

THE  
NINETEENTH  
CENTURY

*A MONTHLY REVIEW*

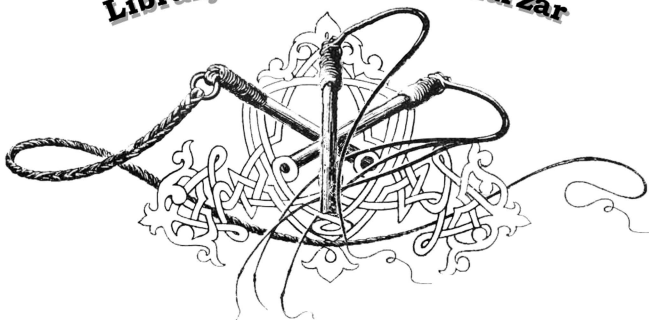
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# CONTENTS OF VOL. XXXIX

|  | PAGE |
|--|------|
| THE ISSUE BETWEEN GREAT BRITAIN AND AMERICA. By <i>Henry M. Stanley</i> .                  | 1    |
| COMMON SENSE AND VENEZUELA. By <i>Edward Dickey</i> .                                      | 7    |
| CAN THE EMPIRE FEED ITS PEOPLE? By <i>James Long</i> .                                     | 16   |
| THE UGLINESS OF MODERN LIFE. By <i>Ouida</i> .   | 28   |
| REOPENING THE EDUCATION SETTLEMENT OF 1870:  |      |
| (1) By <i>Joseph R. Diggle</i> .   | 44   |
| (2) By <i>Athelstan Riley</i> .  | 51   |
| IN THE WILD WEST OF CHINA. By <i>Mrs. Archibald Little</i> .                               | 58   |
| MUTUAL AID AMONGST MODERN MEN. By <i>Prince Kropotkin</i> .                                | 65   |
| ERASMUS AND THE PRONUNCIATION OF GREEK. By <i>J. Gennadius</i> .                           | 87   |
| THE RULE OF THE LAYWOMAN. By <i>Mrs. Stephen Batson</i> .                                  | 98   |
| BISHOP BUTLER'S APOLOGIST. By <i>Leslie Stephen</i> .                                      | 106  |
| THE ADVANTAGE OF FICTION. By <i>M. G. Tutielt</i> .  | 123  |
| CHURCH DEFENCE OR CHURCH REFORM? By the <i>Rev. Dr. Jessopp</i> .                          | 132  |
| ENGLISH PRISONS. By <i>Sir Algernon West</i> .   | 150  |
| A SEPTUAGENARIAN'S RETROSPECT. By the <i>Rev. J. Guinness Rogers</i> .                     | 158  |
| IS THE SULTAN OF TURKEY THE TRUE KHALIF OF ISLAM? By <i>Professor H. Anthony Salmoné</i> . | 173  |
| ROBERT BURNS. By <i>Algernon Charles Swinburne</i> .                                       | 181  |
| THE FACTS ABOUT THE VENEZUELA BOUNDARY. ( <i>With a Map.</i> ) By <i>John Bolton</i> .     | 185  |
| THE RELATIONS OF FRANCE AND ENGLAND. By <i>Francis de Pressensé</i> .                      | 189  |
| OUR TRUE FOREIGN POLICY. By <i>H. O. Arnold-Forster</i> .                                  | 204  |
| THE PROTECTION OF OUR COMMERCE IN WAR. By <i>H. W. Wilson</i> .                            | 218  |
| CORN STORES FOR WAR-TIME. By <i>R. B. Marston</i> .  | 236  |
| THE PROPOSED GERMAN BARRIER ACROSS AFRICA. By <i>J. W. Gregory</i> .                       | 240  |
| THE LIFE OF CARDINAL MANNING:  |      |
| (1) By <i>Cardinal Vaughan</i> .   | 249  |
| (2) By <i>Wilfrid Meynell</i> .  | 254  |
| CRITICISM AS THEFT. By <i>Professor William Knight</i> .                                   | 257  |
| DAIRY FARMING. By <i>Lord Vernon</i> .   | 267  |
| IRISH EDUCATION. By <i>Viscount Powerscourt</i> .  | 286  |
| REASONABLE PATRIOTISM. By the <i>Earl of Meath</i> .                                       | 295  |
| SHAKESPEARE, FAUSTAFF, AND QUEEN ELIZABETH. By <i>H. A. Kennedy</i> .                      | 316  |
| MR. DIGGLE AND MR. RILEY: A REJOINDER. By the <i>Hon. E. Lyulph Stanley</i> .              | 328  |
| NOTE ON THE ANGLO-FRENCH CONVENTION IN SIAM. By <i>Frederick Verney</i> .                  | 332  |
| SLAVERY UNDER THE BRITISH FLAG. By <i>Captain Lugard</i> .                                 | 334  |
| AN ARMY WITHOUT LEADERS. By <i>Colonel Lonsdale Hale</i> .                                 | 357  |
| CHARTERED COMPANIES. By the <i>Marquis of Lorne</i> .                                      | 375  |
| IN PRAISE OF THE BOERS. By <i>H. A. Bryden</i> .   | 381  |
| THE SEAMY SIDE OF BRITISH GUIANA. By <i>Francis Comyn</i> .                                | 390  |
| OUR INVASION SCARES AND PANICS. By <i>Sir Richard Vesey Hamilton</i> .                     | 399  |
| RECENT SCIENCE. ( <i>Röntgen's Rays—The Erect Ape-Man.</i> ) By <i>Prince Kropotkin</i> .  | 416  |
| MATTHEW ARNOLD. By <i>Frederic Harrison</i> .  | 433  |
| THE NAVAL TEACHINGS OF THE CRISIS. By <i>W. Laird Clowes</i> .                             | 443  |

|   | PAGE |
|---|------|
| AUSTRALIA AS A STRATEGIC BASE. By <i>A. Silva White</i> . . . . .   | 457  |
| LORD LEIGHTON AND HIS ART. By <i>W. B. Richmond</i> . . . . .   | 465  |
| THE AGRICULTURAL POSITION. By <i>F. W. Wilson</i> . . . . .   | 477  |
| SCENES IN A BARRACK SCHOOL. By <i>Henry W. Nevinnson</i> . . . . .  | 481  |
| THE ENCROACHMENT OF WOMEN. By <i>Charles Whibley</i> . . . . .  | 495  |
| SELF-HELP AMONG AMERICAN COLLEGE GIRLS. By <i>Elizabeth L. Banks</i> . . . . .  | 502  |
| POISONING THE WELLS OF CATHOLIC CRITICISM. By <i>Edmund S. Purcell</i> .<br>( <i>With Letter from Mr. Gladstone</i> ) . . . . .                     | 514  |
| INTERNATIONAL JEALOUSY. By <i>Professor Mahaffy</i> . . . . .   | 529  |
| 'THE BURDEN OF EGYPT:'<br>(1) THE DIFFICULTIES OF WITHDRAWAL. By <i>H. D. Traill</i> . . . . .  | 544  |
| (2) OUR PROMISE TO WITHDRAW. By <i>Sir Wemyss Reid</i> . . . . .  | 557  |
| A BILL TO PROMOTE THE CONVICTION OF INNOCENT PRISONERS. By <i>Sir<br/>Herbert Stephen</i> . . . . .   | 566  |
| CONSULS AT 110. By <i>S. F. Van Osa</i> . . . . .   | 576  |
| MEMOIRS OF THE DUC DE PERSIGNY. By <i>Earl Cowper</i> . . . . .   | 583  |
| SIR ROBERT PEEL. By the <i>Hon. George Peel</i> . . . . .   | 596  |
| PICTURE CONSERVATION. By <i>Sir Charles Robinson</i> . . . . .  | 608  |
| A DIALOGUE ON VULGARITY. By the <i>Hon. Mrs. Chapman</i> . . . . .  | 624  |
| THE DECAY OF CLASSICAL QUOTATION. By <i>Herbert Paul</i> . . . . .  | 636  |
| THE FETTER OF PUBLICITY. By <i>John Macdonell</i> . . . . .   | 647  |
| WHAT, THEN, DID HAPPEN AT THE REFORMATION? By <i>Augustine Birrell</i> . . . . .  | 655  |
| THE CHIEF LAMA OF HIMIS ON THE ALLEGED 'UNKNOWN LIFE OF CHRIST.'<br>By the <i>Chief Lama, Professor Douglas, and Professor Max Müller</i> . . . . . | 667  |
| NICCOLA PISANO AND THE RENAISSANCE OF SCULPTURE. By <i>Sir Joseph Crowe</i> . . . . .   | 679  |
| KING AND PRETENDER IN ROME. By <i>Cav. W. L. Alden</i> . . . . .  | 689  |
| MR. GLADSTONE AND CARDINAL MANNING. By the <i>Rev. Sidney F.<br/>Smith, S. J.</i> . . . . .   | 694  |
| MR. LECKY ON DEMOCRACY. By <i>John Morley</i> . . . . .   | 697  |
| WHY SOUTH AFRICA CANNOT WAIT. By <i>Edward Dicey</i> . . . . .  | 721  |
| THE TRUTH OF THE DONGOLA ADVENTURE. By <i>Wilfrid Scovon Blunt</i> . . . . .  | 739  |
| IF IRELAND SENT HER M.P.'S TO WASHINGTON? By <i>William O'Brien</i> . . . . .   | 748  |
| THE IRISH LAND QUESTION TO-DAY. By <i>Lord Monteagle</i> . . . . .  | 756  |
| PORTRAIT-PAINTING IN ITS HISTORICAL ASPECTS. By the <i>Hon. John Collier</i> . . . . .  | 762  |
| THE NEW EDUCATION BILL:<br>(1) A RADICAL COMMENTARY. By <i>T. J. Macnamara</i> . . . . .  | 779  |
| (2) THE NONCONFORMIST CASE. By the <i>Rev. J. Guinness Rogers</i> . . . . .   | 785  |
| A MEDICAL VIEW OF CYCLING FOR LADIES. By <i>W. H. Fenton</i> . . . . .  | 796  |
| EUROPEAN COALITIONS AGAINST ENGLAND. By <i>T. E. Kebbel</i> . . . . .   | 802  |
| A BILL FOR THE PROTECTION OF INNOCENT PRISONERS ( <i>in Reply to Sir<br/>Herbert Stephen</i> ). By <i>G. Pitt-Lewis</i> . . . . .                   | 812  |
| CO-OPERATION IN AGRICULTURE. By <i>Lord Egerton of Tatton</i> . . . . .   | 826  |
| HUNGARY AT THE CLOSE OF HER FIRST MILLENNIUM. By <i>Dr. Emil Reich</i> . . . . .  | 837  |
| THE REUNION OF CHRISTENDOM. By <i>Viscount Halifax</i> . . . . .  | 850  |
| A NOTE ON 'SCENES IN A BARRACK SCHOOL.' By <i>Catherine Scott</i> . . . . .   | 871  |
| THE TRUE MOTIVE AND REASON OF DR. JAMESON'S RAID. By <i>G. Seymour<br/>Fort</i> . . . . .   | 873  |
| SOME FLAWS IN THE EDUCATION BILL. By <i>J. G. Fitch</i> . . . . .   | 881  |
| CARDINAL MANNING'S MEMORY: FRESH LIGHTS. By <i>Reginald G. Wilberforce</i> . . . . .  | 896  |
| AMERICA AS A POWER. By <i>Alexander Macure</i> . . . . .  | 906  |
| MUTUAL AID AMONGST OURSELVES. By <i>Prince Kropotkin</i> . . . . .  | 914  |
| NATURAL REQUITAL. By <i>Norman Pearson</i> . . . . .  | 937  |
| THE REGULATION OF STREET MUSIC. By <i>J. Outhbert Hadden</i> . . . . .  | 950  |
| MURDER BY MEASLES. By <i>F. J. Waldo, M.D., and David Waldo, M.B.</i> . . . . .   | 957  |
| 'ROUND PEGS IN SQUARE HOLES.' By <i>E. M. Goddall</i> . . . . .   | 964  |
| JOHN ADDINGTON SYMONDS. By <i>Frederic Harrison</i> . . . . .   | 979  |
| DID CHAUCER MEET PENTARCH? By <i>J. J. Jusserand</i> . . . . .  | 993  |
| ACETHEA: THE STORY OF A QUEEN. By <i>Cornelia Sorabji</i> . . . . .   | 1006 |
| HAS OUR ARMY GROWN WITH OUR EMPIRE? By <i>Lieut.-Col. Adye</i> . . . . .  | 1012 |
| A PLUM FOR THE RESURRECTION OF HERALDRY. By <i>Everard Green</i> . . . . .  | 1025 |
| SHERIDAN. By <i>W. E. Gladstone</i> . . . . .   | 1087 |

*THE CHIEF LAMA OF HIMIS ON THE  
ALLEGED 'UNKNOWN LIFE OF CHRIST'*

It is difficult for any one resident in India to estimate accurately the importance of new departures in European literature, and to gauge the degree of acceptance accorded to a fresh literary discovery such as that which M. Notovitch claims to have made. A revelation of so surprising a nature could not, however, have failed to excite keen interest, not only among theologians and the religious public generally, but also among all who wish to acquire additional information respecting ancient religious systems and civilisations.

Under these circumstances it was not surprising to find in the October (1894) number of this Review an article from the able pen of Professor Max Müller dealing with the Russian traveller's marvellous 'find.'

I confess that, not having at the time had the pleasure of reading the book which forms the subject of this article, it seemed to me that the learned Oxford Professor was disposed to treat the discoverer somewhat harshly, in holding up the *Unknown Life of Christ* as a literary forgery, on evidence which did not then appear conclusive.

A careful perusal of the book made a less favourable impression of the genuineness of the discovery therein described; but my faith in M. Notovitch was somewhat revived by the bold reply which that gentleman made to his critics, to the effect that he is 'neither a "hoaxer" nor a "forger,"' and that he is about to undertake a fresh journey to Tibet to prove the truth of his story.

In the light of subsequent investigations, I am bound to say that the chief interest which attaches, in my mind, to M. Notovitch's daring defence of his book is the fact that that defence appeared immediately before the publication of an English translation of his work.

I was resident in Madras during the whole of last year, and did not expect to have an opportunity of investigating the facts respecting the *Unknown Life of Christ* at so early a date. Removing to the North-West Provinces in the early part of the present year, I

found that it would be practicable during the three months of the University vacation to travel through Kashmir to Ladakh, following the route taken by M. Notovitch, and to spend sufficient time at the monastery at Himis to learn the truth on this important question. I may here mention, *en passant*, that I did not find it necessary to break even a little finger, much less a leg, in order to gain admittance to Himis Monastery, where I am now staying for a few days, enjoying the kind hospitality of the Chief Lama (or Abbot), the same gentleman who, *according to M. Notovitch*, nursed him so kindly under the painful circumstances connected with his memorable visit.

Coming to Himis with an entirely open mind on the question, and in no way biassed by the formation of a previous judgment, I was fully prepared to find that M. Notovitch's narrative was correct, and to congratulate him on his marvellous discovery. One matter of detail, entirely unconnected with the genuineness of the Russian traveller's literary discovery, shook my faith slightly in the general veracity of the discoverer.

During his journey up the Sind Valley M. Notovitch was beset on all sides by 'panthers, tigers, leopards, black bears, wolves, and jackals.' A panther ate one of his coolies near the village of Haiëna before his very eyes, and black bears blocked his path in an aggressive manner. Some of the old inhabitants of Haiëna told me that they had never seen or heard of a panther or tiger in the neighbourhood, and they had never heard of any coolie, travelling with a European sahib, who had lost his life in the way described. They were sure that such an event had not happened within the last ten years. I was informed by a gentleman of large experience in big-game shooting in Kashmir that such an experience as that of M. Notovitch was quite unprecedented, even in 1887, within thirty miles of the capital of Kashmir.

During my journey up the Sind Valley the only wild animal I saw was a red bear of such retiring disposition that I could not get near enough for a shot.

In Ladakh I was so fortunate as to bag an ibex with thirty-eight-inch horns, called somewhat contemptuously by the Russian author 'wild goats;' but it is not fair to the Ladakhis to assert, as M. Notovitch does, that the pursuit of this animal is the principal occupation of the men of the country. Ibex are now so scarce near the Leh-Srinagar road that it is fortunate that this is not the case. M. Notovitch pursued his path undeterred by trifling discouragements, 'prepared,' as he tells us, 'for the discovery of a Life of Christ among the Buddhists.'

In justice to the imaginative author I feel bound to say that I have no evidence that M. Notovitch has not visited Himis Monastery. On the contrary, the Chief Lama, or Chagzot, of Himis

does distinctly remember that several European gentlemen visited the monastery in the years 1887 and 1888.

I do not attach much importance to the venerable Lama's declaration, before the Commissioner of Ladakh, to the effect that no Russian gentleman visited the monastery in the years named, because I have reason to believe that the Lama was not aware at the time of the appearance of a person of Russian nationality, and on being shown the photograph of M. Notovitch confesses that he might have mistaken him for an 'English sahib.' It appears certain that this venerable Abbot could not distinguish at a glance between a Russian and other European or American traveller.

The declaration of the 'English lady at Leh,' and of the British officers, mentioned by Professor Max Müller, was probably founded on the fact that no such name as Notovitch occurs in the list of European travellers kept at the *däk* bungalow in Leh, where M. Notovitch says that he resided during his stay in that place. Careful inquiries have elicited the fact that a Russian gentleman named Notovitch was treated by the medical officer of Leh Hospital, Dr. Karl Marks, when suffering not from a broken leg, but from the less romantic but hardly less painful complaint—toothache.

I will now call attention to several leading statements in M. Notovitch's book, all of which will be found to be definitely contradicted in the document signed by the Chief Superior of Himis Monastery, and sealed with his official seal. This statement I have sent to Professor Max Müller for inspection, together with the subjoined declaration of Mr. Joldan, an educated Tibetan gentleman, to whose able assistance I am deeply indebted.

A more patient and painstaking interpreter could not be found, nor one better fitted for the task.

The extracts from M. Notovitch's book were slowly translated to the Lama, and were thoroughly understood by him. The questions and answers were fully discussed at two lengthy interviews before being prepared as a document for signature, and when so prepared were carefully translated again to the Lama by Mr. Joldan, and discussed by him with that gentleman, and with a venerable monk who appeared to act as the Lama's private secretary.

I may here say that I have the fullest confidence in the veracity and honesty of this old and respected Chief Lama, who appears to be held in the highest esteem, not only among Buddhists, but by all Europeans who have made his acquaintance. As he says, he has nothing whatever to gain by the concealment of facts, or by any departure from the truth.

His indignation at the manner in which he has been travestied by the ingenious author was of far too genuine a character to be feigned, and I was much interested when, in our final interview, he asked me if in Europe there existed no means of punishing a person

who told such untruths. I could only reply that literary honesty is taken for granted to such an extent in Europe, that literary forgery of the nature committed by M. Notovitch could not, I believed, be punished by our criminal law.

With reference to M. Notovitch's declaration that he is going to Himis to verify the statements made in his book, I would take the liberty of earnestly advising him, if he does so, to disguise himself at least as effectually as on the occasion of his former visit. M. Notovitch will not find himself popular at Himis, and might not gain admittance, even on the pretext of having another broken leg.

The following extracts have been carefully selected from the *Unknown Life of Christ*, and are such that on their truth or falsehood may be said to depend the value of M. Notovitch's story.

After describing at length the details of a dramatic performance, said to have been witnessed in the courtyard of Himis Monastery, M. Notovitch writes :

After having crossed the courtyard and ascended a staircase lined with prayer-wheels, we passed through two rooms encumbered with idols, and came out upon the terrace, where I seated myself on a bench opposite the venerable Lama, whose eyes flashed with intelligence (p. 110).

(This extract is important as bearing on the question of identification ; see Answers 1 and 2 of the Lama's statement : and it may here be remarked that the author's account of the approach to the Chief Lama's reception room and balcony is accurate.) Then follows a long *résumé* of a conversation on religious matters, in the course of which the Abbot is said to have made the following observations amongst others :

We have a striking example of this (Nature-worship) in the ancient Egyptians, who worshipped animals, trees, and stones, the winds and the rain (p. 114).

The Assyrians, in seeking the way which should lead them to the feet of the Creator, turned their eyes to the stars (p. 115).

Perhaps the people of Israel have demonstrated in a more flagrant manner than any other, man's love for the concrete (p. 115).

The name of Issa is held in great respect by the Buddhists, but little is known about him save by the Chief Lamas who have read the scrolls relating to his life (p. 120).

The documents brought from India to Nepal, and from Nepal to Tibet, concerning Issa's existence, are written in the Páli language, and are now in *Lassa* ; but a copy in our language—that is, the Tibetán—exists in this convent (p. 123).

Two days later I sent by a messenger to the Chief Lama a present comprising an alarum, a watch, and a thermometer (p. 125).

We will now pass on to the description given by the author of his re-entry into the monastery with a broken leg :

I was carried with great care to the best of their chambers, and placed on a bed of soft materials, near to which stood a prayer-wheel. All this took place under the immediate surveillance of the Superior, who affectionately pressed the hand I offered him in gratitude for his kindness (p. 127).

While a youth of the convent kept in motion the prayer-wheel near my bed,



the venerable Superior entertained me with endless stories, constantly taking my alarm and watch from their cases, and putting me questions as to their uses, and the way they should be worked. At last, acceding to my earnest entreaties, he ended by bringing me two large bound volumes, with leaves yellowed by time, and from them he read to me, in the Tibetan language, the biography of Issa, which I carefully noted in my *carnet de voyage*, as my interpreter translated what he said (p. 128).

This last extract is in a sense the most important of all, as will be seen when it is compared with Answers 3, 4, and 5 in the statement of the Chief Superior of Himis Monastery. That statement I now append. The original is in the hands of Professor Max Müller, as I have said, as also is the appended declaration of Mr. Joldan, of Leh.

The statement of the Lama, if true—and there is every reason to believe it to be so—disposes once and for ever of M. Notovitch's claim to have discovered a Life of Issa among the Buddhists of Ladakh. My questions to the Lama were framed briefly, and with as much simplicity as possible, so that there might be no room for any mistake or doubt respecting the meaning of these questions.

My interpreter, Mr. Joldan, tells me that he was most careful to translate the Lama's answers verbally and literally, to avoid all possible misapprehension. The statement is as follows :

Question 1. You are the Chief Lama (or Abbot) of Himis Monastery ?

Answer 1. Yes.

Question 2. For how long have you acted continuously in that capacity ?

Answer 2. For fifteen years.

Question 3. Have you or any of the Buddhist monks in this monastery ever seen here a European with an injured leg ?

Answer 3. No, not during the last fifteen years. If any sahib suffering from serious injury had stayed in this monastery it would have been my duty to report the matter to the Wazir of Leh. I have never had occasion to do so.

Question 4. Have you or any of your monks ever shown any Life of Issa to any sahib, and allowed him to copy and translate the same ?

Answer 4. There is no such book in the monastery, and during my term of office no sahib has been allowed to copy or translate any of the manuscripts in the monastery.

Question 5. Are you aware of the existence of any book in any of the Buddhist monasteries of Tibet bearing on the life of Issa ?

Answer 5. I have been for forty-two years a Lama, and am well acquainted with all the well-known Buddhist books and manuscripts, and I have never heard of one which mentions the name of Issa, and it is my firm and honest belief that none such exists. I have inquired of our principal Lamas in other monasteries of Tibet, and they are not acquainted with any books or manuscripts which mention the name of Issa.

Question 6. M. Nicolas Notovitch, a Russian gentleman who visited

your monastery between seven and eight years ago, states that you discussed with him the religions of the ancient Egyptians, Assyrians, and the people of Israel.

Answer 6. I know nothing whatever about the Egyptians, Assyrians, and the people of Israel, and do not know anything of their religions whatsoever. I have never mentioned these peoples to any sahib.

[I was reading M. Notovitch's book to the Lama at the time, and he burst out with, 'Sun, sun, sun, manna mi dug!' which is Tibetan for, 'Lies, lies, lies, nothing but lies!' I have read this to him as part of the statement which he is to sign—as his deliberate opinion of M. Notovitch's book. He appears perfectly satisfied on the matter. J. A. D.]

Question 7. Do you know of any Buddhist writings in the Pâli language?

Answer 7. I know of no Buddhist writings in the Pâli language; all the writings here, that I know of, have been translated from Sanskrit and *Hindi* into the Tibetan language.

[From this answer, and other observations of the Lama, it would appear that he is not acquainted with the term 'Pâli.'—J. A. D.]

Question 8. Have you received from any sahib a present of a watch, an alarm, and a thermometer?

Answer 8. I have never received any such presents from any sahib. I do not know what a thermometer is. I am sure that I have not one in my possession.

[This answer was given after a careful explanation of the nature of the articles in question.—J. A. D.]

Question 9. Do you speak Urdu or English?

Answer 9. I do not know either Urdu or English.

Question 10. Is the name of Issa held in great respect by the Buddhists?

Answer 10. They know nothing even of his name; none of the Lamas has ever heard it, save through missionaries and European sources.

Signed in the Tibetan language by the Chief Lama of Himis, and sealed with his official seal.

In the presence of us { J. ARCHIBALD DOUGLAS, Professor, Government College, Agra, N.-W. P.  
SHAHMWELL JOLDAN, late Postmaster of Ladakh.

Himis Monastery, Little Tibet:  
June 3, 1895.

(MR. JOLDAN'S DECLARATION)

This is my declaration: That I acted as interpreter for Professor Douglas in his interviews with the Chief Lama of Himis Monastery.

I can speak English, and Tibetan is my native language. The questions and answers to which the Chief Lama has appended his seal and signature were thoroughly understood by him, and I have the fullest confidence in his absolute veracity.

SHAHMWELL JOLDAN

(Retired Postmaster of Ladakh  
under the British Imperial Post Office).

Leh : June 5, 1895.

This statement and declaration appear conclusive, and they are confirmed by my own inquiries, and by those made in my presence by the Abbot of Himis of some of the monks who have been longest resident in the monastery. There is every reason for believing that the conversations with the Lamas of Wokka and Lamayuru originated also in the fertile brain of M. Notovitch.

Neither of these reverend Abbots remembers anything about the Russian traveller, and they know nothing of the religion of Issa (Christianity) or of any Buddhist sacred books or writings which mention his name.

I would here remark that the Lamas of Ladakh are not a garrulous race, and I have never known them indulge in high-flown platitudes on any subject. The casual reader would judge from a perusal of M. Notovitch's 'conversations' with them, that they were as much addicted to pompous generalities as the orators of youthful debating societies. The Lamas I have met are prepared to answer rational inquiries courteously. They do so with brevity, and usually to the point. They confess willingly that their knowledge on religious subjects is limited to their own religion, and that they know nothing whatever of religious systems unconnected with Tibetan Buddhism. They do not read any languages but Sanskrit and Tibetan, and their conversations with foreigners are altogether limited to commonplace topics. The Chief Lama of Himis had never heard of the existence of the Egyptians or of the Assyrians, and his indignation at M. Notovitch's statement that he had discussed their religious beliefs was so real, that he almost seemed to imagine that M. Notovitch had accused him of saying something outrageously improper.

The exclusiveness of the Buddhism of Lassa seems to have instilled into the minds of the Lamaïstes an instinctive shrinking from foreign customs and ideas.

I would call attention especially to the ninth answer in the Lama's statement, in which he disclaims all knowledge of the English and Urdu languages.

The question arises, 'Who was M. Notovitch's interpreter?' The Tibetans of Ladakh competent to interpret such a conversation are leading men, certainly not more than three or four in number. Not one of them has ever seen M. Notovitch, to his knowledge. What does our imaginative author tell about this detail? On page

35 of the English edition, we are informed that at the village of Goond (thirty-six miles from Srinagar) he took a *shikari* into his service 'who fulfilled the rôle of interpreter.' Of all the extraordinary statements with which this book abounds, this appears to us the most marvellous. A Kashmiri *shikari* is invariably a simple peasant, whose knowledge of language is limited to his native tongue, and a few words of Urdu and English, relating to the necessities of the road, the camp and sport, picked up from English sportsmen and their Hindu attendants.

Even in his own language no Kashmiri villager would be likely to be able to express religious and philosophical ideas such as are contained in the 'conversations' between M. Notovitch and the Lamas. These ideas are foreign to the Kashmiri mode of thought, usually limited to what our author would term 'things palpable.'

We will take one or two examples :

Part of the spirituality of our Lord (p. 38);

Essential principles of monotheism (p. 51);

An intermediary between earth and heaven (p. 51);

used in the 'conversation' with the Abbot of Wokka on the journey to Leh. The conversations at Himis abound in even more magnificent expressions :

Idols which they regarded as neutral to their surroundings (p. 114);

The attenuation of the divine principle (p. 115);

The dominion of things palpable (p. 115);

A *canonical* part of Buddhism (p. 124);

and many others which readers will have no difficulty in finding.

Few things have amused me more, in connexion with this inquiry, than the half-annoyed, half-amused expression of the venerable Lama's face when Mr. Joldan, after a careful explanation from me, did his best to translate into Tibetan, as elegantly as it deserves, the expression 'the attenuation of the divine principle.'

Apart, then, altogether from the statement made by the old Abbot, there are ample reasons for doubting the veracity of M. Notovitch's narrative.

In my last conversation with the Lama we talked of the story of the broken leg. He assured me that no European gentleman had ever been nursed in the monastery while suffering from a broken limb, and then went on to say that no European traveller had ever during his term of office remained at Himis for more than three days. The Abbot called in several old monks to confirm this statement, and mentioned that the hospitality offered by the monastery to travellers is for one night, and is only extended for special reasons by his personal invitation, and that he and his monks would not have forgotten unusual a circumstance.

That M. Notovitch may have injured his leg after leaving Leh on

the road to Srinagar is possible, but the whole story of the broken leg, in so far as it relates to Himis Monastery, is neither more nor less than a fiction.

The Lamaïstes of Ladakh are divided into two great parties: the red monks, or orthodox conservative body; and the yellow monks, a reforming nonconformist sect.

On p. 119 of the *Unknown Life of Christ*, the Lama of Himis, the Chief Superior under the Dalai Lama of the red or orthodox monks of Ladakh, describes himself and his fellow-monks as 'we yellow monks,' in one of those wonderful conversations before alluded to. It would be just as natural for his Grace the Archbishop of Canterbury, discussing the state of the English Church with an unsophisticated foreigner, to describe himself and the whole bench of bishops as 'we ministers of the Wesleyan Methodist body.' The Russian traveller might have remembered the dark-red robes and the red wallets of the monks who fill the monastery of Himis, unless it be that the Russian author is colour-blind, as well as blind to a sense of truth. The religious differences of these two religious bodies are described with an inaccuracy so marvellous that it might almost seem to be intentional.

Regarded, then, in the light of a work of the imagination, M. Notovitch's book fails to please, because it does not present that most fascinating feature of fiction, a close semblance of probability.

And yet, if I am rightly informed, the French version has gone through eleven editions; so M. Notovitch's effort of imagination has found, doubtless, a substantial reward. In face of the evidence adduced, we must reject the theory generously put forward by Professor Max Müller, that M. Notovitch was the victim of a cunning 'hoax' on the part of the Buddhist monks of Himis.

I do not believe that the venerable monk who presides over Himis Monastery would have consented to the practice of such a deception, and I do not think that any of the monks are capable of carrying out such a deception successfully. The departures from truth, on other points, which can be proved against M. Notovitch render such a solution highly improbable.

The form which is attached to the English edition under the form of a letter 'To the Publishers' is a bold defence of the truth of M. Notovitch's story, but it does not contain a single additional argument in favour of the authenticity of the *Life of Issa*.

A work of brilliant imagination is entitled to respect when it confesses itself as such, but when it is boldly and solemnly asserted again and again to be truth and fact, it is rightly designated by a harsher term. The *Life of Issa* is not a simple biography. Such a publication, though a literary forgery, might be considered comparatively harmless. This *Life of Issa* contains two very striking departures from Christian revelation, as accepted by the vast majority of those

who confess the faith of Christ. It practically denies the working of miracles, and it also gives a definite denial to the resurrection of Jesus. To the first of these denials is given no less authority than the words of our Lord, while the second more important article of faith is explained away very much to the discredit of the Apostles of the Early Church. M. Notovitch must remain, therefore, under the burden of what will be in the eyes of many people a more serious charge than literary forgery, and persistent untruthfulness. He has attempted wilfully to pervert Christian truth, and has endeavoured to invest that perversion with a shield of Divine authority.

I am not a religious teacher, and, great as is my respect for Christian missionaries, I cannot profess any enthusiastic sympathy with their methods and immediate aims. M. Notovitch cannot therefore charge me with 'missionary prejudice' or 'obstinate sectarianism.'

But, in the name of common honesty, what must be said of M. Notovitch's statement, that his version of the *Life of Issa* 'has many more chances of being conformable to the truth than the accounts of the evangelists, the composition of which, effected at different epochs, and at a time ulterior to the events, may have contributed in a large measure to distort the facts and to alter their sense.'

Another daring departure from the New Testament account is that the blame of Christ's crucifixion is cast on the Roman governor Pilate, who is represented as descending to the suborning of false witnesses to excuse the unjust condemnation of Jesus.

The Jewish chief priests and people are represented as deeply attached to the great Preacher, whom they regarded as a possible deliverer from Roman tyranny, and as endeavouring to save Him from the tyrannical injustice of Pilate. This remarkable perversion of the received account has led several people to ask if the author of the *Unknown Life of Christ* is of Jewish extraction. Such inquiries as I have been able to make are not, however, in favour of such a supposition.

In many respects it may be said that this 'Gospel according to M. Notovitch' bears a resemblance to the *Vie de Jésus* by Renan, to whom the Russian author states that he showed his manuscripts.

We believe, nevertheless, that the great French author possessed too much perspicacity to be deceived by the 'discovery,' and too much honesty to accept support of his views from such a dubious quarter.

The general question as to the probability of the existence of any *Life of Issa* among the Buddhist manuscripts in the monasteries of Tibet has been already so ably dealt with by so great an authority on these matters as Professor Max Müller, that I feel it would be presumptuous on my part to attempt to deal with a subject in which

I am but slightly versed. I will therefore content myself by saying that the statements of the Lama of Himis, and conversations with other Lamas, entirely bear out Professor Max Müller's contention that no such Life of Issa exists in Thibet.

In conclusion, I would refer to two items of the Russian author's defence of his work. The first is that in which he boldly invites his detractors to visit Himis, and there ascertain the truth or falsehood of his story; the second that passage in which he requests his critics 'to restrict themselves to this simple question: Did those passages exist in the monastery of Himis, and have I faithfully reproduced their substance?'

Otherwise he informs the world in general no one has any 'honest' right to criticise his discovery. I have visited Himis, and have endeavoured by patient and impartial inquiry to find out the truth respecting M. Notovitch's remarkable story, with the result that, while I have not found one single fact to support his statements, all the weight of evidence goes to disprove them beyond all shadow of doubt. It is certain that no such passages as M. Notovitch pretends to have translated exist in the monastery of Himis, and therefore it is impossible that he could have 'faithfully reproduced' the same.

The general accuracy of my statements respecting my interviews with the Lama of Himis can further be borne out by reference to Captain Chevenix Trench, British Commissioner of Ladakh,<sup>1</sup> who is due to visit Himis about the end of the present month, and who has expressed to me his intention of discussing the subject with the Chief Lama.

Before concluding, I desire to acknowledge my sense of obligation to the Wazir of Leh, to the Chief Lama and monks of Himis Monastery, to my excellent interpreter, and to other kind friends in Ladakh, not only for the able assistance which they afforded to me in my investigations, but also for the unflinching courtesy and kind hospitality which rendered so enjoyable my visit to Ladakh.

J. ARCHIBALD DOUGLAS.

June 1895.

## POSTSCRIPT

BY PROFESSOR MAX MÜLLER

Although I was convinced that the story told by M. Notovitch in his *Vie inconnue de Jésus-Christ*<sup>2</sup> was pure fiction, I thought it

<sup>1</sup> This paper was written at Himis in June 1895.—J. A. D.

<sup>2</sup> Paris: P. Ollendorff, 2<sup>e</sup> éd. 1894.

fair, when writing my article in the October number of this Review, 1894, to give him the benefit of a doubt, and to suggest that he might possibly have been hoaxed by Buddhist priests from whom he professed to have gathered his information about Issa, *i.e.* Jesus. (Isa is the name for Jesus used by Mohammedans.) Such things have happened before. Inquisitive travellers have been supplied with the exact information which they wanted by *Mahâtmas* and other religious authorities, whether in Tibet or India, or even among Zulus and Red Indians. It seemed a long cry to Leh in Ladakh, and in throwing out in an English review this hint that M. Notovitch might have been hoaxed, I did not think that the Buddhist priests in the Monastery of Himis, in Little Tibet, might be offended by my remarks. After having read, however, the foregoing article by Professor Douglas, I feel bound most humbly to apologise to the excellent Lamas of that monastery for having thought them capable of such frivolity. After the complete refutation, or, I should rather say, annihilation, of M. Notovitch by Professor A. Douglas, there does not seem to be any further necessity—nay, any excuse—for trying to spare the feelings of that venturesome Russian traveller. He was not hoaxed, but he tried to hoax us. Mr. Douglas has sent me the original papers, containing the depositions of the Chief Priest of the Monastery of Himis and of his interpreter, and I gladly testify that they entirely agree with the extracts given in the article, and are signed and sealed by the Chief Lama and by Mr. Joldan, formerly Postmaster of Ladakh, who acted as interpreter between the priests and Professor A. Douglas. The papers are dated Himis Monastery, Little Tibet, June 3, 1894.

I ought perhaps to add that I cannot claim any particular merit in having proved the *Vie inconnue de Jésus-Christ*—that is, the Life of Christ taken from MSS. in the monasteries of Tibet—to be a mere fiction. I doubt whether any Sanskrit or Pâli scholar, in fact any serious student of Buddhism, was taken in by M. Notovitch. One might as well look for the waters of Jordan in the Brahmaputra as for a Life of Christ in Tibet.

F. MAX MÜLLER.

November 15, 1895.