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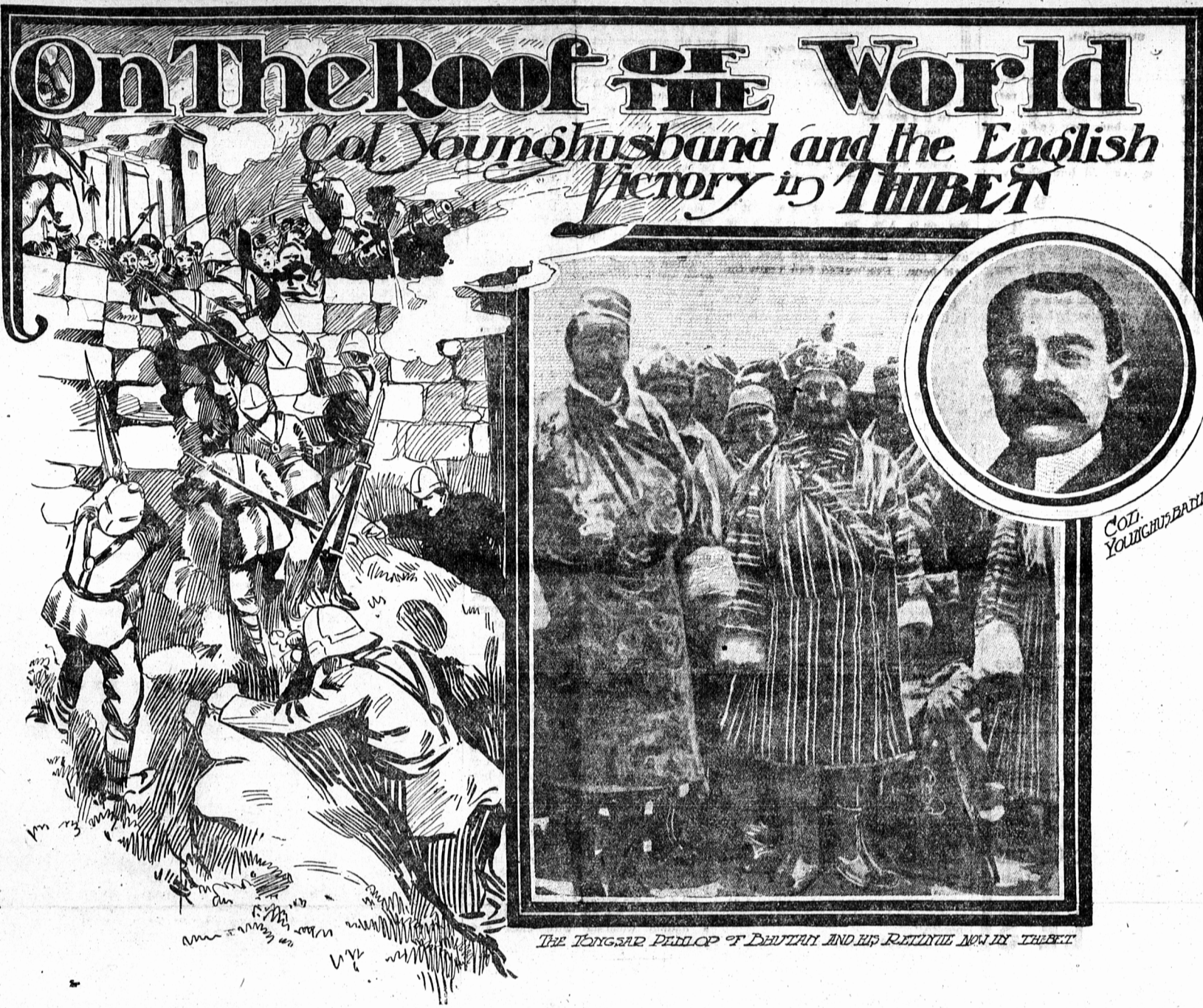
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THIBETAN LAMA FESTIVAL DRESS



## On The Roof of the World Col. Younghusband and the English Victory in THIBET

THE TONGSAR PENLOP OF DEWATH AND HIS RETINUE MEN IN THIBET



LAMA WEARING FESTIVAL MASK

It would seem as if the fates had decided that the year 1904 should see the mysteries of the earth passing away. A modern railroad has tapped Mecca, that secluded Mohammedan holy of holies, and now a British armed mission has torn away the gloom-clouded hinges of mystery from off Lhasa, the secret hill place of a whole race and the seat of religious adoration for nearly 60,000,000 of people—black, brown, red and white—scattered over three-fifths of the known world.

The success of the mission to Tibet under Colonel Younghusband can now no longer be questioned, since the Dalai Lama has been induced to sign a commercial treaty drawn up by the British Foreign Office and given into the custody of Younghusband by Lord Curzon, who was then viceroy of India, and who has since been appointed for another term. The fact that the Dalai Lama has since mysteriously disappeared in company with a supposed Russian secret-service agent does not affect the legality of his act. Moreover, what British influence in Tibet was able to get Colonel Younghusband and his military aid, General McDonald, may be relied on to hold fast.

It was only after many months of terrible privations and after battling through hordes of fanatical natives that the British mission of 1,000 was able to enter into mysterious Lhasa, that broad and imposing capital of the unknown country which lies in that marvellous valley, snugly entrenched in the very center of the "roof of the world." Many eminent students of science and religion have determinedly contended that it was on this lofty plateau where was located the Garden of Eden and the birthplace of mankind. In the curious language of interior Tibet—which is merely a degenerate Sanskrit—the very name Lhasa implies "The Seat of the Gods."

In Tibet Colonel Younghusband has stirred to the core the last known example of that ancient political regime known as the "religious autocracy." This visit of Younghusband is the only one in modern history that has held out any hopes of opening permanently this vast country to any amicable relationship with the rest of the world. During the past century, however, several travellers have reached the capital city of Lhasa. In 1811 Manning penetrated into its streets in disguise, and he was followed in 1840 by two French missionaries, Hux and Gabet. Since that year no European has reached Lhasa. Mr. Henry Savage Landor, it will be remembered, was compelled to return before reaching the city.

But though no Europeans have succeeded, one or two native Asians have brought out a little more information which enables one to form a fairly clear picture of the city and its surroundings. An Indian survey explorer, Pandit Nain Sing, made two journeys to Lhasa in 1806 and 1873, and he was followed by A. K. (or Krishna) in 1879-1880. Then came Chandra Das, a member of the Indian Education Department, accompanied by another native who visited Lhasa in 1891-2. To him we owe the most detailed account yet published concerning the city. His view is one of the very few photographs of Lhasa which have up to the present been obtained by native Asians. Now, of course, the many cameras with the expedition will obtain numerous records of the appearance of the strange city with its purple-walled temples. So far, however, the accompanying illustrations are the only ones which have been sent back to the outside world.

The present high priest is practically ruler of this vast interior domain in Central Asia. He is called, variously, the Dalai Lama or Grand Lama, and he is actually a tool in the hands of the theocracy. He dwells in the vatican of the Par East, a vast accumulation of palaces which

crowns the low summit of a mountain over 20,000 feet above the sea level and overlooking the imperial city of Lhasa.

It should not be forgotten when taking into account the potency of the Lamman government, that aside from the native Tibetans there are in the Asian mainland and on the islands of the Pacific 40,000,000 of people who recognize implicitly the supreme power wielded in the past seven years in the name of the 16-year-old linc, who was selected at the age of nine to be come the pope or grand lama of this wide-stretching aristocracy. The Grand Lama is taught by his priests as an immortal being, the change from the old and dying lama to the child who succeeds him being taught as the reincarnation of the soul of Buddha himself, the Lamman faith being chiefly a priestcraft corruption of the simple and beautiful tenets taught by Buddha. What tragedies accompany his rapid transigrations of grand lamas within the walls of this strange palace can only be suspected, for fewer details are known of them than of the dark deeds in the imperial palace of Peking. The Dalai Lama is described as a child of 16, with a bright and fair complexion and rosy cheeks. His eyes are large and penetrating, and his whole face European but for the slanting eyes. Chandra Das, one of the latest authorities, says that "the thinness of his person was probably due to the fatigue of court ceremonies and to the religious duties and ascetic observances of his estate. A yellow miter covered his head, and its pendent lapels hid his ears; a yellow mantle draped his person, and he sat crossed-legged, with joined palms."

When Manning had audience of the Dalai Lama he was offered tea to drink and knelt to receive the blessings of the little monarch. He appears to have been strongly impressed by the age of the child, and says he could have wept with emotion. "He had the simple and unaffected manner of a well-educated, princely child. His face was poetically, and affectingly beautiful. He was of a gay and cheerful disposition. His beautiful mouth was perpetually unbending into a graceful smile which illumined his whole countenance. Sometimes, particularly when he had looked at me, his smile almost approached to a gentle laugh. No doubt my grim beard and spectacles somewhat excited his risibility."

Chandra Das entered Potala by the eastern gateway on his visit to the Dalai Lama, and he states that he first "walked through a long hall, on either side of which were rows of prayer wheels which

every passerby put in motion. Then ascending three long lines of stone steps we proceeded toward the palace. We had to climb up five ladders before we reached the grand floor of Phodang Marpo, or the Red Palace, thus called from the exterior walls being of a dark red color. Then we had half a dozen more ladders to climb up and we found ourselves at the top of Potala there are nine stories to this building, where we saw a number of monks awaiting an audience.

The Tongsar Penlop is the civil head of the Tibetan Empire, as the rules of the Lamman religion prevent any appearance in the world of those highly sacred and lofty individuals, the Grand Lamas. The Penlops are really the governors of the various provinces, and of these civil rulers the Penlop of Tongsar province, in which lies Lhasa, is the actual head. It was he who received the treaty from Colonel Younghusband, and conducted the negotiations between the British and the Grand Lama and his advisory council of priests. It was he, also, who conducted Younghusband into the grand hall in the Potala or Vatican after Younghusband had assisted upon seeing these mysterious personages.

Although it has been customary with many writers, who have done little more than penetrate the fringe of the vast mountain ranges around Tibet, to write harrowing tales of the immortality of this people as a whole, Colonel Younghusband's dis-

patches, as sent to the British government, authoritatively contradict the statements.

The city of Lhasa, as shown in the bird's-eye view given by the accompanying illustration, strongly resembles, curiously enough, its antipodes among cities—Paris. In the center of the great towering domes is the chief Lamman monastery, covering 15 acres of ground, surrounded by lofty walls in which over 2,000 monks chant through every hour of every day and every year incessantly prayers to the Dalai Lama. At the western side of the city is situated the Potala. Through the city runs a magnificent boulevard, curving very much as Broadway, New York, twists its course from the Battery to the Harlem. The residences of the several hundred thousands who live in Lhasa are usually two stories in height, built around a courtyard very similar to the usual oriental type, with flat roofs walled about, on which roofs much of the household activities take place. It is here in the cool of the evening that the citizen of Lhasa, with his wife and children, occupy themselves in much the same manner as do the better class of Chinese and East Indians. Moreover, when speaking of the isolation of Tibet it should be understood that this refers merely to a prohibitive policy against any intercourse with Europeans. Up until the middle of the last century Chinese influence was dominant in Tibet, and even Colonel Younghusband found when he reached Lhasa a representative of the Dowager Empress of China, who still claims the titular sovereignty of protectorate over Tibet.

The only clear description of the difficulties encountered in actually entering Tibet is that which has come from Gyantse, on the north border of India. This was a letter sent by General MacDonald, who commanded the military escort of Colonel Younghusband. Describing the terrible difficulties of the way General MacDonald said:

"Shortly before commencing the ascent of the Jelap Pass we had a last look, across a sea of clouds, at the snowy range of mountains lying between Sikkim and Nepal, crowned by the giant

mountain Kanchenjunga, the second highest summit of the Himalayas, which rises its topmost peak to an altitude of 28,165 feet. The ascent to the Jelap is easier if one is lucky enough to be preceded by a train of mules, whose trail it is wise to follow, for the slightest deviation may plunge the unwary in a snowdrift of unknown depth. The photograph here reproduced shows with sufficient clearness the absolute dreariness of the country, but perhaps the height of desolation is reached some way below the pass in the Kapup Basin, whose marshy hollows of black ice and hummocks of coarse grass, half covered with white terraces of frozen snow, necessitating the utmost care in crossing, can never be forgotten.

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