

## THE WOMEN OF AFRICA.

**Z**ULULAND is the land where the question of polygamy presents as grave difficulties in connection with the Christian Missions as any in the world. The Rev. C. Johnson, of St. Augustine's, near Isandhlwana, in this Diocese, thus states the case:—

"As the question of polygamy, will, I am thankful to say, come before the Pan-Anglican Synod this year, I should just like to say a word as to how it touches us here in Zululand. I have lived in the midst of it for twenty-eight years. I sincerely hope that the question of the man who has taken many wives, will be considered separately from that of the woman who is one of those many wives, because the two cases are very different (of course I am only speaking of South Africa). I will place down in order the main circumstances that make the case of the man so different from the case of the woman.

"1. Wives are 'property'.

"The man is the owner. The woman is the owned. The man can, if he wishes, turn the woman away without breaking the law, or being liable to be called on or being punished in any way. If the woman leaves her husband, the man can appeal to the chief or king or court, and if she is obstinate and will not recognise the authority of the rulers (if it is against the law to kill her, as it is where England has any voice in the matter, thank God), they come down upon the father of the woman and make him refund the cattle that were paid for her when she was bought by her husband. So that if a woman who is one of many wives be converted and she be told that she must leave her polygamous husband before she can be admitted to baptism, see what it means:

"(1) She must defy her husband, who is her master and owner

"(2) She must defy the law of the land—whether administered by the native chief or European commissioners or magistrates, it is just the same.

"(3) She must defy her father and family.

"Now, as I have already said, a man can, *if he likes*, for any or no cause, turn any one or all of his wives off at a day's notice. In fact, the man is a *free agent*, the woman is *not*.

"The above I consider the main difference between the man and the woman. But there is one more point that many people lay stress on:

"11. The man has *many* wives.

"The woman has but *one* husband to whom she is very faithful."—*The Mission Field*.

ARCHDEACON FARLER, who is engaged in missionary work at Magila, East Africa, says regarding Canon Taylor's late eulogy passed upon Mohammedanism:—

"The great object of Christianity is to teach holiness to the sons of men, and to make every man personally holy, presenting to each one the perfect pattern of the All-holy Jesus. Now Mo-

hammedanism makes no pretense of making holy men; it has no pattern to set before them. Holiness, as Christians understand it—that perfect purity of body, soul and spirit—is utterly unknown to the followers of Islam.

"We want bands of heroic men, filled with a burning zeal, under wise and saintly leaders, pouring into every town and village of a tribe, giving a real education, very different from the so-called education of Maulim, which consists in a mere doggerel repetition of the Koran, often without understanding, and in learning to write letters in Arabic characters very badly.

"I know the difficulties Europeans have to contend with. Let them be as ascetic as they will, they cannot approach the poverty of the daily life of an African; to attempt to do so would be suicide. But I do not see why the English Church should not attempt to revive the ancient African churches, so long crushed into the dust by Mohammedan bigotry and cruelty, on the most wise lines of the mission of the Archbishop of Canterbury to the Nestorian churches of Kurdistan, not by the making pervers to any western forms of Christianity, but by rousing an enthusiasm for learning, a zeal for the spread of the faith, and a weeding out of old superstitions. Then we might have bands of native-born Christians, African missionaries preaching a purer and more civilising faith than Islam, not attempting to graft European culture and modes of thought upon Africans,—the mistake so many English missionaries make."

THE combined armies of Europe could bring into the field over 16,000,000 men, and cover the waters with 1,400 vessels of war, many of them of the most destructive sort. The total expenditure for the war and navy departments of these governments is said to reach the enormous sum of \$906,000,000. The total annual interest upon European indebtedness is about \$1,079,000,000. Hence the people are burdened with high taxes. All this it costs simply to be prepared for international conflicts in Europe. But what is the cost of actually carrying on the Lord's war for human redemption by the universal Church? The various Christian bodies have put into the entire foreign field, including men, women and native helpers, considerably less than 50,000 laborers, and we expend about \$10,000,000 yearly; so that Europe alone has 333 times as many soldiers, and spends 900 times as many dollars each year as the entire Church of Christendom can muster in men and money for the Lord's war of the ages! How could these figures be changed if the Christian Church should but appreciate her opportunity and her responsibility—the perils and possibilities of this critical hour of history!

THE late R. E. Butterworth, of Grand Rapids, Michigan, gave before his death and devised in his will sums amounting to \$41,600 to establish St. Mark's Home and Hospital in that city.