

ion with the New Year's eve settlements, but simply the begging demon in the garb of a priest.

"The picture is what is called in Japan *Oni no nem-butzu* (*Oni*, Demon of; *nem*, prayers or invocations; *Butzu*, Buddha). A demon repeating the *Namo-mita bhaya Buddhaya*; in Japanese *Na-mu A-mi-da Bu-tzu*, which is the invocation of the Jo-do and the Shin-Shiu sects that rely on the saving help of Amítâbha (or Amitayus), hoping for spiritual rebirth in Sukhavati. The book in the left-hand is the Subscription List; the circlet on the abdomen is a gong struck with the mallet held in the right-hand. The gong is rhythmically struck with the mallet at each syllable, with an emphasis on the last one: *Na-mu A-mi-da BUTZU*. (the capitalised word extra vigorously). The robes are those of a mendicant Bonze, an umbrella on the back. The curls of the Buddhist head are changed to horns of a demon. The little Devil holds the Patra,—Japanese, *Tetzu patzu*—(teppats) i. e. iron bowl, the Buddhists' mendicant's begging bowl.

"There is a proverb in the 31-syllable verse that illustrates the popular idea as regarding this.

<i>Me ni mi-ye-nu</i>	Eyes see not
<i>Hi-to no ko-ko-ro wo</i>	the people's hearts
<i>O-so-ro shi-ki</i>	How fearful
<i>Ko-ro-mo ki-se-de-mo</i>	Tho' clad in vestments
<i>O-ni ga o-ni na-ri</i>	The demon is still a demon, or the demon is sounding (the gong) ¹

"The Japanese grotesque art does not stop short of religion; and the worldliness, etc., of the Bonzes, especially their breaches of the Vinaya, lay them open to the good-humored jests of the irrepressible."

BOOK-REVIEWS AND NOTES.

LIVING PLANTS AND THEIR PROPERTIES. A Collection of Essays. By *Joseph Charles Arthur*, Sc. D., Professor of Vegetable Physiology and Pathology in Purdue University, and *Daniel Trembly MacDougal*, Ph. D., Assistant Professor of Botany in charge of Plant Physiology in the University of Minnesota. New York: Baker & Taylor. 1898. Pages, 234.

This is a fascinating little book, affording us considerable insight into the psychology of plants. Although the articles are written by two men, professors of botany at universities which are quite distant from one another,* they are yet so harmonious that were the names of their respective authors not appended nobody would suspect that they had not flowed from one and the same pen. That plants are sensitive has been surmised in verse and fable by the ancients, but a scientific investigation of the nature of this sentiency is only of late origin. Charles Darwin's experiments in this line are perhaps best known. Nevertheless Linnæus's definition of the three kingdoms of nature, viz., that "minerals grow, plants grow and live, animals grow, live, and feel," is still regarded as orthodox in many scientific circles. Julius Sachs, however, and many other botanists of distinction, have shown beyond the shadow of a doubt that the irritability of plants is, in spite of

¹ This is a pun in Japanese.

the great difference that obtains between the vegetable and animal kingdom, not void of sentiency. Plants are as much subject as animals to the effects of anæsthetics and stimulants. Though their psychological nature is in many respects radically different from ours, they are nevertheless possessed of souls, which, although not conscious like ours, are in their way sentient and can even do what in human life would be called reasoning. The thought seems fantastical, but there is a great and important truth in it which has here been delineated by Messrs. Arthur and MacDougal in a most attractive popular presentation based upon sound scientific knowledge.

P. C.

LEAVES OF THE LOTOS. By *David Banks Sickels*. New York: J. Selwin Tait & Sons. Pages, 82.

This little volume contains a number of good poems, all of which have the flavor of a longing for a widened vision in the religious field. The author loves India, and opens his volume with some beautiful verses on the lotos :

“ Skies are bluest,
Hearts are truest,
Life has fewest woes ;
Hopes are brightest,
Toil is lightest,
Where the lotos grows.

“ Flowers are rarest,
Maids are fairest,
Friends outnumber foes ;
Years are fleetest,
Love is sweetest,
Where the lotos grows.

“ Thoughts are purest,
Faith is surest,
Doubting never knows ;
Dreams are newest,
Cares are fewest,
Where the lotos grows.

“ Life is longest,
Ties are strongest,
Passion finds repose ;
Friends are dearest,
God is nearest,
Where the lotos grows.”

The statement may not be true, but the rhymes are pretty, and perhaps the author does not mean by the land where the lotos grows, poor, famine-stricken India, but that ideal realm which exists nowhere in reality, but is longed for in our dreams.

That this author shows deep interest in Oriental thoughts such as the pre-existence of the soul and reincarnation, is almost a matter of course. In this sense he writes some thoughtful lines on the themes “ Who knows we have not lived before ? ” and, thinking of those who have parted from life, he says “ They are not

lost," his argument being "for in the land of mysteries all life is immortality." He does not enter into details as to the nature of immortality, but he expresses sometimes very thoughtful ideas. For instance when he says :

" They are not always dead who die
Nor living all who live ;
For life's best years may oft deny
What death alone can give."

His argument in favor of immortality is expressed in a verse of the poem "It cannot be," which has not been embodied in the present volume, but was published about a year ago in the *New York Sun*. Mr. Sickels says :

" It cannot be that after all
The mighty conquests of the mind,
Our thoughts shall pass beyond recall
And leave no record here behind ;
That all our dreams of love and fame,
And hopes that time has swept away :
All that enthralled this mortal frame,
Shall not return some other day."

The author of the sketch "A Lethean Apocalypse" is a distinguished physician in the United States' army, being lieutenant colonel and deputy surgeon general at Ft. Thomas, Ky. The incident is not pure fiction, but is based on the actual experience of the author. He writes in a private letter : "The 'Lethean Apocalypse' was written when I was a patient in St. Luke's Hospital, recovering from a severe surgical operation, and the visions are the result of morphine and chloroform, though elaborated and corrected when my brain was in its normal condition."

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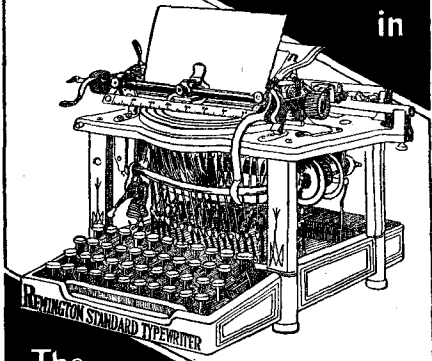
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