

regions of Babylon. With them they brought wheat, barley, oxen, sheep, goats, the beginnings of writing, and, perhaps, tools. Traces of this race are said to be found yet in the Balearic and Greek isles, as well as in the Nile Valley. The inveterate lying of the natives and their habit of ransacking the tombs greatly hinders the work of the Egyptologist. Still, the very fact that the tombs are being pillaged urges on the work in the many places where no excavations have been made. Until recently the more ancient tombs have been little harmed by the natives, as they contain practically no jewels. But now the flourishing trade in anything that is an antiquity has tempted the natives to enlarge their work of desecration.—*New York Tribune*.

BUDDHISM IN CHINA.

BUDDHISM, the creed of the Tartar dynasty, began to appear in China about 217 B.C.; and in 120 B.C. a Chinese general, after defeating the barbarians to the north of Gobi, brought back a golden statue of Buddha as a trophy. In A.D. 65 it was officially recognized by the Emperor Ming-ti as a third state religion. Soon after, the life of Buddha, *Lalita Vistara*, was translated into Chinese by imperial order, and 300 years later began the great stream of Chinese Buddhist pilgrims—Fahian (A.D. 390), Hsüi-seng, Song-yun (A.D. 518), Hiouen-thsang (A.D. 648), Kih-nie (A.D. 964), whose travels, along with the *Itineraries* of the 56 monks (A.D. 730), are all extant, some of them translated into European languages. The story of Hiouen-thsang, translated by Stanislas Julien, is a graphic romance and an invaluable history. He returned in honor to China with a great number of Sanskrit works on Buddhism, which he afterwards translated in 1,335 volumes. There are now in the Pekin temple wooden blocks for printing upwards of 6,000 Buddhist volumes. In Chinese, Brahma became Fanlon-mo, and Buddha became Fo-to, which was vulgarly shortened to Fo. Buddhism is a creed of ideal purity; its Pentologue enjoins not only moral duties, but abstinence from marriage and wine. But even these fundamental precepts are disregarded by the mendicant priests of China, whom the best authority has called "a lying, shameless, wicked class." They extort money from the poor not merely by begging on false pretences, but by impostures in the temples. Thus, at the shrine of Kuan-yin, goddess of mercy, at Hong-Kong, the goddess prescribes certain drugs, which are sold by an apothecary who has an understanding with the priests, the priests themselves selling worthless bits of paper as counterfeits for money, which are then burned at the altar—a proof of the Chinese reverence for the "written word" in whatever form it may appear; even a pawnticket or a newspaper is regarded as something sacred.—*Er*.