

year without running behind. But we cannot do it this year. We must have help even to hold what we have. Then what shall we say to the *twenty new places pleading for pastors?* These people offer houses for worship and to subscribe to the support of the pastor. A number of our most substantial and earnest laymen, for many years local preachers, have recently offered to take work, in most cases at financial loss to themselves, so impressed are they with these importunate calls from new places for pastors.

Is not this the voice of God?

If God's hand thus opens the hearts of the heathen and of these lay-preachers but one generation removed from heathenism here in China, are not His "everlasting arms" long enough to reach across the wide Pacific and touch and open the hearts and purses of His faithful stewards in Christian America?

For every \$30 I can support, with the additional aid received from the native Church, a native pastor for one year. In most cases it will be used to open a new place; and the probability is that before the end of the year at least as many people will be brought to Christ as there shall be dollars donated.

"Folk-Tales in Angola," by Heli Chatelain, has already been mentioned by us, but it deserves more extended notice. It may not at first flush be apparent why this should have our special attention. The reason is the same that induced Mr. Chatelain to produce this book. Those who are acquainted with the author know, without having to be told, that he had a missionary object in view. Science alone, or the praise of the few specialists who are in position to appreciate his work from a scientific standpoint, would not have afforded sufficient inspiration to cause him to endure the exposure and hardship or to make the financial outlay, as well as to overcome the other obstacles incident to the collection and subsequent publication of this volume.

One of the greatest difficulties which the missionary in Africa has to contend with, and one which has discouraged and brought home more than one otherwise promising worker, is that of acquiring the native languages and of expressing in them moral and religious ideas. Grammars, especially grammars without practical exercises, as, unfortunately, most grammars of African languages are, and vocabularies and dictionaries are no adequate equipment for the study of a language. There must be readers also. The Bible translations and school-books composed by missiona-

ries are poor material for learning the vernacular, because they are full of literal translations of foreign idioms, which only the initiated adherents of the missions understand.

One of the best ways of acquiring the genuine vernacular is to collect and assimilate specimens of the native traditional literature, such as myths, fables, stories, proverbs, riddles, and songs. Conversational language will never give the poetical expressions and the words expressing higher concepts which can be found in such specimens of primitive literature.

These "Folk-Tales of Angola" make it easy for the English student to learn Ki-mbundu, and for the native Angolan to learn English. It also enables the general reader to get some idea of the African process of thinking, provided he be not too fastidious to accustom his mind to the strange sound of the literal translation.

Aside from the utilitarian and scientific study of language, this collection of folk-tales is valuable in itself as enabling us to realize what the African, unaided by the European, has produced, and how he looks at the world around and at the world within him. The student of folk-lore also needs to be shown in what way this book contributes to the comparative study of folk-lore. Many will be surprised to notice resemblances in expressions, ideas, and customs with those of the Old Testament, especially in patriarchal times.

The book will be a revelation to the thousands of Angolans who can read, even more than to the white people of that coast, for this is the first time Angolan folk-tales appear in print. The folk-tales of the interior will be new to the coast people, while those of the coast will be a surprise to the people of the interior. It will also familiarize the natives from all parts of the Ki-mbundu field with forms and words of the two principal districts and promote their ultimate fusion.

This book will thus be of value to the missionary and trader in Angola, to the native Angolan, to the linguist, to the ethnologist and student of folk-lore, to the African student in general, and to the general reader.

The smaller map, that of the district of Loanda, is original. It gives places which are not to be found on previous maps, and it gives all names as pronounced by the natives, and not as tortured by filtration through the careless habits of mispronouncing and misspelling these names by Portuguese and English. Boston and New York: Houghton, Mifflin & Co. Price, \$3.