

them, are established to the satisfaction of our fellow-countrymen, as they certainly can and will be, there must be a great revulsion of feeling, and an outburst of indignation which will sweep away the Indian Government's opium traffic forever. In what precise mode this result is to be brought about is a matter which we can leave to Him who has throughout been looked to for guidance and inspiration in our crusade. Meanwhile, we are doing what we can to utilize the platform, the press—so far as it remains open to us—and, above all, the Christian churches, in pressing forward the necessity of putting an end to this great national sin, and removing this serious stumbling-block from the way of the Gospel in China. We believe that our God is leading us on to certain victory, and that, mighty as are the forces of interest and prejudice arrayed against us, “they that be with us are more than they that be with them.”

KACHIN TRADITIONS AND RELIGION.

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The people of Upper Burma (called by the English Kachins, and by themselves Chingpaws or Singphas) occupy the country extending from the 23° to the 27° 30' of north latitude, comprising the mountain ranges on both sides of the Irrawaddy. It is believed by some that the Kachins are closely allied to the various tribes residing in the almost inaccessible regions bounding on Tartary. However this may be, if the Kachin traditions are in any way reliable, there can be little doubt as to their original home. Like the Nagas and other tribes on the Assam side, with which the Kachins have much in common, both in language and customs, they must have descended from one of the aboriginal hill tribes of Northeastern India.

The Kachins in their mountain homes are savage, superstitious, easily offended, revengeful, and to strangers unusually reserved. It is especially hard to induce any well-informed Kachin to reveal the mysteries of his religion. Generally, out of a superstitious dread of the Nats, he will keep back, even when closely questioned, the most important and interesting parts. This religion, altho at present mostly a degraded creation of a degenerated race, must have had a purer source than is at first discernible from a superficial observance of the rites and ceremonies now practised. Confucianism and Buddhism have had little influence over these wild mountaineers, even tho they must have been in close contact with Chinese, Shans, and Burmans for centuries. From the Kachin traditions alone we meet with occasional glimpses of a life, knowledge, ideas, and aspirations not now in their possession. It is here attempted to give in a condensed form some leading thoughts found in the traditions, customs, and religious beliefs of this strange but interesting race.