

is the skeleton while social science is the flesh of human knowledge. Without a skeleton, a lump of flesh is an ugly shapeless entity. But without flesh and muscles a skeleton would be a ghostly thing without any positive function. The same is true of natural science and social sciences. A reasonable amount of knowledge about both gives one's mind dignity, beauty, and usefulness. Too much of one and too little of the other dwarfs mental growth and induces deformities.

"Well," we could say "but this is all decided by the Ministry of Education" or some other authority and we have no choice in the matter. It is perfectly true. But there is one point we need to keep in mind, and that is, it is not what the pattern or system is that matters, but the spirit with which we live and work. That is the essential triumph or tragedy of education. Government or any other form of authority can only control the form and pattern, but they can not control the personal interaction of teacher and students. But this interaction of teacher and student is of fundamental value and its vital importance should not be overlooked or underestimated because the best qualities in life can not be taught but can only be caught.

Moreover, as Christian teachers, what special contribution can we make besides what can be done by all educators in general? As Christian teachers our religion should be the inspiration that empowers us to grasp and hold the potential advantage of the occasion. Because, when the exhausted nations crouch back to lick their wounds, any gain that might accrue to humanity from a truly Christian peace will be conserved only if, through education, the ideals that Christians should be labouring to realize become the accepted facts and natural environment of the coming generations.

I feel the duty of educators today, especially Christian educators, is to make students *think* about the *whys* of life—the basic unity of mankind must be restored through a knowledge of the dignity and destiny of man and a fair share in the opportunities for development so that he may be ennobled and not enslaved. In every problem concerned, it is man who matters.

This only can be done through a fellowship between the teacher and the taught, a relationship which is more intimate than merely looking at each other in a class room or the teacher doing all the talking when they meet. Moreover, it is essential to realize class room work alone is not all that is meant by education. Tutorial work can be done at any odd moments or in any odd place. Even though we could not adopt the system, I do hope we could further the spirit.

My short paper is meant only to raise a problem and not to offer a solution. I know you must have many Buts, Whats, and Hows in your minds, and if you do, I feel my paper has fulfilled its purpose.

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THE CALL OF THE BORDER TRIBES

TS'AI YUNG CH'UN

WHEN the Hua Chung College bus drew in at the foot of the Erh-hai Lake one late afternoon last spring, and a group of Hua Chung and Canton Union Theological College staff-members and families got down, we were at once surrounded by a strange-looking group of women who came to move our baggage on to the boat. They were bare-footed and wore blue jackets and trousers, with an apron going down to the knees. Their head-dresses were heavily covered with metal coins and jade ornaments. They were extraordinarily strong however, for they could carry loads of 150 to 200 pounds on their backs, supported by a band that went across the forehead. They talked a different language and at such speed that they sounded like birds to us for they were tribes women and this is a tribal land.

The waters of Lake Erh-hai, which for over six centuries reflected the glories of the tribal empire of Nan Chao, are entirely surrounded by tribes people. Those whom we meet in Hsiakwan and Tali are called *Minchia*. They are a friendly and humorous people, enterprising, religious, highly Sinicized in culture. They number about 320,000 and live in a concentrated area six days from the southern tip of the Erh-hai Lake northward to Likang, westward to the Mekong river, covering roughly about 6,000 square miles. The Nanchao Empire, which lasted from the 7th to the 13th century, reached the height of its glory in the 8th century when its territory covered practically the whole of Yunnan and parts of the neighbouring provinces. Its army was so strong that it dared to defy the formidable Chinese army of the T'ang Dynasty. After decisive victories over the latter in two successive battles near Tali, it declared complete independence of China. This status was maintained down through the T'ang and Sung dynasties, until the Mongolian army led by Kubla Khan, who was then prince, swept down in a surprise expedition from the north and destroyed the kingdom on its way to conquer central and southern China.

and it, 14,000 feet above sea-level, rises 7300 feet
uns a length of thirty miles with peaks snow-
he year. The lake lying parallel receives the
mountains and pours it through a narrow gorge
e fertile Tali plain, lying between the mountains
ounded by magnificent scenery on every hand.
but it is also a natural tribal center, sufficiently
e influence and commanding a strategic position
Ancient trade routes lead northward through
capital of Tibet, southward to various parts of
ous Burma Highway goes southward to Ran-
nming and northward to the chief cities in Si-
of miles these roads, ancient and modern, pass
ed by tribes-people, for the tribe-folk are not
Tali area, but throughout all Yunnan and the
provinces. According to Major Davis's con-
y form about 45% of the population of Yunnan,
p-thirds of the area of the province. If the
0, tribes-people must total 5½ million. There
numbers in Kweichow, Kwangsi, Kwangtung,
kang and Tibet. The tribes-people in these
y classified into three families; the Monkhmer
Yaos etc.), the Tibeto-Burman (including the
ai. The latter alone total about 7,000,000 in

AN MISSIONS AND THE TRIBES

n made 'by various Christian missions and
tribes with the Gospel of Christ. The Met-
iety after forty years of fruitful labour in
has developed a strong tribal church* of about
es another 5,000 on trial and 10,000 other
ut a hundred churches and meeting-places, one
ls and one junior middle school in which about
y each year. Eight or nine from the tribes
Training Institute annually and a few junior
es go away for further training; some to a
entral China to return to be ordained as minis-

ht report by Rev. K. W. May. Chairman of the S. W.
Missionary Society.

a Miao and a Nosu educationist in their middle school.

Other missions are also doing pioneer work among the tribes. The China Inland Mission has about 2,000 tribal communicants in the Lushui District on the Salween River, and a good number in other areas. The Baptist Mission in Burma works northwards, and has won thousands of tribal converts within the Yunnan border. The Presbyterian Mission in North Siam planted a station in Chuli (Chiengrung) in the extreme south of Yunnan in 1917, and were planning to do extensive missionary work among tribes of the Tai family throughout South Yunnan, Kwangsi and Kweichow. The General Assembly of the Church of Christ in China has recently launched a comprehensive scheme for tribal work in Szechwan, and has appointed a Secretary for Border Work. Its new mission field in Kweiyang and Mengtze will inevitably involve work among the tribes, as they prevail in the regions surrounding those places.

These efforts, though not without considerable results in a number of places, are on the whole but very humble beginnings when we consider the immense fields to be covered. The country in all these border provinces is still largely virgin soil. Only an insignificant fraction of the people of the tribes have been reached with the Gospel of the Kingdom.

In their reaction toward the Christian message the tribes vary greatly. Some are easily approached. The Buddhist Tai in South Yunnan, for example, cherish the hope of a Coming One, and are glad to be told that he has already come in the person of the Christian Messiah. They are a highly religious people and are ready to discuss religion with outsiders. The Miaos too in northeastern Yunnan and the adjacent districts of Kweichow, down-trodden and oppressed for centuries, welcome the glad tidings of Jesus, lover of men and friend of the poor. Missionaries in that area have had the experience of being approached by group after group of the Miao people. Among them and the Lisus on the Salween, there seem to be indications of a religious mass movement. But there are other tribes more independent in character, more sophisticated in outlook, and more suspicious of a "foreign religion". Rev. G. W. Clarke, founder of the C.I.M. church in Tali, in 1881, the first Protestant church in the province, was told by a Catholic priest then in Tali, that the Roman Catholic church had been in the province about one hundred years, and had not been able to convert a single *Minchia*; that the *Minchia* were

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afraid to have anything to do with Christianity. Sixty years have elapsed since then and the C.I.M. have as yet gained but very little headway among them. The experience of the Pentecostal Missionary Union among the Tibetans in the northwestern corner of this province is to some extent similar.

Such tribes present a real problem to the messengers of Christ. They seem so unapproachable that sometimes one wonders whether work among them should not be given up. But are they really barren soil? Are they actually irreligious or merely unresponsive because they cannot accept our presentation of the Gospel? May it not be that they are more difficult because they take religion more seriously, or because they are not wordminded so that word-preaching does not appeal to them, or because they need more adequate ways of approach than have yet been found? Where word-preaching fails, it is time for us to think whether the words thus spoken have not been obscure. In more cases than one they have been.

The Word of God to these more "difficult" tribes must be spoken in a language more understandable to them. It must be a language, not of words, but of deeds. Love and redemption should not be printed merely on posters but written all over our lives as we move among these people. Like St. Francis of Assisi and his disciples, we are to offer ourselves as burnt offerings to God, to be consumed by his holy fire, to be used as channels of his grace to all men.

Organization will enhance our usefulness; and in most tribal regions I believe an organization of the people themselves for the general uplift of life will serve as a good way of approach. Unless the masses have the desire and determination to struggle for their own salvation and take an active part in it, nothing substantial can be accomplished. They should contribute a major portion of personnel and money so as to feel the matter their own. If they are expected to do this, the whole program must be very simple, economical and practical.

APPROACH AND ORGANIZATION

Now let us suppose that a missionary—tribal, Chinese or foreign—undertakes to cultivate friendship with the leaders at some strategic market-town or village. He and a couple of colleagues may go and live there, and with help of expert advice, work out a program for the general up-lift of life. A group of local leaders may be organized into what might be called a Village Committee, to be responsible for the carrying out of the program. The village or town will in time

be turned into a Demonstration Center which may be also an out-station of the mission. When other villages want to carry out a similar program, such a center may help train and organize their leaders and direct and supervise their work. If they prove to be helpful these centers will soon become popular. Requests are likely to come for similar centers in other places. In this way our future mission stations would be planted by request rather than by our own choice. To head up the demonstration centers an organization might be formed, to be called the Border Reconstruction Association, to take care of the whole movement. This movement would be a part of the work of the church; each center would in fact be a mission base.

Let the Word of God be spoken through such an organization to the people. Let the divine love and life flow through these channels to the masses. Like yeast in dough may his spirit leaven the whole community. Instead of frightening our tribal brothers by preaching in words which they cannot understand, let us, in the first stages, preach in deeds of love and sympathy, until the time comes when they, of their own accord, request us to speak out our understanding of the mystery of life. Did not the Miao mass movement in Chaotung begin through just such an act of grace when Mr. James Adam of the C.I.M. shared his luncheon with a band of despised Miao hunters at a wayside tea house?

The program for a demonstration center is a matter of great importance. Naturally it will have to be worked out according to local needs and possibilities. But it must also be the "shadow" of our vision, of the kind of society we want, it must represent our dream of social reconstruction. What is our vision? Have we a philosophy? Or can we only do "patch work"? I should not want to proceed without a philosophy at least in rough outline. When that is settled I should start with a village committee so as to feel our way forward and to accumulate experience. This I venture to call an "Incarnational Approach." It may not always break open the hardened hearts, but it may contribute toward making the nature of our message plain when other ways and means have failed.

Another question not less serious than that of approach, which every mission to tribes people has to face, is the question of the training of workers. The tribes as a rule live in out-of-the-way places; some have their dwellings on the top of the ranges, others inhabit fever-stricken regions, still others live in forbidden land where few outsiders dare to intrude. Some still live in rather primitive

fashion, spending the days fishing and hunting, others have not yet given up the practice of headhunting. Such are of course more extreme cases. But speaking generally they are backward, neglected and in some cases, oppressed. Centuries of isolation have led them to preserve peculiar customs, develop special ways of life, and entertain suspicion towards outsiders. They have their own beliefs and cults, and have each their own language.

It is quite obvious, therefore, that workers among the tribes need special qualifications and preparation. They need, first of all, to be able to talk directly to them and to read and write their language. They need to meet the specific physical environment with special knowledge and to help the native people to do so too. They need also knowledge of the religious beliefs of the tribesmen in order to have points of contact, and to know how to help them. Above all, they need ardent Christian passion for the tribes which defies the hardships of pioneer life. These and other needs can best be met by a training institution set up for this special purpose.

Such an institution will not only be good for the training of workers among the tribes, but it will also be indispensable for the study of the entire tribal field and the various kinds of technical knowledge required. It is true that various missions have acquired knowledge necessary for work among their specific tribes, but there is no common center where such knowledge is made accessible to Christians of a wider circle, from the point of view of the occupation of the entire tribal territory for Christ.

If the Christian Church in China has the vision of winning the tribes to Christ, it is high time joint effort be made to establish such an institution for tribal studies and for the training of workers among the tribes. Like the monasteries in the middle ages, an institution such as this may serve both as a center for Christian studies and a base for missionary movements, where Christian youth, tribal, Chinese or foreign, may be gathered, trained and sent out indomitable to the farthest lands of the tribes.

Yunnan would be a strategic place in which to start the school, for here the greatest variety of tribes are found. The Canton Union Theological College, which moved to Tali a year and a half ago, is feeling acutely the impact of the tribes. The College is located in a town near by in which the *Minchia* dialect is prevalent. Members of the college are in daily contact with the tribesmen and many of them are keenly interested in Christianizing them. The college is a union institution of three of the largest church bodies in China;

the Church of Christ in China, the Methodist Church and the Chung Hua Sheng Kung Hui, all of which have mission fields in this province. It might greatly simplify things if the college, which has had long experience both in theological education and in union work, should be entrusted with the responsibility of running such an institution as we have described, as its Border School.

It seems time that Christian individuals and organizations interested in the tribes should get into touch with one another and proceed to talk and exchange ideas. As we talk and pray and meditate together, some of us might hear the call, and something definite might get under way.

The westward migration started by the war has brought multitudes into contact with the tribes in the southwest. Great interest has been aroused. The government is making various efforts to improve their welfare. Public and private institutions are doing scientific research and investigation among them. The importance of the tribes in the national life has been at last realized. Attention has been increasingly directed toward them, and much will be done for them, especially as the building of new highways is daily making them more accessible. Can the Christian Church take the lead in meeting the needs of its tribal brothers and win them for Christ? Or is the Church forever to follow in the rear, to slumber on and miss the call of its Master?

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AN ARCHITECT LOOKS AT CHINESE CHURCHES

PAUL P. WIAINT

THE dictionary definition of Architecture is the "art or science of building; especially the art of building houses, churches, bridges and other structures for the purposes of civil life."

An architect's definition of Architecture would be somewhat different. He would be inclined to say that Architecture is the fine art and science of designing and erecting buildings and other structures, so that they may be as strong as necessary, as useful as possible and as beautiful as he knows how to make them.

The planning and erecting of buildings is an extensive profession in itself, and while it has many amateurs of more or less skill, best results are to be expected only from those who have studied and mastered its intricacies.