

carrying in one hand a rosary by which is counted the revolutions of the prayer-wheel in the other, each revolution being supposed to make effective the sacred Buddhist phrase *Om mani padme hum*, printed or written so many times on the scroll of paper within the prayer cylinder. Kalimpong is now the trading centre between Tibet and Bengal, and those Bhutias chiefly bring wool to sell to the two or three Europeans or the Indian merchants engaged in the trade. The wool is carried over the frontier—fifty miles off—on mules or coolies' backs. Besides wool, they bring ponies, musk, yaks' tails, etc., and they take back copper and manufactured articles. For some years the trade between Tibet and Bengal was at a standstill through various misunderstandings, chiefly the relation of Independent Sikkim to Tibet. The conduct of the Tibetans forced us to send an expedition to drive them out of Sikkim. The trade has gone on improving since then (1888), but the jealousy of the Lamas still prevents the volume of trade from being what it might be. A trading centre has been by treaty opened at Yatung, a few miles within



TIBETAN PRAYER-WHEEL.

the Tibetan frontier, but it is not likely to prove a success for this purpose. Among the traders at Yatung, there is working and witnessing Miss Annie R. Taylor,¹ and with her is the boy Pontso, whom she took to



A TIBETAN TRADER'S ENCAMPMENT AT GNATONG, SIKKIM,
WITH MISS ANNIE R. TAYLOR.

Britain after she had completed that notable expedition during which she got nearer Lhasa, the capital of Tibet, than any European had done for more than fifty years.

The Tibetans are Buddhists. A pleasant

¹ Miss Taylor has lately been joined by Miss Bella Ferguson and other ladies.

walk of half a mile along the Tibet road takes us to the picturesque Buddhist monastery, an offshoot of a large monastery in Bhutan. The cloths we see on the dozens of bamboo poles around the building are prayer-flags, on which are printed "pious sentences, charms, and prayers," and the flappings by the wind are supposed to render them effective. Inside the monastery the walls of the chief room are covered with brightly coloured drawings, being representations of sacred themes and great Lámas or priests. Some of the latter are supposed to be Lámas who, on their death, become re-incarnate in a little child who from some sign—perhaps the recognition of the predecessor's priestly ornaments—is chosen as the successor. The altar is suggestive, like much else in northern Buddhism, of the rites of the Roman Catholic Church. On it, in the centre, is an image of Buddha, and on either side a famous Láma. Dishes with various offerings are placed in



A LHASSA WOMAN AND HER SON.

front, and incense is regularly burned.



THE BUDDHIST MONASTERY.

Alongside we notice the sacred manuscripts,

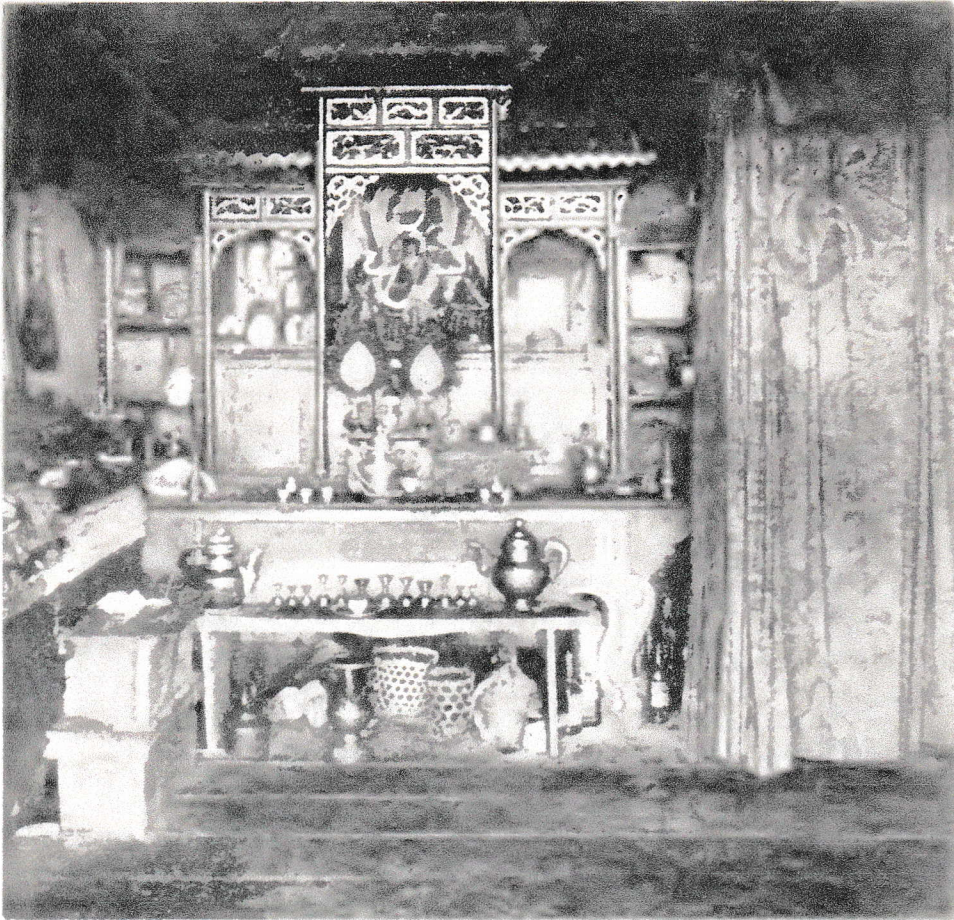


LÁMAS.

Photo by Messrs. F. Kapp and Co., Darjeeling.

and the long trumpets which make them-

selves heard a great way off. The monastery is more for the exercises of the Lámas than for congregations of the people, who only come at infrequent intervals. The Láma



A BUDDHIST ALTAR IN A PRIVATE HOUSE.

is sure to point out a partial footmark in the hard wooden floor, and say it was made in one year by a pious Láma in the course of his constant prostrations before the altar. But those who saw the priest and visited the monastery then have reason to doubt the cause assigned.