

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.

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### 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.

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### 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.

"This individual (*Einzlwesen*) however," continues Professor Rehmke in his outspoken dualism, "that perceives, feels and thinks is not that familiar thing which we call 'man'. . . For man is not an individual at all, not even an individual composed of simple individuals as an object is made of atoms, but he is the constant unity of action of the individual's 'body' and 'soul.' However if man cannot be conceived as an individual, we cannot speak of him as perceiving, feeling and thinking, for only individuals can perceive, feel and think. Nevertheless man, this constant unity of action, unquestionably possesses such an individual, the soul; and that which in its relation to the individual 'soul' we call the soul's sensation, feeling or idea is conceived of in these words as the distinguishing singularity (*Bestimmtheits-besonderheit*) of the individual 'soul.'"

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MOTHER AND CHILD. Being Letters from an Old Nurse to a Young Mother. By *L. M. Marriott*. London: Walter Scott, 1910. Pp. 126, Price 1s.

This little book appears as one of "The Red Useful Series" which contains besides popular works on hygiene books of such varied themes as *New Ideas on Bridge* and *On Choosing a Piano*. The book before us deals not only with the proper care and management of children but includes also general suggestions from furnishing of the nursery to the treatment of servants. It will be found of great practical value to young and inexperienced matrons. ρ

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Arthur Baker, 700-714 East 40th Street, Chicago, an enthusiastic Esperantist, has written a brief Esperanto grammar, and being convinced of the usefulness of the language is anxious to make a propaganda for its general introduction, promising to send out free copies to any person sufficiently interested in the establishment of an international language. He solicits criticism and so he encloses a stamp for reply. He is pleased that Esperanto has been well received by more than 50 nations, but noticing that it has been criticized sometimes harshly, sometimes by irresponsible judges, he desires to reach thinking persons who wish to familiarize themselves with the new language and so to be enabled to form their own opinion.

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Two Chicago professors of psychology, James R. Angell and Carl L. Rahn, introduce to the English speaking public Oskar Pfungst's explanation of Herr Von Ostand's remarkable horse which has become known to the whole world under its name Clever Hans. The English translation has been published by Henry Holt & Company, New York, 1911, and we can only say that it is a most important contribution to animal psychology. The frontispiece shows the owner of the horse by the side of Hans, placed before two black boards covered with figures and problems which the latter is ready to solve.

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There is now before the house a bill to "establish in the District of Columbia a laboratory for the study of the criminal, pauper and defective classes." There is no question that such an institution is much needed, and buildings for a similar purpose have been made abroad under the supervision of several governments. Laboratories of this kind ought to be connected with all large cities, prisons, penitentiaries and their results made available for our criminal courts.