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**Tibet,  
the Land of Mystery**

Dr. Susan Carson Rijnhart, who spoke so interestingly at the meeting of the missionary social union recently, is even more interesting in conversation, and she is very willing to talk of her experiences. Dr. Rijnhart is a native of London, Canada, and is a graduate of Trinity university in Toronto. Her husband, Rev. Petrus Rijnhart, was a Holland Dutchman. After some time spent in missionary work, he came to America for rest, and while here he met and married Dr. Carson.

Mr. and Mrs. Rijnhart went to Tibet in 1894, going as independent missionaries—dependent upon their friends rather than a church for support.

Dr. Rijnhart omits the "h" from the name Thibet, giving as her authority the royal geographical maps for Asia, and says that it is so taught in the schools in England, as they, too, spell it "Tibet," and in pronouncing put the accent on the last syllable. The German map-makers were responsible for the insertion of the letter "h." The natives call their country "Bhot," but no one knows where this name came from.

Dr. Rijnhart and her husband went to Tibet in 1894, and in 1898 went into the interior and began their work there.

Lhasa is the capital of the country, and since 1846 no European has been allowed to enter the city and none is allowed nearer than one hundred and fifty miles. Their religion is that of the Buddhists or, as Dr. Rijnhart said, Theosophists, and Lhasa is the Mecca to which their pilgrimages are made.

The Buddhists send out missionaries, and have representatives hard at work in various cities of this country, notably New York, Boston, Philadelphia and Chicago.

Dr. Rijnhart said there are many more Buddhists and Theosophists in America than any one is aware of, and their growth is alarming. Their literature is printed in Chicago at the Open Court Publishing House.

The best accounts published concerning Lhasa have been secured by Hindoo travelers, who are trained for civil service by the British government. One of these men disguised himself as a Mongolian priest, and by the strict use of his prayer-wheel—these people pray by machinery and rosary—he succeeded in getting within the walls. In order to accomplish this he paced every step, keeping account with his rosary. When he was supposed to be at rest he made maps of the road and city, and he concealed them within his prayer-wheel. These Hindoo travelers are not given names when they go upon the road, but are known simply by initials. This man's initials are A. K.

The May number of Harper's magazine contains the only known picture of the city of Lhasa, and Dr. Rijnhart pronounced it a very good one. After the death of her child, and the murder of her husband, Dr. Rijnhart was robbed of her surgical instruments—a serious loss to her, as her ability to relieve suffering secured for her the respect of the women. Apropos Dr. Rijnhart says she has absolute proof of her husband's death, and that the reports that he is simply missing, which have appeared in many newspapers, are false.

In Tibet the Buddhist priests are called lamas, and their houses are called lamasteries. Mr. and Mrs. Rijnhart lived in one of these lamasteries, and were the only Europeans ever permitted to do so. After the death of her husband the Tibetans wanted to get rid of Dr. Rijnhart, so they gave her a passport—the only one ever granted to a white person to travel in that country—provided her with two men to travel with

her as guides and protectors, and started her on her homeward journey. These men were ashamed to be seen traveling with a woman, and they forbade her to speak a word on the journey, saying they would kill her if she spoke. She felt that they could not be trusted, and kept them in subjection only by exhibiting her revolver. Once when her life was in danger she was defended by a Chinese man. The entire journey was a perilous one. At one time her horse gave out and she walked fifty miles in two days; another time, when completely exhausted, Dr. Rijnhart and her guides were sheltered over night in a Chinese lumber camp. The house was so small that the eight persons, seven of whom were men, had not room to lie down but sat up all night. Dr. Rijnhart said this was the first time in two months that a roof had covered her, and the first time she had felt safe, as the Chinese were friendly. She expressed great respect for this people.

Tibet has a very cold climate, caused by being a northern country, and by its altitude. During this journey Dr. Rijnhart was never less than nine thousand feet above sea level, and she walked across one mountain which was 14,300 feet above.

When she reached the Chinese border she was taken to the house of Mr. Turner, an English missionary—one of the

famous Cambridge seven—where she was welcomed and made comfortable. Mr. Turner was sitting on his piazza when she approached, and her face was so browned and roughened from exposure, and her garments so tattered and disordered that he could not tell whether she was white or colored, man or woman.

During this journey of three months she had had no water in which to bathe, and no change of clothing; she was so covered with vermin that she felt she ought not enter the house, and her feet were sore from frost and travel.

The women of Tibet are sold by their fathers to men who want wives. There is no regard for the marriage tie, but when a man is tired of a wife he sends her to her father, who soon sells her again. Notwithstanding this treatment the women have great influence with their husbands while with them. They are a very filthy people, not knowing from their birth to their death the luxury of a bath. Their houses are built of sun-dried brick made in the same way as those used by the Israelites.

Dr. Rijnhart is planning to return to Tibet in about a year in company with a physician and his wife, as she feels that there is a work there for her to do. She has written a book on Tibet called "With the Tibetans in Tent and Temple."

Mrs. Peacelove—John, John, wake up! There's a burglar downstairs.  
Peacelove—All right. Let him burgle.  
Mrs. Peacelove—I believe you're afraid—coward!

Peacelove—I am. If I went down he might insist upon talking politics to me.  
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Hewitt—Do you ever take part in games of chance?  
Jewett—Well, I've been usher at a wedding.

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"How do you like this wine, old man?"  
"What is it—something new?"

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708	Scarf of marten fur, with 8 genuine marten tails, as cut.	7 50	640	Genuine brown marten stole, 70 in. long, tab effect, large tails	8 50
698	Brown opossum scarf, style of 708, with six 12-inch tails	4 50	642	70-inch sable opossum scarf, 6 large tails	7 75
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698	Black marten scarf, with 2 large fox tails	8 00	644	70-inch genuine sable fox scarf	20 00
681	Imitation stone marten, 6 fox tails	8 75	645	70-inch genuine marten scarf	25 00