

ism, Sivaism and Buddhism. The Thibetan form of Buddhism is, however, wholly unique. Writers are constantly saying this is the stronghold of Buddhism without any apparent discrimination. Buddhism in Burmah is one thing; in Ceylon it is another thing; it is still another thing in Thibet. It is not in its original purity in Thibet. It is strongly modified by surrounding religious notions. It was born in Thibet contemporaneously with the Sikh religion in the Punjab and with the Lutheran Reformation in Europe. In its monasteries in Thibet are preserved heaps upon heaps of Buddhist literature, the language Thibetan, but the alphabet being Indian, and they may date from the second century. They differ in their language much from the spoken language of Thibet to-day.

For much of this class of information one must search ethnological and philological works, like Brace's "Races of the Old World," "Latham's Philology," Hodgson's great works, and other books like Cunningham's Ladak (the title has gone from us just now).

Max Müller, too, will often let in light, as for instance, in his "Chips," etc., where he says:

"People have complained of the length of the sacred books of other nations, but there are none that approach in bulk to the sacred canon of the Thibetans. It consists of two collections, commonly called the Kanjur and Tanjur."

The Kanjur consists in different editions of 100, 102 or 108 volumes folio. It comprises 1,083 distinct works. The Tanjur consists of 225 volumes folio, each weighing from four to five pounds in the Peking edition, which edition was sold for \$3,000 by the Emperor Khian-Lung. A copy of the Kanjur was bartered for 7,000 oxen, and a copy of Kanjur and Tanjur together was sold for 1,200 silver roubles. (See Vol. XX., "Asiatic Researches.")

But Thibet was not without a religion till it imported Buddhism and Sivaism from India. It had an earlier creed, though but illy formulated till Buddhism came. It is known as the Bon Religion. Eighteen principal gods are enumerated. Originally it was a sort of nature worship, mixed with a superstitious element; later on, adopted from Shamans and the Siva-ites of India, and now further mixed with Buddhist ideas.

CHRISTIANITY IN THIBET.

The Roman Catholics have tried to introduce Christianity on the Chinese border. They began this in 1846, and made some inroads till 1865, when their mission property at Bonga was destroyed by fire by the Thibetans. Again they endeavored to work, but in 1887 were again driven out, only two of their nine centres being untouched.

On the west the Moravians have sought to enter the country, but have had to stay in British Lahore. They commenced this mission at the suggestion of Gutzlaff, in 1853, by sending Messrs. Pagell and Hyde, two laymen, who endeavored to reach Thibet by way of Russia, but were defeated in the attempt, and then tried the India route by way of Simla, in 1854, to Kyelang in Lahore, and established a mission house 10,000 feet above the sea, and at Poo, in Kura-war, in 1865. At this latter place they number forty converts. They have done a large amount of translation of Scriptures, grammars, etc., into Thibetan, and sent these into Thibet, where it is said all the lamas can read, and the lamas, remember, number eighty thousand!

—Father Agostino, a preaching friar, has been addressing flocks of people in Rome, and among them even skeptical scientists. He is an impassioned orator, and has been called the "modern Savonarola." Nevertheless, he is an ignorant Romanist and worships the Virgin.