

The members of the Tibetan Pioneer Mission Band organised by Miss Annie R. Taylor, and latterly under the leadership of



MR. AND MRS. MACKENZIE.

Mr. Cecil Polhill Turner, spent a year or more at Kalimpong. They have now gone round to the Chinese frontier to work among the large number of Tibetans who there live outside Tibet. But two of the band, Mr. and Mrs. Mackenzie, have joined the mission

staff at Kalimpong, and now a worthy effort will be made by the Church of Scotland to reach the Tibetans and Bhutanese, and so to directly influence those two closed lands. For this end the position of Kalimpong as a trading mart gives a favourable opportunity.

Kalimpong is the centre of the Government sub-division of Daling, a large Government estate, and we must pay our respects to the manager, Rajah Tenduk, who was honoured with the title of Rajah after the Tibetan war, in recognition of his long and faithful services as adviser in frontier matters. His characteristics are those of his people, the Lepcha race—a gentle,



RAJAH TENDUK AND HIS FAMILY.

kindly man, who gives us a polite and hearty welcome. As we enter his little reception-room we notice the walls covered with photographs. His loyalty to the *Máharáni* or Empress and the Royal Family is evident, and we see tokens of the esteem in which he has been held by many of the rulers of India. Tenduk's wife—the

youngest of three, all of whom were alive till a few years ago, but resident at different seats—is a strong, modest-looking Sikkim-Bhutia. They have a healthy young family. Tenduk himself knows no English, but his eldest boy is receiving a liberal education. The young Rajah of Independent Sikkim, the old Lepcha kingdom, the second son and destined successor of the Rajah who lately abdicated, is under Tenduk's care at Kalimpong. It is more than likely we may be offered a cup of tea, unless we prefer *murwa*. The tea is not likely to be to the taste of the uninitiated, for "Bhutia tea" is a churned-up mixture of brick-tea, salt, and butter, with a sprinkling of ashes! It is nourishing, however, as well as stimulating, and, mixed with flour, forms the *tsamba* of the Tibetans, one of their chief foods.

Tenduk, though a Lepcha, is an orthodox Buddhist, as Buddhism is found in these parts, and as we leave we shall probably see a Láma or Buddhist priest about the doors, or hear his conch or shell-horn. The Lepchas, through their intercourse with the Tibetans, have come under the influence of Buddhism, but with most it is a mere veneer. The dread of evil spirits and their propitiation seems the ruling religious impulse, and even Tenduk has his offerings made in times of illness by the *Bongting* or sacrificial priest

to propitiate the angry demon. There are monasteries served by Lepcha Lámas, and these conduct the rites at the burning or burying of dead bodies (both practices prevail), as well as officiate at other times. One well-known figure we are likely to meet is the *Páthi* Láma, so called because he gets yearly from each of his constituents a *páthi* or certain measure of grain.

Before returning to the Mission House, we should call on the few European residents. The Deputy Commissioner of Darjeeling may be on tour, and putting up at his Dák bungalow or rest-house. Only if it be the rainy season shall we find the Forest Officer at home, for in the cold weather he is "in camp" looking after his vast tracts of timber. The remaining fellow-countrymen are those engaged in the Tibetan wool trade.

Most days of the week the village streets are quiet, but on Saturdays they are the scene



PÁTHI LÁMA.

of much life, for that is our weekly market-day, when all come who have anything to sell or who want to buy or who may desire excitement, and they make a great open-air bazaar. As many as 4000 or 5000 people may be in Kalimpong on such a day. Sunday



THE DÂK BUNGALOW.

used to be the market-day, but it was found by native Christians to be both an annoyance and a temptation to church-goers, and, moreover, a loss to those who from religious scruples could not buy or sell on that day. The Christian community were therefore happy and grateful when, in answer to their memorial, the Government at once changed the day to Saturday. This action, and the

readiness with which the order was obeyed, showed at once the loyalty of the people and the growing importance of the native Church.

Advantage is taken of the great concourse of people to proclaim the gospel from the



BAZAAR PREACHING.

Preaching-House built for the purpose. Mr. Sutherland and his training-school teachers and students draw the crowds by their singing, and at intervals addresses are given in different languages. By this means many from near and far first hear the gospel, and others attend from week to week. The

direct conversions from such bazaar preaching are not numerous, but the method is one—and an important one—of a number of agencies, all of which seek to bring the gospel message to bear upon the people. On Wednesdays there is the growing *Chota* Bazaar or small market, which was begun amid derision and opposition by Sukhman and a few native Christians as a protest against the Sunday Bazaar, and is itself a monument of their zeal and enthusiasm. The illustration is from a snap-shot taken of the missionary speaking from the steps of the Preaching-House at a Wednesday market.



GRASS CUTTERS.