ed the doctrine which now prevails over the wide extent of Tartary. It is reported to have been first received in that part of Tibet adjacent to India, which hence became the seat of the sovereign lamas; to have traversed over Mant- chieux Tartary, and to have been ultimately disseminated over China and Japan. However it may differ from the Hindoo in many of its outward forms, it still bears a close affinity with the religion of Brahma in many important par­ticulars. The principal idol in the temples is the Buddha of Bengal, worshipped under the denomination of Maha- moonie, a sanscrit term meaning “ great saint,” and under various other epithets over all Tartary, and among the nations to the east of the Brahmapootra. The same places are considered sacred in Tibet and in Bengal, and are resorted to by pilgrims ; and the water of the Ganges, which is considered holy, is carried in loads from the river over the mountains of Tibet, on the shoulders of men, who are hired by enthusiasts for this pious purpose. Their ritual or ceremonial worship differs, however, materially from the Hindoo ; the Tibetians assemble in chapels, and in pro­digious numbers, to join in chanting alternate recitative and chorus, with the accompaniment of an extensive band of loud and powerful instruments ; so that it forcibly impressed on those who heard it, the solemn sounds of the popish mass. The people play in private on many other musical instru­ments; and Turner mentions, that on a visit to the mother of Teshoo Lama, she sung a very pleasing air, which she accompanied on the guitar, and her husband on the fla­geolet. The religion of Tibet is entirely free from the illiberal and perplexing distinctions of castes. A Brahmin would deem it a profanation of the deepest dye even to eat in presence of one of an inferior caste, much more to partake of the same repast with a person of a different re­ligion. But the inhabitants of Tibet have no such scru­ples ; even the sovereign lama has no objection to drink tea from the same vessel with any foreigner. Turner men­tions, also, that in the great variety of visitors that came to him, he never observed the slightest scruple to partake either of tea or of other liquors prepared by his own ser­vants. The Hindoo pays the blindest reverence to the Brah­min class. This reverence is only paid, in the ignorant ido­latry of the Tibetians, to the sovereign lama, immaculate, immortal, and omnipresent, esteemed the vicegerent of the only God, the mediator between mortals and the Supreme. They view him as perpetually absorbed in religious duty, and when called upon to attend to the concerns of mortals, as being employed only in the benign office of distributing comfort and consolation, forgiveness and mercy. He is also the centre of all civil government, which derives from his authority all influence and power. He is the head of the whole system, which is a regular gradation from the most venerated lama, through the whole order of gylongs, to the young noviciate. The inferior gradations, from the pre­sident, who is always styled lama, are gylong, tohba, and tuppa. For the performance of daily service in the temple at Teshoo Loomboo there are 3700 gylongs or priests ; and four lamas chosen from amongst them superintend and direct their religious ceremonies. Youth intended for the service of the monastery are received into the establishment at the age of eight or ten years. They are then called tuppa, and are occupied in receiving instruction suited to their age. At fifteen they are usually admitted into the order of tohba, if found sufficiently qualified ; and thence into the order of gylong between the age of twenty-one and twenty-four. They are then eligible to the superintendence of some en­dowed monastery, of which there are multitudes spread all over Tibet, with lands assigned them for their support ; their promotion depending on their interest or their cha­racter. In this station, as chief of a flock, they are honour­ed with the appellation of lama. Those who enter the religious order are enjoined sobriety, celibacy, and all the austere practices of the cloister. There is a considerable number of nunneries as well as monasteries ; and the strict­est prohibitions exist against any woman even accidentally passing a night within the walls of the one, or a man with­in those of the other. The ecclesiastical class, who hold intercourse with heaven, are entirely divided from the lay class, who carry on the business of the world ; and no in­terference ever interrupts the regulated duties of the clergy. Their religion is divided into two sects, who are extremely hostile to each other, and one of whom was forced to seek shelter from the persecution of their opponents in that tract of country bordering on Tibet towards the south, and marked by a high ridge, inhospitable in the extreme, but which was thought capable of affording them a safe retreat. Here they fixed their abode, while others of the same sect still live in tents, and tend their flocks, rambling from place to place. The priests are habited in long robes of yellow cloth, with a conical cap of the same colour ; and this pe­culiarity of colour is adopted as a distinction to mark one of the two religious sects that divide almost the whole of Tartary, from Toorkistan to the eastern limits of this continent. The other colour is red ; and the tribes are known as belonging to the red or the yellow cap. The former differ principally from the sectaries of the yellow in admitting the marriage of the priests ; but the latter are considered as the more orthodox, as well as possessed of greater influence. The emperor of China is decidedly a votary of the yellow sect, and has sanctified it by a sump­tuary law, which limits it to the service of religion and the imperial use. Dalai Lama, Teshoo Lama, and Taranaut La­ma, preside over the yellow, who have their residences at Poo- talah, Teshoo Loomboo, and Kharka. This sect prevails over a great part of Tibet, and a branch of it is said to be esta­blished in the Deccan. In like manner, three lamas pre­side over the red sect. The principal of the red class in Tibet has his residence in Sakia. The dress of these reli­gious orders is the regular costume of every attendant at court, consisting of a vest of woollen cloth, with sleeves of a deep garnet colour ; and a large mantle, either of the same or of a thinner texture, resembling a shawl, a sort of philibeg, and huge boots of bulgar hides, lined either with fur or cloth, complete their equipage.

Of the diseases in this country, the most singular is a glandular swelling in the throat, which is found in Europe among the inhabitants of mountainous countries, and is generally ascribed to an impregnation of the water from snow. This, however, is a doubtful theory, as it is some­times seen where snow is not to be found. It has been little attended to, as it is not painful, is seldom fatal, and is only common among the poorer class of the people. The small-pox is a most fatal disorder in Tibet. It is not less dreaded than the plague, and is hardly less fatal ; for they neither know nor use any remedies for it, but, as soon as it appears in any village, the healthy desert the sick, and leave them to chance and the natural course of the dis­ease. There is little variety in their other diseases. Coughs, colds, and rheumatisms are more frequent than in Bengal. Fevers arise occasionally from temporary causes, but sel­dom prove fatal. The hot bath is used in many disorders, particularly in bowel complaints and cutaneous eruptions. The hot wells of Tibet are resorted to by thousands.

A singular and licentious practice is said by travellers to prevail here, namely, of one woman cohabiting with a whole family of brothers. Turner states, that one woman was pointed out to him who lived with five brothers, to each of whom she was married; and he states that this custom, so contrary to purity of morals and any idea of social happi­ness, is common among all ranks ; and that families are seen living happily in this impure manner. He even en­deavours to find out plausible reasons for the practice, founded on the danger in a poor country of the too rapid