

lution. The earlier evolutionists insisted too much on the survival of the fittest *individual* and too little on the survival of communities of individuals. Man is gregarious by nature. "Many of the characters which give man his foremost place in the animal kingdom were evoked in the struggle of tribe against tribe, of race against race, and even of man as a whole against other forms of life and against his physical environment." It is not the individual instincts but the social instincts of preservation that must dominate in a clan, a tribe, or a nation; it is only by sticking together that we can win. "The race that allows the physically or mentally stronger Tom to make the existence of the somewhat inferior Jack impossible, will never succeed when it comes into contest with a second race. Jack has no interests in common with Tom; the oppressed will hardly get worse terms from a new master. That is why no strong and permanent civilisation can be built upon slave labor, why an inferior race doing menial labor for a superior race can give no stable community." The social instinct was evolved from the struggle of tribe against tribe. The tribe with the greater social feeling survived. Here morality so called took its origin from sheer necessity, and love and sympathy and consideration for others in every form took their rise. "Morality is only the developed form of the tribal habit, the custom of acting in a certain way towards our fellows, upon which the very safety of the tribe originally depended."

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#### AN OCTOGENARIAN BUDDHIST HIGH PRIEST.

The Right Rev. Weligama Sri Sumangala, a Buddhist High Priest of Ceylon, has attained his eightieth year and we take pleasure in publishing one of his latest pictures. He exercises a great influence at home and abroad, being respected as a venerable old man and a religious leader, not only by the members of his own church, but also by other Buddhist sects in Japan, Burma, and Siam.

Sri Sumangala is not only a priest, but also a scholar of no mean repute. His name is familiar to Sanscritists and Páli students. One of his best known works is his Sanscrit edition of the *Hítópadesa*, accompanied with a Singhalese translation which appeared in 1878. The book became so popular in Ceylon that Mr. Bruce, the director of public instruction, requested the translator to edit another Singhalese translation for the use of the government schools of Ceylon, which was done and printed at the expense of the Ceylon government in 1884. Another work in the interest of science is the Singhalese translation of *Mugdhabodha*, the Sanscrit grammar of Vopadeva, which was also printed and published by the Ceylon government. Many honors have been conferred upon Sri Sumangala by learned bodies and Orientalist societies outside of his country, but we believe that his main pride will remain forever his merits for the elevation of the Singhalese schools and his work of reform in matters of religion and education; and we are glad to notice that his endeavors found more and more the support of the government.

When in 1893 the Legislative Council called for a revision of the Singhalese books prepared for the schools of Ceylon, the Right Rev. Sumangala, together with two other erudite priests and some high official Englishman, were appointed as a committee of investigation, and their judgment was accepted by the government as final. Another evidence of the confidence which the British government placed in Rev. Sumangala is his appointment as examiner in Sanscrit and Páli of the Vidyodaya College of Colombo, a well-known institution and the foremost school of Oriental languages on the island.



THE RIGHT REV. WELIGAMA SRI SUMANGALA.

It will be interesting to historians and archæologists to know that in distant Ceylon where centuries have passed by without perceptible changes in the social and religious conditions of the country, there are still living worthy successors of the ancient Buddhist Sangha. The venerable High-Priest Sumangala still lives and dresses as did Buddhist monks in the time of Buddha in the fifth century B. C., more than two millenniums ago. He leads the life of a Bikkhu and is in every respect a noble representative of the religion of the Enlightened One, the Buddha, in its most pristine and original form.

We hope that the Rev. Sumangala's strength and health will be preserved beyond the common measure of human life, so as to enable him to continue the good work in the interest of the study of Sanscrit and Pāli, and the general elevation of his countrymen.

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### MY HOUSE.

This moving house that you call me,  
 Is growing old and I can see  
 That it is weak, and here and there  
 I find some things beyond repair.  
 You err in thinking it is me  
 For I am what you cannot see.  
 Within, I tread the well-worn floor  
 Or stand beside my prison door  
 That outward swung in days of yore.  
 'Tis useless now, it swings no more.  
 Without my house, I see nor hear  
 Some things that once to me were dear,  
 And o'er my roof the chilly flow  
 Of Winter piles its drifts of snow.  
 Yet all within is still aglow  
 With earnest life, and every thing  
 Wears on its face the joys of Spring.

E. A. BRACKETT.<sup>1</sup>

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### BOOK REVIEWS AND NOTES.

THE GREEK IN ENGLISH. First Lessons in Greek. By *Thomas Dwight Goodell*,  
 Assistant Professor in Yale College. New York: Henry Holt & Co., 1889.  
 Pages, vii, 138.

This useful little book will be welcome not only to educators but also to the public at large. It undertakes to teach just enough Greek to afford the reader a pretty thorough comprehension of the Greek ingredients of his mother tongue, and

<sup>1</sup> Mr. E. A. Brackett, Chief of the State Fish Commission of Massachusetts wrote a book, *The World We Live In*, which will be interesting to all who love to dwell on the mysteries of the soul. It contains stories which are presumably imagination and not direct experiences of the author, but back of them is the investigating spirit of the Society for Psychical Research. When Alfred Russell Wallace visited this country in 1886-1887 he sent his picture to Mr. Brackett, requesting an interview, and when they met both found themselves to be in pretty close agreement. Mr. Brackett is approaching his eighty-sixth year and is still hale and strong. We take pleasure in publishing, with his permission, the lines which he sent us in a recent letter.