

The feature of Tibetan life which would next attract attention by its relative unfamiliarity is the great development of monasticism. M. Grenard estimates the number of monks at five hundred thousand in all Tibet. This obviously is inaccurate, if, as further supposed by several observers, the total population be about three million. Adult males would then be about seven hundred thousand. Of adult males, M. Grenard estimates the monks to be about one-fourth; but he neglects to work out the result of this assumption, which, for a total population of three million gives approximately one hundred and seventy-five thousand monks—widely at variance with the first-given figure. The lower total thus reached is far more probable. The higher figure would, inversely, lead to a total population of about ten million—obviously too great. Dismissing any attempt at accuracy in totals (and apologising to M. Grenard for seeing a single bad grain in a heaped-up measure of soundest wheat) we remain astonished at the high ratio which undoubtedly holds in this matter. In explanation of it, we do not feel satisfied by a mere reference to the well-known ascetic doctrines of Buddha. Monasticism finds in those teachings, as in the gospel of Christ, abundant authority, nay, more, a very special favour, for its practices. Yet we have seen monasticism pass almost entirely from the Christian world—the doctrine meanwhile unchanged by any subsequent revelation. And Buddhism has not elsewhere produced such a full crop of adherents (more or less formal) to its creed of abnegation. The causes which filled Europe with monks in the