

priest who presents prayers and offerings on behalf of all that live in his village. If the chief is from home his wife will act, and if both are absent, his younger brother. The natives worship not so much individually as in villages or communities. Their religion is more a public than a private matter."

But there are also further reasons why priests are necessary. Relationship forms always a good ground for intercession. A mediator is needed.

"The chief of a village," says Mr. Macdonald, "has another title to the priesthood. It is his relatives that are the village gods. Everyone that lives in the village recognises these gods; but if anyone remove to another village he changes his gods. He recognises now the gods of his new chief. One wishing to pray to the god (or gods) of any village naturally desires to have his prayers presented through the village chief, because the latter is nearly related to the village god, and may be expected to be better listened to than a stranger."

A little further on Mr. Macdonald says :

"On the subject of the village gods opinions differ. Some say that every one in the village, whether a relative of the chief or not, must worship the forefathers of the chief. Others say that a person not related to the chief must worship his own forefathers, otherwise their spirits will bring trouble upon him. To reconcile these authorities we may mention that nearly everyone in the village is related to its chief, or if not related is, in courtesy, considered so. Any person not related to the village chief would be polite enough on all public occasions to recognise the village god : on occasions of private prayer (which are not so numerous as in Christendom) he would approach the spirits of his own forefathers.

"Besides, there might be a god of the land. The chief Kapeni prays to his own relatives, and also to the old gods of the place. His own relatives he approaches himself; the other deities he may also approach himself, but he