

bug is a most honest and worthy creature but it mistakes its destiny when it fixes its affections on a shining light, as it generally discovers to its cost."

"How unjust you are!" said Jennie, beginning to get angry in her turn. "How can any fair-minded person deny that a man has one single good quality, because he happens to possess a little money? For my part I don't think a man is any more perfect because he is poor. I don't believe in the 'virtuous poor'; it is an old-fashioned humbug. If a man is poor, it is because he is wanting in talent, industry or strength; it shows that he cannot cope with the world, and will never be good for anything. Money is absolutely necessary now, and most people can get it if they try; therefore it seems to me very foolish to be prejudiced against people on account of their wealth."

(To be continued.)

THE AFGHANS.

Before the beginning of the present century little was known about Afghanistan or its inhabitants. The country was known to be rugged and mountainous, and the people hardy and warlike, professing the Mohammedan faith. In 1799, when Sir John Shore was Governor-General of India, no little alarm was caused at Calcutta, by a rumour that the king of Kabul, with an army of Afghans, was about to invade India, and deliver the "faithful sons of Islam" from the yoke of the "Infidels." Russia was not heard of in those days as a disturbing influence but suspicions of French intrigue, through emissaries at the court of Teheran, were mixed with this earliest Afghan scare. It was resolved by the Court of Directors to organize a Mission in order to establish friendly relations with the ruler of Kabul, and to obtain some accurate knowledge of the Afghan country. It was not till October, 1808, that this embassy left Delhi, under the guidance of the Hon. Mountstuart Elphinstone. His "Account of the Kingdom of Kabul and its dependencies," published in 1815, was the first, and is still in many respects the best, of the many volumes that have issued from the press on these regions. Elphinstone Sahib recrossed the Indus in June, 1809, after having established friendly relations with the Afghans, and his embassy was long remembered with wonder and respect. "It would have been well if succeeding misunderstandings and disasters had never occurred to obliterate the moral effect and the favourable impression created on that occasion."

The national appellation of the people of Afghanistan is either Afghan, Pathan, Pashtun, or Pukhtun. In India they are generally called Rohillah (or highlanders).

The language of the Afghans is Pashto or Pukhto; Pashto is of Sanscrit formation, with a large admixture of Persian and Arabic words. The character is Arabic, with the addition of five letters. It is spoken by the people of the Peshawar valley, who are chiefly Afghans, and in certain parts of the Derajat, and by the inhabitants of the city of Kabul.

The only portion of Afghanistan now in the possession of the British is the Peshawar valley, which lies between the Khyber Pass and the river Indus; with a portion of the Kohat Derajat and districts. This territory came into possession of the British Government after the second Sikh war in 1849. The Peshawar district is separated from the Kohat and Derajat districts by a chain of mountains inhabited by independent Afghan tribes. It is the most northerly of the British Trans-Indus territory, and contains an area of 2,400 square miles, and is divided through its whole extent by the Kabul River (the ancient Copres), which falls into the Indus immediately above Attock. The population of the whole district is estimated at 524,000. Peshawar is the capital of the district which bears its name, and is the only town of importance within its boundaries. It contains a population of about 60,000, a mixed race of Afghans, Sikhs and Hindus. The present city was built by the celebrated Mogul Emperor Akbar, who is said to have given it its present name, signifying an "advanced out-post."

The city of Peshawar is not only a great commercial centre, situated as it is at the gate of Central Asia, but it is regarded as an important military frontier station. The climate has an unhealthy reputation, and little has been done to secure good water supply or to attend to sanitary arrangements.

The hospitality of the Afghans is proverbial. Each section of the village has its Hujrah, or guest-chamber, and every chief of consequence keeps one. These are supplied with beds, quilts and pillows, and the wayfaring traveller can here claim protection for the night, with the usual meals. The laws of hospitality, however, merely extend to the village boundary, and within those limits they are seldom violated; but beyond, the unprotected traveller may be plundered and robbed by the very people who but a few minutes before gave him the salutations of peace.

The salutations of the Afghans are very peculiar, and exhibit very strikingly the hospitable and social character of the people. When a superior meets a man of inferior rank to himself he will, as he passes, say, "May you never be tired," which ought to call forth the rejoinder, "May you never grow poor." As soon as a stranger arrives at a village guest-house it is his duty to give the usual Mohammedan salaam, "The peace of God be with you," which will receive the hearty response of every villager seated there, repeated several times over: "May you ever come! May you ever come!" And when he again proceeds on his journey he will leave with the usual blessing "To the protection of God we commit you."

The Afghans are a "religious" people, God-worshippers, but not God-fearers. Their bigotry and fanaticism are very much on the surface. Depth of religious feeling is not common. The village chief is always ready and willing to entrust his soul's interests to his mullah or priest, and if he is pretty regular in his devotions and in the payment of the tithe, and orthodox in his profession of faith, he can die in the odour of sanctity with the veriest minimum of piety.

Almost inseparable from the guest-house is the mosque; indeed the mosques and Hujrahs are the only public institutions of an ordinary Afghan village. Every mosque is presided over by an Iman or Priest, who is supported by its

endowments, and the tithes, or Zakat. In addition to the Iman there is often a Moulvie, or learned divine, whose duty it is to instruct the students, these students being supported by the contributions of the people. In some villages there are Government schools, but they are always regarded by the people as rival institutions to the mosque, and are therefore not popular with the more religious Mohammedans, who only consider that true education which treats of religion. The subjects generally taught in the schools connected with the mosques are the Koran, the traditions, and works on Muslim Theology in Arabic; the Gulistan, the story of Yusuf-o-Zulekha and other poems in Persian; and perhaps one or two easy Pashto books.

WOMAN'S MISSION.

The longer I live, the less grows my sympathy with women who are always wishing themselves men. I cannot but believe that in every life that is truly noble—truly good—truly desirable—heaven bestows upon us women in as unsparing measure as upon men. It only desires us, in its great benevolence, to stretch forth our hands and to gather for ourselves the rich joys of intellect, of nature, of study, of action, of love and of usefulness which it has poured forth around us. Let us only cast aside the falseness, silly veils of prejudice and fashion, which ignorance has bound about our eyes; let us lay bare our souls to heaven's sunshine of truth and love; let us exercise the intelligence which it has bestowed on us upon worthy and noble objects, and this intelligence may become keen as that of men, and the paltry high heels and whalebone supports of mere drawing-room conventionalities and young-ladyhood withering up, we all stand in humility before heaven, but proudly and joyfully by the side of man! different always, but not less noble, less richly endowed. All this we may do, without losing one jot or one tittle of our womanly spirit, but rather solely owing to these good—these blessed gifts—through a prayerful and earnest development of those gems of peculiar purity, of tenderest delicacy and refinement, with which heaven has so especially endowed the woman. Let beauty and grace, spiritual and external, be the garments of our souls. Let love be the very essence of our being—love of heaven, of man, and of the meaneast created thing—love that is strong to endure, strong to renounce, strong to achieve! Alone through the strength of love, the noblest, the most refined of all strength—our blessed Lord himself having lived and died teaching it to us—have great and good women hitherto wrought their noble deeds in the world; and alone through the strength of an all-embracing love will the noble women who have yet to arise, work noble works or enact noble deeds. Let us emulate, if you will, the strength of determination which we admire in men, their earnestness and freedom of purpose, their unwearying energy, their largeness of vision; but let us never sigh after their lower so-called *privileges* which, when they are sifted with a thoughtful mind, are found to be the mere husks and chaff of the rich grain belonging to *humanity* and not alone to men. The assumption of masculine airs or of masculine attire, or the absence of tenderness and womanhood in a mistaken struggle after strength, can never sit more gracefully upon us than do the men's old hats and great-coats and boots upon the poor old gardener of the English garden. Let such of us as have devoted ourselves to the study of an art—the interpreter to mankind at large of heaven's beauty—especially remember this, that the highest ideal in life, as well as in art, has ever been the blending of the beautiful and the tender, with the strong and the intellectual.

BUY A HOME.

Hon. George Barstow gave good advice in a speech on the subject of "Home." He said every man should own his home if he can. That philosophy which tells a man to drift over this uncertain life without a home of his own, is wrong. The man who owns not his own home is like a ship out in the open sea—at the hazard of the storm. A man who owns his home is like a ship that has arrived in port, and is moored in a safe harbour. One man should be no more content to live in a home that is not his own—if he can build one—than one bird should take the risk of hatching in another one's nest; and for my own part, I would rather be able to own a cottage than to hire a palace. I would say to every man, buy a home if you can, and own it. If a wind-fall has come to you, buy a home with it. If you have laid up money enough by toil, buy a home. If you have made money in stocks, buy a home. Do not let anybody tempt you to put all your earnings back into the pool. Take out enough to buy a home and buy it. Put the rest back if you will. Gamble on if you must; but buy the home first. Buy it and sell it not. Then the roses that bloom there are yours; the clematis and jasmine that climb upon the porch belong to you. You have planted them and seen them grow. When you are at work upon them, you are working for yourselves, not for others. If there are children, there are flowers within the house and without. Buy a home.

A WISE LEGISLATOR.

He is successful because he has the manly courage to rise above all personal motives or interest and cast his vote and influence on the side of measures which will contribute to the well-being of his fellow-men. The good of the many, even though it proves injurious to the interests of the few, is the maxim of the wise legislator. But certain men will never admit the wisdom of this doctrine, any more than some selfish private practitioners will admit the superlative value of Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets, because these remedies have injured their practice. Of course, no man in his right senses will pay a physician \$5.00 for a consultation, a bottle of bitters, a few powders, and a prescription, when one bottle of Dr. Pierce's Golden Medical Discovery and a bottle of his Pleasant Purgative Pellets, both costing but \$1.25, will accomplish the same result, viz: cleanse the liver and blood, regulate and tone the stomach, and impart a healthful action to the bowels and kidneys.

BRITISH AND FOREIGN ITEMS.

The Evangelists, Moody and Sankey, will hold meetings in Cleveland during October. Mr. Moody will spend the winter in St. Louis.

JOHN B. GUTHRIE will prolong his stay in Great Britain till October, and will deliver twelve temperance lectures in England and six in Scotland.

The German ships are imitating the British in disregarding the Japanese quarantine against cholera. The cholera is very destructive to life at Yokohama.

The principal Zulu chiefs have expressed a willingness to surrender to the British forces, and the prospects of an early peace are favourable. King Cetshwayo's new kraal of the cannon lost in the battle of Isandula has been recaptured.

CAPT. ADAMS, of the whaler "Arcic" gives out, no spirit rations to his sailors, and finds hot coffee is much preferable to grog as a sustaining stimulant under extreme cold. Ardent spirits were not to be given to the crew of the Polar exploring ship "Jeannette," which has recently sailed.

THE "Fortnightly Review" judges that it would indeed be unpleasantly like hypocrisy, after excluding Byron from a grave in Westminster Abbey, to make room complacently for a Napoleon, whose name has been for ninety years the European symbol of retrogression, fraud, lawlessness, and bloodshed.

A PRESBYTERIAN minister, Rev. A. N. Wyckoff, has just completed a ride on horseback from New Orleans to New Jersey. He is the pastor of one of the Presbyterian churches of New Orleans, and travelled in this way for the sake of health. He came through Alabama, North Carolina, and Virginia.

PRINCIPAL TULLOCH, it is stated, is to be invited to London as Dr. Cumming's successor, and arrangements will be proposed whereby he may continue to discharge his numerous duties in Scotland by residing there part of the year. If he accepts the invitation, it is believed that the proposal for the erection of a Presbyterian church on the Thames Embankment, which was abandoned some time ago, will be revived under Broad Church auspices.

A GREAT movement has just been inaugurated against intemperance in Great Britain. It is the formation of a joint stock company, with a million of a capital in shares of one pound each, to provide temperance coffee-houses and temperance places all over the kingdom. The Archbishop of Canterbury is at the top of the list of clergy, and as many names followed in the prospectus, as advertised in the "Times," as nearly fill a column. The coffee-houses already established have done well, and it is quite expected that this new scheme will pay.

THE Philadelphia "Presbyterian" says: "Our naval officers have sometimes been accused of circulating stories, or giving opinions, unfavourable to foreign missions. Commodore Shufeldt, who has been cruising in the Ticonderoga along the west coast of Africa, gives a very different testimony. He writes specially of the work of the missionaries of the Presbyterian Board: 'Rev. S. H. Murphy has charge of the mission, with headquarters at the Gaboon river, assisted by several ladies and several native preachers. The mission embraces the schools at Batonga, Benita, Corsica Island and intermediate points, partly under the Spanish and partly under the French government. All the several branches are described as being in a flourishing condition, the total number of native children under tuition being four hundred, of whom forty are females.'"

CASES of persecution of Protestants in Spain are multiplying. Two agents of the Evangelical Continental Society are on trial—"the one for burying a person, at the request of the relations, in a cemetery which the priests claim as their exclusive property; the other for holding meetings in a village to which he had been invited." The latter has been twice condemned to imprisonment and fine on this charge, and is now awaiting the result of an appeal to the Supreme Court. Figueras, an evangelist, was thrust into a dungeon for two days for holding a village service near Vigo. Two of Mr. Spurgeon's former students were assailed with stones, at the open instigation of the priest, as they were returning from a village where they had been preaching. At Camunas the authorities of the village seem to have decided on driving out all religious teachers. They have put the priest to flight, and the Protestant pastor is ordered to leave, on pain of death.

A NEW and beautiful Presbyterian church was lately opened at a cost of about £10,000, in Armagh, the primatial city of Ireland. The Rev. Dr. Donald Fraser, of London, preached on the occasion, and mentioned the following anecdote. After a sermon preached by him at the opening of a church elsewhere, a lady of fashionable position in society came to him. "Why should I have two watches while the house of God remains unpaid for?" He replied, "Really, I cannot tell why." She then said, "Well, I will give the better watch of the two toward the cost of the church." She did so, and a jeweller paid £52 for it, which was a sensible addition to the fund. Dr. Fraser added that at another collection, on the previous Sabbath, a lady who had not a piece of gold, and who did not care to give silver, took the chain off her neck and put it on the plate. She would lose nothing by that. They might say that these were impulsive women. Well, impulsive women might rise up to condemn illiberal men in the day of the Lord.

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