

will both join hands to oppose our enemies." He then thanks God for this "successful understanding, which causes a great pleasure to friends and a great disappointment and sorrow to the enemies whose plots for causing a quarrel between us have failed," and concludes as follows: "The agreements were signed yesterday, and I wish to tell you most emphatically that the British Government, being your true friend, is ready to give you every help by men, money, and arms, and does not wish anything in return. You are bound to hold fast to the friendship of the British Government, which is anxious to see you strong without asking anything in return. I congratulate you on your good fortune in having secured such a friendship, the fruits of which will be numerous in the interests and the welfare of the country."

Nothing is said here about infidels: nothing could be further from the preaching of war, holy or other, against England. It seems probable that the bellicose tendency of the former pamphlet was exaggerated by the Press, or that it was taken more seriously by its European critics than by the Afghan public, who understood it perhaps in some Pickwickian sense. This supposition is borne out by the tenor of the Amir's latest book on *Jehad*, published at Kabul in Persian last year, and hitherto, we believe, entirely unknown in this country. The translation of it, which we here give, has been made by Sultan Mohammed Khan, who was formerly Mir Munshi to the Amir, and to whom we are already indebted for the translations of the Amir's "Life" and of his "Instructions" to his son Nasrullah on his visiting England. The intention of the book is evidently not political: according to the very natural account given of its conception, it is an amplification of a discourse held by the Amir to his courtiers at one of his evening gatherings, and aimed in the first place at the correction of a "vulgar error" among the Afghans as to the meaning of an important word in the definition of their creed. To us, however, it is equally instructive in other ways. We learn from it that for a Moslem there are more ways than one to