

not as good as recommended, is vicious, or lazy, or barren, he may demand damages of her former proprietor. He may even return her if he is not satisfied with his bargain, and receive back again the cattle he paid, with which he may purchase another woman.

"In the sale of their daughters, parents and brothers sometimes consult the choice of the girls, but more commonly the subject of the sale is not asked her consent till the business has been concluded, and frequently not till a few days before she is sent away from her father's house is she informed who her master is to be. Then if she loves another, or for any reason resists, torture is resorted to, to extort her consent. Some, in such circumstances, are thrown into the water and nearly drowned, others are starved into compliance, or a tight cord is applied to their thumbs, their superstitious fears are excited, and every moral and immoral means is tried, till the wretched victim, maddened by fear and pain, declares she loves the man to whom she is sold. It is indeed contrary to Kafir law to compel a girl to go to a man against her will, but it does not take cognizance of the way in which the consent is obtained.

"It is common for the youngest, the healthiest, and the handsomest girls to be sold to old men, who perhaps have already half a dozen concubines. These old men are rich from the sale of their own children and the labour of the women, and can therefore readily offer a much greater number of cattle for a girl than the young men can. Hence it happens that many young men, twenty or thirty years old, either have no wife at all, or one much older than themselves, while an old man of fifty or sixty has purchased several young girls.

"American Missionaries have renounced the practice of 'ukulobolisa,' as sinful and heathenish."

#### CONVERSION OF AN INDIAN CHIEF.

The Rev. Andrew Jamieson of Walpole Island, Canada West, gives the following very interesting account of the conversion of an Indian chief:

"One of the leading men of the Island, who is said to be one of the greatest Indian orators in Canada West, having lately seen the error of his ways and felt the superior claims of Christianity, declared his resolution to renounce his ancient faith and embrace the religion of Jesus.

"As an evidence of his sincerity, he sent messengers to the Indians to meet him on a spot not far from the church, to hear from his own lips an account of the change that had recently come over him. At the time and place appointed the Indians appeared in great numbers, old and young, Pagan and Christian. The Pagans were easily distinguished from the rest of them by their painted cheeks, their waving feathers, and their beads of divers colours, and by their ornaments, in which they delight. A supply of their favorite weed having been placed on the ground before them, each was soon seen in the quiet enjoyment of the pipe of peace.

"The chief quietly and with great dignity rose up, and after a few preliminary remarks invited the attention of all present, and in an interesting speech explained the reasons for his present conduct. He said that he had been born an Indian, and reared up in the same superstition with themselves—that latterly he had seen their vanity and uselessness—that having for some time listened to the teachings of the missionary and witnessed the good effect of Christianity on others, he had made up his mind to give up Paganism, and join the church and become a Christian. He then spread out before the assembled multitude his hidden treasures, viz. small bags containing medicines of various kinds, and which in the eyes of Pagans are of great value, the skins of wild animals and three images of wood one foot in length—one of the images it is said, being two hundred years old, and certainly it bears the marks of a remote antiquity.

"The speaker pointed to each of these, and descanted on the alleged virtues of each. 'These,' said he, 'have been my treasures; they have come down to me from my ancestors: I have valued them dearly; I have loved them as my life, but now, in the presence of you warriors and young men—in the presence of the mis-