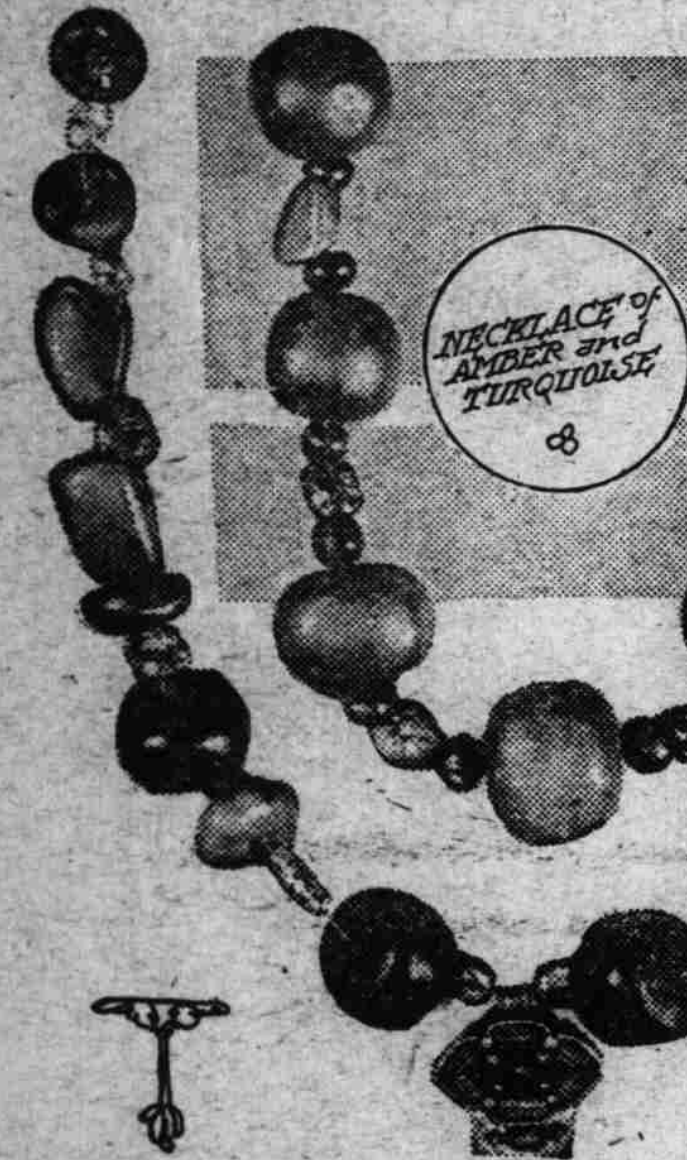


Treasures From Tibet



NECKLACE OF AMBER AND TURQUOISE



MASK OF DEVIL DANCER AND SACRED FIRE SKULL MASK

PHOTOS BY AMERICAN MUSEUM OF NATURAL HISTORY

TIBETAN TRAPDOOR

OUT of Tibet the secret, remote and forbidding, there has come to us a treasure, freight to which clings a poignant and somewhat sinister atmosphere of oriental mystery and barbarism. Once again has been lifted a little corner of the vast curtain of silence behind which the strange and colorful drama of Tibet goes on, and we have been given a vivid revelation of life in the secluded land.

Often before, missionaries returning from far-off countries have brought back costumes, weapons and implements which have thrown light on the customs and culture of the people who had made them. And now again a missionary—Rev. H. B. Marx, for 16 years attached to a Moravian mission on the Indian side of the Tibetan border—brings such a collection, large and rich in variety and interest. Through funds provided by J. P. Morgan, the collection has been secured for the American Museum of Natural History, in New York city, and has already been placed on exhibition and examined by many visitors.

Over 230 pieces in the collection, and they cover a wide range of costumes—small hats trimmed with artificial flowers, long woolen gowns, shawl and belt, coarse woolen trousers and shoes with heavily-felted soles. The women's civil dress is much the same, but includes great brass pins and silver filigree ornaments set with turquoise and coral. There are large earrings and finger rings, also of silver and set with turquoise. The necklaces, made of very large beads of amber, coral and turquoise are worn as ornaments, but have also a religious significance, for their colors are recognized as symbolical. In some parts of Tibet there are three, in other parts five colors recognized as symbols; yellow for light and warmth, green for the wind and white for the clouds or heaven.

Masks of Devil Dancers. The five colors are used in the elaborate costumes of the "devil dancers," and in the masks used in the ceremonies for driving away demons. Of these, "Togdam," the five-skull mask, is especially celebrated and sacred. The five skulls surmounting the mask are supposed to be the skulls of slain enemies, trophies of the devil dancer, who represents a warrior of the old Tibetan mythology. Also of great religious significance are the "dorje" and the "dorje purbu," representing the thunderbolt. These are powerful weapons for the exorcism of demons. They are hurled into the ground by the lamas, or holy men, to whom they are the most sacred and revered of all religious objects.

Regalia made of human bones, carved elaborately; "potted lamas," made of clay and crushed lama bones; lamaistic rosaries of shell; amulets and charms against bad dreams and fears in the dark, sickness, and the snow-leopard and wolf; prayer-wheels and sheaves of prayer-leaves; Buddhist idols; dice for use in divination; sacred temple banners—these are among the religious objects collected by Mr. Marx. Supplemented by what we know of Tibetan religious practices, they invoke a striking picture of the sacred temple, the pilgrimages and sacrifices, the self-inflicted mortifications, and the great religious communities in which the lamas, liv-

ing thousands strong as in a vast, bar-baric monastery, carry on their weird traditions and ceremonies.

Weapons and Musical Instruments.

Of weapons there are in the collection daggers and sabres, ancient bows and arrows, and poisoned implements of war and the hunt. And there is a heavy Tibetan gun, with its attached rest on which the Tibetan always supports his gun when firing. The spark for shooting off the gun is struck from the tinder box. The favored of all his gods must be that Tibetan who is able to hit a moving target by means of this clumsy firearm. Harness of "saddles" for their horses, drums and bells are also included in the Tibetan military outfit. Here also belongs a imitation skull, trimmed with artificial teeth and long hair, in which the warrior catches the blood of his slain enemy, which he drinks to gain new vigor for the fight.

In his calmer moments, the Tibetan's savage breast is charmed by the strains of his primitive guitar and three-stringed banjo, the double flute of reed or bamboo, and the oboe which is particularly the instrument of the beggar. And for his enjoyment he has fashioned pipes for smoking tobacco (both dry and cooled through water) and opium. These are all represented in the new collection in the American museum, as are also books in commercial and the more ornate classical Tibetan writing, and the first Tibetan newspaper which was printed on the Leh mission press of the Moravian missions.

By no means the least interesting among so many curious objects are the bright, thick Tibetan rugs, and the primitive scale consisting of a bamboo rod with a carved stone weight at one end and at the other a square of skin, suspended by thongs, for holding the article to be weighed. And always attractive to the curious-minded are the household utensils—the cooking vessels, dishes, teacups (both porcelain and wooden) and cup stands, and cup holders in which the Tibetans carry their teacups when traveling. A low tea table of red and black lacquer and elaborately-worked teapots of brass and silver have a beauty of their own. And a small churn standing beside the tea things in the museum's exhibit is appropriately placed. For "buttered tea" is the staple food of the Tibetans. They make it by melting butter in hot tea, stirring powdered barley into the liquid and rolling the resulting batter into a little cake.

Isolated From the World. Up to 1720 trade relations with Tibet had not been established by the outside world, and only a very few Europeans had ventured into the vast central Asian plateau country. In 1720 China conquered Tibet and established the still existing system of government, according to which the whole of Tibet is under Chinese suzerainty. The actual government of

the country, however, is administered by the Great Lama of Lhasa (the sacred Buddhist city) and local kings or chiefs whose authority is also, in effect, subject to that of the ruling lama.

While the Tibetans themselves have always maintained a fierce secrecy in connection with their religion, it is often claimed, and is quite probable, that the isolation of Tibet was originally inspired by the Chinese in the hope of creating a buffer state against European aggression from that direction.

A Russian named Komarov, a commanding officer of the Russian army, inspired him with the fear of aggression from England and with the idea of securing Russian protection and converting the entire Russian empire to Buddhism. Such a move being discontinued by the Chinese, the head lama, still incited by the Russian, took steps to bring on a crisis by provoking England by various slights and encroachments on British territory. In 1904, therefore, the British armed mission to Tibet was sent out. This put an end to the Tibetan aggravation. The peace treaty, concluded on September 7, 1904, provided for the establishment of three marts for British trade in Tibet, and included a prohibition against the granting to any foreign power of any concession (territorial or mercantile) in Tibet, and against the participation by any foreign power (other than China) in the government of the country. Tibet, therefore, has continued in practical isolation under the rather loose suzerainty of China. Today it holds the position of a living fossil nation. Small wonder, then, that so great interest attaches to this new collection at the American museum—a collection brought straight from the closed and inscrutable heart of Asia.

Wage Stick Battles.

Single combat in various forms survives all over the world, and different peoples have different methods of showing their prowess. In the island of Trinidad, for instance, the natives, who speak a mixture of French patois and English, call their method "playing bois" (literally stick fighting). The stick used is about a yard long and usually made from the "pule" tree, a very hard wood. This is held at each end diagonally in front of the body, and the blows are struck by releasing one hand and striking with either the left or the right. In the carnival seasons bands from the various districts are made up and contests take place whenever two bands meet. The stick-men are extraordinarily clever at parrying blows, and an expert will stop a cricket ball thrown at him.—Exchange.

Some Real Hunting.

"Well, Joe," said Wilkins, as he met his friend Robinson on the avenue, "did you get any good hunting up in Maine?" "We sure did," said Robinson. "How did that new dog Brown seem to you?" "Splendid!" was the reply. "Fact is, if it hadn't been for that dog we wouldn't have had any hunting at all. He ran away at the first shot, and we spent four days looking for him."—Boston Transcript.

SUNDAY SCHOOL LESSON

(By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.) (© 1929, Western Newspaper Union.)

LESSON FOR DECEMBER 5

THE GROWTH OF THE KINGDOM.

LESSON TEXT—Matt. 13:24-33. GOLDEN TEXT—Fret not thyself because of evil-doers.—Ps. 37:1. ADDITIONAL MATERIAL—Gal. 6:6-10. PRIMARY TOPIC—Jesus' Story About Good Seed and Bad Seed. JUNIOR TOPIC—The Story of the Wheat and the Tares. INTERMEDIATE AND SENIOR TOPIC—Wheat and Tares. YOUNG PEOPLE AND ADULT TOPIC—How the Kingdom of Heaven Grows.

The parables of this chapter set forth in a graphic way the condition of affairs in the interval between Christ's going away and His coming again.

I. The Parable of the Wheat and the Tares (vv. 24-30, cf. 36-43).

1. The Sowers. (1) The Son of Man (v. 37). He is the One who sows the good seed. The field in which they are sown is the world. (2) The Devil (v. 39). He is in a peculiar sense Christ's enemy. He intensely hates Him, and with relentless energy is striving to defeat His purpose in saving men. While men slumber, he sows tares among the wheat.

2. The growing crops. They are not easily distinguished while growing, but the effects produced when eaten are quite different. The wheat is wholesome, but the tares produce illness. The chief danger in the tares lies in their resemblance to wheat. The chief danger of the devil is that he strives to imitate God.

3. The harvest. There comes a time when the fruitage of the growing crops shall be gathered. For the tares there is a furnace of fire where there shall be weeping and gnashing of teeth. The righteous shall be gathered into the Lord's garner and shall shine forth as the sun in the kingdom of the Father.

II. The Parable of the Mustard Seed (vv. 31, 32).

1. Its important beginning. It begins as the least of all seeds and grows to be the greatest among herbs. The parentage and humble circumstances of the King greatly perplexed the people.

2. Its vigorous growth. From very beginnings the influence of the Kingdom went forth so that there is no power or influence so great as that of Christianity.

3. Its lodging capacity. The birds which find lodgment in the tree do not represent the children of men which find safety and salvation in the church. The bird is something foreign to and independent of the tree. The branches increase the growth of the tree, but birds are injurious and burdensome to it. They are predatory—waiting to pluck the tender buds or to prey upon the ripened fruit. The effect of such lodging is evil, blighting and spoiling to the tree.

III. The Parable of the Leavened Meal (v. 33).

1. The meal. Meal has a wholesome and nutritious effect. It was used in one of the sweet-savor offerings, which typified Christ (Lev. 2:1-3, R. V.); it was food for the priests (Lev. 6:15-17, R. V.); Abraham had Sarah knead a cake out of three measures of meal for the angelic messengers (Gen. 18:6); Solomon's royal table was provided with meal (I Kings 4:22); Elijah was fed upon a cake made of meal (II Kings 4:41); Elisha used meal as an antidote for the poison of death in the pot (II Kings 4:38-41).

2. The woman. The woman is not the head of the home, but its administrator. Her responsibility is to take the bread provided by the head, prepare and distribute it to the children. In Scripture we find false doctrine being taught by a woman (Rev. 2:20). Dealing with doctrine is forbidden to woman (I Tim. 2:12). In I Tim. 4:1-3; II Tim. 2:17, 18; 4:3, 4; II Pet. 2:1-3, we find that apostasy will be brought in through false teachings within the ranks of God's people. The meaning, then, of the parable is that the true doctrine, the meal given for the nourishment of the children of the Kingdom (II Pet. 2:2; I Tim. 4:6), would officially be corrupted by false doctrine. The children's food is corrupted by the mother.

3. The leaven. In Scripture, leaven is invariably a type of evil. Let the following examples suffice as proof: (1) All through the Old Testament leaven is a continual and unvarying type of evil (Ex. 12:15; Lev. 2:11). (2) Jesus himself makes leaven to denote sin (Matt. 16:8, 12; Mark 8:15). (3) Paul uses leaven in its usual biblical sense (I Cor. 5:6-8; Gal. 5:8, 9).

Nothing Too Little.

Our Lord teaches that nothing is too little to be ordered by our Father, nothing too little in which to see His hand, nothing which touches our souls too little to accept from Him, nothing too little to be done for Him. Since the hairs of our head are all numbered, so is every throb or shoot of pain, every beating or aching of the heart. Every tear which starts is seen, and if wept to Him is gathered up to Him. Every secret wish and prayer He hears while yet muttered or unformed.—Dr. Pusey.

The Kitchen Cabinet

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"The beauty of the house is order; the blessing of the house is contentment; the good will of the house is hospitality; the inspiration of the house is godliness; but the glory of the house is love."

SEASONABLE DISHES.

A doughnut which keeps moist until used may be made from the following recipe:

Potato Doughnuts.—Take four and one-half cups of pastry flour, four level teaspoonfuls of baking powder, one teaspoonful of salt, one-third of a nutmeg grated, one-half teaspoonful of soda, three eggs beaten light, one cupful of mashed potatoes, three tablespoonfuls of melted butter and three-fourths of a cupful of sour milk. Sift the dry ingredients, add sugar to the eggs, the butter to the potatoes, and combine the two mixtures; add sour milk and stir in the dry ingredients. Take a little of the dough at a time, knead lightly, roll into a sheet, cut in rounds and fry in deep fat. Keep the dough as soft as possible. A good way to do this is to chill it and roll and fry quickly before the mixture is softened.

Fresh Fish Salad.—Separate a white variety of fresh cooked fish into flakes while the fish is still warm. Squeeze the juice of half a lemon over a pint of the fish, sprinkle lightly with salt and pepper and set aside to become chilled. When ready to serve, drain, add leaves and tips of stems from a bunch of water cress; mix with enough Russian salad dressing to hold the ingredients together and shape in a mound on a serving dish. Lettuce may replace the cress.

Russian Dressing for Fish.—Shred four anchovies, freed from oil or freshened in water; add four hard cooked egg yolks, and a tablespoonful of prepared mustard; pound with a pestle to a smooth paste, then press through a sieve. Add the paste to one and one-half cups of mayonnaise dressing; mix the paste in a little of the dressing, then add more until all is smoothly blended. Finish with half a cupful of smoked salmon, cut in quarter-inch slices.

Grape fruit served with grape juice is a most palatable way of serving the well-known breakfast fruit. Let's just be glad.

Let's just be glad, Christine Kerr Davis.

SEASONABLE GOOD THINGS.

Chicken served in the ordinary way may become monotonous, so something new appeals, try this:

Chicken en Casserole.—Disjoint a chicken and use the best joints; roll in seasoned flour and saute in salt pork fat until browned delicately on all sides. Cut a carrot in even slices; add an onion for each person to be served. From peeled potatoes, cut out a dozen and a half balls. Cook the vegetables in a little of the fat until slightly browned, then dispose the pieces of the chicken and the vegetables in the casserole. With the giblets, neck and other pieces, make some chicken broth, by covering with cold water; pour this while hot over the chicken and vegetables, and after seasoning cover and let cook in the oven until the chicken is tender—it will take about two hours. The broth should be prepared two hours or more before the chicken is ready to cook.

Fruit and Nut Rolls.—Mix and sift together two cups of flour, four teaspoonfuls of baking powder and one teaspoonful of salt. Work in one tablespoonful of butter and one of lard. Add one-third of a cupful of milk, the same of water and mix to a soft dough, using a knife. "More liquid may be needed. Toss on a floured board, roll lightly to one-fourth inch thickness, cover with one-fourth of a cupful each of brown sugar and raisins and one-third of a cupful of broken walnuts. Over all pour one-fourth of a cupful of melted butter. Sprinkle with grated nutmeg and roll up like a jelly roll. Fasten the end by moistening with milk or water. Cut in three-fourths inch pieces and bake in a hot oven twenty minutes.

Chestnut Croquettes.—Shell and blanch a pint of large chestnuts and cook them in a highly-seasoned broth until tender. When cool, slice in thin slices. Melt one-fourth of a cupful of butter; add one-third of a cupful of flour, a teaspoonful of salt, and a dash of pepper; stir and cook until the flour is absorbed; add one cupful of rich, highly-seasoned broth and half a cupful of cream; stir and cook until smooth and thick, then add the chestnuts. Turn out on a buttered plate and cool. When cold, shape into croquettes, egg crumb and fry in deep fat.

Nellie Maxwell

The Kitchen Cabinet

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The woman who undertakes the administration of a home without understanding it is on a par with a man who establishes a home without being able to support it.

SIMPLE DISHES.

A dessert which is new and most wholesome is found in the following:

Butterscotch Pudding.—Melt one cupful of brown sugar and two tablespoonfuls of butter over the fire and cook until melted and brown, but not burned. Pour over the mixture two cupfuls of hot milk and simmer ten minutes until all is dissolved. Meanwhile soak a one-inch slice of bread in cold water until soft, press out all the water and crumble into bits. Pour the milk, sugar and butter mixture over the bread and beat in the yolks of two eggs, a little salt and a small teaspoonful of vanilla. Pour into a buttered baking dish and bake in a pan of water twenty-five minutes. Beat the whites of the eggs until stiff, add two tablespoonfuls of powdered sugar, the juice of half a lemon, beat again. Spread over the pudding and brown in a moderate oven.

Apple Cake.—Line a deep pie plate with pastry. Mix together one-half cupful each of raisins and nuts, three-quarters of a cupful of sugar, one teaspoonful of cinnamon and sprinkle over the crust. On top of this arrange three greening apples, sliced rather thin. Pour over the apples one cupful of milk mixed with one egg; sprinkle the whole with two tablespoonfuls of sugar and a little more cinnamon and dot with bits of butter. Bake 45 minutes in a slow oven, reducing the heat toward the last.

Fried Apples and Onions.—Heat the frying pan, add one-third of a cupful of meat drippings and when hot turn in two pints of sliced onions; cook gently adding one and one-half teaspoonfuls of salt and two tablespoonfuls of sugar; after ten minutes of cooking add three pints of quartered tart apples. Cover and cook until the apples are tender. Serve hot as a garnish for broiled pork chops.

Cranberry Jelly.—Take one quart of cranberries, one pint of sugar and one cupful of water. Cook the berries in the water five or ten minutes, covered. When well broken with a pestle press the pulp through a strainer, a perforated one, not wire; add the sugar and when well mixed, pour into a mold or individual molds and stand until the next day.

Apple Sandwich.—Chop one large apple, and one-third of a cupful of raisins very fine. Butter thin slices of bread, spread with the mixture, sprinkle with a little lemon juice and cover with other slices.

Verily we men have problems to solve that would test a Solomon. If your wife is sick and you may be looking badly you have no tact. If you don't notice she is sick you are a heartless brute.—Wm. C. Hunter.

OLIVES AS FOOD.

A ripe olive yields twice as many calories, or heat units, as the green, and is nearly equivalent to bread, which we consider the staff of life. The ripe olive is little known in the greater part of the United States.

Those who become accustomed to it like it far better than the green olive, and it is more easily digested as well as more rich in food than the green olive. Ripe olives because of their flavor, which is very delicate, are especially good in meat sauces, dressings and made dishes. A half-dozen ripe olives chopped fine and added to the giblet sauce to serve with roast chicken or turkey, is especially fine.

Olive Sauce.—Melt four tablespoonfuls of butter and a teaspoonful of chopped chives, and cook until softened. Remove the chives, add five tablespoonfuls of flour and a half-teaspoonful of salt with a few dashes of black pepper; add two cupfuls of brown stock and cook until thick. Cut one dozen olives from the pits, cover with boiling water for five minutes, drain and add to the sauce. Serve with meat or game.

Hawaiian Salad.—Place a slice of pineapple on a leaf of lettuce. On it arrange alternate sections of orange and grapefruit. Between each piece place one-eighth section of a ripe olive. In the center of the pineapple place a ball made of cream cheese seasoned with mayonnaise, to hold it together. Sprinkle with paprika and serve with French dressing. The pineapple or other fruit juices may be used in place of the vinegar in the dressing. Pass mayonnaise for the salad.

Olive Salad.—Take four tart apples, one stalk of celery, or rather bunch, one-half cupful of walnut meats and three-fourths of a cupful of pitted olives, ripe. Cut the celery, apples and olives into julienne strips. Add the nuts, moisten with mayonnaise and serve in a nest of lettuce.

Nellie Maxwell

Artificial Leg 300 B. C.

The oldest wooden leg in existence is that in the museum of the Royal College of Surgeons of England. It was found in a tomb at Capua, and is, of course, of Roman origin. This artificial member accurately represents the form of the human leg. It is made with pieces of thin bronze, fastened by bronze nails to a wooden core. Two iron bars, having holes at their free ends, are attached to the

upper extremity of the bronze; a quadrilateral piece of iron found near the position of the foot is thought to have given strength to it. There is no trace of the foot, and the wooden core has nearly crumbled away. The skeleton had its waist surrounded by a belt of sheet bronze edged with small rivets, probably used to fasten a leather lining. Three vases belong to a rather advanced period in the decline of art, about 300 B. C.