

latable. The translation "character is man's destiny" although quite correct, does not exhaust its meaning. *Ethos* means, like the German *Sitte*, custom or habit or character. But it conveys more than custom; it means the habits of man so far as they produce civilization and make him humane. It includes his morals. In this sense Schiller says in "The Eleusinian Festival":

"Und allein durch seine Sitte
Kann er frei und mächtig sein."

[And by his own worth alone
Can man freedom gain and might.]

Translation by Bowring.

From *ethos* is derived the English word "ethics," which has acquired the narrower meaning of *ethos* in the sense of moral behavior. This *ethos*, our Greek inscription tells us, is to man his *daimon*, i. e., his God, his deity, his conscience or guidance, his destiny. P. C.

THE MORNING GLORY.

(After Ernest W. Clement's transliteration in the *Japanese
Floral Calendar*.)

Oh for the heart's deep story,
The heart's of the morning-glory,
Whose dainty flower
Blooms but an hour,
Yet the charm that's hers
Is more endearing
Than the grandeur of firs
For a thousand years persevering.

P. C.

"MEMORANDUM" INSTEAD OF "REPLY."

When we go a-hunting or fishing the game we get is often that for which we did not start out, but worth as much or more. So with the Editor's "answer" to my article "The Widow's Mite" in the June number of *The Open Court*.

I started out to get an answer to the spook-killing arguments of "induction, correlation, and economy," now presented to the world by Prof. Ernst Haeckel as the basis of the social, impersonal, and unselfish immortality of science, and the foundation of the religious regeneration and reorganization of all intelligent people.

Instead of an answer to those arguments stated in my article, we get what seems to me a practical admission of them, and an exceedingly fine advocacy of the rival immortality of science and humanity. I have spent a lifetime in advocating and learning to appreciate this latter immortality, which grows upon me the older I grow, but there are expressions in regard to it in Dr. Carus's "answer," which add so much to my realization of it, that I gladly forgive the Doctor for what I do not find in his answer in consideration of the real worth of what I do find therein.

That these immortalities are "rival" is without question after reading Haeckel, the fifth act of Goethe's *Faust*, Matthew vi. 24, and consulting your own common sense.

THADDEUS B. WAKEMAN.

BOOK REVIEWS AND NOTES.

SCHILLER IM URTEIL DES ZWANZIGSTEN JAHRHUNDERTS. Eingeführt von *Eugen Wolff*. Jena: Hermann Costenoble. 1905. Pp. xxxiii, 172. Price 4 m.

This year of the Schiller Centennial, besides bringing to pass local Schiller celebrations in different centers, special numbers in current periodicals, and new volumes treating of the poet's biography, poetry or philosophy of life, has produced also in Germany and the United States collections of tributes from the mature criticism of this later day. One of the most significant of these is the one issued by the press of Hermann Costenoble at Jena, which is entitled *Schiller in the Judgment of the Twentieth Century*. It is introduced by an essay by Dr. Eugen Wolff, professor of modern German language and literature at the University of Kiel, in which the author treats of the effect that time has had on the poet's renown, and the influence which he still exerts over the minds of men after the lapse of a century. The book itself consists of eulogies by more than a hundred and fifty prominent men and women among whom a few names of Americans may be found. In these, many phases of Schiller's character and influence are discussed, among others Schiller as a philosopher, artist and historian; as a political educator, and the embodiment of the German national spirit; his relations to twentieth century art and literature, and to the future. The frontispiece is an engraving after Anton Graff's famous portrait of Schiller, and at the back there is a concise index of subjects besides the list of contributing authors.

A Russian translation of Dr. Carus's *Gospel of Buddha* has just been completed by two Muscovites, Brovkin and Timofeeff, and only awaits the formality of the author's consent before publication. Russian is at least the eighth language in which this work has appeared, and the fifth language of Europe, for translations already exist in French, German, Spanish, Chinese, Japanese, and Urdu, probably also in Singhalese and Tamil, for which permission has been granted, although copies have not yet reached the author.

We wish to inform the public that The Open Court Publishing Company has procured the right of publishing Prof. Lawrence H. Mills's latest work, *Zarathushtra and the Greeks*, and expects to have it ready for the market within a short time. The regular price will be \$2.00, but applications received prior to September first will be favored with a reduction of twenty-five per cent.

Our frontispiece by Eduard Biedermann represents a significant scene in Buddha's life. In his search for enlightenment, the sage has broken down from exhaustion after his long fast, and the shepherd's daughter, finding him half-starved, nourishes him with rice milk. The disciples, who still believe in salvation through self-mortification, watch the scene from a distance with consternation. After he had thus been strengthened, the Bodhisattva went to the Bodhi-tree under whose branches he attained enlightenment.