

matter") That fellow Nywalasi, has come to take his child (Dr. to collect his bill). I found him in the garden at dawn one morning when I went to watch. He had slept at a neighbor's. The matter now awaits your arrival; he has not come again.

I have another "icala" too. Gelezile says I was the one who by witch-craft caused the death of Mrs. Magudulela's child over at Badaza two years ago. The case has not come off yet as the letter has just gone to report the matter to Mr. Magudulela, who is away at work.

The cow of which you enquire is still "present" (or well). The old garden patch that you ask about was planted, but the corn went back into the earth again (did not mature) and we have no food whatsoever. The only food we have is the citrons which bore well down in our Pongola gardens, but we have nothing with which to stir them (meal making a favourite porridge when stirred with stewed citron). Oh, famine stands up and scolds our home and is driving us sore.

Now look here. I say that person whom you left under my hand (and where she is now—you know I don't) left under your instructions. You know all about it and I am she who has all the trouble alone here! I remember all the words you said and how you charged me at your departure—and you deceived me all the time!

Little 'Kraal-of-your-Father' of whom you enquire is just taking his first steps (this is her baby boy).

You need not depend on the oil you sent home for all the fat you left with me I have used in anointing the great cracks in my feet which are quite broken where I have to go out in the mud and dew at dawn every day to the watching. My skin skirt is quite stiff and white with its daily drenchings (in the tall dew-laden grass) and I am dead of whiteness, so I am using it all—the hair oil and the grease for my head and my skirt. (Their skin garments require frequent oilings to remain soft and pliable).

The thing I told you I would not do, I have done. I send you my greetings.

Now please answer me at once and tell me true, do you know nothing of this person's doings that my swollen heart may heal; for it is full of pain!

I am yours,

MAMANE DHLAMINI.

NOTE:

"The person left under my hand" and "woman who has both blanket and shawl," is the young bride, sister-wife to the writer of the above. According to native custom, the other wife or Queen-wife, is the only one who has any rights (to speak of) in these plural marriages, and the young bride is, in most cases, a very slave to the bride-groom's other wife (or wives) and all her "in-laws." She comes with a present for all his relatives and clothing to last till her third child can walk."

The accusation of witch-craft is really a serious trouble among these natives. Every one who dies, save of extreme old age, is supposed to be the victim of some one's hate. (There is a good deal of poisoning one another—much more in other places than there is here). And to be accused thus is to have your

name sorely blackened till you can (by recourse to a devil doctor) prove your innocence. This is a real stumbling stone to many a struggling young convert.

I could not understand her lofty tone (most native women would never dare write this way to their husbands) till I saw her signature. Then it all became clear. She is 'Dhlamini Nkosi' (of royal blood) and therefore of superior birth. The Dhlamini's are very proud of their birth and these girls can bring 15 to 30 head of cattle against 10 for the ordinary girl. Jostina, Mrs. Aloni Mkonza, our good Bible woman, says this is one of the things God did for her when He sanctified her heart. He took out her pride in her royal blood. Lydia, Mrs. Joseph Ngoza, is also a Dhlamini, but very humble.

Mamane Dhlamini, the poor troubled writer of the above letter, is a fine looking young heathen woman from down near the Junction where Aloni holds meetings. Will you join in praying that she and her heathen husband and sister-wife may all be saved. If you knew the awful darkness of heathenism, the heart-ache and burden hidden in this story from real life, you would not be content with "asking" and "seeking," but keep on "knocking" at the prison doors of Africa's night till these poor captives of "the mighty one" were free.

Yours for these heathen souls,

FAITH SANDERS.

OBITUARY

Mrs. Mary E. Whitehead

On April 22nd, at the home of her sister, Mrs. Chas. Feriallect, of East Millinockett, where she had been most tenderly cared for during the past ten months, Mrs. Mary E. Whitehead, widow of the late William H. Whitehead, of East Hersey, Me., passed peacefully to rest in the 65th year of her age, leaving five sons and three daughters to mourn the loss of a kind and faithful mother—George, Ira and Pearl at home in East Hersey, Me., Allen, of Millinockett, Thos. M., of Montana; Mrs. Roy Nrael, of Lincoln, Me.; Mrs. Ernest Willett, of South Hadley Falls, Mass.; Mrs. Chand McArthur, of Lincoln, Me.; two sisters and two brothers.

The funeral service was held on the 26th at the Crystal Church and the body laid to rest in the Crystal cemetery beside her late husband. A large gathering of neighbors and friends and many beautiful tributes bespoke of sad hearts. Rev. S. H. Clark had charge of the service.

Mrs. Edward Pelkey

Mrs. Edward Pelkey departed this life on April 28th, 1926, at her home at California Settlement, Victoria Co., N. B. Mrs. Pelkey was in her sixty-second year, and had lived most of her life in that community. Her health had not been good for some time, as her heart had given her much trouble. Death came suddenly but not altogether unexpectedly.

She and her husband, who had predeceased her by about sixteen months, were members of the Primitive Baptist Church of her home community.

She leaves to mourn their loss four sons—Albert and Walter, of the same place; Thomas, of Four Falls, and George at Fort Fairfield;

also six daughters—Mrs. Stephen Nichols; Mrs. James McNamee, Mrs. Robert Russell, Mrs. John Russell, Mrs. George Somerson, of Fort Fairfield, and Mrs. George Parks, at home.

She leaves an aged father, nearly ninety-one years old, Mr. George Everette, of Four Falls; also five brothers and one sister, and twenty-seven grandchildren.

The writer was long acquainted with the deceased and was called to the home on Thursday. On Friday the service was held at the home, where a large number of neighbors, relatives and friends met to pay their tributes to the one departed. The remains were taken to Fort Fairfield for interment. May God bless the family and sanctify this loss to them to their salvation. To all the bereaved we offer our sympathy.

REV. F. T. WRIGHT.

Mrs. Thomas Piper.

Again death has visited our community. Mrs. Thomas Piper, of Knoxford, N. B., passed peacefully away Monday noon, May 3rd. She lacked two days of being eighty-nine years old. She leaves to mourn their loss three sons—John, of Knoxford; Edward and George, of United States; three daughters—Mrs. Harvey Wheeler, of Knoxford; Mrs. Bradford Briggs, of Cloverdale, and Mrs. Charles Davis, of Phair, Me; two sisters, Mrs. George Burke, of Saint John, and Mrs. Aaron Hartley, of Waterville, Maine. A goodly number of grandchildren and several great-grandchildren, besides a host of relatives and friends, who will miss her from the community very much.

There was a large funeral, and the beautiful floral tributes showed the high esteem in which she was held. Rev. H. S. Mullen officiated, assisted by Rev. Mr. Williams, U. B. Interment was made in Lower Knoxford cemetery, where she awaits the resurrection when the trumpet shall sound and the dead in Christ shall rise first. To the sorrowing ones we extend our heartfelt sympathy.

AN IMPORTANT MEETING

A Christian convention to discuss secret societies will meet in the "Sankey Auditorium" of the Moody Church, Clark and North Avenue, Chicago, Illinois, Tuesday, May 25th, 1926.

The business session of the National Christian Association, under whose auspices this convention is held, will begin at 9.30 in the morning.

Rev. Simon Peter Long, D.D., pastor of the Wicker Park Lutheran Church, Chicago, will be chairman of the afternoon session, which will begin at 2.30. There will be two short addresses— "The Unequal Yoke," by Rev. J. Oliver Busswell, Jr., A.M., B.D., President of Wheaton College; and "The Trail of the Beast," by Rev. Charles H. Gray, pastor of the Gospel Mission of Canton, Illinois. Rev. Mr. Gray will relate his experiences in anti-secret work in Canton, Illinois, which finally resulted in his having to leave the Baptist Church, of which he was pastor. Among the seceders who will take part in the open parliament will be an ex-Oddfellow from Pennsylvania and an ex-Mason, formerly chaplain of a Masonic lodge in Illinois.

The evening session will be at 7.45 p. m. Rev. Clarence Bouma, A.M., B.D., Ph.D., Professor of Systematic Theology, Calvin College, Grand Rapids, Michigan, will prove from God's Word that a true follower of Jesus Christ cannot fellowship with wordly secret organizations. If you wish further information or a copy of the program, write to the National Christian Association, 850 Madison Street, Chicago, Illinois.