

MISCELLANEOUS.

WELIGAMA SRI SUMANGALA.—AN OBITUARY.

It is with profound regret that we learn of the decease on March 13, of the Right Rev. Weligama Sri Sumangala, a Buddhist High Priest of Ceylon, and a distinguished Oriental scholar whose place it will be hard to fill. He was in his eighty-second year and had led a life of remarkable usefulness. He came of one of the oldest and most respected families of the southern provinces. His father intended him to follow the medical profession but a serious illness compelled him to relinquish the plan, while the suffering he experienced at the time led him to renounce wealth and ease and give his life to the service of humanity. He entered the Buddhist priesthood when only twelve years of age, and received his education under the High Priest Bentota who was one of the most famous Sanskrit scholars of his day.

For almost sixty years he has been consulted as an authority in Sinhalese, Pali, and Sanskrit by scholars from the West as well as from the East. Some of his works are the *Mugdha Bodha*, which is an extensive commentary on Sanskrit grammar, and a Sanskrit edition of the Hitopadesa with a Sinhalese translation. He has also revised the text of the Three Pitakas. His influence will probably be most widely felt through the interest he took in educational matters, and his efforts to elevate the schools of Ceylon grew to be more and more appreciated by the government.

The Rev. Sumangala belonged to the Amarapura sect of Buddhist priests, and in 1894 his colleagues in Ceylon unanimously elected him as their Chief High Priest, at the same time bestowing upon him a distinguished title. He lived and dressed as did the Buddhist monks at the time of Buddha more than twenty centuries ago, and was a noble representative of the religion of "The Enlightened One" in its original and purest form. His whole life has been characterized by a single-minded devotion to the uplifting of mankind, and he was beloved and appreciated by high and low, Buddhist and Christian.

Reports of the impressive ceremonies at his cremation state variously the attendance to be from six to ten thousand persons, and Ceylon journals have devoted many pages to doing honor to the memory of this worthy Buddhist saint and sage. We are so fortunate as to have a copy of one of his latest and most characteristic portraits, which was published in *The Open Court* of February, 1904.

CHARACTER.

A growing tree is not thinking of the shadow it will cast. It is growing to bear its fruit or furnish the timber of its being. The shadow grows in con-

sequence. And it is so with an honest, good life. The inspiration of it is not the desire for others' applause or the growth of personal influence, but the wish to do the duty of the day because it is duty. It is not by mere brains that good, enduring influence is secured. Character, which inspires confidence, wins respect, and by the very laws of life tells on others—this is the force which a good man directs. But self-conceit, personal vanity and over-confidence in one's self are not consistent with this character. Let there be unaffected modesty behind obvious power and respect is won; and respect implies influences of the best kind.

M. F. HEALY.

BOOK REVIEWS.

TOLSTOY AS A SCHOOLMASTER. By *Ernest Howard Crosby*. Chicago: Hamersmark Publishing Co. Pp. 94. Price, 50 cents net.

It seems that Count Tolstoy is supposed to have in mind a book on education, his interest in which was aroused when he undertook the instruction of some forty children on his own estate in the early sixties. It was just after the serfs had been freed, and he wished the peasant children to be fitted for their newly acquired freedom. It was at this time that he first began to realize many of his later ideas on social and political questions. For the benefit of other landlords who might be interested in the same enterprise, Tolstoy soon set about editing an educational journal in which he gave the various results of his experience. This attracted much wider attention than was the editor's first purpose, and a number of French works on education published nearly thirty years afterwards are largely made up of articles taken from it. It is partly from such articles, apparently, that Mr. Ernest Crosby has collected the material for this little book, *Tolstoy as a Schoolmaster*, which gives us many of Tolstoy's ideas on the principles of education, punishment and crime, illustrated by graphic incidents taken from his own experience in the little school, together with Mr. Crosby's own observations, deductions, and applications of Tolstoy's ethical principles to the social and educational problems of to-day.

AN IMPARTIAL STUDY OF THE SHAKESPEARE TITLE. With Facsimiles. By *John H. Stotsenburg*. Louisville, Ky.: John P. Morton & Co. 1904. Pp. xii, 530. Price, \$2.00.

The author has carefully prepared this work from the study of Shakespeare and his contemporaries pursued in hours of leisure from daily business cares. He has made it an "impartial study" by stating facts and authorities on both sides of the question from which the reader may form an independent judgment. He does not force his own opinion arbitrarily upon others, but presents it clearly to be accepted for whatever intrinsic value it may possess. The style is informal throughout, almost confidential at times, but always popular and attractive.

Mr. Stotsenburg states the purpose of the book in the opening lines of his Preface as follows: "I have undertaken to present facts to show, first, that William Shaksper, of Stratford-on-Avon, did not write the plays and poems heretofore attributed to him; secondly, that the plays, or at least a