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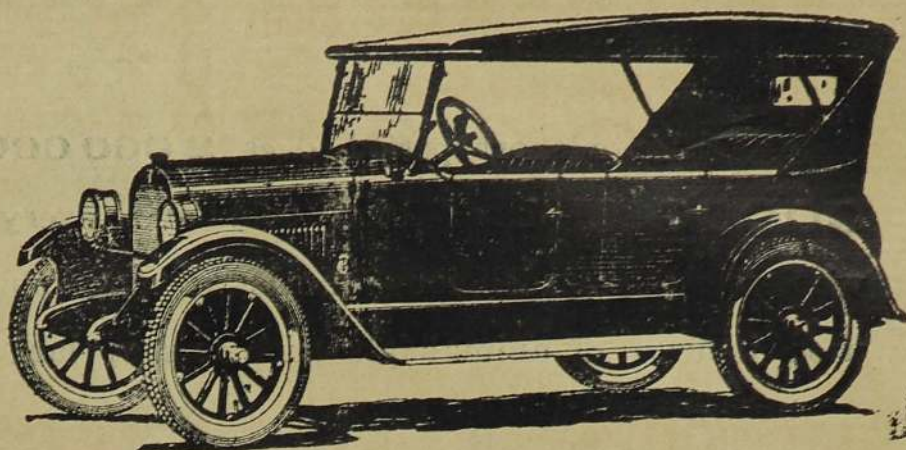
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UNIVERSITY OF NALANDA.

THE GREATEST SEAT OF BUDDHIST LEARNING IN THE WORLD.

WITH the foundation of the Pala Empire in India, at the beginning of the fourth century A.D., a number of universities grew up. The Pala Kings were patrons of Buddhism, so they took special interest in creating new centres of education, where Buddhist monks could busy themselves in propagating the ancient culture of India. The monastery of Nalanda, which was established before their time, came under their direct control, and gradually became one of the greatest centres of Buddhist culture.

Nalanda was not unknown when the Lord Buddha lived. We find some Sutras delivered by Him at Nalanda. According to the descriptions found in our scriptures it was a populous and prosperous town, where lived Upali the Millionaire, who was formerly a zealous supporter of the naked ascetics and, afterwards, becoming a Buddhist, was one of the chief lay disciples of the Buddha. The Kevatta-Sutta was delivered by the Buddha during His stay at the mango-grove of Pavarika, another wealthy resident of Nalanda.

The site of the University of Nalanda is the modern village of Baragaon, seven miles north of Rajgir (or Rajagaha), in the district of Patna, in Behar. Before the place came into prominence as a centre of learning many eminent Pandits, like Nagarjuna and Arya-Deva, helped in the development of the future university. When Fa-Hian, the famous Chinese traveller, visited the village of Nalo, at the very beginning of the fourth century A.D., the university was not yet completed. In the seventh century it had become a centre of Indian culture, when renowned Chinese monks like Hiuen-Tsiang and I-Tsing came to learn Sanskrit and the Buddhist scriptures from great Indian teachers like Dharmapala and Silabhadra.

Reliable accounts of this university are found in the writings of those Chinese Bhikkhus who spent some years in this place. Hiuen-Tsiang had lived there for six years, and I-tsing for ten. In Hiuen-Tsiang's writings he states that, going north from Rajagaha, five miles or so, he came to Nalanda monastery whose site was originally a mango-grove. "Five hundred merchants bought it for ten lacs of gold pieces," says he, "and offered it to the Buddha. For three months the Buddha preached the Dhamma here. Not long after the demise of the Buddha, a king named Sakraditya, having selected a suitable spot, built here a monastery.

His son Buddha-Gupta, who succeeded him, continued his father's undertaking and completed the building. His successor, King Tathagata-Gupta, built another monastery on the eastern side of the original one.

Baladitya succeeded to the throne. On the north-east side he built another monastery. Having completed the work he congregated a great assembly of Bhikkhus. The priests of all the countries in India came there, some travelling even a distance of 2,000 miles. When all were seated, there came two priests. They were led up the three-storied pavilion and were asked "From where do your reverences come so late?" "We are from China," they said, "having attended on our teacher who was sick, we set out late to accept the king's invitation." Hearing this, the assembly were filled with astonishment, and they at once informed the king. The king, thinking that they were persons possessing super-natural powers, went himself to see

them. He mounted the pavilion, but they were not to be seen. Then the king, much moved by this wonderful event, gave up his country and became a monk.

This king's son, Prince Vajra, came to the throne in succession. He built on the west side of the convent another *Sangharama*. After this a king of Central India built on the north of this a great *Sangharama*. Moreover, he built round these edifices a high wall with one gate. A long succession of kings continued the work of building, using all the skill of the sculptor, till the whole was marvellous to behold."

In the *Life of Hiuen-Tsiang*, written in his presence by a disciple of his, a beautiful description of Nalanda is found. It runs thus:—

"Moreover, the whole establishment is surrounded by a brick wall, which encloses the entire convent. One gate opens into the great college, which stands in the middle, and from which eight other halls are separated. The richly adorned towers and fairy-like turrets, like pointed hilltops, are congregated together. The observatories seem to be lost in the vapours of the morning, and the upper rooms tower above the clouds.

"From the windows one may see how the winds and clouds produce new forms, and above the soaring eaves the conjunctions of the sun and moon may be discovered.

"And then we may add how the deep, clear ponds, bear on their surface the blue lotus, inter-mingled with the Kanaka flowers of deep red colour, and at intervals the mango groves spread their shade over all."

"All the outside courts, in which are priests' chambers, are of four stages. The stages have dragon-projections and coloured eaves, the coral red pillars, carved and ornamented, the richly adorned balustrades, and the roofs covered with tiles that reflect light in various shades.

"There are innumerable Buddhist monasteries in India, but this is the most remarkable for grandeur and height. The priests, residing there, always number about ten thousand. They study the works belonging to the Mahayana and the eighteen sects of Buddhists. Moreover they study the Vedas, the Hetuvidya, Philology, Physics, the works on magic, the Sankhya Philosophy and miscellaneous works."

There were 1,000 men who could lecture on twenty subjects; 500 men who could lecture on thirty; about ten, including Hiuen-Tsiang himself, who could explain fifty subjects. Silabhadra, the head of the convent at Hiuen-Tsiang's time, alone could explain all subjects.

Every day, about one hundred pulpits were arranged for preaching within the convent. The students attended the discourses regularly.

Bhikkhus of Nalanda were men of the highest ability and talent. Their distinction was so great that some persons usurped the name of Nalanda Students. There were many hundreds of Bhikkhus whose fame had spread even through distant countries. Their conduct was pure and blameless. Though the rules of the convent were severe there never was a single case of rebelling against them.

The day was not sufficient for asking and answering profound questions. From morning till night discussions went on; both old and young took part in them. Those who could not discuss questions out of the little esteemed, and were obliged to hide

themselves for shame. Learned men from different countries, who desired to acquire renown in discussions, came here in multitudes to settle their doubts.

If any one desired to enter the convent for study, the Pundit at the gate put some difficult questions to him; only the persons who could answer those questions were allowed to enter. Those who failed in getting admission, compared with those who succeeded, were as seven or eight to ten.

The king of the country had remitted the revenues of about 100 villages for the endowment of the convent. The villagers supplied daily several hundred *piculs* (133 lbs.) of rice and several hundred *catties* (160 lbs.) of butter and milk. The wants of the students thus fully provided, they were able to complete their studies in peace.

When Hiuen-Tsiang lived in this convent, each day he received 120 oranges, 20 arecanuts, 20 nutmegs, an ounce of camphor and a peck of Mahasali rice. This rice was as large as a black bean, and when cooked was aromatic and shining. It grew only in Magadha, and was offered only to the king or to religious persons of great distinction. Every month he was presented with three measures of oil and a daily supply of butter and other things, according to his needs. The abbot of the convent entertained many thousands of priests after this fashion.

About the surroundings of the convent, in his travelling accounts, Hiuen-Tsiang says: "The sacred relics on the four sides of the convent are hundreds in number. For brevity's sake we will recount only a few: On the western side of the convent, at no great distance is a Vihara where the Tathagata in old days dwelt for three months and expounded the Dharma."

"On the southern side is a standing figure of Avalokitesvara Bodhisatva. Sometimes he (the figure) is seen holding a vessel of perfume, going to the image-house of the Buddha and turning round to the right."

"To the south of this statue is a *Dagoba* in which are enshrined the Buddha's hair and nails cut during those three months."

"Next, to the east, there is a great *Vihara* about 200 feet in height. Here, the Tathagatha, residing for four months, expounded various Sutras. After this, to the north 100 paces or so, is an image-house in which is a figure of Avalokitesvara."

"To the north of this temple is a great image-house, in height about 300 feet, which was built by King Baladitya; with respect to its magnificence and dimensions, it resembles the great *Vihara* built near the Bodhi Tree."

"To the south of this is an image-house brass built by King Seeladitya. Although it is not yet completed, its intended measurement, when completed, will be 100 feet."

"Next towards the east, 200 paces or so, outside the walls, is a figure of the Buddha standing upright and made of copper. Its height is about 80 feet. A pavilion of six stages is made to cover it. It was formerly built by King Purnaavrma."

Last February the present writer visited the site of this university. Not far from Patna, where the Emperor Asoka reigned, is a railway junction called "Bhaktiyar Pur"; from there a narrow-gauge runs about 28 miles to Rajagir, the ancient capital of Magadha. Travelling by train, when we see afar some

mountains that surrounded the ancient city, we reach a station named "Nalanda." Even before we come to the station we see on the plain a ruined *Dagoba* made of brick. Detraining here and travelling about one and a half miles we reach a place full of hillocks, to an extent of about one-fourth of a square mile. Coming close to the hillocks we discover that these are formed of fallen materials of old buildings of many storeys.

At present, three or four of these hillocks are excavated. After the removal of the debris, massive foundations of brick, about five or six feet in thickness, and parts of the walls, 30 to 40 feet in height, are found. Paved floors, rooms and some sculptures at the bottom of the walls are discovered 30 to 40 feet under ground—which shows how massive and high were those buildings.

The ruined relic-shrine, which we mentioned before and which stands as a land mark, is situated at a corner of these piles. This is not so big an edifice as "Ruwanweli Seya" but of a moderate size. When we come near this shrine we meet the most striking scene of the place—a grey, square, plastered edifice with decorations of plaster, inside the shrine. We can see only a side of it as the excavations are made only on that side. The archaeological officers have removed the outer part of the shrine from half way up, and when they found the inner shrine they excavated down till they reached the lower part of it. Two outer angles of this inner edifice are to be seen. The height of the square portion is about 25 to 30 feet. The upper part of it must be in the shape of a pyramid. Further excavations are not yet started; when this is done, we are sure, some things of much interest will be discovered.

Many stone statues of the Buddha and Bodhisatvas are found here; they all are of a valuable kind of granite, and are very smooth and perfectly done. One edifice is found built with stones sculptured all over from the very foundation. An image of the Buddha in a sitting position, about six feet in height, is on the ground under a banyan tree surrounded by a wall. This figure, anyhow, has escaped the fury of the destroyers of these Buddhist Viharas, and has very striking features.

By this banyan tree, through these fallen edifices, is a road leading to a neighbouring village; by the side of this road, not far from that tree, there is another stone image of the Buddha, upon the bare ground, without a shelter; as the stately image-house has fallen down and disappeared altogether. Its throne is under the ground. We here come to the most disgusting and pitiful sight in Magadha, perhaps in the whole of India. At the feet of this statue we saw a heap of pieces of brick, and when examined we could see the face of the statue reddened with marks made by the bricks aimed at it, from a distance, by the ignorant, superstitious fools of the neighbourhood. The place is under the control of the Government of India; archaeological officers are at work in the place; they have filled their tents with valuable things obtained from the excavations, which they do not allow the visitors to see when they please; yet this statue, lying without protection on the ground, gets these insults from ignorant men, in a land where the Buddha was revered by kings, ministers, millionaires and multitudes of people in ancient times.



THE FIVE PRECEPTS.

BY LOUISE GRIEVE.

THE purpose of the teachings of the Buddha is to bring about freedom from suffering. As the young prince Siddhartha looked about him he saw suffering everywhere and his heart ached with the pain of all the world. He could not enjoy the pleasures with which the king surrounded him because of his great compassion for his brother man. He not only felt the suffering of mankind, but for all that lives, even to the smallest form of life, for he knew that all living things are kin. He brooded over the things he had seen and knew to be the common lot of all that lives till he felt he must find a way that would bring release from sorrow. He therefore left his home and became a wandering ascetic, studying this doctrine and that, but never finding a satisfactory cause for suffering nor a release from it. However, he never gave up the search and after six years of strenuous effort, enlightenment came to him. He then formulated his doctrine.

"The first Noble Truth is the existence of sorrow.

"The second Noble Truth is the cause of sorrow.

"The third Noble Truth is the cessation of sorrow.

"The fourth Noble Truth is the Eightfold Path which leads to the cessation of sorrow."

The full comprehension of these Four Noble Truths is all that constitutes the comprehension of the Doctrine expounded by the Buddha. This sounds simple, but the *full comprehension* is very far from simple. However, I am not going to bore you with an attempt to give you a *full comprehension*, but merely the barest outlines of the Five Precepts, merely touching on the Four Noble Truths in order to show you the foundation of the Doctrine or, as we Buddhists call it, the Dharma.

No matter how much we try to deceive ourselves or to find comfort in illusions, the thoughtful mind must recognise the fact that life is mostly made up of sorrow of one kind or another. Birth, sickness, death, the struggle for existence, the inability to have the things we desire, or, having them, the fear of losing them, the loss of those we love, these things are experienced by all of us. Every pleasure, every moment of satisfaction, everything in which man glories, all come to an end and are as if they had never been. Nothing lasts and the only immutable thing is mutability.

Now, all sorrow is caused by Thrushna or the thirst for things. Without desire there could be no sorrow nor lamentation, no sense of loss, and freedom from sorrow is only to be attained by the destruction of all selfish cravings. The '—' is manifested through the activity of grasping desire and it is only through the annihilation of this desire that freedom can be found.

The morality of Buddhism consists in refraining from doing those things which will retard ourselves or others from reaching that freedom which is the goal of all that lives. There are five precepts laid down by the Buddha, precepts which fit all times and places and all conditions of men, and which are very simple and easy to follow if one is in earnest and really wishes to take the first steps on the Noble Eightfold Path. In the beautiful words of Sir Edwin Arnold, these precepts are:

"Kill not—for Pity's sake—and lest you slay
The meanest thing upon its upward way.

"Give freely and receive, but take from none
By greed, or force or fraud, what is his own.

"Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.

"Shun drugs and drinks which work the wit abuse.
Clear minds, clean bodies, need no Soma juice.

"Touch not thy neighbour's wife, nor commit
Sins of the flesh unlawful and unfit."

'Kill not.'—The Buddha taught the Blessed Middle Way in all things, and this precept, like everything else, must not be carried to extremes. In India and Thibet the following of this precept is sometimes carried to such ridiculous extremes that fanatics take absurd care to refrain from killing vermin and sometimes go along sweeping the ground before them in order to make sure of not walking on any living thing. Their time and strength could be spent to better advantage and the Buddha taught common sense in all things. But wanton killing should be avoided. In ancient India, as well as in all other parts of the world, animals were killed for sacrifice, and in many countries to-day they are killed merely for the savage joy that some people find in killing. Such cruel and useless destruction of life is always condemned by Buddhist teaching.

It is told that one day, when the Buddha was a wandering ascetic, he met a herdsman driving flocks of sheep at noonday and asked him why he drove them at this time instead of at evening, as was the custom. The herdsman answered by explaining that the sheep were intended for sacrifice, to be slain that night in worship and propitiation of the gods. The Buddha to be, carrying a lamb which was too weak to walk, took his place beside the herdsman and walked with him to the city.

King Bimbisara stood in the hall of offering and on the altar lay a spotted goat, its head bound back, ready for the knife. Just as the priest was about to strike, the princely ascetic who was to become the Buddha cried, "Let him not strike, O king!" and loosed the bonds of the victim, his bearing being so majestic that none stayed him. He then spoke to the people of the life which all creatures love and which all can take, but none can give; how man is kin to all that lives, yet is merciless, taking milk and wool from trusting creatures, then using the murderer's knife. He explained that the shedding of blood was not pleasing to the gods and wiped out no sins, but instead, was new sin committed, the shedding of innocent blood.

Ashamed, the priests covered their bloody hands in their robes and the king came near and revered the ascetic while he talked, then the altar fires were extinguished and the knives were thrown away and the next day the king issued a proclamation through all the land, forbidding the slaughtering of animals for sacrifice.

Long custom has made meat a necessary part of the diet of a large part of mankind, which is to be deplored, not so much that meat is not a suitable food but that some must do the killing and these people become brutalised to such an extent that they are intensely repulsive to refined people and their cruelty and lack of consideration of the suffering of beings is almost beyond belief. We may eat meat and comfort ourselves with the thought that we ourselves do not do the killing, but others do it for us and become brutal in so doing, thus, we are indirectly guilty, not only of the killing, but of giving others the excuse to kill. Substitutes could be found for meat as food and if all would refuse to eat meat the excuse for killing for that purpose would be removed. The killing of animals for sport is a barbarous custom, fit sport only for savages and inexcusable in civilised

'*Steal Not*,'—We must give, not take from others and fraud of any kind is as much stealing as is robbing or picking pockets, and competition in business is often greater and more merciless robbery than is committed by the ordinary 'hold-up' man. Commercialising the health and morals of people, profiteering of all kinds, the conquest of strong nations over weak ones for the purpose of business opportunities, manufacturing or selling worthless or harmful things, taking advantage of the ignorance or bad taste of people, dishonesty of any kind or misrepresentation in business or trading, all these things come under the precept *steal not*. The paying of wages insufficient to enable workers to live decently is stealing the time and strength of the workers. Resorting to flattery, failing to give value received or any other deceit practised for the sake of driving a 'good bargain' is a form of stealing.

Speak the truth with discretion, fearlessly and with a loving heart.—There is a proverb, "Satan has many tools, but a lie is a handle which fits them all." The lie is the refuge of cowards and there is nothing, from the smallest offence to the greatest crime, into which lying does not enter. People lie to escape the results of their evil deeds, to obtain unfair advantage over others, to make others think they are what they are not. We lie by flattery and by hypocrisy. *Speak the truth with discretion.* This is not to be used as a loophole for ourselves, but for the benefit of others. There was times when it would be unwise or cruel to unnecessarily blurt out the truth and at such times it is best, if possible, to remain silent, but in any event to refrain as much as possible from inflicting unnecessary pain.

Fearlessly. We must not play the coward's part by lying to cover our own vices or misdeeds. If we transgress the law we should have the courage to pay the penalty. The Buddhist should at all times be fearless and courageous.

And with a loving heart. The *intent* of an action is sometimes of more importance than is the act itself and to tell the truth for our own advantage when it will bring sorrow to others is no virtue, while, to withhold the truth through a sense of altruism or kindness is sometimes the courageous thing to do, it being the spirit, not the letter, which most counts.

"*Shun drugs and drinks.*" It seems that alcoholic drinks have been used all over the world, throughout history, to a more or less extent. In some of the mystic ceremonies of ancient times they were used to bring about a state of frenzy or ecstasy, but mostly the object has been merely the pleasure which some people experience through intoxication. The Buddhists were the first to discountenance the use of alcoholic drinks in India. Buddhism, more than any other religion, teaches dignity, courtesy, consideration for the rights and feelings of others and complete control of the senses. The temporary exhilaration induced by alcohol causes loss of moral responsibility, rashness, foolishness and the inability to distinguish between good and evil. A man in a position of responsibility once told me that he considered this precept to be the most important of the whole five, for, said he, one who breaks this one will, in his foolishness, break all the others, the same man being dependable when not drinking. Whatever good alcohol may do when used for medicinal purposes is so far outweighed by the harm it does when used as a beverage

that the human race would be better off if the manufacture of it were put a stop to all over the world, except for use in the hands of professional and scientific men who do not use it for drinking. As a medicine, there are substitutes. One needs but to live in a country where there is no government control over the manufacture and sale of alcoholic drinks to fully realise the horrors of it.

'*And drugs*'—While drugs are very necessary in some cases of sickness and operations, they are always injurious when used for the sensations they produce. Both drink and drugs lower the moral standard of man, cause slothfulness, neglect of business and other responsibilities, bring him into bad company and cause sorrow to his family and friends. A man who uses these things for his pleasure is seeking to find pleasure for himself at the expense of his own manhood and regardless of the rights and feelings of others.

There are those who imagine that a condition of what they call Samadhi or ecstasy can be brought about by the use of certain drugs. Any Buddhist knows this to be an illusion, as no proper insight can ever be attained by using something which dulls the power of reasoning. This power must be particularly clear when attempting anything which involves the danger of illusion. *Samadhi* brought about by the use of drugs or vapours or perfumes is not *Samadhi* at all, but illusion, the same as a dream is an illusion, or the vision of the opium eater or the exhilaration of the drunkard. A clear mind and a healthy body are two of the most essential things to be considered when seeking to attain a state of ecstasy as well as in all the other affairs of life.

'*Touch not thy neighbour's wife.*'—In the time of the Buddha and even to this day those who were received into the Order of the Yellow Robe took a vow of absolute chastity, not because the reproductive function was in itself considered sinful, but the Bhikkhus, like the Buddha Himself, gave up the world and devoted all their time and energy to the teaching of the Doctrine, giving up all attachment for the sake of the enlightenment of others. But,

among the laity, married men and women reached the state of Arahatsip.

Sensuality, in any form, is always to be frowned upon and sex sensuality has reached such a pitch in the West that many men and women are blinded to all sense of honour, decency and the fitness of things. The sex madness of today seems to have loosened the whole structure of morality, all forms of crimes and misdemeanours following in the wake of too much sex freedom. Man's emotions should be controlled by him they should not control him. This chemical fire which makes brute beasts of men can be controlled and transmuted by the force of the will into other forms of energy, such as altruism, study and any form of mental or physical activity which is healthful and useful, which distributes this form of energy, but best of all, to meditate upon the ugliness and horror of it. To meditate as the Buddha taught—looking out over the world and thinking of all the sorrow, the shame, the selfishness and the dishonour caused by this form of sensuality, will bring about a full realisation of the horror of this most offensive of all forms of sensuality. At the present time everything seems to be done to feed sensuality—books, pictures, music, even science in the form of psycho-analysis, all tend to keep the thoughts of the people centered on this one phase of life and to magnify the

THE HARD TASK.

Give me the harder task ;
My will is ready.
Doing the stern task,
My hand grows steady.

Failing and winning,
Zest in the testing ;
Eager my soul for
Trials and their besting.

Harden my sinews,
Broaden my vision ;
Temper my soul nor
Reck the decision.

Give me the great deed,
Never the slaving.
It is the hard task
My will is craving.

George Buzza.

importance of it. There are those who see sex worship in the most sacred and transcendental of symbols. Buddhism is peculiarly clean as regards any reference to sex, still there are men of science, supposedly learned men, who see sex symbology in the swastica, in the lotus flower and in the pillars of Asoka. It is regrettable that this utter nonsense should besmirch sacred things.

Even complete celibacy, as practised by those who wish to live a life of asceticism, is not a loss of any power, however much psycho-analysts may tell us we must "express" ourselves. The Buddhist believes he can "express" himself without dropping below the level of the beast and it is well known that the loss by the lack of use, of any one sense, is followed by a more highly developed condition of the other senses. The loss of sight causes the senses of hearing and of touch to become more acute, so with the dropping of any sense that is useless more energy is available for those which are useful.

The motive recognised for meritorious action is not for the good of self, but for the good of all, as can be gathered from this passage from the second Canon:—

"It is not for the sake of self, nor of heaven, nor for supremacy among the gods, or enjoyment or prosperity of beauty, or noble birth or fame, nor for fear of hell or birth among the brute creation that virtue is to be practised, but it is for the purpose of the acquirement of the means leading to Buddhahood, to Nirvana, whereby all sentient creatures may be made happy and may be benefited"

There is a Chinese version of a lost Mahayana work in which we find the following injunctions:—

"All living beings pass through the six paths of existence, birth in hell, among the brutes, among pretas, among asures, among human beings and among gods, like unto a wheel revolving without beginning and without end. And they become by turns fathers and mothers, males and females, and through generations and generations one is in debt to others. Therefore it is proper to regard all beings as our fathers and mothers, although the mystery of this truth can only be realised by one who has mastered the Good Law. All men are our fathers: all women are our mothers. Instead of discharging towards them the debt of love contracted by us in our previous births, is it right to harbour, with heart averse, feelings of enmity towards them? Let our thoughts be riveted on love; let us strive our utmost to do good to one another; stir not enmity up through quarrels and evil words."

The obligation to accomplish the ten Perfections is an instance of effort for the sake of duty, the motive being to practise virtue for the sake of virtue, not for the sake of saving one's own soul or in obedience to the commands of a supreme being or for the sake of being admitted to paradise or through the fear of hell. The Ten Perfections are charity, employment of conduct, patience, strenuousness, meditation, intelligence, employment of right means, resolution, strength and knowledge.

In the Avatamsaka Sutra the aspirant to Buddhahood is taught to think in the following manner:

"All the kind deeds practised by me are for the benefit of all sentient beings, for their ultimate purification from sin. By the merit of these good deeds may all sentient beings obtain release from the countless sufferings undergone by them in their various abodes of existence. All sentient beings are creating evil karma in countless ways, by reason of which they undergo innumerable sufferings. For their sake, I will in the midst of the three existences (brutes, pretas, asuras,) suffering all their sufferings, deliver every one of them. Painful as these sufferings are, I will not retreat, nor be negligent, nor forsake my fellow beings; because it is the law that all sentient beings should be universally emancipated. Even as the all-illuminating sun seeketh no reward, nor grudgeth to shed his light on the wicked. I too shall not abandon the salvation of all beings because of the unrighteous, and through the dedication of all the merits acquired by me, I would make every one of my fellow creatures happy and joyous."

The Precepts are in no way commands. The Buddhist is not subject to the commands of any deity, but to his own reason. Reason tells us that these Precepts are good at all times and under all conditions. To a certain extent, morality is a matter of time, geography and conditions, but these Precepts form a basis for morality which is applicable to all times, places and conditions. They are basic principles of morality which can never change and which apply to all manner of civilised men, without exception. The ignoring of these Precepts is always harmful. If one refrains from killing, stealing, lying, adultery and the use of drugs and drinks, it must follow that that one will be a good citizen and a good neighbour. For the ordinary man not much more is required. For the strong one who has spread wings for the mountain heights there are other Precepts, but they are hard to follow and are not required in the life of those who are in the world and of the world.

The Buddhist does not follow the Precepts through fear. He knows he will not be punished for disobedience to some god, but he does know that if he breaks these moral laws he will bring harm to himself as well as to others. The good Buddhist is a law unto himself, for he understands that all life is one and that a life of honour, decency and integrity brings satisfaction, security and peace to himself and to those about him. Buddhism ennobles a man by making him absolutely responsible for all that he does or suffers. His moral responsibility is something due to himself and must be discharged by himself.

*"Do what thy manhood bids thee do, from none but self expect applause
He noblest lives and noblest dies who makes and keeps his selfmade laws.
All other life is living death, a world where none but phantoms dwell;
A breath, a wind, a sound, a voice, a tinkling of the camel-bell,"*

(A lecture delivered at Hongwanji Buddhist Temple, Los Angeles, Calif., U. S. A.)



DRINK AND THE NATION.

BY E. BENSON PERKINS.

(This article refers to conditions in the British isles, but we publish it as it will be of interest to all Temperance Workers.)

NATIONAL well-being ultimately depends upon the quality of the life of the individuals who form the nation. The effect of alcoholism upon the individual has been examined in the two preceding lectures. But the individual does not live his life *in vacuo*. Life is a matter of social relationships and social responsibilities. Much of the difficulty presented by such a problem as that of alcoholism lies in the fact that its effects pass on from the individual into the wider life of family, city, or nation.

It is unnecessary to demonstrate the interdependence of individuals within the community. That is the basis of all our social and political thinking.

The practical implications of this unity and interdependence of life may be summed up in three terms—*Stability, Fellowship, Freedom*. Stability signifies that measure of provision for material needs without which life becomes a burdensome existence. Fellowship implies true social intercourse in the narrower and in the wider circles of social life. Freedom means full opportunity for all men to make the best of themselves.

Our purpose is to examine the effect of alcoholism upon these national requirements.

1. STABILITY

Professor Hobhouse has well said, 'People cannot live from hand to mouth, but need security and certainty in their mutual relations as the basis of any fruitful co-operation.' Amongst other elements in national life, this security depends upon (1) work efficiently done; (2) the avoidance of waste in the acquirement and use of wealth; and (3) the health of the body politic, physical and moral.

Efficiency and Drinking Habits.

It is usual and useful to distinguish between two forms of drinking habits. There is 'industrial drinking, which leads directly to chronic alcoholism. There is 'convivial drinking,' mainly in spasmodic periods of indulgence. While these forms of drinking may be considered separately, as a matter of convenience, we must recognize that no sharp division exists in actual life.

(1) 'INDUSTRIAL' DRINKING

Dr. Sullivan defines industrial drinking as

'the term which has been used to describe the habitual taking of alcohol at frequent intervals during hours of work, to relieve fatigue, and as a supposed aid to muscular effort.'

The more extreme form of industrial drinking is to be found amongst workers engaged in heavy manual toil, e. g. dock labourers. Alcoholic liquor is taken to remove the sense of fatigue. Acting as a narcotic, it produces a false sense of increased energy and efficiency, which may not last more than two or three hours, when the want of a further drink is felt. This explains the chronic alcoholism which often results from industrial drinking. Where, on the other hand, constant access to alcoholic liquors is not possible, e. g. among underground workers, chronic alcoholism is infrequent.

It would be a mistake to assume that industrial drinking exists solely among manual workers. It exists among workers who must needs make demands upon mental as well as muscular powers. While the amount of alcohol taken may not be as great, the effects are even more marked because they have relation to the delicate functioning of the mind.

Experience during the period of the war threw into startling relief the effect of industrial drinking upon national efficiency. On March 29, 1915, a deputation to the Government from the Shipbuilding Employers Federation, representing the chief shipbuilders of Scotland and the North of England, stated that, 'they believed that 80 per cent. of the present avoidable loss of time could be ascribed to no other cause than drink.' The White Paper from this quotation is taken contained a full summary of the evidence presented by the Federation, and by other responsible authorities. It was subjected to serious Labour criticism, which made it clear that other causes (e.g. overstrain and insufficient food) were responsible in part for the conditions described. The main contention that drink occasioned considerable loss of time, and seriously diminished output, was not denied.

The methods adopted by the Liquor Control Board (which the Government appointed to deal with this crucial problem) were both restrictive and constructive. The chief restrictions as they affected industrial drinking were the shortening of the hours of sale, especially the abolition of sale in the morning and late evening hours, stringent limitation in the sale of spirits, and the abolition of treating, the 'long pull,' and the retail sale of liquor on credit. Constructively, the Board's main work was the establishment of industrial canteens in dock areas and munition works for the provision of food and drink.'

These measures had an immediate and striking effect. The Board in their Second Report said:

'The testimony of employers goes to show that the work being done in shipyards, munition factories, &c., is advanced in two ways. . . . Where bad time-keeping had obtained, the restrictions on the sale of drink have effected improvement in this as in other respects, with a consequent increase of output. Where time-keeping was good before the issue of the order, industrial efficiency has often increased, and employers frequently speak of improvement in the quality of the work done.'

Dr. Sullivan, writing in July, 1918, said:

The limitation of the hours of sale cuts off that constant and uninterrupted access to liquor during work which we have seen to be the root cause of the development of the drinking tradition. In particular, the closing of public-houses during the forenoon has been effectual in this way, by preventing the worker from starting the day on alcohol. . . . Finally, the promotion of industrial canteens . . . has removed one of the most potent causes of the intemperance of the manual worker by providing him with the facilities for obtaining good, cheap, and properly cooked meals.'

The precise effect of alcohol, particularly in small doses, upon mental and manual activity has been the subject of research by Dr. Vernon, and by William McDougall, F. R. S., and May Smith, M. A. Readers should refer to the Reports for the full account of the experiments, but the main conclusion has been stated by Professor Edgar L. Collis, who, referring to these experiments, says:

'The conclusion of the matter is that skilled movements of a kind particularly important to industry are impaired by alcohol taken in normal amounts, and this action is more pronounced as the alcohol is less diluted or taken on an empty stomach.'

Some details of the experiments as affecting mental and muscular activity are given in Lecture I. It is clearly shown that alcohol not only impaired the work done, but at the same time created the subjective delusion that an improvement had been secured.

Professor Edgar L. Collis sums up the definite conclusions of scientific inquiry into the use of alcoholic beverages by industrial workers as follows:

(1) Physiologically, alcohol is never required by a healthy man, whatever his occupation. (2) Industrially, alcohol never improves and usually impairs efficiency. (3) Owing to its narcotic action, it diminishes the present discomfort of work carried on in depressing conditions . . . hence in badly conducted industries the attraction of alcohol is immense. (4) This present alleviation of misery is purchased at the cost, *inter alia*, of an enhanced general death-rate. (5) The reduction of industrial drinking is indissolubly connected with the general hygienic and sociological amelioration of industrial conditions.

(2) 'CONVIVIAL' DRINKING.

While industrial drinking leads directly to loss of efficiency, the spasmodic outburst of alcoholic indulgence is also a factor in the situation. Bouts of convivial drinking usually take place at the week-end, when leisure and money are available. Having regard only to the effect on industry, one result of convivial drinking is to be seen in loss of working time. An extreme instance was quoted by Sir Thomas Oliver in a lecture before the Royal Society of Arts in 1922. Speaking of shipyards on the Tyne and the Clyde, he stated that as the result of week-end drinking many riveters do not commence work until Wednesday morning. They work their hardest for the remainder of the working week, but when Saturday afternoon comes many resume drinking. These alternating spells of hard drinking and hard work, continuing over lengthened periods, result (it may be after fifteen or twenty years) in physical exhaustion. It must be remembered that, with the complicated organization of modern industry, if one set or group of workers is idle the work of the whole body of workers may be seriously hindered.

A firm of engineers and Government contractors in Croydon came to the conclusion some years ago that the desired standard of industrial efficiency was only possible by the elimination of the drink factor. Total abstinence was therefore made a condition of employment. During the four years ending December, 1921, the percentage of time lost through illness and accident (the period included the influenza epidemic) was only 2.15 per cent. of the total possible working hours. The percentage of lost time in the engineering trades generally is about 10 per cent. Throughout the same period the claims made under the employers' liability insurance amounted to 5.2 per cent. of the premiums paid. The general percentage of claims made in relation to premiums paid under this head is not less than 45 per cent., the engineering trades being well above that figure. These figures offer a striking comparison, even though limited to the experience of one firm.

A clear indication of the effect of convivial drinking is to be found in the frequency of accidents. As Sir Thomas Oliver states, 'The general consensus of opinion is that Monday is the day of the week on which the largest number of accidents occur.'

Mr. H. J. Wilson, H. M. Superintendent Inspector of Factories, gave the following daily percentage of accidents in shipyards before the war.

Monday	...	24.2 per cent.
Tuesday	...	19.0 "
Wednesday	...	15.1 "
Thursday	...	15.0 "
Friday	...	15.2 "
Saturday	...	11.1 "

The men were working 9 $\frac{3}{4}$ hours daily on five days and 5 $\frac{1}{4}$ hours on Saturday. It will be noticed that the rate

for Saturday is 11.1 per cent. for part of a day), and fatigue is generally regarded as the factor responsible for the high rate on the last day of the week. Instead, however, of the accident rate falling to a low figure after the week-end rest, it rose on Monday to the highest point of the week. One main cause is that convivial drinking during the leisure of the week-end has had its familiar and natural effect.

The Verdict of Industrial Experience.

It is an elementary fact that neither progress nor prosperity in commerce and industry can be secured apart from industrial efficiency. The foregoing examination of the effect of alcohol shows that it impairs efficiency. It is sometimes asserted that many clever workmen are habitual drinkers. Sir George Hunter recently quoted the experience of a Newcastle physician in relation to men employed in the shipbuilding industries. He said, 'The clever workman who is not a drinker rises to a higher position and becomes a foreman, while the clever workman who is a drinker does not rise, and, although he is a clever workman, he remains a workman.'

It is not, of course, affirmed that the abandonment of the use of alcoholic beverages would alone suffice to secure a fully efficient nation. It is no less essential to assure to the workers the supply of good food, provision against undue fatigue, and wholesome industrial conditions. But it remains incontestably true that alcohol impairs the judgement and accuracy of the worker, causes loss of time, and increases the likelihood of accident. In a word, alcohol and efficiency are diametrically opposed.

American Prohibition and Efficiency.

No official survey of industrial conditions in the United States showing the economic and social changes effected by prohibition, has yet been made. Facts at present available confirm the conclusions arrived at as the result of experience and research in Great Britain. For example, letters received from a number of leaders of commerce in the United States, and communicated to the *Manufacturer's Record*, speak of a general advance in efficiency. The great majority refer to three definite improvements following the enactment of prohibition:

- (a) A marked improvement in time-keeping, especially on Mondays.
- (b) The accident-rate for Monday and Tuesday has fallen to the level of the rest of the week.
- (c) Industrial difficulties arising on Monday can be dealt with at once. Before prohibition the settlement of disputes was often delayed until the middle of the week.

Economy and Drinking Habits.

The economic well being of the nation demands the judicious expenditure of wealth and effort. We have further to inquire whether the absorption of vast resources in and through the drink trade results in strength or weakness, for 'waste is the greatest affront to the Christian conscience, and especially waste of human effort.'

The estimated expenditure upon intoxicating liquors in the United Kingdom for the year 1921 (population 47,264,000) was £402,726,000. An official comparison of expenditure on foodstuffs in the United Kingdom for the year 1919, when the estimated National Drink Bill was £386,600,000, gave the following result:

	£	s.	d.
Tea	...	19	7
Sugar	...	1	1 8
Milk	...	2	14 4
Bread and Flour	...	3	11 8
Beef and Mutton	...	4	4 8
Alcoholic Drink	...	8	8 0

Is this vast outlay on drink an economic or a wasteful expenditure? On the credit side there is amazingly little to be said. Prof. Collis sums up the position in this way:

'The conclusion of the whole matter would appear to be that alcohol is a pleasant drug to take; but let no one delude himself when taking it that it

is anything else—that it is a necessity, or that it can replace food. There is no evidence that it ever does any good to a healthy man, and much evidence that it can and does do harm.'

There is, of course the national revenue derived through the drink trade to be considered. The modern licensee, like the New Testament publican, is a collector of taxes. In 1921 the amount collected by the 'trade' from consumers of intoxicating liquors was £190,700,000—about 47 per cent. of the total national expenditure on drink. If the millions expended on drink were diverted into greater wealth-producing and employment-creating industries which inflict no damage upon individual life, and do not create industrial inefficiency, poverty, and crime, the necessary revenue could be obtained from a country economically stronger. The loss directly inflicted on the community through destitution, crime, and disease caused by drink will be referred to later, but this must be taken into the reckoning when the national revenue from liquor taxation is under review.

On the other side, there is much to say concerning the wastefulness of this immense expenditure. There is the consumption of vast quantities of raw material for the manufacture of what is at best a dangerous luxury. The food-stuffs (barley, grain, rice, maize, sugar) used in the production of the beer brewed in 1921 amounted approximately to 1,100,000 tons. To this total must be added a further 200,000 tons of grain required to produce the spirits consumed in 1921. This equals a total consumption of food-stuffs exceeding 1,250,000 tons.

The relation of this expenditure to employment is also a matter of the first importance. The number of people employed by the 'trade' has often been exaggerated. The census returns for 1911 give official tables of occupations and industries. The total of persons directly employed by the drink trade in England and Wales was 386,045—271,017 men and 115,028 women. The number of persons employed in comparison with the total expenditure needs further explanation.

In the *Census of Production, 1907*, a statistical table is presented under the heading 'Net Output per Person Employed.' The figures indicate the average value created by the labour of the worker in varied industries. Selecting a few trades, the figures given are as follows :

NET OUTPUT PER PERSON EMPLOYED

Textile Trades ..	£76
Timber Trades ..	£89
Iron and Steel Engineering and Shipbuilding Trades	£29
Brewing and Malting Trades ..	£331

(Apart from the Beer Duty)

These figures indicate that the brewing and malting trades employed far fewer workers in proportion to output than do other trades. For example, the figure shows that while, for a given expenditure, the textile trades would employ twenty people, the timber trades seventeen, the iron and steel engineering and shipbuilding trades fifteen, for the same expenditure the brewing and malting trades would employ but five. The transfer into other channels of industry of money expended on the purchase of intoxicants would therefore involve a very considerable increase of employment.

Further, in considering the waste created by expenditure on drink, regard must be paid to the appalling social facts which we may sum up under the word 'poverty.' To say that drink is the cause of all poverty would be an uncritical exaggeration, but it is impossible to ignore the findings of recent investigators. For instance, Mr. H. A. Mess, in *The Facts of Poverty*, says :

'Undoubtedly it (drink) is directly responsible for a great deal of poverty. There are hundreds of families where the man's wage is sufficient to maintain a decent home, but where so large a part of it is squandered in drink that the family is under-fed and badly clothed. Indirectly it is responsible for a great deal more poverty and misery.'

There is no question as to the large part drink plays, directly and indirectly, in producing these deplorable conditions. The Royal Commission on the Poor Laws and Relief of Distress report in 1910 :

'A great weight of evidence indicates drink as the most potent and universal factor in bringing about pauperism.'

Apart, then, from the direct result of alcoholic indulgence, the expenditure on intoxicants involves a great waste of food-stuffs, a diminution of employment, and a self-imposed tax upon the family budget which often leads to poverty and sometimes to pauperism. As the Board of Education Syllabus (1920) states, 'Money spent by the nation on drink must be reckoned as money which is largely wasted, because there is no proper return for it.'

Public Health and Drinking Habits.

The health of the community, physical and moral, is another condition of national stability.

(1) As far as the physical health of the community is concerned the case has been stated in the preceding lecture. The ravages of tuberculosis, of social scourges like venereal diseases, and the lower standard of health throughout the community are due in no small measure to the direct and indirect effects of alcoholism. The evidence already presented is confirmed by the statement of Mr. C. J. Bond, F.R.C.S., Bond, Consulting Surgeon and Vice-Chairman of the Leicester Royal Infirmary. After setting out in detail the striking decrease in the expenditure on alcohol in hospital practice, he says :

'They (the hospitals) are saying in authoritative language to the citizens of this land that, if they can recover more easily and quickly on *milk* than alcohol when they are sick and likely to die, they will in all human possibility do better work and lead healthier lives without alcohol, but with nourishing food, when they are exposed to the burden of toil and to the struggle of daily life.'

(2) A French economist, Charles Gidé, has well summed up the relation between alcohol and the moral health of the community thus :

'Alcohol acts as a cultural solution for all that is bad in a nation, multiplying tendencies to crime, suicide, lunacy, violence, and, above all, laziness.'

It is particularly in the records of crime that we see the effects of alcoholism upon the moral well-being of the community. Sir Evelyn Ruggles-Brise, Chairman of the Prison Commission for England and Wales, recently gave his considered judgement in the following terms :

'It is a reasonable inference that alcohol enters, as a contributing factor, into about 50 per cent. of offences committed in this country in a given year. To legislate against drink in indirectly therefore, to legislate against crime.'

As the result of a personal investigation in the English prisons, Dr. Sullivan, late Medical Officer in H.M. Prison Service, said :

'I have found about 50 per cent. of graver homicidal offences and about 82 per cent. of minor crimes of violence were mainly attributable to the influence of alcoholism. . . . I should be disposed to attribute to this cause something less than half the crimes committed against children and rather more than half the cases of rape on adults.'

It is with regard to crimes of violence and lust that the effect of alcohol is most apparent. Referring to the other main class of crimes, namely crimes of acquisitiveness, Dr. Sullivan said :

'In the causation of these less impulsive forms of crime, we may naturally anticipate that the part of alcoholism will be relatively small . . . it may occasionally lead to petty larceny, or even, though more rarely, to minor malversations and breaches of trust, but in the skilled crimes of this category it is

so far from being a casual element that it is positively incompatible with their successful pursuit.'

The correspondence between crimes of violence and convictions for drunkenness is indicated by a very significant statement in the *Report of the Commissioners of Prisons* for the year ending March 31, 1921:

'An increase is recorded in the number committed this year on conviction for the offence of drunkenness, both for males and females, viz. 5,395 males and 3,357 females, as compared with 3,025 males and 2,508 females last year. The bulk of the increase this year is generally ascribed to the extended hours during which intoxicating liquor may be obtained. Committals for common assault, frequently associated with the offence of drunkenness, show a considerable increase, viz. 3,312, as compared with 2,741.'

There is no room for doubt that a very large proportion of crime throughout the country is caused by alcoholic indulgence. The figures cited refer only to the cases of actual legal conviction. They must be taken, therefore, as indicative of a more widespread effect of drink in lowering the moral tone of the community.

Thus far we have had in view the stability of social life, and our inquiry clearly indicates that it is needlessly impaired by the inefficiency, the waste, and the social ills, which are due to drink.

II. FELLOWSHIP

Drink and Contentment.

The President of the Institute of Brewing in 1922 claimed that the brewing industry was of great public service, because beer created 'the spirit of contentment which is so necessary if the working classes are to give of their best.' What this spirit of contentment really means is revealed by Dr. Sullivan. Describing alcohol as an 'industrial anaesthetic,' he says:

'It has in the past contributed in an important measure to perpetuate bad industrial conditions. It has helped the manual worker to tolerate what ought to be intolerable—to put up with excessive hours of labour, with an inadequate standard of dietary, with defective ventilation of workshops, and with other violations of sound hygiene. That has been its recommendation to the short-sighted employer and to the ignorant workman, and even to-day it is possible to find instances where needed reforms are delayed because master and man are at one in believing that a pot of beer is a sovereign remedy for the unpleasant effects of a dust-laden atmosphere.'

The truth is that through many generations drink has been regarded as the sign and even the means of neighbourly intercourse, and welcomed as producing a feeling of contentment. As Dr. Sullivan indicates, this frequently meant an evil content with unwholesome conditions. Further it deteriorates the moral qualities of fellowship. Mr. F. W. Hackwood, an upholder of the moderate use of alcoholic beverages, describes as 'characteristically stupid' the drinking provoked by the custom of 'treating.' He says:

'To those reasonable men the custom presents itself in the light of an unmitigated nuisance, though one which needs some amount of courage to resist, its approach always being made in so pleasant a guise.'

To make drink the basis of fellowship is, however, subject to a much deeper criticism. From the point of view of any high ideal of fellowship drink presents itself as a positive hinderance. By its depressing effect on the highest functions of the mind, and by opening the door to the lower desires, alcohol bars the way to full development of fellowship in thought and spiritual aspiration. It does create a shallow conviviality, but by that very fact excludes the higher reaches of true social life. This is seen particularly in the home, and in the modern developments of the club movement.

The Degradation of the Home.

It is characteristic of the poverty caused by drink that it menaces and often destroys the true qualities of home life. There is not only shortage of food, clothing, and other necessities, due to extravagant and wasteful expenditure on drink, but there is lowering of moral tone and degradation of character. Mr. Carter has given a vivid picture of this in the second lecture. Mr. Vero W. Garratt, writing in *Labour and the Liquor Traffic*, says:

'It can scarcely be denied that the greatest sufferers of the drink traffic are the women and children, and that if their voice could be heard on the matter they would make an indictment that would put all self-respecting manhood to the blush. . . . What stands out most in mind as I recall the humble surroundings in which I was brought up is not the joy and laughter of sunny hours, but the terrifying experience of listening to the brawls of drunken laughter and the cries and screams of beaten women and children. . . . The most destructive influence alcohol works in the plastic under-current of common life, and in places where the character of the young is being fashioned by the intimacy of elders.'

It is impossible to consider the poverty caused by drink without realizing that poverty itself is also a cause of drinking. Alcoholic liquors offer to many the easiest and quickest relief from habitual sordid surroundings. The absolute necessity for providing a better and brighter environment for family life is manifest to all who study the problem sympathetically. Drink and poverty react one on the other, to the exclusion of real home fellowship.

The Club and the Drink.

The wider association of man with man in the life of the community takes many forms. It is found, for instance, in the social circles of clubs and institutes. The value of clubs is too obvious to be questioned. They are the necessary adjuncts of sports, and of the cultivation of political and literary interests, as well as centres for general social intercourse. The point for present consideration is that *true fellowship is not only possible without drink, but in the highest sense is impossible with drink.* Alcohol dulls high thought and inspires low desires. As long ago as 1776 Dr. Samuel Johnson said, 'When they have drunk wine, every man feels himself happy, and loses that modesty, and grows impudent and vociferous, but he is not improved; he is only not sensible of his defects.'

The association of drink with club life is of great importance in view of the rapid increase in the number of clubs where drink is supplied. Official licensing statistics show that the number of registered clubs has increased substantially since the war:

Year	Registered clubs supplying drink.	Increase during the year.
1919	8,994	945
1920	9,924	930
1921	10,650	726

The foregoing table shows that there was an increase of 2,601 registered clubs in three years, or over 30 per cent. The decrease of 'on' licences in the same period was less than 2,000. There are unregistered clubs where no alcoholic liquor are supplied, but they are few in comparison. Of the 2,300 clubs affiliated to the Working Men's Club and Institute Union in 1920, only 33, or 1½ per cent. were 'teetotal' clubs.

Mr. B. T. Hall, the Secretary of the Working Men's Club and Institute Union, defines in the following terms the aims of the Clubs affiliated to the Union. The Union, says Mr. Hall, 'aims that its Clubs, amongst other things, shall shape the working man's habit of thought, his standard of life, *his desire*, to prepare him for this better life; and, by training, to equip him in capacity to undertake its manifold duties and responsibilities.' There can be nothing but admiration for this aim, but it is necessary to inquire whether it is likely to be realized by the association of drink with the life of the club.

An examination of the recent balance sheets of fifteen clubs affiliated to the Union shows that no less than 92 per cent. of the takings in these clubs was derived from the supply of alcoholic refreshment. Such clubs depend on the profit on alcoholic liquors to meet their expenditure, the members' subscriptions being an almost negligible part of the income; and this is equally true of many clubs not affiliated to this Union, and catering for other classes of the community.

Apparently great difficulty has been encountered in the attempt to develop educational work in clubs affiliated to the Union. A report from the Derbyshire clubs, published in the *Club and Institute Journal* for December, 1921, states: 'We must first of all realize that in most clubs the idea of having definite educational work as part of the normal activity of the club is not popular.' The same issue of the *Journal* contains an article by Harris Claughton, who points out that the ideal of the Rev. Henry Solly, the founder of the Working Men's Club and Institute Union in 1862, excluded intoxicating liquor; yet Mr. Claughton goes on to rejoice that by 1875 intoxicants have been introduced, and affirms unblushingly that the foundation of the success of the Club and Institute Union was 'beer, glorious beer.'

In the *Report of the Club and Institute Union* for 1920 there is an article on Ruskin College written by a Club Union student. Speaking of educational work, and referring to the drink problem, he says:

'While the phase of the movement is being tackled by our educational policy and social policy in general we are bound to admit that our services could be rendered null and void if we did not grapple with the problem more efficiently. . . . We have recognised as a scientific fact that over indulgence in alcoholic drink is detrimental to any community, and more so to a social community such as the club movement. No one will deny that in some of our institutions drink is taken to excess by a proportion of the individuals constituting particular clubs. . . .'

Alcohol is the enemy of intellect. Is there a connection between the popularity of beer and the popularity of educational work?

The delusive narcotic effect of drink creates a superficial fellowship of small value to home or community. Social idealism, and the steadfast will which can transmute ideals into deeds, can only spring from a fellowship free from the degenerating influences of alcoholic indulgence.

III. FREEDOM

A third fundamental requirement of national life is liberty, or, to use the Anglo-Saxon word, freedom. Professor Hobhouse insists that 'the ultimate foundation of liberty is that it is a condition of spiritual growth.' This is often ignored. In primitive society there was a seeming absence of outward restraint, a simplicity of life. But in such conditions men are not free. They are in bondage to custom and tradition. The condition of spiritual growth is absent. True liberty came with the formulation of law.

'It needed experience to show that in the service of a fuller liberty law must in some direction be extended, that collective restraint and common liberty are two sides of the same thing, and that the system of assured rights in the body, of which liberty is the soul.'

The constant problem is to secure the largest measure of freedom in the interests of the common good. Wherever there is an invasion of some right touching the common good, restraint becomes necessary. In the words of the late Professor T. H. Green of Oxford:

'There is no right to freedom in the purchase and sale of a particular commodity if the general result of allowing such freedom is to detract from freedom in the higher sense—from the general power of men to make the best of themselves.'

Legal Regulation.

Restraint upon the sale of alcohol liquors has been a principle of law in this country for centuries. With fluctuations of method there has been a gradual increase in the extent of control throughout the last 400 years. The Licensing Act, 1921, is the most recent example. It made permanent the chief of the beneficial restrictions imposed by the Liquor Control Board, including a drastic limitation of the hours of sale in licensed premises and the hours of supply in registered clubs, the abolition of the 'bona-fide traveller,' the 'long pull,' and the retail 'on' sale of liquor on credit. By such restraint upon the liquor traffic, and by many other compulsory limitations of individual freedom in other spheres of social life (e.g. Factory Acts, Laws of Sanitation, Compulsory Education), large freedom has been secured to the community as a whole.

It is necessary to determine, in regard to the liquor traffic, what further measure of restraint is required. The very idea is vehemently opposed by the 'trade' and its supporters. An association which, in the name of 'freedom,' resists the claim for further restrictions upon the liquor traffic, but demands additional punishment for drunkards, says:

'It is not the business of the State to go further. . . . If we admit that the State has a right to probe down to the very roots whence, by indirect perversion, disorder sometimes springs, we should inevitably arrive at a condition of intolerable slavery.'

But the fact is that to deal with the problem of drunkenness the State has already had to go much further than punishment of the drunkard. Drunkenness has been diminished by a progressive limitation and increasingly stringent regulation of the traffic in alcoholic liquors. By strengthening its code of restrictions the State has made considerable progress towards the deliverance of the land from the 'intolerable slavery' of alcoholism in generations past. There is still a large liberty to be secured.

Local Option.

'Spiritual growth,' to use the phrase of Professor Hobhouse, is impeded by alcoholism as we know it today. Inefficiency and economic waste; the burden of poverty and crime; the impaired condition of public health and the lowered state of public morality; the moral dangers to children and young people—all these are the results of drink and effect adversely the life of the citizen at almost every point. Because the drink trade in these ways directly and indirectly constrains his freedom, the citizen may rightly claim to have a direct voice as regards the continuance, methods of control, or extinction of this trade. Hence the claim for *Local Option*, for which he is denied the right to decide these issues the citizen can justly feel that his civic freedom is unjustly curtailed.

It is asserted, however, by the supporters of the 'trade' that Local Option, involving a decision by majority vote, is itself a measure of tyranny—the tyranny of the majority over the minority. This is a specious plea, but altogether untenable. Our form of government is democratic, and Lord Bryce defined democracy as 'that form of Government in which the ruling power of the State is legally vested . . . in the members of the community as a whole.' He points out that no method other than 'the rule of the majority' has been discovered for determining peaceably and legally what is to be deemed the will of the community.

There is a further consideration. It is agreed that the will of the community in this respect has not yet been disclosed, though the 'trade' confidently claim the support of the majority. Why, then, should not the 'trade' accept Local Option? If their assumption is right, their position would be established by the declared will of the community. If, on the other hand, a majority in a given area vote for the elimination of the drink trade, is there any substance in the argument of the

liquor interest that the minority would be coerced? Admitted that the minority would suffer constraint, what of the liberty of the community as a whole? In the existing state of things in such an area it is the majority, who desires the diminution or ending of the liquor trade, who are coerced. There is substantial ground for believing that to be the state of things prevailing in many districts. Local Option would not alter the position in areas where the majority desire things to remain as they are, but it would remove the present paralysis in other areas by which the progress desired by the majority is blocked. Local Option, with its rule of the majority, is not in any true sense a restriction of liberty. It is a method of securing the liberty of the

great number. The familiar claim of the drink trade that it stands for public freedom.

A Summary.

The relation of drink to national life as indicated in this inquiry can be summarized thus:

(a) Drink undermines economic stability by lowering efficiency, wasting national resources, and impairing the physical and moral health of the community.

(b) Drink destroys the true fellowship of the home and hinders the development of higher fellowship in social life.

(c) Drink restricts freedom, and only when every citizen has a deciding voice regarding the continuance of the drink trade will the way be open to a larger liberty

NEWS AND NOTES.

A PADRE'S CONFESSION.

The true inner conscience in the average Christian is like the vast volume of underground water, pressed down by a stratum of rock ready to gush out through the smallest crevice created.

I have chanced upon an old "Daily News" (Sept. 25-1924) where appears an account of a prize distribution at Sri Vijaya Rahula Pirivena, Hikkaduwa, where a Rev. D. T. T. Wijesinghe is reported to have said that *although a Christian Minister, he was a lover of the Sinhalese Language and the Sinhalese people.*

Of course, the Rev. gentleman is a Sinhalese. What a beautiful admission, then, on the part of a Christian! A thousand pities that this remarkable utterance was not noticed earlier: for it would have furnished a timely answer to the much-debated question. *Does conversion to Christianity denaturalise a Sinhalese?* Rev. Mr. Wijesinghe is one of those few Christians who speak out their mind. How we wish that there were many more of this type! *Although a Christian Minister, he was a lover of the Sinhalese Language and people!* To become a Christian, then, is to be estranged from one's own literature and people.?

Christianity and Nationalism for us are things as far apart as the poles, for out of the faith of our ancestors is constructed the very fabric of our national culture. Did not one of our poets once forecast the nation's future in these unmistakable words:—

ජා ති ජරාවය මරණය යන මෙය සියලු
සනට ලරාමෙකි නිති නේ
ජොති සතර බැවකල සාම ගතයෝ පෙර
කරාමය පෙන්නි නිති නේ
නි ති ය මේ කම බැව් අප මුනිසඳ දෙසුව
නිමල් දහමෙති පෙනු නේ
ජා ති මෙසිංහල බුදුසමයෝ පිට ගිහද,
වැනසෙසි බුපති නේ

BUDDHIST MISSIONARIES FROM CEYLON.

To the average Buddhist here, whose mind is perplexed with the problems already amongst us, it would appear little less than madness to dream of Buddhist Missionary work in foreign lands with everything at sixes and sevens here. But it is a different view-point with the Bauddha Dharmaduta Sabha. Leaving it to others to see to the rallying of the forces and the manœuvres here, the Sabha has adopted a more adventurous policy of campaigning on other fields. Our readers may have heard of the work done in Malabar by the delegates sent from Ceylon. From reports of their activities one infers that the choice has been a happy one—Rev. Ananda Maitreya, only too well known to Ceylon Buddhists; and Mr. M. E. Fernando, of the Tutorial Staff of Ananda College.

This idea of the Dharmaduta Sabha is a grand one. We cannot commend it too highly. Somehow we have

got into the habit of speaking much more than is to our purpose; and it is hoped that others will emulate this example of a Society which has certainly spoken very little, but yet whose schemes seem to be so successful.

LEFT THEIR FAITH BEHIND!

The following extract would be interesting reading for our educationalists here in Ceylon (from a 'Daily News' Correspondent, writing on "Buddhism in Britain" in March, 1924):—

What always surprises one is that so few of those who come from Buddhist Countries—Ceylon, Burma, Japan, etc.,—are seen at Buddhist meetings. Many of them give one the impression of having left their Own Faith behind them when they come over here for purposes of business, study, pleasure, etc. But I am afraid the same remark applies equally to Hindus, Mohammedans and Sikhs.

'IN ENGLAND—NOW!'

In England the Clergy are hard put to it to face the criticism levelled at them from press, platform, and pulpit, by people who ceaselessly complain of fast diminishing Congregations, of vacant pews, and of the absence of Religion in the life of the people. A writer in the Daily Express says: "Our next Religion will be the Religion of Jesus," and thus sums up the position of Christianity in the greatest Christian Country of the world. We hear of hundreds of Churches being closed; of parts of Churches being rented out for business purposes; of "more enjoyable Church parties!" and "Less dull Services!"; of radio casted sermons and non-cared-for Sabbaths." No less a person than the Dean of St. Paul's denounces the Ascension Myth and Genesis. The Virgin Birth Doctrine has had its day. Science disproves God and Creation and the fall of man. Someone suggested that the Bible be "Purged of all this dross"! What is the meaning of all this? Has Religion, as Shakespeare says—

As a Surfeit of the Sweetest things,

The deepest loathing to the stomach brings,

made all England "taste with a distempered appetite?" It is wonderful how England—the England that sent out the thousands of Pioneers, Missionaries who carried the "Glad Tidings" to the depths of the Congo and the Kalahari; distant Ceylon ("where only man is vile") and the remote lands of the Maoris and the Zulus—has become a hotbed for the Religion of the very God "who blew the winds that scattered the Armada!" If any land was ever in need of Salvation, it is England now! The noblest thing the English Missionaries in Ceylon can do at the present moment is to troop home like the loyal hearts they are and to help their brothers to prop up, or to rebuild if possible that mighty structure, more precious than St. Paul's, which they shudder to think would some day crumble down.

TOOTH RELIC.

I thank the editor sincerely for the kind advice he has given me; yet, I have a great liking to venture further in my attempt. As I stated in my last letter, I am showing to the kind readers here some important points I have come across during the course of my research of this subject.

'Fa Hien,' the great Chinese Traveller who visited India and Ceylon between 399-44, A.D. (C.E.) had seen at Toli in Rosith India a life size statue of Maitree Bodisatwa, that had been 80 cubits in height, (Translation of Fa Hein's Buddhist Kingdoms and Travels, by W. Charles de Silva, B.A., Page 17, Chapter 6).

The same Traveller had seen at Chuchan in north India the stone slab used by our Lord for spreading his robe to dry. This slab had been 14 cubits in breadth and more than 20 cubits in length. One side of it had been very soft. (Page 24, Chapter 8 of the same book).

The begging bowl of Lord Buddha, he had seen at Preousapura in Gandhara (present Peshawar in North India) (Page 28, Chapter 12 in the same book). This had been a large one. It had a capacity to hold more than 2 Pecks of matter. In Chinese language a peck had been a 'Te Uyi'.

At ragura, in north India, he had seen Lord Buddha's staff (Sarayatia). It had been about 16 or 17 cubits in length, and was made of Sandal wood, (Gosichandana) (Page 32, Chapter 13 of the same book).

In describing a certain temple which he had seen on a rock at Dakshinasats, he says that the people who lived in that part of the country, as they had been shorter and smaller in stature than the people who lived during the period of Lord Buddha, had constructed a flight of steps on the side of the rock to reach the summit; but the ancient people had reached the summit with one step. (Page 97, Chapter V. of the same book).

Huwansath, another Chinese traveller had seen a foot-print of Lord Buddha on a stone slab. This had been about 1 foot 8 inches by 6 inches. Fa Hien has mentioned this on page 75, Chapter 27 of the same book. Many a man had tried to erase it, but all attempt had been in vain.

Prince Siddharta's steed had been 18 cubits in length, from the head to the tip of the tail, and it had been proportionately high. (Pujawaliya Page 140).

The temple of Jethawanaramaya, in which Lord Buddha lived for about 25 years, had been a magnificent edifice. It was 1,000 cubits in circumference and occupied an area of a Kiriya (Kiriya = 4 Amunas) (Kalara Karamaya; page II). There was a wall measuring 18 cubits in height, surrounding this Temple. Usually a wall constructed round a town or a house is not as tall as the building. Sometimes it stands on a level with the eaves of the roof. Moreover in olden days the people had the habit of fixing the door-post to the cross-beam at the eaves Konyataleeya). The exhibition hall at Kandy, has door-posts somewhat similar to this. So we can conclude that the door of the Jethawanaviharaya had been about 13 or 14 cubits in height. Unfortunately when Fa Hien visited India, he could see only a ruined wall of this building. This building had been burnt accidentally during the absence of Lord Buddha, (when he had gone to Thawthisa Deblova for 90 days). The King Presenajith, as he was desirous of seeing Buddha daily, constructed of Sandal Wood, (Gosisaadun) a life-size model of the Lord and placed it within the temple. Lord Buddha, on his return, having seen the statue, had suggested to the people that that image should be copied in constructing images in temples after his Parinirvana. This was preserved in this Jethawanavihara for some time after the Lord's departure from the place. (Page 51, Chapter 20).

From the facts we gather from books there is no source to prove that the people who lived during the time of Lord Buddha, had been struck by the idea of raising monuments with inscriptions over the memorable places. After our Lord's Parinirwana the Arahats who lived then gave the idea to the people. The idea came into existence and was firmly established after the 'Great Parinirwana,' especially during the reign of Dharmasoka. Through various instances we find that the buildings during the time of Lord Buddha had been made mostly of wood. Many of the ruins that we find in India to-day, are the remains of buildings constructed by the rulers of India, who lived after the Great Parinirwana. Many of the stone pillars with inscriptions, that we find in India to-day had been erected by King Dharmasoka, who was instructed by urahats in locating the various sacred places connected with the religion.

I am not going to compare the body of our Lord with that of any ordinary human being. He had 32 excellent features (Mahapurusa-Laksona) which an ordinary man is lacking and I am not going to describe them here.

As for the size of the animals in prehistoric days, I need not attempt to write much. We have often heard of the giant skeletons of animals discovered by explorers in various parts of the world. In his book on the Gallic War Julius Cæsar tells us of a race of huge animals which at that time were found in the German Forests. 'In size they are little less than elephants; in appearance, colour and form they are like bulls; of great force and swiftness, they spare neither men nor beast when seen; The skeleton of the 'Emu' an extinct bird is a striking sight. The reconstructed skeleton of Diplodocus measuring 84 feet 9 inches in length and 11 feet 5 inches in height, at London is a fine example. Scientists often speak of giant extinct animals.

The biggest land animal to-day is the elephant. After some hundreds of years even the elephant will be extinct. The two elephant-tusks that we see at the Kandy Dalada Maligawa are extremely big. I am sure that it is quite impossible to find out an elephant with similar tusks to-day. Tusks of 'Kandula' King Dutugamunu's elephant, are supposed to have been removed to London in the early conquest of Ceylon by the English. I presume that these tusks ought to be striking examples. Here what I want to point out is that there is degeneracy and constant change in the world. Let us turn our eyes over the poem written by Tennyson, though it has no bearing on the animal kingdom.

There rolls the deep where grew the tree.

Oh, Earth, what changes hast thou seen!

There, where the long street roars, hath been

The stillness of the central sea.

The hills are shadows, and they flow

From Form to Form, and nothing stands,

They melt like mist, the solid lands,

Like clouds, they shape themselves and go.

In the face of all these facts nobody can say that there is constancy in the world. Hence it is clear that a difference hath in stature and mind exists between the ancient people and the present day ones.

Here I am sending together with this a translated extract from a true old record about the 'Tooth Relic' at Kandy.

In the year (Sakawarusa, 1686), 1765 C.E. (Kumbakavi Pasbaga) on Monday, as the Kandyal Provinces were invaded by the enemy, the Tooth Relic was removed from Kandy to Dumbara Nuwara Sethapenage, and on the following Tuesday after offering meals to the Tooth Relic at noon, in a great procession it was taken to Gaman Maligawa (at Teldeniya). There it was till the following Thursday. From there it was sent under

the special protection of Amarasingha Rajapaksadasa-nayaka Wasala Mudaliyar, and his Son-in-law, Kotalbadde Vidane, to Meda-Mahanuwara where it had been once before. It was there till Tuesday of the following week. All the offerings and ceremonies to the Relic were performed. There they got the intelligence that the enemy, the Dutch, had entered Kandy. No sooner had they heard this then they removed the Tooth Relic from that place on the order of King Kirthis Sri Rajasingha, who had then fled to Hanguranketa through fear of the enemies, to Kiwulgama a village about 12 miles from Teldeniya. The procession started at the 7th hour of the day-break and the Tooth Relic was attended by Nawinni-Dharmadassi Thero. The then High Priest of Asgiriya. There the Tooth-Relic was placed within a cave temple, where every form of religious ceremony was duly observed in honour of the same for five days. But then the enemies marched into Meda Maha-Nuwara too. (Situated about 6 miles to the East of Teldeniya).

So in the dead of night the Tooth Relic was removed to a thicket in a neighbouring part known as Udkumbura Kirikandura. In this thicket there was a cave in which the Tooth Relic was hidden by the trustees. From there Ganegalagedera Jayathurala was sent to Hanguranketa, as a messenger to inform the King of the various steps taken for the safety of the relic.

Even this place was not safe enough. So in the Night of the 8th Tuesday the Relic was removed to a secluded place known as Nawaganala close to Medapathana in the neighbourhood. There it was placed in a small temple situated on a rock. Devahandiegedara Dingirala was sent to the King, this time to inform him how the Relic had been protected. All the religious rites were observed duly and continually in honour of the relic for 3 days. Then on the 4th Saturday, Nawinne Dharmadassi Thero the then high priest of Asgiriya, Pathuhera Ratanapala Thero, Rambukwella Thero, Kanumale Thero, Wadawala Thero and the two Wattoru Ralas of Yatawatta Aladeniya, removed the Relic to a safer and more secluded place situated by the side of a stream on the plateau, surrounded by Nawinagalakanda, Memure, Udasiyapattuwa, Gampaha. Here it was placed within a two storied building constructed of wood.

From the month of Nawamaha to the month of wesak, that is from February to May for three months, the Relic was there. The Custodians were exposed to every inconvenience. They were very much hindered by mosquitoes. But they bare every inconvenience cheerfully and did not fail to perform the necessary ceremonies in honour of the Relic. They were helped by Polgaha Kumbure Mohattala and Palapitiye Rajapaksa Mudaliya. Every thing was told to the King duly through Potuhera-Ratanapala Thero, Kanumale Thero and Aladeniya Wattaru Rala.

The King was staying at Alutnuwara in Walapane, then. He was highly pleased with the attitude of the people and rewarded them richly. Both of these priests were appointed Trustees of the Relic thereafter. For three years it was at this place, and every necessary thing was given from the royal stores for offering to the Relic. After some time the enemy was driven away from the Kandyan Provinces and in 1688, (Saka Warusa) the sacred Relic was taken back to Kandy with great pomp. On Tuesday (Mesaravi-Wisibaga, Mulenekata) it was handed over to the King by Dhammadassi Maha Thero. On the way back, the Relic was taken back successively to each of the above mentioned places where it was once placed, when it was being removed to seclusion. On its return journey it was placed at the Meda Mahanuwara Temple for four days, and there it was attended to, by Potuhera Ratanapala Thero. The road from Medamahanuwara to Kandy was elaborately decorated. On either side of the road there were long rows of plantain trees planted, and the road itself was strewn with white sand. Flags were hoisted all along the course. The Relic was accompanied by music. Throngs of people lined the road. At the Temple of Kundasala, the Relic was placed for two days. From there it was removed to Kandy where it was placed in a golden Casket at the Dalada Maligawa, in the presence of the High Priest.

The above said two Priests, Aladeniye Wattarurala, Teldeniye Amarasingha Rajapaksa Dasanayaks and Polgahakumbure Palapitiye, were rewarded (given gamwara) and arrangements were made to have diligent attendance over the Sacred Relic.

THE NUMERICAL SAYINGS.

SECTION OF PENTADS.

CHAPTER V. ON KING MUNDA.

(1) *Uses of Wealth.*

On one occasion the Exalted One abode in the Pleasure-park of Anathapindika at the Jeta-wood near Savatthi. Then the House-father Anathapindika came into the presence of the Exalted One. Having drawn near, he made obeisance to the Exalted One and took a seat at one side. The Exalted One addressed the house-father Anathapindika so seated at one side as follows:—

There are, house-father, these five uses of wealth. What five?

House-father, here (in the world) by means of wealth legitimately and justly acquired, earned by great industry, amassed by strength of the arm and gained by sweat (of the brow), the Ariyan disciple makes himself happy and cheerful and preserves himself full of happiness; also he makes his parents, wife and children, servants and labourers, happy and cheerful and preserves them full of happiness. This is the first use of wealth.

Then again..... he makes his friends and companions happy and cheerful..... This is the second use of wealth.

Then again, house-father.....if any misfortune happen, owing either to fire, water, rajah, thief, enemy or (expectant) heirs, the Ariyan disciple (saying). 'It is my duty to defend my property against such misfortunes,' saves himself from such danger. This is the third use of wealth.

Then again, house-father.....the Ariyan disciple makes the five oblations namely: gifts to relatives, presents to guests, offerings to departed spirits, taxes to rajahs and oblations to devas. This is the fourth use of wealth.

Yet again, house-father, if there are secluses and Brahmins who are free from intoxication and negligence, have attained to gentleness and forbearance and have tamed, calmed and purified themselves, to such secluses

and Brahmins the Ariyan disciple makes the beneficial gifts by means of wealth.....This is the fifth use of wealth.

Verily, house-father, there are these five uses of wealth.

House-father, the wealth of that Ariyan disciple diminishes who makes these five uses of wealth. To him this train of thought then occurs: 'In sooth, whatever uses there are of wealth, I am availing myself of them, and my wealth thus diminishes, and he does not thereby become remorseful. The wealth, house-father, of that Ariyan disciple increases who makes these five uses of wealth. To him this train of thought then occurs: 'In sooth, whatsoever uses there are of this wealth I am availing myself of them, and my wealth thus increases, and he does not thereby becomes remorseful on either ground.

(2) *Righteous Man.*

A righteous man, brethren, is born into a family for the good, well-being and happiness of many people, including parents, wife and children, servants and labourers, friends and associates, secluses and brahmins.

Just as, brethren, copious rain which makes all crops to thrive is for the good, well-being and happiness of many people, in the self-same way, brethren, a righteous man is born into a family for the good, well-being and happiness of many people including.....

(3) *Desirable Things.*

Once Anathapindika the house-father came.....The Exalted One addressed Anathapindika as follows:

There are these five things, house-father, which are welcome, pleasing, agreeable and rare in the world. What five?

Long life, house-father, is welcome, pleasing, agreeable and is rare in the world. Likewise indeed are personal beauty, happiness, fame and heavenly bliss.

Verily, house-father, I do not declare the acquisition of these five things, which are welcome, pleasing, agreeable and rare in the world, by means of prayer or by merely desiring them.

If however, house-father, there is the acquisition of these five things, which are welcome and so forth, by means of prayer or by merely desiring them, who will then lack anything? Verily, house-father, the Ariyan disciple who desires length of life is unworthy to pray for, delight in or long for, long life. The Ariyan, disciple, house-father, who desires length of life should fulfil the practices conducive to long life. When indeed such practices are fulfilled they lead to acquisition of length of life. He thus becomes a partaker of long life, both human and divine.

Like-wise, indeed, house-father, the Ariyan disciple who desires personal beauty, happiness, fame and heavenly bliss, is not worth to pray for, delight in or long for, these things.

Verily, house-father, the Ariyan disciple who desires these things, should fulfil the practices conducive to their acquisition. When, indeed, such practices are fulfilled, they do lead to the acquisition of personal beauty, happiness, fame and heavenly bliss. He then becomes a partaker of heavenly beauty, happiness and fame, both divine and human, and also of heavenly bliss.

(4) *Delicacies.*

On one occasion the Exalted One abode at the Gable-roofed Hall in the Great Wood near Vesali. And then at early dawn the Exalted One dressed Himself and with bowl and robe proceeded to the house of Ugga, the Vesaliyan house-father, and accepted the seat made ready for Him. Then Ugga, the Vesaliyan house-father, came into the presence of the Exalted One, bowed and took a seat at one side. So seated he addressed the Exalted One thus:—

This have I heard, Lord, in the presence of the Exalted One and admitted in His presence (to wit)—he who gives what is pleasant gains what is pleasant. Lord, I am fond of pork with jujube fruit, may the Exalted One accept it of me out of compassion! The Exalted One also accepted out of compassion.

Lord, I am fond of naliya-leaves turned over in oil, of clean rice from hill-paddy with many kinds of sauce and curry, and also of Benares muslin. May the Exalted One accept them of me out of compassion! The Exalted One also accepted out of compassion.

Lord, I am fond of a divan spread over with woollen rugs; I am fond of a blanket, a coverlet (embroidered with flowers) and of an antelope hide, also of a carpet, with awnings and a red pillow at each end. However, Lord, we are ourselves aware that such is improper for the Exalted One. But this slab of sandal-wood of mine, Lord, is worth over a hundred thousand. Out of compassion for me may the Exalted One accept it of me! The Exalted One accepted out of compassion.

Then the Exalted One expressed His benediction to Ugga, the Vesaliyan house-father. Having thus given His benediction the Exalted One rose from His seat and went His way.

Sometime thereafter Ugga departed from this life and was reborn in the Pure abodes.

Then, indeed, at that time the Exalted One abode in the Anathapindika's Pleasure-Park at the Jeta-Wood near Savatthi. And Ugga, the Son of a deva, at the warning of the night, illumining the whole of the Jeta-Wood and surpassing in splendour, came into the presence of the Exalted One. Having come he bowed and stood at one side. The Exalted One then addressed Ugga, the son of a deva:—

(5) *Yields in Merit.*

There are, brethren, these five yields in merit and virtue, which bring about happiness, heavenly bliss, good results and lead to heavenly life, conducing to good, well-being, benefit, delight and blessing. What five?

Brethren, a brother whilst wearing a robe, partaking of arms-food, using a dwelling, a couch or a chair, the requisites for medicine and support for the sick offered by anyone, dwells in the attainment of boundless concentration of the mind. To him accrues a yield in merit and virtue which brings about happiness, heavenly bliss, good results and leads to heavenly life, conducing to good, well-being, benefit, delight and blessing.

Indeed, brethren, the merit of the Ariyan disciple, who is endowed with these five yields in merit and virtue, is not easy to measure. Such a yield in merit and virtue brings about happiness and so forth as above. Indeed, such is reckoned a great factor of immeasurable and boundless merit.

Just as, brethren, it is not easy to measure the water of the great ocean (saying): 'There are so many measures of water, so many hundreds of measures of water, so many thousands of measures of water, so many hundreds of thousands of measures of water—for it is reckoned as a huge, immeasurable and boundless quantity of water; likewise, brethren, the merit of the Ariyan disciple, who is endowed with these five yields in merit and virtue, is not easy to calculate. Such a yield in merit and virtue, brings about happiness and so forth as above

(6) *Treasures.*

There are, brethren, these five treasures. What five? The treasure of faith, the treasure of virtue, the treasure of right knowledge, the treasure of liberality and the treasure of wisdom. What then, brethren, is the treasure of faith?

Herein, brethren, the Ariyan disciple is endowed with perfect faith and believes in the Supreme Enlightenment of the Accomplished One thus:—He the Exalted One is an Arahant and so forth. This, brethren, is said to be the treasure of faith. What then brethren, is the treasure of virtue?

Herein, brethren, the Ariyan disciple abstains from taking life and so forth. This, brethren, is said to be the treasure of virtue. What then, brethren, is the treasure of right knowledge?

Herein, brethren, the Ariyan disciple is very learned Brethren, this is said to be the treasure of knowledge. Brethren, what is the treasure of liberality?

Herein, brethren, the Ariyan disciple lives the household life with mind freed from the taint of avarice, generous, open-handed, delighting in gifts, a good one to be asked and devoted to the distribution of gifts. Brethren, this is said to be the, treasure of liberality. Brethren, what is the treasure of wisdom?

Herein, brethren, the Ariyan disciple is perfect in wisdom and is endowed with the Ariyan wisdom, concerning the rise and fall, penetrating and leading to the utter destruction of suffering. Brethren, this is said to be the treasure of wisdom.

Verily, brethren, there are these five treasures.

(7) *Impossibilities.*

There are, Brethren, these five things that cannot be gained by either a recluse, a brahmin, a deva, Mara, Brahma or any one in the world. What five?

To prevent the ageing of what must age, to prevent the falling sick of what is sickly by nature, to prevent the fading out of what must die, to prevent the wasting away of what must decay and to prevent the destruction of what must disappear. These are things that cannot be gained by either a recluse, a brahmin, a deva, Mara, Brahma or any one in the world.

The untaught world-ling grows old and being overcome by the law of ageing he reflects not thus:—Verily, I am not the only one subject to this law of ageing; so long indeed as there is the appearance, birth, decease and rebirth of living beings, all such beings are subject to the law of ageing, being overcome by old age. If I myself were to mourn, be troubled, wail, weep beating my breast, get bewildered and cease to relish food, the colour of the body turns ugly. I do not proceed on with my business, then the enemies are pleased and the friends get displeased. So overcome by old age he mourns, is troubled, wails, weeps beating his breast and gets bewildered. This, brethren, is said to be the untaught world-ling. Pierced by the poisoned arrow of grief he laments.

Then again, brethren, the untaught world-ling falls sick, decays, dies and disappears; and being overcome by the laws of failing, dying, decaying and disappearing he reflects not thus: [*Repeat the same as above*].

But indeed, brethren, when the well-taught Ariyan disciple grows old, falls sick, decays, dies and disappears, he reflects thus: [*Re-repeat the same as above*].

This, brethren, is said to be the well-taught Ariyan disciple. Pulled out is the poisoned arrow of his grief, pierced where-with the common untaught world-ling himself laments. Freed from grief, with the arrow pulled out, the Ariyan disciple is emancipated for ever. There are, brethren, these five things that cannot be acquired by either a recluse, a brahmin, a deva, Mara, Brahma or any one in the world.

(9) *King Pasenadi of Kosala.*

On one occasion the Exalted One abode in Anathapindika's Pleasure-Park at the Jeta-Wood, near Savatthi. Then King Pasenadi of Kosala came into the presence of the Exalted One, bowed and seated himself at one side. At that time queen Mallika died. Then a certain person approached King Pasenadi of Kosala and whispered in his ear: 'Queen Mallika is dead, Your Majesty.' When this was said, King Pasenadi of Kosala remained sitting, but grieved, depressed, with shoulders drooping, and face downward, down-cast and bewildered. Seeing King Pasenadi of Kosala in this plight the Exalted One spake to him thus:

There are, O great King, these five things that cannot be gained by either a recluse, a brahmin, a deva, Mara, Brahma, or any one in the world. What five?

To prevent the ageing of what is subject to the law of ageing and so forth as above.

(10) *King Munda.*

On one occasion the Venerable Narada was sojourning in Kukkuta (Cock) park at Pataliputta (Patna). At that time Bhadda (Fortune) the dearly beloved queen of King Munda died. Being thus separated from his beloved consort Bhadda, he does not bathe or anoint himself, nor eats his food and engages his business and was distraught day and night owing to his craving for the queen's person. Then King Munda addressed Piyaka (Pleasant) treasurer thus: 'So then friend Piyaka, place the body of Queen Bhadda in an oil vat made of iron and cover it with another iron vessel, so that we may keep looking on the body of queen Bhadda for a long time.' 'Yes, your majesty,' replied Piyaka and did accordingly.

Then this train of thought occurred to Piyaka, the treasurer. 'This King Munda's dearly beloved queen Bhadda died. Being separated from his beloved consort Bhadda he does not bathe and so forth as above. Listening to the teaching of what recluse or Brahmin will King Munda pull out his dart of grief?'

Then this other train of thought also occurred to Piyaka, the treasurer: 'Here in Kukkuta-Park at Pataliputta lives the venerable Narada. Then this high reputation went forth touching this venerable Narada, viz: that he is wise, skillful, intelligent, very learned, a brilliant speaker, of prompt understanding and mature (knowledge) and a worthy one (Arahan). So now let King Munda visit Venerable Narada; good were it if king Munda, having heard the Norm from the Venerable Narada, would pull out the dart of his grief.'

Then Piyaka, the treasurer, came into the presence of king Munda and said thus: 'Your majesty, the Venerable Narada dwells at Kukkuta-park in Pataliputta, the high reputation has gone forth touching him.....Now, would His Majesty visit the Venerable Narada, and good were it if His Majesty were to pull out the dart of his grief, having heard the Norm from the Venerable Narada.' 'Then friend Piyaka, announce it to the Venerable Narada. Being previously unknown how should such as I think of visiting a recluse or a brahmin living in my kingdom?' 'Yes, Your Majesty' Piyaka the treasurer responded, and came into the presence of the Venerable Narada, bowed, took a seat at one side and said thus:—

Lord, this king Munda's dearly beloved queen Bhadda departed this life. Being thus separated from queen Bhadda, he neither bathes nor anoints himself, nor eats his food, nor engages in business and is distraught night and day owing to the craving for the queen's person. Good were it, Lord, if the Venerable Narada would declare the Norm unto king Munda, so that king Munda having heard the Norm from the Venerable Narada might pull out his dart of grief.' 'Piyaka, let king Munda now do what he thinks fit, it is now time.' (Said the Venerable Narada). Then, Piyaka, the treasurer, rose from his seat, bowed, went round him in adoration and came to the presence of King Munda. Having come he informed king Munda thus:—

'Your majesty, leave is given by the Venerable Narada, Let His Majesty now do what he thinks fit.'

Then king Munda mounted an excellent carriage and escorted by a brilliant retinue, in his royal splendour proceeded to Kukkuta-Park to visit the Venerable Narada. Having gone as far as possible in carriages, he dismounted and entered the park on foot. Eventually king Munda came into the presence of the Venerable Narada. Having come he bowed to the Venerable Narada and took a seat at one side.

To King Munda so seated the Venerable Narada spoke thus:—[Repeat the whole of discourse (8) above and continue thus.]

When this was uttered, king Munda asked the Venerable Narada: "Lord, what is this disquisition on the Norm called?" "This disquisition on the Norm, great king, is called: 'The removal of the dart of grief.' Truly, Lord, it is indeed the removal of grief. Having listened to this disquisition on the Norm my dart of grief was actually removed." Then King Munda addressed

Piyaka the treasurer: "Now friend Piyaka, cause to be cremated the body of queen Bhadda and erect a monument to her. From to-day henceforth we shall bathe and anoint our body, take food and engage in business.

A. D. J.

Chapter V. On King Munda ends.

INDIA NEEDS BUDDHISM.

India to-day needs above anything else real social reforms. As long as she is not freed from the clutches of the pernicious system of caste and other undesirable customs and traditions, she will be unable to attain the desires and aspirations she cherishes. Such being what we think of India to-day, we cannot but come to the conclusion that the one and only cure for her present suffering lies in her return to Buddhism, which she lost upwards of one thousand years ago. All over the world to-day civilization is threatened with ruin, because men are strangers to the spirit and teaching of Buddha. Nothing but acceptance of and acting on them will save it. In our opinion, this is especially true in the case of India. She is possessed of all the capacities and qualities of becoming a great nation except the basic spirit, which Buddhism alone can endow. Let India have it and she will speedily recover her latent strength and blossom forth as a new nation.

India is a country of raw materials. Not only is she a country in which concrete materials are richly produced, but is or rather was one which gave to the world spiritual materials in abundance. Japan was one of the countries indebted to her for her priceless gift of Buddhism. Thanks chiefly to it, the Japanese have formed their national spirit and moulded their characteristics, and though in recent years they have extensively adopted Western civilization, it is its material side only that they have taken. In spirit they are not as yet Westernised, but still retain thoughts and ideas taught by Buddhism.

this makes us feel that the duty and responsibility of returning Buddhism to India devolves on us Young Buddhists of Japan. Commercial Japan buys 70 to 80 per cent. of raw cotton. India exports abroad and sells to her cloth manufactured from it. Japan imported Buddhism from India more than one thousand years ago and has refined it into a world religion in the form of Mahayana. Buddhism as it lives in Japan is a great living force fit for the needs of the present day and having the prospect of bringing the world under its benign influence. We feel that before giving it to any other countries, we must take it back to the country which gave it to our ancestors.

It goes without saying that we have no idea whatever to ask for a price for what we desire to give back to India. We want to do so in the self-sacrificing spirit of ancient martyrs, who, through untold toil and hardship introduced Buddhism to our country. Our manufacturers and exporters of cotton cloth may perhaps rue the day when the Swadesi movement attains its object and Indians need no longer buy products from their factories. But nothing will give us greater pleasure if Swadesi-made Buddhism rises in India and gathers under its fold her sons and daughters. As we think of undertaking the return of Buddhism to India, we cannot help hoping that Indians themselves will first start a Swadesi movement along this line.





MAITRI.

Most happy is that man in whose mind has blossomed the sweetest flower of Maitri, whose perfume can be made to be felt in the darkest corner of hell, or the brightest spot of heaven, or in any nook of the ten thousand worlds. In him there is no jealousy, discontent, pride, selfishness, or hatred, and he can endure the severest troubles. Neither pleasure nor pain can shake the sweet calm of his mind, and if once shaken it will soon be smooth again. No sooner the flower of Maitri blossoms in man's mind than his true happiness begins and no sooner it fades away begin his troubles, which are the severest, and are of his own making, and truly there are no troubles but are of one's own making.

Maitri has been more or less defined as loving-kindness, but it has a wider and more significant meaning. It is a collective term for universal loving-kindness, universal pity, universal forgiveness, and universal sympathy

The best way to cultivate Maitri is to meditate on it under the directions laid out by our Lord the Buddha.

And Maitri is the virtue that can shed the brightest lustre on the character of the simplest child, or that of the greatest philosopher.

HENRIETTA B WICKRAMANAYAYE.



Buddhist Sonnets.

I.

The Reverence.

The Buddha left this message:—"You shall pay
No honor to my relics. Do not take,
Nor keep, nor cherish them. It will but make
It harder far to follow in the Way.
And hinder not yourselves in life's long fray
By honoring remains. Oh, do not slake
Your thirst at stagnant waters. For Truth's sake
Give my dead bones no reverence, I pray.
But rather grasp the Truth, and practise Thought,
And seize the Essence of all things at will,
With Contemplation too; and then you ought
To labor for the Good, to shun the Ill.
These are the things that are with gladness fraught,
Most pure, most calm, most radiant and still.

II.

The Mountain.

As is a great snow-mountain high in air,
Most gleaming, dazzling, glorious in the sun;
As is the deep sea to which rivers run—
So are the Buddha's words, without compare.
As jewels in the depths, of beauty rare;
As greenest grass when Spring rains have begun;
As flower-fragrance when the day is done;
As is a city, high and great and fair:—
So are the Buddha's teachings. Perfume sweet;
Utterly pure; snowy, and gleaming white;
And lovely, wise; glorious and complete;
And glowing as a jewel filled with light;
There in all tenderness,—as those who meet
After long parting;—most perfect and most right.

III.

Fragrance.

Against the wind no blossoms' scent can go;—
Not sandal-wood, nor musk, nor jasmine flower—
But with great fragrance, and with utmost power.
There the sweet perfume of all good can flow
Against the wind; and virtue even so
Pervades all life with sweetness. Hour by hour,
It makes the evil world a glorious bower,
Spreading its fragrance, e'en when no winds blow.
Lotus and jasmine; roses, sandalwood,
And honeysuckle over a sunny wall;—
Though sweet their scent as musk, as though they could
Mount high in air as do the palm-trees tall;—
Yet higher mounts the sweetness of the good;
This reaches up to Heaven, highest of all.

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



EDITORIAL

F. R. SENANAYAKE.

All Ceylon joins in mourning the loss by death of one of the foremost of her public-spirited men. Mr. Senanayake was the president of so many associations and on the Working Committee of so many others that we wonder how his loss can be made good by the country. He was the life-giving source of some of these Societies and it will not be easy to find men well enough equipped to continue the work which he was doing. Education, social work among the depressed and down-fallen, temperance and political work—to all these he gave his time, energy and wealth. The needs of the individual as well as of the public were his constant concern and there are thousands to testify to his generosity. Tolerance, broad-mindedness and a quick sympathy for those in need are not always to be found in one man.

We have not always agreed with Mr. Senanayake's views and with his interpretation of tolerance and *Maitriya*, but if he erred, he erred on the right side. The one thing lacking in a good many wealthy people in our land, in men who can be of great service to others, is a heart which can impel them to action when they realise the plight to which a community or an individual is reduced by force of circumstances, and we have always felt that Mr. Senanayake was one of the few who could be carried to great heights of generosity by sentiment and emotion. Feeling, without wealth is but little better than wealth without feeling, for the poor can at least work while the rich man often will not even do that. But we speak of a man possessed of both.

Mr. Senanayake will not have lived in vain if his example inspires our men and women to live lives like his for the good of the country. We need say nothing of all that he intended to do. During the last few months he was busy planning to do good works for his countrymen but he has not lived to carry them out. It is our earnest hope that those who know his schemes will if possible carry them out in his name.

The Buddhist community loses by his death one of its leading workers. The Buddhist Theosophical Society, the Y.M.B.A. and similar Buddhist institutions all received his active support. He was largely instrumental in making arrangements for the purchase of Mahanil for the Y.M.B.A. It was, if we mistake not, his enthusiasm and readiness to shoulder responsibility for the public good that made this step possible. Buddhist Ceylon needs more men like him though we are glad to say that we are not totally without them.

A life of public service and unbounded generosity has ended suddenly and prematurely. He achieved much and would have achieved more. We might well say of him as we knew him:—

“His life was gentle and the elements
So mixed in him that Nature might stand up
And say to all the world, ‘This was a man’ ”

THE EXPOSITION OF THE TOOTH RELIC.

The guardians of the Sacred Tooth Relic have once more shown to the devoted Buddhist public their precious charge. Tens of thousands, we understand, flocked to see the Relic, and we can only hope that a great religious awakening amongst the Buddhists in the island will be the result. May we not hope that the effect of so much increased *Sardha* will be that we shall see a greater enthusiasm on the part of the Buddhists in the performance of their public duties,—duties to the younger generation, duties to the old and infirm, the maimed and the afflicted?

May we not hope to see our Buddhists freeing themselves from *Tanha* by active and lavish support of our Schools and our Orphanages?

The arrangements made by the Temple authorities came in for severe criticism by Buddhists, who, we think should have known better than to be carried away by sentiment or envy. Everyone was offered a chance of worshipping without expense; to those who preferred to worship unhindered by the mob a way was opened. For this the character of *Diyawadane Nilame* was mercilessly attacked in a public meeting held at Ananda College. There were Buddhists who disregarded the precepts in order to uphold the dignity of a relic. In our opinion the *Diyawadane Nilame* was unjustly attacked; he meant well, and arrangements of any sort should have been welcomed. It is surely not necessary, to get crushed by the crowd, in order to attain Nibbana. It was openly stated by speakers at this meeting that the *Diyawadane Nilame* would have misappropriated the funds raised by his arrangements. Seeing that many private and consequently unchecked offerings are made to the Temple, is it not absurd to assume that he would misuse funds, which he would have publicly to acknowledge? Buddhists must learn to give even the devil his due, and if protest is called for, it is surely against the promiscuous offerings, which on these occasions are made to the Relic.

Moreover as the *Nilame* pointed out, the very people who object to special privileges, are the first to avail themselves of the back door when by so doing they can accommodate themselves and their families. They would even spend more than the sum proposed by the *Nilame* to obtain preference. Responsible Buddhist leaders should learn to avoid being led by those whom they should lead.

SACRED TOOTH RELIC.

Mr. Rambukwella sends another letter to us and is determined to convince us of the Buddha's abnormal height. We are not sure, from his argument whether all men in the days of the Buddha were of the same colossal size, but it would appear that such was his idea; if not, was it only the people of India? or only the Prince Siddhartha? Is it possible, in the span of a few hundred years, for man to degenerate from 20 cubits to 4? The answer of science is emphatically, no! We should want more substantial evidence than the word of Fa Hien, or even of a greater than he, to convince us of so improbable a supposition. Mr. Rambukwella will, I think soon realise that the study of this subject is not worth while. We may say that, being rather small ourselves, we prefer to think that a large stature is not a necessary criterion of a large mind! In point of fact it would be more encouraging to believe that the Buddha was a man of normal stature, and that what he achieved, we can emulate, by following the path which he taught.

TOOT-TO-ME.

Dr. Tandla is greatly annoyed over what Affele Ainmar wrote in our Poson Number, especially with the references to Toot-to-me.

The learned doctor seems to think the writer of the article is ridiculing, under this title, a great and good man the like of whom this world cannot produce to-day. We published the article in question because it showed in a humourous yet kindly manner the absurd lengths to which esoteric interpretations of simple truths can be taken. We are not aware that the author has disparaged

any great living person ; moreover we feel sure, knowing Affele Ainmar to be a great lover of peace, that he would not do so deliberately.

Will not Dr. Tandla tell us something of this Toot-to-me, as he is called. We know nothing of him and most of us in Ceylon, though ignorant of his very existence, would welcome an article from the doctor, which while throwing light on our darkness, would enable us to atone through the pages of the Buddhist Chronicle, for any wrong Affele Ainmar and ourselves have unwittingly committed.



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The following is what the Hon, Mr L. Macrae Director of Education and Chairman of the Ceylon Art Association and Mudaliyar A. C. G. S. Amarasekara the well-known Artist and Hony. Secretary of the Ceylon Art Association have to say about these pictures.

No. A B. 1568
EDUCATION OFFICE,
Colombo, 27/28 Nov., 1925.

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Director of Education.

P. de S. KULARATNE ESQ.

Colombo, 10th Dec., 1925

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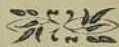
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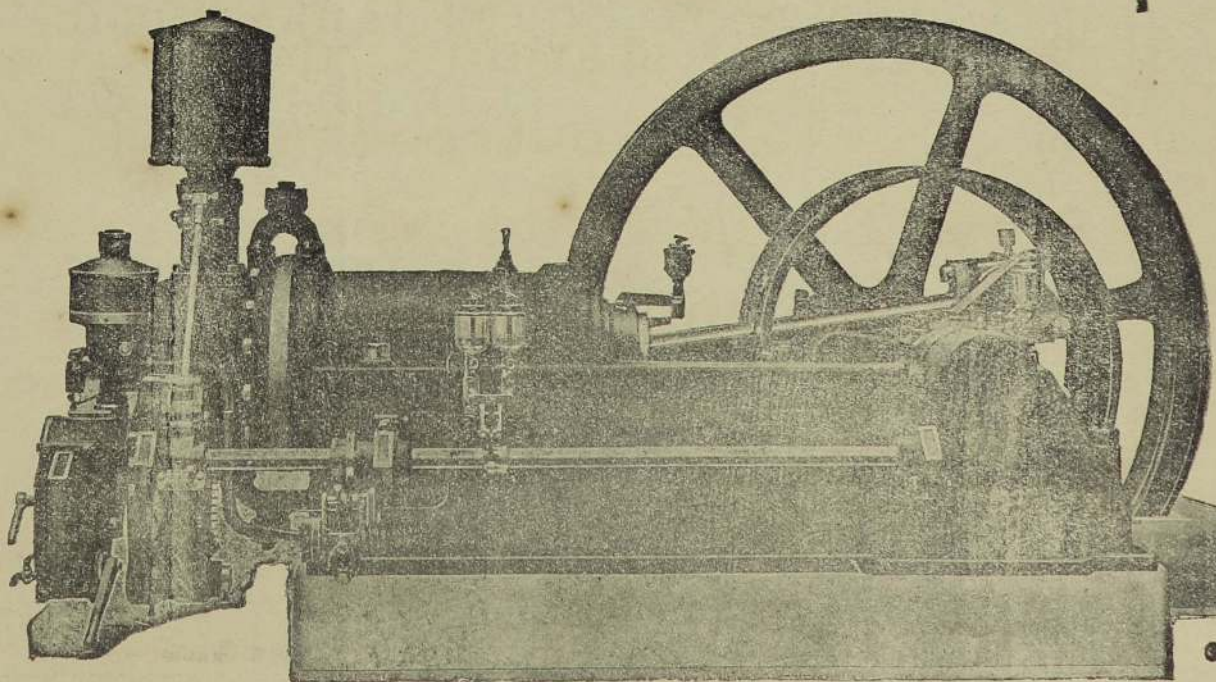
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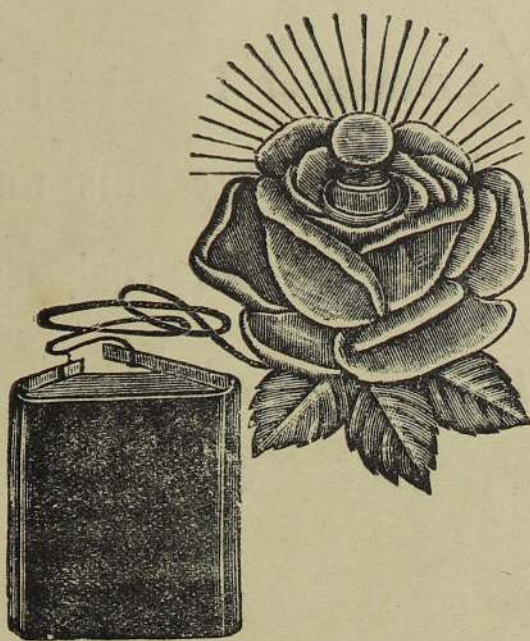
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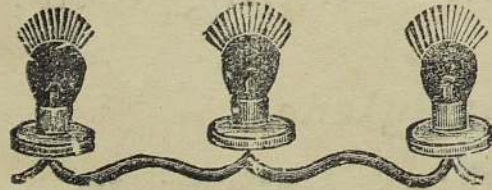
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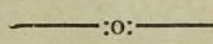
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