

WORLD'S EIGHTH WONDER.

THE ISANGPO, FORTIEST OF ALL RIVERS.

It Flows for a Thousand Miles at an Elevation of 11,000 Feet, and Then Drops 8,000 Feet in 150 Miles.

From the Mountains of the Himalayas to the Sea.

The Isangpo is in several respects the most remarkable river in the world.

It is the highest of all navigable streams, flowing for nearly a thousand miles at an elevation of 11,000 feet to 14,000 feet.

The greater part of its course its current is sluggish, but for a hundred miles or more the mighty river, in its descent to the coast plain, runs with the speed of a mountain torrent.

Through one of the largest of Central Asian streams, it has never been known to flood.

It flows through a narrow, and until recently it was doubtful of two well-known rivers it was the head waters.

The Isangpo rises in the extreme southwestern corner of Tibet, at a height of nearly 15,000 feet.

Revolving the mountain ranges during the course of its 1,500-mile journey, it flows through some eight hundred miles, to reach the Indian Ocean.

From both north and south, and when near Lhasa it is, at low water, nearly a third of a mile wide and twenty feet deep in flood.

Its banks are steep and rocky, and it is a sharp head to the south, and passes through the Himalayas in a course known only to the savages who dwell upon its precipitous banks.

When last seen by an explorer it is at a height of from eight to eleven thousand feet.

At the point where it enters the Bay of Bengal, it is only four hundred feet above sea level.

For another eight hundred miles as the Brahmaputra to the Ganges and the Bay of Bengal.

There has been a long controversy, into the course of which the British Government has entered, as to whether the Brahmaputra or the Isangpo is the continuation of the Brahmaputra.

Though there has been no direct evidence—the last expedition of throwing in marked areas of scientific opinion is in favor of the Brahmaputra, and the latest English geographer describes it under this name.

It is hardly to be expected that any serious work will be done in the future.

It will hang over this part of the river's course. But there can be little doubt that it will sooner or later be settled.

It is a river which will thrill the explorer's heart and excite the imagination of the general public.

The imagination fails to grasp the reality, as there is no other instance on earth of a large river dropping 8,000 feet in 150 miles.

With the mad rush of a mountain brook hurried by rapids whose peaks are from thirteen to twenty thousand feet, the Isangpo's rapid testimony is conclusive as to the existence of at least one river in the Himalayas which is a territory is left.

It is attempted to get from the plains of Assam to the mountains of the Himalayas by the Indian Government, on the strictly reasonable ground that there is almost a certainty that the explorer would be killed by the savage, Mishnis, who are intolerably jealous of their territory.

The world has been waiting for a river which would be a source of life and a source of death.

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CONCERNING NIGHTMARE.

The Causes of the Trouble and Ways of Avoiding It.

From the Indianapolis Journal.

The nightmare has nothing to do with horses, although they occasionally have it, the word more really means, in this connection, a specter.

According to the Bavarian population belief, it is the spirit of a woman who appears in the morning asking to borrow something. To keep her away at night she will promise her the three white gifts if she will come for them the next morning, and when she does come, she surely will bring with her a high cross, a pair of salt and an egg. In Morocco it is customary to place a dagger under the pillow at night to ward off the nightmare, and in Greece a black-headed knife is supposed to have the same effect.

The ancient Greeks believed the nightmare was a demon who crept during sleep, seated himself upon the chest of the sleeper and oppressed his breathing.

The symptoms of nightmare are variable, though they may be always extremely distressing. It may be a realistic sensation of falling from a high cross, such as the summit of a steep precipice or one may suffer from a sense of suffocation, or one may be seized by enemies superior in force and number.

Frantic animals may attack or spring upon the sleeper, or he may be seized by a sense of imminent danger, escape or death, or he may be seized by a sense of suffocation, or one may be seized by enemies superior in force and number.

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