

sionally, you would be inclined to take all these finely clad people for mandarins. Rich or poor, noble or humble, all are busy paying New Year's calls; the reception proceeds in the same manner and it would almost be true to say that the hackneyed terms exchanged over the regulation cup of tea are the same everywhere. — This fussing, running about and driving goes on for quite 5 or 6 days.

I felt ill and decided to stay indoors during this period as I could in any case not employ the time in any useful work out-of-doors. However, the presence in the town of Mgr. Otto, the bright and attractive Roman Catholic bishop of Northern Kan Su, lured me out of my lair to pay him a call. I spent a couple of pleasant hours with him and his two missionaries here, Leon van Dijk and Father Jadoul. Both of them made an excellent impression on me, intelligent, well educated, taking an interest in many things and as free from prejudice as anyone of their calling could be. Born of wealthy parents, they had grown up in the lap of luxury and had subsequently, from conviction, embraced this work, full of privation, disappointment and danger. Van Dijk sketches very well and is a violinist of outstanding merit.

As I have mentioned this subject, I cannot resist saying a few words about the life that a Roman Catholic missionary leads. Whether they are by themselves or working in a group, their daily routine is strictly mapped out, almost as if they were within the walls of a monastery. Though they rise with the sun and in winter long before him, they can only spend a very few hours according to their own inclinations. All superfluity is prohibited. Their meals are Spartan in their simplicity, frequently really bad. For the requirements of the church they prepare quite good light, red wine, but it is not served at table except on great occasions. Coffee that is too old, without sugar or milk, and a few dozen bad cigars a year can scarcely be considered luxuries. If one of them falls ill, he has to manage as well as he can, for medicine is very limited and there are no doctors. No money may be accepted even from the missionary's own relations and the sanction of the bishop has to be obtained even for the most trifling present. If the present can be divided, it is often prescribed that the gift shall be shared with brother missionaries in the vicinity. In fixing a place of residence no consideration is paid to the missionary's wishes or inclinations. This institution is held together and guided by iron discipline. Their mode of life is so simple that many of them do not spend more than 100 taels a year and live almost exclusively on cereals. In Lanchow, where living is dear, the expenditure of the missionaries does not exceed a few hundred taels. The only luxury they allow themselves are their buildings, which are often excellent, according to Chinese standards. Scientific books are easily allowed by the bishop. — No change or interruption must be expected in this life, for, before leaving for China, the missionaries not only take the monastic vows, but also undertake that they will not return. — It is impossible for me to form a judgment of their work, but as instances of their practical and philanthropic work I can quote a school at Sisia, where tuition is free of charge, irrespective of the trade or profession the pupil intends to take up, and two children's homes at Kanchow and Sisia, where orphans and children abandoned or surrendered by their parents are brought up. The girls are married to Christian Chinese, while the boys are taught various trades. — It would be hard to analyse their moral