

villagers themselves, and were to be removable by the villagers if they acted unjustly. Under each district official (presumably a Chinaman) were to be three Chinese and three Tibetans, to be jointly responsible for the collection of the land tax and the hearing of suits, and all six of them were to know both the Chinese and Tibetan languages. The land tax (payable in cash), according to the fertility of the land, was to be 40, 30, or 20 per cent. of the total yield, which is considerably higher than the land tax in British India. Officials in future were to pay for their transport—a very wise and necessary provision. Highway robbery was to be punishable with death, whether anyone was killed or not. The gross ignorance of the tribesmen having led to the murder of Feng and the French priests, a Government school would be established which all boys from the ages of five or six would have to attend. The barbarous methods of burial practised by the tribesmen were to be abolished. Habits of cleanliness were inculcated. Adult men and women were urged to wear trousers in the interests of morality, and children were to be compelled to wear them. Each family was to take a surname. Slavery was to be abolished. The people were warned against smoking opium. The streets were to be properly scavenged, urinals erected, and cemeteries were to be made in low-lying places, and not on high ground.

Thus in every detail did Chao determine to make Batang a component part of China. But the most significant portion of the regulation is that relating to the Lamas.

The Ting Ling Monastery had been razed to the ground. Orthodox temples would be constructed by officials, but no other places of worship would be allowed, and no Lamas would be permitted to reside even in these. Those Lamas who took no part in the late disturbances might continue to reside in the country villages, and such of them as wished would be permitted to quit their habit. What those Lamas who *did* take part in the disturbances might do is not mentioned. The number of Lamas in each temple was not to exceed 300, and a register was to be kept of the names and ages of the Lamas of each temple.

Temple lands were to pay land taxes like other land,