

sion policy of the United States; there could arise a cause for censure only if we can prove that our administration pursues a policy of injustice toward other nations; but it seems to me that the situation is at present not yet sufficiently clear to allow of the formation of a final judgment.

The affairs in Cuba have undoubtedly been handled with great discretion, and seem to have reached a consummation which is much better than could be hoped for.

The case seems different in Luzon. Aguinaldo's forces are resisting the authority of our government with armed hand, and the probability suggests itself that either our administration or its representatives have committed some mistakes. Taking all in all, we must confess, however, that it is very difficult to say how these mistakes, if they were committed, might have been avoided, for it is certain that the policy of those who censure the administration most vigorously on the ground that we should have left the Filipinos to themselves could not have led to the insurance of a condition of peace and liberty in those islands, but would have served simply to complicate the situation.

Our war with Aguinaldo is lamentable, but it was probably unavoidable; for granting even that the representatives of our government committed mistakes in not respecting the pretensions of the revolutionary government of the Filipinos, we cannot exonerate Aguinaldo either; for his claims were exaggerated, and it would have been a grievous mistake on the part of the United States to recognise in him the legitimate representative of the Filipinos. Aguinaldo is not a Gomez, and whatever his ability may be as a dictator and general, he has not proved himself to be an organiser of a republic such as would insure the liberties of the European residents of Manila, as well as of the native Filipinos. His methods of government, so far as we can judge by probabilities and precedents, do not recommend themselves.

The present situation is a new departure and presents many new problems involving our executive government in unforeseen difficulties. Under similar conditions other nations have made mistakes, and as it is but human to err, we may expect that we shall not be found entirely faultless. We must therefore not lose patience if we hear reports of occurrences which indicate that now and then some of our representatives or citizens did not act up to the standard of our ideals.

In the face of the fact that Aguinaldo, with all those who have taken up arms against the United States, draw their main strength from the moral backing which they receive from the anti-expansionists of the United States, we deem it a patriotic duty not to join in the hue and cry of those who unreasoningly condemn our administration. Our administration could neither tolerate the presence of armed hordes in the new provinces, nor recognise the legality of a dictatorship upheld by military force. We cherish the confidence that our administration means to do what is right; that it will ultimately endeavor to establish home rule in all those territories which have been ceded to our government; that it will allow them the utmost range of liberty which the people of these districts can stand; and that if mistakes have been committed the grievances caused thereby will in time be duly redressed.

P. C.

HENRY CLARKE WARREN.

Henry Clarke Warren, a Pâli scholar of highest standing, the author of *Buddhism in Translations*, and a man of a rarely noble character, passed away in the beginning of the present year, and we have delayed the announcement of his death

only because we waited for a well-authenticated statement of the main facts of his life, the data of which we now offer to our readers on the authority of his teacher, co laborer, and friend, Prof. C. R. Lanman of Harvard University.

“Henry Clarke Warren was born in Boston, November 18, 1854, son of the late Samuel Dennis and of Susan Clarke Warren. He was the second of four brothers, all graduates of Harvard. In his early childhood a fall from a gig produced an injury which resulted in spinal ailment and in lifelong physical disability and suffering. Thus shut out, before ever experiencing them, from many of the possibilities that make life so attractive to childhood, youth, and young manhood, he bravely set himself to make the utmost of what remained to him. His broadness of mind soon showed itself in a catholicity of interest very unusual for one of his years. The natural trend of his mind toward speculative questions appeared clearly in his scientific investigations of Buddhism. With all this went an eager curiosity about the visible world around him. We can easily believe that he would have attained to high distinction in natural science, so good was his native gift of observation and of well-balanced reflexion upon what he saw. He used his microscope with great satisfaction in botanical study. At Baltimore he worked with enthusiasm in the chemical laboratory. The department, however, in which he has made a name for himself is Oriental Philosophy, and in particular Buddhism, conceived, not as a simple body of ethical teaching, but as an elaborate system of doctrine.

“His first essay in print was an admirable version of a Buddhist story in the *Providence Journal* of October 27, 1884. An interesting paper on “Superstitious Customs Connected with Sneezing” soon followed in the *Journal* of the American Oriental Society. Later appeared results of his studies in the *Transactions* of the International Congress of Orientalists at London, and in the *Journal* of the Pâli Text Society of London. These, however, were but chips from the keel he had laid for a craft of ambitious dimension and noble design.

“In 1896 appeared his *Buddhism in Translations*, published by the University as volume iii. of the Harvard Oriental Series. It is an octavo of 540 pages, made up of about 130 passages from the Pâli scriptures. These selections, done into English prose and verse, are chosen with such broad and learned circumspection that they make a systematically complete presentation of their difficult subject. The work is divided into five chapters. Of these, the first gives the picturesque Buddha legend, and the fifth treats of the monastic order; while the other three are concerned with the fundamental conceptions of Buddhism, to-wit, “sentient existence, Karma and rebirth, and meditation and Nirvâna.” Mr. Warren’s interest centred in the philosophical chapters; the first and last were for him rather a concession to popular interest, an addition intended to “float” the rest. Much has recently been written about Buddhism upon the basis of secondary or even less immediate sources. Mr. Warren’s material is drawn straight from the fountain-head. It is this fact that gives his book an abiding importance and value. And it was a genuine and legitimate satisfaction to him to read the judgments passed on his work by eminent Orientalists—of England, France, the Netherlands, India, and Ceylon—welcoming him, as it were, to a well-earned place among their ranks.

“One of the most pleasing features of his later years was his intercourse with the venerable Subhuti, a Buddhist elder, of Waskaduwa in Ceylon. This distinguished monk, whose learning, modesty, and kindness had endeared him years ago to Childers, Fausböll, and Rhys Davids, was no less ready with words of encouragement for Mr. Warren, and with deeds of substantial service, notably the pro-

curing of copies of manuscript. The King of Siam recently celebrated the twenty-fifth anniversary of his accession to the throne by publishing in thirty-nine volumes a memorial edition of the Buddhist scriptures or Tipitaka (a most commendable method of celebrating! Sovereigns of far more enlightened lands have preferred sky-rockets). Copies were sent, exclusively as gifts, to the principal libraries of Europe and America, Harvard among them. Mr. Warren had sent to His Majesty a magnificently bound set of the Harvard Oriental Series; and it was matter of honest pride and pleasure to him to receive from the king in return a beautiful copy of this Tipitaka. It is certain to be a satisfaction to the king and some of the high authorities at Bangkok when they learn how diligently Mr. Warren used the royal gift.

“Long before the issue of his *Buddhism*, Mr. Warren was well advanced in his study of Buddhaghosa's ‘Way of Purity.’ To publish a masterly edition of this work was the ambition of his life as a scholar. He did not live to see of the travail of his soul; but, as in the case of Whitney, of Child, and of Lane, it is believed that naught of his labor of love will be lost. A word about Buddhaghosa and his work, and about Warren's plan and his progress towards its achievement.

“Buddhaghosa (about 400 A. D.) was a famous divine, who had been brought up in all the wisdom of the Brahmans, and who, after his conversion to Buddhism became an exceedingly prolific writer. He may, in some sort, be styled the St Augustine of Buddhism. His ‘Way of Purity,’ or ‘Visuddhi-magga,’ is an encyclopædia *raisonnée* of Buddhist doctrine. It is, as Childers says, ‘a truly great work, written in terse and lucid language, and showing a marvelous grasp of the subject.’ Warren's plan was to publish a scholarly edition of the Pâli text of this work, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices. Buddhaghosa makes constant citations from his predecessors, quite after the manner of the Christian church fathers. And in order further to enhance the usefulness of his edition, Mr. Warren had undertaken to trace back all these quotations to their sources.”¹ The Pâli text Mr. Warren had practically constituted from beginning to end. Much labor is still to be put upon the *apparatus criticus*. Of the English translation about one-third has been made, and about one-half of the quotations have been identified.

Mr. Warren's interests in the furtherance of science are perpetuated in his will. He has left to Harvard College his house and garden grounds on Quincy street, a legacy of \$15,000 for the continued publication of the Harvard Oriental Series, \$10,000 for the Dental School, and the like amount for the Museum of Archæology. These gifts are manifestations of the spirit that prompted them; for his (says Professor Lanman) was the *metta*, that friendliness or good will, which plays such a rôle among the virtues of Gotama Buddha; his was patient and cheerful courage under adversity; his were high intellectual endowments, directed by a character unselfish, and lofty, and pure; his was a profoundly religious nature. For these things, while we mourn his loss, let us remember him and be glad.

MANILAL N. DVIVEDI.

The brother of Manilal Nabhubai Dvivedi, Professor of Sanscrit, Nadiad Gujarat, Bombay Presidency, India, informs us of the death of this prominent Hindu scholar and philosopher. Dvivedi was well acquainted with Western thought, yet his heart was rooted in the philosophy of his own people. His master was S'ankara,

¹ Extracted from the *Harvard Graduates' Magazine*, Vol. 7, No. 27.