

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:

"Whatever science may say as to the nature of the All, the need that gives rise to prayer remains. It is as fundamental as the need that gives rise to science. That there is some Power, not ourselves that acts upon our souls, is evident. To liberate this Power in our lives, to make it operative through our actions, is a supreme necessity of our existence. Any effort to attain such an end will inevitably result in prayer. We will pray, not that we may have our desires gratified, but that the desires of God may have free course through us. We will pray, not that the purposes of Providence may be altered to suit our wants, but that our longings may be changed to suit God's purposes.

"There is one kind of prayer that has become impossible. The modern man does not try to bend the will of the Almighty into conformity with his own desires, or his individual wants. The awfulness of universal law rests too heavily upon him. Tennyson has put the case with terrible and pathetic truthfulness:

"O mother, praying God will save
Thy sailor,—while thy head is bow'd,
His heavy-shotted hammock-shroud
Drops in his vast and wandering grave."

"We face the fact with dreadful and irresistible submission that no prayer will change the movements of universal order. The modern man is almost ready to adopt the position of Peter Annet, one of the most radical of the Deists, who declared that praying men are like sailors who have cast anchor on a rock, and who imagine they are pulling the rock to themselves, when they are really pulling themselves to the rock. . . .

"To be sure, no act of life has been more abused. Gross superstitions have mingled with its practices. Vindictive passions have found their way in among the high aspirations and noble impulses. Ecclesiasticism has turned it into merchandise. A foolish faith has treated it as a sort of a divine Charity Board, to give outdoor relief to lazy applicants. But, despite all this, the fact remains that it is the one great power for lifting life above that which is sordid, and surrounding it with the glow of the Eternal. Until some substitute has been found, some better way of filling our acts with immortal significance, some nobler method of keeping us true to the pattern made in the skies, we must continue to pray." κ

An anonymous subscriber in comment on the first line of Professor Cumont's article on "The Transformation of Roman Paganism" in the *March Open Court* asks for information with regard to the "time of the Severi." In reply we will state that the Severi were two Roman emperors of whom Lucius Septimius Severus reigned from 193 to 211 and Alexander Severus from 222 to 235, so that the period of the Severi could practically be said to cover the years from 193 to 235.

We prefer correspondents always to give name and address when making inquiries.