

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.

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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.]

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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;

it originates by growth, and will be dissolved again. This condition is called Birth and Death. The immediate result of this is suffering and since all concrete things originate by being compounded, there is no permanent entity in them; there are no things-in-themselves, there is no "Ātman," there is no Ego, or as some translate less appropriately, there is "no soul."<sup>1</sup> Accordingly all egotism in the interest of our compound existence of our bodily incarnation is vain, and the only ideal worth striving after is the realisation of a perfect life called in religious language "Saint-ship." This ideal is reached by emancipation from desire, called "salvation" or "deliverance."

Salvation or deliverance comes not by belief in the miraculous but by knowing and keeping the precepts, in other words, by understanding the nature of existence, and leading a moral life. Thus the ethics of Buddhism is condensed in the verse of the *Dhammapāda* 183:<sup>2</sup>

"Commit no evil; but do good  
And let thy heart be pure.  
That is the gist of Buddhahood,  
The lore that will endure."

The final aim of Buddhism is Nirvāna, the actualisation of deliverance.

It is difficult to understand and appreciate the Buddhist ideal of Nirvāna, but some of the passages of the Uđāna are apt to throw light on the subject. Nirvāna is no extinction, but is the actualisation of that which is eternal and it can therefore be attained in this bodily life. Now there is in this world something that is unchangeable. It is what Plato calls the "idea" and what Schiller praises as "pure form." Bodies are material form, and all material forms belong to the realm of birth and death, they are subject to decay, but the eternal types constitute the essence of existence, and the world of bodily forms is conditioned by laws of pure form, the latter being as immutable as are the theorems of mathematics and the laws of nature. They are the *raison d'être* of the world-order. They are the permanent in the transient. They are the *mundus intelligibilis* of Swedenborg and Kant. They give us the key to a comprehension of nature, and are the indispensable condition of our moral aspirations.

Plato describes the eternal ideas as the incorporeal moulds of things which are above space and time. They have not been made but they are the laws according to which everything that exists is formed. They are neither born nor can they die, yet they determine birth and death.

Buddhism anticipates Plato as well as Schiller, and all the other thinkers whose thoughts lean in the same direction. We read in the Uđāna:

"Thus have I heard. On a certain occasion the Blessed One dwelt at Savatthi, in the Jetavana, the garden of Anāthapindika.

"Now at that time the Blessed One was instructing, arousing, animating, and gladdening the Bhikkhus with a religious discourse on the subject of Nirvāna.

"And these Bhikkhus grasping the meaning, thinking it out and accepting with their hearts the whole doctrine, listened attentively.

"And the Blessed One, in this connection, on that occasion, breathed forth this solemn utterance:

"There is, O Bhikkhus, a state where there is neither earth, nor water, nor

<sup>1</sup> We have frequently pointed out that the translation of "ātman" by "soul" is misleading. Buddhism does not deny the existence of mentality nor the reality of psychical facts.

<sup>2</sup> We substitute here for General Strong's translation, our own metric version.

heat nor air, neither infinity of space, nor infinity of consciousness, nor nothingness, nor perception, nor non-perception, neither this world nor that world, both sun and moon.

“That, O Bhikkhus, I term neither coming nor going, nor standing, neither death nor birth. It is without stability, without procession, without a basis: that is the end of sorrow.”

We see here an attempt to describe the abstract state of pure form where there is no corporeality, no sensation, no perception, neither this world, nor the world to come, neither death nor birth and yet this world of pure idea is a reality. It is the most essential part of existence, for it conditions the creation of things, and without it no comprehension is possible. The Udâna continues:

“Hard is it to realise the essential,  
The truth is not easily perceived,  
Desire is mastered by him who knows,  
To him who sees (aright) all things are naught.”

“There is, O Bhikkhus, an unborn, unoriginated, uncreated, unformed. Were there not, O Bhikkhus, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed.”

“Since, O Bhikkhus, there is an unborn, unoriginated, uncreated, originated, created, formed.”

Nirvâna is the attainment of this *mundus intelligibilis*, the realm of ideas, the comprehension of existence, the state where there is neither birth nor death. It is as Spinoza expresses it, a view of the world *sub specie æterni*, i. e., under the aspect of the eternal. The belief in the eternal is the Buddhist God-conception.

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#### BOOK REVIEWS AND NOTES.

RADIANT ENERGY. By *Edgar L. Larkin*, Director Lowe Observatory, etc., etc. Baumgardt Pub. Co., Los Angeles, California. Illustrated.

The title of this book and its general appearance are misleading. It suggests the discussion of some mysterious power of nature, and friends of the reviewer who happened to pick up the book did not hesitate to class it among occult publications. This is a mistake, however, as even a furtive glance over the first chapter will amply prove. The author, Edgar L. Larkin, is an astronomer of good standing. He is the director of Lowe Observatory on Echo Mountain, California, and his booklet is a popular exposition of the methods of modern astronomy, including the elementary laws of astrophysics, among which, radiant energy, known as heat, light, and electricity, is of prominent significance.

Astronomers as a rule presuppose in their reports a general knowledge of the elementary facts of the actions of ether and also of the history of their discovery. Professor Larkin attacks the subject with an exposition of the simplest phenomena, and some chapters might almost be used in the kindergarten, so plain is his narrative of the nature of a ray of light, isolated in a slit of the darkroom, of refraction, of spectrum-analysis and the Fraunhofer lines. The book may be too simple for physicists, but it will be welcome to readers, who wish to have information concerning the mysterious undulation of light and the mode in which its qualities have been discovered.

Professor Larkin is perhaps given to a love of the occult, for he quotes as mottoes over his several chapters lines from the Rig-Veda, the Zend-Avesta, Neopla-