

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 Buddhugami 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.