

Church Missionary Review.

Sept. 1923

119

Mar. 1925.

CITY OF LONDON POLYTECHNIC
FAWCETT COLLECTION

(27)

p 3900048688

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4868 ✓

(p) # 306.88096762

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“WIDOWS INDEED”

PAMPHLET

A WIDOW! What tenderness of thought there is in the Christian mind in connexion with all the loneliness which this word conveys. Throughout the Christian world, there are few states of life that receive more ready sympathy than that of widowhood. “Please, sir, I’m a pore widder woman,” pleads the beggar, eager to touch the heart of the person from whom she asks alms. Whence does this feeling come, and why is it to be found almost exclusively in Christian lands? Surely, because of Christ’s own gentleness to lonely women and His commendation of one and another of them, His friendships with them, and above all His loving care of His own Mother.

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The aim of this article is to call attention to the lot of some “widows indeed,” and desolate, for whom there is neither protection nor tender feeling. Does it not seem strange that here in this part of Africa, Kenya Colony, under protection of His Majesty’s Christian Government, there are women, Christian women, in such a condition; unprotected by State and Church, they are left cruelly to a fate planned for them by the mercenary business instinct of men? Readers of the Church Missionary Society’s magazines are familiar with the custom in most parts of Africa by which the woman is purchased by her would-be owner and becomes wholly his property. There is a sense in which she is always a minor and is owned by some one all her life. How does this affect widowhood?

PAMPHLET

The following is a case that is vexing our hearts at this very moment. A woman named Tabitha married a man called Andrew, both being Christians. They lived together a Christian married life, bringing up their three little children

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in the knowledge and love of Jesus Christ. After some years of married life, their eldest child being just 7, Andrew died. Tabitha and her children became the legal property of his brother, Gacokie, a heathen, and an unpleasant one at that, deformed in body and cruel in heart. He promptly asserted his desire to have Tabitha for his wife, hoping, since she was his legal property, to get a wife for nothing. Tabitha refused, and maintained her desire to continue a Christian, eyeing also with horror the bodily presence of this man. One needs to remember that "love marriages" are not known outside the Christian communities, and that where there is no love the physical side of marriage assumes primary importance. Gacokie's counter move to her refusal was to say that if she married any other man he would at once seize and remove her children. A Christian man is extremely anxious to marry Tabitha and she wishes to consent; he has money to buy her, but he cannot afford to buy the children. Gacokie, however, remains obdurate, and will have nothing but his "pound of flesh." Tabitha has appealed to her own brother, but he will not help her nor assist her Christian lover in his suit. The woman so placed is in great straits, for she has no right to anything except such as these men will allow her. Native custom does not permit her to own home, or food, or money. At present her brother is housing and feeding her, but at any time he and Gacokie may endeavour to force her by homelessness or starvation to submit to their will. The case was put before the Christian native elders, and our greatest shame lies in the fact that these men will not break this custom and support the Christian women's claim to individuality and the right of parenthood. The men, as owners, fear to risk the material loss which this might mean, and they defend the custom—from their comfortable position of freedom—as being a custom by which they safeguard their womenkind. Government takes the line that it can do nothing while the men are undesirous of a

change, and the fact that the women want the custom changed apparently in no way counts. Now and again one has the good fortune to find a District Commissioner who refuses to countenance such doings, but even he would find it a difficult matter to prevent the seizure of the children.

A mother may risk her life and suffer untold pain at the birth of her child; she may love her, slave for her, and do everything for her, but never in any circumstances may she own either daughter or son. Any owner can take a widow's children, and the woman has no real right of appeal. There was a young woman in one mission who was widowed just before the birth of her child. She and her baby girl were Christian, but owned by a heathen. When her baby was nine months old, a Christian widower with four children bought her. He did not want the child, and sold her to another Christian man whose wife was childless, for by this arrangement he saw that he would not be out of pocket by the purchase of the child. The poor mother was full of anxiety and distress. She came to the missionary-in-charge, and having put her case she said: "If this is all Jesus means to us women we are no better off than before." What a condemnation! The missionary took the case before the local church elders, but none would speak for her. Fortunately the missionary there was able himself to take action and brought sufficient pressure to bear on the Christian members of his own station to prevent the completion of the bargain; and the mother was allowed to take her child on a guarantee being made and signed that on the child's betrothal her dowry should be paid back to the owner's family. Money is the root of the whole custom, blood money, the price of body and soul.

If the lot of the Christian widow is such, how much more fearful is the lot of a woman struggling to become a Christian during her widowhood! The widow in a heathen village is used at the discretion of her owner. "How am I ever to be

better?" cried a woman to a friend of mine; "I am constantly ashamed before my children, for how am I to know who will be sent to me at night—and who am I to refuse?" This woman was the widow of a heathen man. She had been struggling to become a mission adherent. Her surroundings were heathen, and at her husband's death she became the property of a disreputable old chief in whose village she was compelled by native law to live. What hope was there for a woman who wanted to do better and who longed to keep her children's respect and save them from such a position as her own?

These are by no means isolated cases, but things of which one is constantly hearing. The problem is not likely to grow less acute. On this one station during the last six months, three young Christians, all with little children, have been widowed, and this dismal kind of fate may at any time be thrust upon them. What an incredible farce must our Prayer Book marriage service seem to them! Are we to allow them to think that the perfect liberty of Christ is for men only? And yet many of us know that should we stir in these African women's hearts the desire and will to fight for their liberty we should be met with the taunt that we are training in our schools a "shrieking sisterhood."

It is upon the younger women that these hardships fall. The old woman who becomes a widow when past the years of childbearing, and who is still sufficiently strong to do a good day's work, does not have too bad a time. If she has had children in her youth, sons who have married and brought home their wives to live near her, and help with their share of the garden work, she may look for quite a happy old age; especially is this so in Christian families. But when times of famine come, among those who are not Christians, the old woman will most probably be the first to go short, because life, where public opinion is not governed by Christian principles, is always a survival of the fittest.

In times of famine and pestilence the highest death roll of adults always seems to be among women.

It may be possible for some of those who read these words to realize the unutterable position in which these customs place us free Christian women. What are we to teach these women of the love of Christ when those who call themselves His followers defend and cling to customs without love and without justice?—detrimental to one sex, though profitable to the other. If this injustice is to be combated by the Church of Christ it can be done only in one way. It must come by a manifestation of the Spirit of Christ in the lives of His men followers. The issue has always been shirked and no definite or uniform pronouncement has been made to professing Christians on this subject. Men by the hundred have been baptized without ever facing the question, and many are really unwilling to acknowledge that their women are equals in anything, even in soul. The Government takes the same line as the Church and says it can do nothing until the Church makes a move; while the Church says it can do nothing without Government; so neither moves, and the women are left helpless without an intercessor or a judge. The reasoning is to some extent valid. The legal remedy lies with Government, but the spirit of willingness to obey Christ lies with His people. The women can be made legally free only by a law which will set limits to their minority and give them a right to ownership, more especially in the case of parenthood. A native man should have the right at least to leave a will in favour of his wife, for at present a native will is not legally valid. The family takes precedence of the individual, and many a girl and woman has been sacrificed to family greed or need.

Every woman would not necessarily claim these rights were they given, but the way of escape would be open in time of need, and a weapon of defence would be at hand for those who could use it. At present many young widows, deprived of a legitimate weapon, fashion for themselves a

weapon of such things as they have at hand. They know that the battle to possess their children is almost bound to be a losing one, but they know also that there is one way by which they can partially free themselves, and self-preservation is a very natural instinct. Prostitution is this weapon, the only one available. Cutting themselves free from their owners, they sell themselves successively where they will and to whom they wish, depreciating their physical values to their owners, but getting at least their money valuation for themselves. Many run away into towns and small townships and earn themselves a livelihood in this way, and the Christian women who fall so are often prevented by their own sense of shame from ever coming back to the community where they were taught and loved.

Were the legal chains removed from women there would still be a vast amount of work before the Church. The newly unfettered cannot move easily, and there is but one organization which could shelter and encourage the freed in their unaccustomed state. Missions would need to have some places where these lone women could come and live, should they require the strengthening of comradeship. Much coercion would be likely to be brought to bear upon them, and there is still fear of poisoning and witchcraft. The children would want schooling, while many of the younger women could be taught industries of various kinds. Owing to the lack of girls' education up to the present time, many of them have no knowledge of healthy employments by which they could increase their independence. We hope and pray that, given funds and staff, the missions will be able to provide for the coming generation of girls something that will make them better able to fend for themselves, and that the growing generation of boys will be taught more comprehensively the true valuation of womanhood and see it with the eyes of Christ. It seems appalling that we can but feel grateful when God in His mercy takes back to Himself some little girl in infancy or childhood; and that

every wedding is overclouded by the thought that tragedy may so easily end the married life of some girl we have learned to love as one of our children. The relief which law can give is still exercised at the discretion of the home Government, and yet how many electors, when casting their votes, give a thought to the native races whose destinies they still determine through the Colonial Office? It is to be feared that among the many warm and ardent supporters of missions only a few are inquiring carefully how the church order which they support is meeting the peculiar needs of African women, remembering that they are some of the little ones whom to offend is to lose Christ. Often these offences are unknown to those who would help from home. Therefore these facts are recorded that those who can help may help where they can, that through such knowledge enlightened Christian opinion at home may be brought to bear on these problems, and that the great gifts which we have already received through Christ may be these women's also.

By the bright dreams that touch life's morn to beauty,
 By the one Bond which makes us all akin
 And knows no East or West. By love and duty,
 By that High Heaven we hope to win,
 By the Bright Vision of our Father's Kingdom,
 I charge you—Hear!—that she may enter in.

MARGARET CICELY HOOPER

THE CONTRIBUTION OF SCIENCE TO MISSIONARY WORK

WHEN His Majesty the King opened the British Empire Exhibition, he drew attention to the progress in the scientific treatment of disease as a means of developing the unexplored capacities of this great Empire. In much the same way science has made no small contribution towards the development of the Kingdom of God upon earth. Citadel after citadel of disease has fallen before the triumphant progress of modern science, which has often been a veritable *præparatio evangelica*.

I. One very obvious service that science has rendered is that of making habitable those inhospitable regions that were once so deadly to missionary and settler. We think of Sierra Leone, with its ominous sobriquet "The White Man's Grave," as the type of many a pestilential breeding ground, where heroic lives were sacrificed in the establishment of missions. The researches of Laveran, Manson, and Ross, resulting in the discovery of the true cause of malaria, have robbed West Africa of its terrors, and opened wide its many doors to missionary, settler, and trader.

But malaria is a disease that is hostile to native as well as foreigner, till immunity is purchased at the cost of many lives. "It is the ubiquitous fever that slays its tens of thousands in the mission field. What sadder sight meets the medical missionary than whole villages where the swollen bodies and shrivelled limbs and anæmic faces of the population are a visible index to the pestilential character of the adjacent swamp, and activity of the mosquitoes bred therein!"¹ In Uganda in 1919, out of

¹ "Medical Practice in Africa and the East," pp. 40, ff.

"BEAUTY FOR ASHES"

(Isaiah lxi. 3)

"THE ways of god and women are beyond understanding," sighs the Kikuyu proverb maker; and I think the Akikuyu have taken as little trouble to know anything about the personality of their women as they have about their god's. "Let sleeping dogs lie," has been their principle with regard to their god, and they have worked on a very similar principle in dealing with their women.

My own personal knowledge of the women of Central Africa is derived from experience among the Kikuyu people, a tribe on the highlands of Kenya; but the customs of the African seem much alike all the land over, save where Mohammedanism curtails even more severely the scanty liberty of African womanhood. Minor customs vary considerably and are extremely difficult to probe, but the root difficulties and prejudices crop up in one form or another whenever the discussion of work among girls and women arises between women missionaries, whether from the north, south, east, or west of Central Africa.

The women of Africa are greatly what their menfolk have made them. It is often supposed that the women are naturally stupid and lacking in ability. This is an entire misconception. The little girls are born with the same capabilities as their little brothers, but as they grow older chains of custom are bound about them to keep them in their place, that of the unpaid slave of mankind. There have been women who could not be chained down. They have been treated with the respect due to their masculine capacities—tinged with the fear of so curious a phenomenon—rather than to their feminine abilities and the strength of personality which should command in return honour and affection.

Where and in what circumstances are the foundations of young womanhood laid? The small girl is welcomed into the household, for she is an asset to the family material wealth. She is worth thirty sheep or goats. In a dark and smoke-dimmed hut, thirty or forty feet in circumference, she is born, and from then until four years of age enjoys the greatest freedom which she will ever have. Every woman loves

her wee baby, and as far as can be seen it is the mothers only who have really experienced love as we know it, and then it is only too faint an illumination. Carried hither and thither in heat and cold, rain and sun, fed on the most horribly indigestible stuffs, often filthily dirty and swarmed over by flies, it is a marvellous thing that the child ever grows up. We cannot surmise what the infant mortality is, but we know that there is scarcely a woman who has not lost babies (I put it in the plural intentionally) at birth, and from one to five children in infancy and small childhood. The mothers accept death in the calm way of those accustomed to an ordinary occurrence, though in illness they cling tragically to their babies—feeling, I believe, that while they hold them in their arms, death may pass by.

At 4 years old the woman's work begins to fall on the little girl's shoulders: carrying the baby to and from the fields, helping in the mechanical labour of weeding, wood-gathering, and water-carrying, which falls to the woman's lot. Games among children are almost unknown in Kikuyu Country, though this is unusual among African tribes. The only game the children play when left to themselves seems to consist of crawling on all fours and grunting most unattractively. The dancing and singing when the moon shines and the evening fires are lit are common pastimes, and little girls and boys dance and sing together or by themselves as they feel inclined.

As the little girl grows older her life becomes more circumscribed. Individuality among women is not encouraged, and the humdrum life of the women of the village, enlivened only by sacrifices, night dancing, and the scandals of the village, its births and deaths, closes down on the small girl. Burden bearing is the fitting work for a woman, and she must learn it. During this period the mother and daughter do not necessarily draw lovingly together, for the mother has more burdens than she can do with, and another fat babe has taken the first place in her heart.

All this time, consciously and unconsciously, her aim in life has been instilled into the little girl's heart, namely, to cultivate a body capable of rousing and holding a man's passions. The dances nearly all tend educationally to this, the lives of those around her proclaim this; nothing has been hid from the searching gaze of childhood, either by action or by speech. The body has been trained to use what we should term suggestive actions, and the mind has been dulled and clodded with foul thought. Evil knowledge is everywhere.

At about 11 or 12 there comes to Kikuyu girlhood that most terrible ceremony which makes them members of the tribe. We feel thankful that this ceremony is not common to Africa, though I believe there are

other ceremonies which correspond, in various other places. It is impossible to describe, but there is mutilation which causes severe pain in child-birth, and moreover this mutilation is done in public after the fearful exciting of sexual passions by mixed dances. There is no mistaking the young girl who has been through this ceremony; her loud voice and bold look announce her as she desires they should. For now she has become a saleable article, and as such must put all she has in the window for show, for she knows well that there is no place at all for the unmarried woman. She marks her face, and exposes her body, and bedecks herself with chains of beads, and keeps herself well greased and redded up with ochre mud. Her hunting days are begun, and she is valued for her body. "Oh, I took her because she seemed nice and fat," said a boy whose choice of a wife from raw heathendom is now causing him home troubles! Many are the immoral things a girl will do to develop her body, and often these things lead her into further degradation and pain. There are curious courting customs, but they are all carried out under cover of darkness and in secrecy, and the results are never beneficial and invariably end in going farther than is well for the girl. Open love and friendship are unknown even between man and wife, and though the Christians have realized that there is an open relationship between the Christian missionary and his wife in which there is no shame, yet the little raw heathen children have been overheard to comment disgustingly on seeing my husband and myself arm-in-arm.

Here, the dances between young men and women invariably end in immoralities; their whole posturing and rhythmic movement tend in that direction.¹ All the forces of sexual passion have been let loose in the young girl and, quite uncontrolled, add fearfully to the difficult life of the adolescent.

Having, then, achieved her aim and gained a man, there arises at once the money question. The payment for the girl is usually called the "dowry," though it does not bear the meaning that we should give it.

The dowry question is one of the most difficult to deal with in raising African womanhood. It unquestionably relegates the women to chatteldom along with goats and sheep and cattle. It is owing to this dowry system that a woman never attains majority in age. She is a bought thing, and is passed on at her owner's death to another owner.

¹ I do not think that, here at any rate, dancing can be lifted to a harmless pastime in this generation. After two or three generations have grown up it might possibly be re-introduced in a simple and cleanly fashion. Experiments have been made and have failed; in one district, dances both Mohammedan and European have been introduced into a lethargic Church. In nearly all keen, live church communities all dancing has been forbidden by the common decision of the native elders *themselves*.

By native law she can own nothing, and legally a husband cannot endow his wife with all his worldly goods, even though he makes a promise to that effect, as he does in the Prayer Book service. Even her children can be sold away from her in infancy, and only Christian missions stand between women and these tragedies.

It is often stated that a girl has a say in the choice of her husband, and theoretically it is so, but practically she hardly ever has. There was a case the other day of a girl whose father, being badly off, decided to sell her to the son of a rich medicine man. She was accordingly sold before ever she grew into girlhood. She became a reader, and is a bright, intelligent girl, slim and attractive in her youthfulness. The boy who bought her had sampled the attractions of life among Europeans, but had returned to heathendom, and had become a debased product of semi-civilization. He determined to have her by Kikuyu custom, that is, carrying her away by force to his hut, and she was determined to remain in the Mission and be married legally. Twice he set upon her by night, and twice she fled and hid in the bush, and her brother, wanting the money—her body money, inherited from his dead father—connived at her betrayal. Fortunately there were other defences at hand for her, and she has been redeemed and is legally at liberty to find a better man. Space does not permit to add other examples, but the dowry is a very great hindrance to Christian womanhood.

At the same time it has a value, in that no little girls are ever thrown away, and what a man pays for he values. This is of consequence to the woman; but as long as the dowry is considered the price of her body, and her soul and personality are taken no account of, it is excessively degrading. We have in this place a girl with a great personality and with enormous spiritual influence—a fine girl, with a splendid character for purity and faithfulness, and a first-class Christian. She was being bought by a boy, but unfortunately became ill, and, owing to a mistake in a slight operation which she underwent at a government hospital, she developed a horrible abscess. This was curable, but the cure would take time. What did her kindly future husband do? Why! he asked for the return of his goats immediately, as of course he considered that the girl would be of no use for gardening and hard work! The position of valueless, damaged goods was foisted on this fine girl, and character stood for nothing in comparison to her bodily condition. Such is always the fate of the delicate girl. We, who know what womanhood can be, and how far the soul is above the body in value, boil with indignation, and feel the stain on our own womanhood in theirs.

For the changing of this view of womanhood it lies with the men missionaries to give direct teaching to their men converts and to accord

native womanhood a real share in the life and work of the community. There are few women missionaries who do not know that chorus of "because of the boys," which so often relegates reforms for girls' work to a back shelf.

So the girl passes on to wifehood, between the ages of 17 and 22, and in other places at a younger age. There is no doubt that the open-air life led by the African women who are not Mohammedans, is enormously beneficial. Mohammedanism or any other religion that would immure these women in their close villages and huts would be terrible. A measure of freedom they have got, and it is greatly to be treasured.

But in married life its over-burdens tell on the women and children. The heaviest work of the day falls on the women. They bend over their gardens, weeding, planting, and turning the soil; then back at night, bowed under a burden of foodstuffs or wood; and then down the wearying, steep paths to the river and up again with the heavy tin or jar of water; and all the time, more than likely, a small child to be carried as well. The result is disastrous for their health. Child-birth is anything but straightforward, and the women age prematurely. You imagine on seeing a bent old woman, blear-eyed and gaunt, that she must be close on 90. But no! at her side trots a child of 4 or so, and it is her son. It seems unbelievable to them that our mothers are delightfully young and full of energy at 70 or 75. Fifty years is old to them, and from their looks they might be double the age.

The views of the men are hard to understand clearly. But roughly, a wife must be kept in her place with a firm hand, and there is only too much beating and too little fellowship. Here is a case in point. The name of a woman up for baptism was brought before some church elders. She was refused, and the reason was that when her husband beat her she struck him back! The husband, a Christian, was not called in question at all; it was his right, and the comment made was this: "You cannot keep a wife and not beat her!" I need not say that the European staff in their final decision did not keep the woman back.

Widowhood for the African woman is always full of tragedy. She is re-sold if possible, but if unsaleable she can be used at her owner's discretion by any one. Separated from her children if sold, and a disgrace to them if unsold, the Christian woman in the hands of a heathen owner is in a pitiable plight, and legally she has no means of defence.

There is only one hope for the women of Africa, and that is Christ. Christianity alone gives a real place to womanhood.

Passionate, humorous, strong of body in youth, and, given their

chance, teachable and intelligent, African girls are splendid material. But custom has wound a hard chain about them; they are accustomed to it, and it is terribly difficult to break. This chain is going to be a sad cause of stumbling to their men. For the younger men there is hope, if they will help¹; but numbers of the elder men are fearfully hindered in their efforts to go forward by the conservatism of their women. This is not the women's fault, for they have been kept within bounds. Originally, perhaps, it was for their protection, but it has become iron law. The men of Africa can never go forward without their women. Much futile effort has been put forth in concentrating on the men and making no concentrated effort for the women; also it is not at all wise to give leavings only to the women. To give half education to the girls is increasing temptation for them. Prostitution is the best-paid profession for women in this country, and the half-trained girl is eminently suitable for this purpose. Clothes, money, and apparent freedom have a great charm to the sharp girl who has in her the spark of rebellion against circumstance. She gets these if she sells her body one way, and she does not if she is sold in the old way.

Civilization is an awakening force in Africa to-day, but without Christ it is even more material than the old life. All that is good and pure in civilization to-day is of Christ, and it is Christian control that we need in place of native custom. "Do not Europeanize; keep up native custom," is a very favourite cry, and people confuse the issue, and get away from the truth that no one can serve two masters.

Africa needs men and women who have something practical to give. Every training that fills the mind and keeps the body fit and yet under the control of the spirit is urgently needed. The girls' lives need filling, and they must be taken out of themselves, for they are woefully self-conscious. Sewing they love, and to be able to make something is of immense charm. Medical nursing is one of the crowns of women's work, and yet hospitals are rare in Africa. The village life is at the level of its women, and some people call it picturesque and would keep it where it was under heathen conditions. If so, the children will grow up like their mothers, or will grow to despise them, neither of which is desirable in a young nation. But other standards have already begun to effect changes in the Christian villages, where childhood has a greater chance to be pure and healthy. The Christian women of to-day are miracles of Christ. They are a constant source of admiration, for the odds against them are so

¹ We hear from the Director of Education of a tribe where the men have protested against their women being educated, as they consider that "they know enough already!"

very great, and the provision for them so pathetically small. Yet they struggle indomitably upwards to the prize of their high calling.

Finally, I would say most earnestly that if the women are to become spiritual they must early be given what was so long denied their western sisters, a definite work in the Church, a real post of ministry which shall exercise their spiritual abilities and make them responsible persons. We have begun at once with women on the church council, and have found the experiment splendidly successful. They are a part of the governing body and it has meant much to them. I know of other parts of Africa where the same thing is being done, and where the cleansing of the Church from hypocrisy and immorality has been notable. The African woman must realize her soul, and the man of Africa must acknowledge that she has one, and respect her. The work for Christ in the Church can become the greatest factor in this revolution of thought.

Her eyes are opened to the greater glory,
 But she must walk where mists have gathered white:
 Her ears have heard the first strains of the sacred story
 That brought the day—but round her is the night.
 How long, how long, must she call from the shadows?
 Is there no hand to lead her to the light?

MARGARET CICELEY HOOPER

EDUCATION IN AFRICA

THE educational survey is a product of the pragmatic outlook on life of the American people. With other nations education is regarded as a good thing, indeed as a necessary thing, which will in some way make the child of to-day fit for the world of to-morrow, but the process of education is the prerogative of a certain separate class and all that the ordinary citizen has to do is to provide the child and the money. The American with his inquisitive "show me" attitude is not content with this, but desires to be assured by people whom he can trust that the best possible use is being made of both the children and the money. Hence arise survey commissions consisting of educators of national reputation, with declared canons of criticism, and an elaborate technique of inspection. University councils, school boards, and other bodies controlling education engage these commissions, sometimes at considerable expense, and on their advice adjust, improve, and reorganize their educational system. The educational survey movement, in spite of the American's tendency to overdo a good thing and to seek after novelties too assiduously, has had a remarkable share in improving education in America.

If educational systems in Europe and America are in need of these expert assessments of their value, how much more is this the case in missionary education? The missionary, whose training has been primarily for his work of evangelization, almost always finds himself compelled to become an educational director. He does his best, basing his practice on that of his country of origin, and receiving more or less competent assistance from the Government in whose territory he is working. It is not often that he has been widely trained in educational theory and practice, and even where he is so trained, he finds it difficult to impress his views upon the Government and the natives. Again, there is often among the people at home who support foreign missions, an uneasy feeling that perhaps after all their money is not being spent to the best advantage. Some travellers and officials are never tired of pointing out how the missionary is "spoiling" the native, and accordingly many good folk remember that "charity begins at home," and close their ears to appeals for foreign missions.

It was doubtless considerations such as these which induced the