

## AFRICA.

—"Tunis is the largest city in North Africa after Alexandria. Its population approaches 200,000, of which nearly a half are Arabs, and 40,000 Jews. To one whose travels have been confined to Christendom, the scenes presented in this semi-Oriental city are novel and striking. The Arab in his turban and graceful burnouse; the Arab woman with her person enveloped in a white robe, and, instead of a face, a sort of hideous black mask with two holes for the eyes; the Jew wearing a fez, and his obese wife 'lifting her horn on high' arrayed in the most frightful unfeminine dress that human skill ever devised—with numerous others in various styles of European costume." So says a writer in the *Bible Society Reporter*.

—Concerning the Bule people of West Africa, we are told: "Both men and women take great pains with their hair, doing it up in the strangest and dirtiest way conceivable. A common style is to build it, with the aid of strips of bamboo, into three hard ridges several inches high, running from the front to the back of the head. Each ridge is mounted with a close row of common white shirt buttons. Sometimes a card containing as many as six dozen is sewed on above each ear. The ridges of hair do not always run fore and aft. They are often in circles built up like a story cake, and iced with buttons. Sometimes a kind of spash-board is built out behind, running from ear to ear, to hold more buttons. The hair once arranged remains undisturbed for several months. It forms a convenient place for wiping their hands or knives. After dressing it, grease is smeared over, which in the sun melts into the hair, some of it usually passing through and running down the back. The women, moreover, wear a strip of monkey-skin or goat-skin an inch wide, trimmed with buttons, of course, across the middle of the forehead. And besides all this they have bangs all around the head consisting of loose hair strung

with beads of all colors. With this glittering head-gear and with brass and beads hung over the whole body, they make an appearance altogether unique in this world."

—The *Bulletin Missionnaire* has a letter from Dr. Liengme, of the Romande Mission in Southeast Africa, in which he states that Gungunyana's people are not free from the charge of cannibalism. "Lately 10,000 men and between 2000 and 3000 women and children in strange costumes went through the royal dance in the king's presence. It is the custom on the last day for a young boy and girl to be killed. At night near sunset a young 'beef' is brought by the people of the king's household into a tightly closed kraal. An eager fight is begun between them and the animal, which they must without any weapon, simply by their strength of arm, harass, throw down, disembowel, and kill, pushing it with savage cries. When they have despatched the animal, they bring wrapped in reeds the bodies of the two children who have been sacrificed. The flesh of the victims is mingled with that of the animal. Then all the young boys are seized and brought, willingly or by force, into the kraal. Some of them escape, unwilling to eat human flesh; others eagerly accept the invitation."

—At the same time with the news of the annexation of Pondoland to Cape Colony, comes the tidings of the conversion of the prime minister, Philip Charles. He had returned home from a beer orgy, and in the following sleep he was terrified by a vision of the last judgment. Falling on his knees, he begged for grace, and a voice bade him go to the missionaries' house. There he was guided to the Lord Jesus, and found forgiveness and peace. The reality of his conversion was shown by the destruction of his numerous beer-pots and by the giving up of all his wives except one. When the King of Pondoland heard of this he said: "Up