

divinities occupied in the Bon-po Pantheon,\* though we cannot say of either sect that "their idols are all feminine." A strong symptom of relation between the two religions, by the way, occurs in M. Durand's account of the Bon Temple. We see there that *Shen-rabs*, the great doctor of the sect, occupies a chief and central place among the idols. Now in the Chinese temples of the Taossé the figure of *their* Doctor *Lao-tseu* is one member of the triad called the "Three Pure Ones," which constitute the chief objects of worship. This very title recalls General Cunningham's etymology of Bonpo.



Tibetan Bacsi.

[At the quarterly fair (*yueh kai*) of Ta-li (Yun-Nan), Mr. E. C. Baber (*Travels*, 158-159) says: "A Fakir with a praying machine, which he twirled for the salvation of the pious at the price of a few cash, was at once recognised by us; he was our old acquaintance, the Bakhsi, whose portrait is given in *Colonel Yule's Marco Polo*." —H. C.]

(*Hodgson*, in *J. R. A. S.* XVIII. 396 *seqq.*; *Ann. de la Prop. de la Foi*, XXXVI.)

\* It is possible that this may point to some report of the mystic impurities of the Tantrists. The *Saktián*, or Tantrists, according to the Dabistan, hold that the worship of a female divinity affords a greater recompense. (II. 155.)