

“Parents seem to have as little affection for their sons and daughters as the children have love and respect for their fathers and mothers; consequently, as soon as the sons are able to take care of themselves, they never look upon their father’s house as their home. In fact, such words as ‘home,’ or ‘family ties,’ are unknown to these people, who are not capable of forming any legitimate attachments.”

Strong family affection certainly exists, as in the case of the little old couple who fed us with corn. My camel-man pleaded for days that his sixteen-year-old son might be allowed to accompany him, and later said, “Thank God, my son is not here to suffer in this desert.” Again, our rich host in Khotan sent his son to India in charge of a pious “mulla,” that the boy might learn to be manly. Nevertheless, Dunmore’s arraignment of the Chantos is largely correct. Their weakness of will has led to practices which utterly destroy the sanctity of family life, and utterly prevent the growth of the higher, sterner virtues.

In endeavoring to judge fairly the most notable traits of the Chanto character, we are confronted by the question of their origin. It is easy to dismiss them as innate racial traits, but that answers nothing. No one believes that the ancestors of any race possessed exactly the qualities which the race now possesses. The question to be answered is: What part of the Chanto character is due to religion, what to contact with other races, and what to physical environment? I cannot answer it. I only propose to give certain reasons for believing that physiographic environment has been an important factor.

While there can be no doubt that Mohammedanism favors