

"You have a family?"

"Only a daughter, and how much better will it be for her? If she marries, she will get some one who cares more for her money than for herself. If he is rich, he will be either avaricious or a spendthrift. If he is poor, it will spoil him, and they will quarrel. Better labor for her bread all her days. Really, I cannot see that either of us is to be benefited by what has cost me so much. If that is success, what is failure?"

"Who then is successful?"

"No one. I have bored you long enough," said he, rising. "About this case, I propose to be guided by you in the main. What are your orders?"

"Shut up your ledger; avoid care and anxiety; stay out of doors; be amused; and stop studying your case."

"And no medicine?"

"Not at present."

"If I need you, you will come?"

"Yes."

(To be continued.)

#### WOMEN OF THE EAST.

Hebrew women, for instance, were simply merchandise, bought, as Rachel and Joseph, and handled to suit the safety and pleasure of their owners, as Rebecca and Sarah in Egypt and Gerar. Yet Athalia, daughter of Omri, sat on the throne six years; and Semiramis, a woman in Assyrian slavery, became a queen and made her name great by the building of Babylon in a single year.

Though the Turks had power of life and death over their wives, and if they rebelled under the terrible tortures and punishments of their lot, the very inexpensive power of divorce by simply answering when they asked permission to go out, "Go," without adding, "But come back again," yet in 1830, the greatest actual power Turkey was Sultana Valydeh.

Persian women of the lower classes are servile slaves, supporting masters of unlimited power who do absolutely nothing themselves, and the upper classes rarely leave the harem from the cradle to the grave. Yet, Cassandana, wife of Cyrus, "ruled Cyrus and Persia as she would," and ruled so well that at her death the nation mourned twenty days. "Mourned for a woman!"

The worst effect of Mohammedanism has been its degradation of women, but the wife of "The Prophet," Kadijah, was the first to embrace his religion, and as he afterwards said, "the greatest, best, and most powerful of all who accepted it."

Brahmin women never see the face of man, except those of their husbands, nor any walls but those of their own own harem, and while their husbands are away are hardly allowed the necessities of life. Yet the world is indebted to Mheru Nisa for the first of its beautiful cashmere shawls, and the existence of that exquisite perfume, attar—properly spelled atyr—of roses. Her name was stamped upon the coin of India, and the title given her of Noor Jehan, "Light of the world."

All the cotton and silk used in Burmah is the work of her women, and those exquisite fabrics and delicate designs displayed at the Centennial might well have been placed in a woman's pavilion, for they were all the work of gentle women of Burmah, for which they probably received blows that they had not worked faster, and for their endurance and perseverance, cheered by the proverb, "Woman has many lives and bears much killing."

Siamese women fight beside their husbands, and often in front of them, who at home are beaten like beasts to all manner of drudgeries. They, however, have the uncommon privilege of refusing an offered husband if they choose, and take their revenge in advance by refusing any one who comes without a number of human skulls he has taken in battle.

Chinese women are, perhaps, of all the most secluded in the upper classes. The bride is not seen by the bridegroom till, in a close palanquin, she is brought to his door, where in full dress, with the key of the palanquin, that has been sent him in advance, he awaits her. He has the one alternative of refusing her, if she displeases him, at the cost of double the amount paid for her.

She is his slave complete, except that he cannot sell her until he has gained a divorce, and is subject to suah mottoes as "first dressed and last undressed all the year round," and the like, and, in some parts of China, to a divorce that consists in simply breaking "chopsticks" before witnesses. Many writers, however, ascribe the first spinning to the wife of the Emperor Yao, and the discovery of the use of the silk-worm was the work of the wife of Hoang Ti. Silk-worms, until lately, were cared for entirely by women, called Tsam-Mow.

In Liberia, where the marriage ceremony consists of the bride's taking off the bridegroom's shoes as a sign of subjection, and being laid at his feet with the expression, "Wolf, take thy lamb," the physicians and sorcerers feared and obeyed by men are chiefly women.

In Java, before Mohammedanism found the island, women were considered equal with men, and in Celebes, where there is an elective government, the throne was oftener held by women than men.

Notwithstanding the general degradation of the sex, energetic, powerful women have made their power felt in Egypt. The wife of Mohammed Ali was made judge by the people, who rarely appealed to the Pasha, and when they did received the reply, "By my two eyes! if she requires it, it must be done, though it be through fire, water, and stone."

Dido, sister of Pygmalion, King of Tyre, was founder of Carthage. Mr. Park, the great American traveller, pays this tribute to the women of Africa: "In all my travels, I never addressed language of politeness to a dark-skinned woman without receiving a polite reply; and, if hungry, thirsty, wet, or sick, never failed to receive assistance from them."—*Hartford Post*.

WATCH for opportunities of usefulness. Every day brings them, and once gone they are gone forever.

#### "SOMETHING LEFT UNDONE."

Longfellow has written some very expressive verses with this title, and truly they are verses which commend themselves especially to every mother and housekeeper in the land. For which of us is so favored as to see the sun set on any any day of any year in which we can say that *all* our tasks are accomplished, *all* our duties performed, and that no spectre of "something left undone" rises up to confront us?

How often we wake in the morning, calm, confident, capable, yet finding soon that our daily work *will not* be despatched as it should be, and as we meant it to be. Accidents, unforeseen interruptions, bodily or mental fatigue, the necessities of others—all these hindrances make us feel as the hours drag on that

"Labor with what zeal we will  
Something yet remains undone,  
Something uncompleted still  
Waits the rising of the sun."

What shall we do then? Give up in despair? By no means, dear sisters. Keep up your courage, do what you can, let no vision of the necessarily unfinished work frighten you, but gather up hopefully the loose ends which would otherwise tangle, and remember that perfection and completeness are not to be found in this world. Remember, too, that very many of the things which you consider essential to to-day's work can just as well wait until to-morrow—indeed, they had far better wait than to tax your already overburdened hands.

#### KEEWATIN OR KEEWAYDIN.

In his Bill to provide for the transfer of Islands in the territories of Canada, the Minister of the Interior has ventured to restore the proper spelling of the name of the district lying north and east of Manitoba. In the Act erecting that district into a territory it is named "Keewatin," and ever since its passage there have been differences of opinion as to the correct pronunciation of the word. This difficulty would have been avoided if the name had been spelt so as to indicate with something like accuracy its Indian pronunciation, which ought certainly to have the preference. The Hon. Mr. Mills in his Bill spells it "Keewaydin," which is undoubtedly correct, if Longfellow, who follows Schoolcraft, is an authority. It is to be regretted that the correct pronunciation of "Manitoba" was not settled at the outset as effectually as that of the neighboring territories will now be. The name occurs in at least two places in Longfellow's "Hiawatha." The first is where Mudjokeewis, the West Wind, says to Hiawatha, his son:—

And at last when death draws near you,  
When the awful eyes of Pauguk  
Glare upon you in the darkness,  
I will share my kingdom with you,  
Ruler shall you be thenceforward  
Of the North-west Wind, Keewaydin,  
Of the home-wind, the Keewaydin.

Again, at the close of the poem, occur the following lines:—

Thus departed Hiawatha,  
Hiawatha the beloved,  
In the glory of the sunset,  
In the purple mists of evening,  
To the regions of the home-wind,  
Of the North-west Wind, Keewaydin.

#### EATING FRUIT.

While few articles of food are more injurious than unripe fruit, still it is almost impossible to take too many of those that are ripe, fresh, and perfect, when eaten in their natural state. The earlier in the day such fruits are eaten the better. Their healthful qualities depend on their ripe acidity, but if sweetened with sugar, not only is this acidity neutralized, but the stomach is tempted to take more than it can digest, and if cream be taken with them, the labor of digestion is increased. No liquid of any description should be drunk within an hour after eating fruit, nor should anything else be eaten within two or three hours after, thus time being allowed for them to pass out of the stomach, the system deriving from them all their enlivening, cooling, and aperient influences. The great rule is, eat fruits and berries while fresh, ripe, and perfect in their natural state, without eating or drinking anything for at least two hours afterwards. With these restrictions fruits may be eaten in moderation during any hour of the day, or without getting tired of them or ceasing to be benefited by them during the whole season.

#### NEED OF TEMPERANCE IN SABBATH SCHOOLS.

It is startling to find that a large proportion of our criminals were at one time Sabbath scholars. In the report . . . concerning the prison of Edinburgh, it was stated that 408 out of 569 prisoners attributed their criminality to strong drink, and no less than 398 of these had been Sabbath scholars for an average period of two and a half years. Mr. Logan found that 62 out of 78 prisoners in Glasgow had been connected with Sabbath schools; and of these 59 assigned drinking and public house company as the cause of their leaving school, and also of their becoming criminals. Of 202 prisoners in Huntingdon jail in 1867, 143 had been Sabbath scholars; and of 2,000 prisoners in Leeds, 1,400 had been in Sabbath schools. From an inquiry instituted on a large scale, by which information was obtained from the chaplains of the principal prisons in England, Scotland, and Wales, "it appeared that out of 10,361 inmates of the principal prisons and penitentiaries of our country, not fewer than 6,572 previously received instruction in Sabbath schools . . . and upon pursuing the inquiry it was almost uniformly found that the use of intoxicating liquors was the cause, directly or indirectly, of so many Sabbath school scholars becoming criminals."

#### BRITISH AND FOREIGN ITEMS.

SIR GEORGE BACK, the distinguished Arctic navigator, is dead.

REV. JOSEPH COOK is lecturing in the West. A few evenings since he had a good audience at Louisville.

THE Irish Presbyterian Assembly met at Belfast June 3d, and called Prof. Witherow, of Derry College, to the moderator's chair.

THE number of Hindus in the Tinnevely who have announced to Bishop Caldwell their desire to become Christians has swelled to 18,000.

AT the recent meeting of the Synod of Bonn, of the Old Catholics, a resolution favouring the marriage of the clergy was adopted by a vote of seventy-five to twenty-two.

REV. JOHN DOWLING, for nearly a quarter of a century pastor of the Berean Baptist Church, New York, has become insane from the effects of a fall upon his head a few months ago.

AMONG the many thousand petitions and addresses presented to the Berlin Congress will be one from the American branch of the Evangelical Alliance, praying for a guaranty of Christian liberty in the Turkish provinces.

THE Reformed Episcopal Church has now an excellent chance in Ireland with those of the Disestablished Church who have been unsuccessful in having the word "regeneration" deleted from the baptismal offices.

JOHN FENN, James Fenn, Hattie Sands and Mary Welsh, of Oswego, were drowned on Tuesday at Pleasant Point, Lake Ontario. They belonged to the St. John's Church excursion party which left Oswego in the morning.

REV. W. MILLER, Principal of the Free Church Institution in Madras, has, by the death of an uncle, come into a fortune of something like £40,000. This circumstance will not, it is said, deprive the college of Mr. Miller's services.

IT is stated that a number of gentlemen in London have combined, in order to raise a sum of not less than £60,000, to build and endow a church in London in connection with the Established Church of Scotland. A site has already been secured.

THE following telegram has been received from the committee of the famine relief fund in Shanghai: "Distress must increase until October. A hundred thousand families are receiving relief. Our means are exhausted. We appeal for prompt transfer of £5,000." Sir Rutherford Alcock, chairman of the London Committee, who forwarded this telegram, adds that in the present state of their finances they are utterly unable to send more than about one-sixth part of the sum asked for. He feels sure that the extent of the need for help only requires to be thoroughly realized in this country in order to secure a continuance of the support which has been so generously afforded to them up to the present time.

ON Monday evening, at six o'clock, preparatory to the removal of the remains of the Duchess of Argyll from Westminster Abbey for interment in the ducal house of Argyll's ancestral burial place in Scotland, many of the nearest relatives met privately in the Chapel of St. Faith, in Westminster Abbey, and in their presence Dean Stanley read a short service. On Wednesday the remains of the late Duchess were buried at Kilmun. The Dukes of Sutherland, Northumberland, and Westminster, with Mr. Gladstone and several other distinguished gentlemen, were present. The Rev. Dr. Story, of Roseneath, and the Rev. Dr. McGregor, of St. Cuthbert's, Edinburgh, conducted the service in the parish church, after which the body was conveyed to the vault.

As the question is often asked, Who are the American Committee on the Revision of the Scriptures? we give their names:—Old Testament Company,—Prof. Wm. Henry Green, D.D., Chairman; Prof. George E. Day, D.D., Secretary; Rev. Drs. Charles A. Aiken; T. W. Chambers; Prof. Thomas J. Conant; John De Witt; George Emlen Hare; Charles P. Krauth; Taylor Lewis; Charles M. Mead; Joseph Packard; and Calvin E. Stowe; also Revs. Howard Osgood and James Strong, and C. V. A. Van Dych, M.D. New Testament Company: Ex-Pres. T. D. Woolsey, D.D., LL.D., Chairman; Prof. Charles Short, LL.D., Secretary; Rev. Drs. Ezra Abbot; J. K. Barry; Howard Crosby; Timothy Dwight; Horatio B. Hackett; Charles Hodge; A. C. Kendrick; Alfred Lee; Matthew P. Riddle; Philip Schaff; J. Henry Thayer; and E. A. Washburn; also President Thomas Chase. In England the expenses of the Committees are borne by the University Presses; in America by means of private contributions. The work of revision will probably be finished in three years; seven years' labor having already been given.

THE Rev. Mr. Spurgeon, in the course of a sermon preached at the morning service on Sabbath in the Metropolitan Tabernacle, from Prov. iv. 17, alluded to the difficulties presented at the present day to the holding fast the true faith of the Gospel of Christ. One of these was the spirit of doubt and infidelity to be witnessed around them. Many nowadays had made up their minds to doubt everything in regard to the Gospel; and so far was this spirit carried, that even a regard for the Lord himself became lost. A result of such doctrines was but lately witnessed in Germany, in the attempt to assassinate the aged Emperor—a fit result; for who feared not God could not honour the king. Young men nowadays, whose whiskers had scarcely grown, considered themselves the proper persons to decide questions regarding religious matters, and in proportion to their ignorance was their confidence and audacity in sneering at everything sacred. This spirit was abroad to a great extent—the air was replete with it—and perhaps the best thing for good Christians to do was to dispense it. Its existence, however, rendered it necessary that all Christian people should take a firm hold of what they knew, and which was contained in the Gospel.