

## MISCELLANEOUS.

### RE-INSTATING A DECAPITATED OFFICIAL.

Friends from China keep the editor supplied concerning the progress of the Celestial Empire. Most of the latest reforms are well known to our readers through the daily press. China is to have a constitution and will enter into the company of modern states.

A recent item of information which has not reached the daily press and is not likely to, is the curious imperial edict which has been promulgated in the *Pekin Gazette*, the official organ of the government.

It refers to the Saint of Timu, one of the Lamaist prelates of Tibet, who made such a great misuse of his power during the late disturbances in that mysterious country that the Chinese officials had to interfere and have him beheaded. Still, the office which he held must be filled again and the wealth he accumulated during his life time is, or ought to be, the property of his church. Naturally there are parties in Tibet representing large interests, and the Chinese government has to avoid friction in order to maintain its almost nominal but pretty well established supremacy in that country.

The Chinese are past masters in diplomacy and can deal with such complicated affairs in a fashion impossible to European governments. We note accordingly that the imperial decree reinstates the executed saint and restores to him his property. To be sure he has been executed, but his soul still lives on, so that all that the Chinese officials have to do is to give his soul permission to reincarnate in the new body. The edict, promulgated in the name of the baby emperor and signed by his uncle the prince regent, refers to a certain *hu-tu-ke-tu*, one of the prelates of Tibet, indicted, condemned and decapitated two years ago. It reads thus:

"We have received a memorial from the Imperial Resident in Tibet, Tien Yu, stating that in the twenty-fifth year of Kuansu the deposed Dalai Lama recommended in a dispatch that the Saint of Timu, A-Wang-Ta-Pu-Chang Cheng-Li-Yao Chieh, who engaged Lama Chan-Tui-Kang-Pa to make an attempt on his (the Dalai Lama's) life by sorcery, be dispossessed of his titles of Saint and Chen Shan Buddha. But according to the joint petitions (received later) from the Lamas of other temples, it appears that the said saint, who was free from bad conduct, was falsely accused, and mercy was asked on his behalf.

"As the circumstances of this case have been thoroughly investigated by Lieu Gu, we sympathize with the Saint of Timu for having been accused without foundation, and it is hereby commanded that his titles of Shan Buddha

and Saint of Timu be restored to him, and that he be entitled to re-embodiment.

"The property and estate in the temple are to be returned to him after an inventory has been taken by the Treasury Department, so as to do him justice and to protect the Church of the Yellow Order.

"The proper Board shall take note of this."

The Hong Kong *Daily Press* quotes from the *Morning Leader* the following comments by Frederick Moore in explanation of such cases:

"There was evidently more to this weird affair than the edict divulged: and I inquired, therefore, of some Chinese friends who know the meanings of things in their peculiar country, and also some Europeans wise in the ways of the Chinese Government.

"I learned that the Saint of Timu was one of those higher dignitaries of the Lama faith who are entitled, like the Dalai and Panshen Lamas, to successive reincarnations. No sooner does his soul depart one human form than it enters another. Hence the curious wording of the edict, which gave no hint of the pressure put upon the hutuketu's soul to depart from the last body it had had the temerity to occupy.

"Now, the ex-Dalai-Lama, the temporal as distinct from the religious head of the Tibetan faith, was evidently much of a rogue, and deserved to be driven out of the country by the Chinese troops because he caused this unfortunate hutuketu of many names to lose his head for no other reason than his failure to fall in with the Dalai's suggestion of sharing his spoils, for the hutuketu was very rich, according to my Chinese friends.

"It is, of course, comprehensible to a Western intellect how a soul can be set free, but to re-establish one in a mortal coil requires some little elucidation.

"For some centuries, and until comparatively recent times, the relatives and persons surrounding each successive Tibetan pontiff contrived by more or less open acts of fraud to indicate after his decease the individual whom it suited them to select as the new incarnation.

"It was in order to obviate proceedings of this kind, which had more than once brought forward persons distasteful and dangerous to the suzerain power, that the Emperor Kien Lung ordained, in 1792, that the succession, both to the august office of Dalai Lama and also that to other spiritual dignities, should be determined in the following manner:

"At the decease of each Dalai Lama—when like all members of the class endowed with the privilege of successive birth, he is said to have 'entered upon the perfection of repose'—inquiries are made by the priesthood with reference to miraculous signs which may have been observed in attendance upon the birth of children at about the period of the Lama's death.

"Particulars of the required kind are always procured, and these are transmitted in proper form to the Chinese authorities at Lhasa. After reports have been made to Peking, a certain number of infants are brought with their parents to the Tibetan capital, where, on an appointed day, their names are inscribed on slips of wood, which, after being carefully sealed, are deposited in a golden urn prescribed by the Emperor Kien Lung.

"The name drawn forth from the urn is hailed amid universal rejoicing as that of the new incarnation, and the Dalai Lama is declared to have 'come forth in re-embodiment.' After a short period the newly acclaimed pontiff, at the age of perhaps two or three years, is solemnly enthroned; and during

his long ensuing minority he remains as a matter of course a puppet in the hands of the Chinese Imperial Resident.

"In the same way the lesser ecclesiastical dignitary, the hutuketu, will be called back to life to receive again his titles and his rich estates.

"Being puzzled about the ex-Dalai-Lama, I inquired of my friends whether he would be deprived of his spirit, and left to walk about the earth a soulless body. For such, it seemed to me, would be his plight if the emperor of China, or rather the regent who acts in the infant emperor's name, should issue an edict placing the Lama's soul elsewhere. But I found that the Chinese and the Buddhist Tibetans intend to be reasonable in this matter. They say that since the ex-Dalai-Lama was not a good man he could not have been the true incarnation; and it is the intention in selecting the new pontiff to find, not an infant of this day, but a full-grown man of the same age as the deposed Dalai into whom the soul of the predecessor must, they allege, have passed."

---

### GREEK LAMPS.

BY ALAN S. HAWKESWORTH.

The Rev. A. H. Sayce, D.D., LL.D., Litt.D.; and D.C.L. of Oxford, has contributed to the *Hilprecht Anniversary Volume* an interesting and valuable paper on "The Origin of the Greek Lamp," in which he shows that the very familiar Greek and Roman "sauce-bowl" lamp is first found pictured upon the "boundary stone" inscriptions of the late Cassite dynasty in Babylonia (1700-1400 B. C.), wherein it is the new symbol for the god Nusku, the earlier lamp symbol of this god being merely the primitive pot of oil with a wick, similar to the early Egyptian lamp. This "sauce-bowl" lamp with spout and handle was entirely unknown, apparently, to the Homeric Greeks, and first occurs among the Hellenes of the late sixth and seventh centuries B. C., while in Egypt it is of still more recent, and Alexandrian date.

In the highlands of Asia Minor, however, excavations have uncovered specimens fully as ancient as the earliest Babylonian examples, and while Dr. Sayce believes that the Hittites and Phrygians borrowed the newly invented lamp from the Cassite Babylonians, yet it is quite within the bounds of probability that the borrowing was in the other direction. Or again, inasmuch as the original home of the Cassite invaders of Babylonia is as yet unknown, and since they might very well have come from Phrygia, or elsewhere in the highlands of Asia Minor, may not this lamp have been one of their importations into Babylonia? Its form certainly implies a bronze, not a clay original, and bronze in turn requires a mountainous country, with metallic veins and lodes—all things foreign to the alluvial mud of Babylonia.

---

### BOOK REVIEWS AND NOTES.

THE PLACE OF PRAYER IN THE MODERN WORLD-VIEW. By *Rev. George Hooper Ferris, D.D.* Pp. 10.

This lecture delivered by Dr. Ferris, the pastor of the First Baptist Church of Philadelphia, Pa., before the Baptist Congress of 1910 in Augusta, Georgia, is a sign of the times in so far as it reflects considerable change of view under the influence of science, accepting a scientific world-conception without surrendering the religious spirit of the church. The following quotations are sufficient to characterize the drift of the author's thought: