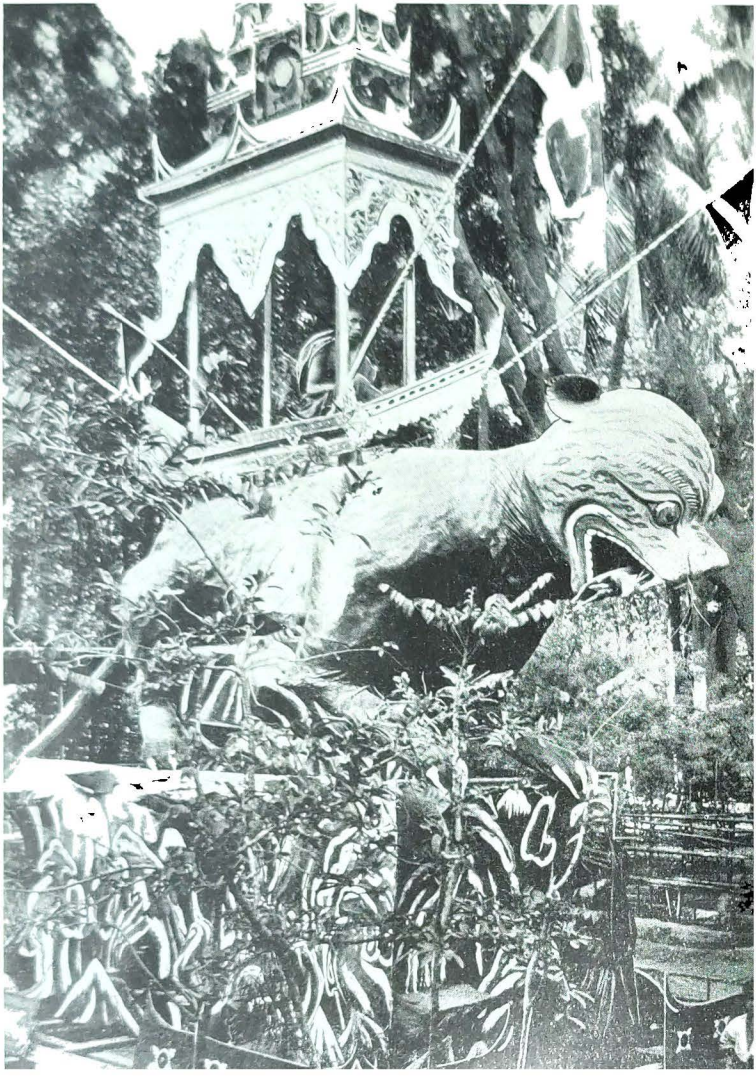
CHRISTIAN MISSIONS IN BURMA



CHRISTIAN MISSIONS IN BURMA

BY

W. C. B. PURSER, M.A.

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PREFACE BY

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NOTE

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PREFACE

STRANGE as it may seem, this book stands alone among the many which have been written on Burma.

Others, and those not a few, have been written in recent years from the point of view of the traveller, of the experienced Government official, and of the Englishman who has fallen in love with this sunny land and its light-hearted people.

But this is the first book, as distinguished from leaflets or articles, written on Burma by an English Churchman from his own true standpoint, viz. that of a missionary, in whose mind stands first and foremost the truth that for all mankind the Son of God took flesh, and whose first and foremost interest lies in the presentation of that truth to them.

The first Burmese war was in 1824. Nearly ninety years have gone by since it gave our nation possession of a large portion of the land, and placed on our Church a special responsibility for the evangelization of its peoples. Yet in all

that time the Church has lacked a work like this, and the cause is not far to seek. For it was not till the nation had fought its second Burmese war (1852) that the Church awoke to the call and sent in 1859 its first missionary. While from that time the staff has been so inadequate in numbers, so ill supported, and so scantily reinforced, that although there have been men of power and devotion in the work, the disproportion of their number to the overpowering needs and opportunities, is the chief reason why we have waited so long for a comprehensive view of the work of the Church among the races of Burma.

However, at last, we have this much-needed book, itself a sign of improvement. For Mr. Purser is one of a band of missionaries who went out between the years 1903 and 1907, and filled long-standing gaps and raised from twelve to fifteen the number of our ordained English missionaries in that land of some ten million inhabitants.

We have in it a summary view of the country, its history and races; of the work of other Christians whose zeal and devotion ought greatly to shame and stimulate ourselves; and of the work which the tiny regiment of our Church's army is doing there in obedience to the Master.

The writer has, as I well know, lived in close touch with the Burman, has kept a watchful and

open eye, and honestly striven to weigh and judge with sympathy and fairness. His work, the fruit of a well-earned furlough, will do much, I trust, to remove the ignorance which besets our Church people, and which in its power to check the progress of the Gospel, yields place only to indifference.

But I hope this "Churchman's Handbook of Burma," as I venture to call it, will do still more and will move to something more effective than mere interest—move to sacrifice and service.

I hope it will show to clergy the glory of ministering to our English people in Burma, who, while being themselves placed in positions of peculiar difficulty and temptation, yet cannot escape the responsibility of representing or mis-representing by their lives the Faith of the Church of Christ.

We hope also that it may lead to more generous support of the Society for the Propagation of the Gospel—in gifts of service and of money. Through that Society the Church does her work among the natives, and if this book shows how small that work is compared with what it ought to be and might be, the blame must not be put on the Society. I know well the warmth and devotion of those who labour in the S.P.G. House. The fault does not lie there.

The diocese has indeed benefited by the increased interest of the Church at home, and the result of the advance is felt throughout the whole body of our people there.

In 1903 the numbers of our S.P.G. missionaries were clergy, 12; women, 5; laymen, 2. To-day they are 15, 17, and 5 respectively.

But those who are familiar with the main outlines of the work will indulge in no complacency. For we still lag far behind the Romans and Nonconformists, and are in danger of losing many opportunities which are not likely to recur. Let me mention some of the more striking incidents which show how the lack of reinforcements, and especially the lack of missionary clergy, appears in its results in Burma.

On Christmas Day, 1904, three thousand Karens appealed to me for Christian instruction. "We have given up our spirit-worship and our Buddhism," they said. "We have built houses for Christian instruction and worship." But six Christmas Days have passed, and we have not yet given them the missionary they need.

"We want some one to care for us," said an Andamanese Christian to me in December, 1907, "to teach us to read and write, to be Christians. . . ." Knowing how few our missionaries are, and how many other larger fields are unoccupied, I could only remind him of what the Govern-

ment does for him and his people—for their bodily wants. But he still continued to ask for "someone to care for us".

An English official retiring after twenty-one years' service, said to me, "Bishop, I should like to see your missionaries at work in the jungle (*i.e.* country as opposed to town). I have not found them there." I explained that at that time there were only eight in the whole of the diocese, a territory nearly twice the size of Great Britain and Ireland. He ceased to wonder that he had not come across many.

But the significance of these detailed examples, to which I could add others, gains force when the great movements are remembered which are in progress in Burma as in so many other quarters. They are all parts of the one great change — the increased connexion of East and West, the introduction of western life into the East.

Our missionary literature has in the past spoken of this as "the opening of doors to the Gospel". We now begin to see that the doors are closing, or in other words that the same force which has opened them to Christianity, opens them also to many adversaries.

1. British rule has come, and the missionary and his converts can dwell in safety. There is the open door. But observe another result.

The Animist tribes are always ready to accept higher religious teaching, Buddhist, Mohammedan, or Christian. The question is, which will reach them first. The Pax Britannica has removed the hostility between the Burman Buddhist and the Animist tribes such as Shans, Karens, Chins, etc. And this cessation of old feuds has opened the door of Buddhism to the Animist, who now can mix with the Burman more freely than before, adopt Burmese customs and Burmese religion. This change is rapidly taking place. Christian missionaries are few, and though it is among the Animists that the Gospel has won its most numerous converts, yet Buddhism, as the census of 1901 showed, has won far more. "You are too late to catch the Chins who are now by thousands living in the plains among the Burmans," said a young Deputy Commissioner to me, "you must go to those who remain in the hills away from the Buddhists." He was right —but we have only one missionary priest at work there.

As in Africa for Islam, so in Burma for Buddhism, the spread of western influence has opened a wide door, and the Church is challenged to be the first to enter in.

2. I take one other example of change adverse to the spread of Christianity.

Our western civilisation brings in trade, Gov-

ernment employment, western knowledge, and western literature attacking and undervaluing Christianity.

All this has a double effect. First it engrosses the attention of the native who meets it. He wants expensive houses, motor-cars, and the like. He is bitten with the love of money. He is seized with ambition to acquire western knowledge, and office under our Government with its stipend and honour. The change which he undergoes is analogous to the change from country to town life. He will listen to Christian teaching readily in the country. He will not in the town. His attention is distracted. The "world" in full force has come on him with its pleasures and cares—for which Christianity is the only sufficient protection. If you meet him while in his country life, you are in time. If not, you are too late.

The second effect is exercised on him with regard to his own belief. If contact with Christianity challenges him to refurbish the better elements of his faith, till we hear of a reformed and revived Hinduism, Mohammedanism, and Buddhism, and to assimilate them to Christian teaching, the contact with western life apart from Christianity loosens the hold which his old faith had on him, and while supplying nothing in its place, leads to religious indifference.

This, I believe, is a true view of the change, and in it again we see that the same movement which seemed to open the door, introduces powerful adversaries. So the call on the Church grows louder, and the penalty for slackness in doing the Master's will is seen more plainly.

No wonder that those who know, speak of the next decade as likely to be decisive. Be this as it may, no one can study our work in Burma without feeling the strength of the call to sacrifice. Only by sacrifice can we show the truth. Thus Christ showed it, and thus must His Body show it.

Missionary literature is growing, and will, I trust, assist the clergy to lead their people in missionary knowledge and obedience. Our teaching in regard to these is still far from being as clear and insistent as it ought to be. Anyone who notes the great advance made during recent decades in instruction in obedience to the Eucharistic command, "Do this in remembrance of me," and compares it with the instruction on that other command, "Make disciples of all the nations," must acknowledge thankfully the improvement in the former, and regretfully the great defect in the latter. How often is the consideration of the second command left to a special occasion, and to a special preacher. That it may be granted more generally its rightful

place in our Church teaching, is one object of such books as this.

We have much to give, and much to gain from non-Christian races. We have the Gospel to give, and we shall receive it again from them richer in the unveiling of truths and powers which will remain hidden from us until we have passed it on to them.

The Missionary Church no less than the individual, will, we may be sure, experience and illustrate the truth of our Lord's words, "It is more blessed to give than to receive". This is not indeed the fundamental motive of our work, which is to be found in the love of Christ Who died for all; but the thought of the greater blessing promised to those who receive the truth, and are generous in scattering it, may well stimulate our missionary efforts, and move us in this regard to display more truly the mind of Christ.

ARTHUR M. KNIGHT *(Bishop)*,
Warden of St. Augustine's College, Canterbury.

9 *May*, 1911.

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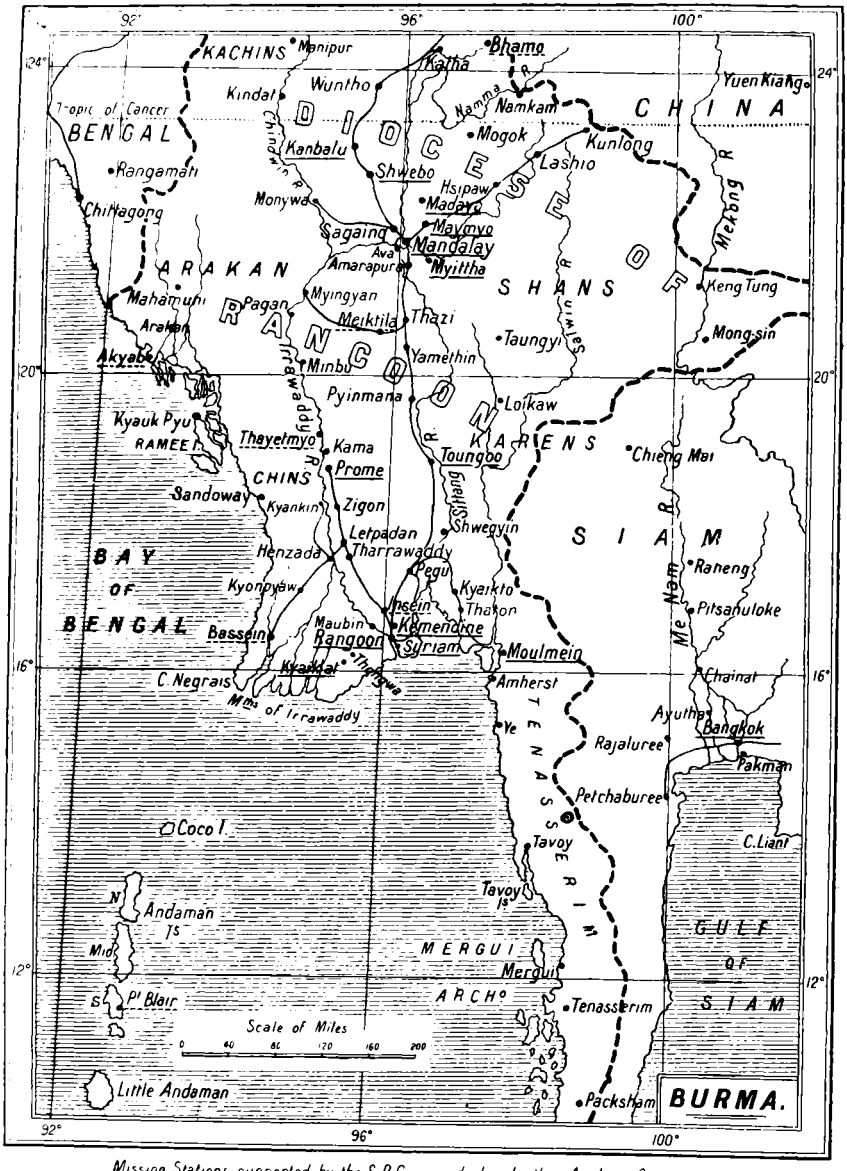

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I.

BURMA AND THE BURMESE.

THE first question which the bewildered traveller asks on landing at Rangoon is, "Where are the Burmese?" He sees the wharf crowded with the dark-skinned coolies from India; he sees Bengali tally clerks, Chinese carpenters, Punjabi police, and Mohammedan merchants; the river is alive with sampans[1] propelled by Chittagonians; the ramshackle gharri[2] in which he is conducted to his hotel is driven by a native of India of uncertain race; the servants in the hotel are Tamils from South India; the railways, electric trams, and even the hospitals and post offices are staffed by anyone but Burmans; and the traveller at last forms the opinion that Rangoon is a very cosmopolitan place.

The opinion is a correct one, for in Rangoon, out of a total population of about 300,000, less than one half are Burmese. The central streets of Rangoon are almost exclusively occupied by foreigners. There is a Chinese quarter, where Chinese carpenters, bootmakers, and market gardeners live, and which possesses several

[1] Native boats somewhat like Venetian gondolas rowed by a man standing in the stern.

[2] Cab.

magnificent Joss houses: there is a Mogul quarter, where the Mohammedan merchants from North-west India live together around their mosques. Then there are the immigrants from South India, who, according to their rank and station, live either in palatial rococo dwellings scattered all over the city, or else herd together in teeming tenements and *bastis*[1] in various localities. These people have their own temples and shrines, so that Joss house and mosque, temple and pagoda, together with the Christian churches, constantly testify to the cosmopolitan character of the population of Rangoon. Rangoon is to the Far East what Constantinople is to the Near East—a meeting-place of numberless races and religions.

And it is not only Rangoon and the large towns of Burma, where the immigrant population is congregated, that are cosmopolitan; apart from its foreign population, Burma is inhabited by about fifty-seven indigenous tribes, speaking forty different languages. Some of these tribes are large like the Shans, whilst others are small; but so great are the variations of custom and language, that Burma is of peculiar interest to the ethnologist and philologist. Dr. Grierson has said that there is no part of the world in which so much remains to be learnt about the languages as in Further India.

This book does not profess to give a detailed account of the land and people of Burma: there are numberless books which deal with the subject, and the reader who wishes to pursue it, will find them referred

[1] Village or quarter of a town.

to in the bibliography. Any book, however, about Burma must say something about the land and its peoples.

The Land.—Burma is the largest and at the same time the most sparsely populated province of the Indian Empire. It is bounded on the north-west by Bengal, Assam, and Manipur; in the north the limits of the province are still unexplored and undetermined; on the north-east and east it touches China, French Indo-China, and Siam; and in the south the Siamese Malay States. Its extreme length is about 1200 miles, and breadth about 600 miles. Its area is about four times that of England and Wales, while its population is about one third.

The River Irrawaddy practically bisects the country from north to south; parallel to it on either side are the Yoma Mountains (Yoma is Burmese for backbone); on the east these mountains form the Shan Plateau which stretches right away to the borders of Siam; on the west the spurs of the Yomas run down to the sea and account for the singularly indentated and rocky coast of Arakan.

In the extreme north and north-west are the mountainous tracts inhabited by the Kachins and Chins, who are more or less a law to themselves. South and east of these, as far as the Tropic of Cancer, there is a tract of land inhabited by a mixed race of indigenous tribes and a considerable sprinkling of immigrant Chinese. South of the Tropic, as far as the frontier of Lower Burma, in the neighbourhood of Thayetmyo, and bounded on the east and west by the

Yomas, is what is known as the dry zone. Here the rainfall is small and precarious (15 to 30 inches annually) and the vegetation is not so luxurious as it is in the other parts of the country.

South of the dry zone, *i.e.* roughly speaking, from Prome to the sea, stretches the region of the Irrawaddy delta; it is a vast alluvial plain, once covered by the sea, and now intersected by a network of creeks which connect the various mouths of the Irrawaddy with one another.

Arakan in the north, and Tenasserim in the south, are the two chief coastal strips. The former has already been referred to as lying between the Western Yomas and the sea; its chief town is Akyab. Tenasserim is the strip of territory stretching down the west coast of the Malay Peninsula; it includes the Mergui Archipelago, and its chief town is Maulmein. The sea-board has a copious rainfall of 100 to 200 inches annually.

The Andaman and Nicobar Islands in the Bay of Bengal are not administered from Burma, but they are included in the diocese of Rangoon.

In consequence of the difference in the rainfall, climate, and productivity of soil, the agricultural conditions vary greatly in different parts of the country. There are practically only two seasons, the monsoon or rainy season, which lasts from about the middle of May to the middle of September, when in Lower Burma the air is so charged with moisture that a pair of boots will become thickly covered with mildew in a single night; and the dry season, which extends throughout

the rest of the year, when there is practically no rainfall at all. What is euphemistically known as the "cold season" lasts for about a fortnight on either side of Christmas. It is so called because the nights are occasionally cool, and the days are not quite so hot as they are during the other parts of the year.

The rain is brought by the south-west monsoon, a moisture-laden wind which blows in from the Bay of Bengal. The precipitation of the moisture is assisted by the forest-clad hill ranges which run north and south throughout the whole country; no less than 75 per cent of the total area of Burma is still under forest.

The chief product of Burma is rice. About 2,500,000 tons of this commodity are exported annually, and 70 per cent of the population are engaged in its cultivation. The river fronts of Rangoon, Bassein, and Maulmein are lined with mills where it is husked and prepared for export, and as soon as the harvest begins in November, there is a continuous procession of native boats, ranging from the smallest sampan to the large "tonkin," a Chinese-made barge, or the "loung," a handsome Viking-like boat built at Pakokko, bringing down the "paddy," as the unhusked rice is called, to the mills. The seaports are also crowded with steamers of all nationalities waiting to convey it all over the world.

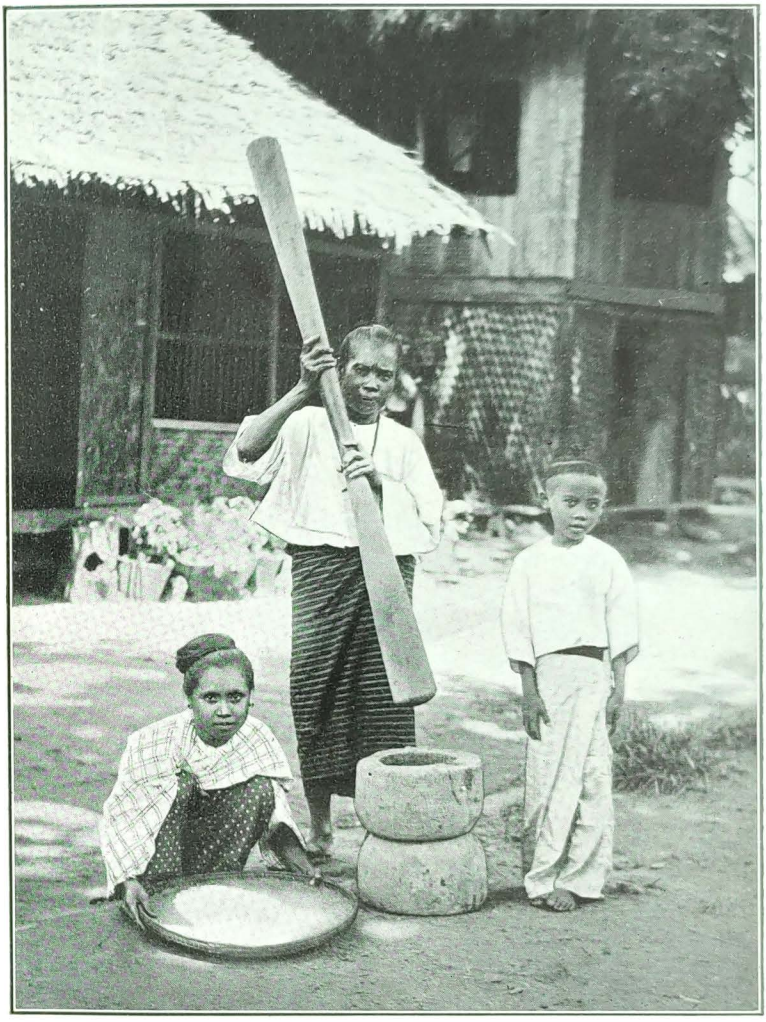
Next to rice in importance comes teak timber. All the teak in Burma belongs to the Government, and no one is allowed to cut down a tree without a licence; the revenue from this source alone amounts to about £500,000 annually.

There are also extensive petroleum wells in the dry zone at Yé nan gyaung (*Yé nan*, literally *smelly water*, the Burmese word for petroleum). The crude petroleum is pumped down to Rangoon through a pipe 275 miles long. It passes under the river at Rangoon to Syriam, and the tanks of the refineries are among the first things which the traveller notices on the left bank of the river as he approaches Rangoon. Cotton and tobacco are also grown, though not for export, and there are ruby mines at Mogôk on the north-east hills.

The Irrawaddy.—The most cursory description of Burma must contain some reference to this mighty river. Its source is undiscovered, and consequently its exact length is unknown; but it is navigable for river steamers all the year round as far as Bhamo, which is 900 miles from the sea.

The river is tidal as far as Myanaung, where the delta begins. It enters the sea by nine different mouths, and the river steamer which goes from Rangoon to Bassein traverses them all. Rangoon is really on the Hlaing River, and not on the Irrawaddy at all, but as this river is connected with the Irrawaddy by the Panlang and other creeks, the Rangoon River is reckoned as one of the nine mouths of the delta.

The delta is a labyrinth of creeks and canals, and in many parts of this district the only way of getting from one place to another is by boat. Launches of the Irrawaddy Flotilla Company ply between most of the large towns, and the officials are provided with Government steamers for the superintendence of their districts.



WOMEN POUNDING RICE

When steamers are not procurable, or when the creeks are too small for them to ply, one is always able to get about by sampan. The only railway in the delta, which traverses the district from Rangoon to Bassein, is very frequently inundated during the rainy season, and it only succeeds in reaching its destination at all by making a wide detour. Railways will never be used to any large extent in this district.

Perhaps the best way of seeing this part of the country in a short time is to take the I.F.C. launch from Rangoon to Bassein. Some of the creeks which the steamer traverses are so narrow, and the bends are so sharp, that there is barely room for it to pass, and the magnificent coco-nut and areca palms—especially when illuminated by the searchlight at night—the picturesque monasteries, the amphibious habits of the people, the children paddling themselves to school in dug-out canoes, cannot fail to interest those seeing them for the first time.

The People.—It has already been said that apart from the immigrant Indians and Chinese, Burma is inhabited by about fifty-seven indigenous races and tribes. Which of these peoples were the aborigines of the country it is impossible to say with certainty, but the Selung, or Mawken as they call themselves, the sea gipsies of the Malay Archipelago, have the best claim, as they are the only indigenous people who do not belong to the Indo-Chinese family. All the other races of Burma, with the exception of the Talaings, have earlier or later invaded the country from the north. They are classified under the following heads:—

(1) Tibeto-Burmans, including Burmese, Chins, Kachins, etc.

(2) Siamese-Chinese, including the Tai or Shans, Karens, etc.

(3) Môn-Hkmer, including Talaings (Môn) Hkmer (Cambodians), Wa, etc.

The total population of the province in 1911 was 12,057,295.[1] About 8,000,000 of these are people who ordinarily speak Burmese and may be roughly described as Burmans, so that after the immigrants of India and China have been deducted, only about 3,500,000 people are left to be divided amongst the other fifty odd races; but even this does not sufficiently denote the ascendancy of the Burmans until it is understood that Burmese is the *lingua franca* of the whole province; all the peoples of Burma, except the most remote tribes, and the women and children of the nearer ones, understand Burmese.

The Burmese, Shan, and Talaing languages alone possessed written characters before the advent of Christian missions. The parent alphabet is Talaing, probably derived from the Vengi characters used in South India during the fourth and fifth centuries A.D.

During the past century Karen (Sgaw and Pwo), Chin, Kachin, and other languages have been reduced to writing, and parts of the Bible have been translated into them by Christian missionaries. Still it must be remembered that a great number of these tribes are wholly illiterate, and that up to the present their languages have been unwritten.

[1] All figures are taken from the census of 1911.

The Burmese.—The Burmese character is a difficult thing to analyse, and the most diverse opinions are expressed with regard to it. One will point to the fact that the Burmese have completely absorbed the Talaing nation, which a century and a half ago was the ruling nation of Burma, but which is now practically extinct, and from this fact will argue that Burma is a second Japan with a great future before it. Another, noticing that half the inhabitants of Rangoon are foreigners—Chinese, Tamils, and Bengalis—will insist that the Burmese are doomed, and that they are being driven out of their own country.

But whatever we think of the Burmese as a nation, there can be no doubt about their charm as individuals. In physical appearance they are not unlike the Japanese, and this is especially true of the women, who are perhaps the most fascinating of all natives of the East. They dress in silk, and both men and women alike have an unerring instinct with regard to the artistic blending of the colours of their clothes. There is never, even amongst the uneducated jungle folk, that harsh clashing of colours which many natives of India display in their dress, and which is not unknown amongst our own people in England.

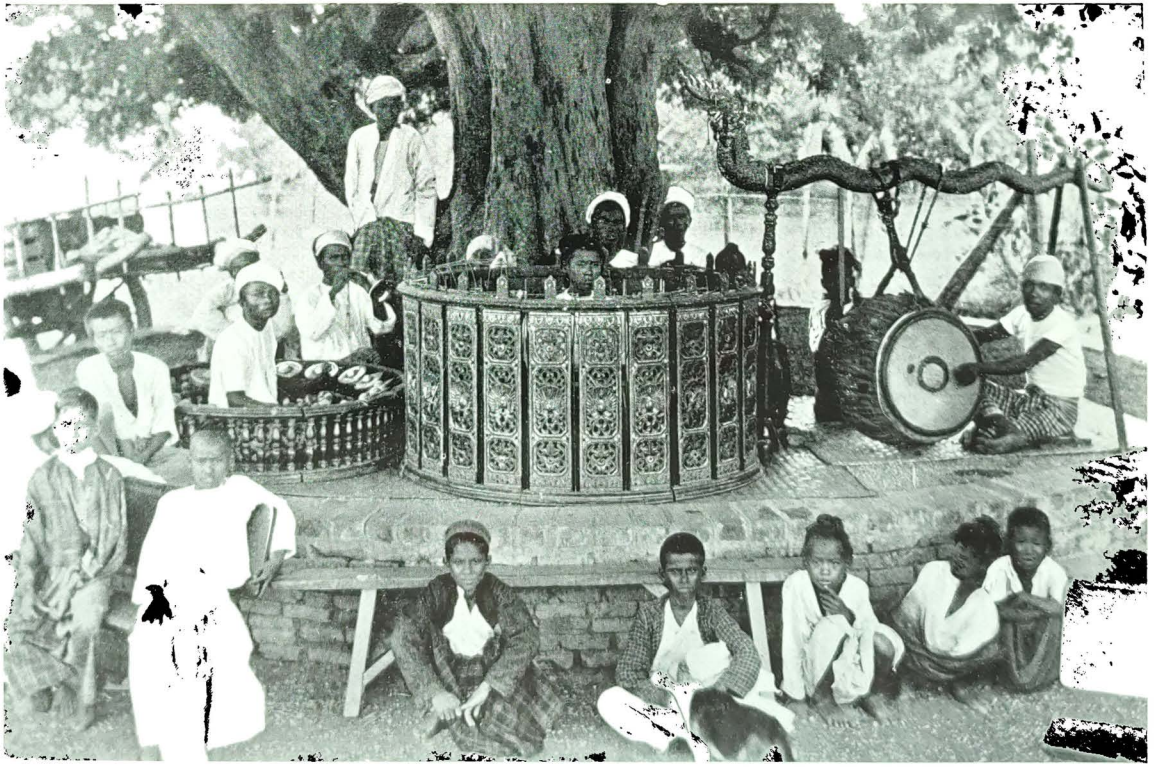
They are fond of fun, and in addition to the indigenous variety of football—a game played with a basket ball, the object of the players being to pass it from one to the other without touching it with the hands, or allowing it to fall on the ground—English football (Association) and hockey are played excellently well. A few years ago the football team of

St. John's College, Rangoon, played a drawn game with the Royal Irish, who were that year the champions of the whole of India. The Burmese generally play Association Football with bare feet!

The people are as light-hearted as children, and they have the defects as well as the qualities of children, for they give way to ungovernable fits of temper, and are then capable of acts of inhuman cruelty. This trait in the character of the people accounts for the fact — stated in the Government Annual Report on the Police Administration for 1894—that Burma is the most criminal nation in the Eastern Empire.

Their love of fun has earned for the Burmese the epithet of the Irish of the East. The open-air theatre (*pwè*) is quite an institution amongst them. Performances are given in the open on moonlight nights, when the whole of Burma is flooded with intoxicating brilliance, and as often as not the entertainment takes place within the precincts of the monastery. It begins about 9 p.m. and goes on till daybreak. The jokes are frequently lewd, and the silence of the night is broken at intervals by roars of laughter. A good deal of drinking and gambling goes on at the outskirt of the crowd, and there are frequent cases of assault with knives (*dahs*), so that in many places these entertainments are prohibited by Government.

The Burman works hard during the paddy season, but when it is over he is frequently idle for months and soon gets through his money in gambling and pleasure, so that when the cultivating season comes round again he not infrequently has to borrow money to buy seed.



The chief tenet of Buddhism is "all is vanity," and yet, paradoxical as it may seem, it is the Burmese love of pleasure which makes him outwardly appear to be so good a Buddhist. The average Burman is far too much a child of nature to understand or appreciate Buddhist metaphysics; what he can understand is the periodic festivals which Buddhism offers him. At these festivals he feeds the monks and goes to the pagoda, not so much to say his prayers as to join in the round of festivities.

One of the greatest occasions of rejoicing is the cremation of a monk (*Pôngyi byan*).[1] Enormous sums of money are spent over these functions. The corpse is generally embalmed with honey and covered with gold leaf; the coffin is placed on a gorgeous catafalque of fantastic design, and the culmination of the ceremony is the setting fire to the whole erection by rockets shot from a distance of about 100 yards, when catafalque and gold leaf are all destroyed.

But it is right to add that it is not only upon religious festivities that the Burmese lavish their money; many of them impoverish themselves to earn the most coveted of all titles, that of *kyoung-taga* (*i.e.* builder of a monastery). As age draws on the devout Burman —impelled by the conviction that after death he will be re-born as an animal, a human being, or a spirit, according to the amount of merit or demerit which he has acquired during his present existence—seeks to make his future secure by spending his money on acts

[1] See frontispiece.

of merit. He will build a monastery, or a pagoda, or perhaps dig a well; utilitarian scruples trouble him but little. There may be already more than sufficient pagodas to meet the requirements of the neighbourhood; his object is not to bestow a benefit upon others, but to acquire merit for himself.

Birth and adolescence.—After the birth of a child the mother is "roasted" before a slow fire for about seven days to prevent the dreaded *mi yat* ("stopping of the fire"), the name given to all the complications which may arise after childbirth. Hot bricks are applied to the mother's body and she is painted with turmeric. The treatment is so drastic that Burmese women very early show signs of age.

A Burman often does not remember the year in which he was born or the date of the month, but he always remembers the day of the week. The reason for this is that there are certain letters assigned to each day of the week: and the child may only be called by a name beginning with the letters assigned to the day on which he was born: thus if a child's name begins with a vowel he knows that he must have been born on a Sunday. At the pagoda there are usually seven stations, one for each day of the week, and when a Burman goes to pray or make an offering, he does it at the station assigned to the day of the week on which he was born. As each day has its own particular planet, the seven stations round the pagoda are designated by their corresponding planetary signs. There are no surnames amongst the Burmese, and there is nothing in a Burman's name which indicates his family; so when

one of them receives Christian baptism his old name is usually coupled with a new Biblical name.

Burmese boys are all tattooed, with the exception of those who live in the large towns and have grown up under European influence. The absence of tattoo marks, up till quite recently, was thought to indicate the coward who ran away when the professional tattooer came on his rounds. The tattoo pattern usually covers the whole body from the waist to the knee, and gives the boy when naked the appearance of wearing breeches. The operation sometimes takes several days, and the patient is drugged with opium whilst it is going on, to help him to bear the pain.

Nearly every Burmese boy knows how to read and write; he has learnt to do so at the monastic school, and with this modicum of secular knowledge, he has also learnt to say his prayers in Pali, the sacred language of Buddhism. The education of girls has been hitherto much neglected, but there has recently been a change for the better in this respect, partly as a result of Christian missionary activity. The number of illiterates amongst men in Burma is less in proportion to the population than the number in Italy.

Every Burmese boy, when he is about 14 years of age, enters the Buddhist monastic order as a novice; perhaps he may only remain in the order for a day, but until he has entered the order by having his head shaven and putting on the yellow robe, he is not really a Buddhist, and, according to the Burmese, hardly a human being, at all. The boys wear their hair long until they enter the monastery, and when it is cut off it is given to a

sister or a girl friend, who interweaves it with her own : the interchange of hair is the more easily effected as men and women all have black hair ; all the Burmese women wear false hair, and are not ashamed of doing so.

The monastic is the only religious life, according to Buddhism. There is no *holy* matrimony, for marriage is essentially unholy ; there are in consequence a great number of monks in the country, but their number is steadily decreasing. In 1891 there were 91,000 inmates of the monasteries of Burma, and as the population in that year was only 7,605,560 we conclude that one person in about eighty belonged to the monastic order. Ten years later the number of monks had fallen to 75,000.

Marriage in Burma is a civil compact, very often entered upon informally and always terminable at the desire of either party. There is no religious ceremony, but as on the occasion of a funeral, the monks may be invited, and a general feast given.

Betel-nut chewing is a universal practice. Betel is not really a nut at all, but a leaf: the nut used is areca. A piece of this is pinched off with a cutter and wrapped up in a betel leaf ; the whole is then smeared with lime paste and the quid thus prepared is popped into the mouth. So inveterate is the practice that on a journey, and in the fields, the men carry a little box in the fold of their skirts, and distance is occasionally measured by the number of betel-nut quids that have been chewed on the journey.

Everybody smokes in Burma, and it is not uncommon to see a mother take her cheroot—a foot long

and half an inch in diameter—out of her own mouth and put it into that of her baby to quiet its crying. The common practice is to smoke the home-made cigar, but the cigarette habit has increased of late years. The educational department has tried to check the habit amongst schoolboys, and all well-wishers of the Burmese must hope that its efforts will meet with success.

Dress.—Both the men and women wear skirts (*lôngyi*). The men hitch theirs up in front, and the women at the side, without the aid of buttons or pins. The hitch in front is used by the men as a pocket, and it is here that they carry their betel boxes. When travelling, men and women wear two *lôngyis* at once, a cotton one on top and a silk one below, and, when nearing the town, the cotton one is slipped off and put on again underneath the silk one.

Food.—The Burmese only have two real meals a day: one in the morning at about 9 a.m., and another in the evening at about 6 p.m.; but almost the whole of the interim is filled up with tea drinking, betel chewing, and smoking. Both morning and evening meals consist of curry and rice, and they are never considered to be complete unless accompanied by an evil-smelling concoction of putrid fish called *nga pi*. The food is eaten with the hands, which are moistened before the meal in order to prevent the rice from adhering to them. The people squat on the floor round a circular table a foot high, and do not talk during the meal; they drink after eating, but only water. The Burmese are fond of meat and especially of pork: no festival is considered complete unless a curry of pork is provided.

So invariable is this practice that a Burman will frequently reply to a question about the number of people present at a certain festival by stating the number of pounds of pork that was consumed.

It is characteristic of the inconsequential Burman that while as a Buddhist he zealously tries to observe the commandment "Thou shalt take no life," he eats, for an Eastern, a great deal of meat, and he will employ any amount of sophistry to palliate the breaches of the commandment which are committed to meet the requirements of the market. The fisherman and hunter are looked upon as outcasts, yet most of the members of these professions are zealous Buddhists. The fisherman will explain that he does not kill the fish; all that he does is to pull the fish out of the water, when it dies of itself!

A Buddhist may not kill a tiger, a snake, or a mad dog. He will see an animal die a slow lingering death, and will not release it from misery lest he break the commandment, "Thou shalt take no life". The Burmese are generally kind to animals, except when they give way to fits of passion; then there is nothing too cruel for them to do.

The Burman who drinks alcohol is rightly regarded as a bad character, for a native seldom seems to be able to take such things in moderation. One of the five obligatory commandments of Buddhism is "Thou shalt drink no intoxicants," and a habitual drunkard would probably be described as *bane sa* (literally *opium eater*), which is the general expression of contempt. A Burman who intends to commit a violent crime usually

makes himself drunk (*yè hsé tike tè*, literally *he takes courage medicine*). Unfortunately drunkenness is on the increase, especially in the large towns.

Opium is not smoked, but chewed, in Burma. The immediate effect of it when eaten is apparently the exact opposite of its effect when smoked: instead of being a soporific, it is a stimulant. An exhausted sampan man, immediately after eating a pill of opium, will be able to row his boat against the current with redoubled energy. After a time, however, the drug emaciates the body and degrades the mind of the consumer.

Opium is a Government monopoly in Burma, and only licensed consumers are allowed to buy it. The price of opium is its weight in rupees. A great deal of smuggling is carried on despite the vigilance of the excise officials.

The cocaine habit is also on the increase, and women are said to be especially addicted to it. They often take it in the form of a powder by rubbing it on the lips.

Medicine and disease.—A Burman who has failed at everything else usually falls back on the medical profession as a means of livelihood. Every Burman is acquainted with the fact that there are exactly ninety-six diseases, and all that the would-be doctor has to do, is to learn the various methods of treatment by drugs, diet, massage, charms, and mantras. Drugs are given in enormous doses, and the doctor usually prescribes a diet at the same time as he administers the medicine: the patient is told to avoid food of bitter, sweet, or some other flavour, which sounds to the European quite arbitrary. Massage is a universal

remedy, and whilst every Burman knows something about it, the professional masseurs are wonderfully expert. It is a common sight on a steamer—where all the passengers lie on deck—or in a train, to see a person walking up and down the prostrate body of his friend massaging him with his feet and relieving him of the cramp (*nyaung dè*) from which the Burmese suffer greatly. Unfortunately this treatment is resorted to in quite unsuitable cases—sometimes with fatal results.

Charms consisting of pieces of string tied round the wrist or neck, over which mantras, spells, have been chanted, are believed to be more efficacious than medicine and are universally resorted to.

Consumption is becoming more common owing to the growing practice of using mosquito curtains: the curtains used are almost opaque, and exclude not only the light but the air. Two or more people lie under one of these curtains and the air must have been breathed over and over again before the morning.

A curious phenomenon of Burmese sickness is a sort of convulsion or spasm (*tet dè*) which is often followed by fatal results. Dyspepsia in many forms is rife, and is probably due to the practice of chewing betel. The people like English pills—except the cathartics, of which they are very suspicious,—but until recently they have been afraid of the Government hospitals. One reason for this is that all the police cases of assault are taken to these hospitals, so they are regarded as a sort of annexe to the jail and police court, which it is hardly respectable for the quiet law-abiding citizen to frequent. Another reason is that

BURMESE BOAT (LOUNG) IN FULL SAIL

BURMESE BULLOCK CART

the Burman has a great horror of the surgeon's knife, and in most cases will die rather than face it. This suspicion is gradually dying away, however, owing to the kindness which is shown by the doctors and nurses in the hospitals, and the wonderful cures that take place there.

Art.—That the Burman is artistic by nature is shown by the excellent taste with which he chooses the colour of his clothes. The arts in which he excels are teak and ivory carving, silver repoussé work, and painting on silk. The designs are characteristic and recur again and again. The commonest figures used are those of *Nats* (*i.e.* angels and demons) and grotesque animals. The wood, silver and ivory work is executed in bold relief. The lacquer work, which is carried on chiefly at Pagan, is done in the following manner: the framework of the articles is made of thin strips of bamboo plaited together; this framework is varnished and the pattern is then applied in one or more colours with an iron style. In the best kind of work the opposite edges of a box may be pressed together without the bamboo breaking or the lacquer cracking. The fumes of the lacquer are almost as injurious to the workers as those of lead glaze in pottery.

Language.—The Burmese language has many of the characteristics of Chinese, but the writing is not idiographic. It is monosyllabic and tonal; each word may be pronounced with three different tones and the tone alters the meaning of the word completely; no European devoid of a musical ear can ever hope to speak the language accurately. The difficulty is further increased by the fact that the language of

the monastery, of the court, and of the market, are quite distinct, e.g. if a monk dies, the correct expression is *pyan daw mu byi* (literally he has returned); if a king dies it is *Nat ywa san daw mu byi* (he is enjoying the delights of the Nat world); if an ordinary person dies it is simply *hsôn byi* (he is finished). Honorific particles are frequently interspersed in conversation with a superior, e.g. if a Burman has occasion to ask an Englishman where he is going, he will probably use an expression which may be rendered: "My lord, where is your honourable self kindly proceeding?" The Burmese are very clever at inventing expressions to describe new objects: a bicycle is a "wheel engine"; a railway train is "fire carriage". (Elijah's "chariot of fire" was rendered into Burmese by the same expression, so that some of our more ignorant converts believe that the Prophet went up into heaven in a railway train!)

Death.—Death itself is turned into a joke by the Burmese. A band plays outside the house all night, and those who watch the body spend their time in gambling. The band, and perhaps a troupe of professional dancers, lead the funeral procession, and at the cemetery refreshments and cheroots are served out to the company. The body is usually buried; but in the case of the well-to-do and of the monks, it is cremated.

In defiance of Buddhism, which teaches that there is no soul, the common Burmese euphemism for death is *leip bya twet* (literally: *the butterfly departs*). It is interesting to note that on ancient Greek urns representations of the soul as a butterfly are common.

At a funeral alms are given to the assembled monks and then the chief mourner pours water slowly upon the ground, calling the attention of Mathôndayê, the earth goddess, to the good act (*koung hmu*) that has been performed, and praying that the deceased and all present may participate in the merit involved in it.

It remains to add that the Burman is now passing through a state of transition owing to his contact with European civilization. He is giving up many of his time-honoured customs, and the change is not always for the better. The village system, which permitted the head man (*thu gyi*) to settle by canon law (*Dhamma that*) matrimonial cases and cases affecting division and inheritance of property, has partially broken down, and such cases are now frequently brought into the Law Courts. The Burman is consequently becoming more and more litigious, and the young men of the upper class who have been educated in England almost invariably choose the bar as their profession.

Flesh is more frequently eaten than in the olden times, and more and more villages are petitioning Government for permission to open new slaughter-houses. As the old customs pass away the moral sanctions which they involved lose their hold upon the people, and there is a noticeable deterioration amongst the upper classes in the traditional respect shown by the Burmans to their teachers and elders.

It is easy to take too gloomy a view of this state of transition; but while one should be on one's guard against pessimism, to ignore the change altogether is to close one's eyes to most significant facts.

II.

THE HILL TRIBES AND ISLANDERS.

THE numerous tribes that inhabit the interior of Burma mostly live in the mountains, and are engaged chiefly in what is known as *toung ya* cultivation. This is the most wasteful and laborious form of agriculture in existence. A patch of forest is cleared, all except the largest trees are cut down, and the whole lot is set on fire; this patch of land is then sown, but it can only be cultivated for one year; before the next season comes round the jungle has sprung up again and a new patch has to be cleared.

In addition to these hill folk, there live in the islands of the Mergui Archipelago, and in the Andaman and Nicobar Islands, various tribes of aborigines which we must also consider. The habits, the language, and the physical appearance of these various tribes are widely dissimilar. But whilst they differ in almost every other particular, they are united by their religion; they are all possessed with a common reverence and fear of the spirits; they are all Animists.

1. Of these tribes the first group (Tibeto Burman) comprises those which are most closely allied to the Burmese, and the chief of them are the Kachins, Mu'hso, and Chins.

Kachins.—These people inhabit the mountains in the north of Burma on the frontier of Assam. They are a warlike people, and now that they have been prevented from invading their neighbours' territory by the British Government, they gratify their warlike instinct by quarrelling amongst themselves. Part of their territory is still not directly under British rule, and the Government prohibits Europeans from travelling through these parts lest they should be killed and the expense of a punitive expedition should have to be incurred.

The Kachin language has been reduced to writing by Mr. Hanson of the American Baptist Mission. Mr. Hanson has also prepared a Kachin-English dictionary, and Kachin reading-books for schools, which have been published at the expense of the Government. There were 1867 Kachin Christians in 1911.

La'hu or Mu'hso.—The extreme east of the Shan States on the borders of China and Assam is the territory inhabited by these people; they seem to have been driven from China, and were originally Buddhists, but have reverted to Animism. During the past ten years, mission work has been carried on amongst them by the Presbyterians of Siam and the American Baptists of Burma, and belonging to the latter mission alone there are over 9000 converts. The La'hu language has been reduced to writing and the Roman alphabet has been used.

Chins.—There are numerous tribes of Chins inhabiting the Western Yomas and the level country in their

immediate vicinity. They are classified as Northern, Central, and Southern Chins. The dialects spoken by the various clans differ so widely from one another that Burmese has to be resorted to when people of different clans wish to carry on a conversation.

The Northern Chins have a legend, resembling the Biblical story of the Tower of Babel, to which they appeal as an explanation of the way in which their race has become scattered. In the early days the elders of the tribe met together and expressed their disapproval of the way in which the moon did its work. They formulated a plan by which the whole of it, and not only a portion, should appear every night and give adequate light, and they all set to work to build a tower so that they could climb up to the moon. As the tower advanced in height, colonies of people were stationed at various levels to pass up provisions and materials for those working on the top, and the colonies at the various levels developed differences in dialect and customs. At last, when the Nat in the moon got angry and overthrew the tower, the various colonies were scattered from north to south, and up and down the country, and developed into different tribes.

Of all the hill tribes the Chins are most closely allied to the Burmese. A Chin, unlike a Shan or a Karen, when he learns the Burmese language speaks it without any accent; and so it may be assumed that the Chins with their religion and customs of to-day give us a picture of what the Burmese were before the introduction of Buddhism. There are 347,000 Chins in Burma of whom 220 are Christian.

One of the best-known customs of the Chins is that they tattoo the faces of their women. The origin of the practice is said to be that in the old times the Burmese used to run away with the Chin women; in order to put an end to this, their faces were disfigured so as to render them repulsive to the Burmans.

The Southern Chins are Animists and worship the spirits of nature and of their dead ancestors, but they also have a belief in an eternal creator whom they call Mother Hli: they do not worship her, for as she is wholly good she will do them no harm, and consequently needs no propitiation.

2. The Shans, Toungthus, and Karens, are the chief tribes belonging to the Siamese-Chinese sub-family of Burmese tribes. Of these the *Shans* are the most numerous of all the hill peoples of Burma except the Karens, and much has been written about them. Their religion is a very degraded form of Buddhism, but it has so strong a hold of them that the Christian missionary finds them even less receptive than the Burmese to his message.

There are about 996,000 of them in Burma, and their territory is divided up into thirty-eight states, each of which is ruled over by a chief, generally called a Sawbwa, who regulates the internal affairs of his state under the English Commissioner. Shan has for several centuries been a written language, the alphabet used being a modification of the Burmese. A Shan-English dictionary and a translation of the Bible have been made by the late Dr. Cushing of the American Baptist Mission. There are 9630 Christians.

The Toungthus are closely allied to the Karens, and inhabit the western slopes of the Shan Plateau.

Karens.—The origin of these people is buried in mystery. Some of their customs are strangely like those of the ancient Jews (e.g. the sin of adultery is punished by death). Some of their words are astonishingly like Hebrew (Ywa = God, resembles Jah, Jehovah); and the inference seems to be that before their migration into Burma the Karens came into contact with Jewish colonies, probably in China. Their language closely resembles Chinese, and China must have been their original home. They are now settled for the most part in the Pegu Yomas to the east of the Irrawaddy, and on the Arakan Yomas to the north of Bassein; but since the British occupation removed their terror of the Burmese, they have been coming down into the plains in increasing numbers, and their plodding industrious habits have enabled them to convert miles of virgin forest into fertile paddy fields. In the delta of the Irrawaddy thousands of Karens have settled, and their villages can usually be recognized by the signs of prosperity which they display.

If the Burmese are called the Irish of the East, the Karens might be called the Scotch: they are industrious, taciturn, and religious. The thousands of Christians among them observe Sunday with a sabbatarian zeal hardly to be found even in the country parts of Scotland.

The Karens are much lighter in complexion than the Burmese, and are more heavily built. The

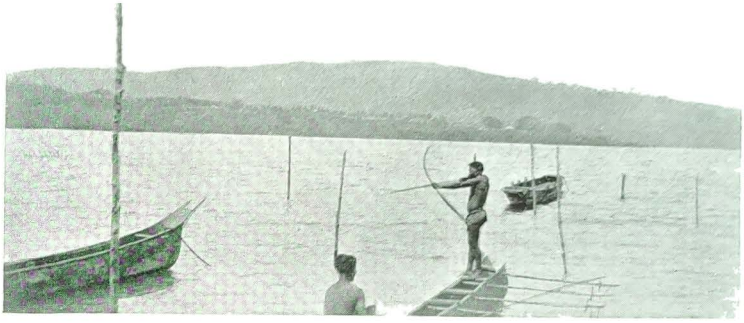
national costume of the men consists of short black trousers and a tunic ; the women wear a similar tunic over a petticoat, and they wear as a head-dress a curiously arranged turban. This costume has been almost completely discarded by the Karens who dwell in the plains, in favour of the Burmese dress.

There are three main divisions of the people : the Sgaw (or Burmese Karen), the Pwo (or Talaing Karen), and Bwè. The Sgaw language has no final consonants, and the broad open vowels facilitate singing in the language. The Christians sing hymns and anthems in parts, and the quality of the tone often reminds one of a Yorkshire choir. When the Duke of Connaught visited Burma he expressed himself much pleased with the singing of the Karen Christians belonging to the Church mission at Toungoo. The language of the Bwès somewhat resembles Sgaw ; the Karen Christians mostly belong to these two tribes. The Pwo Karen language is quite different, and like Burmese it has numerous final consonants. The Karens speaking this language live for the most part in the delta, and Tenasserim.

These two languages were unwritten before the advent of Christian missions. Alphabets have since been constructed for them by adaptation of the Burmese characters ; and the Bible and Prayer Book, and numerous other Christian books have been translated into them. There are apparently only two presses which possess founts of Karen type : the American Baptist Press in Rangoon, and the Anglican Press at Toungoo.

The Karens are the most numerous of the tribes of Burma; they number in all over 11,020,000. They offer one of the most conspicuous examples in the world of the beneficial effect of Christian missions. Before they were brought into touch with Christianity—mainly by the devotion of Judson and his contemporaries a century ago—the Karens were degraded, illiterate savages, dwelling in almost inaccessible mountains, perpetually at war amongst themselves, and yet so terrified at a Burman that they fled at his approach. They were drunken and superstitious, and when they were not preoccupied with the cultivation of their little patch of toung ya, they were planning or carrying out raids on their neighbours' villages for the purpose of stealing their children. Now over 130,000 of them are Christians; almost all the Christians can read and write one, two, or three languages; instead of being afraid of the Burmese they have migrated into the plains in large numbers, and are competing successfully with them in the Government, mercantile, educational, and medical services.

3. Of the tribes belonging to the third sub-family (Mon-Hkmer), only the *Talaings* (Môn) and the *Wa* are of special interest. The *Talaings* are chiefly interesting as presenting a remarkable instance of how one race may become merged in another and lose its own identity. In ancient times the Môn-speaking people were numerous not only in Burma but in India. The Kôls and other hill tribes in India still speak Munda languages which have something in common



ANDAMANESE FISHING WITH BOW AND ARROW FROM A CATAMARAN,
I.E. A CANOE WITH AN OUTRIGGER

NICOBARESE HOUSES

with Môn. The word Talaing[1] seems to be the same as Telingana, the name of the country in South India where some of the Munda-speaking Dravidians dwelt; the Talaings of Burma are a mixed race, descended from indigenous Môn tribes and Munda immigrants from India. It was by them that the Buddhist religion and its literature were introduced into Burma from India. As late as a century and a half ago the Talaings were masters of the whole of Burma; now people and language are well-nigh extinct. There are valuable historical records preserved in this language at the Bernard Free Library in Rangoon, which may provide a key to the closed book of the early history of Burma. Strange to say, one of the greatest authorities on the Talaing language is a Western scholar who has never been in Burma, Pater W. Schmidt of Vienna.

The Wa on the Siamese frontier are scalp hunters. They hunt for scalps, not in the spirit of the Red Indian brave, as a sign of prowess in war; their motive is a religious one. A man's spirit is believed by them to dwell in the top of his head, so the scalp is taken and hung over the wall of the village in order that the man's spirit may protect the inhabitants from the attacks of other spirits.

THE ISLANDERS.

Andamanese.—The Andaman Islands in the Bay of Bengal are famous because at Port Blair, the capital, is the penal settlement for the whole of India. The

[1] Another derivation makes Talaing mean *half-caste*. It would then apply only to the descendants of the Indian immigrants and their Môn wives. They are supposed to have been employed as pagoda slaves.

jails are a microcosm of India, and amongst the male and female prisoners are to be found representatives of almost every race inhabiting India. The aborigines of the Islands are absolutely different from any of the dwellers on the mainland, and are of pure descent. They are negrito pigmies, with black curly hair; their average height is about 4 feet 9 inches, and men and women are stark naked, except that the latter wear a girdle from which is suspended a bundle of leaves.

The mountains of the interior are inhabited by a tribe called Jarawás; they have no villages and nothing that can be described as a house; they are nomadic in their habits and so determined to remain in seclusion and isolation that they shoot strangers at sight. They use poisoned arrows, and woe to the convict who has escaped to the hills from the penal settlement. The Jarawás from time to time come down to the plains and murder the convicts working on the plantations. An expedition intended to punish the offenders after one of these raids in 1902, ended disastrously — the leader, Mr. Vaux, being killed.

The Andamanese are as a race rapidly becoming extinct. There are now only about 1500 of them, and it has been predicted that in less than a century they will have ceased to exist. Mission work was begun amongst them, and there are one or two faithful converts, but no attempt is made now to evangelize them in their own language, and the amelioration of their condition is left to the "Home"

and hospital which the Government has built for them. The home is on the fringe of the settlement, and there the natives sell bows and arrows and other "curios" of their own manufacture and get rice, tobacco, sugar, and other amenities of civilization in exchange.

Nicobarese.—The Nicobar Islands are south of the Andamans, and the inhabitants are quite distinct from the Andamanese. In stature they are not unlike the Karens, their limbs being strong and heavily made; a characteristic feature of the adults, however, is the deformed mouth and prominent teeth—the result of excessive betel-chewing.

The language, at any rate in one of its varieties, has affinities with the Munda languages of India and the Môn (Talaing) of Burma.

The bulk of the population is concentrated in Car Nicobar, the most northerly island of the group, and the chief settlement is Mûs; there are 5550 Nicobarese on Car Nicobar. The chief product of the islands is coco-nuts, which form the staple food of the people. The Nicobarese barter these for rice, tobacco, etc., with the Chinese and Malay traders who come from the mainland. The Government steamer from Port Blair visits the island about four times a year.

The inhabitants make magnificent dug-out canoes in which they are able to paddle from island to island; as many as forty men can sit in one of them to paddle.

Their religion is Animism, and they make grotesque images of animals and human beings which they hang up in their houses—not for worship, but as scare-devils to drive away the demons of sickness and death.

From time to time there are cases of ritual murder: disease and misfortune are supposed to be the result of the machinations of some person possessed of the "evil eye"; he is sometimes "smelt out" by a professional witch doctor, as amongst the Zulus, but more often by a self-constituted tribunal of villagers, and then the suspected person is quietly murdered in his sleep. This state of things is, of course, not permitted by the British Government, and the agent has to report all cases of ritual murder to the Chief Commissioner of the Andamans. The present writer saw Nicobarese convicts in the prison at Port Blair who had been found guilty of such murder and were serving a period of hard labour.

The houses resemble gigantic beehives of the old-fashioned straw kind, and are built with consummate skill. They are elevated on posts about ten feet from the ground, and the entrance is through a hole in the floor. The people are all but naked, but the men wear a fillet round the head, the ends of which project like horns; they also wear a belt with a cord hanging down behind like a tail. The early explorers seeing these ornaments from a distance thought that the Nicobarese had real tails, and called them the "tailed people".

Many of the people have picked up a few words of English which they are fond of using, and they appear on the deck of the Government steamer in motley costumes, gifts of the European visitors, as are also the absurd names by which they call themselves such as "Friend of England," "Sweet William," and the

like. It is an interesting fact that a century ago the natives of Car Nicobar spoke the Portuguese of the Indian Eurasians.[1]

The Nicobarese have the savage's love for shining metal, and at their great feasts, when hundreds of pigs are slaughtered, each family displays its wealth of silver spoons, forks, and soup ladles on a post outside the house; sometimes a household will possess hundreds of these things, and they are never used for any purpose except ornament, and to proclaim the wealth of their owner: they are destroyed at his death.

There is a quaint custom, which is also found among backward tribes in many other parts of the world, of isolating the parents before the birth of a child in maternity houses outside the village; in these houses the parents must remain some months after the child is born. Near these houses is the House of Pollution, where those on the point of death are carried to pass their last hours.

The Mawken.[2]—These people are a small and interesting race inhabiting the islands of the Mergui Archipelago, off the west coast of the southern extremity of Burma.[3] The race is said to number about six thousand all told. Most of the Mawken live entirely in boats; cooking, eating, and sleeping, marrying and giving in marriage, in their unique little craft. They are to be found here to-day and fifty miles off to-morrow. Some of them have small huts,

[1] Hamilton, "Asiatic Researches," Vol. II.

[2] This description of the Mawken is by the Rev. W. G. White.

[3] They are also found farther south, outside the British territory.

like magnified dog-kennels, on various islands ; but even these people spend the greater part of their time travelling about in their boats, seeking food, or trying to earn a few rupees. They are veritable "Sea Gipsies".

The word Mawken comes from two of their words and means "drowned in the sea". It is said that, generations ago, the ancestors of the Mawken had a large kingdom upon Kissering Island, and that they were turned out by the Burmese, upon which they took to boat life. At first the sides of their boats were not made high enough, and in monsoon weather the waves easily swamped them. Numbers of Mawken were "drowned in the sea"—hence their name. Learning by experience, they added another 9 inches or so to the sides of the boats. This addition is called "Maw," and it is shown by a rib, which marks the former height of the gunwale. This is the "drowning" part of the boat. The origin of the Mawken has not been satisfactorily arrived at; but there is reason to suppose that they were driven forth from the mainland centuries ago.

Although the body of the language—if we judge from a vocabulary of about two thousand words, which is being daily added to—is distinctly Mawken, yet there are many words which have affinity with Malay. Within recent years some borrowing from Malay, Siamese, Burmese, and even Hindustani and English, has been taking place, for the Mawken language may be said to have ceased its growth from within. In connexion with the giving of Christian instruction, it has been found possible to obtain a word for "Holy"

by coalescing two Mawken words meaning pure and separate. The language affinities with Malay are supported by a tradition which exists amongst the Malays that, "Long ago a Malay married one of the strange bush people, the Saki who are still to be found in the forest or jungle, and that he and his wife were driven forth into the islands".

In 1846 an American Baptist missionary, Mr. Brayton, worked amongst the Mawken; but after six years the work was given up. About sixteen converts were made. The language had been committed to writing by the Rev. Mr. Stevens, his predecessor, and a small primer was published. The script used was an adaptation of the Pwo Karen characters with some of the Roman alphabet.

The Mawken religion can be classified under the general term "Spirit worship". Mr. W. J. S. Carapiet, who wrote a brochure on this race in connexion with the Ethnological Survey of India, gives a strange story of "Creation". This was obtained through a Malay interpreter. Other Mawken who have been questioned about Creation profess absolute ignorance. It is possible that here and there a legend is held, or invented. Generally the Mawken believe that there is one God, the good spirit, who made everything. As he is good, there is no need to worry about him. The religious ceremonies consist of prayers and offerings to the *kätoi*, or evil spirits. Certain men, generally old men, from time to time, announce themselves as "possessed". They then become devil-masters, and can invoke the devils to hurt, or to heal. When

possession occurs there is a great bodily quaking. The office cannot be communicated from man to man, nor is it hereditary.

The invocations used by these people are exclamatory and the sentences are short. This needs to be borne in mind in drawing up forms of service, and especially prayers, if they are to be made "natural to the racial modes of prayer". This has been taken into account in a Baptismal Service, which has been drawn up.

The Mawken erect rudely carved stakes, to secure immunity from bad luck, which is supposed to be warded off by this propitiation of the *kätoi!* They do not worship the stakes.

It is thought that a devil-master can work a spell over one he dislikes by doctoring the man's footprints. This belief is strongly held amongst them. When invoking the aid of the *kätoi* in case of sickness, a small, carved, wooden box-tray is brought, which contains charms. A light is placed upon the edge, or close to it, roasted paddy is cast over the body, and a palm (or other) fan is vigorously worked. The evil spirit which causes the illness is sucked out and spat to the winds.

There is no religious marriage ceremony. When a man has seen a woman he likes, he sends two male friends to the boat to chew betel-nut, or something else. The relatives know what this means (they have been expecting it, of course). If they are agreeable, the chewing takes place. The friends return and tell the would-be husband. He proceeds to the boat and

takes up his abode with the family, until the birth of the first child, or any time subsequently when he can secure, or make, a boat of his own. Then he goes off. It is common to find three generations inhabiting one boat. With them live thin and unsightly looking dogs, as well as creeping things innumerable of the cockroach family, but lacking wings. Should the match not be deemed advisable, no chewing takes place. In some instances the people land and hold a marriage feast. The Mawken are monogamous. They regard the possession of two wives as *ămōn hă* (not good). Their morals are good.

There are three sets of Mawken—the Doong (inhabiting the Northern islands), the Jaet (Middle islands), and L'be (Southern islands). Each speaks a different dialect. Most of the language is common to all three. The different sets meet in the time of the north-east monsoon, when the sea is calm, and diving for pearls, green-snail, etc., can be accomplished in comparative safety.

Now that diving is better done by others, the Mawken have lost a large part of their income from this work. Recently they have taken to selling firewood, and to bringing in bark for tanning, and boulders.

Unfortunately, the Government has not placed these people on the protected list with regard to opium. Opium is a new drug to them. They dread its power. It makes them lazy—and they need to be very active to get a living at all; often, in the Rains, they are nearly starving and eat offal and refuse.

The Mawken have a dread of the departed. They have special islands for the burial of their dead. In days gone by, they used to place the corpse, with its property, upon a low platform, covered with a palm-leaf roof. The Malays came and robbed the bodies; so the Mawken have taken to burying their dead.

As a race, the Mawken are timid, unsettled, and dirty in habits. But those who are taken away to Maulmein, to learn to write their language, and to be instructed in Christianity, soon show themselves to be some of "Nature's gentlemen". Their politeness is remarkable. They are conspicuously honest and ingenuous. And they are grateful. There is reason to think that a useful future lies before them—if they are carefully dealt with and "not taught English and made Europeans". The first man brought up was an opium eater and very unhealthy. When told of its harm and of slavery to drugs being displeasing to God, he decided to give it up gradually. This he did, and he is now a total abstainer. Although desirous of baptism, this has not yet been administered.

After the first service for Mawken which was held by the writer in the "Church of the Epiphany," Mergui, on Sunday, October 30, 1910, another Mawken volunteered to proceed to Maulmein.

The various hill tribes and islanders of Burma form an interesting study by themselves quite apart from that of the Burmese people proper. The Burmese on the one hand are civilized and literate, and have a high form of religion in Buddhism; on the other hand

the hill and island dwellers are largely uncivilized and illiterate, and their religion is a degraded form of superstition. These degraded people, however, make a special claim upon the missionary.

The Burman is proud of his race, his literature, and his religion; the extent to which he is obsessed by this spirit of national pride may be gathered from the wording of the reply of King Thibaw to the British ultimatum in 1885: "Those heretics, the English Kala (*foreign*) barbarians, having most harshly made demands calculated to bring about an injury and destruction of our religion, the violation of our national traditions and customs, and the degradation of our race, are making a show and preparation as if about to wage war with our State. . . . If these heretic Kalas should come . . . His Majesty . . . will himself march forth with the generals, captains, and lieutenants with large forces of infantry, artillery, elephanterie, and cavalry, by land and by water, and with the might of his army will efface these heretic Kalas, and conquer and annex their country."

While the Burman often looks on the missionary as a barbarian and heretic, the hill folk look on him as a saviour and deliverer. They are degraded, and they are conscious of their degradation, and far from being proud of their race and of their customs, are ready to repudiate both if they can improve their condition. Many of the Karens and Chins have become Burmanized; they have given up the national dress, language, and religion, and have for all intents and purposes become Burmese. Generally speaking, when they be-

come Burmanized they also profess the Buddhist religion, for Burman and Buddhist are to their minds convertible terms.

In Burma, as in many other parts of the world, a great change is coming over these backward tribes who have hitherto inhabited remote mountains and islands, and have remained untouched by modern progress. Year by year they are coming into closer contact with civilization, and if they do not become Christians they will become Buddhists. They realize that the Burmese are more civilized than themselves, and they know that Buddhism is a nobler form of religion than Animism, and the tendency among them is to assume the language, dress, and religion of the Burmese. When they do this there is often a moral and intellectual advance, but a Chin or a Karen who has become a Buddhist is generally a more convinced Buddhist than a Burman who has been one all his life, and, humanly speaking, his conversion to Christianity is an impossibility. If these tribes are to be won for Christ it must be within the next half-century. At the end of that period, most of those that are not Christians will have become Buddhists. If they become Christian, the Buddhist dwellers of the plains will be encircled by a chain of Christians, whereas, if they become Buddhist, Burma will present a solid phalanx against Christianity.

The recent success of the Baptists amongst the Laos shows how great the possibilities are amongst the hill tribes: within the last five years 9000 have been baptized from this tribe alone. Work amongst the

Chins, Kachins, and Toungthus would produce similar results were it taken up with zeal.

Among such backward peoples as these hill and mountain dwellers of Burma, Christian Missions have won their most notable victories. By the outsider this success is measured by the number of converts, but to the missionary it is measured by the character of their lives. In the simple piety of their lives these hill Christians demonstrate the power which Christ has over them.

If each race and nation as it enters the Church will contribute something towards the fulness of its religious experience, we may believe that the contribution which these hill people will make will be the spirit of reverence and simplicity. They will remind us of the words of our Lord: "Unless ye become as a little child ye cannot enter the Kingdom of Heaven".

III.

HISTORY.

ANCIENT PERIOD TO A.D. 1010.

SUVANNA BHUMI, land of gold, is the name by which Burma is known in the old historical records. The word has been supposed by some to indicate that Burma is the Golden Chersonese[1] referred to by Ptolemy. In A.D. 166 an envoy from Rome seems to have passed through the country to the Chinese court. This is the earliest known external reference to Burma, and throws little light on the early history of the country. The Burmese, like most Eastern people, have no idea of history, and the native records, especially the pagoda histories, are an inextricable mixture of fact and legend, and for historical purposes are of little value. Nor does archæology assist the historian of Burma, for the climatic conditions are such that buildings and inscriptions soon perish.

[1] Josephus speaks of Ophir as the Golden Chersonese. The title applies more properly to the whole of Indo-China rather than to Burma alone, and the wonderful civilization of the Cambodians (Khmers) which brought into being the splendid buildings of Angkor Wat, still existing 200 miles from the mouth of the Mekong, testifies to the existence of a powerful Buddhist, and later Brahmanic Empire from the sixth to the eleventh century A.D.

The original inhabitants of Burma were undoubtedly Negritos, the prototypes of the race of pigmies who still live in the Andaman Islands. Specimens of the neolithic instruments used by these peoples, made of Lydian stone, and socketed so as to be fixed on long handles as hoes and spades, have been discovered in various parts of Burma.[1]

The present inhabitants of Burma are immigrants from the north who displaced the Negrito aborigines. These immigrants came into the country in three successive waves: first those of the Môn-Hkmer stock, the modern representatives of which, the Talaings, are now to be found in the south along the sea coast; secondly the Shans and Karens belonging to the Siamese-Chinese stock; these were pressed up into the mountains by the third and last migration of Tibeto-Burmans.

The history of Burma is the story of the conflicts which took place between the chief tribes of these three migrations, the Talaings, Shans, and Burmese, for the possession of the country, until the advent of a power from the west which superseded them all.

During this early period a capital was established at Tagaung, in the ruby mines district of Upper Burma, the ruins of which remain to this day. Later on a new dynasty rose into power, and its most famous member, Duttabaung—the King Arthur of Burmese legend—established his capital at Tharekettara near Prome. This dynasty was superseded about the dawn of the Christian era, after being reduced to impotence by civil war, by the tribes which were ulti-

[1] "Rangoon Diocesan Quarterly," Vol. IX, p. 28.

mately welded together to form the Burmese nation, and a new capital was established at Pagan. Meanwhile, according to the Burmese legend, Buddhism had been introduced by two monks, Thawna and Uttara, who had come from the Indian court of King Asoka about 250 B.C. Whatever truth there may be in this tradition, there seems no doubt that Burma received its Buddhism from India and not from China, by sea and not by land. "It was from some port in the vicinity of the Krishna and Godaveri that Java and Cambodia were colonized by Buddhists, and we know from the classical authorities that it was hence that communication was kept up between India and the Golden Chersonese at Thatôn and Martaban." [1]

Prome itself was a port during the early part of this period and there were numerous immigrants from India living there who were Buddhists: near Thatôn there was a large colony of Indians who may have sailed from the neighbourhood of Amaravati where magnificent Buddhist remains have been discovered which can now be seen in the British Museum. The Talaings, or Môns, seem to have been akin to the Telugus and Munda races of India, and such kinship would account for the facility with which the Talaings assimilated the civilization and religion of the Indian immigrants. The Talaing alphabet, which is the parent of the Burmese and of all other Indo-Chinese alphabets, was derived from these Indian immigrants. Not only was their alphabet of Indian origin; Talaing architecture also came from India. The earliest

[1] J. Fergusson, "Cave Temples of India," p. 95.

Buddhist buildings at Pagan were modelled on those of Thatôn, and the style of architecture is obviously Dravidian. The Buddhist temples of Pagan bear remarkable resemblances to the Hindu temples of Southern India, and the terraced roofs, now so characteristic of Burmese monastic buildings, are reproductions in wood of the stone buildings of India. Again some of the Buddhist images discovered at Thatôn bear obvious Indian traces upon them and confirm the impression that Burmese Buddhism came from South India.[1] It was already corrupt and contained many of the Tantric accretions so characteristic of the present-day Tibetan form of Buddhism.

About A.D. 450 Buddhagosha, the translator of the Singhalese Buddhist Commentaries into Pali, is said to have visited Thatôn. There is some uncertainty about this, however, as it is not mentioned in the Ceylon chronicles, nor is any reference made to it in the Kalyani inscriptions of the fifteenth century A.D. at Pegu, which are the most authentic authorities we possess on the history of Buddhism in Burma. All that can be said for certain is that during this period Thatôn was the recognized centre of the Buddhist religion and culture.

In A.D. 639 Thinga Yaza of Pagan introduced the common era now in use. The year begins when the sun enters Aries, the first sign of the Zodiac, about the month of March.[2] The occasion is still commemo-

[1] Cf. R. C. Temple, "Ramaññadesa," p. 31.

[2] The year A.D. minus 639 gives the Burmese date, e.g. 1911 − 639 = 1272 is the present year according to the Burmese era.

rated at the New Year's festival or water feast (Thingyan); the children celebrate the occasion by throwing water at all passers-by. "The origin of the custom is no doubt the rain-making, described by Prof. J. G. Frazer in 'The Golden Bough,' but the Burmese explain it by a legend. The Thagyamin (king of the spirits) had a bet with a rival and the loser lost his head. This could not be allowed to be defiled by touching the ground, so it was caught by a daughter of the Nat Dewas (fairies). Seven of them take it in turn to hold the head, and when the head passes from one goddess to another the New Year begins. The head is burning hot and has to be cooled by the pouring on of water. This is recalled by the splashing of one's neighbour with water at the New Year time."[1]

At the end of this period, viz. *circ.* A.D. 1000, we find Buddhism established in Lower Burma in a debased form, offerings of wine and meat being made to the images of Gaudama. The Talaing kingdom in the South, with its capital at Thatôn, was the chief centre of Buddhist culture and civilization, while the Burmese nation was still in the embryo stage of development. Its chief centre was Pagan, and its people were then uncivilized and their language had not yet been reduced to writing.

MEDIAEVAL PERIOD, 1010-1752.

At the dawn of this period the Burmese nation came into existence. During what we have called the ancient period the Burmese people apparently con-

[1] "Shway Yoe," p. 354.

SHWÉ ZIGÔN PAGODA, PAGAN

sisted of three separate tribes, akin to the Arakanese —whom they still regard as their elder brothers—and the Chins—whom they regard as their younger brothers; the genius of one man, Anawrahta, welded these tribes into one, and made of them the Burmese nation.

One of Anawrahta's claims to greatness is that he early recognized the civilizing power of Buddhism. The traditional religion of his own people was the same as that of the Chins with whom they are akin, i.e. Animism, the worship of spirits.

Anawrahta apparently sought at first to obtain the Buddhist Law from Thatôn by peaceful means, but as King Manuha proved recalcitrant, warlike measures were resorted to. Thatôn was captured and destroyed, and the king and people, together with the books of the Law, were carried off to Pagan. King Anawrahta then began building the wonderful pagodas and temples which still remain at Pagan as witnesses of the zeal for the Buddhist religion of himself and his successors. The dynasty founded by Anawrahta lasted two centuries; the last king belonging to it is known as Tayok-pyi-min (i.e. the king who ran away from the Chinese). Kublai Khan had overrun Yünnan in 1254, and twenty years later, when he had become emperor, on the Burmese king refusing to pay tribute, he sent an army which sacked Pagan. Marco Polo tells the story of this campaign; he, himself, apparently visited Pagan. He speaks of Burma as Amien or Mien (whence Mianma, the name by which the Burmese call their own country).

After the fall of Pagan a period of confusion followed; a succession of Shan kings with their capital at Ava held sway in the north whilst the Talaings established themselves at Pegu. Up to this time the literary language of both Talaings and Burmese was Pali; a new impetus to learning resulted from the liberality with which the rulers of Pegu and Ava now supported monastic institutions, and the vernaculars began to be cultivated.

In 1473 Dhammaceti, King of Pegu, fearing lest the Buddhist monks of Burma should not have the right succession, sent twenty-two priests and twenty-two probationers to Ceylon to be reordained. On their return all the Buddhist monks in the Talaing country were compelled by the king to receive re-ordination at their hands. The king left a record of his zeal and piety on ten stone tablets. The Pali version occupies three and the Talaing translation seven of these tablets. They are known as the Kalyani inscriptions and are still extant near Pegu. Meanwhile a new kingdom arose with its capital at Toungoo; Tabin-shwe-ti became king in 1530, and he and his famous general Branginoco (Buyin-naung) subdued both the Talaing kingdom in the south and the rival Burmese kingdom in the north.

In the days of the Toungoo dynasty the Portuguese, and, later, other European countries, entered into commercial relations with Burma. After Pegu had been taken it became the capital of the kings of the Toungoo dynasty, and on the death of Tabin-shwe-ti, Branginoco succeeded to the throne of the united Talaing and

Burmese kingdoms. The capital was transferred to Ava by the next king, Mâha-dhamma-yaza, who was the grandson of Branginoco.

During this king's reign perhaps the most romantic episode in Burmese history took place. A Portuguese adventurer, Philip de Brito, had established himself as governor of Syriam. Although he had originally been only a ship's boy, he had made his position so secure that the Portuguese viceroy at Goa bestowed upon him his niece in marriage, and eventually in 1603 the Talaings accepted him as their king. He built a church at Syriam, and then, in Portuguese fashion he proceeded to outrage the feelings of the people by destroying their pagodas and forcing them to become Christians.

All went well for about ten years and De Brito's authority extended as far as Toungoo; but he neglected to keep an adequate Portuguese garrison at Syriam, and when the Burmese King of Ava had hemmed him in, a Talaing opened the gates of the city by night. De Brito was impaled on a high stake in front of his own house, and lingered in agony for three days till death released him. His wife and most of the Portuguese inhabitants were taken as slaves to Ava and their descendants are still to be found in considerable numbers in Upper Burma. They have adopted the Burmese dress and language and constitute the bulk of the Roman Catholic native population in that part of the country. "They have been preserved in the Christian Faith by the pastoral care of Catholic missionaries who, to the credit of the Burmese

Government, have been allowed throughout all disturbances to reside unmolested among them."[1]

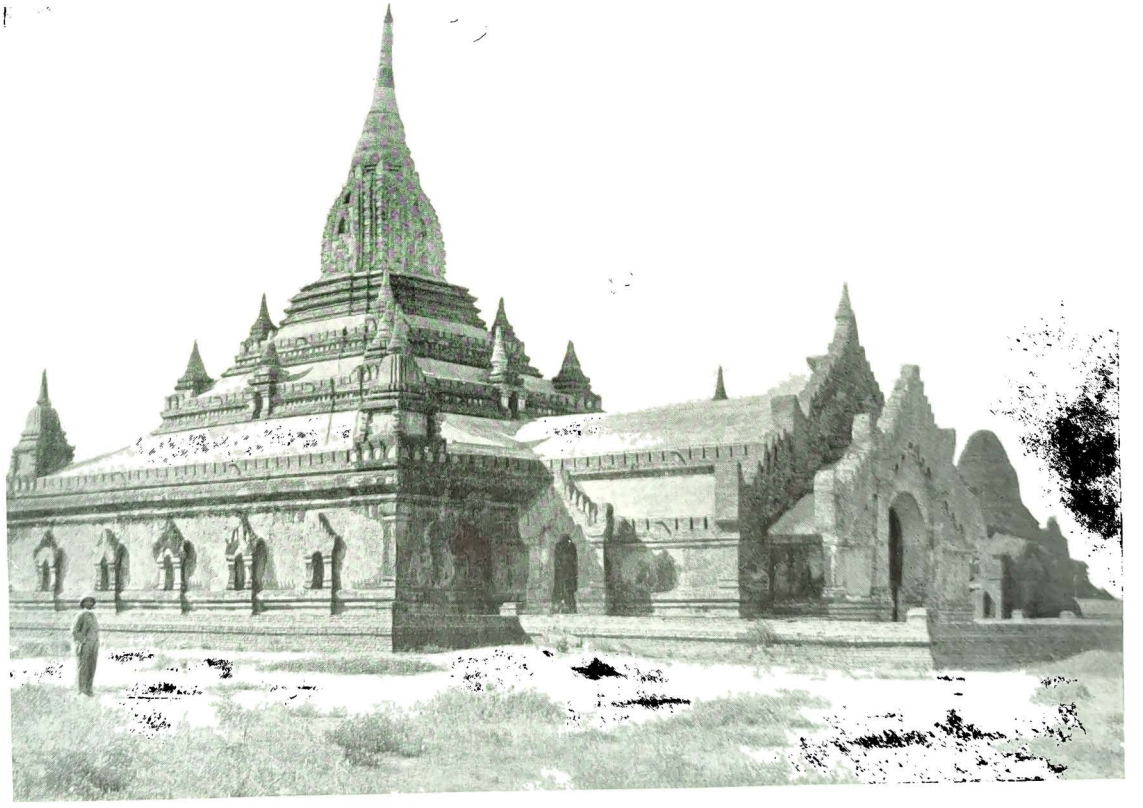
The rest of the period up till 1752 is the story of the gradual strengthening of the British commercial position in the country. Early in the eighteenth century the British East India Company established agencies and factories at Syriam, Prome, and Ava; later on Negrais became the main British factory with subordinate factories at Bassein and Syriam. The Talaings had momentarily got the upper hand and had sacked Ava, and for a few years Burma was united under a Talaing king while the Burmese were held in subjection.

MODERN PERIOD FROM 1752.

The Burmese were delivered from their temporary subjection to the Talaings by Alaung-paya (Alompra) an obscure hunter born in the neighbourhood of Shwebo. Between the years 1752-1780 he overran the whole of the country held by the Talaings. In 1755 he founded a new city which he called by anticipation Yan Gôn (the war is finished), which is the modern Rangoon; but he still retained Shwebo as his capital. The British apparently got mixed up with the Talaing revolt, and their factories at Syriam and Negrais were destroyed. From the time of Alompra the Talaings as a nation have ceased to exist and most of those who remain have forgotten their own language.

Several towns in Lower Burma like Pyapôn (rice shop), and Kyaiklat (big pagoda) still bear Talaing

[1] Phayre, "History of Burma," p. 162.



names, and bear witness to the extent of the old Talaing kingdom in Lower Burma. As has been already stated the Talaings gave to the Burmese their alphabet and their religion; but so rigorous were Alompra's dealings with them that after his time the long strife for mastery came to an end, and the Talaings who were not exterminated became denationalized, and assumed the Burmese language. Their descendants at the present day describe themselves as Talaing Burmans. Alompra's dynasty lasted until 1885, when the country was finally annexed by Great Britain.

During the reign of Alompra's immediate successors there was constant war with China or Siam, in which the Burmese generally got the best of it. Several of Alompra's sons succeeded him, the most famous of them being Bodaw-paya. He built a new capital at Amarapura and commenced the Mingôn Pagoda which, though unfinished, is still the largest brick building in the world.

A typical story is told by the Burmans of the building of this pagoda: the king had imprisoned his court jester because he had said: "When the Talaing king built his pagoda the Nats came and helped him, but they have not helped in building the Mingôn Pagoda." "What do you mean by saying that the Talaing king was more powerful than I am?" asked the indignant king. "My lord," replied the jester, "I did not say so; the reason why the Nats have not helped to build your pagoda is because they know that you are so powerful that you do not require their aid."

In 1783 Bodaw Paya conquered Arakan and brought the great brazen image Maha-myat-muni over the

Toungoup Pass to the river and thence by boat to his capital. It is still enshrined in the temple which he built, south of the modern city of Mandalay, and which is known as the Arakan Pagoda.

First Burmese war. — The conquest of Arakan brought the Burmese frontier up to Bengal, and the friction which followed with the East India Company was the immediate cause of the first Burmese war. The British were at that time much impressed by the success of the Burmese army, and sent several envoys to the Burmese Court in order to try to avoid hostilities. The most famous of these envoys was Colonel Symes, who has left an interesting account of his Mission.

War was declared in 1824. Engagements took place at the Shwé Dagôn Pagoda, and at Kemendine; and during the next year at Donubyu and Prome. During the hostilities several English residents were imprisoned by the Burmese and treated with great cruelty. Among them was Dr. Judson, the pioneer American Baptist missionary, and the story of his sufferings and of his release on the arrival of Sir Archibald Campbell, the British Commander-in-Chief, is one of the most impressive incidents in modern missionary enterprise. Peace was made by the treaty of Yandabu in 1826 by which the Burmese ceded Assam, Arakan, and the coast of Tenasserim to Great Britain.

Second Burmese war, 1852.—Studied insults to British residents and officials had made it impossible for the Viceroy of India, Lord Dalhousie, to do otherwise than issue an ultimatum. As a result of the war which followed, Lower Burma was annexed by Great Britain.

In 1853 Mindôn Min came to the throne of Burma. Early in his reign Lord Dalhousie sent Phayre as an envoy to the court at Amarapura; Yule was his secretary and his account of the mission is as interesting as the earlier one of Symes. In 1857 Mindôn Min, after consultation with the astrologers, determined to found a new capital. The result of his deliberations was the building of Mandalay, which is therefore not an ancient city as is sometimes thought, but a modern city only about fifty years old

Mindôn Min was one of the most enlightened monarchs that ever ruled Burma. He was a devout Buddhist, and the Kutho Daw at Mandalay—a series of tablets of stone engraven with the Buddhist Law —is a monument of his piety. As is told elsewhere, he built a Christian church for Dr. Marks; but even this king, at the foundation of Mandalay, caused a pregnant woman to be buried alive in order that her spirit might become the guardian of the new capital.

Mindôn Min died in 1878 and was succeeded by his son Thibaw. This prince was entirely under the domination of his chief queen Supaya-lat (called by the English soldiers during the war Queen Soup-plate!) The queen was quite unscrupulous, and one of the first things she persuaded her husband to do, was to have seventy or eighty members of the royal family murdered. Some escaped, and the Rev. James Colbeck, the S.P.G. missionary at Mandalay, succeeded, at great personal risk, in getting them safely conducted to Rangoon.

The strained relations with the British Government were brought to a head by Burmese negotiations with France, and issued in the *third Burmese war.* There was practically no fighting. Thibaw was captured, and sent as an exile to Ratnagiri, near Bombay, where he still lives, and Upper Burma was annexed by proclamation on January 1, 1886.

Many of the Burmese soldiers, however, had escaped with their arms, and these formed themselves into bands of armed robbers known as dacoits, who not only carried on a guerilla warfare with the British troops but also committed great atrocities and levied blackmail upon their fellow-countrymen.

A time of anarchy ensued, and the ultimate pacification of the country was only brought about when some Karen Christians belonging to the American Baptist Mission had been armed. Mr. Smeaton, a member of the I.C.S., says in his "Loyal Karens of Burma": "Until in sheer despair the Karens rose to defend their own hearths and homes, the Burmese rebels and robbers had it all their own way. Troops could not penetrate the dense jungles, and the Burmese police were cowardly where they were not disloyal. The Karens are splendid forest-trackers and ruthless pursuers: when they rose vengeance was swift. They tracked the raiders to their hiding-places, attacked and routed them, hunted the fugitives from jungle to jungle and cleared the frontier."

In 1897 Burma became a Lieutenant Governorship under Sir Frederic Fryer.

IV.

BUDDHISM.

A VISITOR to Burma naturally forms the opinion that Buddhism is the religion of the Burmese; outward and visible signs of that religion meet him at every turn; the magnificent Shwé Dagôn Pagoda dominates Rangoon, and is the first thing which he sees from the deck of the boat as it steams up the river. As he goes about the country the traveller cannot enter a single village without seeing some token of the Buddhist Faith; monasteries and pagodas are to be seen everywhere; countless images of the Buddha, seated in meditation, standing in exhortation or reclining in death, meet him wherever he goes. Some of these images are colossal, like the reclining Shwé-tha-yaung near Pegu (181 feet long, and 46 feet high at the shoulder).

According to the census report of 1891, there were 91,000 inmates of the Buddhist monasteries of Burma, and as the population in that year was only 7,500,000, this means that one person in every eighty was a monk or novice. The monastic population is not so large now, but there are still enough monks in Burma to create the impression that there is hardly room for

any other religion than Buddhism. Moreover the traveller will have doubtless heard before his arrival, that in no other country in the world is the Buddhist Faith to be found in so pure a form as in Burma; it will come, therefore, as a shock to him to hear what Sir J. G. Scott, the greatest authority on the subject, has to say about the religion of the Burmese: "The vast body of the people are Animists pure and simple. . . . It is not uncommon to find spirit shrines almost in the monastic compound, and altars to the viewless spirits of the air are often actually in the shadow of the pagoda. It is the heritage of an immemorial past, it is the core of the popular faith. Buddhism is merely a sounding brass, a tinkling cymbal, an electro-plating, a bloom, a varnish, enamel, lacquer, a veneer, sometimes only a pargeting which flakes off and shows the structure below."[1]

And yet, despite all this, Buddhism has done great things for Burma in the past; and that it is still a power in the land, and perhaps a growing power, will be shown later on. Burma owes its literature and civilization to Buddhism, and a study of the religion is essential to the adequate understanding of its people.

How far is the Buddhism prevalent in Burma to-day the same as that which was taught by Gaudama in India 2500 years ago? We shall be able to answer this question if we inquire first, what primitive Buddhism was, as expounded in the sacred books; secondly, how that primitive Buddhism was affected by subse-

[1] "Handbook," p. 381.

quent history; and thirdly, what the actual practices of the Burmese Buddhists are to-day.

1. *The Buddhism of the Books.*[1]—Gaudama, the founder of Buddhism, was born in Nepal about the year 557 B.C. Countless legends have gathered round his person and are collected together in the two earliest accounts we have of his life; one is the introduction to the "Jâtaka Book" of the Southern Buddhists; the other is the "Lalita Vistara" of the Northern Buddhists. The latter is a Sanskrit poem which forms the basis of Sir Edwin Arnold's "Light of Asia".

The Burmese life of Gaudama is called "Malalinkaya"; this book forms the basis of Bigandet's "Life or Legend of Gaudama". So wild are some of these legends that scholars like Senart have dismissed the whole story of Gaudama as a sun-myth and relegated it all to the realms of legend. But it is possible in some measure to separate the legendary from the true and to gather together the main facts of the life of Gaudama.

He belonged to the second division of the Aryan

[1] The Tri Pitaka (= three baskets) is the name by which the sacred books of Buddhism are known; it consists of three parts: (1) Vinaya, dealing with questions of discipline of the monks. (2) Sutta, sermons of Buddha—the layman's book. (3) Abhidhamma, Buddhist psychology. The Jâtaka Book, telling of the 550 previous births of Gaudama, is a part of the Sutta pitaka; it consists of fairy tales, and is the most popular of all the books amongst the Burmese. Gaudama himself wrote nothing, but his instructions were given in such a manner that they could easily be committed to memory. They were reduced to writing just before the beginning of the Christian era in Pali, a language akin to Sanskrit. The original recension was lost, and the present text is a translation from the Singhalese, made by Buddhagosha in the fifth century A.D.

Society, the Kshatriya or fighting caste, which had done all the work of conquering India from the Dravidians. This caste was tyrannized over by the Brahmans, and subsequent events show how intolerable this tyranny had become to Gaudama and his contemporaries.

He married; but at the age of 29, soon after the birth of his son, a series of incidents so impressed themselves on his mind that he resolved to renounce the world. These incidents are described in Buddhist writings as the *four signs*. It is related how in his travels Gaudama saw successively an old man, a sick man, a dead man, and a Yahan (recluse); and these four signs convinced him that the life of the recluse was the only satisfactory life.

He tried various methods of asceticism, but finding them all of no avail gave them up. He still persevered, however, in his quest for the truth, and at last under the sacred fig-tree at Bodhi Gayā, he suddenly became illuminated with complete knowledge, and became Buddha, the enlightened one. No external power had assisted him in gaining this enlightenment; he had asked for no divine help; it was his own virtue and knowledge which had developed and raised him higher than the gods and spirits.

His first intention was only to be a *Pacceka Buddha*, a Buddha for himself, desirous only of his own salvation; but in response to the request of the god Brahmā, he determined to preach the discovery he had made to all the world and so become "the Universal Buddha". The discovery which he had made, he enunciated in the Four Great Truths:—

1. Life is suffering.
2. Life is produced by desire.
3. Cessation of desire ends life and suffering.
4. Cessation of desire is produced by following the eight-fold path.

"The general result of his teaching may be formulated thus: that most people are foolishly optimistic and that the great awakening is to become a pessimist. One must believe not only that pain is inseparable from existence but that the pleasures of life are only a part of its pain. When anyone has got so far along the path of knowledge he traverses the next stage and gets rid of desire, which is the root of life—this is a Vedic utterance—till by casting off desire, ignorance, doubt, and heresy, as add some of the texts, one has removed far away all unkindness and vexation of soul, feeling goodwill to all."[1]

The Buddha now proceeded to Benares where many Brahmans were converted by his teaching. He spent the dry weather in itinerant preaching, whilst the rainy season (*Vasso*, Burmese *Wa*)[2] he spent in retirement in a monastery.

The Buddha, to his eternal credit, received converts from all castes, and all became equal in the community of the "yellow robe": still it must be remembered that the metaphysical doctrines which he taught

[1] Hopkins, "Religions of India," p. 306.

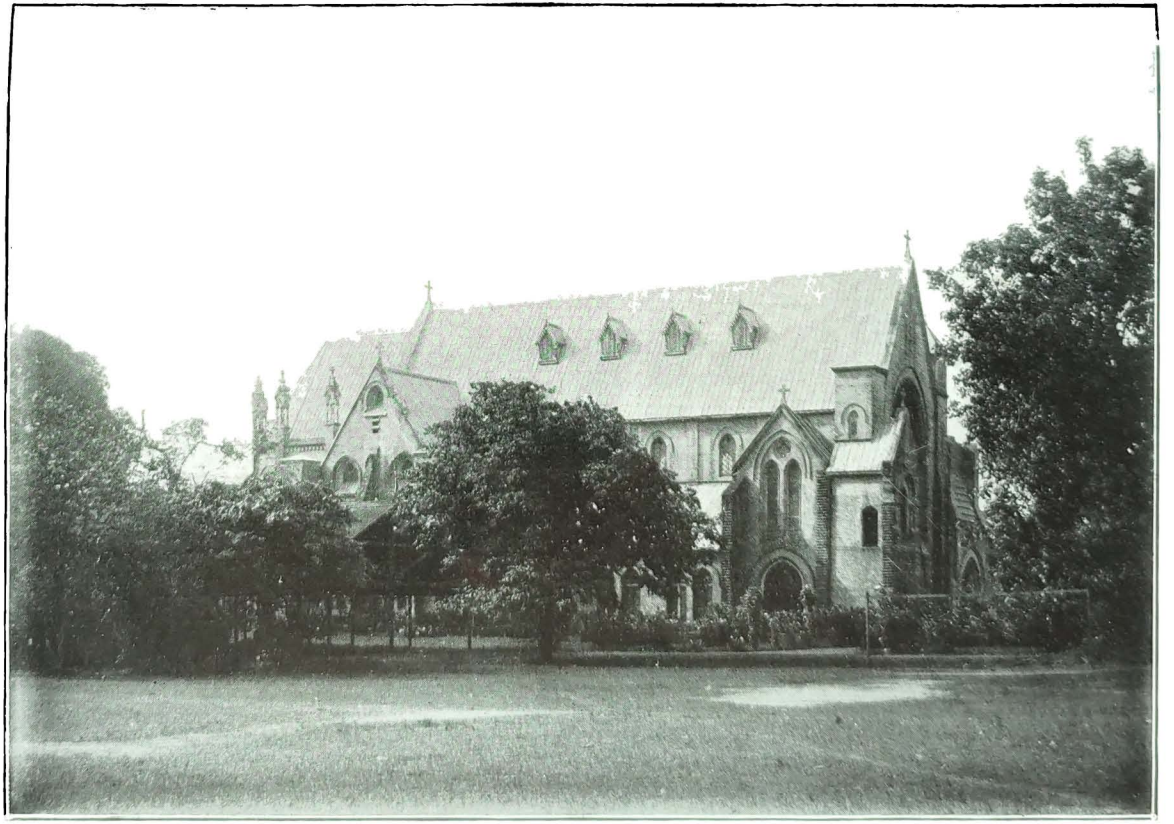
[2] This season, Wa, has become a sort of Buddhist Lent, and seniority is reckoned amongst the monks by the number of Lents which they have observed since they last assumed the yellow robe. If a monk becomes a layman (*lu twet*) and then resumes the robe, his previous Lents are all lost.

could only be understood by the wise, so that from the beginning there was an inner and an outer circle of monks: the inner circle, consisting of those who understood the subtleties of the doctrine, and the outer comprising all such as observed the commandments obligatory upon monks.

"If any man speaks of a democratic element in Buddhism, he must bear in mind that the conception of any reformation of national life, any notion in any way based on the foundation of an ideal earthly kingdom, of a religious Utopia, was quite foreign to the fraternity. There was nothing resembling a social upheaval in India. . . . I am not aware of any instance in which a Candâla—the pariah of that age—is mentioned in the sacred writings as a member of the Order, though undoubtedly some of the laity followers were of humble rank, and worldly rank did not count in the Order. 'To the wise belongeth the law,' it is said, 'not to the foolish.' Very unlike the word of that Man who suffered little children to come unto Him, 'for of such is the Kingdom of God'. For children, and those who are like children, the arms of Buddha are not open."[1] The Order did not at first include women, but later, at the request of his foster-mother, the Buddha, with some reluctance, instituted an order of nuns.

It is sometimes thought that Buddhism teaches vegetarianism; this mistaken opinion is a deduction from the first, and most rigorously observed of all the

[1] Oldenberg, "Buddha," p. 158.



RANGOON CATHEDRAL (FROM THE NORTH)

Buddhist commandments, "Thou shalt take no life". But almost all Buddhists, certainly those of Burma, eat meat, and they have the best reason for their practice, for the Buddha himself certainly ate meat, as his death was due to dysentery brought about by eating pork. He died amidst his sorrowing disciples and passed into Nirvana at the age of 80 in the year 477 C.E.

The quintessence of Buddha's teaching is contained in the formula: "All is sorrow; all is transient; there is no soul". This formula is recited daily with numberless repetitions by the faithful. The first article enunciates that all existence is sorrowful and evil; sorrow can only be ended when existence is ended. One's acts, during life on earth, may have been so excellent as to produce rebirth in heaven; but even existence in heaven must end in death, and the weary round of existence will only be finally ended when Nirvana has been reached and life has become extinct, as when a lamp has gone out after the wick is finished, and the oil is dry. "Pure Buddhism, with marble-like coldness, speaks only of heaven that it may express its pity and contempt for it."[1]

The second article teaches that all is transitory, there is no eternal; Buddhism is, therefore, antitheistic. Existence is explained as being due to desire, but desire cannot be predicated of the concrete universe. How then did the universe come into existence? If it were created who created it? These questions Bud-

[1] Paul Dahlke, "Buddhist Essays," p. 324.

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dhism refuses not only to answer, but even to consider: the inquirer is told that discussion of the matter is unprofitable, and that he must regard the origin and existence of the universe as one of the four incomprehensibles (Acinteyyo). The origin of life and the way of salvation are in like manner explained without any reference to God; Buddhism becomes, therefore, in practice, atheistic. There can be no prayer, for there is no one to pray to; no forgiveness of sins, for there is no one to forgive. "I cannot save," said the Buddha; "do as I do, and then you will become what I am".

Inasmuch as Buddhism eliminates God from its consideration, it is open to question whether it is a religion at all; it has, therefore, been designated by some not a religion but a philosophy. Prof. Oldenberg discusses the question with characteristic insight. "The Indian mind was wanting in that simplicity which can believe, without knowing, as well as in that bold clearness which seeks to know, without believing; and, therefore, the Indian had to frame a doctrine, a religion, and a philosophy combined; and therefore, perhaps, if it must be said, neither the one nor the other, Buddhism."[1]

The third article teaches that there is no Ego, no soul; man is not an eternal spirit but simply "a co-operation of a group of forces, creating an apparent unit, which has been taken as something in itself, and has been called a soul."[2] To the Buddhist there is

[1] Oldenberg, "Buddha," p. 6.
[2] Hackmann, "Buddhism as a Religion," p. 12.

no more connexion between the individual who exists one moment and the same individual who exists the next moment than there is between the consecutive pictures of a cinematograph; they follow so rapidly one upon another that they give the impression that they are the same, but they are in reality entirely different pictures. The events of one's life follow so rapidly one upon another that they seem to one to be continuous and give one the impression of a permanent existence; but this is not so. The only thing which passes over and links the being of one moment with the being of the next is Karma, the resultant of all one's acts, good and evil. It is this Karma which, when one dies, produces a new existence. It is not "I" that am reborn, for there is no "I"; but the sum of all one's doings is carried over, so to speak, to a new account; Karma survives after one's successive deaths until one is reborn for the last time and enter Nirvana.

All the shades in hell, all the animals on earth, all the spirits in heaven, are but the varying shapes of existence resulting from earlier good or bad lives. "It (Buddhism) swept away from its field of vision the whole of the great soul theory which had hitherto so completely filled and dominated the minds of the superstitious and the thoughtful alike. For the first time in the history of the world it proclaimed a salvation which each man could attain for himself, and by himself, in the world, during this life, without the least reference to God or gods, either great or small." [1]

There are a few characteristics of this primitive

[1] Rhys Davids, "Hibbert Lectures on Buddhism," p. 29.

Buddhism of the books which it is important to keep in mind :—

First, it was imageless. In all the monuments of the period there is no image of the Buddha; he is represented only by a symbol, sometimes by a foot-print, sometimes by the sacred tree, sometimes by a wheel or a pagoda.[1]

Secondly, the condition of the monks was simple; there was as yet none of the elaborate organization of later times. The Buddha and the Law were the only "Treasures" during the lifetime of Gaudama; after his death the order of monks was added to make three.[2]

Thirdly, the believers were few and there were very few monuments.

"There were Buddhists, of course, in India before Asoka's time, but it seems doubtful if they were sufficiently powerful to dig caves or erect monuments; none at least have yet been discovered." [3]

2. *The Buddhism of History.*—The political conditions of India changed greatly during the centuries that immediately followed the death of Gaudama. After the incursion of Alexander the Great the numerous petty states of North India were all united in a native dynasty under a gifted upstart of low caste named Chandragupta. He entered into relationship with Seleucus Nicator, Alexander's successor, and thus the way was paved for the entrance of Greek art and Greek thought into India. Chandragupta was not

[1] Burgess, "Buddhist Art in India," p. 67.

[2] Cf. Oldenberg's "Buddha," p. 338.

[3] Fergusson, "History of Indian and Eastern Architecture, p. 144."

a Buddhist, but his grandson King Asoka became one (270-233 B.C.). He did for Buddhism what Constantine did later for Christianity: he embraced it himself and made it a state religion. It is recorded that during his reign Buddhist missionaries penetrated to Kashmir in the north, Ceylon in the south, and to Burma in the east.

With the external development of the Faith there also took place an internal change, and its primitive simplicity became overlaid by the indigenous superstitions of the people who professed it. The religious imagination, naturally so strong in the peoples of India, conjured up a whole series of previous Buddhas who became quite as real to them as the historic Gaudama; and the stupas or pagodas which were first intended only to mark the site of some event in the life of the Buddha, became objects of pilgrimage and worship.

The decay of primitive Buddhism was further hastened by the conquest of India by the Mongolian tribes. These people came into the country from the north-west during the second century B.C. and established an Indo-Scythian Empire, the most-noted ruler of which was Kanishka.

During this king's reign (*circ.* 100 B.C.) the cleavage which now divides the Buddhist world took place. On the one hand was the Faith enlarged, developed, and transformed by the superstitions imported into it by the Mongolian invaders. This was called the Mahâ-Yâna or the Great Vehicle. The Scythians did not understand any of the languages current in India, and naturally chose Sanskrit, the language

of the learned, as the one to be used for their sacred books. It is this form of the religion, with its Scriptures written in Sanskrit, which is now prevalent in Tibet, China, Mongolia, and Japan, and is generally known as Northern Buddhism. On the other hand, the Hîna-yâna or Small Vehicle, adhering more closely to the primitive Faith, has its sacred writings in the Pali language. It is this form of Buddhism which is now prevalent in Ceylon, Burma, and Siam; and it is known as Southern Buddhism.

About the beginning of the Christian era there arose in north-west India what is known as the Gandhara School of Sculpture, which brought about the translation of Greek art into terms of Buddhism, and the Greek Apollo served as a pattern for Buddha. It has already been pointed out that in the early monuments (Barâhat, Gayâ, and Sañchi) Buddha is only represented emblematically by the Bodhi tree, a wheel (*Svastika*), or some other symbol; now he himself is imaged as a god, and like the celestial deities of later Greek art, is crowned with a nimbus.

From this time onwards till the fourth century A.D., when the Chinese pilgrim, Fa Hien, visited India, Buddhism was the dominant religion; but it had become dominant through causes which ultimately brought about its extinction in the land of its origin. As soon as royal patronage was withdrawn it began to wane. The monks were no longer the devout and popular mendicants of early days, but, by their arrogance and wealth, aroused the hatred of the Brahmans which had only been slumbering. The

superstitions which had fastened on Buddhism like parasites choked the spiritual life out of it. "The religion was become indeed as much a skeleton as was the Brahmanism of the sixth century B.C. As the Brahmanic belief had decomposed into spiritless rites, so Buddhism, changed into dialectic and idolatry (for in lieu of a god the later church worshipped Buddha) had lost its hold upon the people. . . . Where Buddhism has succeeded is not where the man-gods, objects of love and fear, have entered, but where, without rivalry from more sympathetic beliefs, it has itself evolved a system of superstition and idolatry; where all that was scorned by the Master is regarded as holiest, and all that he insisted upon as vital is disregarded."[1]

The Mohammedan conquests in the eleventh and twelfth centuries helped to put an end to Buddhism in India.

3. *The Buddhism of Burma.*—Just at the time when Buddhism was finally driven out of India it received a new lease of life in Burma, by being adopted as the state religion by Anawrahta; and it has been continuously the religion of the country ever since. What has been the cause of its success?

There can be little doubt that the primary cause has been the educational work of the monks. The census of 1891 showed that there was an average of two monasteries for every village in Burma, and practically all Burmese boys, from the age of 8, receive their elementary education from the monks in these

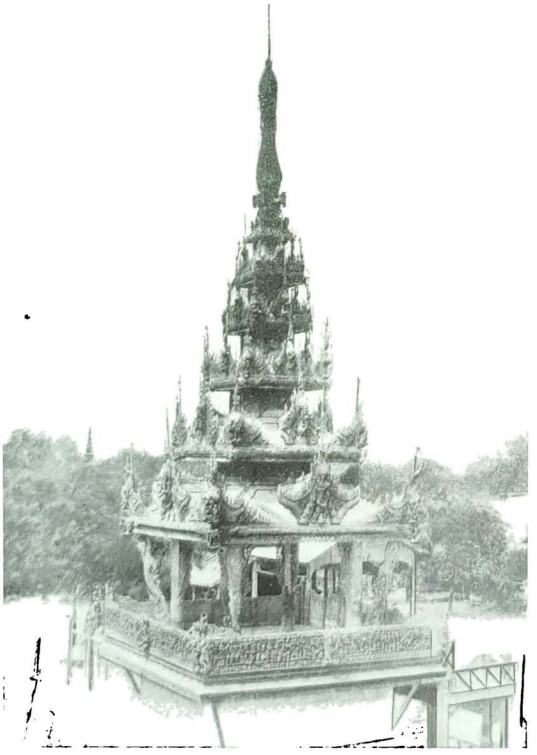
[1] Hopkins, "Religions of India," pp. 342, 343.

monasteries. The education is free, and the boys, who live too far away from the village to go backwards and forwards, stay in the monastery as boarders.

The curriculum in the monastic school is not very exacting, nor are the educational methods used up-to-date. The boys shout out their lessons at the top of their voices, and the daily session sounds to the European passer-by like a breaking-up day in an English school. But every boy when he leaves the monastery knows how to read and write, and has become acquainted, at the most impressionable time of his life, with the beliefs and practices of the Buddhist Faith.

But besides receiving his early instruction in the monastery every Burmese boy at about the age of 14 becomes a novice in the Buddhist Order. Only by doing so does he become a human being; up to that time, he is considered to have been nothing more than an animal. His head is shorn and he is conducted with great ceremony to receive the yellow robe and begging bowl from the hands of the superior monks.

He may remain a novice for a day or a month, or for the whole of one Wa; but after that time has expired, he usually returns to his ordinary vocation, although a few remain on as professed monks. The novice is called Shin. When he is 20 years old, if he wishes to be formally initiated into the Order, he may be "ordained," and he then receives the title of Upasin; only after he has been an *upasin* for ten years does he receive the honorific title of Pôngyi (Great glory), though that title is loosely used by Europeans to denote all the wearers of the yellow robe in Burma.



A PYATHAT. THE SEVEN-TIERED ROOF OF A MONASTIC BUILDING

MONK AND PUPIL. THE BOY IS MAKING OBEISANCE (*SHIKHO*)

The Pôngyi is generally the head of a monastery with several *upasins* under him. The higher ranks of the order are the Gaing-ôk, i.e. head of all the monasteries of a town or of a district; the Sadaw, a kind of vicar-general; and the Thathana-baing (he who owns the religion), superior-general of the whole Order in Burma.

There is an order of nuns in Burma (*mè-thila-yin*), but they are in no sense the counterpart of the monks, and are not formally ordained or professed; they have no separate convents of their own, and are not in any way reverenced; the general opinion about women is, that as they cannot become human beings by putting on the yellow robe, they must strive to acquire such merit, that when they die they may be reborn as men; then they can become monks and so ultimately attain Nirvana.

Early every day after the morning devotions, the monks leave the monastery in single file, the senior leading and the rest following in order of superiority. Each has his own begging-bowl strapped round his neck and only halts when one of the faithful puts a spoonful of cooked rice into the bowl. The monk keeps his eyes on the ground in front of him and does not say "thank-you" (there is no such expression in Burmese), for he has not *received* a favour, but conferred one by taking the rice; he has enabled the person who gave him the rice to perform an act of merit, the benefit of which he will reap in a future existence. The monks occasionally punish a village by refusing to beg in it.

When they return to the monastery, if they are

strict, the monks will eat the rice, which they have collected, at their own meal, which must be finished before midday; occasionally the rice goes to feed the crows and dogs—which is in itself an act of merit—and the monks partake of a meal which has been cooked for them by a servant in their absence. One of the rules of the Buddhist Order is that they may not eat after midday.

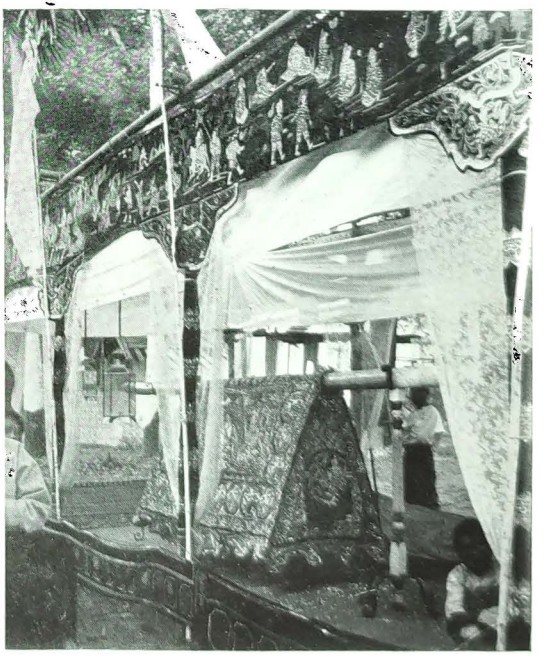
The instruction of the schoolboys fills up the day. In the evening, after chanting their devotions, they all place their hands together and prostrate themselves before the image of Buddha, and also before the superior of the monastery, and the daily routine is thus brought to an impressive close.

But it is not only by the monks that Buddhism is kept before the minds of the Burmese people; the pagodas and images also act as perpetual reminders of their religion and give the faithful opportunities for performing works of merit. The pagodas are solid monuments and not temples, and they usually enshrine some sacred relic. Of the four most famous pagodas in Burma the Shwé Dagôn at Rangoon is the best known and most sacred. This pagoda is supposed to enshrine eight hairs of the Buddha Gaudama, as well as the bowl, the robe, and staff of Kawkathan, Gawnagong, and Kathapa respectively (the three Buddhas immediately preceding Gaudama).

Most of the sacred pagodas in Burma are covered with gold leaf; but the top part of the Shwé Dagôn is covered, not with gold leaf, but with gold plate. These gold plates were affixed in 1903 at a cost of

KUTHO DAW

There are 729 shrines like the above, arranged in lines round a square. Each shrine contains a slab, and on the 729 slabs is engraved, in Pali, the whole of the Buddhist Canonical Scriptures.



CATAFALQUE AND PALL OVER A MONK'S COFFIN

between seven and eight lacs of rupees—about £50,000. It is surmounted, like all Burmese pagodas, by the sacred Hti (umbrella) which is covered with gold and gems. The height of the pagoda is about the same as the dome of St. Paul's Cathedral, 368 feet.

The Shwé Hmaw Daw at Pegu, the Shwé San Daw at Prome, and the Mahâ Myat Muni at Mandalay, are only less sacred than the Shwé Dagôn. The last mentioned is, in reality, not a pagoda at all, but a bronze-gilt image in a large temple; and it is significant of the present state of Buddhism in Burma that whilst the Kutho Daw, where the Buddhist Scriptures are set up on stone, at Mandalay, is almost always completely deserted, the image of the Mahâ Myat Muni is rarely devoid of worshippers. This image is supposed by the Burmese to have been breathed upon by the Buddha himself so that it might become an object of worship to men and angels. The modern images which are most reverenced now, are those which have had "life put into them" (*thet thwin*) by the prayers of the monks.

The great pagodas have become places of pilgrimage, and the Burman visits them with the same hope of salvation as the Moslem who goes to Mecca, and the Hindu who goes to the Ganges.

The building of a pagoda is regarded as a work of great merit; but as the repair of an old one is not considered meritorious, many pagodas are in a state of ruin. The images of the Buddha are regarded by the simple-minded as being endued with miraculous powers.

Tales are circulated of hair growing on one, or of sweat exuding from another; whilst if an image is accidentally dug up in a field, or is brought down the river by the current and landed at some village, the whole neighbourhood is *en fête* to do it honour.

There are four holy days in the month, on the four quarters of the moon, when the pious Buddhists go to a monastery or pagoda and perform their devotions. On these days many of the laity observe the commandment which is obligatory only on the monks, and fast after midday. Each of the great pagodas has its own festival, and there are others at the beginning and end of Lent and at the New Year which have already been referred to.

There are numerous sects among the Burmese Buddhists, but they may be roughly included under three heads, two orthodox and one heterodox. The two orthodox sects are the Mahā-gandi and the Sula-gandi. The vast majority of the people belong to the Mahā-gandi. The Sula-gandi is a small body of laymen and monks who stand for a more strict adhesion to the tenets of the Faith. They denounce the wearing of silk robes, the working of which involves the taking of the life of the silk worms and the consequent breaking of the first Buddhist commandment: they denounce, too, the use of sandals and of umbrellas which the monks of the other sect allow; and apart from these practical matters, the two sects are divided on doctrinal grounds; the Mahā-gandi are fatalists and are consequently called the Kan sect: the Sula-gandi believe in free will and are known as the Dwaya sect.

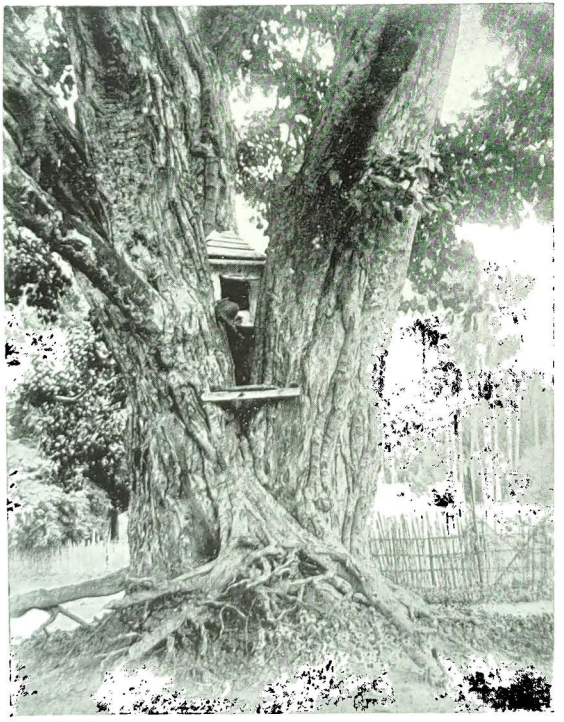
The heterodox may be broadly included under the term *Paramat* (excellent). Orthodox Buddhists reverence the three treasures, Paya, the Buddha; Taya, the Law; and Thinga, the clergy: the Paramats reject the third of these altogether, and instead of the historical Buddha substitute a pantheistic conception of their own, which they call Shwé Nyan Daw (the Holy Mind).

Most of these Paramats still go to the pagodas and sacred images, but they say that they only worship Buddha as a manifestation of the Universal Holy Mind. Moung Po, one of the protagonists of this school, was executed for heresy by order of King Mindôn: he was buried in the ground with his head projecting, and this was hacked to pieces by an iron plough, pulled by bullocks, which was drawn over it.

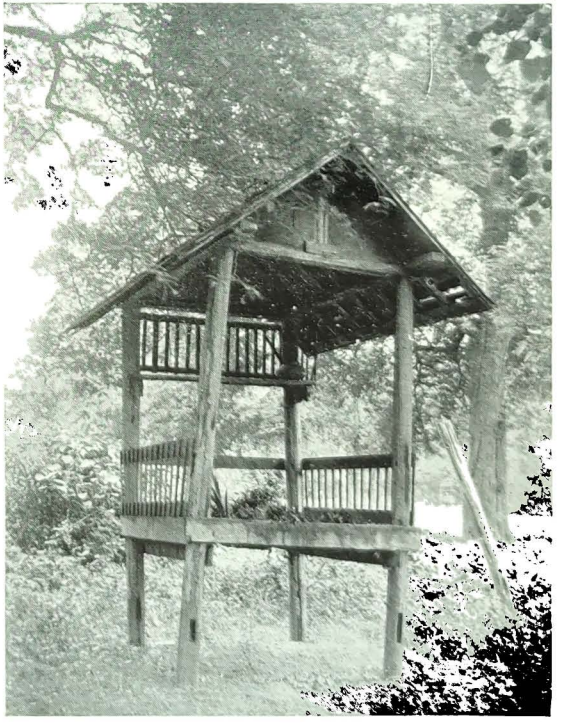
But the quarrels of the sectaries sink into insignificance when we remember "that the Buddhism of the people is of the lips only and that in their hearts the bulk of them are still swayed by the ingrained tendencies of their Shamanistic forefathers, in a word they are 'animists pure and simple'. The Burman has added to his animism so much of Buddhism as suits him, and with infantile inconsequence draws solace from each of them in turn. I know of no better definition of the religion of the great bulk of the people of the Province than that of Mr. Eales in the 1891 census report: 'a thin veneer of philosophy laid on the structure of Shamanistic belief'. The facts are here exactly expressed. Animism supplies the solid constituents which hold the faith together, Buddhism the super-

ficial polish. Far be it from me to underrate the value of that philosophic veneer. It has done all that a polish can do to smooth and beautify and brighten, but to the end of time it will never be more than a polish. In the hour of great heart searching it is profitless. It is then that the Burman falls back on his primeval belief. Let but the veneer be scratched and the Burman stands forth an animist confessed."[1]

[1] "Census Report," 1901, p. 35.



A NAT SHRINE AT NYAMYOO



A NAT SHRINE AT NYO-BYIN-GYU

V.

ANIMISM.

ANIMISM is, in practice, devil worship. Though it is too degraded a cult to be dignified by the name of religion, it is the only substitute for religion which many of the backward races of the world possess. It is the attempt of simple minds to explain the mysteries of existence, and to propitiate the hidden powers.

The Bantu tribes of Africa, the Battaks of the East Indian Islands, and the tribes inhabiting the mountains of India and Burma, alike believe in the existence and influence of a countless host of spirits. There is first of all the man's own spirit or soul: of this he stands in dread, for it may leave him when he sleeps or is sick, and may never come back again; or it may be enticed away from him by his enemies. The animist, therefore, makes offering to his own spirit, and beseeches it not to leave him. He also stands in awe of the spirits of his ancestors who are believed to exist still in the world; and elaborate funeral rites are performed to induce the spirit of the departed to leave the village and to take up his abode in the grave; and in order to prevent the spirit from returning to injure

the living, certain ceremonies must be scrupulously performed.

But, in addition to the spirits of human beings and of animals, there are countless others: the mountains, the rivers, the crops, are all animate, all have their respective spirits; to the animist there is no such thing as an inanimate object. If the rice crop fails, it is because its spirit or essence (called by the Karens Kala) has departed, or been seduced from it.

There are doubtless good spirits as well as bad, and there is almost always amongst these people a vague belief in the existence of a supreme spirit. But the animist does not trouble himself about these for he thinks that they will do him no harm; his whole concern is to appease the evil spirits, who, as he believes, are always lurking about ready to do him some injury. He believes that he is in hourly peril from their attacks, which are made upon him not because he has broken a moral law but because he has neglected one of the ceremonies which tie the spirits down and keep them in check. As often as not, the attacks of these spirits are the result of mere spite.

To the animist the whole world is haunted. The terror which a little English child experiences when it goes into a dark room alone at night, pursues the animist not only at night time but during the day also, not only when he is a child but throughout his whole life. "He is like a man driven in frenzied pursuit round and round. Ghosts of the most diverse kinds lurk in house and village. In the field they endanger the produce of labour; in the forest they terrify the

woodcutter; in the bush they hunt the wanderer. From them come diseases, madness, death of cattle, famine. Malicious demons surround women during pregnancy, and at confinement; they lie in wait for the child from the day of its birth; they swarm round the houses at night; they spy through the chinks of the walls for their helpless victims. The dead friend or brother becomes an enemy, and his coffin and grave are the abode of terror. It is fear that occasions the worship of the departed. Fear is the moving power of animistic religion in Asia as in Africa."[1]

Another characteristic of animism is that it is unmoral. The only idea of sin which the people who profess it possess, is the neglect of some tradition or ceremony which will anger the spirits. Tribal custom takes the place of a moral code, and anything which is not at variance with the tribal custom may be practised with impunity. "Custom" not only condones, but commands practices which all enlightened people regard as immoral. The Custom of the Wa and of the Nicobarese condones murder; in the one case to enable the people to possess themselves of the powerful charm which they consider the human scalp to be; and in the other to permit them to eliminate an undesirable person from the tribe. Custom condones drunkenness and impurity, for drinking is an indispensable part of a spirit festival; and as these festivals take place at night, unbridled licence is inevitable.

Again in almost every tribe there is an obscene

[1] Warneck, "Living Forces of the Gospel".

ceremony of some form or other by which the youths of both sexes, on reaching the age of puberty, are initiated into the tribe.

Animism is not only unmoral; it is materialistic. It is not a desire for spiritual blessings in the present, or for eternal life in the future, that prompts its religious observances; it is solely for deliverance from physical dangers in the present life that animists pray.

They believe in a life after death, but the life is not blissful; it is a colourless unending existence devoid of pleasure or pain, and apparently unconditioned by the deeds done during life. Death is regarded as the final judgment, and after death all that remains to be done is to confine the spirit of the departed to its legitimate abode, the grave. The dead are regarded as living a quasi-subterranean life in the grave, and the object of all funeral rites is to lead the soul safely to its abode, and so fix it there, as to prevent it from returning to the realm of the living to cause trouble and disaster.

The customs of animistic peoples centre for the most part round three objects: the house, the field, and the grave. Every house has its own guardian spirit who presides over the birth, sickness, adolescence, marriage, and other domestic events of its inhabitants. The house Nat is recognized by all Burmans; and there is invariably a coco-nut hung up in every Burmese house, and a red rag set up over it, in honour of the house Nat (Min Magari). In the time of sickness the coco-nut is taken down and examined; if it does not answer the required conditions, a new one is put up in

its place. The posts of houses and monasteries have cloths put over them in honour of this spirit.

There is frequently a little altar bedecked with flowers in the house, and rice is daily offered to the spirit in a little bowl before the altar by one of the family. The Chins, before beginning a meal, often invoke the spirits of the clan, and throw them a ball of rice to eat. In time of sickness a spirit medium is consulted. The medium works himself up into a frenzied state, and by various incantations and ceremonies, seeks to expel the demon who has caused the sickness of his patient.

The spirits of the field and forest receive the special devotion of the cultivator and hunter. The crops are a matter of supreme importance to an agricultural people, and so amongst animists, the sowing season is the time when the chief sacrifices take place. At this season the Wa seek for the scalps of their victims, whose slaughter is virtually a human sacrifice to the spirits of the field. The Chins make sacrifices of pigs, fowls, and rice-beer after they have planted their fields. The crops are supposed to contain a spiritual essence, the departure of which would mean the complete failure of the harvest; and it is this spirit or essence which has to be propitiated by offerings.

No Burmese hunter would ever think of starting out on an expedition without raising a bottle of spirits in one hand and reverently calling upon Ahpo! Ahpo! (grandfather, i.e. the old man of the woods) to accept his offering and to bless his undertaking. Fishermen and boatmen also have a reverence for this same spirit.

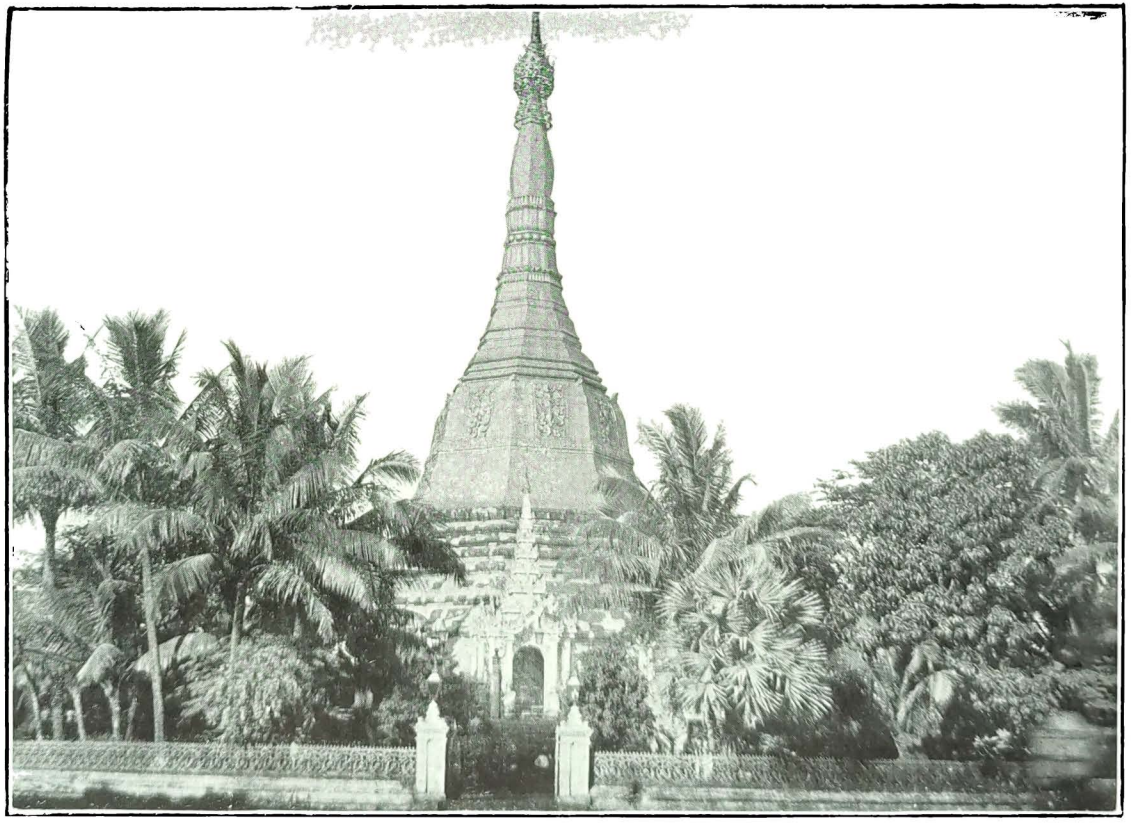
A Burmese fishery is simply a dam across a creek, with a wickerwork door which is raised when the tide comes in and closed as it goes out. Near the dam there is always a flag tied to a bamboo in honour of Ahpo, and every one who walks across the dam must show his reverence to the spirit by taking off his shoes, just as he would at a Buddhist pagoda.

In olden times human sacrifices were offered to appease the spirits, and although there is no trace of the practice now in Burma except amongst the Wa, it is not many years ago since it was resorted to by the Burmese. In 1775 when Alaungpaya founded Rangoon, he sacrificed a Talaing prince in order that his spirit might become the guardian of his new capital. The Sulé Pagoda, the second most sacred shrine in Rangoon, commemorates the sacrifice.

When Mindôn, the best king Burma ever had, founded Mandalay in 1857, he sacrificed a pregnant woman in order that her spirit might guard the city.

The grave is the centre round which all the customs in propitiation of the spirits of departed ancestors are gathered. All animistic peoples have elaborate funeral rites.

The Chins begin preparing rice spirit before the breath has passed out of the body of the dying man. Chickens or even buffaloes are then killed to propitiate the spirit of the deceased, and to provide a feast for the living. One of the chickens is tied to the big toe of the man and money is placed in his hand to help him in the spirit world. The body is cremated and



then the mourners set off with the remains to the Ayôdoung (Hill of Bones).

Whenever they come to a stream a piece of thread is stretched across, to act as a bridge for the spirit of the dead man to cross by. The belief that spirits cannot cross water is almost universal. A stick has previously been prepared exactly as high as the man who has died; on the top is carved a king crow (the *totem* of the Chins) or an elephant; and by his incantation the spirit medium has already caused the spirit of the deceased to take up its abode in this stick. When the procession comes to the grave, the stick is set up to prevent the dead man's spirit from returning to the village. The approaches to the Wa villages are made zig-zag so as to cause the spirit to lose his way should he try to come back.

Many animistic tribes have a "day of the dead," which is the great feast of the year. On this day the bodies of all those who have died since the last festival are exhumed, and the bones are cremated and then ceremoniously reinterred in the tribal cemetery. The following account of the Nicobarese festival at the exhumation of the dead is taken from the diary of Mr. V. Solomon the S.P.G. catechist on Car Nicobar.

On the day previous to the exhumation "the people busy themselves covering the houses and huts with green coco-palm leaves to prevent pollution by the disinterred bones of the next day's proceedings. They then take their supper and dance all night. The women and children and others stand at a distance from the graveyard, and one or two of the adults,

belonging to each of the houses which are taking part in the commemoration, open the respective graves, remove the bones and throw them into an adjoining bush called 'place of pollution'. The natives have a horror of this spot which nothing will induce them to visit at night. But they replace in the graves the skulls of respected people or heads of families, and after refilling the holes with earth place over them the new headstones. Before the skulls are replaced, however, they are sprinkled with the blood of fowls and young pigs." The men who break open the graves bathe in the sea afterwards, and then spend the night in "the house of pollution". The jaw-bones of the pigs that have been killed during the festival are then strung together and exhibited in a public place.[1]

The Burmese describe all spirits by the generic term "Nat". Nat worship almost necessarily involves the sacrifice of animals and the drinking of intoxicants, and so, to show his reverence for the Nats, the Burman will often break two of the fundamental commandments of Buddhism. This paradox does not daunt the inconsequential Burmese, and to anyone who asks them in the name of Buddhism to renounce Nat worship, they would reply that to do this is impossible. Their most epigrammatic proverbs show how deeply Nat worship is ingrained among the people. "Nothing can be done without the Nats," is the belief of all Burmans.

A recent school of apologists has tried to excuse the spirit worship of the people by insisting that the Nats are to the Burmese what fairies are to Europeans.

[1] Kloss, "Andamans and Nicobars," p. 292.

"But religious ideas are associated with Nats which are not associated with fairies. The Nats were the gods of the Burmese before their mythology was broken up by Buddhism, and under that name their memory still lingers in the land." [1]

The paradox referred to becomes more astonishing when we realize that it is in those places which have been, and are still, the sacred places of Buddhism—Thatôn, Pagan, Mandalay, and Rangoon, that the most famous Nat shrines are to be found.

The Burman has, in one respect, advanced farther than the hill tribes in the animistic faith. Whilst the simpler folk are content with the worship of two classes of spirits, the spirits of nature, and the spirits of the departed, the Burmese have added to this simple cult a pantheon of thirty-seven Nats, consisting of a sort of aristocracy of spirits. The chief of these is Thagya min, the king of the Nat country, who has a festival all to himself at the end of the Buddhist Lent. The Burmese New Year Festival (the Water Feast) is also associated with him.

Sir Richard Temple believes that this "aristocracy of spirits" was introduced into Burma with Buddhism, and is really a relic of Brahmanic demonology; but a considerable modification has taken place during the progress of localization in Burma. The progress has been described by Sir George Scott, who writes: 'These spirits suggest the Vedic gods, but the pantheon is much more like that of the Greeks, or the Scandinavians, but with all the difference that is

[1] Fytche, "Burma—Past and Present," p. 155.

implied in the working out of the same original idea by a poet, a Viking, and a farmer".[1]

The inference therefore would seem to be conclusive that animism, and not Buddhism, is the real religion of the Burmese people. Buddhism, to its great credit, has given a morality and a civilization to the Burmese, but it appeals to the mind not to the heart, to the reason not to the instinct, and for his religion the Burman falls back upon the superstitions of his pre-Buddhist ancestors.

Sir George Scott asserts that "none of the tribes have any conception of a supreme Deity. It is not merely that they have no name for such a Being . . . but that they seem to have formed no idea of such an existence".[2] With all respect to the judgment of the author of these words, I cannot but believe that in this matter he has allowed his prejudice against missions—shown in his grudging admissions of the benefits they have conferred, and his somewhat flippant remarks about certain Christian doctrines—to prejudice him. Those who know the Chins and the Karens intimately are convinced of their belief in some sort of supreme eternal Being; nor are the Burmese themselves devoid of traces of this faith. Buddhism teaches the Burmese to deny that of which their own instinct assures them—the existence of God. Most of the conversions to Christianity from amongst the Burmese have been the result of a belief in an "eternal mind" which every simple Burman holds until he has become sophisticated by Buddhist atheism. When he

[1] "Handbook," p. 384. [2] "Handbook," p. 408.

is in trouble he cries out, "Paya!" "Lord!" It cannot be Lord Gaudama, for Gaudama has entered Nirvana and ceased to be; it must be an eternal Lord, who is capable of helping those in trouble, whom the Burman invokes.

And so whilst animism is a difficulty to the missionary because of the immoral practices which it sanctions, its doctrine of spiritual beings, and its shadowy belief in a supreme and eternal Spirit, gives him something to build upon, and has in fact led many, not only of the hill peoples, but of the Burmese themselves, to accept Christianity.

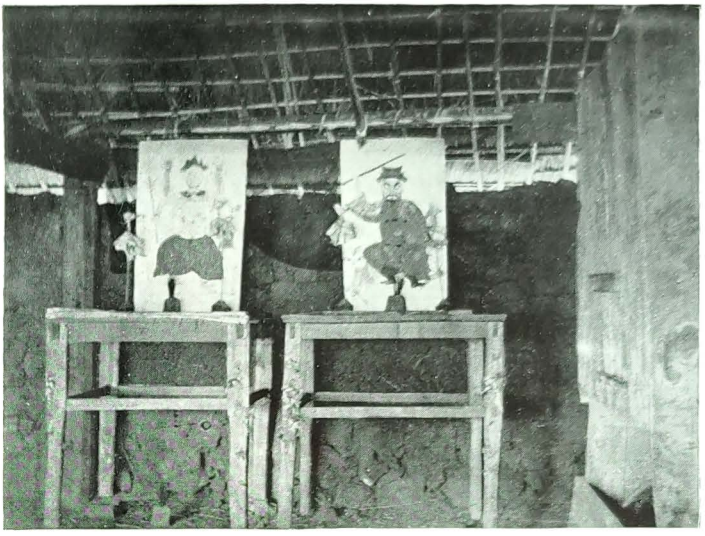
VI.

ROMAN CATHOLIC MISSIONS.

THE Roman Catholics were the first Christian missionaries in Burma. After the discovery of the route round the Cape to India by Vasco da Gama in 1497 Pope Alexander VI by a bull gave the whole of the East to Portugal to balance his gift of the West to Spain.

The result of this bequest of the Pope was, that wherever the Portuguese sailed for the purpose of trade, they took with them priests who baptized the natives wholesale. Thus thousands of the inhabitants of Ceylon were induced to profess the Christian religion, and were driven to church at the point of the bayonet. It was, perhaps, a natural reaction from this policy which prevented the British East India Company from encouraging missionary work from being done in its territories. Some of the Roman priests, like Francis Xavier, were animated by a wonderful devotion; but others had very little grace or tact to palliate the extraordinary methods which they adopted in order to Christianize the people.

Allusion has already been made (in chap. III) to the Portuguese settlement at Syriam, and to the murder of



PICTURES OF "NATS" OR SPIRITS IN A SHRINE

A SHAN RACING CANOE ON THE MOAT AT MANDALAY

The rowers stand and grasp the paddle with the foot

the Viceroy De Brito and his companions in the year 1612. The Syriam captives were carried to Ava, where the abler men were made to instruct the Burmese in gunnery, and continued to form the king's artillery till the annexation; the others, who were placed in villages chiefly between the rivers Mu and Chindwin, were exempted from tribute but held liable for military service. Among the followers of De Brito were also a good number of negroes and pure-blooded natives from the Malabar coast.

For about three-quarters of a century after this date hardly any missionary work was attempted; but in 1692 the first missionary priests of the Society of Foreign Missions at Paris arrived at Pegu. The next year they were arrested by order of the king, exposed naked to the bites of mosquitoes, and finally sewn up in sacks and thrown into the Pegu River.

In the year 1719 Pope Clement XI sent a solemn embassy to China consisting of the Patriarch of Alexandria, Monsignor Mezzabarba, and several zealous ecclesiastics. They had a gracious audience of the Emperor at Peking on the last day of the following year; but their affairs having subsequently taken a less favourable turn, the Patriarch returned to Europe, after having distributed his clergy in different countries. Two were appointed to the kingdom of Ava, Pegu, and Martaban—the Rev. Joseph Vittoni, a secular priest, and Father Calchi, a member of the Barnabite congregation and a man of very superior parts and attainments. On their arrival at Syriam, which was then the principal port of Pegu, they found two Portu-

guese clergy, who acted as chaplains to the few descendants of their countrymen still remaining there; but they were wholly ignorant of any language beyond their own. After much opposition from several quarters, which they vanquished by a personal conference with the sovereign, they were authorized to erect churches and to preach the Christian religion.[1]

Father Calchi erected a church at Ava, but worn out at the age of 42, this saintly man died in 1728. About two months after Calchi's death, more missionaries arrived, Father Gallizia being the first bishop, and Father Nerini the most prominent missionary. But in 1745, after Syriam had been captured and plundered, the Bishop and two missionaries were murdered when travelling under a safe conduct granted by the Emperor.

In 1749 Father Nerini, who had escaped by flight, returned from Pondicherry and built the big church at Syriam, an Armenian being the chief contributor.

In 1761 Monsignor Marcia Percoto reached Rangoon after a voyage of two years. Nerini had been made bishop and had worked hard at grammars and dictionaries of Burmese and Peguan, and at building churches, and had sent priests to different posts. Disaster, however, soon came on the Church. Two were killed at the sack of Martaban; Father Angelo, a skilled doctor, was killed at the sack of Syriam by the Burmese in 1756 when the Peguans were defeated; and at the same time Nerini was murdered.

Two new priests arrived in 1760, and Percoto the

[1] "Bigandet's History," p. 221.

year after that, but ere long the first two died and Percoto, not yet Bishop, was alone. Some more priests arrived in 1767, and Percoto died at Ava in 1776.

Sangermano arrived in Burma in 1783 and returned to Italy in 1808. Becoming President of the Order of Barnabites at Arpinum, his native city, he employed himself in preparing a book on Burma for publication, but was prevented by his death in 1819. He had completed the church of St. John in Rangoon, which had been begun some years before, and the wife of the Burmese viceroy used often to come to the church to hold discussions with him on religion. Sangermano's book was published with a preface by Wiseman—afterwards cardinal—in 1853 under the title, "A Description of the Burmese Empire".

At the beginning of the nineteenth century there were two Roman Catholic churches in Rangoon and 3000 Christians; but on the outbreak of the first Burmese war in 1824 the two churches were destroyed by the Burmese, and all Europeans were imprisoned in chains, except Father Jose D'Amato, the last of the Barnabite fathers. He was at once a zealous priest, an ardent naturalist, and a Burmese and Pali scholar; he died at Monhla in 1832.

The Roman Catholic priests in Mandalay received help from King Mindôn, in 1857, to build a church and mission house; but owing to the comparative failure of the Italian priests, and also to the political changes in Italy in 1856, the mission work in Burma was handed over to the French Société des Missions Étrangères.

In this year Paul Ambrose Bigandet, who had already had fourteen years' experience as a missionary at Mergui and Penang, was consecrated Bishop, as coadjutor to the Bishop of Malaysia, and sent with three priests to take charge of Burma. He already knew Burmese, and he became one of the greatest authorities on the language and religion of Burma. His book, "The life or legend of Gaudama Buddha," is still authoritative, and in acknowledgment of the brilliancy of this work, the French Government bestowed upon him the Cross of the Legion of Honour.

The Christian Brothers took up work at Maulmein in 1859, at Rangoon in 1861, and at Bassein in 1862. In 1867 the Milan Society for Foreign Missions took charge of Toungoo and East Burma. In 1872 A. Bourdon was consecrated Bishop for Mandalay and Upper Burma.

In 1892 Bishop Cardot was appointed coadjutor to Bigandet, who died full of years and honour in 1894. Bigandet had come to Burma when the fortunes of the Roman Church were at the lowest ebb. On his arrival in Rangoon the only available church was a bamboo matting structure, which was blown down by the wind; the chapels and mission houses all over the country, except at Maulmein, had been desecrated and plundered by the Burmese soldiers and the mission priests had been withdrawn.

Bishop Bigandet reconstructed the whole mission, and when he died, there were three Roman Bishops in Burma. "Zealous apostle, writer of distinction, skilful diplomatist, an authority on education, Bishop

Bigandet added to his other qualities a sanctity which evinced itself in the greatness of his faith, the constancy of his hope, and the ardour of his charity. The number of people to whom his words carried solace in misfortune, and his purse relief in want, is known to his Maker alone. Accustomed all his life, even to an advanced age, to rise at four in the morning, he was able to find time, after a scrupulous discharge of every duty of his state, to devote himself to study and composition. His spirit of poverty and his asceticism were as admirable as his other qualities." [1]

Under the old Burmese monarchy, although there was liberty for all foreigners in Burma to worship according to their own customs, it was generally understood that no Burman would be allowed to change his religion, or to be anything else than a Buddhist. When Judson paid a special visit to the palace to ask for protection for his Burmese converts, the Emperor definitely stated that he could not alter the law, but that its application in any particular case was at the option of the local magistrate. This permissive proscription of Burmese Christians prevented the Roman Catholics from carrying on more vigorous missionary work. A certain Mr. R. told Judson at Ava, in the year 1820, the following story :—

" About fifteen years ago the Roman Catholic priests converted to their faith a Burman teacher of talent and distinction. . . . After his return from Rome, whither they had sent him to complete his Christian education,

[1] " The Catholic Missions of South Burma " (published by Burns & Oates).

he was accused by his nephew, a clerk in the high court of the Empire, of having renounced the established religion. The Emperor, who, it must be remembered, was far from approving the religion of Buddha, ordered that he should be compelled to recant.

"The nephew seized his uncle, cast him into prison and fetters, caused him to be beaten and tortured continually, and at length had recourse to the torture of the iron mall. With this instrument he was gradually beaten, from the ends of his feet up to his breast, until his body was little else but one livid wound. Mr. R. was one of those that stood by and gave money to the executioners to induce them to strike gently. At every blow the sufferer pronounced the name of Christ and declared afterwards that he felt little or no pain.

"When he was at the point of death under the hands of his tormentors, some persons, who pitied his case, went to the Emperor with a statement that he was a madman, and knew not what he was about; on which the Emperor gave orders for his release. The Portuguese took him away, concealed him until he was able to move, then sent him privately in a boat to Rangoon and thence by ship to Bengal, where he finished his days. Since then the Roman priests, of whom there are four only in the country, have done nothing in the way of proselytizing, but confined their labours to their own flocks, which are composed of the descendants of foreigners."[1] This Mr. R. was formerly collector of Rangoon, but at the time of Judson's visit to him

[1] Wayland, "Judson's Life," I. 206.

in Ava he was out of favour with the court, and was living in retirement.

The Roman Catholics have now virtually abandoned direct evangelistic work amongst the Burmese; the great bulk of their adherents in Burma being Tamils, Karens, and Anglo-Indians. Of late their work amongst the Chinese has met with considerable success.

The new cathedral in Rangoon is perhaps the finest Christian building in the Indian Empire. The architect was a Dutch priest who, though a confirmed invalid, superintended the laying of every brick during the ten years that the building was under construction, by wheeling himself about the place in a chair, and having himself hoisted to the top of the roof by a crane.

The Roman priests have won the admiration of the European residents by the devotion of their lives. Few return to Europe after coming out to the East, and the missionary priests live right among the natives. The educational and social work of the Roman Catholics is beyond praise. St. Paul's School, Rangoon, is one of the largest and best-equipped boys' schools in the East, and is staffed by the "Teaching Brothers," who are trained lay teachers and give their labour free. It is the wonderful organization of the Roman Church, as shown by this brotherhood of teachers, that enables it to compete successfully with other Christian Bodies in India, with the result that many Anglican and Nonconformist children are being educated in Roman Catholic schools.

The social work done by the nuns in the leper asylums, and the Little Sisters of the Poor at the Home for the Aged, wins for the Roman Catholics the approbation and active assistance of the British Government.

Roman Catholic Christians are called by the Burmese "Bi-ingi" which means "French": sometimes also "Sa-ni" = "red writing," probably with reference to the rubrics in the Roman Catholic service books.

There are three bishops and 212 European missionaries (priests, monks, and nuns) belonging to the Roman Catholic mission in Burma. According to the Census Report of 1911, the total number of Roman Catholics in Burma was 60,282, a growth of over 23 per cent during the past ten years.

VII.

BAPTIST MISSIONS IN BURMA.

DURING the early years of the nineteenth century interest in Missions had been stimulated in America by the passage through the country of English missionaries on their way to India; for the British East India Company did not permit missionaries to sail direct to India on English boats. In 1810 Adoniram Judson was just finishing his training for the ministry of the Congregational Church at Andora, Mass. With three others, he had determined to offer himself for missionary work to the General Association of the Church, and as a result of this offer, the American Board of Commissioners for Foreign Missions was founded.

The American Board determined at first to work in conjunction with the London Missionary Society, and Judson was sent to England to propose an arrangement to this effect; but he was captured by a French privateer and was detained six weeks in Bayonne. On his release, he went to London, and met the officials of the L.M.S.; but the negotiations seem to have fallen through, and on his return to America, Judson was ordained to the ministry of the Congregational Church, and after his marriage, was sent out by his own Church, with his companions, to India.

Judson was bound for Calcutta, and his first home was to be at Serampore, where the English Baptist Carey—the sanctified cobbler—was carrying on his wonderful work. Judson felt that he must be prepared to argue with the Baptists on the subject of infant baptism. But during the voyage and the first few weeks at Calcutta, he came to the conclusion that the Baptists were right and the Congregationalists wrong on this subject, and so he and his wife were baptized, by immersion, at Serampore.

His next experience was transportation. The East India Company had come to the conclusion that, as missionary work would excite the natives to revolt, no missionaries should be allowed in their territories; and so Judson was ordered to leave. He fled to the Isle of France, returned to Madras, and then, fearing recapture by the Company, he took the first ship which sailed from the port and found himself, on 13 July, 1813, apparently by an accident, at Rangoon, where one of the Careys had already begun missionary work.

When the Baptists in America heard of Judson's change of views, they determined to support him, and founded the society which is now known as the American Baptist Missionary Union. Carey soon retired from missionary work altogether, and thus the work begun at Rangoon by English missionaries passed into the hands of the American Baptists.

Judson at once set about learning the language. He compiled a grammar and dictionary—both of which are still in use, though the latter has been greatly enlarged—and began the translation of St. Matthew's

SHANS MAKING OFFERINGS TO BUDDHIST MONKS

gospel. He secured a press and a fount of Burmese type from Serampore, and began printing tracts and other missionary literature. His wife was equally eager to learn the language and became more fluent even than her husband in Burmese conversation. By 1820 there were ten Burmese baptized converts.

Judson found that his efforts to convert the people were hindered by the anxiety which they felt at their fate should the knowledge of their embracing Christianity come to the ears of the Burmese Government. He, therefore, determined to visit the Emperor at Ava, the capital, and petition him to allow freedom of religion to all the people of Burma.

It has frequently been asserted that Buddhism, as contrasted with Christianity, has never been a persecuting religion. This assertion is quite untrue with regard to Burma. It has already been shown how Mindôn Min stamped out the Paramat heresy. No one can read the accounts of the missionary pioneers in Burma without realizing that one of their greatest anxieties was about the treatment which their converts would receive at the hands of the Government.

In one of his letters Judson, after mentioning that his house was watched by police for the purpose of arresting Burmese converts, says: "In order to test the real extent and efficiency of the king's order prohibiting the distribution of books at Ava, I opened a box of tracts in the front part of the house where I was a guest for a few days. The people took them greedily, but in less than an hour my assistant Ko En was arrested and placed in confinement. It cost me

a great deal to get him set free; and when he was released it was on condition that he would give away no more tracts." [1]

Judson proceeded to Ava at the beginning of 1821. It was probably on this occasion that he wore a white surplice-like garment to designate his vocation as a religious teacher. At Rangoon he had worn at one time a yellow robe in imitation of the Buddhist monks.[2] He interviewed the king and succeeded in getting him to read the first few lines of a tract. But the king dashed it to the ground with disdain and Judson had to leave the capital with the object of his mission unattained.

After some months Judson was joined at Rangoon by a medical missionary named Price, who attracted so much attention by his successful operations for cataract, that he was ordered up to Ava by the king. Judson set out with him at the end of 1822. They were received with much favour at Court, and Judson determined to bring his wife up from Rangoon and to carry on missionary work at the capital.

Everything seemed to be turning out favourably when the whole aspect of affairs was changed by the outbreak of hostilities with England and the first Burmese war. As they were approaching the capital Judson and his wife passed the war boats of Bandoola on their way to the front, and soon after their arrival at the capital Judson and Price were seized, with all the other Europeans, and thrown into prison.

During their imprisonment of twenty-one months

[1] Wayland, "Life of Judson," II. 240. [2] *Ibid.* II. 319.

the missionaries endured unspeakable hardships. They would have died of starvation had not Mrs. Judson sent them food day by day to the prison. During the hot weather they were transferred from the prison at Ava to Aung Pinlè, some miles to the south-east, and the prisoners had to walk bareheaded and barefooted over scorching sand-banks in the middle of the day. One of the Europeans, a Greek, overcome by the heat, died on the way. Judson's life was saved by the devotion of a native servant. "Mr. Gouger's Bengalee servant came up to them and, seeing the distress of Mr. Judson, took off his head-dress which was made of cloth, tore it in two, gave half to his master and half to Mr. Judson, which he instantly wrapped round his wounded feet, as they were not allowed to rest even for a moment. The servant then offered his shoulder to Mr. Judson, who was almost carried by him the remainder of the way."[1]

It was generally understood at the time that they were being transferred to the new prison to be put to death, and the fact that they were not actually killed is due to the perseverance of Mrs. Judson in appealing to one of the officials who, in pity, refrained from carrying out the orders which he had received.

Whilst Judson was in prison, a daughter was born to him, and with her child Mrs. Judson made the journey to the new prison. No wonder she collapsed on her arrival at Aung Pinlè, but she adds in her diary: "By making presents to the jailers, I obtained leave for Mr. Judson to come out of prison

[1] Wayland, "Life of Judson," i. 286.

and take the emaciated creature (her child) around the village to beg a little nourishment from those mothers who had young children." [1]

Judson acted as interpreter whilst the negotiations which terminated in the treaty of Yandabo were proceeding, and he and his wife and child were received with enthusiasm at the British Camp by Sir Archibald Campbell and his staff. "Mr. Judson returned in the evening with an invitation from Sir Archibald to come immediately to his quarters, where I was the next morning introduced and received the greatest kindness by the General, who had a tent pitched for us near his own, took us to his own table, and treated us with the kindness of a father. . . . Our final release from Ava and the recovery of all the property that had been taken was owing entirely to his efforts." [2]

As a consequence of the hardships they had undergone, mother and child both died soon afterwards at Amherst—in the territory which had been ceded to Great Britain—where the mission had been moved after the cessation of hostilities.

Mr. Crawford, the commissioner, persuaded Judson to accompany him on his mission to Ava to complete the treaty. The only thing which could induce Judson to follow, was the commissioner's promise that he would try to introduce into the treaty a clause permitting religious toleration in Burma. The clause was rejected by the Burmese Government, on the ground that the negotiations were on commercial and not on religious matters.[3]

[1] Wayland, "Life of Judson," i. 289. [2] *Ibid.* i. 297. [3] *Ibid.* i. 332.

It is interesting to note that during the first part of his captivity, the precious MS. of the New Testament in Burmese was preserved by Judson in his pillow. When the prisoners were removed to Aung Pinlè the jailer threw the pillow away and it was picked up by a disciple, who searched the prison the next day. In this manner the document was almost miraculously preserved.

After the death of his wife Judson practically lived the life of a hermit. The money given to him by the Government for his services as interpreter during Mr. Crawford's embassy he handed over to the Society as a matter of course; and he also made a gift to the Society of all his own private funds. He built a hermitage on the verge of the jungle where he lived by himself for weeks together, eating little more than rice, and spending his whole time in devotion and in the translation of the Old Testament. At another time he spent forty days fasting in the middle of the jungle.

About this time, however, evangelistic work received an encouraging impetus by the advent of the Karens. Judson had already got into touch with them, but he did not learn their language. The real pioneers of the work amongst the Karens were Mr. Boardman—who baptized Ko Tha Byu, the first convert in 1828, and worked in Tavoy—and Messrs. Wade and Mason, who reduced the Sgaw Karen language to writing, and translated the Bible into it. Ko Tha Byu, who had originally been a slave, became the apostle of the Karens.

Judson subsequently married the widow of Mr.

Boardman, but she lived only a few years afterwards and was buried at St. Helena on the way back to America. Judson only returned home once during the course of his missionary life, and not till after he had been in the East for thirty-three years.

He married a third time whilst he was in America, and it is high praise to say that his third wife was not inferior to her predecessors. The most devoted and successful workers that the American Baptist Mission has possessed, have been the wives of its missionaries, and of them perhaps the three Mrs. Judsons have been the noblest and best.

Judson survived his return to Burma only a few years. He was attacked by the fever from which he had suffered during the whole of his missionary career, and was ordered away for a sea voyage. He died on April 12, 1850, only a few days after losing sight of the coast of Burma, and was buried at sea.

Judson held opinions about missionary work which would not commend themselves to many people. He was very doubtful of the efficacy of missionary schools. He did not believe in the desirability of concentrating several workers in one place, and he disapproved entirely of missionaries spending their time in ministering to their fellow-countrymen. He was not devoid of certain eccentricities of manner, and his biographer speaks of him as not being naturally of an even temper. But to say all this is merely to admit that, being human, he was not perfect. There can be no question that he was one of the most devoted, self-sacrificing, and successful missionaries of modern times.

In 1852, soon after Judson's death, there were sixty-two missionaries and female assistants, 267 Burmese, and 7750 Karen Christians belonging to the American Baptist Mission. Since Judson's time the increase in the number of converts has been mainly amongst the Karens. In the Bassein district the Karen Christians were for years persecuted by the Burmese Government and many of them died from exposure in the hills, whither they had fled for safety. The Christian Karens have done wonders in the way of supporting their own ministers, and in Bassein itself, the Ko-Tha-Byu memorial school, a sawmill, and a printing-press, are all self-supporting.

Mr. Abbott, and the other American missionaries, had been prohibited from entering Bassein under pain of death, and so the head-quarters of the mission until the end of the second Burmese war were transferred to Sandoway in British territory.

After the war Bassein formed part of the territory annexed by Great Britain, and the head-quarters of the mission were again transferred to that place in 1853.

The Pwo Karen Mission in Bassein was started in 1849, but the Roman Catholics have got a strong hold over these people, and their converts outnumber the Baptists. The Baptists, however, have a Pwo Karen High School at Bassein and another at Maubin. The other important Karen stations are at Maulmein, Henzada, Tharrawaddy, Shwegyin, and Toungoo.

The Karen Mission at Toungoo was founded in 1853

by Dr. Mason and Dr. Cross, with the assistance of native evangelists from Bassein.

Reference has already been made to the work which the American Baptists are doing amongst the Chins, Kachins, Shans, Talaings, and Muhsos. The following are the statistics of this mission for the year 1910: Burmese 3182, Karen 54,799, Kachin 371, Chin 1011, Shan 338, Talaing 308, Muhsos 9343, Tamils 465, others 579—*Total*, 70,396.

In 1909 there were 191 American missionaries including wives, 2201 native workers, 28,196 scholars, and the contributions of the natives amounted to 103,024 dollars.

There are three institutions belonging to the American Baptist Mission which demand special mention. The first is the Theological Seminary at Insein where Karens, Burmese, Chins, and others, are trained to become evangelists. It was established in 1845. The course occupies a period of four years and there are on an average 150 students in residence. The Karen churches contribute liberally towards the current expenses of the institution and have also provided a substantial endowment.

The second is the Baptist Press at Rangoon, which prints literature in the various languages of the peoples amongst whom the mission is working.

The third is the Baptist College at Rangoon which is now affiliated to the Calcutta University up to the B.A. standard. It is the only missionary institution in Burma preparing for examinations higher than matriculation. New buildings were opened in 1909

in memory of Dr. Cushing, a former principal, the translator of the Shan Bible and the author of the dictionary of the same language.

The American Baptist Mission is preparing to commemorate in November, 1913, the centenary of the landing of Judson in Burma and the commencement of its work.

SOME OTHER MISSIONS.

In Lower Burma the Methodist Episcopal Church of America has been at work since 1878, but for many years its efforts were restricted to the Europeans of Rangoon. Of late there has been some development, especially in the educational work of the Mission, and large schools have been opened at Rangoon and Syriam.

In Upper Burma the English Wesleyan Methodists have been at work since the last Burmese war in 1885. After the annexation of Upper Burma, Wesleyan missionaries were sent over from Ceylon to survey the field, and it was decided to open a new mission in Burma.

The mission now consists of a catechists' training institution, a leper home, and a boys' high school, besides several smaller schools and churches at outstations. There are ten missionaries on the staff.

The leper home is perhaps the best piece of work done by the Wesleyans in Upper Burma, and was the first of its kind in the province. The buildings were erected as a result of private subscriptions, the Prince of Wales, afterwards King Edward VII, being one of the

subscribers. When the buildings had been put up, the task of persuading the lepers to go and reside there was left to the Rev. A. H. Bestall, and he had the unique experience of accompanying the first group of lepers to the first leper asylum established in Burma. The first buildings were mat houses, but they have since been supplanted by brick houses accommodating 250 lepers. One of the wards is occupied by young boys and is used also as a school. There are also hospital assistants' quarters and a church. The majority of those who enter the institution ultimately become Christians. As the disease is not hereditary, but spread by contact, the untainted children of lepers who apply for admission are placed in a separate orphanage.

The Young Men's Christian Association is doing good work in Rangoon and possesses magnificent premises. Its activities, however, are mainly directed to the European shop assistants, many of whom board in the central building. There is a vernacular department, but, up to the present, the Burmese have not shown themselves very responsive to the efforts made to influence them.

The British and Foreign Bible Society fulfils the rôle of handmaid to all the non-Roman missions of Burma. Its usefulness has been increased of late by its removal to more commodious premises in the centre of Rangoon. A new version of the Burmese New Testament, made by a Burmese Christian, has recently been printed, and parts of the Bible are being published in some of the other vernaculars of Burma by the Society.

VIII.

ANGLICAN MISSIONS.

ALTHOUGH the Society for the Propagation of the Gospel has been the only missionary society connected with the Church of England to take up work in Burma, the first clergy of our Church to visit the Province were not missionaries at all, but the Government chaplains who came with Sir Archibald Campbell's army in the year 1824.

After the war, head-quarters of the newly acquired territory were established at Akyab and Maulmein, and there must have been chaplains for the civil and military population of both these places from the time that they began to be administered by the East India Company. These chaplains would be under the jurisdiction of the Bishop of Calcutta who, until 1835, not only had the supervision of the whole of India, but also included the Cape of Good Hope and Australia in his diocese.

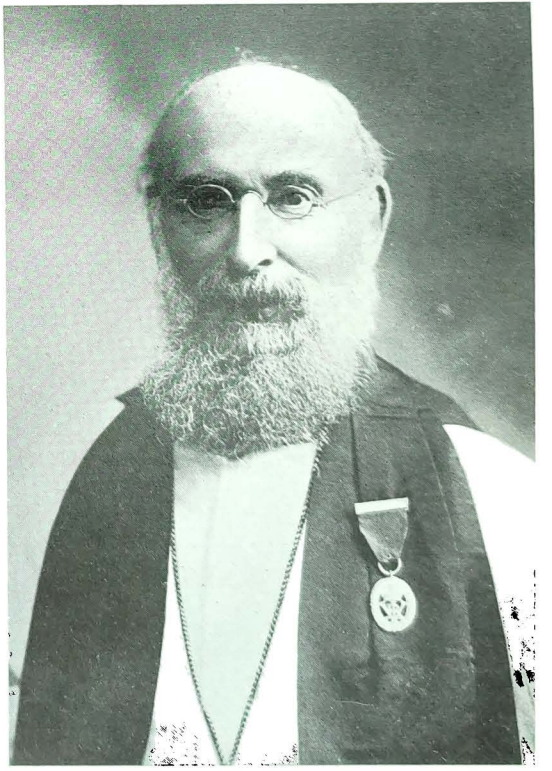
The Church was at every turn impeded by the scruples of the Company about missionary work. It would not have been surprising, therefore, had the chaplains confined their ministrations to the English population of their stations and left missionary work

alone; yet it was to the evangelistic zeal of these Government chaplains that missionary work in Burma owed its inception.

The second Burmese war ended in January, 1853, with the annexation of Lower Burma. Just at this time interest in missionary work had been stimulated in England by the travels of Livingstone, and in Burma the general interest was further increased by the success of the Baptists amongst the Karens. The chaplain at Maulmein at this time started a "Burma Mission Fund," which through the zeal of his successor, the Rev. C. S. P. Parish, reached a total of about £750 during the four ensuing years.

The interest in missions among the English residents of Burma attracted the attention of the S.P.G. to the country. Some of the civilians who were interested, suggested the Chins of Aracan as a suitable sphere for missionary effort, and, had the suggestion been carried out, it is quite possible that by now there might have been as large a community of Chin Christians connected with the English Church as there are Karens connected with the Baptists.

Educational work, however, had been already begun in Maulmein, and this needed strengthening before missionaries could be sent up country. Mr. Parish had asked for a "trained schoolmaster" to be sent out from England for Europeans and Eurasians, and in the meantime Mr. Cockey, an Eurasian student from Bishop's College, Calcutta, gave great assistance. Mr. Cockey was the first S.P.G. missionary in Burma. He began work as a layman in 1854, and was or-



dained in 1859; but in 1861 he was transferred to Cawnpore, where his brother had been killed in the Mutiny four years earlier.

The Rev. A. Shears of St. John's College, Cambridge, was sent out by the Society in 1859 to superintend the missionary work, and the opposite end of the town to that in which the Roman Catholic and Baptist Missions were situated became the centre of the new work. Before very long there were over 100 pupils of various races paying school fees, and receiving instruction in the Christian faith. Mr. J. E. Marks, an experienced schoolmaster, arrived in 1860. He almost died on the voyage from England, but his life was spared to carry on that educational work of over forty years in Burma, which has made his name a household word throughout the whole Province. Perhaps no Englishman has ever exercised so powerful an influence over the Burmese boys, or won the affection of so many of them, as Dr. Marks.

In three years the school trebled its numbers, and when Bishop Cotton of Calcutta visited it in 1861, he stated that he had never seen in India a more promising school, or one containing better elements of success. A grandson and a son of the old king of Delhi, then a prisoner in Rangoon, were amongst the pupils. Meanwhile Mrs. Shears had begun a school for girls. A part of the Prayer Book had been translated into Burmese by her husband, Mr. Cockey, and Mr. Marks, and everything seemed progressing favourably, when Mr. Cockey was transferred to India, and Mr. and Mrs. Shears were invalided home. In England Mr. Shears

baptized our first Burmese convert, Moung Shway Zahn, in 1863. Other missionaries—of whom the best known was Mr. J. Fairclough—were sent out to Maulmein by the Society, but in 1872 the work in that town was temporarily abandoned.

In 1863 Mr. Marks was ordained deacon at Calcutta and transferred to Rangoon—at that time the capital of British Burma, and a city with a population of 80,000. There he received the support of the Chief Commissioner, Colonel Sir A. P. Phayre, and within five days collected a sum of Rs. 7000. With this money, and with the assistance of the old pupils and teachers whom he had brought from Maulmein, Mr. Marks started a school in "the Cottage," and although at this time dwindling attendance had caused the Government to close their own school, by the end of 1864 there were 220 boys in "the Cottage".

The school prospered despite the temporary absence through illness of its founder. It was afterwards transferred to "Woodlands" under the name of St. John's College, and in 1869 the thirteen acres of land in which it now stands were purchased from the Government and the present teak buildings were begun entirely by local funds and contributions.

Before long, i.e. by 1870, Mr. Marks had outposts of mission-work at Henzadad, Myan-oung, and Thayet-myo, three important stations from which—be it said with shame—the S.P.G. has since withdrawn, in spite of the fair promise of these early days, and has lost its crown to other Christian bodies, through lack of zeal and support at home.

Soon, too, an opening was found for work in Upper Burma.

Mr. Marks must tell the story in his own words:—

"In 1863 I met in Rangoon the Thönzay Mintha (prince), one of the sons of the king, who had fled from the capital. I gave him several Christian books in Burmese, and spoke to him about their contents. He became reconciled to the king, and on his return to Mandalay asked me to come and see him at the capital. In 1867 I received several letters from Major Sladen, the British Political Agent at the court of the King of Burma, telling me of conversations which his majesty had had with him on the subject of Christianity, and his (Major Sladen's) belief that a Mission of our Church in Mandalay would not only not be opposed, but would (under God) effect much good.

"One of these letters I forwarded to the Bishop, who directed me to proceed to Mandalay with the twofold purpose of ministering to the English residents and endeavouring to pave the way for a Church Mission. I met in Rangoon Mr. J. S. Manook, an Armenian Burman, who is the king's Kala wun, or Minister for Foreigners. I told him our wish to have an S.P.G. Mission in Mandalay, and he promised to lay the matter before the king.

"Shortly afterwards I received from him the letter in which he said his majesty the King of Burma was pleased at our proposal to establish in Mandalay a Christian Church and school for the benefit of his people, that he would give every possible assistance, and entrust the children of the officials to us for educa-

tion. I showed this letter to the Chief Commissioner, Colonel Fytche, and I sent it to the Bishop. Both agreed that it was an opening of which the Society ought to avail itself, and that I should proceed to Mandalay, and there ascertain what could be done.

"Colonel Fytche furnished me with a letter to the king. It was, however, advised that I should not enter Mandalay until I had heard of the return to that city of Major Sladen, who had been appointed to lead an exploring expedition to reopen the old trade route through Burma to Western China. Accordingly I left on August 28, 1868, accompanied by six of my best first-class boys from Rangoon, and reached the capital city of Mandalay, on October 8, where we were most hospitably received by Major Sladen, who had but recently returned from his expedition. On the following day the Kala wun came to tell me that the king had been very impatient about my coming; was very glad to hear of my arrival, and would appoint an early day for an audience.

"On Saturday I went out to see the city. It is large and well laid out, the streets wide and at right angles, but the houses mean and irregular. There are in Mandalay more than 20,000 yellow-robed Buddhist priests.

"On Sunday we had English service at the Residency, and on Monday, October 11, I went to the palace (which seems to occupy about one-eighth of the city, and is itself fortified by a stockade all round) with Major Sladen and the Kala wun. On reaching the steps we all had to take off our shoes, and then walk

a considerable distance, to the apartment in the garden where the king was receiving. We entered the room, in which were very many of the Burmese high officials and ministers seated on the floor. We, too, seated, or rather squatted, ourselves down. In a few minutes the king came in, attended by a little boy, one of his sons.

"The king is a tall, stout, thoroughly Burmese-looking man, about fifty-five years of age. He had on only one garment, the paso, or beautiful silk cloth covering from his waist to his feet. He reclined on a velvet carpet, near which the little prince placed the golden betel-box and water-cup, and then reverentially retired. As the king entered every Burmese bowed his head to the ground and kept it there. His majesty, according to his usual custom, took up a pair of binocular glasses, and had a good stare at us. He then asked if I was the English hpôngyi, when did I arrive, how old was I, etc. He then asked me what requests I had to make to him, assuring me that all were granted before I spoke.

"I said that I had four requests to make: (1) Permission to labour as a missionary in Mandalay; (2) To build a church for Christian worship according to the use of the Church of England; (3) To get a piece of land for a cemetery; (4) To build with his majesty's help, a Christian school for Burmese boys. With regard to the first, the king said very courteously that he welcomed me to the royal city and that he had impatiently awaited my arrival. I was to choose, with Major Sladen's advice, a piece of land for a cemetery.

That with regard to the church and school, his majesty would *build them entirely at his own cost.* I told him that the Bishop of Calcutta had most liberally offered £100 towards the church. The king replied, 'It is unnecessary, I will do all myself'. He directed me to prepare the plans, adding that the school was to be built for 3000 boys.

"The king said that it was his wish to place some of his own sons under our care, and he sent for nine of the young princes, fine, intelligent looking lads from about ten years of age, and formally handed them over to me. He handed me a hundred gold pieces (worth £50) to buy books, etc., for the school. The king talked about his high regard for Major Sladen, whose word he could implicitly trust; of his desire to do all the good in his power, and especially to be friendly with the English. . . . The interview having lasted over two hours, his majesty concluded by inviting my boys and self to breakfast in the palace on the following day. He kindly accepted the present of beautifully-bound books which the Calcutta Committee had been good enough to forward to me for him.

"*Tuesday*, 13*th*.—Major Sladen being too poorly to accompany us, my five boys (Moung Gyee, Moung Hpo Too, Moung Bah Ohn, Moung Tsan Hlah Oung, and Moung Hpo Ming) went with me to the palace at nine o'clock. We travelled in covered bullock-carts, as it is considered very wrong for a hpôngyi to ride on horseback. We found the king in the Hman Nan Daw (or glass palace), attended by several of his queens and daughters.

"My boys prostrated themselves, as did the other Burmans, whilst I squatted down in a cramped position, being obliged to keep my feet out of sight. The king was seated on the highest of a flight of six steps. He began by asking if I was comfortably housed and cared for. He reiterated his promises of yesterday and expressed his hope that all would not be in vain. He made me tell him about each boy, and he addressed some kind words to them. I presented him with a telescope, and the boys gave a lot of English toys to the young princes. In return the king gave two pasos (silk cloths), valued at £3, to each boy. I also presented to the queen, through his majesty, a box of beautiful needle and crochet work made and presented by the Burmese girls in Miss Cook's school. The king pulled out two or three pieces of work, but did not seem to know much about them. He tossed them to the ladies behind him, who evidently valued them highly.

"The king began to talk to the boys about religion. He told them that they should not lightly forsake their ancestors' creed. I interposed, when he laughingly said, 'Oh, Hpôn daw gyi' ('high hpôngyi,' the name he always gives me), 'I and you will talk about these matters alone by ourselves'. I replied that I should be delighted to converse with his majesty on those subjects, which were of the highest moment to all mankind. The king said he only wanted to guard the boys against being rash and foolish, or changing their religion to please men; that he was perfectly tolerant; that he had never invited a

Mussulman, Hindu, or Christian to become a Buddhist, but that he wished all to worship according to their own way.

"We were then conducted to another apartment, where a sumptuous breakfast was served to us in English style. My boys and I sat down to table, the Burman attendants wondering to see our lads freely using knives and forks instead of the orthodox fingers in eating. Suddenly my boys all slipped off their chairs on to the ground, and when I looked up to see the cause I found that one of the elder princes, a lad of about seventeen, had entered, having been deputed by his father to see that all was right.

"I went again to the palace by appointment, with my boys, yesterday morning, to take the plans for the school and teachers' residence. He approved of the plan with one exception, viz. that the school must not have a triple roof, such being only for princes and hpôngyis. My house is to be so honoured. The king's Minister for Public Works was called into the presence and ordered at once to commence the work, and to use all expedition in its completion. The king gave me £100 towards school furniture. I told him that I would procure a plan in Rangoon for the church. He repeated that it would trouble him very much if no English hpôngyi came to Mandalay. I assured him that his liberality would not be so despised, but that I really would return myself and open the school.

"After some further general conversation the king spoke to the boys, and especially to one Aracanese boy

whom I adopted in 1863. He repeated what he had said before about not forgetting the religion of his ancestors. I said that the boy's ancestors had not heard the good news which I taught him. The king took no notice of what I said, but continued to the boy, 'Always remember the Yittanah thōn băh (the three objects of devotion), the Păyah (deity), Tăyah (law), and Thingah (clergy)'. I said, 'Christianity teaches us to worship the everlasting God, to obey His laws, and to receive instruction from the clergy'.

"The king seemed annoyed for a time, and then repeated in his usual good-humoured manner, 'I cannot talk with you about religion in public, we will talk about it privately on your return'. He added, 'Do not think me an enemy to your religion. If I had been, I should not have called you to my royal city. If, when you have taught people, they enter into your belief, they have my full permission'; and then, speaking very earnestly, 'if my own sons, under your instruction, wish to become Christians, I will let them do so. I will not be angry with them.'"

In 1869 the school was formally opened, and the king's sons attended daily with all the pomp and ceremony prescribed by royal etiquette in Burma, riding on elephants under gold umbrellas and with a strong military escort.

The same year saw the foundation-stone of "Our Lord Jesus Christ Church," as it was called, laid at Mandalay, by the British Political Resident, Major (afterwards Col. Sir) E. B. Sladen. The king bore the entire cost of the erection. Queen Victoria gave a

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font, and in 1873 the church was consecrated by the Bishop of Calcutta, the present Bishop of St. Albans being his chaplain.

Thus with every promise of a good harvest did we begin in Upper Burma, where thirty years later, owing again to lack of Christian zeal at home, work was found almost at a standstill.

In Lower Burma work amongst girls was begun in Rangoon at St. Mary's school which was founded in 1865 by Miss Cook. The Rev. C. Warren went to Toungoo and the Rev. C. H. Chard was yet another reinforcement for Thayetmyo. Mr. J. Fairclough set free Mr. Marks, who resumed work in Rangoon, and in 1870 the first stone of St. John's College was laid by General Fytche.

It was at this time that the work of the Anglican Church amongst the Karens began in a somewhat unsatisfactory way, as the result of a schism amongst the converts of the American Baptist missionaries which occurred about the year 1863. In 1870 Mrs. Mason (wife of the founder of the American Mission), who was the leader of the schismatics, offered to hand over to the Church of England all her converts, about 6000 in number, with all their schools and other mission property.

Judging by the report of the inquiry held by the American Baptists into Mrs. Mason's case, one can only come to the conclusion that she was suffering from a form of religious mania. She professed to see visions frequently, and in the embroidery of the clothes worn by the Karens, she declared that she could read

MISS LAUGHLIN, MISS ELLIOTT AND EURASIAN AND BURMESE CHRISTIAN GIRLS OF ST. MARY'S SCHOOL, RANGOON, ON THEIR WAY TO CHURCH

the main facts of the New Testament revelation of Christianity.

Under these circumstances it is not surprising that the Rev. J. Trew, whom the Bishop of Calcutta appointed to investigate the circumstances of Mrs. Mason's offer, after making a tour in the Karen hills and making inquiries into the cause of the schism, recommended that they should be left alone to settle their own disputes. At the same time, however, he recommended that a Mission to the Burmese in Toungoo should be started, and, accordingly, in 1873 the Rev. C. Warren was sent to Toungoo to carry out this suggestion. A few converts were made, and a small Burmese Mission has existed at Toungoo ever since, though it was quickly overshadowed by the importance of the Karen Mission.

At length in 1875, when it was found that many of the Karen schismatics were drifting back into heathenism and others going over to the Roman Church, it was felt that their reconciliation with the American missionaries was past hoping for, and it was determined that work amongst the Karen should be undertaken by the Church of England.

Mr. Warren was only spared to take the initial steps, for on June 3, 1875, he died from over-exertion and anxiety. In addition to his work as a missionary, he was burdened with the duties of English chaplain, an arrangement which, since the abandoning of Toungoo as a military station, has again come into force.

Later in the year the Rev. T. W. Windley arrived, and retained the headship of the Toungoo Mission

until 1882, when illness compelled him to return to England. Under his supervision, assisted by the Rev. W. E. Jones and native clergymen, the scattered fragments of the Christians were consolidated and the Mission was firmly established.

By the year 1877 the work of the Church had developed so largely that it became necessary to separate it from Calcutta, and the new diocese of Rangoon was formed, Jonathan Holt Titcomb, an honorary canon of Winchester, being consecrated as its first bishop.

Of the funds raised for the founding of the new See, the diocese of Winchester contributed £10,000; the S.P.G., S.P.C.K., and Colonial Bishoprics Fund £10,000, and the Indian Government added the pay of a senior chaplaincy. The connexion between Rangoon and Winchester has been memorialized in the heraldic arms of the former, on the left side of which stands a "palm tree," intersected by a shield bearing "the sword of St. Paul and the keys of St. Peter".

Bishop Titcomb's attention was first called to Maulmein. Since the annexation of Lower Burma it had lost its metropolitan dignity, for the head-quarters of the Province had been transferred to Rangoon. Maulmein had hitherto been served by a government chaplain without any cost to the inhabitants, but under the new regime, there were not enough chaplains to permit of one being allotted to it; the Bishop, therefore, had the delicate duty to perform of persuading the people to subscribe for their own chaplain to be provided by the Additional Clergy Society. It was only by the exercise of considerable tact on the part of the

Bishop that the difficulty was overcome, and he himself visited Maulmein to conduct the services from time to time in order to pacify the people.

It was the educational work of the mission which most delighted the new bishop and encouraged him with regard to the work of the Church in Burma. He writes thus of St. John's College:—

"This group of buildings stands in large and beautiful grounds, where the boys have ample scope for their favourite sports of football and cricket, in which they are admirably led by Mr. J. G. Scott, the headmaster, acting under the principal or warden." (We must note in passing that the headmaster referred to above, whom Mr. Marks had found in Rangoon to help him in his work, is the present Sir J. George Scott, late Commissioner of the Shan States, who, as Shway Yoe, wrote the most attractive and authoritative work extant on Burma—"The Burman: his Life and Notions". He introduced football into the school, and the boys of St. John's College and other schools have since become excellent exponents of the game.)

The Bishop goes on to say: "The delight with which I first walked into its spacious hall and classrooms, and beheld this mass of youths under Christian instruction, may be well imagined, especially in view of the fact that it had to compete with our magnificent Rangoon High School, which, though built and conducted by Government at an enormous cost, upon the avowed principle of non-religious instruction, has been nevertheless fairly beaten in numbers by this missionary institution. Work here is commenced daily by the

reading of the Bible in English and Burmese, by the singing of hymns and by prayers in both languages.

"In addition to the day scholars, there are about 110 boarders, and about twenty Eurasian orphans who are also boarded and clothed. . . . In the College chapel . . . I recognize a spot of many signal blessings, for seventy-five converts have been baptized within it. Nothing more encouraged me, indeed, on my first entrance into the episcopate than to take part in the services of this sanctuary, and to be permitted to preach to the boys—the heathen being arranged on one side, and the Christians on the other. Here, too, I have been permitted to baptize some of the boys, as from time to time they have come forward renouncing Buddhism and openly declaring for Christ. On such occasions the convert transfers his seat from the heathen to the Christian side of the chapel; after which we feel richer toward God in communion with a new brother. It would surely be impossible for the most prejudiced observer to deny that a college thus conducted is of a distinctly missionary character."

The Bishop was not so satisfied with the evangelistic as with the educational work of the mission, but he speaks with enthusiasm of the zeal of the Rev. J. A. Colbeck, one of the most devoted and saintly missionaries that has ever worked for any society. Colbeck began his work in 1874; was ordained priest at Calcutta in 1877 and took up the work at Kemendine, a suburb of Rangoon, where St. Michael's School, a branch of St. John's College, had been established by Mr. Marks. Here he lived in a native house in a single

upper room, which served him as study, bedroom, and dining-room; the lower storey of the house was used as a chapel. "I shall not easily forget the first visit I paid to Mr. Colbeck's house in Kemendine," writes the Bishop, "when climbing up to his dwelling-room by a rough ladder, and afterwards attending service in his little chapel, I witnessed the simplicity and earnestness of his loving labour for the Lord."

Bishop Titcomb visited the Karen Mission at Toungoo towards the end of 1878. There was, of course, no railway through Toungoo to Mandalay at that time, and Toungoo was usually reached by native boat up the Sittang, the 300 miles' journey taking a fortnight to accomplish. Mr. Windley's residence was on the opposite side of the Sittang from Toungoo, in a low and swampy situation, and the advantage which this gave him of residing amongst his people was greatly discounted by the inroad that it made upon his health. In that place the Bishop consecrated the new church of St. Paul, which has remained, to this day, the only consecrated building in the Karen Mission.

On the following Sunday the first four Karen clergy were ordained deacons, the Bishop repeating the words of ordination in their own language. The Anglo-Vernacular School was at that time under the Rev. J. Kristna, an old pupil of Mr. Marks. The greater part of the Prayer Book had by this time been translated into Karen, and was printed at Rangoon at the expense of the S.P.C.K. It was reprinted after revision and addition, at the Church Press in Toungoo, the present edition being made by a committee of four in 1905.

When the Bishop returned to Rangoon his attention was immediately called to the condition of things in Mandalay. King Mindôn had two years before ceased to give Mr. Marks his patronage when he found that he obtained no political advantage from it, and had sent Mr. Marks notice "that it would not be safe for him to stay longer in Mandalay".

The Viceroy of India, Lord Northbrook, seeing that Mr. Marks's life was in danger, begged the Bishop of Calcutta to recall him at once for fear of complications between the two Governments. But Bishop Milman wrote to Mr. Marks: "I replied that it was not our custom to recall missionaries from their posts at the first appearance of danger; that you had full permission to retire if you thought necessary to do so, but that while you judge it needful for your work to remain in Mandalay I should support you in so doing: but pray let me advise caution." Mr. Marks held on till January, 1875, when he was relieved by the Rev. J. Fairclough. His words on leaving were unconsciously prophetic: "I will not come here again till Mandalay is a British town". Mr. Fairclough was succeeded by Mr. Chard, and in 1878 James Colbeck was removed from Kemendine to Mandalay.

Just at this time the old king died and Thibaw succeeded to the throne, the new reign being inaugurated by the massacre of eighty-nine of the members of the royal family. Colbeck saved the Nyoung Yan Prince and his family by first hiding them in the Mission premises and then conducting them to the British Embassy disguised as servants. Soon afterwards the

British Embassy was withdrawn and the Mission broken up. Mr. Colbeck was transferred to Maulmein, the Mission house in Mandalay was occupied by Buddhist monks, and the church was converted into a state lottery office.

In the meanwhile progress had been made in Rangoon. The Guild of St. John the Evangelist had been formed for the purpose of binding together the old boys of St. John's College scattered throughout the country, and in December, 1878, Mr. Marks had seen the opening of the new school of St. Michael's at Kemendine, which was a branch of St. John's College. The next year (1879) Archbishop Tait conferred the Lambeth degree of D.D. on Mr. Marks in recognition of the services which he had rendered to the cause of Christian education in Burma.

Maulmein had benefited wonderfully at the expense of Mandalay. Between 1879 and 1885, whilst he was in charge of the station, Colbeck consolidated and reorganized the Mission. Within two years of his arrival forty converts from Buddhism had been gathered in and a large school had been established, and soon afterwards the Mission Church of St. Augustine was built.

An injury to his spine—caused by a fall sustained during a tour in the Karen Hills—followed by family bereavement, made it necessary for Bishop Titcomb to return to England in 1879. His short episcopate had seen the temporary withdrawal of the Mission from Upper Burma, and its consolidation in British Burma; a medical Mission had been started at

Toungoo; and new stations had been opened at Thayetmyo and Prome; he had also laid the foundations of a native ministry in the Tamil and Karen Missions.

John Miller Strachan, M.D., was the second Bishop of Rangoon. Formerly a Wesleyan preacher, he was educated first at St. Augustine's, Canterbury, and then in the medical school at Edinburgh, where he was a gold medallist. After twenty-two years' mission work in Tinnevelly and Madras he was consecrated in 1882 as Bishop of Rangoon. His episcopate lasted twenty years and he died four years after his retirement on May 3, 1906.

During Bishop Strachan's episcopate the growth of the Mission may be considered under three heads :—

1. The consolidation of the Karen Mission.

2. The reopening of Upper Burma by its annexation after the third Burmese war.

3. The development of the Burmese work in Lower Burma.

1. In January, 1884, Bishop Strachan attended the annual Karen Conference in the village of Wathoco and wrote the following account of it: "The native clergyman of the village is also the head man. A large conference hall, capable of holding about 600 people, had been erected of bamboos with a roof of leaves. At Wathoco seven buffaloes, besides pigs, kids, and fowls, were slaughtered, and the women had been busy for days before, beating the rice so as to have it in readiness; for at these conferences, which are held yearly, the visitors are the guests of the

village, and are feasted right liberally. Reports and statistics are laid before the conference, and questions affecting the general interest of the native Church are discussed.

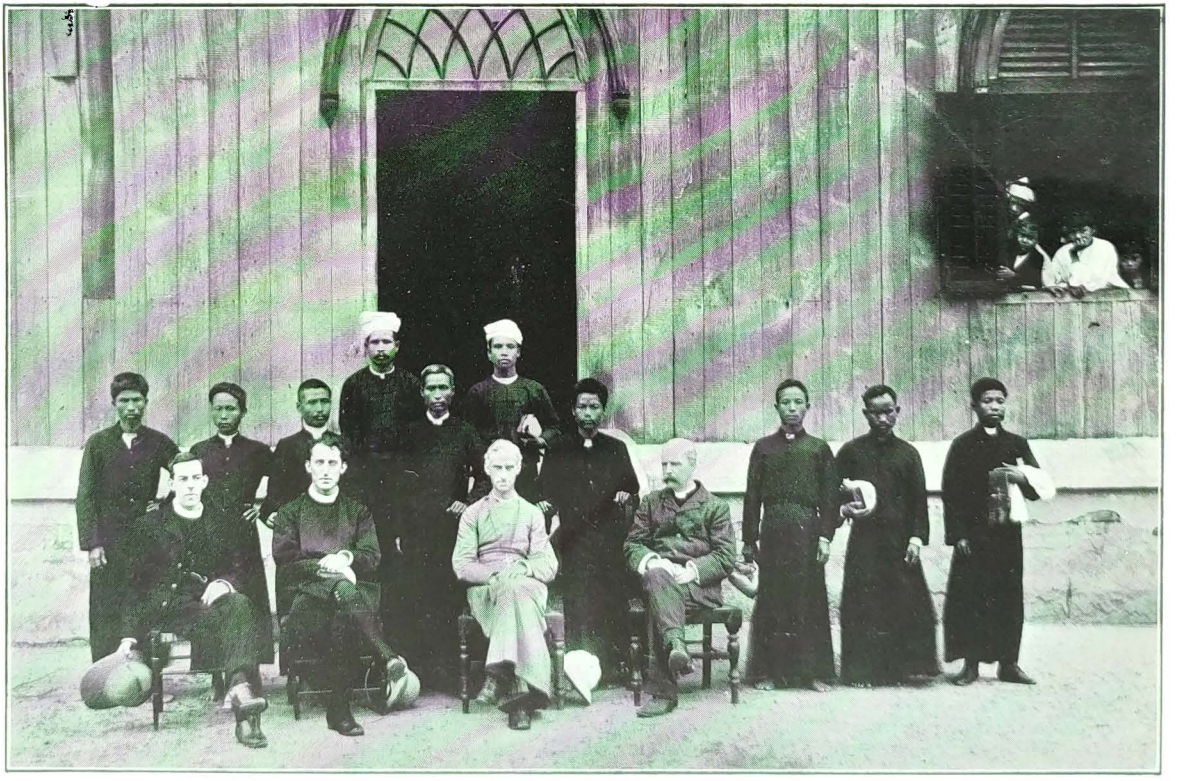
"The missionaries have wisely left everything almost entirely in the hands of the natives; but I doubt not that it will gradually develop into a Church Council, and that it will be found capable of being made very useful in the organization of the native Church. I had provided myself with a good supply of medicines," continued the doctor-Bishop, "and I opened my dispensary, and soon had a large number of patients. Before the conference closed a deputation from the Bway Karens was introduced, who represented over 300 heathen and were desirous to place themselves under Christian instruction. They said they were willing to build their church and schoolroom, and to support their teacher."

The conference closed with the confirmation of ninety-seven people. The Christians, besides building their own churches and schools, had subscribed Rs. 943 during the year. The four native clergy were paid Rs. 20 per month, half of which was contributed by the native Church.

Mr. Wordsworth Jones succeeded Mr. Windley as missionary in charge at Toungoo, but he also returned to England on furlough in 1885. Meanwhile, however, the staff had been greatly strengthened by the arrival of the Revs. A. Salmon and J. Hackney, who, with the addition of the Rev. J. Kristna, a Tamil priest, continued the excellent work begun by Mr. Windley.

In the year 1888 the work amongst the Paku tribe, which occupies the hills to the south-east of Toungoo, was endangered by a strange travesty of Christianity which was started in 1866 by a wealthy Karen timber merchant, named Koh Pai San. "He conceived the idea of combining some of the more popular of the ancient religious customs of the Karens with the teachings of Buddha and Christ, as far as he knew them. He soon became remarkably popular, and crowds of Karens flocked to the place he had built in imitation of a hpôngyi-kyoung (monastery) and enrolled themselves as his disciples. The initiatory rite consists of taking a morsel of rice from the hands of Koh Pai San, and paying him Rs. 30 in the case of a man, Rs. 20 for a woman, and Rs. 15 for a child. The new disciples undertook to eschew strong drink, and to keep the Christian Sabbath, when they have services in imitation of the Christians. These latter, however, are very peculiar, and seem to resemble more a Burmese pwé (theatrical performance) than an act of worship, and are principally carried on by the young people, the old ones looking on in great amusement. They have hymns in praise of Koh Pai San, but the tunes are Burmese." Fortunately this movement, although still dangerous, has hitherto done no permanent harm to the work of the Church.

With the exception of a village opposite Toungoo, and a few hamlets on the plain, the work in both the North and South districts, into which the Mission is now divided, is entirely on the mountains, and largely pastoral, though heathen are still numerous in the



BISHOP KNIGHT, ARCHDEACON DYER, AND THE ENGLISH AND SOME OF THE NATIVE CLERGY OF THE KAREN MISSION

outlying parts. The difficulties of the work are accentuated by the smallness of the villages, and their distance from one another, and by the scanty resources of the Mission and the weakness of the staff. The latter difficulty prevents the formation of mission stations in the villages themselves, without which a thorough supervision of the work of the native agents is impossible. It is hoped that one such station may be opened shortly.

Since 1892 death has removed three English and six Karen clergy. These are the Rev. Tarrie (1892); the Rev. P. R. L. Fisher (1897), the "Physician Fisher" of the Karens; the Rev. Martway (1897), an ex-Baptist minister; the Rev. A. Salmon, the master-builder of the Mission, who died in the Southern Hospital, Liverpool, on May 5, 1899, a few days after landing in England; the Rev. John Ter Der (1900); the Rev. Shway Nyo (1904); the Rev. Tarruah (1907); the Rev. I. Mya Zat'an (1909), and the Rev. J. Hackney (1911), who began work, as a layman, in 1878, ten years before any of the present staff.

Within the same period eleven Karen clergy have been ordained, and at the present time two more are being prepared for ordination.

The three main Karen tribes are the Pwos, the Sgaws, and the Bways, each of which is again subdivided into innumerable smaller tribes, each speaking its own distinct dialect. Of these three main tribes the Pwos occupy the delta and are untouched by the Toungoo Mission. The Sgaws inhabit the highlands east of the Sittang Valley to Toungoo and west to

Pyinmana. The Bways dwell in the highlands between the Sittang and the Salween. Bway Karen has never yet been satisfactorily reduced to writing, and both the American Baptists and the English Church have always worked solely through the medium of Sgaw Karen, which adds considerably to the difficulty of the work.

From 1896 to 1899 great anxiety was felt owing to a schismatical spirit among a small number of the Paku Karens, and in 1898 it was found necessary to withdraw the licence of Thomas Pellako, a native priest. His licence was restored to him in 1900, but it was found necessary to withdraw it a second time in 1906. His teaching, which affected a large body of the Paku Christians and was a source of grave anxiety to the Mission, is known as Kleeboism. He regarded the Karen transliteration of Christ, "Kree," as a mistake for "Klee," a Karen word which bears the meaning of "Bow," basing his theory upon the sign of the rainbow and the statements that our Lord will come again in the clouds of heaven. He considered the native crossbow as a sacred symbol, and seemed to be substituting the ceremony of shooting with the bow for the Holy Eucharist.

In 1908 Pellako assumed the function of a bishop and "ordained" elders.

At the present time many of his followers seem somewhat disappointed and it is earnestly to be hoped that before many years are over they will return with their leader to the Church they have left.

2. The mission in Upper Burma was reopened three years after the beginning of Bishop Strachan's epis-

copate. Colbeck returned to Mandalay in December, 1885, just before the annexation of Upper Burma by the British. There was great interest in Christianity at this time, for the Burmese began to think that as they were now British subjects it would pay them to profess the British religion. Within six months the Burmese converts numbered seventy-five, and in the school 150 boys were under Christian instruction.

The "Paramat" followers of Moung Po—who had been tortured and put to death by King Mindôn (see chap. IV.)—came in large numbers to receive instruction in the Christian Faith, and on Christmas Eve, 1887, twenty men and eleven women were baptized before a crowded congregation.

Colbeck's death in 1888 was an irreparable loss to the mission. He had spent fifteen years of unbroken service in Burma, never once going home on furlough. His unceasing labour and rigorous fasting had undermined his health and he succumbed to an attack of fever. "A man of exceptionally devout life, his whole soul was devoted to his calling, and in every quarter where he laboured he left the impress of his saintly character."

The mission at Mandalay has had a chequered career since that time. The church at Madaya was closed for some years, and little progress was made at the out-station of Myittha. By the side of Colbeck in the Mandalay cemetery sleeps the Rev. J. Tsan Baw, an old pupil of Dr. Marks, and the first Burman to be ordained to the office of priest in the Church of England. He died in 1894 of cholera, probably contracted whilst administering Holy Communion to two sufferers.

A new mission station was opened at Shwebo during

this period. In 1887 the Shwebo Mission was established by the Rev. F. W. Sutton, a qualified doctor, and his wife. In 1889 twelve adults were baptized in the moat of the ancient city, and the next day Bishop Strachan confirmed thirty-three converts. In that year, however, Dr. Sutton had to return to England owing to the illness of his wife, and the Rev. H. M. Stockings, who had been ordained from the Shwebo Mission, took charge of the work.

Almost all the mission buildings at Shwebo were burnt to the ground in 1899, but good progress has been made, and there is now a stone church—the only one in Burma—a brick mission house, a boys' school, and a girls' school, in which weaving and other technical subjects are taught.

3. In Lower Burma St. John's College continued to progress, but in 1895 Dr. Marks was compelled to resign owing to ill-health. In the thirty-five years that Dr. Marks had laboured in Burma 15,000 children had come under his influence in the various S.P.G. Schools, and though the great majority of them did not become Christians, all, it is believed, were influenced for good. Amongst those who had been baptized three had become ordained missionaries to their countrymen in Burma.

Mr. J. T. Best, M.A., a gold medallist of Harrow, and scholar of Trinity College, Cambridge, became Principal of St. John's College in 1897. Under him the school has had great educational successes, and the Government has acknowledged this by appointing the Principal to the executive of the educational syn-

dicate of the Province. In 1898 a normal school was added, for the purpose of training native Christian teachers for the various schools of the diocese.

At Kemendine a divinity school for the training of catechists was established in 1883, and the Rev. J. Fairclough took charge of the mission. Mr. Fairclough, however, died in 1897, and the Rev. J. Shwe Hline, an old pupil of Dr. Marks, died in 1899. At Pazundoung, the eastern suburb of Rangoon, the Rev. T. Rickard began his work amongst the "Paramat" Burmese. In 1890 Mr. Rickard baptized twenty-six Burmese in one day at Nyoungbin. St. Barnabas' School was opened in 1900, and the Bishop himself attended day after day at the mission dispensary to give medical assistance.

In 1899 Bishop Strachan lost the wife who had been his helpmeet for thirty-nine years. His own strength was failing and the support given to his work at home was slight. Moreover, at the age of 70, he was unable to travel about his diocese and perform those duties which are a severe tax on much younger men.

His name, with that of his wife, will always be associated with the Bishop's Home for girls at Rangoon, an orphanage which is the sister institution to the diocesan orphanage for boys at St. John's College. Both are intended for the free education of poor and destitute Eurasian children; to the former institution Bishop Strachan bequeathed Rs. 10,000, and his interest in the education of Eurasian girls, and his generosity is further illustrated by the bequest of Rs. 20,000 to the diocesan High School for girls.

In 1903 Arthur Mesac Knight, Dean of Caius College, Cambridge, was consecrated as third Bishop of Rangoon in succession to Bishop Strachan. Owing to a series of adverse circumstances the Church in Burma had reached a very low ebb during the few years immediately preceding the arrival of Bishop Knight. There had been no diocesan conference for ten years; the diocesan magazine had temporarily ceased to exist; the eleven S.P.G. missionaries who were in the diocese in 1892 had been reduced to eight, and of these only four were familiar with the Burmese language (the other four knew Karen).

The new bishop restarted the diocesan magazine and called together a diocesan conference which met at the season of Epiphany, 1904. At the conference the Bishop reported that the number of the clergy of the diocese was forty-one, consisting of ten Government chaplains, six chaplains belonging to the A.C.S., nine S.P.G. missionaries, and sixteen native clergy. During the six years of his episcopate, he set about the rehabilitation of his diocese with such whole-hearted zeal as to command the respect of many who, up till then, displayed little interest in the fortunes of the Church. Nor were his efforts confined to Burma itself. Dr. H. J. C. Knight, the Principal of the Clergy Training School at Cambridge, communicated the Bishop's zeal to the ordination candidates whom he was preparing, and to other Cambridge men, the result being that a steady stream of clergy came from England during Bishop Knight's episcopate to recruit the Mission.

The Bishop was tireless in his visitation of the diocese, and wherever he went he communicated his zeal and enthusiasm to clergy and laity alike. At the second diocesan conference held in January, 1907, Bishop Knight enumerated the various causes for thankfulness in view of the development that had taken place in the Mission during the four years that had elapsed since his appointment. The Riverine chaplaincy had been filled for the first time for fourteen years; there was a new port chaplain to minister to the sailors, and there was an increase of three S.P.G. missionaries. The number of lay-workers had also increased; as against two laymen and nine women in 1904, there were five men and twelve women in 1907. The Winchester Brotherhood had been established on a firm foundation, and five new churches had been begun.

Despite the sickness which harassed him continuously during the latter part of his episcopate, Bishop Knight continued to work indefatigably for the diocese. When on sick leave in England he frequently pleaded the cause of Rangoon, and since his resignation he has continued to do the same.

The Rev. R. S. Fyffe, whom he had been instrumental in bringing out to Burma, was called upon at the end of 1909 to give up his work as head of the Winchester Brotherhood at Mandalay and succeed to the bishopric. At the diocesan conference in January, 1911, Bishop Fyffe in his first charge made a statement with regard to the position of the Church in the diocese, of which the following is a résumé :—

The total number of clergy was forty-nine in addition to the Bishop; of these thirteen were natives. The Karen work is to be fostered by the help of a sum of £1000 which had been allocated to Burma from the Pan-Anglican thank-offering for that purpose. A teaching brotherhood of laymen had been started on the lines laid down by Bishop Knight, and two missionaries were already at work in Burma in connexion with it. The number of women workers had increased from twelve to nineteen. Two new European schools had been started, one for boys at Maulmein, and one for girls at Toungoo, and six new churches had been dedicated. In the year 1910 Bishop Fyffe confirmed 400 candidates, and in that year the contributions from Europeans in the diocese to missionary work amounted to Rs. 5400. He said :—

"We have lost the loved and inspiring presence of our former leader Bishop Knight. Though he took every care to discover whether the weakness of which he was conscious in England was likely to prevent him from making a long stay in the East, he received no warning that this would be so, and, therefore, at a sacrifice which he must feel to the end of his days, he came to give his splendid gifts of mind and heart to the Church in this land.

"Many of you who have been much longer in the diocese than I have, can weigh better than I what the Church here owes to him. But how many of us here to-day are here because the call to us came through him? How many of those little churches now dotted about the country bearing their own silent witness to

Christ, and bringing the joy and relief of orderly worship to many a one of our brethren hungry and thirsty after righteousness, owe their existence to his initiation and encouragement? How much of the increased interest in the work of the Church here both at home and among the residents in Burma is due to his unfailing tact and zeal?

"It has pleased God to take him from the active headship of this diocese. As he took every precaution against a break-down of health before he came, so, before finally giving up, he strove to obtain even one medical opinion in favour of his return. None was to be had; he saw, therefore, that God must be leading him elsewhere, and it seemed a singular act of Providence that St. Augustine's College, Canterbury, should have needed a leader at this very time. We must believe that God called him from the leadership of our diocese to the service of the whole mission-field. We must thank God for his five years' labour here, his recovery of health, and the fact that we have him with all his knowledge of our needs working for us at home as actively as he did here."

IX.

WORK AMONGST ENGLISH.

THE total European population of India according to the census of 1911 was 199,776. Of this number about 80,000 were British soldiers and the remainder civilians connected with the Government and mercantile services. The chief branches of the Government services are the Indian Civil (I.C.S.), Medical (I.M.S.), Police, Educational, and Public Works (P.W.D.). The mercantile service includes all those who are engaged in the various branches of engineering and commerce.

In Burma the number of Europeans and Eurasians together is 24,549, and of these 13,443 are Europeans. Of the total number 7022 were returned as belonging to the Church of England. All the four countries of the United Kingdom are represented. The Irish are most numerous in the Army; the Scotch in the engineering and mercantile profession, and the English and Welsh in the Government, so that there is a common saying in India: "The Irish conquered India for the English, and the Scotch run it!"

The English residents in India regard themselves as exiles. The climate makes it desirable for every Englishman to return to England for twelve months

after each period of five years' service. English ladies are unable to remain even for five years. Whether it be from lack of occupation or exercise, or for some more inscrutable reason, the climate seems to make greater inroads on the health of English women than on that of the men. Especially does this seem to be the case with regard to married women.

English children are sent home permanently to England at the age of 6 or 7. Households are broken up and whilst the mother superintends the education of her children in England the father has to remain at his post in India.

No Anglo-Indian speaks of the building in which he lives as home, nor has he more affection for his dwelling-place than he has for his hat or umbrella; it is simply a shelter against sun and rain. Home to him means "England".

This is the great drawback of Anglo-Indian life. It is not without its compensations, and there is luxury of a kind. A person who travels third class in England and has never ridden a horse in his life will probably travel first class in India and keep his own carriage. In most places there is plenty of pleasure and society. The gymkhana or club will be the nightly rendezvous of all the Europeans in the station. But the fact remains that there is no home life. In Rangoon one of the events of the week is the report of the gun which announces the arrival of the English mail. The letters posted in England on Friday arrive in Burma the following Tuesday fortnight, and, to the Anglo-Indian, mail day is to the week what the gymkhana is to the

day, a solace and a refuge from exotic surroundings which makes exile just tolerable.

There is a general impression in England that Anglo-Indian society is worldly and selfish, and that in it scant sympathy is shown to the native. But he who condemns the English residents of India and Burma wholesale knows little about them. Indolence certainly cannot be described as an Anglo-Indian vice: the strenuous life is the rule. From the lowest to the highest the daily round of monotonous and protracted labour is scrupulously and industriously accomplished, and the hardest worked man in India is the viceroy. The thorough and conscientious manner in which the members of the I.C.S. do their work is beyond all praise.

The position of the Englishman in India is one of great difficulty and of great responsibility. Some of the difficulties have already been pointed out but there are many others which are created by his environment. Those caused by the climate have been greatly modified by the advance of scientific knowledge; malaria, enteric, and other tropical diseases are much better understood now than they were a few years ago and they do not constitute the menace to health and life which they used to do; the electric fan and the motor-car have made the tropical heat more bearable. But the dangers which menace the character and spirit remain unmitigated by the development of science and the advance of knowledge, and these are the difficulties which the Church is specially called upon to consider and to deal with.

The European is affected in two opposite ways at the same time by his contact with the native; on the one hand he is repelled by that which he does not understand and with which he cannot sympathize; on the other he is attracted through his lower nature—by the comparatively low moral code which prevails around him—and displays a fatal facility for assimilating some of its characteristics. The manner in which the European is repelled by the native has been frequently pointed out. The active, practical, bustling European cannot understand the quiet, contemplative, slow-moving Asiatic, and he either wears himself out by trying to hustle him or else loses heart and gives up the native as irredeemable. Would that all would remember the warning of Kipling:—

> It is not good for the Christian's health
> To hustle the Aryan brown,
> For the Christian riles and the Aryan smiles,
> And he weareth the Christian down.
>
> And the end of the fight is a tombstone white
> With the name of the late deceased,
> And the epitaph drear "A fool lies here
> Who tried to hustle the East".

On the other hand, the fact that Europeans assimilate some of the worst characteristics of the natives cannot be denied by those who know anything of Burma. Several articles in "Truth" during the Autumn of 1910 pointed out how the low ideals about marriage amongst the Burmese had influenced the English population and accounted for the concubinage with native women which is so common amongst the European residents of Burma.

The position of the European in the East, therefore, is a position of peculiar difficulty, but it is also one of great responsibility. An Englishman in India is a lord. He is addressed by the natives as "my lord" or "your honour"; everything he does is done in great publicity, and for weal or for woe has a far-reaching effect. Then it must be remembered that European and Christian are to the native convertible terms, in the same way as Burman and Buddhist are, and in the same way as Hindu is applied both to the people and the religion of India. When a Buddhist sees an Englishman the worse for drink he at once assumes that Christianity condones drunkenness; indeed, one of the most frequent arguments used by the Burmese in controversy with our Christian teachers is that Buddhism is superior to Christianity because it categorically prohibits the use of intoxicants and Christianity does not.

What then is the Church doing to help the English residents in Burma in their position of special difficulty and peculiar responsibility? The Government has always acknowledged its responsibility for the spiritual welfare of all those engaged in its service. The charter granted to the East India Company in 1698 required them "constantly to maintain in every garrison and superior factory one minister (to be approved by the Bishop of London) and to provide there also one decent and convenient place for divine service only". So that though the Company failed to support missionary work in India, it still sent out men like Henry Martyn as chaplains to minister to the English population.

In Burma the Government pays the stipends of eleven chaplains. One of these, however, is always out of Burma at Dagshai, a hill station in the Punjab, which for ecclesiastical purposes is reckoned as belonging to the diocese. In Burma itself the most northerly town in which a chaplain is stationed is Bhamo, and the most southerly Port Blair in the Andaman Islands.

The work of a Government chaplain is of immense importance; of greater importance perhaps even than that of the missionary. It is his privilege and responsibility to help the English residents to live such lives as will commend the religion of Christ to the natives. The natives place implicit trust in the European. They believe him to be absolutely just and totally unsusceptible to bribery; and rarely is their trust misplaced. But church-going is not the strong point of the Anglo-Indian, nor is he much given to display any of the outward signs of religion. The native is on the look-out for such signs. There is a well-known story which illustrates this. A native servant who was desirous of knowing what god the English worshipped once set himself to watch his master as he was preparing to go to bed in the evening. The master happened to be a religious man and always carried his Bible about with him whilst on tour. The native saw his master light a candle and stick it in an empty whisky bottle; then he got his Bible, and after reading a few chapters knelt down to pray. The native went away quite satisfied and told all his friends that his master's god was the whisky bottle, for he had seen him kneel down and worship it!

But although the average Anglo-Indian is not a church-goer, there have always been in India a certain number of devout Christians who have added to their devotion to duty a steadfast faith, which has shown forth the Christian religion at its best.

Bishop Titcomb in 1878 referred to Judge Macleod at Maulmein who used to put on his university hood and surplice and take duty both in the church and cemetery whenever there was no officiating clergyman; and only a short time ago we mourned the loss of Mr. J. N. O. Thurston, an acting commissioner, who not only took the services in the absence of a chaplain but prepared native and English candidates for baptism and confirmation.

The English sailors who visit Rangoon are ministered to by the Missions to Seamen. The late chaplain did much to mitigate the dangers both to body and soul which menace the European sailor in an Eastern port. A motor launch was provided by which the men could be brought safely ashore to the Mayo Marine Institute, of which the chaplain was then secretary. As, however, the crews of the boats visiting Rangoon are mostly native, the Missions to Seamen found it impossible to continue to provide a chaplain for this post, and for two years the station was unoccupied. Happily in 1910 a layman was sent out to resume the work.

There is one Government chaplaincy in the diocese of Rangoon of which special mention should be made, viz. Port Blair in the Andaman Islands. After a chequered history, the Andamans were finally occupied

by the Indian Government on the conclusion of the Mutiny, with the two-fold object of pacifying the natives who had frequently committed outrages on the crews of ships wrecked on their coasts, and of providing a penal settlement for such mutineers and others whose offences had not merited the death sentence.

This penal settlement is now wonderfully organized, as may be gathered from the following extracts of addresses by Sir Richard Temple, late Chief Commissioner of the Andamans.

"The convict comes to the Andamans a creature who, by his life or his acts, has shown himself to be so unfitted for human society that he has been cast out of it for life or for a long term of years. Received thus, he is first subjected for six months to a most severe discipline, hard, rigid, and uncompromising.

"From the stern cellular jail he is next transferred to one of the associated jails, and to the comparative blessing of hard labour. He works and feeds with others in gangs, and there is a certain variety in the tasks demanded, but he still sleeps in his separate cell. Here he stays for a year and a half, and then for the next three years he is a slave, as the word is ordinarily understood, locked up with other slaves in barracks at night, but working in the open at any kind of work that the needs of the settlement may require of him ,according to his capacity—an unpaid, unrewarded labourer, but well-fed, housed, clothed, and cared for, and always under watch and guard. During the next five years he is eligible for the petty posts of supervision and gets a little allowance to buy

a few small luxuries or to place in the savings bank. Having served ten probationary years he may take a ticket-of-leave and become a self-supporter.

"He can now send for his wife and children and live in the village, but may not leave the settlement. After ten or fifteen years of this life he may return to his country. If he prefers it he may marry one of the female convicts who has served her time and become eligible to live outside the jail."

The children of such marriages are extraordinarily wicked and need special care. They are physically healthy, and it is the common thing at Port Blair, though probably nowhere else in the East, to rear the whole of a young family; primary education, again probably alone in the East, is here compulsory.

"But far be it from concealing the fact that there is a seamy side to life in Port Blair. It could not be otherwise; and it would be easy enough to paint a lurid picture of its inhabitants—easy enough to preach a scathing condemnation of the envy, hatred, and malice, the uncharitableness, the evil-speaking, lying, and slandering, the murder and the cruel death; of the amazing immorality, the callous depravity, the downright unabashed wickedness, that are constantly forced upon the view. But such is not to the purpose.

"Human faults are easily seen and easily denounced, for such things lie on the surface. The difficult thing always is to perceive aright the good that there is in bad men, and bring that out, and that is the object that the Government is aiming at in the system just explained."

On arriving in the harbour of Port Blair the visitor is rowed ashore by a crew of murderers. The man who cooks your dinner and the servant who waits at table are probably both murderers. It comes as a shock to learn this for the first time, but it is wonderful how quickly one gets reconciled to one's surroundings and how soundly one sleeps in one's bed despite the fact that so many criminals are at large in the immediate neighbourhood. The chaplain is not allowed to work amongst the convicts, but such of them as are Christians are allowed to come to church under certain necessary conditions. The mission work in the Nicobar Islands is also under the superintendence of the chaplain of Port Blair and he visits the islands on the government steamer several times a year.

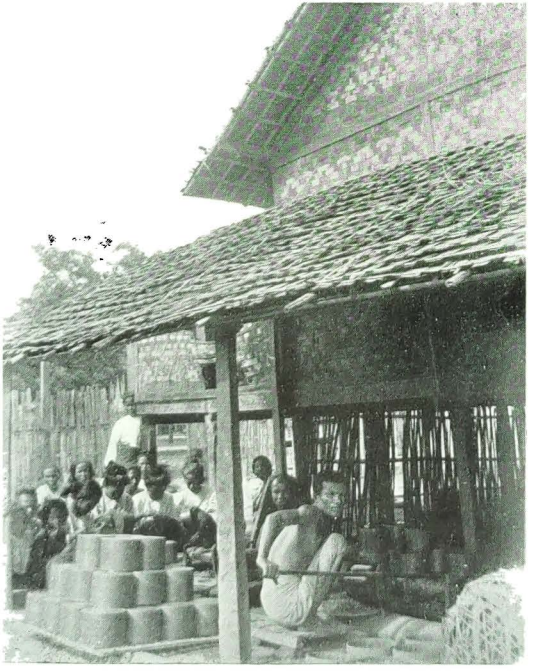
Enough has been said perhaps to show the interest and importance of the work amongst the English residents of Burma. Some will consider it to be of such importance that they will blame the missionaries for wasting their time in trying to convert the natives when their own fellow-countrymen stand so much in need of their pastoral care.

But it ought to be remembered that missionaries do not neglect their fellow-countrymen. Almost every missionary in Burma—in addition to his own special work—has charge of an English congregation. He has to duplicate his chief services, for the Burmese cannot understand English and the English cannot understand Burmese. It means double work to the missionary, but he is glad to do it rather than allow his own fellow-countrymen to be neglected.

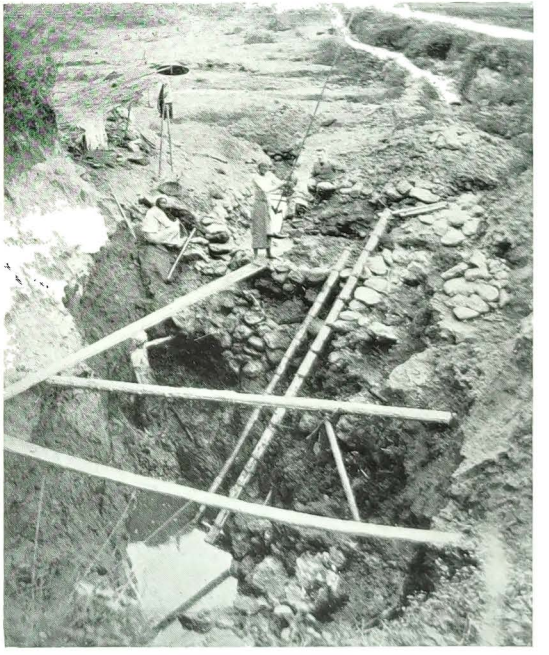
To take one example: Kemendine is an S.P.G. station where the missionaries have to supervise work carried on in the Burmese, Karen, and Chin languages.

The church was built by the munificence of a Burmese Christian gentleman. Services in English are provided for those who care to avail themselves of them when the Burmese services are finished, and so the English residents of Kemendine are enabled to worship God according to the customs of their own Church through the generosity of a native Christian.

It ought further to be remembered that work amongst the natives has its reflex influence upon the English. It is misleading to say that the missionary neglects his fellow-countrymen in order to minister to the natives. By raising up a Christian community amongst the natives the missionary is doing for the soul of the European what the sanitary officials do for his body when they destroy the mosquitoes and remove the danger of malaria. The missionary destroys the immorality which prevails amongst natives by teaching them the Christian code and helping them to live the Christian life. Who can tell what the life of the European may be when India is Christian? Environment has a wonderful power and we all respond to it more or less. The object of the missionary is to raise up a Christian community amongst the natives which will provide a healthy spiritual environment for the Europeans and enable them to live the Christian life.



MAKING BETEL-NUT BOXES OF PAGAN LACQUER-WARE



RUBY MINE AT MOGÔK

X.

WORK AMONGST EURASIANS.

ANGLO-INDIANS or Eurasians may for practical purposes be reckoned as Europeans. It is true that they all have a certain amount of native blood in their veins, and on one side they may have exclusively native relations, but they almost invariably cling to the European side of their parentage and make every effort to free themselves from native influences. Their vernacular is English—although Eurasian-English has a quaint idiom of its own. Their dress and habits of life are European, and although they have most of them never been to Europe, they speak of England, with unconscious irony, as "Home". They are all Christians, and as a race are far more devout than the European residents in India. They repudiate the title Eurasian, and style themselves the domiciled community. Their objection to the title Eurasian is admitted by the Government, and in the 1911 census they are officially described as Anglo-Indians.

Many Europeans regard them with ill-disguised contempt, and use opprobrious terms in referring to them; but in many cases the lives of the Eurasians will put to shame those of the very Europeans who

despise them. They are said to inherit the vices of both nations and the virtues of neither, and are generally thought to be devoid of character; but the unprejudiced will admit that the defects of the Eurasians are the result, not so much of heredity, as of environment. They are shut off from European society, and have to seek for amusement and friendship amongst the natives. What wonder that they frequently succumb to the temptation to live according to the low moral code of the natives?

To add to his difficulties, the Eurasian has to fill just those posts in which he is most exposed to bribery and corruption. The subordinates in the judicial, police, and other services, are perpetually subjected to temptation of this sort, and as it is strength of character in which he is most deficient, the Eurasian is exposed at his weakest point and unfortunately from time to time gives way. Where Eurasians have been taken away from this environment and given a sound religious education on English public school lines, it has been found that they have developed the characteristics, religious and moral, of a healthy-minded European, and have risen to high positions in the Government and mercantile services.

The Eurasian community of India is a small one; there are 101,000 Eurasians as against a total population of about 250,000 Europeans in the whole of India; in Burma the Eurasians number about 11,000. They occupy an important position midway between the English and the natives and are almost invariably literate in at least two languages. Very few English

people ever learn any Indian language thoroughly, but many of the Eurasians speak an Indian vernacular, as well as English, from their cradles, and are educated throughout the whole of their lives through the medium of both languages. The difficulties of the Eurasians, and the importance of the position which they fill, constitute a grave challenge to the Church, whose duty is to help them to overcome their difficulties and temptations and to enable them to use the position in which they are placed so as to elevate the natives and not to degrade themselves.

The key to the Eurasian problem is education. The Roman Catholics have long ago perceived this and have, all over India, a series of schools which for equipment and situation are unrivalled. The Church of England comes next to the Roman Catholics in its educational work amongst Eurasians; but the Romans are as much ahead of the Church in this matter as the Church is ahead of the Nonconformists.

The industrial education of Eurasians is only in the experimental stage in India; the Presbyterians have taken it up, and the St. Andrew's Homes at Kalimpong point out a new line along which the Church may work out the redemption of the lower class Eurasians. It is a melancholy fact that as a result of neglecting the education of the Eurasian members of our Church, numbers of them are being lost to us. Our girls are sent to Roman Catholic convents because in many places there are no Church schools for them to attend; and although in some cases the fault lies with the parents, the Church must still be

blamed for allowing such a condition of things to be possible.

At the annual meeting of the Indian Church Aid held in London in July, 1910, it was pointed out that although in Calcutta 61 per cent of Europeans, and 41 per cent of the Eurasians belong to the Church of England, only 17 per cent of their children are being educated in our schools. As a consequence of this, whereas in the ten years, 1901-1911, the Eurasian adherents of our Church in India had decreased from 35,779 to 34,553, those of the Church of Rome had increased from 45,697 to 57,024. Fortunately this state of things has recently attracted attention in England, owing in great measure to the exertions of a Scotch Presbyterian, Sir Robert Laidlaw. At his own expense he instituted an inquiry into the state of Eurasian education in India as a preliminary to the Edinburgh Conference, and himself brought the subject before the Conference.[1] He has started an interdenominational fund for the benefit of the non-Roman European schools in India with a donation of £50,000; and £20,000 from the Pan-Anglican thank-offering is also being devoted to the development of the education of Eurasian Church people.

In Burma until two years ago it was quite the common thing for Eurasians to be educated with natives at what are known as Anglo-Vernacular schools, *i.e.* schools in which the medium of instruction is partly English and partly Burmese. There is now, however, a separate and distinct code for a new class of schools,

[1] "Ed. Miss. Conf. Report," Vol. VI, p. 301.

THE DIOCESAN HIGH SCHOOL FOR GIRLS, RANGOON

ST. MARY'S NORMAL SCHOOL FOR BURMESE GIRLS, KEMENDINE

known as European schools, from which natives are virtually excluded. There are still a few Eurasians being educated in Anglo-Vernacular schools, but the effect of the new code will be to put an end to this state of things, and in a few years' time all Eurasian boys will be gathered into the European schools.

The diocesan boys' school at Rangoon and the girls' schools at Rangoon and Maymyo have an efficient staff and provide a sound education. The diocesan boys' school was founded in 1864 just before St. John's College, and there are now about 300 pupils, of whom fifty are boarders. The prefect system is adopted, and there is a cadet corps of over 100 members. The girls' school is slightly smaller but hardly less efficient. The girls' school at Maymyo is under the management of the Sisters of the Church.

There are also Church schools under the European code at St. Philip's, E. Rangoon, Maulmein (one for boys and one for girls), and at Toungoo. A Teaching Brotherhood [1]—a society of lay missionaries who are also qualified teachers—is being organized for the more efficient and economical staffing of these schools. Although there is a girls' school in the hills at Maymyo there is at present none for boys. This is one of the needs of the diocese and when it is adequately met the Eurasian education of Church people in Burma will be set on a better footing. The orphanages for Eurasian children have already been referred to. The boys' orphanage is at St. John's College, and the girls' at the Bishop Strachan Home. There is also a smaller orphanage at Maulmein.

[1] See Appendix.

The spiritual supervision of the Eurasians of the province is in the hands of the Burma Additional Clergy Society. The Government only holds itself responsible for its own officials, and except when these officials are sufficiently numerous to require the ministrations of a chaplain, the Government does not provide one; but where the number of officials is small, the Government is always ready to grant assistance in proportion to the number of those requiring it. The smaller stations—for which a small grant is made—are those where the chaplains of the B.A.C.S. are stationed, the portion of their stipend which the Government supplies being supplemented by local contributions. Most of these chaplains have three or more stations under their care, and only get round to them all once a month. The most scattered district in Lower Burma is that of the railway chaplain, and in Upper Burma that of the Riverine chaplain. In both cases the title indicates the character of the work.

The Girls' Friendly Society is working at several centres in the diocese. In Rangoon its members are chiefly Eurasian shop-girls, and there is a home in the hills at Maymyo where members may go for a cheap and health-giving holiday.

The Ladies' Missionary Association is another society, its object being to interest the Eurasian and European residents of Burma in the missionary work that is going on in their midst. The Association holds quarterly meetings at which one of the missionaries of the diocese describes the work that is being

done at his own particular station. It is astonishing how little the European inhabitants of Burma know about the Missions of the Church in the province.

The Church has not yet given the Eurasians their proper place in the ministry. The Roman Catholic Church includes many of the domiciled community amongst its priests and monks, but as has recently been pointed out, there is not one ordained Eurasian working under the C.M.S. in India,[1] and there is not one ordained Eurasian in Burma, although there are Burmese, Karen, and Tamil clergy. Yet there can be no doubt that when the ministry of the Church includes Eurasians of piety, scholarship, and character in its numbers, it will be able to get into closer touch with the natives of India than it has ever succeeded in doing in the past.

[1] "The East and the West," January, 1911, p. 89; October, 1912, p. 412.

XI.

THE BURMESE MISSION.

THE work of the Church amongst Burmese is carried on from head-quarters situated in Rangoon, Maulmein, Prome, Toungoo, Mandalay, and Shwebo. At Mandalay the work is organized differently from what it is at the other stations, and is in the hands of the Winchester Brotherhood, a short account of whose work will be found in chapter XV. At the other stations the work is generally of the following character.

There is invariably a school at the head-quarters where the missionary resides, and in addition to this, there are out-stations scattered over a large tract of country which he has to supervise. The operations of the missionaries are threefold: educational, so that the children of Christian parents may be properly brought up and Buddhist children brought under Christian influence; pastoral, so that the natives who are already Christian may be adequately ministered to; evangelistic, so that the non-Christians may be brought to the knowledge of the Truth.

The educational work of the Church is at its highest in Rangoon, where St. John's College for boys, and St. Mary's High School for girls, rank among the best

schools in the province. The history of these schools is given in chapter VIII.

St. John's College has been, all through its history, the pioneer of English public school methods in Burmese education. It introduced school football into Burma; it had its own company of cadets, which in their day received the high commendation of Lord Roberts, General Sir George Chesney, and others; and there was a fire brigade which on more than one occasion did good service at those terrible conflagrations which from time to time devastate Rangoon.

St. John's does not now stand in these matters as it did in times past, *facile princeps;* in fact it has been found desirable to give up the cadets and the fire brigade; but it has the distinction of having been the pioneer in these matters, and when it sees its ideas being adopted and imitated by rival institutions, it can console itself on its loss of uniqueness by the reflection that it is at any rate receiving the sincerest form of flattery.

At St. John's College is the diocesan boys' orphanage, where Eurasian boys receive a free education. This institution has from its inception received most generous support from the local English merchants, one firm alone contributing Rs. 1000 worth of rice annually.

The old boys of the College are scattered all over Burma and many of them are in high positions in the Government and mercantile services. They are animated by great devotion to Dr. Marks, the founder of St. John's, and by love for the College. It is more

unusual in the East to find *esprit de corps* amongst the pupils of an educational institution than it is in the West, but that such a spirit exists among the old boys of St. John's College no one who knows anything about them can doubt. They have instituted a Marks' Memorial Fund quite independently of the European missionaries, and to it Buddhists, Mohammedans, and others, contribute together with the Christian boys. Its object is to provide a pension for their beloved founder, who will this summer enter upon his eighty-second year. When it was decided to build a memorial chapel as a record of Dr. Marks' forty years' work in Burma, all the members of the school staff, and others who were present at the meeting at which the project was inaugurated, subscribed a month's salary on the spot!

St. John's is not now the largest school in Rangoon as it once was, but it can still claim pre-eminence for the "tone" which pervades it. Its educational record has been wonderful, and the normal school for the training of teachers, which was attached to it in 1898, has made it even more useful to the other mission stations of the province than it was before.

What St. John's College has done for Burmese boys, St. Mary's has done for the girls. The buildings in Canal Street had long been overcrowded, so in 1909 the normal school was transferred to Kemendine. The new buildings are of brick, and are well adapted to their purpose.

The orphans of Burmese Christian parents are given a free education in this school. The children receive a certain amount of technical education, and

at the Art Handicraft Exhibition in 1910 one of the pupils was awarded a gold medal for lace work.

The chapel of St. John's College is the parish church of the Burmese Christians of Rangoon. These consist partly of the Burmese wives of Eurasian churchmen, and partly of families entirely Burmese. Direct evangelistic work amongst the Burmese residents of Rangoon is very unfruitful. The Burmese are not at their best in the large towns. They readily succumb to the temptations which always abound in those centres of population where people of different nationalities congregate, and specially where—owing to the nearness of the sea—irresponsible ne'er-do-wells find a temporary abode, and are able to live a life of vice secure from the authorities because of the facilities for escape.

Rangoon is regarded as a modern Babylon by the quiet country folk of Burma, and the Buddhist monasteries are not infrequently illuminated by pictures of the city which leave no doubt as to the conviction of the artist that the infernal regions are the ultimate destination of most of its inhabitants.

Compared with the country folk, the Burmese townspeople are unmannerly and irreligious, and they make little response to the appeal of the Christian missionary. The country folk usually listen and acknowledge the truth of the message, even though they do not intend to follow it; the townspeople will not even listen, except when they think they can show off their own intellectual powers and vanquish the missionary.

Besides these two large schools, there are two other Burmese missions connected with the Church of Eng-

land in Rangoon: one is at Pazundoung, the eastern suburb, and the other is at Kemendine, the western suburb. At Pazundoung St. Barnabas' School has held its own for many years, and is still doing good work; but owing to the fact that there is no resident European missionary in charge of it, it has not yet developed to the full extent of its possibilities.

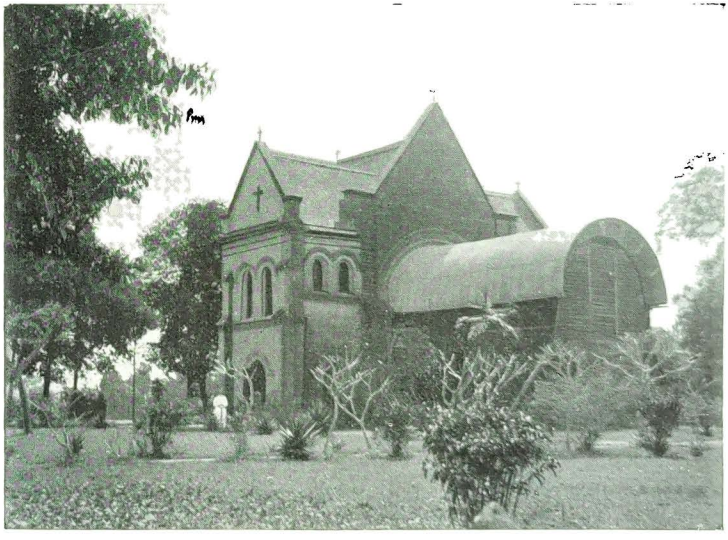
At Kemendine the work of St. Michael's Mission has been developed on three different lines: there is a school of about 300 boys, and a catechists' training institution at head-quarters, and in the district connected with the mission, evangelistic work is carried on amongst Burmese, Karens, and Chins.

The school is largely a day school, but there are about thirty boarders, for whom a boarding house has recently been erected. Before that, they had to occupy the greater part of the missionary's house, sleeping on the floor, under the tables and chairs in the study and verandah.

These boys are all the sons of Christian parents, and in many cases their grandparents are also Christian. It was found that in the district the children of Christian parents were often sent to the Buddhist monastic schools and lapsed from the Faith, simply because there was no Christian school for them to attend. The boarding department at St. Michael's, Kemendine, has sprung up to save these boys from lapsing, and to give them a sound Christian education.

The catechists' training institution or divinity school has had a long career of usefulness; there are usually about twelve students in residence and amongst them

A TYPICAL MISSION SCHOOL IN THE JUNGLE



ST. MICHAEL'S CHURCH, KEMENDINE

The brick chancel was almost entirely the gift of a Burmese Christian The temporary wooden nave is the old school building

there are almost always to be found Karens and Chins as well as Burmese. The Karens are occasionally sent down from Toungoo—where they have already received instruction through the medium of their own vernacular —and undergo at Kemendine an additional three years' course of instruction through the medium of Burmese. Many of the old Karen students of this institution have been ordained. A conference of catechists and Church elders is held annually at Kemendine, at Michaelmas, when questions of Church polity are discussed and religious instruction is given.

The church at Kemendine was originally a wooden shed which was used as a school. The wooden shed still remains as the temporary nave of the new building, but the chancel is of brick and is the gift of a Burmese Christian. It is the parish church of the Burmese Christians of this quarter of Rangoon, and there are also services in English for the Europeans who live in the neighbourhood. The pastoral work is in the hands of the European missionary who is in charge of the training of the catechists, and he is assisted by a Burmese deacon.

The memory of the Rev. Thomas Rickard, a devoted and successful missionary, is preserved by a memorial window in the church, and by a Rickard scholarship at the Divinity School. Before his death in 1903 Mr. Rickard had been privileged to administer baptism to over 1280 converts. The district connected with this mission is as large as an English county, and the 1500 Christians and the ten schools —under a Burmese priest and thirteen catechists and teachers—are all supervised from head-quarters.

The most important outstation in connexion with this mission is at Kyaiklat, a flourishing town about fifty miles west of Rangoon. Here the Burmese Christians have built themselves a church and school largely out of funds provided by the leading native Christians. They have formed a branch among themselves of the Co-operative Credit Society, and have started a Christian colony adjoining the paddy land which they have acquired. In this manner they are slowly acquiring what is to the Burmese a new and strange virtue, thrift.

The Burmese Christians are doing something in the way of self-help. Every family has its own church box tied up under the roof of the house. It is usually an old condensed milk tin with a new lid fitted on the top in which is a slit. The Burmese as Buddhists are familiar with the idea of making a daily religious offering because of their custom of putting a handful of cooked rice into the monk's bowl when he passes the house on his morning round. The Christians retain the spirit of this practice by putting one pice into the money box every day. Those who cannot afford to do this put a handful of rice aside every day when they are cooking the morning meal, and when it has accumulated sufficiently to be sold, the proceeds are put into the church box. These boxes are offered in church at the Holy Communion three times a year.

Kemendine is the largest centre of mission work amongst Burmese belonging to our Church, but the organization of the other head-quarter stations is almost identical, and the work which is being done at

Kemendine may be regarded as typical of that carried on at Maulmein, Shwebo, Toungoo, and Mandalay.

There are three Burmese clergy at work, the priest mentioned opposite, a deacon at Kemendine, and a deacon at Mandalay.

XII.

THE KAREN MISSION.

THE work of the Church among the Karens has been incomparably more successful than that among the Burmese. This is partly owing to the fact that Christianity has given the Karens a written language, and raised them considerably in the scale of civilization. But it is also due to the remarkable traditions of the race, to the effect that white men should come and bring them back their sacred books, and the knowledge of God lost centuries ago by the remissness of their ancestors. Hence the American Baptist missionaries met with a wonderful response to their efforts. For some time our Mission left the Karens entirely to the A.B.M.S., and it was only in 1875, when, after five years' hesitation, a large body of Karen Christians who, with their leader Mrs. Mason, had separated from the Baptist community, were received into the Church, that our Mission commenced. Mrs. Mason transferred her property to the S.P.G., and in 1878 four of the Karen ministers were ordained, and another in 1879.

There are now belonging to our mission ten native clergy and seventy catechists and teachers, and thousands of converts, who have advanced considerably in the important matter of self-support.

This work, although so successful, has its own particular difficulties. The Karens have all along displayed a disposition to follow the lead of anyone possessed of unusual powers, and whilst it is this very characteristic which has brought them under the sway of the Christian teachers, it has also from time to time got them into trouble by inducing them to acknowledge the leadership of charlatans who have exploited the simplicity of the people for their own ends.

Christianity has transformed the Karens beyond all recognition. It has not only given them a literature and education, it has changed a multitude of mutually hostile tribes into a united and compact people. The Karens are now a nation with national hopes and aspirations, and with, at any rate, the nucleus of an organization that will in time bind together the widely scattered members of the race.

And so strong is the religious instinct of these people, and so fully are they conscious that it is religion which has united them and made of them one nation, that they have identified their religious and national aspirations, and look forward to a sort of theocracy, when there shall arise a king or chief who will also be the head of their religion.

It is this idea which the Karen leaders—like Ko Pai San and our own excommunicated priest Thomas Pellako—have exploited, to the great detriment of the people. In several towns of Lower Burma the followers of Ko Pai San have built huge fantastic edifices which are to be at the same time palace and

temple to the future Karen king when he comes. So great has been the sum of money spent on these futile buildings that thousands of the poor Karens have mortgaged their fields and impoverished themselves in providing the means for their erection. The Karens, therefore, need very careful and very wise leadership on the part of the Christian missionaries if their first advance is to be maintained.

The work of the Church of England has, up till quite recently, been almost exclusively confined to Toungoo and the neighbourhood. A new development has, however, of late years, taken place in the neighbourhood of Rangoon which needs some notice.

The work done from Toungoo may be considered under two heads: (1) that done in the town of Toungoo itself; (2) that on the hills in the district.

1. *Work in Toungoo.*[1]—The Anglo-Vernacular school at St. Luke's has 323 names on the roll, of whom about 100 are Karens, the remainder being Burmans, natives of India, Chinese, and Eurasians. It is now a second grade school, in other words it teaches up to the seventh standard. The staff under a Eurasian headmaster, comprises one European, six Karens, two Burmans, one native of India, all of whom except three are Christians. For the religious teaching the Christians are taken by themselves in three classes, their course of instruction including both Bible and Prayer Book. The heathen are taught the Bible only; and the teachers try so to

[1] Most of this chapter is a reprint from the "Historical Sketch of Burma".

present the facts of the Bible to them as to lead to their ultimate conversion.

The Girls' Vernacular school at St. Luke's has eighty-five names on the roll, sixty-three of whom are Karen Christian boarders. This is in charge of a lady missionary, and the staff comprises one Burmese and three Karen female teachers, all of whom are Christians. A grant of Rs. 15,000[1] (£1000) has been made for the building of a larger school on a new compound. It has always been more difficult to get the girls than the boys down to school in Toungoo, in proportion as they are more useful on the hills. The girls are the water carriers and rice pounders of the villages, and their parents are usually very loath to part with them. When there are more lady missionaries it will be possible for one of them to tour on the hills, and a considerable increase in the number of girls should result.

A European school has recently been started and a second lady missionary has taken charge of it.[2]

The situation of the buildings of St. Luke's Mission is most unfortunate. The native bazaar is immediately behind, and the railway and an old canal immediately in front, so that mosquitoes and the germs of all sorts of disease abound.

There have been several outbreaks of plague and smallpox, and but for the heroic conduct of the lady missionaries many lives would have been lost. During

[1] This grant was divided into two. In 1911 the first part was used in enlarging the present girls' school. The second part was used for the new European school.

[2] A third lady worker came out in 1911.

one of the recent outbreaks the lady principal of the girls' school isolated herself in the little hospital with the smallpox patients and remained with them alone until they recovered.

The Catechists' Training Institution has now been engaged in the training of Karen catechists for more than twenty years. From May to November the students are in residence at Toungoo, and for three years they pursue a course which comprises general Bible Introduction, Prayer Book, and Church History. From December to March they accompany the English clergy on their tours or engage in practical work under the superintendence of a Karen priest, and in April they return to their own homes. The S.P.C.K. provides small stipends for some of these students sufficient to provide their food, clothing, and books during the period of study. During 1906 the number of students in attendance was sixteen.

At the Government Normal school at Toungoo, three or four Karens, both boys and girls, are entered annually for a two years' course of training as school teachers, and there are now twelve qualified teachers in various Karen village schools. These are all competent to teach up to the fourth standard only, but one of them is now about to enter upon the Secondary Grade course, after which a central Vernacular School will be established on the hills, which will teach up to the seventh standard.

In the early days of the Mission a small hand-printing press, with paper and type was given by S.P.C.K. to the Mission. The need of developing this

MISS FISHER AND KAREN TEACHERS AND BOARDERS AT ST. LUKE'S, TOUNGOO

branch of the work was increasingly felt as the years went by, and early in 1906 a second cylinder press was purchased, and another, to replace the first, at the end of 1912. In the autumn of 1906 a lay evangelist whose trade is printing joined the Mission, and took charge of the printing department. There are at present six printers, all Karens, and a technical class in connexion with the Anglo-Vernacular School has been formed, which will ensure a constant supply of material from which to recruit the numbers.

Three papers are now issued regularly from this press. One, a quarterly, in English, "Work amongst Mountain Men," gives a record of the progress of the Mission and is circulated amongst those interested in it, both in England and Burma. Its issue commenced in January, 1902, and it now has a circulation of about 500.

The second is a monthly Karen publication bearing the name of "Sunrise". Such a publication was in existence for some years under the title of the "Pole Star," but when Mr. Salmon's death occurred, it was found impossible to carry it on. The present paper started in January, 1904, and consisted at first of only eight octavo pages. In October of the same year it was enlarged to sixteen pages, and a further enlargement took place in January, 1907, to thirty-two pages. Some idea of its usefulness to the Karens can be gathered from a list of contents for that month. This is as follows: Editorial Notes, General News, Translation of Aladdin and his Wonderful Lamp (Part I), Translation of Little Red Riding Hood, How Christianity first came to England, Village Sanitation

(Part I), and Instalments of Commentaries on Thessalonians, St. Matthew and Isaiah, Confirmation Lectures, and the Hebrew Prophets.

In addition to these papers the Mission prints its own prayer and hymn-books, and from time to time other small books are published, such as Sunday School Lesson Notes, Companion to Holy Communion, and Christmas Carols. The third paper is the "Rangoon Diocesan Magazine," published monthly in English. It is widely circulated throughout the diocese.

There are two boarding establishments, one at St. Luke's and the other on the compound where the priest in charge of the Southern Mission lives. This is known as St. Peter's. From the time that the Paku and Bway Missions were, in recognition of tribal differences, divided, all the Paku children have boarded at St. Peter's, and all the Bway children at St. Luke's. The maintenance of the boarding department is one of the heaviest charges on the Mission, inasmuch as the Karens themselves do not contribute anything towards this branch of the work.

St. Paul's Church, which was consecrated in 1878, is situated in the Institute Village, a Karen settlement on the opposite bank of the Sittang from Toungoo, and is attached to the Southern or Paku Mission. It is a nice wooden church on brick foundations, but it is now badly in need of repair. At the Northern or Bway Mission of St. Luke's matters are still worse, for there no church has ever existed, and services have to be held in the school assembly hall, one end

of which has been turned into the sanctuary and is screened off during school hours.[1]

2. *Work on the hills.*—The European missionaries can travel on the hills practically for four months only in the year. During the rains the many streams are so swollen as to be impassable to a European, and the steep mountain tracks are so slippery that anyone not barefooted could scarcely keep his footing. In the hot weather, too, though travelling in the mountains themselves is possible, it is generally found that work in the jungle cannot be effectively carried out. Consequently, from the middle of March to the middle of November the work on the hills can only be supervised through the medium of the Karen clergy and catechists. Even during the travelling season a visit of one or at the most two days to each village is all that is possible, and a heavy responsibility, therefore, rests upon the Karen clergy. Each of the Karen priests is in charge of a district which contains ten or more villages, and is assisted by one or more deacons. If there are two deacons, each is given half of the parish in which to work, and the priest superintends the work of both.

Each village as a general rule has its own catechist, who is also the village schoolmaster, and a few of these village schools in the Bway Mission are under Government inspection and are earning results grants. The Pakus have always been more backward in educational matters, and they have as yet got no schools under

[1] Up to the present, the Karens have contributed £100 towards building a church and it may be possible before long to begin to build.

Government, except an infant school opened in 1906 in the Institute Village. School is generally held in the village church, which is usually made of bamboo, though a number of villages, generally those in which the clergy live, have now built wooden churches.

Daily Matins and Evensong, with the addition of Litany and Sunday School and (if a priest be present) Holy Communion on Sunday, is supposed to be the rule in all the villages, though they are frequently content on weekdays with a single service. Under normal conditions each village feeds its own catechist and clergy, and contributes something in money towards his support. An attempt is now being made to teach the Karens to support their native clergy entirely, each village contributing a fixed sum monthly, in proportion to the number of its inhabitants.

In 1906 an Apostolic Guild was formed in the Bway Mission, consisting of members and associates, both of whom promise to pray daily for missionary work and to contribute not less than one anna per month for work amongst the heathen, the members promising in addition to go as teachers to any heathen village in Burma to which they may be sent. It is hoped that this will lead to a considerable increase in missionary zeal amongst the Karens, while providing funds for the entire support of two or three teachers in heathen villages.

An important feature of this Mission is the medical work. At St. Luke's there is a small hospital which proves of great use in segregating cases of infectious disease amongst the boarders, and was of untold value

during an outbreak of plague and cholera in 1906. But the great need for medical work is seen on the hills, in many villages scarcely a single inhabitant being entirely free from disease. Consumption, ophthalmia, and sores on the body, caused by dirt, are terribly rife, and there is, of course, a constant demand for quinine.

The great event of the year on the hills is the annual conference. Each branch of the Mission holds its own conference, the Pakus in January, and the Bways in February. During the three days that the conference lasts, from 500 to 1000 visitors are entertained by the village in which it is held. Booths are erected for their accommodation, and a large conference hall is put up. Services are held morning and evening, and sermons preached. During the day resolutions concerned with religious and moral questions are discussed and passed, speeches are made, reports of the year's work from all the villages are read, as are also brief biographies of those who have died during the year. This is the time, too, when the greater part of the native offerings in money are presented.

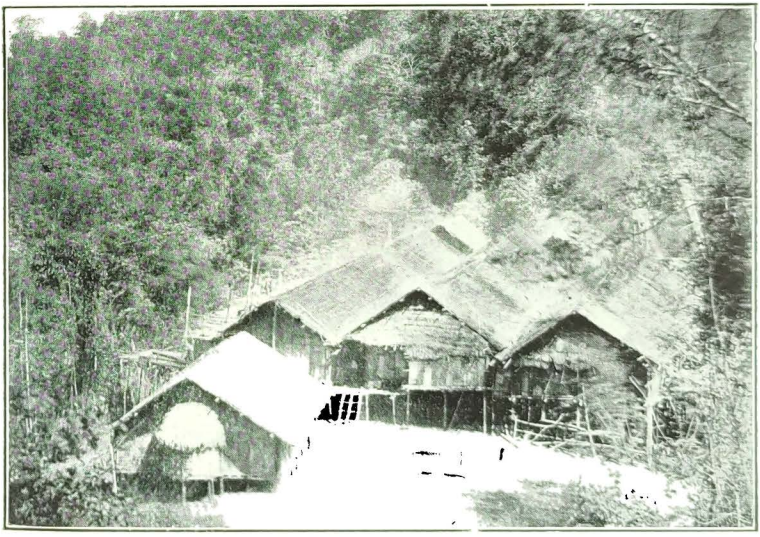
In 1904, a Teachers' Conference was instituted. This is held each year at Toungoo and lasts for a fortnight. Special sermons are preached, lectures on the Bible and Prayer Book are given, and various matters of special importance to catechists and clergy are discussed. It has been found to do much towards deepening the spirituality and sense of responsibility in the native workers.

With the exception of some Red Karen villages, which are situated in the plains only a few miles distant from Toungoo, all work amongst the heathen is on the outskirts of the Mission. All the Karens to the east within a radius of about forty miles from Toungoo are now Christians, but outside that radius and to the west, heathen Karens are still plentiful. In the west the Karens are largely Burmanized, and a veneer of Buddhism has to be got rid of before the preaching of Christianity can be commenced. This makes progress amongst them slow, and the Baptists have abandoned this work for the present, whilst the Romans seem never to have visited the west. The English Church, therefore, has this district entirely to itself at present.

The Southern Mission has been working in the west for some years, and has made a few converts in six villages. The Northern Mission commenced work in the west so lately as 1904, and at the close of 1906, although no converts had yet been made, teachers had been established in two villages, and a third teacher visits from time to time four or five other villages. There is every prospect of the work meeting with success. The Shokees, too, a sub-division of the Bway tribe, seem likely to add strength to the Northern Mission. One of their villages is almost wholly Christian, and in all human probability five or six more villages will be added to the list in the course of a very few years.

Work from Rangoon.—At Christmas, 1904, Bishop Knight received a deputation of Talaing Karens—

THE CHAPEL OF THE GOOD SHEPHERD, NEAR MANDALAY, BURMA, BUILT IN THE STYLE OF A BUDDHIST THEIN



A TYPICAL KAREN VILLAGE IN THE HILLS. THE BUILDING IN THE FRONT ON THE LEFT IS THE CHURCH

purporting to represent about 4000 people—who asked for teachers to be sent to them to instruct them in the Christian Faith. The motives that prompted the inquirers were doubtless mixed. Some of them were blindly following their leaders without much knowledge of what was going on. Some of them had mystical, not to say superstitious, ideas of the efficacy of the sign of the cross in baptism ; whilst some again were attracted to the Church of England because of its connexion with the State.

These mixed, and, in some cases, unworthy motives were not overlooked at the time, but after careful inquiry Bishop Knight was sufficiently satisfied of the *bona fides* of some of the converts to institute an inquiry. The Bishop, with Mr. Whitehead and Mr. Hackney, visited the various centres and came to the conclusion that a special English missionary ought to be set apart to take charge of and foster the movement. Despite the earnest appeal of the Bishop, no new missionary could be induced to come out from England for the purpose.

The movement amongst these Karens seems to have sunk into abeyance for a time, but in 1909 it once more became active. A catechist from Kemendine had come into contact with one of the most influential "Paramat" leaders of the Karens, who, after receiving instruction, was baptized, and later induced many of his followers to become inquirers.

Bishop Fyffe arranged a conference with 150 of these inquirers near Hmawbi, a town thirty miles north of Rangoon, in the autumn of 1910. The

Bishop, the Rev. T. Ellis, and the two native Burmese clergy gave instruction on the Christian Faith. After the instruction had been given eighty of those present made a formal renunciation of their old superstitions and asked to be prepared for baptism. They professed a willingness to send some of their young men to Kemendine to be instructed in the Faith with a view to becoming catechists.

On Michaelmas Eve, 1910, eighty-five Talaing Karens were admitted to the catechumenate; twenty-nine were baptized, and seven lapsed Christians were restored. Since then the work has gone ahead. There are now about 200 baptized, several young men and women under training for teachers, and eleven village schools established, and a large number of catechumens. There are now 6000 of these people resident in the Yandoon, Wakema, Pantanau, and Shwéloung districts, anxious to receive Christian instruction.

The native Christians themselves are doing all they can to help these new inquirers. The Burmese Christians of Rangoon defrayed the expenses of the Michaelmas festival. One Tamil Christian, an old boy of St. John's College, gave thirteen bags of rice. At the conference at Hmawbi, a Christian lady of Rangoon, the widow of a Chinese convert, provided for the feeding and housing of all present and paid for the erection of the *pandal* (a bamboo shed) in which the meetings took place.

It will be obvious to anyone who will consider these facts that the Church of England in Burma is face to

face with an immense opportunity. The Karens all over the country are passing through a period of transition. The missionary often has to lament apathy on the part of those whom he wishes to win for the Church. There are thousands of Karens however, who, instead of being apathetic, have done all in their power to get hold of teachers belonging to our Church to instruct them.

This state of anxious inquiry does not last long. Experience has shown that when a number of people are stirred up into a state of spiritual unrest and are not wisely and sympathetically treated, they either sink back into an apathy deeper than that from which they were awakened, or else they follow the lead of some unscrupulous charlatan, and devise for themselves some superstitious cult to satisfy their religious yearnings. In either case, humanly speaking, they are lost to the Church of Christ.

The Karens are to-day in the same state as the low caste peoples of Southern India. They are willing and anxious to receive Christian instruction. They realize what a blessing Christianity has been to those of their people who have embraced it. They know it can do for them far more than Buddhism or any other faith can do. Is the Church going to respond to the call and grasp the opportunity, or is it going to remain apathetic and indifferent and see the opportunity lost beyond recall?

Is it too much to hope that the appeal which the backward peoples of Burma and India are now making to the Church of the Empire will receive a warm response?

Is it possible that not even these pathetic cries to come over and help can touch the consciences and imaginations of the clergy of the home country? Is the Church of England always going to remain lukewarm with regard to the question of foreign missions?

Let us take to heart the warning given to the Church of Laodicea: "I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth: because thou sayest, I am rich, and have gotten riches, and have need of nothing."

XIII.

WORK AMONGST CHINS AND NICOBARESE.

CHURCH work amongst the Chins was begun by a layman, Mr. C. R. Torkington. Educated at Cheltenham, and Pembroke College, Cambridge, Torkington had enlisted in the army and was transferred with his regiment, the Hampshires, to Burma. At Mandalay, he bought his discharge and joined the S.P.G. in 1895. He was afterwards posted to Tha-yet-myo and whilst itinerating in the district came into contact with the Chins.

During the next three years twenty-six Chins were baptized in various scattered villages and, although he was lame through the loss of a foot in an accident, Torkington was untiring in his devotion to these people until his death in 1898.

A year later the Rev. G. Whitehead was sent to Prome to continue this work. The Chin language has been reduced by him to writing and a short catechism and a few prayers have been translated into it. There are now about 120 baptized Chins belonging to our Church, and there are two small vernacular schools at the villages where the greater number of our people live.

The Chins amongst whom the Anglican Church is working, are mostly settled in the Prome and Thayet-myo districts. Some of them live in the plains near the Irrawaddy, but these are for the most part Burmanized, *i.e.* they have dropped their own customs and in some cases their own language, and have adopted the manners and customs of the Burmese and the Buddhist religion.

Converts to Christianity are usually made not from these Burmanized Chins of the plains but from those who, on account of the remoteness of their villages, have been able to preserve their identity and to resist the influence of Buddhism.

The Chins who inhabit these remote villages are, however, very poor. They very rarely use money at all, as their fields supply them with just enough for all their requirements but with no surplus for commerce with their neighbours.

They are law abiding but ignorant, and their lack of sophistication makes them an easy prey to the unscrupulous exaction of petty Government officials. Their chief means of livelihood is *toung ya* cultivation which involves the cutting down of large tracts of jungle. Within this tract there may have been a small sapling of teak, or of some other trees protected by Government. If the petty forest official hears of this, he will threaten legal proceedings against the villagers unless they silence him with a bribe; and so to these poor hill folk the Government, instead of being a protector, seems to be only a tyrant.

Living on the outskirts of civilization, the people

are also a prey to the wild beasts that infest the jungle. The paddy fields are trampled down by wild elephants, and the people themselves are, from time to time, destroyed by tigers and other wild animals.

At a little Chin village named Thè Byu, thirty miles north-west of Prome, all the inhabitants were Christians. They had built their own church and were making great progress in every way. But in 1907 the whole of their paddy crop was destroyed by elephants, and the following year a tiger got into the village at night and carried off one of our most promising Christians as he lay asleep in his house between his wife and child. Only a few bones were found, and, although the tiger was trapped by the villagers the next day and killed, the village had to be broken up and the promising little Christian colony was scattered.

In order to bring the scattered Christians together and to make them realize their solidarity as a community there is an annual conference at one of the central villages at the time of year when the cultivators are least busy.

The people bring with them their scanty savings to offer at the corporate communion, and then they spend the two or three days of the conference in receiving instruction, discussing matters of church polity, and in preaching to the heathen people of the village where they are gathered.

It is an impressive sight to see some of the women with their faces blue with tattoo marks, the sign of their former degradation, kneeling reverently to partake of the Blessed Sacrament.

Most of the Christians connected with our mission live on the west side of the Irrawaddy. Last year the missionary in charge made an extensive tour on the east side of the river and met with a very favourable reception. Mr. Whitehead writes thus of his experiences :—

"In these parts the visit of itinerating missionary or catechist has been a rare occurrence and in some villages unknown; whilst still further to the north-east lie a number of Chin villages on the hills which have never been visited by any preacher of the gospel, and the people have had little to do with the Burmese and less to do with Buddhism. In this new field that I struck, I had a good hearing in almost every village, though one must to some extent discount this as being partly due to curiosity; a preacher of the gospel, and more especially a white preacher, being a rarity; whilst others might hope for assistance in some way or other.

"In all these villages the faith of the people is a mixture of Buddhism and Animism. There is generally a strange inconsequence about their professions. In one village an old man, the father of the thu-gyi (headman), being half drunk at the time, welcomed me right gladly; and, after listening for some time to my preaching, with tears and lamentations, cried out, 'The news has come too late; why did you not come earlier? We are all Buddhists now.' That night he was going to a Buddhist festival which was being held in a village a few miles away. Fully to understand the irony of the circumstances, it must be re-

membered that Buddhism absolutely prohibits the taking of alcoholic liquors; and that this Buddhist festival of the admission of a youth to the novitiate of the monks included, as is nearly always the case, the disreputable theatrical performances which in all cases Buddhism condemns."

During the next half-century many of the Chins of Lower Burma will have become either Buddhist or Christian. All depends upon the devotion and zeal of the Church *now* as to how far they become Christian.

Nicobarese.—Early missionary efforts amongst these people all met with failure. The Jesuits settled on Car Nicobar in 1711 but they obtained no converts and succumbed to the climate. In 1766 fourteen Moravians settled in Nankauri with a view to extending the influence of the Danish East India Company; but, though they laboured for twelve years, and the ruins of the buildings that they erected are still to be seen, they almost all died without making any converts. Another equally unsuccessful attempt was made by the Moravians in 1779, and a second Roman Catholic Mission also proved unsuccessful.

Yet another missionary attempt made by the Moravians at Car Nicobar in 1851 proved a complete failure.

The earlier missions were foredoomed to failure because of the climatic conditions, and the isolation in which the missionaries lived. The climate has now improved, or rather Europeans now know how to protect themselves better from it, and the isolation is not so great, for the Government steamer pays the

islands regular visits. But whilst the two main causes of the previous failure of missionary work have been removed, the difficulties are still great enough to justify a considerable amount of caution.

The S.P.G. is now the only missionary society at work in the Andamans and Nicobars, and the work in the Nicobars has hitherto been left to a resident Indian catechist under the supervision of the English chaplain stationed at Port Blair in the Andamans. The chaplain visits the catechist on the station steamer about three times a year, sometimes staying with him for a few days whilst the steamer continues its voyage to the other islands.

The head-quarters of the mission are on the island of Car Nicobar, which is by far the most populous of the group. It is also the most northerly and, although deficient in anchorage for steamers, being the nearest of the islands to the Government station at Port Blair, it is the most easily accessible of them all.

In addition to the Catechist's house there is a wooden Church and a rest house for the chaplain when he visits the station. These buildings are all in one compound in the village of Mus which is the largest in the island. The work done by the first catechist, Mr. V. Solomon, has been well described in the following obituary notice written by Mr. W. W. D'Oyly, Deputy Superintendent, Andaman and Nicobar Commission.

"The death on November 22, 1909, in Rangoon, of Mr. V. Solomon, Tamil Catechist in charge of the S.P.G. orphanage at the Nicobar Islands, on his way

to Madras on leave, is a great loss that will be felt by all the inhabitants of Car Nicobar, where Mr. Solomon resided; by the natives, both Christian and heathen; by the foreign traders; and by the Government.

"Mr. Solomon's services in the cause of Christianity and civilization have been invaluable. He was sent at the beginning of the year 1896 to start an orphanage at Car Nicobar, the most important island of the group, containing 3500 natives out of a total population of 6000,[1] and was at the same time appointed Government Agent for the islands and observer of a Meteorological Observatory then erected at Car Nicobar.

"Mr. Solomon had previously for many years been in charge of an orphanage for Andamanese at Port Blair, to which Nicobarese boys were also admitted. It was found that this institution would better serve its purpose at the Nicobars, owing to the dwindling population of the Andamanese, their natural incapacity to receive intellectual instruction, and the difficulty of preventing the boys under instruction from coming and going as they pleased; while the Nicobarese boys, who come of an intelligent race, capable of useful instruction, were away from their homes.

"The Chief Commissioner at that time, Sir Richard Temple, had reported to Government that the education imparted, and the influence over the Nicobarese boys and their parents, exercised by Mr. Solomon, had worked for their benefit in a marked degree; that Mr. Solomon was a man of probity and intelligence, quite capable of the work it was proposed to give him at

[1] Now 5550 out of 8800.

the Nicobar Islands, and to be likely to possess such influence for good over the inhabitants as would be of material benefit to them and to the British Government. This report has been thoroughly justified, and the good that has ensued is marvellous.

"All the inhabitants of Car Nicobar had got to regard 'Sol,' as they nicknamed him, as their father, and were ready to do anything for him; they went to him for advice in all matters, and referred all disputes to him. His example has induced many of the islanders to embrace Christianity, or if not actually to become Christians, to give up the barbarous and superstitious customs of their own religion, which is a degraded kind of animism.

"Mr. Solomon has made a thorough study of the Nicobarese language, customs, and habits, and his reports thereon were considered so valuable ethnologically as to be sent to the Royal Society for publication.

"The number of Nicobarese converted by him to Christianity amounts to 128, of which twenty-eight are children in the school, nineteen boys and nine girls. Besides the 128 Christians, many more of the islanders have been led to abandon their savage customs, to cultivate vegetables and fruit for their own consumption, to drink tea instead of tari, to sew and to do carpentry. Their former customs of infanticide, devil murders, felling coco-nut trees on the death of the owner, dragging about the bodies of deceased persons, burying them with live animals and so on, have altogether been given up in the principal village of Mus, where the mission station is.

"Cattle, goats, and fowls have been imported by foreign traders, after introduction by Mr. Solomon himself, and good roads have been made. Mr. Solomon has reduced the native language to writing, and has translated into it (in Roman character) the Liturgy, the Catechism, the Gospel according to St. Matthew (now published by the British and Foreign Bible Society), and a school vocabulary.

"Before his arrival in the island, traders were not allowed to remain on shore after their ships had left, owing to the murders that occurred, but now they live there in safety all the year round and have several fine shops and houses."

Quite recently a new experiment was tried which may be fraught with important results to the Church in the future. Three Nicobarese boys, who had shown great promise in their own school, were brought over to Burma and placed in the school of the Winchester Brotherhood at Mandalay. It was hoped that after instruction they would return to their own island as catechists or teachers. Unfortunately, one of them died and another had to be sent back. But the third, John Richardson, made great progress, and after four years' careful training has returned as a teacher to the Nicobars.

The Rev. G. Whitehead went with him, and spent over seven months of the year 1912 at Car Nicobar supervising the mission. During his stay he learnt Nicobarese sufficiently to translate the more important Prayer Book offices and the Gospel according to St. Luke into it, and did also other literary work in

the language. John Richardson gave great assistance in the work, and just before Mr. Whitehead left, the Bishop, on his visit, admitted Richardson as Catechist in charge of the Car Nicobarese Mission.[1]

The comparative isolation, which the Nicobarese have enjoyed for so long, has now broken down. Communication with the mainland is maintained more frequently than before by Malay and Chinese junks. In exchange for their coco-nuts—of which 15,000,000 are gathered annually—the natives are able to obtain Chinese tobacco, silver articles (a nickel silver soup ladle costs 1000 coco-nuts), cloth, and other amenities of civilization. But more important than the increased communication with the mainland is the fact that the traders are now beginning to settle down on the islands. These traders are almost invariably Mohammedans and they have recently built a mosque on Car Nicobar.

There are two dangers threatening the Nicobarese owing to the new state of things. One is the menace of civilization, for backward peoples like these islanders have all over the world displayed a fatal facility for assimilating all that is evil from the West and discarding all that is good; the other is the menace of Islam which, again, has everywhere displayed an attractive power to the backward people by offering a certain amount of culture whilst it appeals to their low ideals concerning women.

This state of things is a challenge to the Church to exert far greater efforts on behalf of these people than

[1] R.D.M., 1912, pp. 347, 374, *sqq*.

it has done heretofore. There is an opportunity now which will soon pass away. The work, which has already been successfully begun, needs following up and supervising by an English missionary. The conditions seem to be very analogous to those of the Melanesian Mission. Car Nicobar might be the headquarters whence the other islands might be visited by a mission steamer. History does not permit us to be optimistic with regard to the results of Evangelistic work in the case of the adults; but a medical missionary could win their confidence and love by attending to them when they were sick, and would, in time win them from their superstitions. The educational work amongst the children could be prosecuted with greater vigour. There are difficulties, but *prima facie* they do not seem so great as those which missionaries have overcome in the islands of the South Seas.

XIV.

WORK AMONGST TAMIL AND CHINESE IMMIGRANTS.

Tamils.—The Tamils are the most numerous of the various immigrant peoples living in Burma. They come over from South India in large numbers. They are employed as domestic servants, coachmen, money-lenders, coolies, labourers, etc., and as they are thrifty, most of them save up enough money to enable them to return to their own country and spend their old age in comparative opulence.

Most of these Tamil immigrants are Hindus, and they have their own temples in all the large cities of Burma. But a certain proportion of them are Christians,[1] for there are districts in South India containing groups of Christian villages. The work of the Church in Burma has hitherto been to tend such of these Tamils as are already Christian and very little attempt has been made to evangelize those who are Hindus. In those places where Christian Tamils are sufficiently numerous they have their own catechist to tend them,

[1] The census shows 23,089 Indian Christians of various races and denominations.

and if there are no Tamil services the people generally attend those that are held in English.

When the Burmese work had been given up at Maulmein because of lack of results in 1872, the Tamil catechist, David John, still ministered to his fellow-countrymen in that town. In 1875 there were about 130 Christians, but after that date, through lack of supervision, the numbers dwindled until 1879. In that year James Colbeck took over the work of the mission and remained in charge until 1885.

When Colbeck first came to Burma, he was put in charge of the Tamil Christians at Rangoon. Their services were then held in the pro-Cathedral, but they subscribed amongst themselves the sum of Rs. 1000 and a beginning was made of building their own mission church of St. Gabriel. There were then 130 converts.

Bishop Titcomb often visited the mission and preached to the converts through the catechist Abishekanathan who acted as interpreter. On these occasions the congregation generally numbered eighty, and there used to be about thirty communicants.

Bishop Titcomb early realized that Burma could only be converted to Christianity by a native ministry, and he did all in his power to develop it. Every Saturday he himself conducted a meeting of candidates preparing for priests' and deacons' orders which he called his "Theological Training Class".

On Trinity Sunday, 1878, to the great delight of the Tamil Christians, Samuel Abishekanathan was ordained deacon, this being the first ordination of the kind in Burma.

In 1891, Rs. 7000 was bequeathed to the mission by a converted Brahman, but owing to some informality the mission is not likely to benefit by the bequest.

The appointment of Bishop Strachan gave an impetus to the Tamil work in Burma: for he spoke the language fluently although he never became quite familiar with Burmese. Many of the Tamil Christians in Burma had migrated from that part of South India in which he had already done many years of medical missionary work.

Bishop Strachan opened a dispensary at Pazundoung in East Rangoon which he attended day by day. Tamils as well as Burmese visited it and the Bishop examined and prescribed for the various patients.

In July, 1903, the Rev. T. Ellis, who was in charge of the mission, reported that in connexion with St. Gabriel's, the total number of Tamil and Telugu Christians was 1088, of whom 632 were communicants. There were 220 pupils in the school, of whom fifty-five were Christians.

Of late years the educational side of the mission has been chiefly developed, and St. Gabriel's School is now perhaps the best Anglo-Vernacular Tamil School in Burma. Branches have been opened at Kemendine, Seikgyi, and at two other places, and the total number of pupils at the schools connected with St. Gabriel's is over 400. In addition to the European missionary in charge there is one Tamil clergyman, five catechists, one Biblewoman, and several qualified school teachers on the staff.

Work amongst Tamils is also carried on at

ST. AUGUSTINE'S, MAULMEIN. THE CHINESE CONGREGATION ON EASTER DAY, 1908

The Rev. W. H. C. Pope in the centre. Chinese catechist standing behind on the left. Three or four Burmese and Eurasian boarders standing at the back. Seated at the back on the right is an old Chinese lady who was baptized in China many years ago. Her small feet may be seen

Mandalay, Maymyo, Toungoo, Bassein, and Maulmein. In September, 1911, the Tamil catechists at Mandalay and Maulmein, who had each done many years of good work, were ordained to the Diaconate.

Chinese.—A few years before Bishop Titcomb began his episcopate, a Burmese Christian lady had, at her own cost, paid for the services of a Chinese catechist, by whose labours many had been brought to an earnest state of inquiry. They used to attend the 11 o'clock service at St. John's College, and Dr. Marks' Burmese sermons were interpreted to them by the Chinese catechist. Bishop Titcomb says, "I must not omit to mention that Dr. Marks, with the most indefatigable zeal, was in the habit of collecting these Chinamen for weekday instruction, teaching them very carefully the doctrines of the Christian Faith through the clauses of the Apostles' Creed; the repetition of this creed by their united and loud, yet harsh voices, being singularly striking".

These Chinese catechumens had destroyed all their household gods of their own accord and agreed amongst themselves to support a Chinese clergyman if the Bishop could obtain one.

After further instruction, thirty-six were baptized by the Bishop at the pro-Cathedral in 1878, the new chief commissioner, C. U. Aitcheson, Esq., being present on the occasion. Six more Chinamen were baptized later and Chinese Bibles and Prayer Books were obtained for them from Canton: but the work dwindled through the persecution of the heathen Chinese societies, and

because no Chinese clergyman was forthcoming for their supervision.

Some progress was made amongst the Chinese during Mr. Rickard's time at Kemendine. But the converts were terrorized by what the Burmese call Bôn, the secret societies or clubs to which all the Chinese belong.

The Christian Chinese were for the most part drawn from the class of petty traders and paddy brokers whose business made it necessary for them to travel up and down the country. One Sunday there might be a good congregation, whilst the next there would be none at all, owing to the fact that the various members of the church were scattered all over the country in the pursuit of their business.

The work is further complicated by the fact that many of the Chinese resident in Burma have left their wives behind in their native land, and intend sooner or later to return to them. Whilst they are in Burma, however, they not infrequently contract temporary unions with Burmese women. The Burmese admire the light complexion of the Chinese and their comparative wealth, and the average Burmese woman regards it not as a disgrace, but as an honour, to be united even only temporarily with a Chinaman.

These difficulties have hitherto impeded the Church's work amongst the Chinese immigrants of Burma and rendered it comparatively unfruitful. Congregations at Rangoon, Kemendine, and Prome have been dissipated, and there is nothing to show as the result of our work but a few isolated Chinese converts who have remained faithful.

At Maulmein alone does the work amongst Chinese seem to be successful. The missionary in charge has succeeded in obtaining the services of a Chinese catechist who tends the converts and supervises a school which has been opened for their children.

At first sight it would seem that mission work amongst Chinese should be more successful in Burma than it is in China. Burma is part of the British Empire, and when a Chinese comes to reside in it, he necessarily relinquishes many of those prejudices which cause him, in his own land, to look with contempt upon Christianity and everything connected with the Western Barbarians.

There are, however, special difficulties in the way of their evangelization, and there can be no hope of permanent success until the work is supervised by a European missionary acquainted with the Chinese language.

The success of the Roman Catholics is due to this cause, and until we have for the Chinese immigrants—as we already have for the Tamils—a missionary who will devote himself exclusively to them and will learn their language, the efforts of the Church, even if successful for a time, will fail in the future as they have in the past.

The census of 1911 showed 424 Christian Chinese of all denominations.

XV.

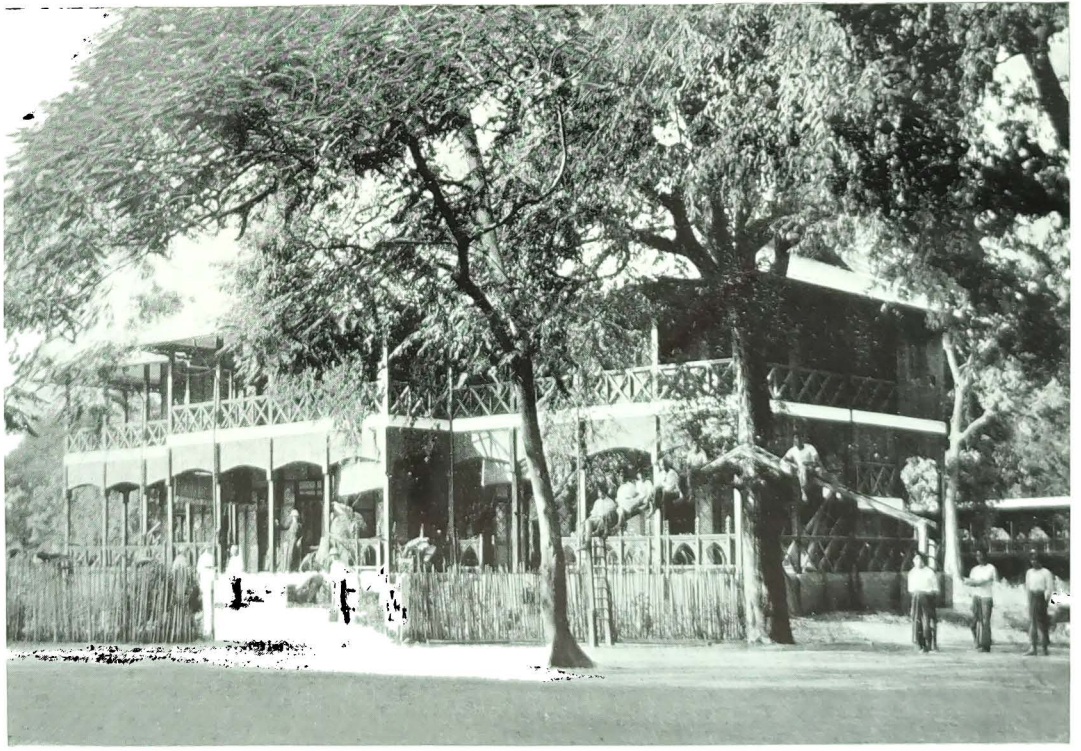
THE WINCHESTER BROTHERHOOD.

WINCHESTER Diocese has many connexions with Burma: it raised £10,000 for the endowment of the see of Rangoon. The first Bishop had been an honorary canon of Winchester; and it endowed and still supports the Brotherhood which is called by its name.

The Winchester Mission, which afterwards became the Brotherhood, was the suggestion of Bishop Strachan, and its object was to carry on evangelistic, educational, and literary work amongst the Burmese. Bishop Harold Browne of Winchester approved the suggestion, but it was not till 1892 that the first Winchester missionary, the Rev. A. H. Ellis, was sent out.

The work was begun in Pazundoung, the eastern suburb of Rangoon, and a site for a permanent mission house was acquired. Mr. Ellis resigned, however, after two years, and it was not until 1898 that the second Winchester missionary, Mr. A. E. Bamber, a layman, was sent out.

Mr. Bamber received valuable assistance from the Rev. B. Mahon, the chaplain of St. John's College,



THE WINCHESTER BROTHERHOOD HOUSE, MANDALAY

but the work languished. The buildings were in the neighbourhood of the Chinese and Burmese cemeteries, and it was found that the superstitious Burmese were, in consequence, deterred from making use of them. The buildings were therefore sold, and, on the arrival of Bishop Knight, it was decided that the work in Rangoon should be maintained by the ordinary missionary agencies, and that the Winchester Mission should be removed to an entirely new locality, and be developed on the lines of the Brotherhoods at Calcutta and Delhi.

At that time the mission work at Mandalay was at a low ebb. After the death of James Colbeck the staff of the mission was for some time inadequate. Many of those who had turned to Christianity after the annexation of Upper Burma, fell away. The Rev. G. Whitehead and the Rev. John Tsan Baw made a gallant attempt to sift out unsatisfactory adherents and to confirm the faithful. But the death of Tsan Baw, and the removal of Mr. Whitehead, further hindered the work. It would have collapsed altogether had it not been for the efforts of Mr. Fisher who was transferred from the Karen mission at Toungoo in 1903, and remained in charge of the mission for more than two years.

Bishop Knight decided therefore, that it was the mission work at Mandalay that stood in most need of, and offered the best sphere for, the work of a brotherhood. The Rev. R. S. Fyffe, vicar of St. Agnes, Bristol, volunteered for the work, and after travelling over North India and visiting the Cambridge, Dublin,

and Oxford University Brotherhoods, he arrived in Burma in December, 1904, and soon afterwards took over the charge of Mandalay from Mr. Fisher.

Despite all the vicissitudes through which the mission had passed, there was still a solid foundation upon which the new work could be built. On Christmas Day, 1905, there were forty Burmese and fifty Tamil communicants. There was an average attendance of eighty in the school. There were twenty-five Christian pupils in the school, and of these ten were boarders.

There were two out-stations connected with the mission; the one was Madaya, a large village fourteen miles north of Mandalay; it was reached by boat along the old native canal. When the head of the Brotherhood visited it for the first time, the church—a memorial to James Colbeck—was empty, neglected, and dirty, and the compound had become a public farmyard for the neighbourhood.

The other out-station was Myittha, a town situated on the railway two hours' journey south of Mandalay. This town is important from a strategic point of view, because it is the centre of a considerable trade with the Shans, who come down with their merchandise from the neighbouring hills. When Mr. Fyffe first visited this station he found that the old mission buildings had been destroyed by fire, and as no attempt had been made to renew them, the site on which they had been built had been handed over to Government.

Such was the state of things when the Brotherhood

was established at Mandalay. For almost a year Mr. Fyffe was alone, but at the end of that time he was joined by a layman, Mr. Ernest Hart, who came out to take charge of the school. A few weeks after Mr. Hart's arrival the head of the mission was gladdened by the arrival of the Rev. H. A. Jerwood.

The year 1906 seemed full of promise, but unfortunately, as it would seem to us, disaster soon overtook the Brotherhood. Mr. Fyffe thus tells the story of that year:—

"The opening of the year found the plague beginning to get a firm footing in the city. It had gradually made its way up country from Rangoon, and now, in the cold weather, it fastened on Mandalay. We believe it is due to this that the numbers in our school have not increased as we hoped they would. Some of the inhabitants have fled; others are afraid to send their children for fear of infection.

"Trade is very bad, and probably some, who could only find the fees with difficulty before, are now unable to do so. Moreover there has been a vague fear abroad that the English rulers have purposely introduced the plague with a view to keeping down the Burmans. When the houses and wells are disinfected, the gangs of men employed in this work are often mobbed, because the people are afraid that the disinfectants used are intended only for their destruction, and that the wells are being deliberately poisoned. Thus a distrust of the English has grown up, and the plague, instead of inclining people to the Christian faith has, if anything, made them more shy of us.

"They gather in groups to recite the law or listen to a hpongyi reading it, they build little sand pagodas in front of their houses or offer candles and flowers to the image of the Buddha; occasionally the whole city, at a given time at night, has been lit up with bonfires in every compound, and has broken out into a great din made by the beating of gongs and tin pots and similar kinds of music. Crowds from the Chinese or Hindu quarters have passed along in weird torchlight processions, in order by these means to scare away the plague devil. At the same time—so does careless fatalism alternate with panic—they fail to take the simplest sanitary precautions; and I had an instance the other day of a man finding a dead rat in his house, and bringing it out in his hands, though expressly warned of the folly of so doing. Within two days he and his wife were dead of plague.

"We have cause to be very thankful that our Christian community has suffered as little as it has from this scourge, and still more that there has been no panic among us. One or two Christian children have died, and a few of the non-Christian day scholars in our school, but otherwise we have not suffered. We are especially thankful that there have been no cases in the compound, though all the other boarding-schools have had cases at one time or another.

"The plague has brought us trouble, but no trouble to compare with the disappointment for the work, and the personal sorrow caused by the tragically sudden death of our friend and brother in the work, the Rev. H. A. Jerwood. If ever one man seemed better fitted


C.T.
M.D.Y.

than another to stand the inclemencies of a tropical climate, he was the man. His physique was splendid, and he had gone through all the hardships of the South African Campaign, apparently without taking any harm. Nor does the short story of his life leave any doubt as to his devotion.

"Alike at the call of his country and his Church he was ready to give up all—the happy family circle; the interests of the life of a clergyman at home—life itself. All too soon for our short-sighted views of what is best, his devotion was made perfect and accepted. He was just beginning to get a hold on the language. My diary tells me that he read the Absolution in Church in Burmese for the first time on the Sunday before he was taken ill—a fitting last word to the congregation for which he gave his life! The next evening we were to have gone up the canal together to Madaya—his first expedition into the country here. He felt unwell, however, and did not go. A week later he was called to his rest.

"Even till the morning he was taken from us, we did not know how serious a matter it was with him, and he died of an almost unknown disease. Apparently it was not in any way the result of the climate. The physical cause remains a mystery. It is enough for us that 'He was not, for God took Him'. The Bishop happened to be spending a few days with us, and it was he who offered the last prayer at the bedside, and read the last office beside the grave.

"Many of the European community in Mandalay as well as the members of the Burmese and Tamil

congregations gathered to pay the last honours, and we laid his body in the little English cemetery, now disused, which is situated near our compound, and where that truly great missionary, James Colbeck, is laid together with his brother, and the Burmese priest Tsan Baw.

"We know there is a sense in which we are not poorer but richer for such an experience as this. We know that our communion with those who go before is not broken, and that their influence remains. We know it is true that 'except a corn of wheat fall into the earth and die, it abideth alone'. It is only 'if it die' that 'it bringeth forth much fruit'. Still we are human, and our hearts are wrung at the loss of friends —how much more those of the parents and relations at home!

"We sang the Easter hymns at his grave, but it was reserved for his father to give the last brave note by a message none of us are likely to forget: 'I hope to send another son'. It is this spirit that turns the sorrow into joy, and helps us to forget how happy fellowship has been broken, our plans frustrated, and the work we had meant to do with his help left undone."

Despite these disasters, distinct advance was made. The two out-stations of Madaya and Myittha were reoccupied, and at the latter place the Holy Communion was celebrated for the first time for seven years. In the autumn of the year the Rev. C. E. Garrad, M.A., formerly fellow of Clare College, and Vice Principal of the Clergy Training School, Cambridge, joined the

Brotherhood, and the Rev. F. R. Edmonds also came out as Riverine Chaplain, taking up his abode at Mandalay. As he afterwards joined the Brotherhood, there was now a staff of three English clergy in the mission.

Meanwhile the work amongst Tamils had prospered not only at Mandalay, but at Maymyo, which is the head-quarters of the Government of Burma during the hot weather. At this place the European community, from the Lieutenant-Governor downwards, subscribed so liberally towards the mission work as to make it self-supporting, and a Tamil Christian, whose wife was a certificated teacher, was chosen as the catechist. The new catechist was the son of a clergyman in the Madras Diocese. At the school which his wife started there were from the first about sixty pupils, and when the number had increased to 100, a second certificated teacher had to be brought from Madras.

The Rev. J. S. Beloe joined the Brotherhood in 1907, and in this year a new mission house of brick was built which made it possible for the missionaries to live under comparatively healthy conditions.

The year 1909 was an eventful one in the history of the mission because of the starting of a community of women to assist in the work. The head of this new community was a trained hospital nurse, and so was able to win at once the confidence of the Burmese women and children amongst whom the work of this community of ladies lies. There are now three ladies belonging to the community. A small school for girls

has been started, and much visiting done among the women.

At the end of 1909 the head of the Brotherhood, the Rev. R. S. Fyffe, was called upon to succeed Dr. Knight as Bishop of the Diocese, and he was consecrated at Calcutta on January 16, 1910, as fourth Bishop of Rangoon.

The Rev. C. E. Garrad succeeded to the headship of the Brotherhood, and when he took over charge the total numbers of adherents were, Burmese 259 and Tamils 346; there were thirty-one boarders at the school; and there were three Burmese and two Tamil catechists. The Rev. W. R. Garrad joined the Brotherhood in 1910.

The latest development of the Brotherhood is a project for founding a children's hospital and convalescent home in Mandalay. In a circular which was issued by the heads of the two communities it was stated that the mortality amongst infants in Mandalay was appalling. In round figures there were 5000 births in Mandalay in 1909, and there were 2000 deaths amongst infants under one year of age, which means that of every hundred children born forty die before they reach the age of twelve months.

"We have already the nucleus of a Burmese Orphanage and a Vernacular School. For purposes of economy in time and workers, it is proposed to have the Hospital and the Orphanage near to each other, if a suitable place can be found for them both.

"In this our scheme we earnestly appeal for your sympathy and support, for generous donations. We

believe that something of this sort is badly needed for the sake of the children's health, and we think that it will also be a means of making more widely known the Gospel of the Saviour, whose example we are following in healing the sick and caring for little children.

"It is a large undertaking, but we think that we shall not appeal in vain, as experience has shown again and again that Christian help and interest are never lacking where the cause of children is concerned, and we feel sure that our Buddhist friends also will give liberal help."

A brotherhood in Burma appeals strongly to the religious instincts of the people. The Burmese display the utmost reverence for the celibate life, as exhibited by the monks of the Buddhist order, and believe that married life is necessarily unholy and impure. They are consequently more or less prejudiced against receiving religious instruction from a married missionary, because he does not fulfil their ideal of the religious teacher.

No matter how great the comfort and the luxury in which the missionary lived, providing he were only a celibate, he would be regarded by the Burmese as an ascetic. The Buddhist monks lead a comfortable, not to say luxurious, existence. The offerings of food and furniture made to them are the best that can be got. Their asceticism consists solely and exclusively in their celibacy. The vast majority of the monks are neither learned nor devout, and their claim to the reverence of the laity is that they are unmarried and that they abstain from food after noon.

It is right, therefore, that the Christian "Religious" life should have its exponents in Burma, and the success of the Winchester Brotherhood is evidence of the manner and degree in which it has made its impression on the people.

XVI.

WORK IN THE JUNGLE.

THE "jungle" does not necessarily mean virgin forest infested with tigers and wild elephants. In India the term is used to designate the country, as distinguished from the town, and whilst it sometimes answers to the idea which the word jungle connotes to the European, it not infrequently means nothing more wild or remote than a series of peaceful villages surrounded by paddy fields.

Most Government officials, as well as missionaries, have a tract of jungle connected with their head-quarters which it is their duty to supervise and visit periodically. In order to encourage the officials to undergo the hardships of travelling in their jungle districts they are offered the inducement of a travelling allowance—generally described by the initials T. A.—amounting to ten shillings or more a day, over and above their ordinary stipend. Travelling is usually undertaken during the cold weather.

Needless to say, the missionary requires and receives no pecuniary inducement to make him go on tour, although he has none of those comforts which make travelling to the Government official, even in the most

remote districts, comparatively easy. The Government provides its officers with steam launches for the rivers and elephants for the jungle; but the missionary has to be content with a native boat for the one, and with shanks' pony for the other. But despite the hardships inevitable to travel in the jungle, most missionaries would probably agree with the present writer that the pleasantest part of their many duties is this jungle work.

It will be necessary in this chapter for the writer to speak of his own experiences if he is to make the subject at all interesting. Most of the places in the district connected with Kemendine may be reached by boat. The steam launches of the Irrawady Flotilla Co. take one to all the chief towns of the Delta rapidly and cheaply. The deck fare to Kyaiklat, a five hours' journey by steamer, is only one rupee (1s. 4d.). Sometimes when there is competition between two lines of steamers, the fare is reduced to twopence for this journey. When one can proceed no further by launch, owing to the shallowness of the creek, the journey is completed in a native sampan.

The Burmese are very fond of travelling and the deck of the steamer is usually crowded with passengers. No seats are provided and each person brings a mat which he spreads on the floor; upon this he reclines during the whole of the journey. The Burmese are great conversationists and are specially fond of discussing religious topics. The journey passes rapidly and pleasantly in such conversation, and the alternate chewing of betel and smoking of cheroots stimulate rather than interrupt it.

A sampan journey is not so pleasant or expeditious. The passenger lies in the well of the boat beneath the bamboo awning. The "boy," who invariably accompanies the missionary in these expeditions, sits amongst his cooking pots in the bow, and the sampan-wallah occupies the stern. If the journey is taken during the daytime, the missionary will find that the awning is not thick enough to keep out the sun, and will probably have to squat in his cramped position with his hat on and his umbrella up. If the "boy" lights a fire to make tea or cook a meal, the missionary's discomfort is completed by the smoke using the covered space where he is squatting as a chimney.

At low tide it is impossible to land without wading knee-deep in mud. At high tide one is probably deposited on a shaky plank, which does service as a pier for the village or for the house where one is landing.

The delta is notorious for its mosquitoes and even the buffaloes and bullocks have to be kept under a net at night, to prevent them from being goaded to madness. Sometimes, however, where a net is not available a fire of green wood is lit in the cowshed and the smoke from it drives the mosquitoes away.

A sampan is a versatile craft. It is generally rowed, but when there is a favourable wind a sail may be used. When the creek is too narrow for oars and sail, it may be poled along like a punt. In shallow creeks my sampan man has often got into the water himself and dragged the sampan after him.

Many of the sampan men are Indian Mohammedans,

and on Fridays, which they always keep sacred by fasting, they will neither eat nor drink anything, although they may have to row for hour after hour through the heat of the day. I remember one evening sitting on a stump eating my supper with the water all round me, and out of the twilight the boatman of a sampan which had just tied up to the same stump called out to me: "Whose son is Jesus Christ? How can God have a son?" This incident brought home to me the reason why the Mohammedan faith is spreading so rapidly. It is because all Mohammedans, even the simple illiterate boatmen, are missionaries.

At most of the villages where there is a congregation of native Christians, there is a school and a church under the charge of a catechist. The catechist's wife is usually the teacher and she generally holds a Government certificate. The catechist's position is a difficult one. He is regarded by the Buddhists of the village as a heretic, and is occasionally subjected to persecution which, though not of a dangerous character, is none the less vexatious. He is ridiculed as he walks through the village, and stones and bottles are occasionally thrown at his house at night time.

Almost all the catechists are "characters". Their religion is a very real thing to them even if they develop it in some perverse manner. One of our most influential catechists, a Karen, is essentially a mystic. He was converted to Christianity by a dream, in which he believed that our Lord actually came to him and called upon him to forsake his superstitions

and follow Him. He believes that in the power of Jesus Christ he has frequently put to flight evil spirits who have assailed him.

Another catechist, who has to travel through dense jungle infested with wild beasts in the performance of his duties, believes in the efficacy of the Catechism, when recited at the top of the voice, to keep up his spirits and to frighten away the tigers. He begins with "What is your name?" and goes on straight to the end and repeats it again and again until he arrives at his destination.

The catechists are not particularly learned, although some of them, who were formerly Buddhist monks, are conversant with the Pali scriptures and can readily confute their opponents. Most of our best catechists are ex-monks, and they have invariably been led to Christianity by the conviction that Buddhism cannot satisfy man's craving for God. The unsophisticated Burman believes in his heart of hearts that there is a God, and although, as he becomes sophisticated with Buddhist atheism, the belief recedes into the background, it is always there, and most Burmans will admit that it is so when—under sympathetic questioning—their candour gets the better of their sophistry.

Native Christians are not very different from English Christians; some are good, some are bad, but the majority are indifferent. Man for man they give far more, in proportion to their means, than the average English churchman gives for the support of his religion. They are more ready also "to give a reason for the hope that is in them" than is the ordinary Christian

at home. My Burmese boatman used to carry his prayer book under the seat, whilst he was taking me on my round, and although he had been rowing all night, he would invariably attend at Holy Communion the next morning before going to bed.

At Kyaiklat an old Christian lady is famous for miles round for the boldness she displays in preaching the Christian religion even to Buddhist monks: yet she is so gentle and devout that no one takes offence at what she does. Although she is over 70 years of age and almost blind, she tramps behind me on my periodical visits to the village where her relatives live which is five miles away. This journey is over blazing paddy fields and on the way one has to wade waist deep in water and mud through three creeks. When we arrive at our destination I have to rest, to recover from the fatigue of the journey, but she at once begins to preach to her relatives.

Her husband is equally devout. At Easter and Christmas he always makes a point of climbing, at imminent peril of his life, on to the roof of the church, about thirty feet from the ground, and fixing to the spire a flag of his own construction on which a conspicuous red cross has been worked. He is not ashamed of the Cross of Christ.

The Church services for the native Christians are not very different from the ordinary services in England except that on Sunday the Holy Communion is the chief service. This office is sung to an adaptation of Merbeck, and the banns of marriage are published and the chief sermon of the day preached at this service.

The hymns used are translations from English ones, and are sung to the ordinary tunes; but it is difficult to prevent the Burmese from slightly modifying the music, especially if it contains semitones, so as to make it correspond with their own ideas. The churches do not contain benches and the people sit down on the floor, having reverently removed their sandals before coming into the building.

The great festivals are well observed by the Burmese Christians as a time of spiritual refreshment and of social intercourse and rejoicing. On these occasions they gather together at the nearest church where there is a priest and bring their missionary boxes with them.

These boxes are presented at the Holy Communion together with the offertory, and they are opened later on in the day, and the contents counted, amidst great excitement, by the elders of the congregation. After Holy Communion the whole congregation, together with the missionary, sit down to breakfast. Little round tables, a foot high, are laden with rice, curry, and dried fish, and about half a dozen people squat on the floor round each of the tables. At Kyaiklat the catechists, the native deacon, and myself occupy one of these tables. The old Christian, of whom I have spoken before as climbing to the roof of the church to fix the flag, always displays the greatest interest in the state of my appetite. He pinches all the dry fish on the table to find out the softest, and then triumphantly puts it on my plate. All the expense of these festivities is defrayed by the Christians themselves,

who contribute in money or kind according to their several abilities.

Perhaps the greatest difficulty that we have to contend with in our work amongst the Burmese Christians is the marriage question. If it is difficult for the Englishman to act up to our Lord's teaching with regard to marriage, how much more must it be for the Burman? He has hitherto only thought of such a union as a more or less temporary arrangement, and one that may be entered upon at any moment "unadvisedly, lightly, and wantonly" at the mere dictate of passion. It is very difficult to eradicate this idea from the minds of the Burmese even when they have become Christians; and the missionary has a hard struggle to plant in their hearts and consciences the Christian ideal of marriage.

Itinerating work is not only for the strengthening of the faithful, but for the conversion of the unbelieving. On entering a Burmese village I usually look out for a house where there are a few people gathered together and unoccupied. One does not stand on ceremony, as the people are most hospitable and always ready to welcome the stranger. A mat is spread for me to sit on by the lady of the house, and a betel-nut box and a few cheroots are placed before me. If it is hot, drinking water will also be provided. I usually begin by preaching about the existence and fatherhood of God, then I explain the Christian moral law and show how we need the grace and strength of God to enable us to act up to it.

After my discourse is finished the conversation

becomes general. The people are never reticent about discussing theological matters and the men are quite ready to take up the argument. They invariably tackle the Christian missionary on the subject of the taking of life. "Thou shalt not kill" means to the Burman that he must take no life at all, and the difference between killing a mosquito and murdering a man is only one of degree. This commandment they regard as the greatest of all, and in the eyes of most Burmese people it constitutes the superiority of Buddhism to all other religions. They back up their arguments with tags of Pali which all Burmese retain in their memories in greater or less measure from their sojourn in the monastery. The Pali sentence is usually repeated two words at a time, and the Burmese translation is interspersed throughout.

The people are almost always interested in the missionary's preaching, even when they display no desire to accept and follow it. They have a strong aversion to the name of our Lord, for it epitomizes all that they have been told by the Buddhist monks and teachers to be heresy. They are also staunch observers of "Custom," and it will take years of patient teaching before they are emancipated sufficiently to enable them to follow the dictates of their reason and their conscience when these come into opposition with the traditions of the elders.

XVII.

THE BUDDHIST REVIVAL.

AS in other parts of the East, the spirit of nationalism has been at work in Burma especially since the Russo-Japanese war. But in Burma the new spirit has manifested itself not in political, but in religious unrest. The Burmese are not agitators, like the Bengalis, and although their leaders desire them to take a more active part in the administration of their own affairs than heretofore, there has been no suspicion of sedition. The Burmese are perfectly content under British rule and they know that they have never before been governed so peacefully and impartially during the whole course of their history; and if they are not actively grateful, they are at any rate passively loyal to the Government.

The national aspirations of the Burmese have taken the shape of a revival of Buddhism, a revival which is partly intellectual and partly religious. The intellectual part of the revival has been directed from without by Europeans. The religious part of it is indigenous.

During the past few years several Europeans have become Buddhist monks. Some of these are ex-

sailors, who have left their ships, and have found in the Buddhist cloister a happy deliverance from the strenuous life. Others have entered the Buddhist Order out of sheer *ennui*; and one such, who had been resident at Kyauktan for many years, confessed as much to one of our missionaries, just before he died, a few months ago.

These people do not profess to know anything about Buddhism or Christianity or even about the Burmese amongst whom they live. They cannot even speak the language of the people on whose alms they subsist. But all the same, they are regarded by the Burmese as providing a living proof of the superiority of Buddhism over Christianity.

Two or three, however, of these European Buddhist monks are men of ability, and for good or for evil they have engineered the intellectual side of the Buddhist revival in Burma. One of these European monks, an Irishman, is notorious not only in Burma but in Ceylon and Siam. He regards it as his mission in life not to preach Buddhism but to vilify Christianity. He has epitomized some of Mr. Blatchford's anti-Christian literature and had it translated into Burmese. The character of his publications may be judged by an article bearing his signature published in a Rangoon newspaper in 1907.[1] He writes: "Christianity is the only drunken religion—at least, Christians are the only drunken religionists. . . . And yet this, the least philosophical, the most vulgar and the meanest religion that ever civilization knew—a leprous mixture

[1] "United Burma," 23 June, 1907.

of India's royal line—goes to India to vanquish it! The missionary, fanatical fool, or lazy knave, armed with the Bible and the gin bottle," etc.

Perhaps, it will be argued, the most dignified thing to do with regard to such scurrilous stuff is to disregard it, but it is circulated so widely amongst credulous and simple-minded Burmese that the missionary cannot ignore it unless he wishes the case for Christianity to go by default. Fair-minded men of all persuasions have condemned these vicious libels on Christianity, and it is satisfactory to note that the Government, which is quite unbiassed in religious matters, has at last stepped in, and in November of 1910 the Buddhist monk referred to was bound over to keep the peace.

The other leading European Buddhist monk in Burma—Ananda Maitreya—is a man of quite different character. He is a scholarly Agnostic who has sought for a historic religious system which is compatible with Agnosticism and has found it in Buddhism. He has made it his business to present Buddhism at its best through the medium of English translations of the Pali texts so as to attract European scholars.

Buddhist apologetics, however, seem to be deficient in vitality. An illustrated quarterly magazine called "Buddhism," which started off with a great flourish of trumpets and was going to preach Buddhism in all the free libraries of the West, languished from its very inception, and after about two years of existence became defunct.

Ananda Maitreya set off in 1907 for England with a party of monks on an expedition, subsidized by a

Burmese lady, whose avowed object was to set up a Buddhist *Sangha*, community, in the West. This expedition, which attracted considerable attention in the London newspapers at the time, though it did not succeed in its immediate object, brought about the formation of a Buddhist society for the study of Pali literature and started a magazine called the "Buddhist Review".

The Buddhist revival in Burma has failed, in so far as its objective has been the propagation of the faith amongst Christians. But it had a second and less pretentious objective in the desire to instruct those Burmese who have been educated in English schools, in the elements of the Buddhist faith; and in this it has been successful.

The Burma Society in England may be regarded as a by-product of this movement. It was formed in London in April, 1906, with the following objects:—

(*a*) To form all Burmans in England, and all interested in Burma, into one united body.

(*b*) To provide a common meeting place in London for members of the society.

(*c*) To assist with information and advice all Burmans who may be in England or about to come to England.

(*d*) To maintain a magazine to be called the "Journal of the Burma Society".

(*e*) To further the interests of Burma generally.

The Burma Society and its Journal we must all regard with the deepest interest and sympathy. Its motives are unimpeachable and we must all hope that

they may be maintained and achieve some practical and permanent result.

The Burma Research Society, inaugurated in Rangoon by Sir Herbert Thirkel White in 1910, is another aspect of the Buddhist revival in Burma which all can sympathize with; as its object is not to propagate the Buddhist faith, but to collect information about Buddhism and other subjects connected with Burma.

There are other aspects of the Buddhist revival at which Christians can rejoice. The Young Men's Christian Association has been imitated by a society called the Young Men's Buddhist Society. And if this society succeeds in its object of enlightening and purifying the lives of the youths of Burma, the Christian Association will have cause to rejoice in this example of the sincerest form of flattery.

In imitation of Christian missions, schools for girls have now been started by Buddhists, and secondary education is receiving more attention than in the past. And so one can say with regard to the intellectual aspect of the Buddhist revival that, though it does not go very deep, and only touches that small minority of the Burmese people who understand the English language, there is a great deal in it with which Christians find themselves in sympathy.

The effect of this intellectual movement is insignificant compared with the religious and social aspect of the Buddhist revival which is going on concurrently with it. This religious revival is not manipulated from without by Europeans. It is indigenous; it is not limited to the English speaking minority, but per-

vades the whole Burmese society and is felt in the humblest homes.

The leader of this movement is the Lèdi Sadaw.[1] It is no exaggeration to say that he is the most powerful man in Burma, more powerful than the Lieutenant Governor himself. Wherever he goes, crowds of people attend upon him and he is received with more than royal honours. The writer was once at Maubin when the Lèdi Sadaw visited the town. The street, from the landing stage to the monastery where he was to preach, a distance of a mile and a half, was spread with carpets, and in some places women prostrated themselves on the ground, and spread out their hair for the Sadaw to walk upon.

It is characteristic of the Burmese that the chief article of the Sadaw's preaching is "Thou shalt eat no beef!" "Is not the bullock your best friend?" says the Sadaw, "does he not pull your ploughs and draw your carts? To eat him then is as great a sin as eating your brother."

One of the results of this preaching is that pious Burmese will frequently save up their money and go to the Mohammedan slaughter-house and buy one of the bullocks that have been brought there to be killed; and this animal they will liberate and preserve either for labour or, if it is too old for that, for idleness.

This sounds childish to Europeans, but to the Burmese it is serious, and appeals strongly to their imaginations. Happily the Lèdi Sadaw does not limit himself to this teaching. Having won the at-

[1] Sadaw = Abbot.

tention of the people by appealing to their sentimental prejudice against taking life, he goes on to press upon them the more prosaic duties of sobriety and honesty, and his preaching falls on attentive ears.

It is generally admitted that in those parts of the country where he has preached most regularly, there has been a diminution of crime, and the European officials are trying to co-operate with him in putting down gambling and drunkenness. A district judge once told me of another way in which he hoped to use the influence of the Lèdi Sadaw. In Burma a criminal is tried, not before a jury, but before assessors. When the judge has summarized the evidence, he asks the assessors their opinion. But if the case is one of murder, even when the prisoner confesses, the Burmese assessors will not give a clear verdict lest, in causing the prisoner to be hanged, they should be involved in the sin of taking life. The judge referred to told me that he hoped, with the influence of the Lèdi Sadaw, to make the assessors do their duty and not hamper the judge.

The Lèdi Sadaw is mainly responsible for a revolution that is taking place amongst the Buddhist monks of Burma in the matter of preaching. Formerly the monks, when called upon to preach, contented themselves with reciting in Pali long passages from the Buddhist Scriptures. Generally the monks themselves did not understand the meaning of these passages, and, needless to say, the people were entirely ignorant of their significance. I have been told that the more unintelligible these readings are, the more learned is the

monk supposed to be, and the more potent is the power for good of the passage he utters.

The Lèdi Sadaw has changed this and has begun to preach in the vernacular. This is one of the reasons for his popularity. His preaching is intelligible to the common people and they are delighted to listen to it.

Other monks have followed his example in this respect, and some of them visit the convicts in prison and try to awaken in them a sense of shame for their past criminal acts and a desire to live law-abiding lives after they receive their discharge from prison.

There is a great deal in this at which Christians must rejoice. The preaching in a language understood by the people and the visiting of those in prison are in accordance with the Christian principles which are taught by the missionaries.

The widespread influence of this religious revival is proved by the popularity of the preaching of the Lèdi Sadaw, and by the number of the new monastic buildings that are being erected, especially in the Delta.

The enthusiasm with which the Gaudama relics were welcomed, on their arrival in Rangoon from India, is further evidence of the same fact. The story of the discovery of these relics at Peshāwar in 1909 by the Government archæologist, and the presentation of them to the Burmese for preservation at Mandalay, is widely known, as an account of the transactions was published at the time in the newspapers.

These relics have now reached their destination, and a new shrine is to be built at Mandalay for their preservation. The enthusiasm which the reception of these relics has kindled cannot fail to add an impetus to the revival of Buddhism in Burma.

XVIII.

BURMA FOR CHRIST.

"WHY don't you let the Burmans alone? They are quite content with their own religion. Buddhism is as noble as Christianity. Preaching another faith only disturbs the people and turns the more thoughtful into Agnostics. And the Burmans don't want Christianity." How many times have these or similar words been used by civil servants, merchants, and others in expostulation with the missionary?

It is very difficult to make any impression on those who use these arguments. They have formed their opinion and they constantly reinforce it by a perverse misinterpretation of the facts of missionary work. All its failures are remembered, and its successes are either wilfully overlooked or carelessly forgotten.

At the bottom of this perversity of judgment is the opinion, widely held, that the variations of religion are only climatic; that all religions are essentially the same and that they have taken upon them such superficial variations as best suit the local conditions. "Christianity and Buddhism are in all essentials the same," say the upholders of this theory. "What can Christianity give to the Burmese that they have not got already?"

The confusion of thought that can make such a question possible is due to the failure to understand the difference between ethics and religion. "The moral law of Buddhism and Christianity is practically identical," say these critics; "therefore the religions must be the same." And yet it is hardly possible to imagine two systems of thought so completely contradictory as Christianity and Buddhism. Buddhism stands for (1) Atheism, (2) Transmigration, (3) Pessimism, (4) the Salvation of Self. Christianity teaches the direct opposite of these four principles and stands for Theism, Future Judgment, Optimism, and the Service of others.

1. *Atheism.*—If there is a God, says the Buddhist, he must be less noble than the Buddha, for Buddha has become perfected by entering Nirvana and ceasing to exist. Till God enters Nirvana and also ceases to exist, he must be in a state of imperfection and consequently an object not of reverence, but of pity.

In the Buddhist Kosmos there is no fixed point. Anicca, all is transitory, is the first article of its creed. There is no room for God. Consequently there is no Eternal to lean upon and trust in, and there is no one to pray to, and look to for help and forgiveness. There are many Europeans who also believe that there is no God and that prayer is useless. Our present purpose is not to prove that Atheism is wrong, but to insist that it is not Christianity. On the subject of the existence of God Christianity and Buddhism take diametrically opposite views.

The Christian missionary, therefore, who is asked what he has to give to the Burman which Buddhism does not offer must answer first of all "God". He does not come so much to preach a new and higher moral code, as to bring a power and an inspiration which will help the Burman to live up to the ethical standard which he is already acquainted with.

2. *Transmigration.*—Most forms of this doctrine stand for principles which are common to many religions. It usually stands for the existence of the soul as distinct from the body; for a future existence after this life is over, and for the principle that human action will be inevitably rewarded or punished in a future state.

At first sight the doctrine of transmigration appears to be based upon the principle of justice; for if a man's position in this life is due to his acts in a previous existence, the inequalities in life would seem not to be arbitrary and inconsequential, but the irrevocable consequences of a fixed unerring law. But it is admitted that though Pythagoras and Gaudama remembered their previous existences, the ordinary person does not. So that it is difficult to see how justice comes in, when the sins that are being expiated belong to an existence which is not remembered.

The justice of the Buddhist doctrine is still more difficult to comprehend, because one of its tenets is that there is no *ego.* It is not "I" that am reborn, according to Buddhism, but some other body is brought into existence by my *karma.* The Christian doctrine is simpler and more inspiring. Perhaps the

comparison of the two theories may be best given in the words of Browning [1] :—

There's a fancy some lean to and others hate—
That, when this life is ended, begins
New work for the soul in another state,
Where it strives and gets weary, loses and wins:
Where the strong and the weak, this world's congeries,
Repeat in large what they practised in small,
Through life after life in unlimited series;
Only the scale's to be changed, that's all.

Yet I hardly know. When a soul has seen
By the means of Evil that Good is best,
And, through earth and its noise, what in heaven's serene,—
When our faith in the same has stood the test—
Why, the child grown man, you burn the rod,
The uses of labour are surely done;
There remaineth a rest for the people of God:
And I have had troubles enough, for one.

3. *Pessimism.*—No one can deny that Buddhism is pessimism reduced to a logical system. There are doubtless optimistic Buddhists as there are pessimistic Christians, but they are such, not because of their faith, but in spite of it. The Buddhist creed is Anicca, Dukha, Anatta, "Transitory and sorrowful are all things, and there is no soul". The Christian creed is "I believe in the forgiveness of sins, the resurrection of the body, and the life everlasting". The strenuous life and the love of beauty are incompatible with Buddhism. "Be ye in the world, but not of the world" it does not understand. The world is irredeemably evil to the Buddhist, and the monastery is the only place for the faithful. To all who would tread the

[1] "Old Pictures in Florence," vv. 21, 22.

noble eight-fold path that leads to Nirvana, Buddhism says :—

> Look not thou on beauty's charming,
> Sit thou still, when Kings are arming,
> Taste not, when the wine cup glistens—
> Speak not, when the people listens:
> Stop thine ear against the singer,
> From the red gold keep thy finger,
> Vacant heart and hand and eye,
> Easy live and quiet die.

4. *Salvation of Self.*—The sole object of Buddhism is the salvation of one's self. Good acts are to be done not for the purpose of helping others, but with the object of increasing one's own merit and of hurrying oneself through the period that intervenes till one reaches Nirvana. Christianity stands for that altruism which finds its supreme expression in the words of St. Paul, "I could wish that I myself were anathema from Christ for my brethren's sake".[1] Buddhism is a system of selfishness. The Buddhist expects to receive no help from any higher Being, and he feels, therefore, that there is no obligation upon him to help others. It is necessary that he should concentrate all his attention upon his own salvation.

The issue between Buddhism and Christianity is therefore clear. On all essential points the two religions are diametrically opposed, and no one who is a Christian, and values his Christianity, can hesitate as to whether or no he ought to put the Christian case before Buddhists. There is no question of destroying Buddhist morality. "To lighten a dark

[1] Romans, IX. 3.

room it does not need to sweep out the dark." The hope of the missionary is, that Christianity will give to the Burman the power to perform the moral code with which he is already acquainted, and will provide him with that stiffening, in which his character is at present deficient. Missionary work amongst the Burmese calls aloud for re-enforcement to develop its educational and evangelistic activities. Progress is impossible unless the Church at home wakes up to a greater sense of responsibility in the matter, and is prepared to show more self-denial than it has in the past.

And yet more insistent than that of the Burmese Buddhist, is the cry of the backward people of the hills to the Christian Church. They cannot remain as they are. They have just enough enlightenment to make them realize the state of degradation in which they are living, and any system which offers an advance upon their present state will be accepted by them.

Are they to become Buddhist or Christian? The answer to this question depends upon the activity and zeal of the Church during the next twenty-five years.

Surely if one of the privileges of Christianity is to preach the gospel to the poor, these degraded, superstitious, poverty-stricken tribes in the hills have a special claim upon us. The fact that their languages are not yet reduced to writing constitutes a challenge to all who believe that the oracles of God have been committed unto them for the enlightenment of all men.

APPENDICES.

I. LAYMEN MISSIONARIES.

[*The following is a copy of a proposal and appeal written by the Right Rev. Arthur M. Knight, formerly Bishop of Rangoon.*]

There is a double need which, I believe, it is possible, at least in some considerable degree, to meet: (*a*) The Church needs the full service of devoted laymen in her ordinary schools in the first place, but also in some other works, such as medical mission, industrial schools, Church offices for central societies, in printing works, etc.; (*b*) and on the other hand the Church needs a path other than that of Holy Orders to which she can point laymen who desire to devote their life to religious works entirely, and who either do not feel the vocation to Holy Orders, or who are otherwise not fitted for ordination.

How can *this two-fold need* be met?

1. *The first fundamental condition, I believe, is that we call for self-sacrifice.* The call for lives of special self-denial has been made to clergy and to women, and the response has certainly been sufficient to make us hopeful as to the results of a similar call to laymen. For our missionary brotherhoods of clergy, and the bodies of self-denying women at home and abroad in our sisterhoods, in orders of deaconesses, and in bands of women missionaries, have come into being in answer to the call for such self-sacrifice. But with laymen, it has

been different. We have, as it were, almost insulted their Christianity by not expecting them to be capable of such self-denial as is involved in poverty, celibacy (at least for a period of years), and humble service. Let us abandon the policy of seeking to attract them by paying the largest stipend we can—and even then paying too little to retain them if they are really capable—and let us try the way of Christ, the call to take up a cross.

Sacrifice in three directions must be asked—*Poverty*, *Celibacy*, and *Humility*.

Poverty.—There must be provision of healthy board and lodging and of necessary personal expenses. If, as will be often the case in school work, school funds provide a stipend, this will go, not to the missionary, but to the common fund from which their expenses are paid, their schools and other works promoted, and some provision made against a rainy day (see below).

All considerations of gain must be removed. We shall never win for Christ's service the right men if even the slightest monetary attraction be found in our appeal. The Cross has still those who will answer to its call, if it be shown them.

Such "poverty" as is here indicated will be no greater than is gladly practised by many of our clerical brotherhoods.

Celibacy.—There are many reasons for demanding this exceptional self-denial. In many climates where the Church must work, domestic life is impossible for a European. In all countries the pressure of expense is heavily felt. If the whole mind is to be given to the work; if the teacher is to live in close contact with his pupils; if—especially in the East—he is to manifest an intelligible self-denial for the sake of religion; if he is to be ready to go anywhere where the

holy war calls him; if he is to be free from *impedimenta*, he should be unmarried.

In almost all departments of Church work we need some married workers. But the supply of such is far greater than the need. From the first step we need to press for unmarried workers.

Humility is the term I prefer to denote the third element of the self-sacrifice we must ask for.

The Church needs men of high talents, great "social advantages" and high "prospects" here at home for her work abroad. But they are needed to follow the example of the Master, Who humbled Himself and gave His greatness to the world and for the world.

Such men, if they are to do His work in the ministry of laymen, must be clothed with humility such as opens the eye to see the glory of the lay ministry and their own unworthiness.

But there will be room for others, men of poorer position in social ranks. Probably such men will form the larger proportion of any volunteers whom this appeal may call out. But they must be rich in humility. First, they must have the humility of men who do not affect to be what they are not, who are not ashamed of "lowly" parentage and of their old life. Moreover, they must be ready to go where the bishop sends them, and sometimes this may involve taking a lower place. They must not be so foolishly proud as to imagine that because they may have been longer at the work they are, therefore, the best qualified for the highest posts. Above all they must be humble enough to rest content with the noble ministry of laymen, not eager to push themselves forward for Holy Orders, but so conscious of unfitness that until the Church, the Body of Christ, calls them through its bishops, they will shrink from any form of putting themselves forward.

Here I would add as an essential, the *spirit of brotherhood.* The Church which has the task of proclaiming the fatherhood of God, and the consequent brotherhood of men, has suffered many things at the hands of the workers who could not succeed in working together in harmony. If the world is to believe our teaching of God's Fatherhood, our lives must show the brotherhood of Christians.

To foster and maintain such a spirit, some regulations will no doubt be thought necessary, and they can vary with the dioceses, but the fewer they are the better.

I do not advocate life-long vows. It will work well, I believe, if undertakings for periods of five years are entered upon. We hope for many who will give a life-long ministry, but we need not press for this. Let it come of a ready will.

Training and testing will be necessary in most cases, especially where we have an offer of service from a man who, though quite capable of learning some work which the Church needs (e.g. printing or teaching), has been practising a work which is not required (e.g. painting). But we must begin in all probability with one or two whose previous history and occupation justifies us in sending them out at once.

But we must now deal *with the return which we must make in brotherly response to such high self-denial as we venture to ask for in Christ's Name.* This return must be shown in (1) a genuine appreciation of the self-sacrifice, and (2) of the dignity and value of such lay ministry as we contemplate, and (3) in a substantial fund which will guarantee sustenance for those lay brothers who, after honourable service, are crippled by the work and are unable to support themselves.

This response will necessitate a deep sense of brotherhood in Christ between the clergy and their brethren the laymen

missionaries, and further, in almost all ranks of the Church a truer estimation must be felt and manifested than that which is at present current, of the dignity and value of the ministry of laymen.

The Church at home, while asking much in the Master's Name, must be ready to give the like. We shall ask laymen to show self-denying brotherhood, and we must play the brother's part ourselves.

The layman who has worked abroad, and for good reasons (these will be almost always reasons of health) is unable to continue, finds himself on his return in a very different position from that in which his ordained brother similarly returning home is placed. The clergyman can in almost all cases find honourable work which will provide his "bread and cheese'—the layman not so. A Pension Fund, or Reserve Fund, strictly limited for those who are thus, and thus only, forced to abandon their work abroad, and unable to support themselves at home, will be essential. In supplying the bulk of this Fund, and in meeting the cost of training, the Church will give the most clear and practical proof that, to such laymen as we have in mind, we intend to play the brother's part.

In these and other ways, the Church, the Body of the now Unseen Head, must and can fulfil the Master's promise and prophecy that those who give up for His sake home and parents, ease and perhaps health, will find a new home and a new brotherhood which will more than repay.

One elementary schoolmaster has already sailed, after signing a list of conditions and principles which exemplify all that has been so far laid down. These conditions may possibly need modification, but they put into a very definite form the scheme which is here contemplated. They are as follow :—

1. Mr. A. is to receive money for passage and outfit.
2. The school where he works is to pay the usual stipend attached to the post which he fills.
3. Mr. A. will receive board and lodging, and £40 per annum for personal expenses.
4. Any balance which may remain over from the stipend, after such expenses have been met, will be handed to the bishop. The bishop will devote part of this balance to a "Reserve" or "Pension" Fund, and part to the Church's educational work, primarily that in which Mr. A. and others, whom we expect will join him, are engaged.
5. Mr. A.'s sphere of work is to be determined by the bishop.
6. If Mr. A. marry or leave the band of laymen missionaries, of whom he is the first, he forfeits all claims. If he marry or leave (except on medical certificate) within five years, he must repay passage and outfit allowance.
7. Mr. A. is not to expect, nor propose, ordination. The initiative in this matter is to rest absolutely and entirely with the bishop.
8. Mr. A. is to go out in the hope that he will be the first of a new order of laymen missionaries. Further details are to be settled by the bishop of the diocese and the S.P.G.

These conditions, it may be added, are almost identical with those under which the women missionaries of the S.P.G., who are a numerous body, now work.

Thus a beginning has been made. God grant that it prove but the beginning of a fruitful venture for Christ.

ARTHUR M. KNIGHT (Bishop),
Warden of St. Augustine's College,
Canterbury.

Eastertide, 1910.

II. HOME ORGANIZATION.

The Rangoon Diocesan Association was formed in 1892 by Miss Hodgkinson, of Car Colston, sister of Mr. Hodgkinson, who had shortly before died at his post of Judicial Commissioner of the Province of Upper Burma.

Its object is to bind together all who are interested in the work of the Church in the diocese of Rangoon, to secure further interest, and gifts of money to work for the diocese, and to elicit more prayer on its behalf.

Its scope covers all three divisions of the work, that of the Government chaplains; that of the Additional Clergy Society, Chaplains labouring amongst the English and Eurasians; and that of the S.P.G. Mission to the natives—Burmese, Karens, Chinese, Nicobarese, etc.

At the beginning of 1896, the Association was amalgamated with the Winchester Diocesan Association for Rangoon. This Association, formed originally to collect funds for the formation of the diocese in 1877, had continued year by year to help the work in Burma.

In May, 1900, the Rev. P. H. Cooke became Secretary of the Association.

In October, 1904, the Rangoon Diocesan Association was affiliated to the Society for the Propagation of the Gospel. The actual negotiations for affiliation extended over a year. The arrangement has proved very satisfactory, and the Association is now really a "special fund" of S.P.G., with very great freedom of self-government.

Full particulars in regard to the work of the Association, and copies of the Quarterly Paper published by it (1s. 2d. per annum), can be obtained from the Secretary, Rev. P. H. Cooke, Church House, Westminster.

III. SEE OF RANGOON.

Bishop.—The Right Reverend Rollestone Sterrit Fyffe, M.A.

Bishop's Commissaries in England.—The Right Rev. A. M. Knight, D.D., Warden, St. Augustine's College, Canterbury; The Rev. G. Cecil White, M.A., Nursling Rectory, Southampton.

SCHOOLS.

Schools for Europeans in the Diocese of Rangoon.

The Diocesan High Schools, Rangoon.

President of the Board of Governors.—*The Lord Bishop.*

1. *A school for Boys* of European parentage. Founded 1864. Situated next to the cathedral. There are nearly 300 boys, of whom about 50 are boarders.

2. *For Girls.*—Teaches up to and inclusive of the Ninth Standard, there are now nearly 200 pupils, of whom 27 are boarders. A spacious building, on a very healthy site, has recently been erected adjoining Herbertswood, 6 Signal Pagoda Road.

St. Michael's High School for Girls, Maymyo.

Situated in a high and healthy part of Maymyo; recently enlarged, now numbers over 150 pupils; under the management of *The Sisters of the Church.*

St. Matthew's High School for Girls, Maulmein.

In connexion with this School there is a Technical Department open to girls, as boarders, and to students of both sexes, as day scholars.

St. John the Baptist's School, Toungoo.

Primary and Middle Departments.

Anglo-Vernacular Schools.

St. John's.

The school was founded in 1864 by the Rev. J. E. Marks, D.D., and now consists of five separate buildings in a compound of 13 acres. There are over 500 boys in the school, of whom 140 are boarders. The school teaches up to the Seventh Standard, presenting boys for the Anglo-Vernacular High School Final, the equivalent of the Calcutta University Matriculation. The S.P.G. Normal School for training schoolmasters, and the Diocesan Orphanage for European and Eurasian boys, are attached to St. John's College.

St. Mary's High and Normal Schools, S.P.G.

Established 1866.

This school, until last year, was carried on as a High and Normal School under one roof. Now the High School only is carried on in Canal Street, whilst new and spacious premises have been erected in Kemendine for the Normal Students, and a small practising school. Girls are trained as teachers both of standard and technical work.

ORPHANAGES.

Diocesan Orphanage for Boys.

St. Matthew's Orphanage, Maulmein.

The Bishop Strachan Home for Girls.

Orphan boarders are received at most of the schools of the diocese.

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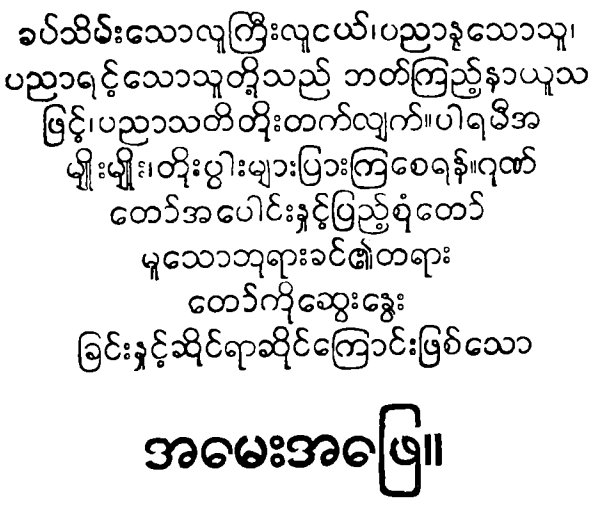

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