

THE MISSION FIELD. DAK BUNGALOW AT HATTI. (ON THE ROAD BETWEEN MUREE AND KASHMIR.)

A TOUR OF AN OLD MONTREALER, AND
A GRADUATE OF MCGILL UNIVERSITY,
ACROSS THE HIMALAYAS.

I send you an account of a tour I have just taken, in company of Dr. Neve, a medical missionary, right across the "backbone of the world," or in other words to the Central Asian side of the Snowy Range of the far-famed Himalaya. We started from the "Happy Valley" of Kashmir—Kashmir is, however, so dotted over with tents of the Anglo-Indian wood—it has been so repeatedly described in works, ranging from Tom Moore down to the latest guide-book or missionary report, as to be rather a hackneyed subject. So we will pack up our tent, cooking pots, bedding, &c., make up enough pills to poison the whole country-side, and imagine ourselves plunging up to our knees in snow on the steep ascent of Zogi Pass, which forms the road-way from the soft beauties of Kashmir to the weird chasms of Central Asia and Thibet. Leh, the capital of Ladak, to which place we were bound, is the chief town of the outlying provinces of the Maha Rajah of Kashmir, and, as he is tributary to England, we were of course politically in British India all the time, but geographically, physically, and in the name of everything that is called common sense, we entered Thibet the moment the Snowy Range was crossed. Thibet, a land of pig-tailed Tartars and long-haired goats, massive Bhuddist shrines and monasteries, a land of rocks and arid plains, of rushing torrents in the valleys and of eternal snows on the heights. Now, when I was a boy at school, I always pictured Thibet as being a second Kashmir—"an emerald set in the midst of pearls," or, in plain English, green fields and woods for the emerald encircled by eternal snows. But Thibet is really the abomination of desolation; it never rains there, for the Snowy Range intercepts all the moisture that pours down in such torrents on the Indian side of the hills. But Thibet has a rugged splendour of its own. Rocks, crimson and green, and drab and gray; rocks, fantastic and grotesque. If you saw a picture of them with the queer monasteries and forts perched on the top, you would ejaculate the word "Exaggeration," yes, even if the picture were drawn on the front panel of a cheap American clock.

When I say that Leh is quite out of the world (what Charles Kingsley would call "the other side of no-

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where,"—that it has a climate like that of Canada in winter and like that of Greenland in summer, that it is so elevated as to make breathing a serious matter, when you have heard all this,—you will be prepared to hear that those devoted men, the Moravians, have chosen Leh as the scene of a new Mission. They always go to No Man's Land, and so they will be quite at home in the capital of Ladak. For the last ten years these devoted pioneers in missionary enterprise have been moving in the matter, but to the disgrace of our Government, the Maha Rajah of Kashmir, a tributary of England, has been allowed to follow his own way in shutting the door against their settlement in his territory. It was only last cold season that sanction was at last wrung out of his Highness. Under these circumstances Dr. Neve, the medical missionary in Kashmir, felt he would like to give the Brethren a start in their new venture, by paying Leh a visit. It would commend the Gospel to the eyes of the natives, if he could, as a missionary, doctor them, and show a care for them in their sickness. I was in camp at Srinagar at the time, so he invited me to go with him. I may as well mention that the doctor's good intentions with regard to the Moravians were frustrated, for the simple reason that the Snowy Pass (18,000 feet high), over which they had to cross from their nearest station in British Lahul, was still blocked with snow, even to the month of June. They were consequently delayed beyond the time we were able to stay in Ladak. But although we missed the Moravians, the doctor had no cause to grudge the pains he took. To say nothing of his operating on thirty cases of cataract and performing some serious operations in Leh itself, he sent on word to every village on the road, inviting the sick to collect night by night in our camp, so that a goodly congregation gathered every evening before our tent door. Of course he could not actually preach, because he only knows the Hindustani and Kashmiri languages, while here we were amongst pig-tailed Tartars;

but Thibetan Gospels (published by the Moravians) were distributed and we cannot help believing that Christianity was commended by his healing art. As soon as we struggled through the snow on the Zogi Pass (over the knees deep, on May 15—how I longed for snow-shoes)—we got out of the religious area of Hinduism and, not unlike Romanism, it has its monasteries for monks and nuns in every village. The monks wear long red frocks and yellow caps. If the Romanists tell their beads, the Bhuddists twirl their prayer-wheels, which function comes to much the same thing in the end. The likeness is, of course, only external, as they have no doctrines resembling those of Christianity. All along the road, as we journeyed, we came across great heaps of stones. When travellers want to say a prayer, they scratch their petition on a stone and then throw it on one of these heaps. As may be well imagined, these prayer mounds quickly accumulate and attain to gigantic proportions.

(To be continued.)

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PARAGRAPHIC.

FROM THE MARITIME PROVINCES comes a host of testimonials as to the Magic Corn and Wart cure—Putnam's Painless Corn Extractor. We select from the list of names before us that of Henry Taylor, Esq. Halifax, probably the most widely known druggist in the lower province. Mr. Taylor has no hesitation in stating "that in an experience of twenty years he has handled nothing that has given the universal satisfaction that Putnam's Corn Extractor invariably does." It never fails, it is painless, prompt and produces no discomfort. Beware of imitations and substitutes. Polson & Co., Kingston, props.

Harper's "Drawer" makes a good hit this month, when it says, referring to the deceased wife's sister's marriage question in England, that it is a pity that the advocates of the measure did not begin by marrying the right sister. There is both wit and wisdom in this remark, at least in very many cases.

We call the attention of our lady readers to the advertisement in our columns of James Pyle's Pearline, for laundry and kitchen purposes. An article so popular and widely circulated, must possess merits that commend it to the favor of housekeepers.

The treatment of the dead shows the character of this idolatrous and self-seeking people in its saddest aspect. When the funeral of a friend passes, a Neapolitan will exclaim with characteristic selfishness, "salute a noi"—health to ourselves—without thought of the departed.—Augustus F. C. Hare, in *Cities of Southern Italy*.

JAMES PYLE'S PEARLINE is acknowledged to be the best preparation in use for laundry purposes. It enables the washer to cleanse the clothes without wearing them out with rubbing or pounding.

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There is no remedy known to science that will so speedily and so effectually cure or relieve lumbago, chronic or acute rheumatism, swollen or stiff joints as Johnson's Anodyne Liniment used internally and externally.

One of the first acts of the new Bishop of London, Dr. Temple, has been to visit the famous church of St. Alban (Mr. Mackonochie's), for the purpose of administering Confirmation. His two predecessors in the see, Drs. Jackson and Tait, persistently refused to visit the church, and this proof of Dr. Temple's liberality is hailed with great satisfaction by all but the rabid persecutionists.

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