

able to complete, I think I have devoted enough time to a place like Suchow. I had intended making an excursion into the mountains in the S in order to study the Tanguts and make some ethnographical collections among them, but the difficulty of hiring pack-horses here forced me to abandon the idea.

Life in Suchow has been like life in a military camp. When I arrived, almost all the sarais were full of ludziun soldiers recruited for Ili. Trumpets and drums, often producing the most ear-splitting sounds and played by untrained musicians could be heard all day long. If you went out-of-doors, you saw nothing but soldiers, clad in light blue, marching in slow time with long strides. They often sang in chorus the better to keep in step. The officer or under-officer would sing a verse by himself in a monotone and all the men would join in the chorus, stretching their legs as far as they could in time to the slow song. If you peeped into the yard of a sarai, you caught sight of another platoon engaged in gymnastics or other exercises. All the exercises were superintended by N.C.O.'s or officers of the lowest rank from the ludziun troops at Chihli. They all gave the impression of knowing their job, gave orders, formed up and marched with great self-possession and very well as far as one could see. No senior officers were visible. There are said to be 3 ins, 2 matuis and 1 pãotui here recruited by order of Tchang Dzian Dziun for Ili. All the men were recruited from Northern Kan Su and had been in Suchow for some time, owing, it is said, to snow obstructing the road further west. The true reason, however, probably lies in desertions. Many young men had decided to abscond, but were caught at Chinta and are now in irons. These attempts at deserting are, no doubt, connected with the rumour that had spread among the men that they were being sent to Ili to fight in a war with Russia, which evidently upset these young warriors. Of all those with whom my interpreter discussed this subject, there was only one who expressed satisfaction at going to war with the prospect of promotion and other benefits. A martial spirit has evidently not yet taken possession of the male population of Kan Su. To judge by outward appearances, exercises and other performances, it seems to exist, however, among the smart ludziun soldiers at Chihli.

Among other signs of reform it should be mentioned that European goods and factories are becoming more and more popular among the inhabitants. Japanese goods are said to have increased considerably in quantity since the war. At Lanchow, it is said, there is an obvious determination to improve the industry of the country without the help of Europeans. Germans, who had run a cloth factory there for many years, have had to surrender the management to Chinese. For a few months this experiment succeeded, but now the factory is at a standstill. No more concessions are granted to Europeans. At present there are said to be two Belgians in Lanchow, a chemist and some kind of foreman with a certain amount of education. They are there to help the Chinese authorities to establish new enterprises. By order of the governor, maps are said to have been made in all the districts of the province. The Taotai in Lanchow is said to be the heart and soul of this Europeanising movement. However, there seem to be a good many difficulties to be overcome. In building the railway to Sian disorders seem to have broken out among the inhabitants owing to the burdens this imposed upon them. The building was stopped by