

and ignorance have lived for thousands of years in huts and hovels ankle deep in unnamable filth! Think of the millions who to-day live in the slums of the great cities!

Across the white page of Mr. Bartlett's "beneficence of nature" are these *black lines* of cruelty, ignorance, injustice, pollution and crime! And according to "monism" the absolute cannot be surprised, cannot be ignorant, cannot be mistaken. Then God is involved, implicated in his creation. According to "monism" the universe, or God, is one great conclusive entity outside of which is nothing. So evil must be an essential part of God. What then becomes of the divine goodness?

#### EDITORIAL COMMENT.

These comments on Mr. Bartlett's article have been received just as the Editor is leaving for Europe to attend the Universal Races Congress at London, July 25-29. Although we have not time to read them carefully we notice the last paragraph, and thinking that by the general term "monism" Dr. Townsend means to refer to our own views, we wish to urge that according to our conception of monism God is not an entity. We object to Dr. Townsend's identification of God and the universe. We repeat what we have said before, that God is that something, whatever it may be in the world, in the universe, in existence, which directs, helps, governs, rules it, and by the existence of which it becomes an orderly whole. God is that feature of existence which makes law possible, which produces reason, and through the prevalence of which rational beings develop; which makes man a human being, gives to him all his ideals, his rationality, his aspirations and the potentiality of rising higher and higher. This God-conception may frequently be called monotheism, and it is quite different from the old pantheism which identifies the universe with God. God is not the sum total of things; God is the law, the order, the governing principle which makes it possible that from physical forces the higher powers of rational and moral life can develop.

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#### THE RT. REV. HIKKADUVE SUMANGALA. OBITUARY.

The Anagarika Dharmapala informs us of the demise of the venerable Hikkaduve Sumangala, the Buddhist high priest of Ceylon, in these words:

"Universally respected by the millions of Buddhists in Asia for his immaculate character and almost superhuman learning, the great and illustrious Buddhist Chief Priest, His Holiness Hikkaduve Sumangala, leaving thousands of scholarly pupils and the whole Buddhist world to mourn him, departed this world in his eighty-sixth year, on the morning of April 30 at the Oriental University at Colombo, Ceylon.

"Till the day of his passing away the late high priest was in good health, and never for a moment lost the spirit of cheerfulness which was an innate characteristic in him. European and American Orientalists held him in the highest personal esteem. Throughout the world of Oriental scholars there was none to excel this great gifted, self-sacrificing scholar. For nearly sixty years he was engaged in disseminating knowledge throughout the Buddhist world. In 1873 the principal Buddhists of Colombo invited him to take the presidential chair of the Oriental College founded by them, and since then he has been its devoted head.

"The Vidyodaya College so named by him became through him the foremost seat of Oriental learning in the world. Students from all parts of the Buddhist world came there to learn Pali, Sanskrit, Elu, mathematics, Indian astronomy, etc., and the high priest was kind to all his students.

"The late illustrious high priest was also the President of the Maha Bodhi Society.

"Buddhist kings sent valuable gifts to the high priest, and when the late king of Siam visited Ceylon his majesty paid reverential homage to the illustrious scholar. The yellow robe has been the sign of spiritual supremacy from the time of the Lord Buddha and crowned heads have bowed down to the symbol of wisdom and holiness since the days of ancient India. According to Buddhism the wearer of the yellow robe is above men and gods, and the Bhikkhu (monk) is a member of the Most Holy Church founded by the Lord Buddha 2500 years ago.

"In the late illustrious and saintly monk were found all the virtues required of a high character. He was born of a noble family in South Ceylon, became a novice when he was seven years old under the late illustrious monk Walane, and from his boyhood showed signs of phenomenal learning. He inherited the virtues of the succession of great monks of the Buddhist church founded in Ceylon by the son of the Emperor Asoka, 2200 years ago. If ever a person lived a virtuous, holy, self-sacrificing life it was this most noble personage, and his loss to the world is irreparable. He was the embodiment of phenomenal activity from the time of his ordination when he was 21 years old. His daily ecclesiastical duties began at 4 A. M., and he was active till midnight. He mastered the whole Buddhist law and scriptures, the Dhamma and the Vinaya, and the title conferred on him by the Buddhist Church was that of "Supreme Master of the Holy Three Pitakas." He was an honorary member of the Royal Asiatic Society of London, and of several Continental learned societies. He was the recipient of gifts from the late King Edward VII, when the latter visited Ceylon in 1875 as Prince of Wales. He was the Lord Abbot of the sacred temple of Adam's peak. Ever affable, full of solicitude, willing to help every one that came to him, by spiritual advice or instruction, he was loved by all, revered by king and peasant, admired for his marvelous learning, and we feel that with him the sun of Ceylon has set. Death is no respecter of persons, king or peasant, high or low, rich or poor, the wise or the foolish, but the good that we do remains and we find the good only in an individualized personality.

"The memory of the late high priest shall never die for he was the embodiment of all the high virtues found in human ideals."

An account of some of the academic honors conferred upon this Oriental scholar and of the rigors of the monastic life he led was given in our issue of May, 1910.

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#### THE BUDDHA ANNIVERSARY.

The 2500th anniversary of the Buddha's attainment of enlightenment becomes the natural occasion for a revival of interest in the life and teachings of that great teacher. Vaman Baji Kulkarni, secretary of the Buddhyanugami Society, is making every possible effort to arouse the Buddhists around Bombay to an appreciation of their opportunities. He is not trying to inaugurate any independent movement but is in full sympathy with the corresponding