

extent Mr. Hallock's agnostic friend has undertaken. A thorough discussion of the difficulties to explain the body of resurrection as consisting either of light or of electricity would lead us too far, but even if the idea were tenable, we would have to insist on it that, in that case also, our body consisted of matter, however, attenuated it might be, and would be subject to decay, no less than the grosser flesh and blood.

The difficulties of a body of resurrection are certainly not removed by Mr. Hallock's theory, and we publish his article merely as an interesting suggestion.

THE GERMANIC MUSEUM AT CAMBRIDGE.

The Germanic Museum of Cambridge, Mass., affiliated to Harvard University is to be opened on Tuesday afternoon, November 10th, at 3 o'clock, by solemn exercises in which it is expected a number of representative men of both Germany and the United States will take part. The founding of this museum is not without great significance, for it has been called into existence not only through the interest of the American supporters of the idea, but also through the encouragement and material assistance of the German Emperor, whose aid was secured through the intercession of Prince Henry.

The Germanic Museum is a monument of the good relations between Germany and the United States, and may be considered as a pledge of peace and friendliness which should not be doubted in spite of what is frequently said to the contrary in newspaper columns and sometimes even by more considerate observers of the political situation.

It is well known that Prof. Albion Small on his return from Germany expressed himself very plainly in university circles of Chicago on the relation between both countries as being so strained that there was a growing danger of war. It is quite true that on both sides of the Atlantic there are hotspots, commonly called "Jingos," but they have no influence nor any chance of ever gaining an influence upon the destiny of either nation. The government of Germany sees too plainly the advantages of keeping on good terms with the United States, and the United States has too much respect for German ability, German science, and German energy, not to reciprocate the friendly feelings which the Emperor himself has repeatedly taken occasion to show. And even if the two governments were not on the best terms, what use could there be of a war between these two great nations, whose spheres of interest are so radically different! A war with the United States would ruin the most prosperous portion of the German trade, and nothing is gained by a defeat of the United States. The same is true *vice versa*: the United States cannot acquire German territory beyond the seas, and would in case of victory have a poor satisfaction from the destruction of the German navy. War from either standpoint would be so stupid as to be out of question.

The only cause of irritation is the Monroe Doctrine which is an eye-sore to the Germans, because they have always been on the lookout for colonies in South America, but even this question could easily be settled to mutual satisfaction if the German Government would only understand that the Monroe Doctrine does not exclude the Germans from colonising South America, but only prohibits there the establishment of the imperial government. The Germans can either settle in the states which already exist, or wherever they are so completely in the majority as to be able to introduce German as the official language of the country they may found German states. If these states would adopt a republican form of govern-

ment and not be incorporated in the German Empire, the United States would have no objection to the foundation of German settlements in South America. The bonds between a German republic in South America and the Fatherland could be as intimate as the colonists might desire; it should only not be an officially recognised subjection under the sceptre of the monarchical government at home. This solution of the difficulty cannot be objectionable either to the German colonists or to the German government, and assuming that the Germans have truly the desire to colonise South America, the scheme could very well be actualised without provoking any ill feeling on account of the Monroe Doctrine.

CHARLES CARROLL BONNEY.

IN MEMORIAM.

BY CALLIE BONNEY MARBLE.

Not the Destroyer, but the Restorer, Death,
 Who takes the soul, grown weary with earth's strife,
 And, bearing 'way his sorrow, care, and pain,
 Throws wide the portal of immortal life.

And so He welcomed him, the one late gone,
 Who to religions all oped wide the door
 Of fellowship, that the varied sects might know
 All men as brethren here forevermore.

And still for concord, justice, love, and right,
 He lives in land eterne beyond the stars;
 And one—on earth the dearest and the best—
 With welcome meet the pearl-bound gate unbars.

[The news of Mr. C. C. Bonney's death reached one of his daughter's Mrs. Earl Marble, while dangerously ill. She was greatly affected and dictated to her husband the lines here printed. We regret to add that according to our latest information she is still in a critical condition, and her recovery is more than doubtful.]

THE UDÂNA.

Among the publications of our friend General D. M. Strong, his translation of *The Udâna*, or *Solemn Utterances*, is important because these ancient essays contain several passages which express some of the deepest thoughts of the philosophy of Buddhism. We published some time ago a review of this book, but it may be well to enter more deeply into the subject and bring out some of its most prominent features.

General Strong prefaces his translation with an introduction explaining the main features of Buddhism, which he sums up in three statements:

- "1. That all the constituents of being are transitory.
- "2. That all the constituents of being are misery.
- "3. That all the elements of being are lacking in an Ego."

"Constituents of being" is a Buddhist term which is also sometimes and perhaps more appropriately translated by "compounds." All material things are of a compound nature, and Buddha taught that what is compounded is subject to decay;