"Forbid them not; for to such belongeth the kingdom of heaven."

The Ravens' Club

"And the ravens brought him bread and flesh in the morning and bread and flesh in the evening; and he drank of the brook." 1 Kings 17:8.

During the last month gifts have been received in the following amounts:

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zear M. E.</td>
<td>$10.30</td>
</tr>
<tr>
<td>Others</td>
<td></td>
</tr>
<tr>
<td>Sweden Conference, Sweden</td>
<td>$25.60</td>
</tr>
<tr>
<td>W. F. M. S., Janes Church,</td>
<td>$15.00</td>
</tr>
<tr>
<td>Creighton, Pa.</td>
<td></td>
</tr>
<tr>
<td>Nickle-A-Week Club</td>
<td></td>
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<tr>
<td>Bauer, Mrs. T. O.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Boyd, Miss Sydney V. Pa.</td>
<td>$5.00</td>
</tr>
<tr>
<td>Dahn, Mr. Noah O.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Corp, Mrs. Chas. N. Y.</td>
<td>$2.00</td>
</tr>
<tr>
<td>MISCELLANEous.</td>
<td></td>
</tr>
<tr>
<td>Individuals</td>
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<tr>
<td>Arthur, Mrs. Mary, Ina</td>
<td>$10.00</td>
</tr>
<tr>
<td>Bauten, Miss Buelah, Kas.</td>
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<tr>
<td>Faulkner, Thos. R., W. Va.</td>
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<tr>
<td>Jensen, Gladys, Wis.</td>
<td>$20.00</td>
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<tr>
<td>Perkins, Alma S., Mass.</td>
<td>$15.00</td>
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<tr>
<td>Smith, Mrs. D.</td>
<td>$15.00</td>
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<tr>
<td>Squiers, Mrs. A., Okla.</td>
<td>$6.25</td>
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<tr>
<td>Sinclair, Mr. John, O.</td>
<td>$5.00</td>
</tr>
<tr>
<td>Weng, Mrs. H. C., S. Dak.</td>
<td>$4.30</td>
</tr>
<tr>
<td>Sweden Conference, Sweden</td>
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</tr>
<tr>
<td>S. S., Grays Lake, Ill.</td>
<td>$3.00</td>
</tr>
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</table>

Epworth Leagues:

Albany Pk., Chicago No. 8.

District: 7.80

Arlington Heights, 22.50

Austin, 19.95

Avondale, 8.50

A Lesson in Politeness.

Two girls were drawing water at the well when along came two young men in their hands were knob kerries heavy sticks with a large knob on the end which were used for defence against monkeys, wild animals and snakes. Seeing the well close at hand, they stopped for a drink. They made the girls draw some water, drinking some, cooling off their faces and wasting much; generally these two acted as lords-of-all-in-sight. The Picture man stood near by and took in the scene, the swagger, the general air of superiority and inconsideration for that other sex. This made all the Americanism in him rise to action. He picked up the knob kerries and when the young men turned to go, they faced the white man, who made them understand that they were to draw a bucket full of water. They did this, not ungraciously, but a little wonderingly. Thinking that they were finished, they turned to go, but the white man insisted by signs with the knob kerries that they were to pour this into the two water pots of the girls. Again they turned to going thinking that they had fulfilled the pleasure of the white man but again they were signed to draw another bucket full of water which they did, still without hesitation. For lack of the ability to make himself understood he had to let the two young bucks go on their way without the moral in plain words. Probably they are wondering as to the sanity of the Mulungu. The girls gave him an unintelligible thanks and putting their water pots on their heads, went off down the road laughing and chattering at the joke.
THE WAR AND THE PEOPLE.

The Economic Condition.

East Africa is separated from the world of civilization in degrees, minutes, and seconds. The gulf that divides the thoughts, ideals, customs and practices of the different parts of this globe is wide indeed. But the nearness of the relationship of interdependence of the different countries is measured by the facility of the commerce, and the imports and the exports of the east and the west, the north and the south. But closer still is the vital relationship of the war between good and evil, and only as each part of the world is brought under the dominion of the Prince of Peace, will the peace of the whole world be assured.

A quarter of a century ago, no one but a seer could have foretold that the heathen in the innermost parts of Africa would have been affected by a war in Europe as seriously as this struggle has concerned the Dark Continent. And hardly he would have dreamed that the black man would have questioned the why, the wherefore and the outcome of such a war.

Soon after the war commenced there were but few who had heard or knew that somewhere in Europe the white men were fighting. Among these few it caused wondering and questioning. It was long before they could realize the fact that white men were pitted against each other in a death struggle. As the war spread and was talked of, it might be right for the black man to fight. The white man is strong. It is not known why he has raised his price. Many times the price was added to and sometimes it was raised through fear. Another cause contributing to the rise of prices was the loss of value of the currency. Not long before the beginning of the war the one pound sterling [approximately five dollars] was fairly stable around five thousand reis, but it was not long until it rose to ten thousand, five hundred and then to six thousand, until it went as high as nine thousand. This was alarming and as the value of the currency decreased, the commodities became scarcer and dearer.

The native of this part is dependent upon civilization for something. There are no satisfactory ways of producing cloth, blankets, hoes, cooking pots, chairs etc. Cloth, they must have for the law does not permit the women to enter town without the shoulders covered. Before 1914, a girl could buy a good cloth, enough for two good sized wind- arounds and a small waist for two thousand reis and up to six, according to the size and the texture of the cloth. In 1918, the cheapest cloth that could be purchased would take from six thousand five hundred to seven thousand five hundred and eight thousand. By the year, the price has gone from one hundred and twenty reis and two hundred and fifty to five hundred and two thousand reis per yard. All ironware, knives, axes, hoes, cooking pots, etc. have simply disappeared and hoes which not so long ago would be given in payment for a wife are not to be had. Soap used to be fairly cheap, but it can hardly be had for five times the former price. Chairs and lumber for making tables, beds, doors etc. are not imported into the country. Little metal lamps which were giving a modicum of satisfaction to many of the more pretentious huts are either replaced by empty milk cans with a rag for a wick or by nothing at all. The whole population misses the ubiquitous Standard oil tin to which served so many purposes.

Sugar which is manufactured in the country was controlled by two conditions: the lack of labor, due to the recruiting for the war in East Africa and the terrible floods in 1917 and 1918. For months the whole supply was commandeered by the government for war purposes and the more abstemious part of the population who used tea as a social beverage instead of the more intoxicating liquors made in the country had to be more economical with this commodity. The tea has advanced to about three times the prewar price. Not only has the war vitally affected the Province, making luxuries practically and literally unobtainable, but the necessities have been reduced to the lowest ebb.

All this has had a reflex action. The economic situation here is peculiar, as the wages earned in the country does by no means give an adequate living. There are reasons for the lack of great agricultural endeavor which need not be discussed. The fact is that seventy-five percent of the men and women in this country go to the mines in Johannesburg, leaving the women and girls to scratch and scrape together a living eked out by what their menfolk send them from Johannesburg. In view of the increased cost of their living
expenses they have charged
more for their produce. Chick­
ens which used to sell for one
hundred reis a piece are re
refused at five times that
price. Eggs are more than
four and five times what they
were formerly. Corn and
peanuts of which there has
been a very inadequate amount
for the last two years have
increased three and four fold.
Coconuts and all oil bearing
nuts bring twice and thrice
what they used to. Fish and
fruit also command higher
prices.

It is not to be wondered at
that the native has raised the
price of the articles that he
has for sale, for in sheer
defense against the charge for
things that he must have and
the small returns for the
amount of money spent he is
out compelled to seek a way
of his dilemma. When he went
to the store and stood aghast
at the prices, he was told that
it was the Germans who were
responsible for it, or the war
makes it. So they, in turn
when asked why he asks more
than formerly for the fish and
eggs, would give the answer,
"'Atahi" (I dont know) "the
Germans"!

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Editorials.

IT IS TO BE regretted very
much that the Bishop and
the Deputation could not have
made their memorable visit to
Inhambane at a more favorable
time. Nearly all the conditions
have mitigated against a
thorough oversight of the
country. The dangers form the
"hot and rainy season" always
deplored, have not been as
virulent this year as they
usually are. The heat has not
been as intense and the rainfall
has been below normal. The
exceptional condition has been
caused by the epidemic which
still prevails in places after
four months. The Government
has tried to prevent further
spread of the disease by
shutting off as completely as
possible communication
between the circumscriptions,
and by closing all public
gatherings. This prohibition
has very effectually denied the
Bishop and the Deputation a
chance to see the normal work
of the Mission. The natives
are dismally disappointed for
they have long been anticipa­
ting the honor of the visitors
from America, and lament very
openly the loss of an opportuni­
ty to "showoff" their stations
and the work.

WE TRUST THAT the few
pictures that Mr. Rowe has
been able to obtain will
give a great inspiration to all
those who may see them and we
pray that they may make the
greater impression to
compensate for the many more
views of the native customs
and life which he was barred
from taking because of the heat,
the inability to travel and the
lack of other facilities.

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THE WAR CONDITIONS
which still exercise a great
influence on this part of the
world has held up transpor­
tation, causing much
inconvenience and loss of
time to all concerned. It
was terribly unfortunate for
the Bishop and the Deputation
whose time was so limited to
be marooned in one spot for
almost eight weeks with no
possible way of escape. The
mail was received only twice
during that time.

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EQUALLY UNFOR­
TUNATE and possibly more
so, were the Missionaries
who, while on their
vacations, some of whom
have not been off the field for
three and four years at a time.
They had not been able to
foresee the time of the arrival
of the Bishop and the
Deputation in order to adjust
their holidays and when they
wanted to return, they were
held up on the other end, and
unable to be at home. Thus
circumstances defeated both
the visitors and the would-be
hosts. Undoubtedly there
would have been much gained
had all been able to have met
together in one place.

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When one has traveled long,
been delayed and desired greatly to reach a
permanent stopping place, the
time seems never to hang
so heavily and never to have an
end. Our sympathies are with
our three new Missionaries
who have already been six
months on the way to the
scene of their new labors and
have not as yet seen the
country. May their years of
service be proportionately
happy and successful.

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A word of explanation is due
to the Readers and an apology
to the Editor of the Inhambane
Christian Advocate. It was
necessary for the Editor to
accompany Bishop Johnson to
the Annual Conference and
then to proceed to Johan­
nesburg, leaving his wife in
charge of his affairs. It was
time for the paper to go to
press and the printers were
awaiting copy. There was no
time to wait for the mail
which might be from two to
four weeks coming. So there
was nothing to do but for the
Editor's wife to assume the
Role, pro tem and get out the
paper. We trust that the
Editor will forgive the
"peretration" and that the
Readers will overlook all
mistakes of omission and
commission.

"There is a great opportunity
and need for Christian work in
the compounds of South Africa.
A single mine employs 13,000
natives who come from a radius
of a thousand miles, all men
between the ages of 18 and 45.
Their wages are a little less
than 45 cents a day in addition
to food and sleeping acommodations"

“DYING ALONE”

BETWEEN the awful horrors and tragedies of the battlefields and the unprecedented amount of suffering and mourning caused by the world wide epidemic, the attention of all peoples has been stressed upon the phenomenon of death. In normal times and in the easiest of circumstances, death is a strain and one of the passing of the soul out of this world. The Christian world, because of its Christianity, longs to ease and comfort the dying. Every effort of the doctors, nurses, Red Cross and other Christian agencies is a blossom on the Tree of the True Religion.

In contrast with this beautiful blossom fragrant with its sympathy, one can see the Tree of Paganism with its thorns. There are no meddling angels with their patient touch to soothe and comfort the aching and suffering. Did ever one find in a country untouched by the religion of Jesus Christ, hospitals to care for the sick and wounded and deformed? And among the heathen people it is uncommonly rare to see unselfish love giving its life for the sick unto death, the aged and the useless. Thorns of indifference and abuse and active cruelty abound on this tree of paganism.

What does it mean, dying alone? Not long ago, a woman with her hair beginning to whiten, perhaps about fifty years of age, which is aged for these people, clothed with scarcely enough rags to make a decent covering, crawled along the hot sand down the road. She was sick, suffering, with an incurable disease. Because she was unable to work, sick, suffering, dying, her relatives made life unendurable for her and she crawled out into the bush to die. Somelittle distance from the Mission this woman was found and brought to the Mission Hospital where she found food and some help.

This picture is only typical of thousands and thousands of cases all over this land where grows the Tree of Paganism with its many piercing thorns. Can you imagine it to be dying alone with no protection from the venomous snakes and the marauding animals, no food and no one to care? This happened one day while the Deputation from America were here and this woman, as she lay in the bush by the side of the road was photographed so that those who had a chance to see this picture might get a glimpse of the Tree of Paganism with its thorns. You, who know the beautiful flower of the Tree of Eternal Life and have inhaled its fragrance, will you do your share in enabling this Tree to spread over all the earth?

Our Medical Missionary.

AFTER seventeen months away from Inhambane our beloved and much desired medical missionary, his wife and little daughter, have returned to the field. It seemed at times as if their furlough period would never end. Now they are again on the field, it is so much like old days it seems as if they have never been away.

The doctor’s furlough period in the States was spent in giving his thrilling messages regarding medical missions in Portuguese East Africa and what they mean in the winning of these people from paganism to Christianity. He has a message for the Church and he wishes in great demand.

Mrs. Stauffacher, also, was called upon continually to address various societies regarding her work, principally with the women of these tribes and among Moslem women. She has a fund of rich experience to tell. Miss Ruth is not to be discounted either, for many times she was called upon, with her suit case of curios to tell the boys and girls of the Sunday Schools, Junior Leagues and day schools about her life in Africa. Thus their visit in the home land was fraught with great good to the Church, to Inhambane, as well as to themselves.

Loyalty characterises the Epworth Leagues of the Chicago North-western District and nowhere is it more clearly seen than in their support of Dr. and Mrs. Stauffacher, their representatives to Inhambane. This opportunity is taken to publically express the hearty and sincere appreciation of this Mission for the faithfulness and cooperation of this noble body of young people. We congratulate this Mission on having the loyal support of these Leagues and Leaguers and we also congratulate the Leagues on having for their representatives in Africa two workers of the type of Dr. and Mrs. Stauffacher.

But how the natives, both heathen and christian, would plead during the doctor’s absence for his return! How innumerable are the times when the Mohammedans of this field would ask: “When is the doctor coming back”. The times can not be counted when the white folks, missionaries and others, said: “My, we wish the doctor was here”.

He is now here. He landed with Mrs. Stauffacher and Ruth at Inhambane on the last day of December 1918. What rejoicing there was! In spite of the sadness that surrounded all, because of sickness, disease and death, but the doctor had come. To many he was the saviour of their bodies. The
welcome planned to receive these two workers could not be carried out owing to the epidemic, but the hearts of all were none the less glad and thankful.

We plead with you, dear friend and reader, to stand by the doctor and his medical work. The hospital is not yet finished. Funds are needed for its completion. The amount set aside for the purchase of medicines is far too small to meet the need. Hospital and dispensary equipment is necessary, if medical work is to be done here. The NICKLE A WEEK CLUB still does business and is ready to receive your gifts. The Medical Department will welcome gratefully the amounts you are able to send, whether large or small. Help to heal the "OPEN SORs OF THE WORLD": AFRICA.

Proposed Model Christian Villages.

The present status of the case.

The land upon which our Christian villages are located is owned either by Portuguese or by native farmers, or by the government. If owned by the government it can be purchased by any applicant and the village compelled to move at the will of the purchaser. Thus in some cases villages have been compelled to move seven times in eleven years. There can be no permanency to our work under such conditions.

If, perchance, the native Christian village is allowed to remain upon the land thus purchased, the members of the village, oftentimes, are subjected to severe persecution, and the work and development of the Christian community is seriously hampered along all lines.

Under present conditions our Christian villages are generally started and built up by the man who later becomes the evangelist of the village, and who selects the site, very often without regards to sanitation or other considerations of health, other than that known to the native mind. Having selected the site he begins to gather around him a community who look to him as their head man in all respects—if a Church is built, it is done by him and his people and thus belongs to him, or is at least under his control. Thus it often happens that it becomes very difficult to apply our itinerant system to these evangelists who look upon the community which he has built up as somewhat of a property right and his people often concur in this view.

The proposed change.

A Mission owned plot for a Christian village would give permanency to the work, tend to proper selection of village sites, improve sanitation, better methods of farming, the breaking with old customs, protection for our Christian people and not least of all, would make our itinerant system live, where it now is only in name.

First ... The site for a village of this kind should consist of from 150 to 200 acres of land, more or less, and should be chosen with reference to its strategic importance, water supply, sanitation, agricultural possibilities and any other items which would contribute to the establishment of a strong model Christian center.

Second ... This plot should be large enough to furnish space for huts and reasonable garden room for a population up to 200, more or less.

Third ... All the huts of the village to be erected by the people of the villages themselves, but of such material, dimensions and upon such plans as may be determined by the authorities of the Mission, always with an eye to roominess, ventilation and privacy and other items which may tend to the health and moral uplift of the people.

Fourth ... The chapel in each model village is to be built by the people, the mission to furnish the material where necessary, but where possible to encourage the people to select material in consideration of the added security which will come to them from residence in such surroundings.

Fifth ... The planting of cocoa-nut, fruit and shade trees shall be undertaken by, or under, the supervision of the mission in such a way that they shall be the property of the mission, or become the property of the mission when any dweller of the village shall for any reason remove from the village.

Sixth ... The Mission shall have the determining voice as to the admission of any person to dwell in these villages.

Seventh ... The Mission shall have the determining voice in the appointment of the headman of such villages.

Eighth ... The Bishop in charge shall have the determining voice by appointment of the man who shall be the evangelist, preacher or teacher in such villages.

Ninth ... The Mission shall reserve the right to evict, for cause, any resident of such village.

Tenth ... Each such village shall contain a parsonage for the native pastor-teacher, built of native material furnished by the Mission, size and plan to be determined by the Mission.

Eleventh ... Each village shall contain a hut, of native material, provided and built by the Mission, wall ventilated and screened, kept solely for the use of the missionary on his rounds of the work.

Twelfth ... Each village shall contain two huts—one for the orphan boys and the other for the orphan girls of the village and for those seeking refuge in such villages, material for huts being furnished by the mission, but the work being done by the villagers.

Thirteenth ... There shall be in each village a mealie or corn mill for the grinding of various
grains, a toll being taken from those outside the village who wish to grind on the mill, which toll shall be used to help in the support of the orphan children who become charges of the village.

Fourteenth ... The Portuguese flag shall fly from the center of every such model Christian village.

Fifteenth ... The initial cost of such a village shall not exceed $1,000.00, American gold. Every effort shall be made to make the village self-supporting as to repairs and the upkeep of buildings and the support of the evangelist and pastor-teacher.

The deputation now visiting Africa, also Bishop Johnson unanimously endorses this plan and urge the securing of the necessary money for the purchase of these plots. There is no better way to aid these Bantu peoples, and to lift them to moral, intellectual and social planes than this. There is no better investment offered today in the entire Church than this of making possible for this people model Christian villages. WHO WILL BE THE FIRST TO ANSWER THIS CALL?

For further particulars write to the field or to the Board of Foreign Missions, 150 Fifth Ave., New York City.

"Of all the non-Christian religions there is none that is so strong in its affirmations, none that is so defiant in its denials, none that is so baffling in its difficulties, placed like great stumbling blocks in the pathway of missions, as the religion of Mohammed."

Rev. Samuel W. Zwemer, D. D.

"On the whole continent of Africa there are 3,244 missionaries, each with a parish of 3,614 square miles and 46,339 people. Taking the continent as a whole, there are at least fifty millions of people who are not only outside the reach, but even outside the plans of any missionary society now at work on the continent."

The Call of the World.

Lette Stories for Little Folk.

For Boys and Girls.

In this part of Africa there grows a tree with a very juicy fruit which all the folk, big and little enjoy very much. The little people suck the juice and a part of the juice runs in streaks down over their round brown "tummys". On the end of this fruit grows a nut which is even better than the fruit. So the boys and girls gather the nuts and roast them and they are—oh! so good.

It is one thing to gather nuts and roast them for oneself and a wholly different thing to gather and roast them for some one else; now, isn't it? The Senyari wanted some nuts to give to the visitors from America and so called the little boys, Solomon, Little Tile, Little Keep Still and others. She gave them a tin to fill. This seemed like work, much more like work than gathering and eating, and it seemed dreadfully hard to them, for they were only little tiny boys. So, to help them, the Senyari called a little girl, who was a little older than the boys, named Grace. Grace was lame and could not work hard, so she was told to help these boys; she was to be the "nduma" or captain. It did not take them very long to gather the nuts. Then they built a fire and put the nuts into the fire. This made a very hot blaze and the nuts had to be stirred fast to keep them from burning. Grace watched them carefully and when she thought that they were done all the boys threw on the fire to put it out. How do you think that they cooled these hot nuts? I am sure that you could not guess for they dug a small hole and put the nuts down in the cool earth. In a few minutes they took them out and cracking them open with a stick they took off the burnt shell.

You ought to have seen these children when they were finished. It was well that they did not have on clean white clothes, wasn't it? Not only were their hands and faces black, but their round, brown tummies were as black as their hands. When they had finished there was a nice dish full of golden brown delicious nuts. The nice big pieces were there, but where were the little broken pieces that broke off when they cracked them? Could you tell?

You really ought to taste some of these nuts and see how good they really are. I would love to send you some. Perhaps, if I should get a letter from you some day telling me that you would like to help some of these little boys and girls get some other kind of food, I would send you some of these nuts already roasted and you would see why Solomon and Little Tile and Little Keep Still and all the rest like them so much.

Inhambane Mission Press.
The Land of our Dreams (Continued)

The Climate.

Inhambane has a reputation, the kind that is spelt with a capital R. Justly or unjustly the reputation sticks to it. In the early days of missionary endeavor here, a number of the workers died either from lack of knowledge of how to care for themselves or from unpreventable causes. Everyone who has faced the question of being a missionary in Inhambane has bumped up against this reputation. And when missionaries have returned to America and to their astonished relatives the reputation has lost a little of its luster. But now the reputation is in danger of its life, for the Deputation to Africa, having braved its reputed terrors, declare that in other parts of the mission field there are stations in much worse climates than that of Gikuki. In fact there is a Sanitarium in China which some missionaries declare to be in a splendid location, where the situation is not as healthfully and beautifully placed as Gikuki.

The Language.

In the land of one or many foreign languages, you are fortunate if you have an interpreter. The "Wise One" made a journey with some Portuguese, and during one of his six days of waiting for the steamer, he wrote, "And, so, for four days already, I abide and wait and murmur. But my murmuring is of no avail, and it doesn't even relieve my mind for I do not know how to murmur in Portuguese and any other sort of murmuring falls on deaf ears...... A diminutive Kaffir has attached himself to me, cleans my room in a way-and watches over my welfare. Today he intimated in sign language that my "unmentionables" needed washing and he took charge of them. Where they are now, I know not. I suppose that they have somehow been used in a faithful endeavor to reduce the girth of a mahogany log (the native way of washing clothes is by slapping them on a log or stone or the branch of a coconuut palm). At the restaurant I eat in solemn silence and it silently steals away. Who am I that I should interfere with Portuguese conversation and interests? Through my inability to connect up with these Portuguese language on some one who has other thoughts, customs and ideals and see how far you would get.

Communications.

The Influenza has had a serious effect on transportation. The one supposed-to-be regular weekly boat between Lourenço Marques and Inhambane has taken advantage of the cessation of work in the mines, and has laid up for repairs. The other government boats have been busy returning the soldiers from the war in Africa. Thus there has been no mail for six weeks and of the two boats which called here on the way south, one was crowded past the limit and the other was a gunboat, both leaving sixteen waiting passengers for an indefinite period. Part of this time either the telegraph system was not working or the wireless was out of order and for a short time both systems were disposed to be idle at the same time. To those used to the exigencies and exasperations of this country, it was trying enough, but to those who are not used to delays and never stop at obstacles, it was maddening. Especially in this crisis when the epidemic the world over is affecting almost without exception, every family, these wanderers, thirteen thousand miles, or from six to thirteen weeks away from loved ones have surely sacrificed much in order to spread the cause of Missions.

The Guests and Sheetswa.

The Madota (meaning the men of the Deputation) had gone for a walk before tea and had not yet returned when the meal was ready, but the words meant nothing to them. However they recognized her as one of the girls who waited on the table, and having some "inside information" as to what was wanted, they turned and followed her, not at all surprised, on reaching the house that the meal was waiting. The Wise One.

That "silence is golden" ofttimes proves itself, no one doubts. When one is not sure, it is best to say nothing. One of the house girls came down stairs, very much elated one day saying that the Wise One could talk Sheetswa. Much surprised, the Senyari asked how she knew, and she replied that she had asked him if he wanted more water and he had replied "Ina" (yes). After investigation it was found that he had guessed that she was asking him about the water and with a nod of his head had replied "Uh-huh" which she rightly understood.