

MISCELLANEOUS.

BOOK REVIEWS AND NOTES.

Richard H. Geoghegan, author of a learned article on comparative folklore in the current number of *The Monist* (Oct. 1906), in which he traces similarities between the Chinese and the Mayan calendars, has made an extended visit to the Aleuts, and writes as follows concerning their language:

"The Aleutian speech interests me much, and I am surprised that it has not been more closely investigated by English-speaking students; the tongue of the people who form a connecting link between the new and the old worlds surely merits consideration. While usually classed by linguists as an offshoot of the Eskimo, it is worthy of note that only two words (father, water) in the language bear any resemblance to the corresponding Eskimo terms. In common with the Malay, Polynesian and Malagasi, it makes use of denominative verbs (to be good, to be a man, not to have a father) instead of predicative substantives and adjectives. In contradistinction to the Polynesian, but in exact conformity with the Malay, it has an extensive system of infixes; and the majority of its primitive words are dissyllables, like the Malayan. It makes use of possessive suffixes in place of separate possessive pronouns, just as the Malay, Philippine and certain Melanesian and Micronesian tongues do, and like these prefers a circumlocution (there is to me) rather than direct use of a verb 'to have.'"

In our frontispiece we reproduce from the Japanese art periodical, *Bijutsu Gaho*, (The Magazine of Art) for October 20, 1905, an illustration of a bronze group called "The Old Farmer and his Family." We prefer to call it in our reproduction "The Japanese Man with the Hoe," and we think that this Oriental conception of the man with the hoe is by far superior to the same figure in Western civilization. We can see that the Japanese laborer is hard worked, and inured to toil, but what a ray of light shines in the faces of these poor parents when the child on his mother's knee stretches out his hand to the dear father who earns a living for his little family by the sweat of his brow!

(The *Bijutsu Gaho* is published twice every month for 5.40 yen per year by Gahosha, Tokyo, Japan.)

THE LAUREL MUSIC READER. Edited by *Wm. L. Tomlins*. Boston: Birchard, 1906.

The present volume supplements a *Laurel Song Book*, which has become justly famous, and the public is justified in expecting a rare collection of

songs for young people when W. L. Tomlins gives the result of his wide experience in editing a "Music-Reader" for the use of schools.

Careful consideration has been given to the best interest of the voices of growing girls and boys,—especially the latter at the critical period when their voices change, and in a few "Suggestions" placed opposite the first page, teachers of young choruses are urged to bear these special needs in mind in a wise choice of selections and alternating assignment of parts such that all the natural tones of the voice shall receive continuous and systematic exercise.

One consideration that the editor rightly thinks important in a study which trains the child to the best self-expression, is that of the relation of text and music. He has therefore undertaken to make the choice of good literature one of the essential qualifications, as the opening with "Pippa's Song" will testify. Many of the most beautiful lyrics of our language are incorporated from Shelley, Southey, Wordsworth, Keats, Shakespeare, Brown- ing, Whittier, Longfellow, Riley, Field, Emerson, Poe, Wm. Watson, Steven- son, besides many operatic selections and the simplest folk songs. Because man's nature finds most complete expression in music, "it follows that any collection of songs, to be superior must be characterized by a many-sided content, and therefore the editor has so compiled this work as to give voice therein to all the emotions of hope, love, worship and joy, and to all the im- memorial thoughts and feelings of home, fatherland, religion and beauty in which our humanity finds its best and truest ideals." The result is that we find between the same covers, "Old Black Joe" and Handel's "Largo," the "Pilgrims' Chorus" from Tannhäuser and "When First I Saw My Peggy," "Lead Kindly Light" and "Dixie's Land."

BUDDHIST TEXTS IN JOHN. Buddhist Texts Quoted as Scriptures by the Gos- pel of John. By *Albert J. Edmunds*. Philadelphia, 1906.

Since sending the manuscript of his *Buddhist and Christian Gospels* to the Tokyo publishing house, Mr. Edmunds has continued to find parallels between the two religions, and is struck with the fact that in two passages in the Fourth Gospel (John vii. 38; xii. 34) the evangelist quotes as Scripture phrases which it has not been possible to trace to any source of Jewish litera- ture, and which now can be clearly identified as portions from Buddhist writings, though in one case from a distinctly apochryphal work. The cita- tions in John "as the Scripture hath said," and "We have heard out of the law," have puzzled many exegetists who tried in vain to find the original in Jewish, Greek or Roman literature. Mr. Edmunds makes the noteworthy comment, that "while one case of the mysterious Fourth Evangelist quoting a Buddhist text as Scripture would be remarkable, two such cases are sig- nificant, and almost certainly imply historical connection, especially when taken together with the fact that other parts of the Gospels present verbal agreements with Pali texts."

We learn through Mr. C. O. Boring, of Chicago, that the annual con- vention of the World's New Thought Federation will meet in that city on the twenty-third of October.