

and his wife, of the Japanese love of the cherry blossom, and the chrysanthemum, Japanese art and religion, especially their ancestor worship, their peculiar conception of honor, Japanese patriotism and policy, its military accomplishments, and kindred topics. Among the pictures we find the author with other military attachés, a portrait of the Emperor, Japanese types, Japanese landscapes, towns and temples, and the great Buddha of Kamakura.

The book contains many undiplomatic statements and though its tone is kind, almost condescending, it is sometimes unjustly sarcastic. For instance, General Fukushima's long distance ride through Russia is spoken of with ridicule and its genuineness doubted. We trust that the author would be glad to revise and correct in a second edition many passages in which he failed to take the Japanese seriously or to appreciate their accomplishments; yet, in spite of several such shortcomings, the book is pleasant reading and will be welcome to those interested in the country of the Rising Sun.

NOTES.

Professor Leuba of Bryn Mawr, Pa., takes especial interest in the psychology of religion. His name is probably known to our readers through contributions to both *The Monist* and *The Open Court*, and also through his psychological investigations. His method consists in collecting materials from a great number of people, and he is grateful for any information that a serious person is willing to give him. He promises strict discretion and will make no use of data thus received except anonymously and for strictly scientific purposes. He wishes the Editor of *The Open Court* to publish the following *questionnaire*, to which, accordingly, we take pleasure in giving publicity:

"A great many persons who no longer accept Christianity as their faith, nevertheless continue to regard themselves as, in some sense, religious. What becomes of religious life when the traditional forms of Christianity are gone, is a question which is giving thought to many. To deal profitably with this problem, one should have definite information as to the actual religious needs, feelings, beliefs, and hopes of those who have left behind the Christian doctrines.

"Will you not jot down whatever answer you can make to the following questions, *even though it should be nothing more than a negative?* Any seriously considered answer expressing the condition of the writer himself—not his theoretical opinions—would be a valuable answer.

"1. What needs, desires, hopes, or beliefs do you have which you would call religious?

"2. Do you attempt to satisfy these needs and feed these hopes? If so, in what way; if not, why not?

"The answers need not be signed. When given, the names will be kept strictly confidential.

"Address the answers to PROF. J. H. LEUBA, Bryn Mawr, Pa."