dishes that I refuse to use
adulterated ghee again.*

Take my advice and use only

Cocogem



Retail "From All Provision Dealers"

Wholesale M. S. H. ABDULALLY,

Habtulla Building,

P. O. BOX 228,

COLOMBO.

For Your Printing

RING UP

2584.

— OR —

DROP A NOTE

When Our Representative Will Call
On You At Once.

CHEAPER BETTER AND QUICKER

Than any other in the Line.

THE STAR PRESS,

NO. 21, NORRIS ROAD,

COLOMBO.

කේන්ද්‍ර බැලීම සහ ගාස්තුකිම.

සුඛවුනදේ, දැනට සිඬවෙතදේ සහ ඉදිරියට වෙන්ව තිබෙන දේක් කියාදී හිතේ තිබෙන දේද පසුව
සත්‍යවූ පරිද්දෙන් හොඳකාර කියා දෙන්නෙමි. නමත්ම පැමිණෙනවා නම් වඩා හොඳයි
උදෙසා 9 සිට සවස 5 දක්වා සම්භවෙන්ව පුළුවන
බ්‍රාහ්මණ තන්ත්‍රාලායයි ශ්‍රී. ඩී. ජී. රාමදත්.

කොළඹ සේක්කු විවිධයේ
නො: 30 (බී. සී.) දුරණ සභානායේදීය.

1875

1925

N. S. FERNANDO & SONS.

Post Box No. 57

COLOMBO.

The Oldest Stationery Establishment

— O F —

50 YEARS EXPERIENCE.

- N**otarial Foolscaps, Presscopy Books & Pen & Pencil Carbons
Stephen's Inks & Gum, Typewriter Ribbons & Paper
Foolscaps of every description, Pens, Pencils, Etc.
Erasers (Ink & Pencil), Paper Clips & Letter Files
Rulers & Mathematical Instruments
N. S. Fernando's Watermarked Foolscap, Marble & Leatherette Papers
Account Books, Receipt Books, Check Rolls
Note Papers & Envelopes of every variety
Drawing Paper, D C Packing Paper, & Brown Papers
Oil Boards, Drying Sheets, Damping Brushes Etc
& Buddhist Historical Pictures & Postcards
Sinhalese translation of Arabian Nights Entertainments
Official Envelopes of all sizes & Kidd's Printing Inks
Newsprinting & Tissue Papers, Strawboards & Binding Cloth
Stationers' Sundries, School Materials Etc.

Samples with Prices on Application.

Phone No. 18

Telegrams. "SUASARIS"