SOME NEW BOOKS.

Central Asia.

The most important record of exploration which has been published for some years will be found set forth in two volumes collectively entitled *Central Asia and Tibet*, by SVEN HEDIN (Scribners). This is a narrative of the author's latest travels in Asia, together with a description of the regions which he crossed and recrossed, the total distance traversed being some six thousand English miles. As the book is intended for the general reader, the scientific results of the journey are only cursorily indicated, a detailed account of them being reserved for a separate work, which is expected to appear in the course of the next three years. As he does not pretend to be a historical or an archæological scholar, the author quotes the opinions of Prof. Himly and Mr. Macartney, who are known to be conversant with such subjects, in reference to the ruins of the ancient towns which he discovered beside Lake Lop-nor. We should note in passing that we are indebted for the English version of the present work to Mr. J. T. Bealby, who translated the author's "Through Asia."

Of the twelve hundred pages comprised in this capacious work, there are very few that can be safely overlooked by readers interested in central Asia. There are certain parts of the narrative, however, that seem worthy of particular attention. We refer to the sections of the second volume which describe the author's journey across the waterless desert of Govi; which sum up his observations among the ruined towns of Lou-Lan, that may be termed a vanished country, and which recount an unsuccessful dash for Lassa, the forbidden city of Tibet. Nevertheless, the author managed to see a good deal of Tibet, and what he has to tell will prove helpful to those who would forecast the future of that country.

From a political point of view, his book would have been commended by another memorable feature had he been permitted to carry out his original plan of proceeding from Merv to the fortified post which the Russians are known to have constructed on the road to Herat. At Askavad he asked the station master, a Finn, whose acquaintance he had made some years before, to give orders for the uncoupling of his railway carriage at Merv, and for attaching it to the first train that ran down to the much talked of fortress of Kushk. He presented his railway ticket, which said that "Dr. Sven Hedin is to be granted free passage for himself and his belonging over all the Imperial Russian railways, both in Europe and Asia." On seeing the ticket, the station master smiled significantly, and drew forth from his pocketbook a telegram from the Russian Minister of War to the following effect: "In case Dr. Sven Hedin should contemplate going to Kushk, please inform him that this particular line is closed to all travellers." In our author's opinion, the Russians are quite right to keep jealous watch upon a place of so great strategic importance. He was told that the line was kept closed, even to ordinary Russians, and that nobody was allowed to use it except those who formed the garrison at Kushk.

It was at Kashgar, which he reached the 17th of August, 1899, that Dr. Hedin organized and equipped a caravan with which he meant to penetrate the deserts of innermost Asia. He seems to have been helped in every possible way by the Russian Consul-General Petrovsky, who wielded what is described as a well nigh omnipotent influence in Eastern Turkestan. Kashgar, it will be remembered, was recovered from Yakub Bey by the Chinese, who have since retained possession of it. It was from Kashgar that Dr. Hedin started for the Lop country. To reach it he had first to float down the lonely Tarim River, and then to traverse the Takla-Makin desert, which is described as a land of perpetual twilight.

I.

Near the site of the ancient but now buried city of Lop-nor our author found the remains of what was once a Buddhist temple. The outcome of his excavations proved that this edifice must have been a gem of artistic construction. "I can imagine," he says, "how beautiful a spot it was—the temple with its elegant façade, which was probably painted, as well as adorned with wood carvings, embowered amid shady poplar groves, with an arm of the lake touching it, and the green or yellow reed beds spread all round it, except where they were interrupted by patches of cultivated ground, irrigated by the water of winding canals. Round about it it were scattered villages, their clay towers peeping over the tops of woods, and high enough to show signal fires to neighboring hamlets when danger or war threatened, but in times of peace marking the great highway which passed near this sacred spot. Southward stretched far and wide the bluish-green waters of the lake (Lop-nor), set about with groves and bordered by immense expanses of reeds and sedge, swarming with fish, wild duck and wild geese. The background of the picture to the north would be then, as now, in clear weather, the Kurruk-tagh, where the people were in touch with, springs and oases, and across which a road undoubtedly led to Turfan. In other words, it was plain to us pilgrims of a later age that this region had once been more beautiful than any now existing in East Turkestan. For at the present day one could nowhere find in that part of Asia houses decorated with such tasteful and artistic feeling as these were. And it requires no great effort of imagination to conceive how effectively the dense masses of foliage and their vivid greenness would show up the architecture." With such a picture is contrasted the present scene of desolation. What has caused the extraordinary change? Dr. Hedin answers: "It is simply because a river, the Tarim, has changed its course, and now empties itself into new lakes further to the South. The ancient lake [the old Lop-nor] would seem to have dried up very quickly, perhaps in the course of a few years, though the forests and the reeds subsisted for a long time upon the moisture which had been absorbed by the ground." Now, however, the most deeply rooted trees had long been dead, and the country resembled a cemetery, the inscriptions on its tombstones alone perpetuating the memory of its former luxuriant vegetation.

Amid the ruins of a building of sun dried bricks Dr. Hedin unearthed over two hundred strips of paper and forty-two tablets of wood, all covered with Chinese writing. He justly regarded this find as a triumph. He comprehended that these insignificant scraps of wood and paper contained a little piece of the world's history and might furnish the key to the Lop-nor problem. Geographical and geological investigations had disclosed certain facts with sufficient clearness; that is to say, they had proved that here, where now all was desert, there must formerly have existed the basin of a large lake, and that here among these ruins human beings had once dwelt. The fragmentary documents, however, which Dr. Hedin had discovered would, perhaps, put the crown upon his toilsome investigations by telling him *when* the vanished lake existed and *who* were the people who dwelt upon its borders, under what conditions they lived and with what other parts of the interior of Asia they had been politically, socially or commercially connected. There was now some hope that light would be shed on this land which, so to speak, had been wiped off the face of the earth, and upon a folk whom history had forgotten. On his return to Europe, Dr. Hedin put all the inscribed scraps of wood and paper before the leaned sinologue, Prof. Himly at Wiesbaden. His preliminary scrutiny resulted in the following observations: "The data and other indications of date point to a period between the middle of the third and the beginning of the fourth century A. D. The building where the discovery was made seems to have belonged to a well-to-do Chinese merchant who carried on a sort of livery business, for he let out carriages and beasts of burden on hire and undertook to deliver letters to Tun-huang (Sa-chow). People and goods were conveyed to that town by horses, carriages and horned cattle. One document speaks of a military expedition, though without giving a date. Among the geographical names we find the name of the country in question—Lou-lan. The inhabitants must have carried on agriculture, for the documents make frequent mention of weights and measures of seed corn, and some of them indicate different kinds of seed corn. Very possibly at the place where these pieces of paper were excavated there formerly stood a sort of treasure house or species of seed corn bank, where seed corn was bought and stored or received as security for debt.

"These documents show one peculiarity; they are written on both sides, a practice which does not now obtain in China, either with regard to writing or printing." Prof. Himly adds that "to judge from the following sentence, the Governor, who had his residence here, would seem to have administered a not inconsiderable province: 'Forty officials are to receive the army at the frontier (or shore?), and the farms are numerous.' He seems also to have had two native princes at his court. Most of the documents date from the years 264-270 A. D. In the year 265 A. D., the Chinese Emperor Yuan Ti, of the Wei dynasty, died, and in the north the Tsin succeeded to power under Wu Ti, who reigned till the year 290 A. D."

Dr. Hedin directs attention to the statement that agriculture was carried on in Lou-lan as a piece of information of the greatest possible interest. "How was it possible? Not a single rivulet now flows down from the Kurruk-tagh; not a drop of rain now falls from the sky. Yes, but the climate may have altered, some one will perhaps say. Not at all. In the heart of a vast continent, the climate does not undergo, even in the course of fifteen or sixteen centuries, such tremendous changes as that would imply. No, canals must have been led off, either from the Tarim or the Kum-daria, and from them again irrigation channels, such as are now formed all over Eastern Turkestan. Seed-corn banks, of the kind here indicated, are found at the present day in every town in East Turkestan. They are under the control of the Chinese authorities, and serve to secure an equal distribution of food among the native inhabitants. It is true, I only found four towns, the largest of which consisted of nineteen houses; but the desert might quite easily contain several others. The mention of 'armies,' 'forty officials' and 'numerous farms' suggests that Lou-lan was thickly inhabited."

II.

In another chapter Dr. Hedin sums up what he has since learned from writings of two scholars conversant with Chinese history regarding the ancient conditions of Lou-lan, the country which he explored. In 1902, Prof. Himly contributed an article on the subject to *Petermann's Mitteilungen*, and in March, 1903, Mr. George Macartney, the Anglo-Indian resident at Kashgar, had something to say about the same topic in the *Geographical Journal*. Prof. Himly informs us that the name Lop-nur is not an invention of the present (Turki) inhabitants, for the word nur, meaning a "lake," is a Mongolian word. Previously to the middle of the eighteenth century, the boundary between the Khalkha Mongols and the Kalmucks, or Western Mongols, ran just here. Lou-lan was the name of a country which, by reason of its situation between the great northern highway and the great southern highway, from China to central and western Asia, played, in spite of its small size, a very important part in the wars between the Chinese Emperors of the Han dynasty and the Hiung-nu (Turks or Huns) in the second century before our era, acting as a kind of buffer State between the two Powers. A famous Chinese pilgrim, when on his way home from India, touched this country in the year 645 A. D., after crossing the desert from Khotan. Even at that time the inhabitants were being driven out of the town and their dwellings buried under the sand. Indeed, several of the cities north of Khotan were then in ruins. But the shifting sand was not the only danger the people had to fear; they were also in peril from vast accumulations of water.

Mr. George Macartney's paper is entitled "Notices, from Chinese Sources, on the Ancient Kingdom of Lou-lan, or Shen-shen." He has found in the "History of the First Hans" (written between B. C. 100 and A. D. 50) the statement that China began intercourse with the country known as Lou-lan in the reign of the Emperor Wu-ti (B. C. 140-87), in whose time the western boundary of the Middle Kingdom would seem to have extended no further than Yanha barrier (possibly Tun-huang) and the Yu gate (modern Chia-Yu-kuan?) The vast tract lying beyond this boundary was designated by the Chinese biographers of the epoch under the vague term of Western Region, which they supposed to be divided into thirty-six different kingdoms. We are told in this "History of the First Hans," that there were two roads leading from China to this region, "that via Lou-lan, skirting the River Po (Lower Tarim?) on the north of the Southern Mountains, and leading west to Sa-che (Yarkand) being the southern road. Mr. Macartney gives an outline of the account found in the "History of the First Hans" of the political relations between China and Lou-lan during the first century B. C. The Emperor Wu-ti was desirous, we are told, of cultivating intercourse with Ta-wan and adjacent countries, and repeatedly sent ambassadors' thither. These had to pass through Lou-lan; but the people of Lou-lan harassed the officials on the high road. Moreover, the Lou-lans made themselves objectionable to the Chinese by acting as spies for the Hi-ung-nu (Huns), and, on several occasions, aided them in pillaging of Chinese travellers. The Emperor Wu-ti, accordingly, sent an expedition against the disaffected State, and its command seized the King of Lou-lan, and procured the submission of his subjects. Their submission gave offence to their allies, the Huns, who lost no time in attacking them. Whereupon, by way of satisfying both of his powerful neighbors, the King of Lou-lan sent one of his sons as a hostage to the Huns, and another to the Emperor of China. Thus ended the first episode in the relations between China and Lou-lan.

It appears that, at the epoch when the "History of the First Hans" was written, the kingdom of Lou-lan contained no more than 14,100 inhabitants, and could put in the field less than 3,000 trained soldiers. The chronicler avers that even then the land was sandy and salt, and that there were few cultivated fields. "The country relies on the neighboring kingdoms for cereals and agricultural products. People remove their cattle for pasturage wherever they can find sufficiency of water and herbage. They have asses, horses and camels. They can fabricate military weapons." So much for the information contained in the "History of the First Hans." Here is what the pilgrim Fa-Heen says regarding Lou-lan, which he passed through in the fifth century A. D., on his way from China to India to procure the sacred books of Buddhism. The translation is by Dr. J. Legge: "After travelling for seventeen days, a distance, we estimate, of about 1,500 li (from Tun-huang, the western boundary of the Chinese Empire), the pilgrims reached the Kingdom of Shen-shen (Lou-lan), a country rugged and hilly, with a thin and barren soil. The clothes of the common people are coarse and like those woven in our land of Han, some wearing felt, and others serge, or cloth of hair. The King professed our law, and there might be in the kingdom more than 4,000 monks who are all students of the Hinayana (small vehicle of salvation). The common people of this and other kingdoms in this region, as well as the *sramans* (monks) all practice the rules of India, only the latter do so more exactly and the former more loosely." As we have previously said, another pilgrim (Hsian-Tsang) passed through Lou-lan on his return from India, two centuries later than Fa-Heen, but his notice of the former country is extremely meagre.

III.

It was before he reached Lou-lan, and while he was prosecuting a two hundred miles ride across the Takla-Makan Desert that Dr. Hedin's followers shot some wild camels. It seems that his guide, Abdu Rehim, was a mighty camel slayer and utilized his first rest day to go hunting. When he came back, after an absence of fourteen hours, he said that he had found a he camel, and had wounded him severely, though the animal was able to cross the river known as the Kurruk-daria and to escape among the sand dunes. Abdu Rehim declared that when a wild camel is wounded it always makes for the open desert, and he also believed that when, in the natural course of things, these creatures feel the approach of death they go in among the dunes to die. His reason for this belief was that he had seldom or never come across a skeleton of the wild camel among the mountains of the Kurruk-tagh. Chernoff, one of our traveller's Cossack attendants, was more fortunate. Dr. Hedin relates that "very early in the morning I heard him speaking in an animated voice, but with extreme caution, biding some one tie up the dogs. Then there was a dead silence, and then came five shots in quick succession, quite close to camp. A camel had come down the wind toward the spring without suspecting any danger. Chernoff and Khodai Kullu fired at it, but only wounded it slightly, and it turned and fled back to the east. The Cossack followed it; and every now and again the animal stopped and regarded the pursuer with a certain amount of curiosity. Chernoff shot at it again at 500 paces distance, and the shot struck it in the shoulder. The camel than went off at a slow run toward the south, fell two or three times, got up again and, finally, fell for the last time about one mile and a quarter from camp. It turned out to be a young she camel, and her coat was covered with the finest and softest hair imaginable. As this was the season when the wild camel shed its coat, her hair came off almost of itself. The men gathered what there was of it for making into cords and ropes. After that they cut the camel up; and the meat was, very welcome, for our supply of mutton, which during the last few days had been tasting very strong, was now quite at an end. Abdu Rehim asserted that the wild camel always shuns for a long time the locality in which one of its own species has been killed."

Many other references to wild camels will be found in Dr. Hedin's volumes. According to the Russian explorer, Przhevalsky, the wild camel was in his time common in the desert of Kun-tagh to the east of the marsh of Kara-koshun. Dr. Hedin says that at the present time the wild camel is never seen there, or at least very rarely. This may be owing to the desiccation of the lake, or perhaps to the fact that the pools of water that remain are situated too near to inhabited regions. The wild camel's sense of smell is very keen. It is said that he can scent a man at a distance of thirteen miles. The moment his suspicion is aroused, he takes to flight with the speed of the wind. The wild camel of the Kurruk region has an unspeakable horror of the smoke from a campfire and shuns every place that human beings visit, however seldom. He has just as great repugnance to the tame camel when the latter carries a pack saddle; indeed, even after the pack saddle is taken off the tame camel is recognized by the unfamiliarity of his scent. A wild camel can go half a month without water in summer, provided he can get grazing with plenty of sap in it. The reason why he cannot go without water for more than a week in spring is the dry nature of the food he eats at that season. He will drink water that has a decidedly salty flavor, and seems to like it. In the breeding season, that is to say the months of December, January and February, the males among the wild camels fight fiercely whenever they encounter one another. The animal which is vanquished will be driven away by himself, while the victor will be followed by as many as eight she-camels. The period of gestation in the case of the wild camel is reputed to be fourteen months. Our author is inclined to view with scepticism the assertion that the wild camel lives for fifty years, yet he records that one of his attendants found imbedded in the rib muscles of an old he-camel a Mongol rifle bullet, which, from its shape, must have been at least forty or fifty years old.

About wild horses Dr. Hedin has nothing to tell us, but in both of his volumes we read something about kulans, or wild asses. While journeying along the uplands of Tibet, our traveller saw at a distance several small troops of kulans galloping about the bottom of a broad valley. There was great beauty, he says, in the shape of these animals. "They would gallop in a half circle, lying over at an angle of 45 degrees to the ground, then suddenly wheel and halt in a straight line a little distance away. Their evolutions were as regular and as well executed as if they had been ridden by invisible Cossacks." The Mussulmans in central Asia have a special fondness for the flesh of the wild ass, but Cossacks think that the flesh of this animal pollutes their cooking pot. It seems that when a young kulan has been touched by the hand of man, its mother flies from it as from a pestilence. Dr. Hedin was informed that every year a great number of kulan foals perish because during the first few days of their existence they are unable to accompany their mother on the approach of danger. When thus deserted they die of hunger or are torn to pieces by the wolves. On one occasion our traveller captured a couple of foals, but they soon pined away. Though they lead monotonous lives in the heart of Asia, remote from the great caravan roads and isolated from other races, the lopliks, or inhabitants of the Lop-nor region, are not without their love poetry. Dr. Hedin has preserved and translated some of their ditties. The songs indicate the narrow limitations of their world of thought and knowledge. Here is a song which certainly is more than a hundred years old. The singer is a woman whose love has been despised. "The spirits have created thee more beautiful than other men. When thou didst return to thy home I would have flown after thee like a wild goose, and have screamed as the wild goose screams. Thou knewest not that I waited for thee the whole space of one year, and whilst I was waiting loved not any other man. * * * Since thou wilt not have me for thy wife, behold! I will come and be thy servant, and I will serve thee as I may. For the space of a full year I have not smiled for thy sake, for thou hast spoken untruth. I have had no joy of thee. My tears have flowed like a river. It is God's will that we should not be united. Oh, how beautiful are thy eyes and the long lashes and the arched brows which shield them—none more beautiful."

In 1902 our traveller rode a tame yak from Leh to Kara-korum. A yak caravan is not an infrequent spectacle in the country west of China. The animals march in military order, and in divisions of thirty or forty each. They travel slowly, with short, pottering steps, but keep rank without giving much trouble to the two or three men who have charge of each detachment. If a yak chance to stray from the ranks, one of the drivers will stretch out his arms toward it and whistle shrilly, whereupon the beast will at once return to his place. When we consider the strength of a yak, the loads placed upon them seem light. The wild yak is described as a magnificent animal. It seems that this creature is admirably adapted for walking on the ice, being marvellously sure footed. It may slip, but never loses its foothold.

A part of the route pursued by Dr. Hedin across the desert of Govi had been previously traversed by M. Kozloff and M. Bonin, and, possibly also by Marco Polo. Concerning one section, however, which he undertook to cross, we possess absolutely no knowledge from either European or Asiatic sources. On the 8th of February, 1901, he began a long and extremely venturesome journey toward the north, carrying with him sufficient ice to last men and horses for ten days. The camels drank as much as they could hold at a well before starting. "We now bent our steps," he says, "through the dry yellow reeds which rustled and snapped in the intense cold [some 17 degrees below zero of Fahrenheit]. The tracks of wild camels and antelopes ran in endless number in every direction: but there were no signs of kulans [wild asses]. All of a sudden the vegetation came to an end amid a labyrinth of clay mounds, each crowned with a dead tamarisk." Thenceforward, through an unspeakably desolate country, totally devoid of water and, consequently, of vegetation, the travellers pushed on until Feb. 19, by which time the ice, which had been carried for the consumption of the men and horses had vanished.

Twelve days had passed since the camels had touched a drop of water. The situation was very serious. If water could not be found, the camels would drop and die, one after the other, as they had in a previous march of the explorers through the Takla-makan Desert. Dr. Hedin tells us that, "driving ahead for dear life, I soon left the caravan a long way behind. My native-made boots barely held together after the 180 miles tramped, and my feet were sore and blistered. I had made up my mind that I would not stop until I did find water. At last I reached a low ridge which forced me to turn to the southwest, and in the dry water course which skirted it I counted the footprints of no fewer than thirty wild camels which had passed quite recently. A little bit further, and I observed a tamarisk, then the tracks of hares and antelopes. I stopped. These animals were not wont to travel a tremendous distance from water." Following the tracks of a troop of camels, our traveller finally came upon a broad glen, within which glistened a white patch of ice. The caravan was saved. The spring itself was, as is usual in that region, salt; but the sheet of ice, which was not more than a dozen yards across nor more than four inches thick, was perfectly fresh. The ice sheet, small as it was, supplied the wants of the caravan, and, when the travellers started again on the 22d of February, they took several sackfuls of ice with them. Not long afterward, they reached an oasis, and the rest of their journey through the Desert of Govi was uneventful.

IV.

From Charkhlik on the 17th of May, 1901, the author of these volumes began the attempt to cross Tibet from north to south, which was to occupy a twelvemonth. Great precautions were taken by the travellers to conceal their purpose from the members of a Mongol caravan that was on its way to Lassa, but as the event proved, they were ineffective, and arrangements were made by the Tibetan authorities to defeat the execution of their programme. It became known at Lassa that a "Shved Peling," that is a "Swedish European," was on the way thither, and measures were taken to arrest him. Before he was stopped however, Dr. Hedin had reached a point which, he was told, was only five days distant from the Tibetan capital. He subsequently ascertained that there was a properly organized post along the road, with stations where horses could be changed, for, when a special messenger was sent, he returned on the second day. The name of the valley in which Dr. Hedin was encamped at the time of his arrest was Jallok, and that of the mountain nearest to him on the west was Bontsar. These names, of course, were recorded for purposes of future identification.

Up to this point, the travellers, who, themselves, were disguised as Buriats, had been guided through Tibet by a Lama. When the party was stopped, the Lama naturally became despondent and gloomy. He knew that, if he should be recognized, his fate would be sealed, and, even if he were unrecognized, his destiny was uncertain. He told Dr. Hedin about a Mongol Lama who, for some transgression, had forfeited his right to visit the Holy City, and who, by way of atonement for his offence, was ordered to travel from Urga all the way to Lassa in the attitude of prayer—that is to say, on his knees. "Flinging himself prone, with his hands stretched out on the ground in front of him, he drew his knees up toward his hands, and then, flinging himself forward again, with his hands stretched out in the same way, again drew his knees up to them. In that way he travelled the whole of the long wearisome distance—a task which took him six years to accomplish. When he arrived within a day's march of the city gate, the Dalai Lama refused to allow him to enter. A second time, and yet a third time, the man performed the painful penitential journey from Urga on his knees, until they became as hard and horny as the callosities on the knees and breast of a camel. Still the Dalai Lama's heart did not soften. And now," Dr. Hedin's Lama concluded, "seeing that I have sinned in guiding you here, what will happen to me? Even if I escape with my life, my career will be ruined, and I shall never see Lassa again."

Dr. Hedin and his followers, although they were arrested, were not killed or tortured. Herein they were singularly fortunate. It is well known that Europeans have disappeared in Tibet. The last to vanish were Dutreuil de Rhins and Rijnhard, although they had not got so close to Lassa as had the author of these volumes. A European in disguise, like Dr. Hedin, was naturally exposed to even greater danger, for if in the future any reckoning should be demanded with regard to him, the Tibetans would be able to reply, and quite truthfully: "We did not know he was a European; he called himself a Buriat." As late as the 9th of August, 1901, our explorer was in ignorance of his fate. Ultimately the Tibetan authorities decided to send him back to the frontier under an escort. He accounts for his escape in the following way: "The Tibetans are in constant communication with China; indeed, they are nominally subject to that Power, and China maintains a representative at Lassa and a yamen, or official residence, in the vicinity of Potala, the Temple Palace of the Dalai Lama. There can be no doubt that the Lassa authorities had heard of the events which had recently occurred in China and knew what stern vengeance had been exacted for the murder of Baron von Ketteler at Pekin, and so considered it prudent not to injure a European.

So Dr. Hedin was sent back unharmed. But the Lama who had guided him was sternly interrogated and severely reprimanded. He was informed that "his name was recorded in the black books of the temples and he would never be permitted to set foot in the Holy City again. If he attempted to enter it hidden amongst a pilgrim caravan, he must take the consequences. He had been faithless to his priestly dignity and was a traitor."

V.

Toward the end of March, 1902, Dr. Hedin reached Leh, whence it had been his intention to proceed northward over the pass of Karakorum. Ultimately, however, he decided to go home by way of India, trying as would be the contrast between the Tibetan plateau, with its altitude of 16,000 to 17,000 feet, and its rigorous winter to the hot summer of the sea level. On his route to India he traversed the Valley of Himis, and visited the famous Buddhist monastery there. The edifice, he says, resembled a cluster of houses arranged like an amphitheatre, or rather a group of swallows' nests, plastered against the face of the precipice. After scrambling up winding paths, and threading various gangways and courtyards protected by breastworks, he at length reached a little door in the wall, and met with a friendly reception from the prior. "I never," says Dr. Hedin, "in all my life saw such a labyrinth of rooms and cells, courtyards and passages, and steep narrow stone stairways as there was in this temple complex. There was no intelligible plan; each little wing seems to have been built just where there happened to be the most room to spare at the moment. We were taken to a gateway up a steep acclivity paved with flat stones, and shut in between high walls. We turned sharply round a corner, and were swallowed up in a dark passage which led to a series of small courtyards. We climbed up a staircase and obtained a glimpse of the interior of a temple, the gilded idols being only just perceptible in the dim religious light. We stepped out upon a terrace, and were amazed at the glorious view which burst upon our sight; but when we glanced behind us we were once more astonished that the temple town had not been long ago crushed flat by a fall of the cliff which overhung it so threateningly at the back. Then we were led up another staircase, along other passages, through other cupboardlike apartments, until we got perfectly bewildered. It was like wandering through a maze or an enchanted cave."

The first large apartment into which the visitor was taken had a ceiling supported by picturesque wooden columns, and contained the idol Dollma, with big, glowering eyes. In front of the image, which was said to be 300 years old, were ranged row upon row of little glass bowls containing water, rice, corn, flour, lard and butter. This was the most revered idol in the monastery. The temples, of which there were seven at Himis, were called *Dengkang*, and the rooms where the monks read their *noms* (sacred books) were called *Tsokkang*. We read that "the monks keep a little lamp burning perpetually in a huge goblet-shaped glass bowl filled with yellow fat. The walls were hung with religious paintings in the shape of standards, often several, one above another; while from the roof were suspended a number of draperies. Long triple-pointed pennons wreathed the columns, and baldachins shaped like gigantic parasols were fixed above the images of the gods. Drums, bells, cymbals and long wooden trumpets formed a part of the equipment of the temple. It was like walking through a museum, one that I would gladly have carried away with me. The book shelves groaned under the volumes of Buddhist Scripture. All the other temples were furnished in a similar way with images of the gods and *chortens* (monumental pyramids) of silver, set with rubies, turquoises and gold. Through a trap door in the floor I was shown the *bak-kang*, that is to say, the armory of the temple, where the monks kept their vestments, masks, hats, spears, drums, trumpets, sack butts and the thousand other things that they use at the great religious dances which take place every year in July. The kitchen which they use on the occasion of their great summer festival contained five gigantic cooking pots, or 'coppers,' and several smaller ones, set in brick work over a huge fireplace." With impressive dignity, the prior of the monastery showed the visitor everything himself, and, eventually, conducted him to a guest room in an outlying pavilion. In the evening Dr. Hedin was admitted to the prior's apartment, and obtained some interesting information.

"The old man told me that Himi-Gompa, the name he gave to his monastery, was built 300 years ago by Dogg-tsang Raspa, a lama who lives perpetually like the Dalai Lama. The present Dogg-tsang Raspa was, he said, 19 years old, and for three years had been living the life of a hermit, entirely alone, in a very small gompa or cave in the mountain side in the district called Gotsang. He had still three years to spend there. Thus for three whole years he would never see the face of a human being, and never take a step outside of his cell. A serving lama, who lived close by, would keep him supplied with food, pushing it in to him every day through a small aperture, while a spring of water in his cell furnished him with drink. But the two men were not allowed to look at one another, nor were they allowed ever to speak. Should it be necessary to make any communication of importance to the Dogg-tsang Raspa, it would be written on a strip of paper and left in the aperture. The enforced recluse spent his time in meditating, and studying the holy scriptures of his faith. I asked what would happen to him if he fell ill, and was told by way of answer that he was so holy, he never did fall ill, and, if he had done so, he possessed a remedy that was effectual against all the sicknesses in the world. Every Dogg-tsang Raspa before him had gone through the same process of purification. At the end of the six years he would come down to Himis, and, when he died, his spirit would pass into a new Dogg-tsang Raspa." There were, it seemed, about 300 lamas attached to the monastery of Himis, and most of them spent the winter at other religious houses, or in the town of Leh. They were, however, all supported by the monastery of Himis, which is rich, and possesses a large area of cultivated ground. Dr. Hedin recalls the fact that a few years ago a Russian traveller astonished the world by a pretended discovery at Himis of a manuscript describing the life of Jesus. As the forger has been already sufficiently exposed, only a cursory allusion to the matter is made in the book before us.

VI.

To those familiar with the record of exploration in Central Asia it is known that Dr. Hedin was already acquainted with the conditions of travel in that region. Experience had taught him exactly what he needed to take with him—what, on the one hand, was indispensable, and what, on the other, he could do without. He had to plan for a three years journey, during a large part of which he would be, not only beyond the verge of civilization, but in a desert where shelter, food and even water would only be procurable at intervals. On this occasion his equipment was incomparably more extensive than that which had been provided for his former expedition. We are informed that all told his baggage weighed about 22 cwt. and was stowed away in two dozen cases, most of them specially made for convenience of transport on the backs of horses. The list of the articles comprised in Dr. Hedin's equipment will interest those who may contemplate for themselves a journey in uncivilized parts of the world. The astronomical instruments consisted of a Universal Traveller's theodolite, made by Hildebrand, and three chronometers, two of which came from Kullberg in London. We learn with surprise that these instruments, although requiring under all circumstances the greatest care and the most delicate handling, suffered no harm throughout the journey, and were just as good at the end of it as they had been at the beginning. The topographical instruments embraced a levelling tube, with staff scales and other accessories, a levelling mirror, tape, compasses, a prismatic compass with dioptric trimmings and a plane table, with stand and diopter. Dr. Hedin had two velocity instruments made in Stockholm, which could be used in rowing as well as riding. The meteorological equipment was complete. Among the instruments may be mentioned a self-registering barometer and a self-registering thermometer, each calculated to run thirteen days. Their glass cases fitted so closely that neither sandstorm nor atmospheric dust was able to penetrate them and impair their efficiency. The explorer took with him no fewer than 58 pairs of spectacles, but very few came back whole.

The clouded spectacles, for use in snowy regions, were in great demand among the men of the traveller's various caravans, and the natives generally. As to weapons, Dr. Hedin carried the same which he had used in 1893-97, that is to say, rifles and revolvers. Among conveniences may be named a folding bed, which was used in summer; in winter and whilst journeying through Tibet the explorer generally slept on the ground. Of especial service on several occasions was a patent folding boat. It consisted of two sections, which, when in use, were joined together, the whole making a very light load for one horse, and, indeed, could be carried by a man. Its appurtenances embraced two oars with rowlocks, a mast, a sail and two life buoys. As to photographic equipment, Dr. Hedin was supplied with a Watson's camera, a Richards veriscope camera, a Kodak Junior and a Daylight Kodak. The plates constituted the heaviest item in the traveller's baggage. Some 2,500 negatives were taken. A number of small things, such as knives, daggers, chains, watches, compasses and musical boxes were intended as presents for the natives. A first class knife is valued in Central Asia at a great deal more than its pecuniary worth in Europe. In many cases gifts of this kind are more esteemed than cash. That the stock of stationery must have made a pretty heavy package will be obvious when we say that Dr. Hedin's maps filled 1,149 sheets and his diaries covered 4,500 pages. In the way of edible stores, he carried eight cases of preserved foods, which proved of immense utility, especially such delicacies as turtle and ox tail soups, which only needed to be heated, just as they were in their tins. Besides some scientific works of reference and treatises on Buddhism, Dr. Hedin took with him a Bible, a Psalm Book and a small book of devotion called "Good Thoughts for Every Day," which formed a link between him and his friends at home.

M. W. H.

AN OLD MASSACHUSETTS SOCIETY.

Formed in 1810 for Protection of Owners of Live Stock Against Thieves.

From the Boston Transcript.

That very ancient organization the Society in Dedham for Apprehending Horse Thieves, held its ninety-third annual meeting and banquet in Dedham last night.

It was announced that the total membership is now 361, and the membership since the society was first organized has been 702. There is a balance of $1,202 in the treasury. J. Varnum Abbott acted as toastmaster, and remarks were made by several prominent members. The life of the society is figured from June 4, 1810, a date which appears in a small, time-yellowed book in which the first treasurer kept his accounts. It is thought however, that its history goes back further, but unfortunately the clerk's books of record of "ye early days" have been lost or accidentally destroyed. In the early days cattle and horse thieves infested the towns in and around Dedham, and the farmers and others suffered greatly from their depredations. As a result the live stock owners formed the society for their mutual protection. If an animal was stolen there was concerted action on the part of every member for the apprehension of the thief. In more modern days the society meets once a year, enjoys a banquet and devotes its annual income to charitable purposes.

It is believed that there are only six other societies of a similar character—one each in Medfield and Milton, neither active; the Norton (Mass.) Horse Thief Detective Society; one in Walpole, N. H., which holds its eighty-fifth annual meeting in January; one in Worcester and the Clark County Live Stock Protection Society of New Moorefield, Ohio, which has been in existence about seventeen years.

CANADA SEEING NEW LIGHT.

Reciprocity With the United States Rather Than With England.

QUEBEC, Dec. 11.—A growing wave of anti-imperialism is sweeping over a great part of the Dominion of Canada. The jingoism which attended the sending of Canadian troops to Africa and the enthusiasm which marked the prompt approval of Mr. Chamberlain's scheme of preferential trade within the empire are cast into the shade by the propaganda of the Canadian Nationalist League on the one hand and the calm calculation by cool-headed politicians and business men on the other of the money value of Mr. Chamberlain's proffered preference, as compared with the advantages to Canada of reciprocity with the United States.

John Charlton, M. P., one of the former members of the Joint High International Commission, contends that the free admission of our wheat into the American market would mean a greater advantage to the wheat grower of the Northwest than the Chamberlain preference would confer, while an important list of articles to which preferential duties would not apply—such as lumber, coarse grains, potatoes, turnips, cattle, quarry products and ores—would be increased in price by the removal of the American duties. It is argued that the prices of Canadian produce will not be any higher for the imperial preference, though there might be a slight depression in those of foreign grain, and although to British exporters last year the advantage of the Canadian preference amounted to $2,697,000, which would prove a full equivalent for any advantages which Canada would derive from the preference which Mr. Chamberlain is now offering. It is quite certain that British statesmen would expect some substantial concession from Canada in addition to the preference already granted by the Dominion.

The influence which more than any other, however, is telling against Mr. Chamberlain's scheme is that of the Canadian Nationalist League, an organization which stands in relation to imperialism in Canada pretty much as the United Irish League does to the same cause in Ireland. It is a modern French-Canadian organization, which, although formed last year as an offset to the imperial craze in the Dominion following the South African war and the Chamberlain trade preference proposals, is only now attaining any prominence.

It sprang into public importance in this city a night or two ago with a leap and a bound, when in the presence of three or four thousand persons, including several members of Parliament and other prominent men, its lead and sponsorship were assumed by one of the most promising of the younger element of French-Canadians of the present day, Mr. Bourassa, M. P., grandson of the patriot Papineau, the leader of the rebellion of 1837-38, and himself almost the only member of the Canadian House of Commons who had the courage to object in Parliament to the sending of Canadian troops against the Boers. By this recent action Mr. Bourassa, who is clever as an orator, becomes the virtual leader of a movement which promises to attract many of the foremost men of the French-Canadian nationality of both political parties and large numbers of English speaking citizens of the Dominion.

The Canadian Nationalist League protests against the development of imperialism in any and every shape in the Dominion, against the participation of Canada in the wars of the empire, against the political absorption of Canada by the empire, and against the sacrifice of Canada's commercial and fiscal liberties for the benefit of Great Britain or any other part of the empire. The very name of imperialism, like that of Chamberlain, is detested by the bulk of the French-Canadian people as much as it is by their Irish fellow citizens. These two classes of Canadians may therefore be expected to unite beneath the banner of the new league, together with the large element of English and Scotch Canadians who prefer a policy of American reciprocity to closer trade relations with the Old World.

It is worthy of note that the Canadian Club of Toronto, comprising more than eight hundred members prominent in the leading walks of life, is declared by Mr. Bourassa, who recently spoke before it, to be prepared to go still further than the Nationalist League, some of its members being now engaged in a study of the question of Canadian separation from England. In order to illustrate the lengths to which the leaders of the Nationalist movement in Canada are prepared to go it may be mentioned that Mr. Bourassa, who is already being suggested as the next Premier of Quebec and successor of Sir Wilfrid Laurier as French-Canadian leader in federal politics, openly attacks Lord Minto, the present Governor General, because he has spoken favorably of Mr. Chamberlain's schemes.

Further than this, by its action in inviting Charles Devlin, Nationalist M. P. for Galway, to speak under its auspices, the Canadian Nationalist League declares that it has not only placed on record its sympathy for the Irish cause, but also its desire for solidarity "between the races which suffer and those which have suffered, between those who are now rejoicing in liberty and those who claim it."

It certainly looks as though Mr. Chamberlain is destined to much disappointment if he still looks to Canada for any very great manifestation of approval of his scheme of imperial preference. He may get a little of it from some of the English-speaking Boards of Trade, but the masses of the French-Canadian people and the bulk of English-speaking Liberals throughout the Dominion are unalterably opposed to it.

ANNUAL CORNELL REGISTER.

Gain of 45 in Attendance Over Last Year—Sibley College Leads.

ITHACA, Dec. 12.—Figures contained in the advance sheets of the annual Cornell register were announced by Registrar Hoy to-day and show a net gain of forty-five in the attendance of the university over last year. The total to date for 1903-04 is 3,014, against 2,968 at this time last year. This increase is considerably smaller than last year's, the mark then being 176 higher than that of the preceding season. The falling off in the increase in attendance is greater than was expected when President Schurman made his opening address in September. The principal reasons for this are the closing of the College of Forestry, which meant a loss of about seventy students, and the typhoid epidemic, which had an appreciable effect upon the attendance, though by no means so sweeping an effect as was at first expected. The registration by colleges is as follows:

College.	Attendance.	Increase.	Decrease.
Sibley	942	56	..
Arts and Sciences	720	..	57
Medical	360	..	25
Civil Engineering	312	67	..
Law	235	13	..
Agriculture	135	29	..
Veterinary	85	23	..
Architecture	63	13	..
Graduate Department	177	..	11

Last year for the first time Sibley College rose to first place in point of numbers, exceeding the professional schools and the academic department. This year through a falling off in arts and sciences, this lead is substantially increased.

Another interesting fact found in the register is an increase from 380 to 391 professors and instructors. The new professors are Profs. Hunt, Jones, Pearson, Bonsteel, Blair, Phelps, Northrup, Hutchinson, Snyder, Barnard, Cavanaugh, Parson, Shearer, Blaker, Buxton, Stone, Fletcher and Rice.

The student body shows even greater diversity than before. New York leads with 1,681 students; Pennsylvania follows with 268; Ohio, 121; Illinois, 120; New Jersey, 117; Massachusetts, 68. The students represent this year 46 States and Territories and 23 foreign countries, as against 16 last year. The foreign nations include Canada, Russia, Mexico, Cuba, Japan, Brazil, New Zealand, China, England, Argentine Republic, Peru, Austria, Turkey, British Columbia, Sweden and India.