



POINT AMHERST—WATER PAGODA.

of the civilization of the frontier races of Burma make one of the most romantic, one of the most arresting chapters in the recent story of imperial rule.

The ethical problems presented by this fringe of non-Burmese races are of moment not only in themselves, but also by reason of their bearing upon the manners of Central Burma. For the most part they have been untouched by the Buddhist cult. and where the tenets of the Aryan apostle have exercised any sway at all, they have formed but a thin veneer upon the primary thoughts and spiritual aims of the lowlier peoples. For while the Burman venerates the memory of a teacher who now enjoys the bliss of non-existence, the Shan and the Karen, the Kachin and the Chin, are worshippers, eager, sincere, albeit worshippers of unseen spirits. One and all, these peoples are suf-

fused through and through with an unfaltering faith in the potency of nature. Their religion is pure animism. No act of life may be approached without a sacrifice, no journey may be begun, no hut erected, no foray planned, unless it be sanctified and made secure by propitiation of the guardian "nats," who are ever at hand to wreak their impish vengeance upon the impious and the faithless. At the entry of every mountain fastness, upon the prow of every canoe, in the yoke of every buffalo, you may see the twig, the rag of cloth, the amulet of stone, whereby the spirit-worshipper proclaims his piety, his recognition of the personality that pervades all nature.

This is the Mongol inheritance, and it colours the daily life even of the sincere votary of the lord Buddha. To him no sacrifice is made, for the candle and the lotus