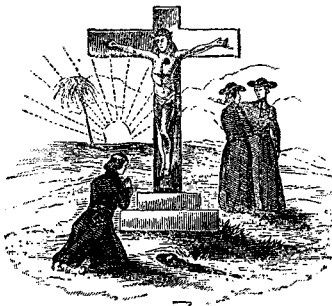


## THE FIRST CHRISTIAN MISSIONARIES IN THIBET.

BY THE EDITOR.

CONSIDERING the many myths that are now rife about Thibetan Mahatmas and the sensational reports of recent would-be travellers, whose fictitious discoveries are seriously accepted by many readers, it seems appropriate to remind the reading public of a famous but now almost forgotten book, *The Travels in Tartary, Thibet, and China*, of the two Jesuit missionaries Huc and Gabet. These gentlemen did not find in Thibet lost manuscripts of the life



AT HOME. IN JESUIT COSTUME.

of Jesus, nor do they describe the Thibetans as savages. Their half-dead servants did not take kodak pictures of them while being tortured on the rack. Nor did they use the powers of hypnotism in their dealings with the Lamas and while being subjected to outrageous tortures. There is, in fact, nothing incredible in M. Huc's story, and yet, perhaps because of this reason, the book is far more interesting than any report that has since appeared.

The sensation which M. Huc's book created on its first appearance has subsided, and it is now only known to scholars and historians. Indeed the book is out of print, and can, both in its original French and in its German and English translations, only be had through second-hand book dealers, where the copies are at a high premium. Under these circumstances it has seemed desirable that the book should be reprinted and once more placed before

the reading public.<sup>1</sup> What a storehouse it is for the ethnologist, geographer, the scholar interested in religious customs, the reader of travels, and the student of human nature!

Our two Jesuit missionaries have good common sense, they are quite critical whenever they meet with superstitions or find themselves surrounded with pagan darkness, but as to the traditions and beliefs of their own church they are like ingenuous children, believing in the bodily devil, as represented in Christian legends. No wonder therefore that these missionaries find themselves beset by Old Nick, who repeatedly tries to thwart their work



THE TEST.

An infant who is supposed to be a reincarnation of a deceased Tale Lama, giving miraculous evidence of his identity by a recollection of incidents of his prior life.

and prevent them from proceeding on their journey. At the same time they credit the miraculous events, of whose truth they have become convinced by some credulous Buddhists, to the superhuman power of the Evil One. We read for instance with reference to the evidences of the transmigration of souls of living Buddhas at the moment of their death into infants:

"We Catholic missionaries believe that the great liar who once deceived our first parents in the earthly Paradise still pursues his system of falsehood in the world. He who had the power to hold up in the air Simon Magus may well at this day speak to mankind by the mouth of an infant, in order to maintain the faith of his adorers."

<sup>1</sup>The work will be published during the present month by The Open Court Publishing Co., 324 Dearborn St., Chicago. 2 vols. Price, \$2.00.

They proceeded in their missionary work very cleverly—cleverly as serpents and guilelessly as children. In China they lived as Chinese among the Chinese ; but when they left for Thibet they cut off their queues and dressed like Thibetan Lamas. They know very well that, not only in Old England but also in ancient Asia, religion is first a question of vestment and secondarily only of doctrine ; and they are well received everywhere.



M. M. HUC AND GABET DRESSED AS LAMAS.

The itinerary of MM. Huc and Gabet is full of most interesting details, and many of their observations have become famous, although their source has been forgotten. An instance of the way in which animals accept facts as a matter of course without arguing their cause or connexion,—for they do not possess

that power of reflexion which is erroneously ascribed to them in



STARTING IN CHINA.  
WEARING CHINESE COSTUMES.

analogy to our own modes of human thought,—is an incident mentioned in the second volume of our book :

One day, a Lama herdsman, who lived in the same house with ourselves, came

with a long dismal face, to announce that one of his cows had calved during the night, and that unfortunately the calf was a *karba*. The calf died in the course of the day. The Lama forthwith skinned the poor beast, and stuffed it with hay. This



A TARTAR ENCAMPMENT.

proceeding surprised us at first, for the Lama had by no means the air of a man likely to give himself the luxury of a cabinet of natural history. When the operation was completed, we remarked that the hay-calf had neither feet nor head; here-



INTERIOR OF A TARTAR TENT.

upon it occurred to us that, after all, it was merely a pillow that the Lama contemplated. We were in error, but the error was not dispelled until the next morning, when our herdsman went to milk his cow. Seeing him issue forth, his pail in one hand, the hay-calf under the other arm, the fancy occurred to us to follow him.

His first proceeding was to put the hay-karba down before the cow; he then turned to milk the cow herself. The mamma at first opened enormous eyes at her beloved infant; by degrees, she stooped her head towards it, then smelt at it, sneezed three or four times, and at last proceeded to lick it with the most delightful tenderness.



SAMDADCHIEMBA, THE CAMELEER.

This spectacle grated upon our sensibilities; it seemed to us that he who first invented this parody upon one of the most touching incidents in nature, must have been a man without a heart. A somewhat burlesque circumstance occurred one day to modify the indignation with which this trickery inspired us. By dint of caressing and licking her little calf, the tender parent one morning unripped it; the hay issued from within, and the cow, manifesting not the smallest surprise or agitation, proceeded tranquilly to devour the unexpected provender."

The Jesuit missionaries, accompanied by Samdachiemba, a Tartar cameleer, travel through China and Tartary and pass through the desert of Goombi until they reach Lhasa the capital of Thibet. They frequent Chinese inns, enter the tents of the Tartars, visit the



AT THE MONEY CHANGERS.

Lamaseries and Buddhist temples, have dealings with the money changers, order the cast of a bronze crucifix at an idol foundry of Tolon Noor, meet with brigands on the road, and tell all their various adventures in the most unsophisticated and direct manner.

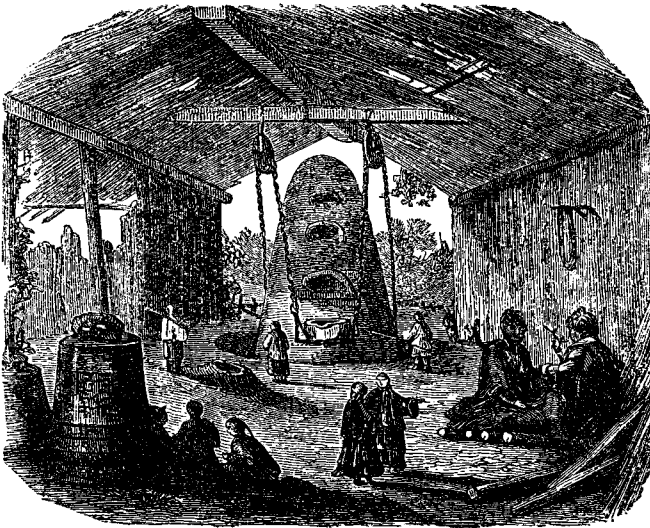
Most of the interesting information which we obtain from the book is of a religious nature. We read, for instance :

"During our short stay at the Blue Town we had constant conversation with the Lamas of the most celebrated Lamaseries, endeavoring to obtain fresh information on the state of Buddhism in Tartary and Thibet. All they told us only served to confirm us more and more in what we had before learnt on this subject. In the Blue Town, as at Tolon-Noor, every one told us that the doctrine would appear more sublime and more luminous as we advanced toward the West. From what the Lamas said, who had visited Thibet, Lha-Ssa was, as it were, a great focus of light, the rays of which grew more and more feeble in proportion as they became removed from their centre.

"One day we had an opportunity of talking with a Thibetian Lama for some time, and the things he told us about religion astounded us greatly. A brief explanation of the Christian doctrine, which we gave him, seemed scarcely to surprise him; he even maintained that our views differed little from those of the Grand Lamas of Thibet. 'You must not confound,' said he, 'religious truths



A BUDDHA IDOL CAST AT TOLON-NOOR.



THE IDOL FOUNDRY AT TOLON-NOOR.

with the superstitions of the vulgar. The Tartars, poor, simple people, prostrate themselves before whatever they see; everything with them is Borhan. Lamas, prayer-books, temples, Lamaseries, stones, heaps of bones,—'tis all the same to them; down they go on their knees, crying Borhan! Borhan!' But the Lamas them-

selves admit innumerable Borhans?' 'Let me explain,' said our friend smilingly; 'there is but one sole Sovereign of the universe, the Creator of all things, alike without beginning and without end. In Dchagar (India) he bears the name of Buddha, in Thibet that of Samtche Mitcheba (all Powerful Eternal); the Dcha-Mi (Chinese) call him Fo, and the Sok-Po-Mi (Tartars), Borhan.' 'You say that Buddha is sole; in that case who are the Talé-Lama of Lha-Ssa, the Bandchan of Djachi-Loumbo, the Tsong-Kaba of the Sifan, the Kaldan of Tolon-Noor, the Guison-Tamba of the Great Kouren, the Hobilgan of the Blue Town, the Hotoktou of Peking, the Chaberon of the Tartar and Thibetian Lamaseries generally?' 'They are all equally Buddha.' 'Is Buddha visible?' 'No, he is without a body; he is a spiritual substance.' 'So, Buddha is sole. and yet there exist innumerable



A TEMPLE, SHOWING THE BUDDHIST TRINITY ON THE ALTAR.

Buddhas: the Talé-Lama, and so on. Buddha is incorporeal; he cannot be seen, and yet the Talé-Lama, the Guison-Tamba and the rest are visible, and have bodies like our own. How do you explain all this?' 'The doctrine, I tell you, is true,' said the Lama, raising his arm and assuming a remarkable accent of authority; 'it is the doctrine of the West, but it is of unfathomable profundity. It cannot be sounded to the bottom.'

'These words of the Thibetian Lama astonished us strangely; the Unity of God, the mystery of the Incarnation, the dogma of the Real Presence, seemed to us enveloped in his creed; yet with ideas so sound in appearance, he admitted the metempsychosis, and a sort of pantheism of which he could give no account.

'These new indications respecting the religion of Buddha gave us hopes that we should really find among the Lamas of Thibet a symbolism more refined and

superior to the common belief, and confirmed us in the resolution we had adopted of keeping on our course westward."

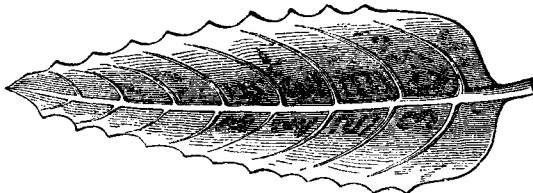
Further we learn of the actual existence of the tree of the ten thousand images, which, it is said, sprang from the hair of Tsong-Kaba, a great Buddhist reformer. We read :

"It will here be naturally expected that we say something about this tree itself. Does it exist? Have we seen it? Has it any peculiar attributes? What about its marvellous leaves? All these questions our readers are entitled to put to us. We will endeavor to answer as categorically as possible.

"Yes, this tree does exist, and we had heard of it too often during our journey not to feel somewhat eager to visit it. At the foot of the mountain on which the Lamasery stands, and not far from the principal Buddhist temple, is a great square enclosure, formed by brick walls. Upon entering this we were able to examine at leisure the marvellous tree, some of the branches of which had already manifested themselves above the wall. Our eyes were first directed with earnest curiosity to the leaves, and we were filled with an absolute consternation of astonishment at finding that, in point of fact, there were upon each of the leaves well-formed Thibetian characters, all of a green color, some darker, some lighter, than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas; but, after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its



THE TREE OF KOUNBOUM, THE TEN THOUSAND IMAGES.



LEAF OF THE TREE OF KOUNBOUM.

veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf; in another, in the middle; in a third, at the base, or at the side; the younger leaves represented the characters only in a partial state of forma-



tion. The bark of the tree and its branches, which resemble that of the plane tree, are also covered with these characters. When you remove a piece of the old bark the young bark under it exhibits the indistinct outlines of characters in a germinating state, and, what is very singular, these new characters are not unfrequently different from those which they replace. We examined everything with the closest attention, in order to detect some trace of trickery, but we could discern nothing of the sort, and the perspiration absolutely trickled down our faces under the influence of the sensations which this most amazing spectacle created. More profound intellects than ours may, perhaps, be able to supply a satisfactory explanation of the mysteries of this singular tree; but as to us, we altogether give it up. Our readers possibly may smile at our ignorance; but we care not so that the sincerity and truth of our statement be not suspected.



THE GRAND LAMA OF KOUNBOUM.

"The Tree of the Ten Thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers, and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odor, something like that of cinnamon. The Lamas informed us that in summer, towards the eighth moon, the tree produces large red flowers of an extremely beautiful character. They informed us also that there nowhere else existed another such tree; that many attempts had been made in various Lamaseries of Tartary and Thibet to propagate it by seeds and cuttings, but that all these attempts have been fruitless.

"The Emperor Khang-Hi, when upon a pilgrimage to Kounboun, constructed at his own private expense a dome of silver over the Tree of the Ten Thousand

Images ; moreover he made a present to the Grand Lama of a fine black horse, capable of travelling a thousand lis a day, and of a saddle adorned with precious stones. The horse is dead, but the saddle is still shown in one of the Buddhist temples, where it is an object of special veneration. Before quitting the Lamasery Khang-Hi endowed it with a yearly revenue for the support of three hundred and fifty Lamas."

The Jesuit missionaries were again and again received most cordially by their Buddhist brethren, and were hospitably entertained. When reaching a Lamasery MM. Huc and Gabet expected "that the entire population would have their eyes fixed upon them. Nothing of the sort. The Lamas whom we met passed silently on, without even turning their heads or paying the slightest attention to us in any way. The little chabis (pupils), harum scarum rogues, in common with school boys all over the world, alone seemed to notice our presence."

Commenting on the reception received at one of the Lamaseries, our Jesuit friars exclaim :

"How potent is the empire of religion over the heart of man, even though that religion be false and ignorant of its true object ! How great was the difference, for example, between these Lamas, so generous, so hospitable, so fraternal towards strangers, and the Chinese, that thorough nation of shopkeepers, with hearts dry as a ship-biscuit, and grasping as a monkey, who will not give a traveller even a cup of water except for money or money's worth. The reception given to us in the Lamasery of Kounbom at once recalled to our thoughts those monasteries, raised by the hospitality of our religious ancestors, in which travellers and the poor ever found refreshment for the body and consolation for the soul."



THE GINSENG.  
A medical plant reminding one of the mandrake.

At Kan-Sou MM. Huc and Gabet met a great dignitary of the Buddhist church bearing the title of a living Buddha and had a conversation with him :

"A Breviary that lay on a small table beside us, immediately attracted his attention, and he asked permission to examine it. Upon our assenting, he took it up with both hands, admired the binding and the gilt edges, opened it and turned over the leaves, and then closing it again, raised it reverentially to his forehead, saying, 'It is your Book of Prayer ; we should always honor and respect prayer.' By and by he added, 'Your religion and ours are like this,' and so saying he put the knuckles of his two forefingers together. 'Yes,' said we, 'you are right ; your creed and ours are in a state of hostility, and we do not conceal from you that the object of our journey and of our labors is to substitute our prayers for those which are used in your Lamaseries.' 'I know that,' he replied smilingly ; 'I knew that long ago.' He then took up the Breviary again, and asked us explanations of the

engravings. He evinced no surprise at what we told him, only, when we had related to him the subject of the plate representing the crucifixion, he shook his head compassionately, and raised his joined hands to his head. After he had examined all the prints, he took the Breviary once more in both hands, and raised it respectfully to his forehead. He then rose, and having saluted us with great affability, withdrew, we escorting him to the door."

We are surprised at the many similarities that obtain between Christianity and Buddhism, some of which may be attributed to the influence of Nestorian missionaries, while others (as, for instance the use of the rosary and censer, processions, responsories, sprinkling with holy water, etc.) are undoubtedly older than Christianity. We read :

"Upon the most superficial examination of the reforms and innovations introduced by Tsong-Kaba into the Lamanesque worship, one must be struck with their



A THIBETAN CHIEF.

affinity to Catholicism. The cross, the mitre, the dalmatida, the cope, which the Grand Lamas wear on their journeys, or when they are performing some ceremony out of the temple ; the service with double choirs, the psalmody, the exorcisms, the censer suspended from five chains, and which you can open or close at pleasure ; the benedictions given by the Lamas by extending the right hand over the heads of the faithful ; the chaplet, ecclesiastical celibacy, spiritual retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water, all these are analogies between the Buddhists and ourselves. Now, can it be said that these analogies are of Christian origin ? We think so. We have indeed found, neither in the traditions nor in the monuments of the country, any positive proof of their adoption, still it is perfectly legitimate to put forward conjectures which possess all the characteristics of the most emphatic probability.

"It is known that, in the fourteenth century, at the time of the domination of

the Mongol emperors, there existed frequent relations between the Europeans and the peoples of Upper Asia. We have already, in the former part of our narrative, referred to those celebrated embassies which the Tartar conquerors sent to Rome, to France, and to England. There is no doubt that the barbarians who thus visited Europe must have been struck with the pomp and splendor of the ceremonies of Catholic worship, and must have carried back with them into the desert enduring memories of what they had seen. On the other hand, it is also known that, at the same period, brethren of various religious orders undertook remote pilgrimages for the purpose of introducing Christianity into Tartary; and these must have penetrated at the same time into Thibet, among the Si-Fan, and among the Mongols on the Blue Sea, Jean de Montcorvin, Archbishop of Peking, had already organised a choir of Mongol monks, who daily practised the recitation of the psalms and the ceremonies of the Catholic faith. Now, if one reflects that Tsong-Kaba



A BUDDHIST PRAYER IN THIBETAN WRITING.

lived precisely at the period when the Christian religion was being introduced into Central Asia, it will be no longer a matter of astonishment that we find in reformed Buddhism such striking analogies with Christianity."

The Thibetans are a warlike race, but their military tendencies are subdued by an extreme religious devotion, which affects even highwaymen and brigands. Far from being exclusively Buddhist, their educated men are as broad as the most scholarly philosophers of Europe and America. Think only of the Thibetan custom, strongly reminding us of the Christian Angelus, of the whole people praying in common at certain hours! Think of the interest which the Regent of Lhasa took in the Christian religion! How he trembled when the maps were found,

which, if they had been drawn by hand, would have branded the missionaries as English spies, and how he triumphed when the innocence of our travellers was brought out! How eagerly he studied the Christian doctrines! With what humor he treated the ignorant Lamas and their superstition, typical of the popular Buddhism of the masses! Even when the Chinese Plenipotentiary urged to him the danger of Christianity's replacing Buddhism in Thibet, the attitude of the Regent of Lhasa towards the Jesuits remained unaltered. He said to them: "Religious persons, men of prayer, belonging to all countries, are strangers nowhere. Such is the doctrine taught by our holy books. Lhasa being the peculiar assembling place and abode of men of prayer, the title of itself

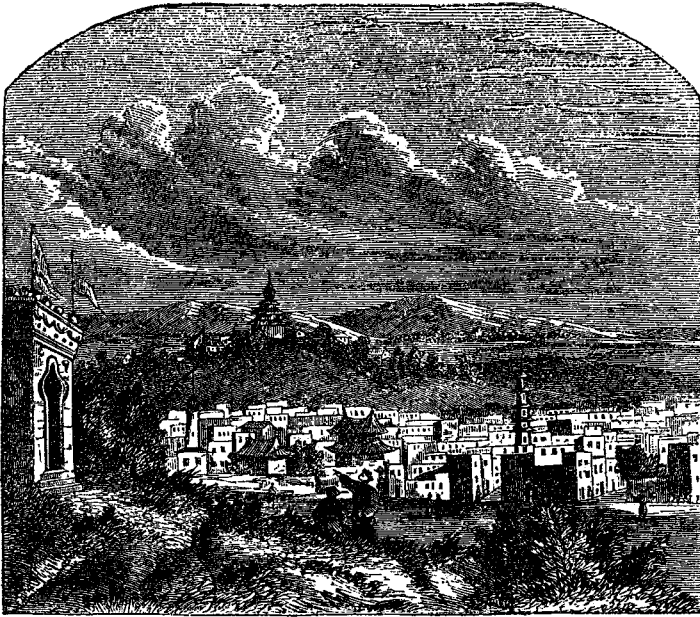


KI-CHAN, THE CHINESE PLENIPOTENTIARY.

should always secure for you liberty and protection." His answer to the Chinese Plenipotentiary is also characteristic: "If the doctrine which these men hold is a false doctrine, the Thibetans will not embrace it: if on the contrary it is true, what have we to fear? How can the truth be prejudicial to men."

The most remarkable character of the Thibetans whom our missionaries meet is the Regent of Lhasa, who is described as follows:

"The Regent was a man of extraordinary capacity; of humble extraction, he had raised himself gradually, and by his own merits, to the dignity of First Kalon. This had occurred three years before. Up to that time he had always fulfilled arduous and laborious functions; he had frequently traversed, in all directions, the



LHASA.



BUYING TEA CUPS AT LHASA.

immense regions of Thibet, either to make war or to negotiate with the neighboring states, or to inspect the conduct of the Houtouktou governors of the various provinces. So active, so busy a life, so apparently incompatible with study, had not prevented him from acquiring a profound knowledge of Lamanesque works. Every one concurred in saying that the knowledge of the most renowned Lamas was inferior to that of the Regent. The facility with which he conducted public business was matter of especial admiration. One day we were with him when they brought him a great many rolls of paper, dispatches from the provinces; a sort of secretary unrolled them one after the other, and gave them to him to read, bending on one knee. The Regent hastily run his eye over them, without interrupting the conversation with us. As soon as he had gathered the contents of a dispatch he



THE REGENT OF LHASA.

took his bamboo stile and wrote his order at the bottom of the roll, and thus transacted all his affairs with promptitude, and as if for amusement. We are not competent to judge of the literary merit that was attributed to the First Kalon. We can only say that we never saw Thibetian writing so beautiful as his.

“The Regent was very fond of engaging in religious discussions, and they most frequently formed the subject of our conversations. At the commencement he said to us these remarkable words: ‘All your long journeys you have undertaken solely with a religious object. You are quite right, for religion is the thing most essential to man, I see that the French and the Thibetians have the same view on that subject. We do not at all resemble the Chinese, who hold the soul of no account; yet your religion is not

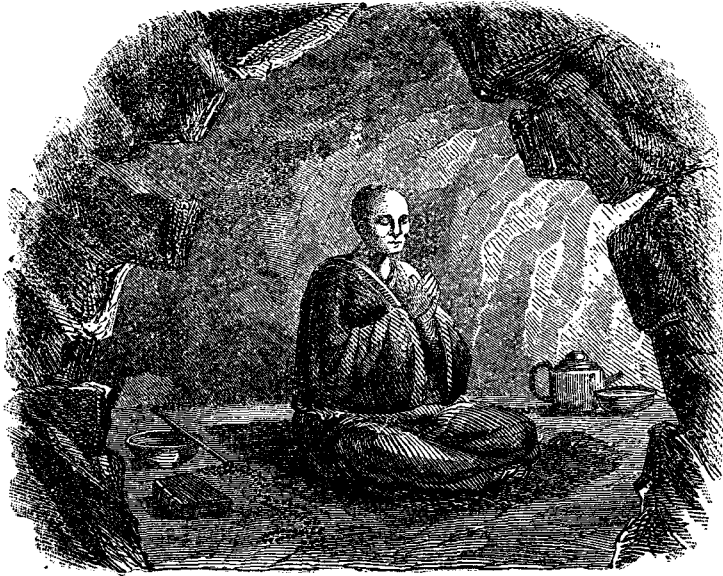
the same as ours. It is important we should ascertain which is the true one. Let us, then, examine both carefully and sincerely; if yours is right, we will adopt it; how could we refuse to do so? If, on the contrary, ours is the true religion, I believe you will have the good sense to follow it.’ This arrangement seemed to us excellent; we could not at the time desire better.

“We commenced with Christianity. The Regent, always amiable and polished in his conversation with us, said that, as we were his guests, our belief ought to have the honor of priority. We successively reviewed the dogmatical and moral truths. To our great astonishment, the Regent did not seem surprised at anything we said. ‘Your religion,’ he incessantly repeated, ‘is conformable with ours; the truths are the same: we only differ in the explanations. Of what you have seen and heard in Tartary and Thibet, there is, doubtless, much to blame; but you must not forget that the numerous errors and superstitions you may have observed

were introduced by ignorant Lamas, and that they are rejected by well-informed Buddhists.' He only admitted, between him and us, two points of difference—the origin of the world and the transmigration of souls. The belief of the Regent, though it here and there seemed to approximate to the Catholic doctrine, nevertheless resulted in a vast pantheism; but he affirmed that we also arrived at the same result, and he did his best to convince us of this.

"The Thibetian language, essentially religious and mystic, conveys with much clearness and precision all the ideas respecting the human soul and divinity."

MM. Huc and Gabet might have remained in Thibet, had they not been driven away by the Chinese Plenipotentiary, who informed



A BUDDHIST HERMIT.

them that they would have to leave the country. The French missionaries write :

"We hastened to the Regent in order to acquaint him with the melancholy interview we had had with Ki-Chan. The chief Kalon had been made aware of the projects of persecution which the Chinese Mandarins were hatching against us. He endeavored to reassure us, and told us that protecting in the country thousands of strangers, he was powerful enough to give us the protection which the Thibetian Government extended to all. 'Besides,' added he, 'even though our laws did prohibit strangers from entering our country, those laws could not effect you. Religious persons, men of prayer, belonging to all countries, are strangers nowhere; such is the doctrine taught by our holy books. It is written: "The yellow robe has no country, the Lama no family." Lha-Ssa being the peculiar assembling-place and abode of men of prayer, that title of itself should always secure for you liberty and protection.' This opinion of the Buddhists, which constitutes a religious man



a cosmopolite, is not merely a mystic idea written in books, but we have found it recognised in the manners and customs of the Lamaseries; when a man has had his head shaved, and assumes the religious habit, he renounces his former name to take a new one. If you ask a Lama of what country he is, he replies, 'I have no country, but I pass my time in such a Lamasery.' This manner of thinking and acting is even admitted in China, amongst the bonzes and other classes of religionists, who are called by the Generic name of Tchou Kia-Jin (a man who has left his family).

"There was, respecting us, a controversy of several days' duration, between the Thibetian Government and the Chinese ambassador. Ki-Chan, in order to insure better success to his aims, assumed the character of defender of the Talé-Lama. This was his argument: Sent to Lha-Ssa by his Emperor, to protect the Living



THE PRAYER-MILL.

Buddha, it was his duty to remove from him whatever was calculated to injure him. Certain preachers of the religion of the Lord of Heaven, animated, no doubt by excellent intentions, were propagating a doctrine which, in the end, tended to destroy the authority and power of the Talé-Lama. Their avowed purpose was to substitute their religious belief for Buddhism, and to convert all the inhabitants of Thibet of every age, condition, and sex. What would become of the Talé-Lama when he had no worshippers? The introduction into the country of the religion of the Lord of Heaven, does it not lead directly to the destruction of the sanctuary of the Buddha-La, and consequently to the downfall of the Lamanesque hierarchy and of the Thibetian Government? 'I,' said he, 'who am here to protect the Talé-Lama, can I permit, at Lha-Ssa, men who propagate such formidable

doctrines? When those doctrines have taken root, and it is no longer possible to extirpate them, who will be responsible for such a misfortune? What shall I reply to the Grand Emperor when he shall reproach me with my negligence and cowardice? You Thibetians,' said he to the Regent, 'you do not comprehend the gravity of this matter. Because these men are virtuous and irreproachable, you think they are harmless—it is a mistake. If they remain long at Lha-Ssa, they will spell-bind you. Among you, there is not a man capable of disputing with them upon religion. You will not be able to keep from adopting their belief, and then the Talé-Lama is undone.'

"The Regent did not enter at all into these apprehensions, with which the Chinese ambassador endeavored to inspire him. He maintained that our presence at Lha-Ssa could not in any way be prejudicial to the Thibetian Government. 'If the doctrine which these men hold,' said he, 'is a false doctrine, the Thibetians will not embrace it; if, on the contrary, it is true, what have we to fear? How can

the truth be prejudicial to men? These two Lamas of the Kingdom of France,' he added, 'have not done any harm: they are animated with the best intentions towards us. Can we, without good ground, deprive them of the liberty and protection which we extend here to all strangers, and particularly to men of prayer? Can we make ourselves guilty of an actual and certain injustice, through an imaginary fear of some possible evil to come?'"

In spite of the repeated assurance of the Regent's protection, MM. Huc and Gabet deemed it best "to submit and accept with resignation the crown of persecution." They decided to leave the country under protest against the violation of their rights on the part of the Chinese Government. It is difficult to understand why, after having courageously endured so much tribulation in their journey, they at last gave up their cause so easily when they seemed to be at the very brink of a glorious success.

The itinerary of MM. Huc and Gabet consists of two volumes, each of over three hundred pages. The extracts here given are samples of the style of the whole work, which is instructive and interesting wherever one might begin to read it. Quite apart from its interest to the general reader, the account of these travels through Thibet will be welcome to all persons interested in Christian missions and also to the student of Buddhism and Buddhist institutions.