

# The Tibetan

ORGAN OF THE CENTRAL ASIATIC MISSION AMONG TIBETANS, MONGOLS AND CHINESE.

"YE ARE THE LIGHT OF THE WORLD."

"IT IS REQUIRED IN STEWARDS THAT A MAN BE FOUND FAITHFUL."

VOL. I.—No. 1.

TORONTO, JANUARY, 1894.

50 CENTS PER ANNUM.

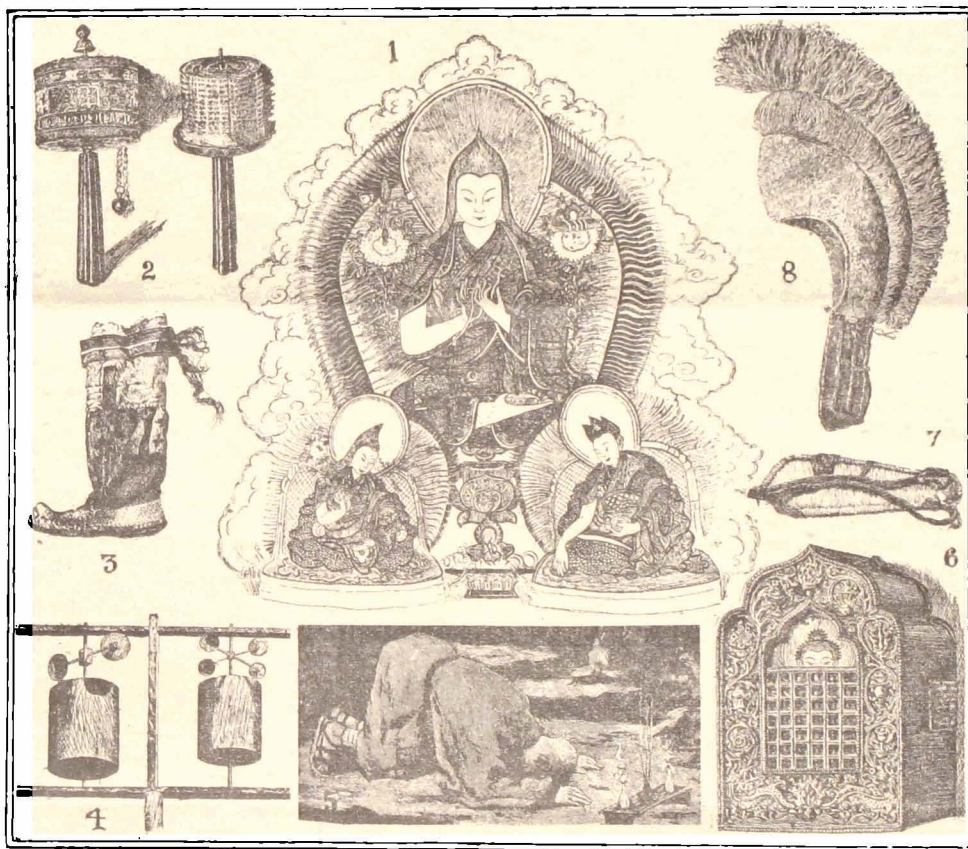
## The Inhabitants of North Eastern Tibet.

### THEIR MANNERS AND CUSTOMS

**I**N order to enable our readers the better to understand, and the more fully to enjoy the matter which shall appear monthly in these columns, we deem it necessary to touch upon

to name "The Mongol race"; they have small contracted black eyes, a thin beard, high cheek bones, pug-noses, wide mouths and thin lips; their hair is black and kept short by frequently being cut with scissors, and their complexion yellow or tawny; but in some exceptional cases one meets with complexions as white as a European's. "They are of the middle height, and combine, with the agility and suppleness of the Chinese, the

CHRIST SAID: "YE ARE THE LIGHT OF THE WORLD."



(1) Three great Incarnations worshipped in Tibetan Buddhism (from a Tibetan painting). (2) Mani Kolo, or Hand Prayer Cylinders. (3) Mongolian Boot. (4) Long Mani Kolo, Prayer Cylinders driven by the wind. (5) The Prostrate Pilgrim. (6) Idol Case, or Charm Box, containing an image of Buddha, worn around the neck by every Tibetan and Mongol. (7) Common Straw Sandal, N. W. China. (8) Cap of Ceremony worn by priests of Buddha.

TIBET STILL LIES IN THE DARKNESS OF HEATHENDOM!

the general characteristics of the inhabitants of North Eastern Tibet,—the benighted field in which the Central Asiatic Mission is working. We believe that an increase of knowledge in regard to Tibet and its people will, under the blessing of God, create an increased interest in the work of sending them the Gospel. Let us not forget that with an increase of knowledge comes an increase of responsibility to the Church of God.

The Tibetans belong to the great family which we are used

force and vigour of the Tartars. Generosity and frankness enter largely into their character; brave in war, they would face death fearlessly: they are as religious as the Tartars but not so credulous," as I had grand opportunities of observing.

The dress of the men consists of a hat or cap made of sheep-skin or skin of fox in the shape of a turret with the hair inside, and a broad rim of skin turned out and upwards. Sometimes they wear a round cap made of felt and on either side is fast-

ened a piece of fox or rabbit skin, to serve as covers for the ears; for, the larger part of the year it is extremely cold in North Eastern Tibet. The chief article of clothing is a long tanned sheepskin, cut up into many pieces and sewn together in the shape of a gown, which is trimmed with a strip of red cloth manufactured in Llassa. The gown is worn with the hair inside, as the Tibetans think it very silly not to turn the warmest side of the garment to one's comfort. The Tibetan gown is not as long as that of the Chinese, as it reaches only to the knees. It is fastened with two buttons, one under the chin and the other under the arm, and is drawn up by a long red sash, which, winding tightly about the waist, causes the garment to hang in loose folds from the chest. This space serves as pockets. The girdle is also used to hold the sword with which every Tibetan is provided; this sash is twisted twice around the sheath, while the right hand is used to hold it in its place. A Tibetan hardly ever loses his grip on the hilt of his sword.

A pair of pants, also capacious, made of the same material and worn as all furs with the hair inside, constitutes the remaining part of the "habit" of the Tibetan man, while he is shod with a pair of large leather boots, hard and uncomfortable, a Mongolian product. The Tibetans have boots of their own make but they are inferior to those of the Mongols.

In the warmer season of the year the gown is worn with only one arm through a sleeve and the other arm and shoulder quite bare, the sleeves being thrown back.

The clothing of the women is a little different from that of the men, consisting of long fur robes reaching to the ground, and kept from dragging in the mud by a sash around their waists. This robe, like that of the men, is edged with a strip of red material of pure Tibetan make, called *pu lu*.

The boots they wear are similar to those of the men, except that the tops are made of thick red cloth.

The head dress of the Tibetan women affords one an agreeable surprise by its approach to the American fashion; it is a little black or grey felt bonnet with a flat top, and a small stiff rim around it, fastened under the chin with red or yellow ribbons. The hair is allowed to fall from under the bonnet, over the shoulders in a number of minute braids, decorated with shells, mother-of-pearl, coral-beads, and green and blue stones called *tong-chi*. These braids as they hang downwards are made to pass at regular distances, through two ribbons made of bright colored stuff, which gives to the whole, when seen from behind, the appearance of a net. This hair dress is the more remarkable, seeing that it is wholly unlike that of Chinese or Mongolian women. The former bind their hair on the back of the head in a large knot, which knot in different parts of China varies in size and shape; the latter wear their hair in two tresses, tied up with strips of silk, and hanging over the shoulder on the bosom.

The women of Tibet are of an average height, and, as a rule, strong and healthy—hardened by the weather. Their features are open and frank, though coarse and void of the beautiful. They are masculine in their speech and actions, and the very ones to help their husbands in that peculiar sphere of life in which they are situated.

The habits of life of the Tibetans differ from ours, as their attire does. The inhabitants of this part are almost all tent-dwellers or nomads, and pass their lives solely occupied in the care of their flocks and herds. The large tents are made of black or blue linen, and are commonly hexagonal in form. These tents are very cold and not solidly fixed, being easily blown over by a strong wind.

The furniture of the tent is not very much; a small furnace made of a few stones; a carpet or fur to sit upon; a large pot in which to make the tea and boil the meat; the pack saddles of the animals, and a pair of bellows to blow up the fire. In the tents of the "better class," one may find a small folding table, or even a couch; but in most tents the ground serves as bed, chair, couch and table. The men and their wives live generally in one tent together; if there are any unmarried women in a camp the tents are partitioned into two parts, the

hind part being reserved for the unmarried women. The priests do not live in tents, but in fixed abodes which are called in Tibetan "*comba*," i.e. monastery or lamasery, from the word *lama*, a priest. There is another class who live in fixed dwellings, and these are the small merchants, of cloths fur, felt, brass-work—as butter-lamps, holy-water vases, idols, and many other things used by the *lamas* in worship.

These merchants settle themselves in the neighbourhood of a lamasery to supply the "holy fathers" with the necessaries of their office. The Tibetan and Mongol merchants live in one or sometimes two storied flat roofed houses, made of bricks of clay dried in the sun. The windows are made as those in Chinese houses, being composed of frame-work covered with paper. The furniture here is a Chinese *k'ang*, (a sort of furnace), or stove-bed built of mud bricks, occupying about the half of the room and about two feet high; the top of it is smooth being covered with large sheets of felt. In the front side of this *k'ang* (which is hollow) are two or three holes, which serve as doors in the "stove" through which the fuel is put; these holes also afford to the abundance of smoke an opportunity to escape. When I say here that the fuel used to heat these beds consists of dried horse-manure, I need not multiply words on the odour with which these compartments are filled. Yet these beds are not disagreeable in the severe cold; the only trouble is that while one is literally fried on one side, the other side not only is still raw, but almost frozen!

In such places the "*k'ang*" also serves as a place on which to receive "callers." The host and the guests all sit upon the top of the stove with their legs crossed under them.

The "kitchen stove" on which the food is cooked consists of a large, coarse, earthenware vessel, more than half filled with ashes. Three stones are placed at equal distances under the pot, while a fire is made beneath it of either dried dung of animals or wood, if this luxury can be obtained in the neighbourhood. A little table about one foot high, placed on the *k'ang* completes the furniture in these merchants' houses. Outside one finds some things, which whether it be in the tent or settled life of the Eastern Tibetans, play a grand rôle in their every day experience. These are the prayer-wheels and prayer-flags. There are prayer wheels of different sizes and usages; in the camp you generally find only one kind, which are moveable and easily carried, i.e., the hand prayer-wheel; in the camps they have also the prayer-flag. But in the villages, and just outside such settlements, one sees the wind, water, and large hand prayer-wheels, besides the prayer-flags, while inside the small hand prayer-wheel may be found. Under the description of the "religious" character of the Tibetans, I shall have a change to dwell largely upon this subject, as it is surrounded by clouds of mystic superstitions, and is full of doctrinal interest.

The food used by the Tibetans is very poor, consisting chiefly of butter, tea, and a coarse barley meal called *ts'amba*, (a kind of coarse bread, baked under the hot ashes,) and boiled mutton. The meat, when eaten at all, is not eaten with the ordinary repast, but as a delicacy apart, as we would eat our fruit after a meal. This is the general and almost invariable routine of the Tibetan "table."

In the homes or camps the Tibetans of the north-east are very sociable. Noisy laughter, songs and merry-making drive from their camp the sensation of desolation that otherwise would hover over them. They love to sit around the pot of milk-tea in the evening, by the light of their fires, telling and listening to tales full of humor, and narratives of robbers etc. In their favor I might say that their tales are generally very harmless, merry ones void of immorality; while amongst the Chinese reverse of this is seen. Their occupation chiefly is the tending to their herds and flocks, which they do on horseback. From very young the boys are taught to get on—and stay on—the backs of their steeds.

The women, although often accompanying the herds to the mountains, are generally responsible for the work of house-keeping in the tent, which is of course not very complicated; how-

ever, I am inclined to think that if some of the good house-keepers of Canada or the United States were to keep house for a Tibetan a few days, they might think that the Tibetan women have much more trying things to do than are met in the most complicated system of house-keeping here at home. Their duties are collecting the fuel, making and feeding the fire, draw and carrying water in vessels made of the skins of animals, making the tea, milking the cows, making butter and cheese, tanning and sewing together the skin needed for garments. In all these various duties they receive no help from the men, and have only their younger children to assist them.

In our next issue we shall continue these descriptions of Tibetan manners and customs.

PETER RIJNHART.

### The Year Just Gone.

Hark! how the solem midnight-bell,  
From yonder turret lone,  
Proclaims, with loud and startling knell,  
Another year is gone!  
And shall we drain the wassail cup,  
Or raise the song of glee.  
As swiftly, surely, winding up  
Our thread of life we see?

No! if in youth's unthinking day,  
Ere care had marked the brow,  
We trifled months and years away,  
Let us be wiser now;  
And, conscious of the mighty debt  
We to our Maker owe,  
No longer struggle to forget  
We reap that which we sow.

No! let us seek with holy dread,  
Through His exalted Son,  
A pardon for the year that's fled,  
And grace for that begun—  
Grace to improve the little hour  
For praise and safety given;  
Grace to resist temptation's power,  
And tread the path to heaven.

### The Heathen

AS GOD SEES THEM :

- Rom. 1 : 21.—Vain in their imagination; their hearts darkened.  
24.—Given to uncleanness.  
25.—Changing the truth of God into a lie.  
25.—Serving the creature, not the Creator.  
29.—Filled with all unrighteousness.  
1 Cor 12 : 2.—Carried away unto dumb idols.  
Eph. 2 : 1.—Dead in trespasses and in sin.  
2 : 12.—Without Christ. Without God. Without Hope.

GOD'S PLAN WITH THEM :

- Acts 14 : 27.—God opens a door of faith to the Gentiles.  
15 : 14.—To take out of them a people.  
Rom. 15 : 9.—The Gentiles might glorify God for His mercy.

OUR RESPONSIBILITY.

- Rom. 10 : 14.—How shall they believe?  
Acts 1 : 8.—Witnesses to the uttermost parts of the earth.  
Ez-k. 33 : 6.—Blood required at the watchman's hand.

WHEN we are ignorant, God is wise; when we stand blindly in the dark, He is in the light.—*Phillips Brooks.*

### He leads us on.

He leads us on,  
By paths we did not know;  
Upwards He leads us, though our steps be slow;  
Though oft we faint and falter by the way,  
Though storms and darkness oft obscure the day,  
Yet, when the clouds are gone;  
We know He leads us on.

He leads us on,  
Through all the unquiet years;  
Past all our dreamland hopes, and doubts and fears,  
He guides our steps, through all the tangled maze  
Of sin, and sorrow, and o'er clouded days,  
We know His will is done;  
And still He leads us on.

And He at last,  
After the weary strife,  
After the restless fever we call life;  
After the dreariness, the aching pain,  
The wayward struggles which have proved in vain;  
After our toils are past,  
Will give us rest at last.

—Churchman.

### The Light to Lighten the Gentiles.

O'er the realms of pagan darkness, let the eye of pity gaze;  
See the kindreds of the gospel, lost in sin's bewildering maze;  
Darkness brooding on the face of all the earth.

Light of them that sit in darkness! Rise and shine, Thy blessings bring;  
Light to lighten all the gentiles! Rise with healing in Thy wing;  
To Thy brightness let all kings and nations come.

May the heathen, now adoring idol-gods of wood and stone,  
Come and worshipping before Him, serve the living God alone;  
Let Thy glory fill the earth as floods the sea!

Thou to whom all power is given, speak the word at thy command,  
Let the company of preachers spread Thy name from land to land;  
Lord, be with them, alway to the end of time.

—Cottrill.

### Bear Thy Brother's Burden.

Is thy cruse of comfort wasting?  
Rise and share it with another,  
And through all the years of famine  
It shall serve thee and thy brother;  
Love divine will fill thy storehouse  
Or thy handf<sup>o</sup>l still renew;  
Scanty fare for one will often  
Make a royal feast for two.

For the heart grows sick in giving,  
All its wealth is living grain;  
Seeds, which mildew in the garner,  
Scattered, fill with gold the plain;  
Is thy burden hard and heavy?  
Do thy steps drag wearily?  
Help to bear thy brother's burden;  
God will bear both it and thee.

—Anon.

Life is not spent on the heights where grand and sublime actions are accomplished; virtue is composed of a long and uninterrupted series of small sacrifices, and requires the firm and tranquil resolution which does not *run after duty*, but holds itself ready for whatever God shall impose.—*Vinet.*

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We should find great peace if we would imbue ourselves with this thought, that we are here solely to accomplish the will of God; that that will is accomplished from day to day; and that he who dies leaving his work unfinished, is just as far advanced in the eyes of Supreme Justice as he who has leisure to accomplish it fully.—*Frederic Ozanam.*

## The Tibetan

Is published monthly in the interests of the Central Asiatic Mission among Tibetans, Mongols and Chinese.

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Office of Publication · · · 19 Maitland Street, Toronto.

The Subscription is 50 cents per annum in advance. Address all communications and remittances to the Editor.

### Editorial.

#### To our Subscribers.

WE beg to inform our readers that, owing to a combination of overruling circumstances, we were unable to get out a December number at any reasonable date, and decided therefore to begin our regular series with the January issue. Subscribers will kindly consider the November number as merely a sample copy. All subscriptions received up to the present, will date from January, and continue to the end of the year.

A word in regard to the subscription price:—We are aware that other papers of larger size are offered for the same amount; yet there are certain considerations in connection with the TIBETAN which give it a special importance. First, the paper represents a specific and hitherto untouched field of missionary operations; consequently the matter which shall appear in our columns will be original in the true sense. Secondly, and more important is the fact that every subscription received actually helps to spread the Gospel in the dark, distant land of Tibet. The profits from 1,000 subscriptions will support a missionary there for one year! We trust that our Christian friends will co-operate with us by helping in every way to increase the circulation of the little paper.

#### The Central Asiatic Mission.

WE are glad to inform readers that a missionary society, under the above name has been formed in Toronto, to represent the work in Tibet. The following are the names of the advisory council, composed of active and honorary members:—

ALF. SANDHAM, Esq., Editor Faithful Witness, 77 Victoria St.  
 REV. S. S. CRAIG, Oakville, Ont.  
 REV. H. CAMERON DIXON, Wellington Street, Toronto.  
 J. DOUGLASS, Returned Missionary from China, 330 Yonge St  
 W. H. SEYMOUR, Standard Bank, Toronto.  
 JAMES WOOD, The T. Eaton Co., Toronto.  
 CHARLES T. PAUL, Principal Toronto School of Languages,  
 19 Maitland Street, Toronto.

#### Origin of the Work in Tibet.

THE Central Asiatic Mission has been formed to meet the absolute need of Tibet. Hitherto, no missionary society has been working in that land. When Rev. J. Hudson Taylor, the venerable founder of the China Inland Mission, was consulted about extending his operations across the Tibetan border, he replied, that the China Inland Mission was for Inland China and that he did not intend to extend his work in Tibet until China was fully occupied. So it is that each society has its special work to perform. Mr. Rijnhart, feeling that Tibet was his field, pressed his way alone across the border, and with headquarters at Kumbum, preached the Gospel for some months to the Buddhist priests and laymen.

Mr. Rijnhart's connection with the China Inland Mission is now severed and he is wholly free for his much-loved work in Tibet. He will return shortly to his field of labor, as the first representative of the Central Asiatic Mission, which has been formed specially for the evangelization of Tibet.

As to Mr. Rijnhart's work in China, while connected with the

China Inland Mission, the following extract from the final letter given him by Rev. J. W. Stevenson, deputy director of the C. I. M. at Shanghai, will show that the same was fully appreciated: "He (Mr. Rijnhart) manifested great diligence in the study of the Chinese language, and subsequently in the study of Tibetan."

"While in the C. I. M., Mr. Rijnhart commended himself to his fellow-students and fellow-workers as an earnest and consistent Christian."

#### Pray for Tibet.

AWAY off in Central Asia, more than 11,000 miles distant, lies Tibet with a population of 7,000,000 souls all held in darkness under the power of the Buddhistic system of heathenism. Tibet, therefore, is sorely in need of prayer, and we here appeal to all the churches to unite with us in supplication on behalf of this specific field.

Prayer is specially needed for Tibet: (1st.,) because of the command: "Pray ye therefore the Lord of the harvest, that He would send forth laborers unto His harvest, (Luke 10: 2). There lies the harvest field, but where are the laborers? More than 1,800 years ago the Saviour commanded His own to preach the Gospel to every creature, but in Tibet this command has not yet been obeyed, as comparatively only a few Tibetans beyond the border have ever heard the glad tidings. (2) Christians should pray for Tibet, because as members of the Bride of Christ, living in the spirit of expectancy and longing for the return of the Bridegroom, they know He will not appear "until the fulness of the Gentiles be come in."

But in order to pray effectually and scripturally for Tibet, it is necessary to understand its peculiar needs. St. Paul says: "I shall pray with the Spirit, and with my understanding also."

In calling upon our Christian friends to join us in prayer, we lay before them the following:—1. Tibet needs *men* filled with the Holy Ghost, and of unbounded faith and trust in God. 2. We need congregations or individuals in this land who will undertake to support one or more missionaries. In this way many might be sent forth, Tibet soon be evangelized, and Jesus our Lord and Master see the travail of His soul, and be satisfied. Any friends who have Tibet specially upon their hearts, write to the Editor for any further details concerning the mission.

#### Plans for Operation.

It is only right that our Christian friends and helpers should know something about the character, and plans for work of the Central Asiatic Mission. This will enable them to judge for themselves, as to the nature, management and prospect of the work.

The Central Asiatic Mission is interdenominational. The members of its advisory and honorary council are composed of men of almost all the evangelical denominations.

This mission has no paid officers, and every cent given towards the maintenance of the work will be spent for that purpose.

This mission does not give nor promise any salaries, but expects every missionary going out to look to the Lord for his or her own support.

It is a well-known fact that the support of any missionary going to Tibet must come from the Church of God in the home lands. To facilitate the sending of this support the Council of the Central Asiatic Mission has been formed. Any persons desiring to help the work may forward contributions to the editor of THE TIBETAN.

The head-quarters of this mission shall be at Kumbum, in the province of Amdo, in Tibet, where Mr. Rijnhart, our first missionary, has been laboring.

No more advantageous place than Kumbum could be chosen

as the centre for missionary work in Tibet. It is situated at the juncture of several important highways, one leading to China, another to Mongolia, and still another to Lassa, the capital of Tibet. It is also the great centre of the Buddhist pilgrimages. Another advantage is that from Kumbum communications can be maintained with the eastern coast of China. Arrangements can be made for bringing missionaries across the Chinese Empire into Tibet, where they can immediately begin the study of Tibetan, without having to spend three years laborious study of Chinese, which would be indispensable to the journey through China if no connections were made. This much valuable time will be saved, and future missionaries be enabled to enter Tibet in the freshness of their zeal.

**Mr. Rijnhart's Movements.**

AS announced in our November number, Mr. Rijnhart expected to have reached Shanghai by the end of the year, and proceed thence directly to Tibet; but Providence has willed it otherwise. Mr. Rijnhart is responding to the many opportunities now opening to lay his work before the people of Canada. He has already lectured in Hamilton Presbyterian Church, of which Rev. Mungo Frazer, D.D., is pastor. At Collingwood he held a missionary meeting, all the churches uniting to attend after the Sunday evening service. He is spending Christmas at London, where he has several engagements to speak. If any other ministers or Christian brethren should desire to arrange a meeting for him, kindly communicate with the editor as soon as possible.

專誠拜謁  
不作別用

大和教士

林赫脫

FACSIMILE OF MR. RIJNHART'S CHINESE AUTOGRAPH.

**A Special Offer.**

TO any person sending in five subscriptions we will present a beautiful cabinet photo of Mr. Rijnhart and his native servant, both in Tibetan costume. The photo was taken about eight months ago by a Cantonese photographer in the city of Si-Ngan, about 1000 miles in the interior of China. It will be a most interesting souvenir for all who have met Mr. Rijnhart, and are interested in the work of the mission.

**Acknowledgements**

The Editor wishes to acknowledge the receipt of the following personal contributions, towards the work of the mission. Mr. B., Toronto, \$2; Widow's Mite, \$1; Anon, \$1; Miss W., Oakville, \$5; Mr. P., Collingwood, \$11.34; Mrs. P., Collingwood, \$10; Mr. Anon, Collingwood, \$10; Mr. M., Collingwood, \$5; through Rev. K., Collingwood, \$2; Anon, Toronto, \$5.

**The Great Lamasery of Kumbum.**

KUMBUM is the name of the lamasery in which I had my head-quarters for a considerable time. It is the seclusive residence of some 4000 Lamas (or priests) of Buddha who by prayers and fastings and the accumulation of merit in many various ways endeavor to obtain purification of heart. The lamasery is one far-famed for its sanctity and the pureness of its teaching of the doctrine of Buddha.

Its fame has extended even to the most remote parts of Tartary, China, Mongolia, Manchuria, and to all parts of Tibet, even to the very foot of the Himalaya Mountains.

Its site is one of enchanting beauty, situated as it is on the slopes of two mountains, divided by a broad and deep ravine, planted with fine trees. The cells of the lamas, made of mud-bricks dried in the sun, rise majestically in amphitheatrical form, against the slopes. They are all surrounded by a wall, and provided with a balcony, which is reached by stairs made of stones taken from the beds of the streams. Through the ravine below, runs a murmuring rivulet, and the gorge is spanned by several bridges, which connect the two parts of the lamasery, situated on the slopes of the mountains.

The houses of the lamas are all white-washed on the outside, and offer the spectator a beautiful picture, as they nestle in a group around the KIN-UA-MIAO, (gold-tiled temple). Is the scene beautiful to behold in general, much more so does it become in the sunshine when the glittering of the golden roof and turrets, which decorate the principal temples of Buddha, blends with the dazzling whiteness of the modest dwellings of the priests.

The houses of the Fah-t'ai or Tsong Ka pa, to whom we shall refer later, and of several other living Buddhas, are recognizable by high golden turrets and poles, rising from the roofs, from which are floating long streamers of different colours. From the tops of these poles ropes are run to the corners of the roofs, and on these ropes little strips of cotton or linen are fastened, on which prayers are written or printed as invocations to Buddha. Mystic sentences written in the sacred language of Tibetan Buddhism are visible all over the lamasery, above the doors of temples and shrines, on the doors and walls of houses, on stones and bones of animals. The prayers generally found written on these bones and stones are the famous six syllabled Tibetan formula, *Om mani padme 'hum*.

The lamasery is everywhere furnished with shrines containing the images of Shikia Muni Gautama Buddha, Tsong Kapa, and many other deities of minor importance in the estimation of the priests. In front of these shrines and public temples are frames which hold six barrel-like looking cylinders provided with axles, which run vertically through them. On the bottom of each cylinder is a handle whereby it is set in motion. These are one kind of prayer-machines, and are about two feet long. There may also be seen prayer-wheels placed on house-tops turned by the wind, and others placed above streams moved by the current. In the court-yard of almost every house one sees a *mani tachu* or prayer-flag, consisting of a pole on which is fastened a long strip of white cotton, printed full with mystic invocations to Buddha. As we enter the gate of the lamasery, and pass by the side of the ravine, we arrive at an open spot whence two paths run up the slopes of the hills on either side of the ravine. Here we perceive six white round turrets placed upon square pedestals of mud-bricks—in all about 16 or 18 feet high. These things are composed of cakes of different sizes, made of the ground bones of priests, whose bodies after death had been cremated, mixed with earth. The most detailed description of this place cannot give one in the home-land a fair idea of its intense interest. The name itself by which it is known throughout China, Tartary and Tibet is full of significance.

The name "Kumbum" is derived from the two Tibetan words—*Kum*, a body, image, and *Bum*—signifying ten thousand or a myriad. The word is derived from the tree of the great reformer, Tsong Ka pa. This tree is held in great reverence, and is said to have sprung up four hundred years ago from the hairs

of the great reformer mentioned above. It is said that when he was three years old his mother dedicated him to the priesthood on account of the marvellous circumstances connected with his birth. She shaved his head after the custom of the lamas, and threw his hair outside the tent. On that spot this famous tree then appeared. According to the superstition connected with the tree, the Tibetans say that on each leaf is visible the image of Buddha.

In Abbé Huck's description of this tree he says; "the perspiration absolutely trickled down our faces under the influence of the sensation which this most amazing spectacle created," of seeing "in point of fact, upon each of the leaves, well formed Tibetan characters."

Although highly respecting him, I think I ought to say that it must have taken a long stretch of imagination to be able to write this; but it may be accounted for by his own superstitious training as a priest of the Roman Catholic Church.

The priests now not only speak of the Tibetan letters, but they say the image of Buddha may be seen by the eye of faith; and only to the followers of Buddha is this privilege granted. I have had leaves of this tree in my possession, but to me it was not granted to behold the marvel, and I can only attribute this to my lack of imaginative power.

The leaves of the tree have a supposed magical power; tea drawn from them restores the sufferer no matter what his ailment may be. On one occasion I was called upon to go to a camp in the vicinity to bandage a priest who was most frightfully torn by two Tibetan dogs—which by the way for ferocity have not their equal.

Coming to this camp I found the poor fellow in a very pitiable condition, but soon bandaged him after having, by applying certain medicines, counteracted the dreadful effect so often caused by dog-bites. Then he was carried carefully to his dwelling, one of those picturesque looking abodes in the highest rows of cells, which lay along the hillside.

A friend of the injured lama asked me if I would kindly come the next day and take a look at him, he evidently having no little confidence in the strength and virtue of foreign medicine. As I walked next day to the lamasery with the intention of again applying medicine to his wounds, I was met at the door of the cell by a man who introduced himself as the Si fu, or teacher of the young wounded lama. Thanking me very kindly for the services rendered the day before, he pointed to a slip of red paper pasted on the outside of the door, and expected that I would know its significance. Upon my telling him that I did not understand its meaning, he politely told me that the grand lama (incarnation of Tsong Ka pa) had heard of the accident and ordered the red paper to be placed there. "It is a

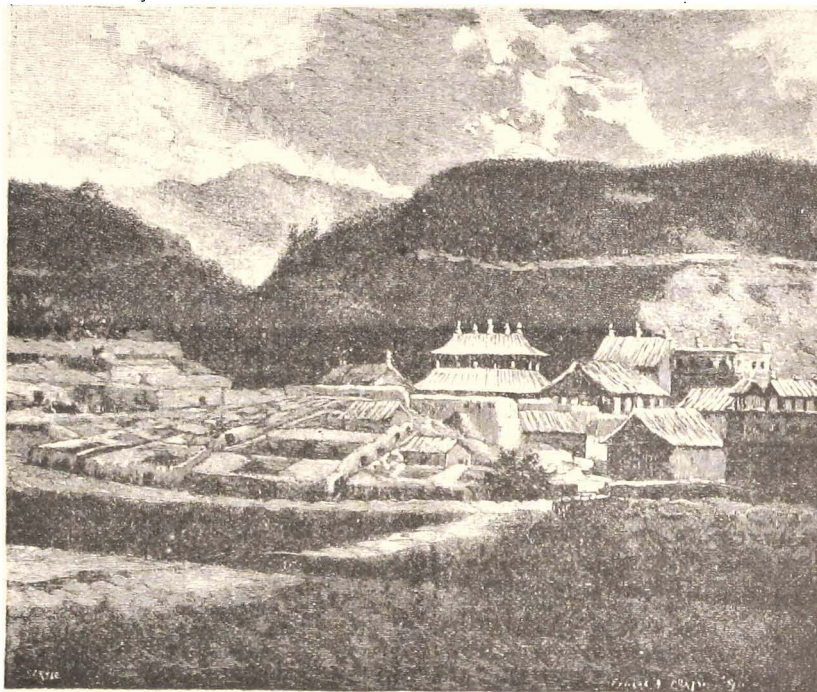
sign," said he, "that none may enter the house." As I expressed to him pity for the poor lama whose wounds could not well heal if not carefully attended to, he assured me that this need was supplied, and that the patient was drinking tea of the "pao pei shu," precious tree. This will show with what reverence and superstition this tree is regarded.

As already stated, this lamasery contains about 4000 lamas, who all have come pervaded as it were by one thought, grand and sublime, created by the knowledge of the need of every human heart, even the salvation of the soul.

Here I have met lamas from the remotest part of China (*Kuang tong*, Canton), from Mongolia, from the borders of eastern Turkestan, and the most distant portions of Tibet. All these have come here to obtain purification of heart by doing meritorious acts.

The custom of the clergy in Tibet is to have their heads shaved. Their clothes consist of a long floating red robe, hanging down to the ground; a scarf or shawl is slung around

their necks and covers the arms, because in service it is the order of this particular lamasery to have the right arm bare to the shoulder. Their gown is drawn up with a red sash, wound tightly around the waist. They are neither allowed to wear a hat, except the hat of ceremony, nor pants nor socks. Their feet are sheltered from the cold only by high boots made of red stuff. The lamasery of Kumbum has different classes of lamas. There are the *Fah tai* or principals, sometimes called *Tsong Ka pa*. Then there about 70 living budd-



KUMBUM.

has of inferior order, and about 600 or 700 geelong lamas or lamas of the second order, and the rest are the common lamas, lama shepherds, artists, laborers, etc.

The science held by the Tibetans rests *all* with the priesthood, the laymen being unable to obtain knowledge. The medical profession is one often followed, and those that court this knowledge are looked upon with no small respect. These medical men divide themselves into such as *apply or sell* the drugs; And (2) such as *seek and prepare* them by drying and assorting, and (3) such as study the sickness and ailments. The latter state that the human body may be the seat of 440 different troubles, for all of which they say there are medicines. If I should tell you of the many remarkable ways in which they perform cures, I am convinced that none of my readers would like to become one of their patients. Every year the herb collectors go, in the month of September, out to the hills, and spend several days in gathering the medicines which are just as our aconite, bell, nux, arnica, etc. Then a time is set apart for sorting and drying them, after which they are

sold to the pilgrims who annually come up to Kumbum by the thousands to do homage to the man-god of this celebrated place.

Then under the priests there are such as do the fashioning or moulding of the images which are either for use in the temples, or to be sold to the faithful for tea, boots, etc., etc.

Although the dwelling of the lamas on the exterior are almost alike, it is not so in the interior. I have been the guest of living buddhas, geelongs and lamas, and observed the differences in the structure of the houses. In the dwellings of the poor one finds only a *kang*, as described elsewhere, and a vessel made of clay, which serves as a stove. They have, apart from their various spiritual duties, to go out in the mountains to gather their own fuel, and dry and prepare that for use. Some of the priests have one or two cows, the milk of which they use or sell to help make a living.

In the house of the rich it is rather different from that, and the *kang* there is nicely covered with skins of wolf or leopard. The floors are covered with fine mattings; and the place for making the tea on is generally very nicely made with brass ornaments. In dress the rich differ from the poor. Here one may see a lama dressed in a robe, the original colour of which is utterly lost in a combination of colors and shades which it has put on by constant use. Not seldom is the gown torn, although the order of the lamasary in that particular point, is said to be very strict. Some priests are decked with splendid new robes. (They are not permitted to wear silks; this is only granted to the "divine person"). This difference in dress and dwelling is caused, in the first place, by the fact that what any one possesses when he enters the convent remains his property; and then because each one of the priests gets a share of all the offerings in accordance with his dignity. Therefore, living buddhas and *geelong* lamas are as a rule well provided for.

The lamas constitute about one sixth of the population of Tibet, and their wants must be supplied from the free-will offerings of the Buddhist laymen. The latter are by no means rich, yet they must provide all the requisites for the building of magnificent temples and dwellings for the lamas.

Although the lamas in this monastery come from many different parts of the country, they are all able to converse in one tongue, the sacred language of Tibet. The priests, both from China and Mongolia, have to study and acquire the Tibetan tongue, because all the sacred books and commentaries, comprising many thousand volumes, are all written in this language. I have met with Mongols who did not know a single letter of their own language, but were quite proficient in the sacred tongue of Tibet.

The priests spend their days in different exercises and observances. In the morning at about 6 o'clock, a long trumpet is blown from the mountain top, to arouse the lamas from their slumbers. Shortly after six they light the sacrificial fires of odoriferous wood or leaves, in the small stoves made of mud-bricks on the roofs of the houses. This ceremony presents a very interesting picture. The columns of smoke ascending from numerous fires, making themselves plainly visible against the white walls of the higher rows of houses, and then lose their outlines as they are slowly dissolved in the fine blue sky.

During the burning of these sacrifices of incense, the lamas chant their prayers. After this ceremony the *shabis* or disciples get their lesson on "the faculty of prayer." The *si fu*, or teacher, repeats a phrase or formula, and points out to the pupil the place where it may be found in the book, leaving him to learn the lesson himself. After this the trumpet sounds for breakfast, and every one that is to have his meal at the general table, hastens to the rear of the grand temple. Then we see some lamas running with large tea kettles, others with large wooden trays filled with cakes of dried tea, or with lumps of butter. At this *table d'hote* lamas who don't do their own housekeeping are fed.

During the time that the meal is going on, old men and women assemble outside the gates armed with wooden pails, iron pots and kettles to receive the tea, which remains from the

lamas' table. The meals consist of tea, butter, barley-meal, barley-cakes, and whatever scanty vegetables are procurable in the vicinity of Kumbum. The hours for the general meals are about 7 a.m. and 5 p.m.

The living Buddhas, Geelongs, and well-to-do lamas do not partake of these general meals, but have men in their quarters who (though also priests) act as servants to them.

The reason why a living Buddha in this abode of holy meditation does not deign to come from his place to the meals; is because, he is so high above the other priests, that to mingle freely amongst them would be to "hu-huei," or defile himself.

On one occasion I was invited by a lama to enter a house opposite the 6 turrets, already mentioned, to call upon the *holi-fu* or living Buddha, as the latter had expressed a desire to speak to the "lama of the west." I was led in to what the Tibetans would call "a luxuriously furnished room;" embellished less with furniture than with expensive furs and carpets. On the walls of his cells were fine pictures of native make; his room was provided with a *kang*, covered with a fine rug made in *Ning Hsia*. On this rug sat the "holy-man" in the position of meditation in front of a finely embroidered image of Buddha, with his head bowed in reverence. In front of him and under the embroidered Buddha which hung on the wall, stood a box; on this box were ten or twelve small vessels made of brass, called *ts'ing shin p'ing-tsi*, or holy-water vases filled with pure water offerings to Buddha. By the side of them stood but ter-lamps lit, as tokens of respect to Buddha.

Our *man-buddha* lifted up his head at my entrance, nodded kindly to me, and invited me to sit beside him on the *kang*, and, complying with his desire, I made myself comfortable by the side of the fire which was burning on a brazen plate.

Without saying a word we introduced ourselves one to the other, by pulling forth from between the folds of our gowns the tiny stone bottle carried by every Tibetan, and, offering it to each other, we made a silent introduction and a bond of friendship. The bottle contains a kind of snuff manufactured in China; to the cork is attached a small spoon, so that when the cork is removed just enough snuff for one dose is brought out. The snuff is then placed upon the nail of the thumb of the left hand, and slowly and thoughtfully drawn up through the nose. The bottles are then returned and the ceremony of introduction is completed.

One of the lama servants then held out his hand to me, and as I was well acquainted with the costume, I put my right hand in my gown and drew forth my cup, made of hardwood. He filled it with a kind of milk-tea, and after offering it to me with the butter to season my tea with, he departed and left me alone with the "holy man." After talking to the latter about the doctrine of Jesus Christ, as compared with that of Buddhism, I invited him so come to my place and spend some time with me, talking more about our respective religions, drink a cup of tea and eat a basin of *tsam ba* with me. In answer he said, "My place is high, holy. Your place is low, filthy. How can I go there without defiling myself?" Here in explanation I may say that his house lies high compared to the place where I lived, and that there dwelled a few Mohammedans about

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No labor is hard, no time is long, wherein the glory of eternity is the work we level at.—*Hieronymus*.

CERTAIN it is, unless we first be cut and hewn in the mountains, we shall not be fixed in the temple of God.—*Jeremy Taylor*.

PAIN is the deepest thing we have in our nature, and union through pain has always seemed to me more real and more holy than any other.—*Arthur H. Hallam*.

A LOVER of Jesus and of the truth, and a true inward Christian, and one free from inordinate affections, can freely turn himself unto God, and lift himself above himself in spirit, and rest in full enjoyment.—*A Kempis*.

me—so that his statement might be taken literally or figuratively. I took it in the latter sense.

After the morning meal every one goes to his duty. Some go out to public exposition of the sacred books ; others go on with their common work to accumulate merit—as for example the turning of the prayer-wheels, or going around the temples with their right arm turned towards them in token of respect, counting their beads and murmuring a formula as they go. The meaning of this formula is not seldom hidden in a cloud of indefiniteness. Others again go about the collecting of fuel and the drying of it. Others again are employed in various ways—as the milking of cows, rebuilding walls, renewing of the coat of whitewash on their cells, and carrying water. The water-carriers have a belt around their waist, on the back of which is fastened a piece of wood; on this the bucket rests, while from the top of it a strap runs over the shoulder, and is held in the hand. While all this is going on, the *shabis* or pupils are studying the phrases given them by their teachers.

Upon walking through the streets of the lamasery one's attention is sure to be attracted by the noise of boys sitting on flat roofs of the houses, busily engaged in committing their lessons to memory. If they have not learned them by the evening hour, they will be treated to a sound threshing from the hands of their *si fu*.

The geelong lamas or lamas of the second order, are not allowed to eat before noon, and spend the morning time in prayer and reading the sacred books ; the only thing they are permitted to partake of is holy water, which is carried to them in a small copper bottle covered with red cloth, and fastened to the belt by a cord.

In the afternoon the long trumpet sounds again—and calls those lamas who have their devotional duties to perform in public, down to the court yard of the great temple, dedicated to Tsong Kapa. The clothes worn on these occasions consist of a long mantle made of heavy red stuff, hanging over the shoulders and fastened in front. This mantle is made into many folds one overlapping another so that the lower part reaching to the ground, is much wider in circumference than the top part. The head is covered with a cap made of wool, painted yellow (the colour of the school to which the Kumbum teachers belong.) In form it approaches the helmet worn by the Greek warriors we see represented on pictures or in sculpture. Running from the forehead, covering the neck and ears—and fastened under the chin with thin strips of cotton, runs a brush like looking row of woollen tresses—which are so thick that they keep their erect position. The lamas after coming into the court-yard, set themselves in rows, on the blue stones wherewith the ground is paved. On a platform running parallel with the building over its whole length (about 120 feet) and over against the main entrance is a large, broad chair—the throne of the Grand Lama upon which he sits to receive the homage of the faithful. By the side of this chair, rows of lamas of the superior order, take their places, all seated—cross legged in the position of profound meditation, imitating thereby the posture of the great *Shi Kia Muni*—who is always represented in this attitude in paintings, print, or wood.

When all are seated a great uproar begins; "every-body talks

to every-body else'; lamas men and *shabis* run their tongues to their hearts' content.

Suddenly a hissing sound is raised by someone outside which works like magic upon the assemblage of priests! Silence like death prevails; no one speaks but all eyes are fixed upon the main entrance. This hissing sound is a tone amongst the inferior lamas with a private interpretation telling of the approach of the great lama. Shortly after the subsidence of the noise, we see a procession approach the main entrance, composed of the dignitaries of Kumbum bearing in their midst one of the abominations of heathenism—the great *God-Man*—T'song ka pa. His face is a very common one—flat and expressionless ; a rather high nose suggests a foreign extraction, and yet he is supposed to be the *lineal* descendant of the great T'song ka pa—or speaking more correctly with regard to Buddhistic dogma, he is the habitation of the great soul of the man T'song ka pa, who 400 years ago stood up to oppose the corruption, which had entered the Buddhist Church, and whose teaching found so much favor in the eyes of the people. The man before us is a native of Amdo; his face is cleanly shaven; he is rather tall and seems to be about 40 years of age. But although his features give little food for contemplation, his robes make up for the defect; they are much like the clothes worn by the priests of Rome during a ceremony.—He is decked in a long purple robe or mantle; on his head is a mitre, similar to the ones worn by the Catholic bishops; in his hand there is a staf which tapers off in the form of a cross; and around his neck and on his breast hangs an ivory rosary. In his train is carried a beautiful yellow silk gown, another sceptre, and a long thick incense stick pervading the air with its sweet fumes. The incense used here is in this particular case far superior to any kind used in China ; it is manufactured in Tibet and is very famous.

As the great man god enters the broad doors which bring him into the presence of the lamas, they all bow their heads down to the earth and remain in this attitude until he has passed by, put on his robe and seated himself. Then the reading of the books, and the united repeating of prayer commences.

Here and there we see a priest rise or a layman enter, who wishes to do homage to the Grand Lama. After this service there is an indoor one in the next temple. All enter the great door but as none of them are allowed to enter there except with bare feet, every one takes of his boots at the door and leaves them there. I have come there while the service was going on and have seen more than 8000 or 10,000 pairs of boots, lie scattered, and piled up by the door. On such an occasion I have wondered how ever they could come back and find each one his own boots again! But the practice of habitually seeking for them may be the solution of this problem.

The indoor service over, their duties are almost finished with exception of the usual evening worship. It is there that the majority of priests can come about, sit down and listen to the doctrine of Jesus. But even during the times of service there is no opportunity lacking for reaching them and preaching to them in a conversational way;—and one may find priests everywhere scattered over the plains and hills seperating themselves unto holy contemplation.

It is useless to attempt in a single article to complete the description of this wonderful lamasery and its inhabitants. In future numbers we shall have something more to say on this interesting subject.

Yours for Tibet,

PETER RIJNHART.

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TEMPORAL things are more ravish in the expectation than in fruition; but things eternal more in the fruition than in the expectation.—*St. Augustine.*

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REJOICE, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed ye may be glad also with exceeding joy.—1 Peter iv. 13.