

than laurel crown. Among other explorers who have rendered great service may be mentioned the names of Mr. William Woodville Rockhill, an American, to whose work on "The Land of the Lamas" we are greatly indebted, the Frenchman Bonvalot, and the Russian Prejevalski. The most recent attempt to penetrate these preserves was that made by Miss Annie R. Taylor, September, 1892, to February, 1893, who after nearly reaching Lassa, and encountering much peril and privation, was forced to return, but with courage unabated and with purpose of renewed assault set firm.

Speaking comparatively, the Thibetans have a marked religious sense. Prayer is a national institution among them, ranking both as a custom and an art. All men pray. Like the Roman Catholics, they have their rosaries, their mystic sentences, their endless repetitions; and like them, too, their priesthood, who not only have religious authority, but bear rule also after the law of a carnal commandment. In addition to the aids and forms of prayer enumerated, the Thibetans make large use of praying wheels, some of which are driven by hand, others by the wind, and others again by water. There are also to be met with everywhere throughout Mongolia and Thibet stone heaps, known by the name of *Obo*, a Mongolized Thibetan word, a contraction, as Mr. Rockhill tells us, of *do bong* ("pile of stones"), or *do bum* ("ten myriad stones"). These have a *dñm* religious significance, and mark afar off the thought to which Jacob gave embodiment at Bethel on awaking from his dream. Nothing of this kind is to be found in China, but among the Peruvians the traveller was wont on reaching the summit of a pass to throw a stone on the heap by the roadside as a thank-offering to God, exclaiming, "*Apachita muchani*" ("I worship, or give thanks, at this heap").

In speaking of Buddhist devotions, it must be remembered that similarity of term does not mean identity of thing. The Christian conception of prayer is utterly foreign to the Buddhist mind. Prayer in the Thibetan tongue means "an asseveration," "a wish;" and the object of it is the acquisition of merit. Hence the magic formula which is everywhere in use, engraven on walls, written on stones, and offered by beggars seeking alms, the burden, too, which the praying-wheels carry, "*Om MANI PADME HŪM.*"* This formula, as Mr. Rockhill in his admirable dissertation points out, p. 327, "is an invocation to Avalokiteshwara, the Merciful One, whose one great self-imposed mission is the salvation of all living creatures from the miseries incident to sentient existence, in the hope that it may lead them on in the way of salvation, and that he will, hearing it, ever keep the world in mind." To simplify as well as clarify the thought,

* This magic formula strictly means, "O thou pearl in the flower of the Lotus." It is pronounced by the Thibetans "*Om mani pémé hūm.*" The prayer-wheel, or "*Mani K'orio*," is the mechanical way of repeating this formula. Care must be taken to turn the wheel from left to right, the order in which the words are arranged to appear. To turn the wheel in the opposite direction is deemed impiety.