

"The Vidyodaya College so named by him became through him the foremost seat of Oriental learning in the world. Students from all parts of the Buddhist world came there to learn Pali, Sanskrit, Elu, mathematics, Indian astronomy, etc., and the high priest was kind to all his students.

"The late illustrious high priest was also the President of the Maha Bodhi Society.

"Buddhist kings sent valuable gifts to the high priest, and when the late king of Siam visited Ceylon his majesty paid reverential homage to the illustrious scholar. The yellow robe has been the sign of spiritual supremacy from the time of the Lord Buddha and crowned heads have bowed down to the symbol of wisdom and holiness since the days of ancient India. According to Buddhism the wearer of the yellow robe is above men and gods, and the Bhikkhu (monk) is a member of the Most Holy Church founded by the Lord Buddha 2500 years ago.

"In the late illustrious and saintly monk were found all the virtues required of a high character. He was born of a noble family in South Ceylon, became a novice when he was seven years old under the late illustrious monk Walane, and from his boyhood showed signs of phenomenal learning. He inherited the virtues of the succession of great monks of the Buddhist church founded in Ceylon by the son of the Emperor Asoka, 2200 years ago. If ever a person lived a virtuous, holy, self-sacrificing life it was this most noble personage, and his loss to the world is irreparable. He was the embodiment of phenomenal activity from the time of his ordination when he was 21 years old. His daily ecclesiastical duties began at 4 A. M., and he was active till midnight. He mastered the whole Buddhist law and scriptures, the Dhamma and the Vinaya, and the title conferred on him by the Buddhist Church was that of "Supreme Master of the Holy Three Pitakas." He was an honorary member of the Royal Asiatic Society of London, and of several Continental learned societies. He was the recipient of gifts from the late King Edward VII, when the latter visited Ceylon in 1875 as Prince of Wales. He was the Lord Abbot of the sacred temple of Adam's peak. Ever affable, full of solicitude, willing to help every one that came to him, by spiritual advice or instruction, he was loved by all, revered by king and peasant, admired for his marvelous learning, and we feel that with him the sun of Ceylon has set. Death is no respecter of persons, king or peasant, high or low, rich or poor, the wise or the foolish, but the good that we do remains and we find the good only in an individualized personality.

"The memory of the late high priest shall never die for he was the embodiment of all the high virtues found in human ideals."

An account of some of the academic honors conferred upon this Oriental scholar and of the rigors of the monastic life he led was given in our issue of May, 1910.

THE BUDDHA ANNIVERSARY.

The 2500th anniversary of the Buddha's attainment of enlightenment becomes the natural occasion for a revival of interest in the life and teachings of that great teacher. Vaman Baji Kulkarni, secretary of the Buddhyanugami Society, is making every possible effort to arouse the Buddhists around Bombay to an appreciation of their opportunities. He is not trying to inaugurate any independent movement but is in full sympathy with the corresponding

efforts of the Anagarika Dharmapala in Calcutta, nor does he wish to confine the interest to Buddhists alone. At a preliminary meeting held in April to arrange for commemorating Buddha's memory by a fitting tribute, he invited "all persons, all lovers of truth, rich or poor, whether Hindus, Mohammedans, Christians, Parsees or Jews, to attend and think over to do something substantial in memory of one to whom not only India but the whole world ought to be grateful." In his appeal the secretary pertinently remarks, "It is really a matter of great shame and humiliation that India with her sublime genius for hero worship has altogether forgotten her ideal hero."

The "memorandum of association" under which the Buddhanugami Society is to be registered enumerates nine objects of the society. Besides general items with regard to spreading the doctrines of Buddha and celebrating his anniversary we find two of the objects named are "to promote universal brotherhood by abolishing caste, creed and race animosities; and to promote social intercourse among different classes and creeds by destroying caste and race prejudices," thus inculcating the principles of universal brotherhood from a Buddhist point of view.

SARDINIA'S CONNECTION WITH BABYLON.

BY ALAN S. HAWKESWORTH.

Dr. Luigi A. Milani, Ph.D., Professor of Etruscan Antiquities at the University of Florence, gives an exceedingly interesting paper of 31 pages on "The Sacred Things and Sacred Symbols of the Sardinians" in the *Hilprecht Anniversary Volume*. The article is illustrated by 44 pictures of prehistoric Sardinian antiquities; many of them now in the Museum at Cagliari.

This is the sole essay in the volume not directly bearing upon some Babylonian subject. And yet, as Dr. Milani shows, there was without doubt some connection between prehistoric Sardinia, with its queer *Nouraghes*—round-towers—and weird weapons on the one hand, and the culture of primeval Asia Minor, Phrygia, Egypt, and Babylonia on the other—a connection the closeness of which will possibly be the discovery of some future archeologist. Indeed, in this respect, every student of Egyptology will recall the "Shardana" of the Tell el Amarna tablets; the "Shardana" bodyguard of Rameses II, with their queer horned helmets, and especially the two solitary naval victories of Egyptian history, under Menephtah (1208 B. C.) and Rameses III (1180 B. C.), on which occasions the invading galleys of the "hosts of the sea"—Cretans, Dardanians, Sardinians, etc., were beaten off and annihilated. The Philistines indeed of early Israelitish history, with their variants, the Cerethites and Pelethites of David's bodyguard, were the debris and remnants of said invaders.

BOOK REVIEWS AND NOTES.

ZUR LEHRE VOM GEMÜT: Eine psychologische Untersuchung. Von Dr. Johannes Rehmke. Leipsic: Dürr, 1911. Pp. 115. Price 3 marks.

Professor Rehmke of Greifswald, author of a textbook on general psychology, has no patience with the modern psychology which he cites constantly as the "psychology without a soul," basing his own theory on the efficacy of the soul as a unit. He claims that the words "sensation," "feeling" and "idea" have no meaning without the assumption of an individual as a subject, that they are not specific notions but represent relational ideas.